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#### Banner Contents.

FIRST PAGE, -" Rights of Mediums, and Rights of Philosophy, " by Prof. Joseph R. Buchanan; " Travels in the Lands of the Aztecs and Toltees," by J. M. Pee-

SECOND PAGE. - "Civil and Religious Persecution in New York," by Thomas R. Hazard; "Physical Medium-ship."

THIRD PAGE.—"Fanaticism, and 'Assumption,'" by Louisa Andrews; Poem—"My Star," by Grace Le-land; "Wm. Eddy's Scances—Causes of Diverse Opinions-Folly of Hasty Adverse Conclusions," by A. E. Newton; Interesting Banner Correspondence.

FOURTH PAGE. - Editorials on "Fallibility of First Impressions," " Not Much of a Shower," etc.; "Mediumship of Mrs. Hardy."

FIFTH PAGE. - Short Editorials, Brief Paragraphs, New Advertisements, etc.

SIXTH PAGE. - Spirit Messages through the Mediumship of Mrs. Sarah A. Danskin and Mrs. Jennie S. Rudd; Obituary Notices, etc., SEVENTH PAGE, -" Mediums in Boston," Book and oth

er advertisements.

EIGHTH PAGE. - "The Twenty-Eighth Anniversary of the Advent of Modern Spiritualism."

## Original Essan.

RIGHTS OF MEDIUMS, AND RIGHTS OF PHILOSOPHY.

BY PROF. JOSEPH R. BUCHANAN.

There has been so much discussion as to the nature of mediumship, and the proper course to be pursued in the treatment of mediums, that extreme parties have been formed on this subject, and one who approaches it in a spirit of kindness and impartiality may easily give offence to extreme partisans by more moderate views.

Faith and skepticism should be so balanced in a normal mind as to leave the judgment free from any passional bias except the normal bias toward kindly views of human nature and experience. Mediumship has been received with excessive credulity, as well as excessive skepticism, but as the latter is the prevalent condition of mankind, and is one, moreover, which tends to harshness, injustice and cruelty, we should be especially guarded against its delusions, for the delusions of skepticism are not only very stubborn, but are generally accompanied by dogmatism, discourtesy, and overbearing assumption.

Mediumship is an exquisite and beautiful endowment of the human constitution, not more rare than eloquence or any other brilliant power, being merely a higher endowment of qualities common to all mankind-qualities which, as the type of humanity improves by culture, will become common to all civilized races.

It depends upon a finer constitution of the nervous system, and especially upon the development of the anterior and interior portions of the brain. The inner aspect of the front lobe, the gyrus fornicatus, the parts around the corpus callosum, and these just above and anterior to the corpora striata, which give breadth to the front lobe, are those most necessary to mediumship, and when largely developed insure its existence unless they are rendered torpid by a coarse, ani-

Mediumship, therefore, is closely identified with spiritual refinement, and all the delicate poetical and lovely attributes of humanity, excepting those which give strength and resisting power. It is like the delicate bloom of the flower, something which is unfit to bear the contact of coldness or harshness, and generally disqualifles its possessor for exercising the necessary force and stern resistance which should be exercised for self-protection in an ungenial society.

This fact alone gives to mediums a strong claim upon our courtesy, sympathy and friendship-the same claim which is made by the innocence of childhood or the beauty of woman.

The Greeks placed their mediums in temples, and surrounded them with an environment of reverence and admiration, which were eminently suitable to develop their noblest powers. It requires the sunshine of love and admiration to develop the best qualities of childhood and the most perfect graces of womanhood. The analogous qualities of mediumship require the same treatment—the same cherishing care and kind appreciation-the same manly energy to protect from rudeness or injury, and the same womanly sympathy to elicit its highest powers.

Alas! how different has been the treatment of mediumship from these requirements? Like an orphan in an almshouse it has seen more of heartless scorn, cold indifference and insult than of human sympathy and just appreciation. It has won its recognition generally by patient endurance of wrong, and saintlike returning of good

The good people who thus trample upon a quality which should be regarded as one of the most beautiful flowers on the pathway of human life, are quite as conscientious perhaps as the overseers of the poor, who dole out justice according to their conceptions without any effluence of human love toward the unfortunate.

It is considered quite the thing-not only virtuous, but highly scientific and philosophical-to recognize the medium not as a human being, entitled to as kind regard at least as any other friend, but as a sort of machine to be experimented on, as physiologists experiment on the bodies of animals, without even relieving their sufferings by chloroform.

It is considered by many entirely proper to approach the person through whom we hope to attain what the Greeks attained in their temples, or to get an introduction to the dear and sacred forms long hidden from our eyes by the curtain | handling. Such evidence is sufficient to hang a of death, with even less of courtesy and respect man; it is sufficient to control the investment of than we should exhibit to a professional juggler our whole estate and the risk of our life upon the or a thimble-rigging swindler. If this rudeness dictum of a physician. To ignore such evidence defending their reputations when assailed, and his strong bosom of love to the red man's home. ed to be the sickliest, deadliest city in the Mexi-

sinuations of imposture, it is at least poured out into the psychic atmosphere so freely that the coarsest sensibilities might feel it, and to the exquisite impressibility of the medium it becomes a source of torture, or a slow moral poison depressing every mental and bodily faculty, and often paralyzing their best powers.

Against this covert assault, which gives the medium such feelings as most persons have in the presence of a serpent from which they cannot escape, there is no defence, for the medium is seldom sufficiently determined to claim his or her rights, and if the presence of an improper person is objected to, it is charged to a design to avoid investigation and facilitate imposture.

I have no hesitation in saying that every medium who holds intercourse with the public should have a friend or friends sufficiently firm and fudicious to protect the medium, as we proly refusing introduction or admission to those in whom there is not enough of refinement and true courtesy to render their presence inoffensive. I commend most heartily the wise and appropriate expressions on this subject of Thomas R. Hazard

and Mrs. L. Andrews. It is true that science has its claims, and may justly claim the right to a most thorough and critical investigation; and this right should be accorded in the proper manner, but stupidity and bigotry have no right to present themselves in the name of science and claim any of its privileges.

When experiments have been successfully performed under the most satisfactory conditions, and especially when they have been often repeated and witnessed by competent and reliable observers, the demand that the same tedious investigations and tests shall be repeated for every new observer is neither modest nor reasonable.

The old fogy who wagered against Alfred R. Wallace that he could not prove the earth to be round by actual measurement of its surface, was a fair type of the unreasonable skeptic. When he lost his wager, and lost his temper too, he was a fair example of the class of stubborn skeptics who ignore all preceding experience, and believe nothing without a new trial under conditions dictated by themselves, in which they introduce a liberal share of discourtesy to the medium.

That mediums should be treated with suspicion and managed as if we considered them knaves, is neither just nor philosophical. Mediumship is not a condition implying dishonesty, but a condition implying extraordinary delicacy, and therefore imperatively requiring delicacy and justice in its treatment.

Virtue is not encouraged by censure, suspicion or slander; crime is not discouraged by quarrelsome abuse. On the contrary, kind and proennobles humanity. Every good teacher knows ness he develops the virtues of his pupils, while scolding, jealousy and railing accusation, continually demoralize them. Mediums are peculiarly sensitive to such influences. When a gentleman of strict honor and love of truth, of dignified and courteous deportment, of kind appreciation, sympathy and friendship approaches, they feel the influence of his presence—their powers are unlocked, their sentiments become more elevated, wise and 'truthful, and not only do spirits of a higher order approach, but the communications flow in a higher channel.

suspicious persons approach and give free vent to their suspicions by remarks and propositions which imply that the medium is entirely unworthy of respect and confidence, the laws of human nature must operate as they would in any refined society. The powers of the medium decline at once, her moral nature is brought down not merely to the level of the skeptic, but to the level of the base character which he ascribesand she often becomes incapable of rising to the level of truth and purity in which satisfactory results may be reached.

It is a mortifying and painful circumstance arising from the prevalent animality of mankind, that whenever one has witnessed a very interesting and marvelous fact, his reputation for veracity is endangered if he attempts to impart his knowledge to society. This tariff of bigotry and nearly prohibitory.

If one has marvelous powers in his constitution, and desires to give the benefit thereof to society, is there any justice or good sense in assuming an unfriendly attitude against him and maintaining that he is guilty until he proves himself innocent-that he must be regarded as an impostor until he has gone through trial as a criminal and defeated the accusation? If so, it is virtually a crime to introduce knowledge that is essen-

It is not philosophy or science which prompts to such a course, so hostile to human progress; it is simply stolidity—the opposition to the increase of human knowledge-the stolld desire to keep all things as they are—the same impulse which has warred against every improvement in knowledge from the day of Galileo and Columbus to the present time, and is just as stubborn to-day as it was four hundred years ago.

Materialism, or the animal nature of man, demands purely material tests, and recognizes nothing else as evidence, but normal intelligence (science and philosophy) demands evidence or proof, and is as well satisfied with moral evidence and sound reasoning as with touching and

does not vent itself in insulting expressions or in; | in psychic investigation, to which it is peculiarly | spreading their fame far and wide, for they are | Sweet will be this rest for a season in the Inapplicable, is a pig headed policy which often ends in blank stupidity; the spectator accustomed to ignore reason and think he is right in doing so, becomes so stultified as his evil habit is confirmed, that finally, when he actually sees, touches and knows the astounding facts which he has been denying, he looks on in stubborn vacuity of mind, like a dazed idiot, says nothing and professes to believe nothing.

Stupidity is entitled to nothing but compassion or instruction; but the pragmatic stupidity which assumes the dogmatic and patronizing style of egotism dealing in infallible science, is simply a social and scientific nulsance, always in the way of new truth, and entitled only to receive such crushing blows as it receives from Epes Sargent and Thomas R. Hazard.

Spiritualists have submitted so long to the criticism and even the dictation of skeptical stupidl tect our wives from vulgar company, by positive- ty, as almost, in some cases, to become unconscious that philosophy has rights which are paramount over the rights of dull ignorance, and that mediums and their friends have rights which are paramount over those of idle curiosity and malicious hostility. Philosophy has no right to propagate and demand evidence for unverified theories. Mediums and their friends have no right to believe and propagate unverified statements, but the verification of a reasoning man is something different from the verification of an unreasoning pig. The verification for a gentleman is different from the verification for a malicious and ill bred ignoramus.

There is nothing in the demands of true seince and philosophy which is not in harmony with ethics-with justice and courtesy to every human being, above all to those who teach us something essentially new and, therefore, wonderful, who are especially entitled to our gratitude and friendship.

But, dropping this most suggestive and copious theme, for the practical question how to satisfy the rights of mediums and the rights of philosophy at the same time, I would say that in the investigations of thirty-five years, which have carried me outside of known science in continual contact with the marvelous, I have never found it necessary or expedient to treat the persons up on whom I have made experiments with any less courtesy than I would claim for myself; nor would it be compatible with my own feelings as a gentleman to show any such discourtesy.

I have never seen any reason to regret this policy. To treat a person of delicate sensibility with politeness and respect, is to exalt his selfrespect; to treat him with perfect candor and confidence, is to inspire his sense of honor: to treat him with cordial love, is to ennoble his whole moral nature and prepare him to act as an honest, foundly courteous treatment is the method that | truthful and faithful friend. Such should always be the relations between the experimental in that by extending courtesy, confidence and kind- quirer and the person upon whom his inquiries are to be prosecuted, if the results are to be pure and truthful.

The subject of our experiments may have been demoralized by association with those who do not observe the law of love, and may not, therefore, at the first interview, be entirely free from that demoralizing influence, but the normal relations are soon established; and thus, if we earnestly seek the truth in a spirit of love and justice, we are sure to find it, as we are equally sure not to find it if we approach the investigation in a spirit of scorn and distrust, with a greater love On the other hand, when narrow-minded and for our preëstablished notions than for the truth which may be discovered.

Guided by these principles, we may even make use of demoralized mediums—of those who have little moral stamina of their own, and have been deteriorated by contact with a weak-minded or vicious public, and lift them into the atmosphere of truth and candor, so as to render our interviews satisfactory.

But shall we reject precautions and tests? By no means. But very few such tests are necessary. A close observer and correct reasoner can satisfy himself without a parade of precautions which are insulting to the medium, and which indicate an absence of all the courtesies that should belong to human intercourse. Instead of trying the medium, clasp his hands; instead of searching his person, examine the materialized spirits; instead of hampering his movements and stupidity against the introduction of new ideas is showing a vigilant suspicion, ask for phenomena which are in themselves entirely conclusive, being beyond his physical ability or beyond his knowledge and mental capacity, and when wonderful manifestations are received, do not be parsimonious in recognizing their merit and thanking the person to whom we are indebted. Thus placing our intercourse upon the high plane of true Christian ethics, we shall find that virtue is its own reward in the rich and beautiful truths that we shall gather.

These suggestions are made not only for investigators, but for mediums, a wronged, insulted and persecuted class, who have always commanded my best sympathies, and who from their delicate, yielding nature, seldom know how to demand their own rights. I would counsel them to seek the cooperation and protection of friends, and to refuse absolutely all intercourse with

those who approach them in an unfriendly spirit. To the friends of Spiritualism I would say that you should surround your mediums with an atmosphere of kindness and sympathy, and when in spite of such conditions you find any who. from natural lack of the moral sense, will not adhere to truthful dealings with the public, you should firmly urge them to retire from the field, and direct the public attention to those only whom you find worthy of confidence. These you should cherish and honor with the kindest care,

fountains of living truths, refreshing as oases in a dian's heaven!

Skepticism is fir-t cousin to malignity, and of calumny. The press teems with falsehoods and calumnies against spiritual truths, and it is one of the most sacred duties of Spiritualists to resist and refute them. Every medium has his orher share of calumny, and Spiritualists should strive by their active friendship to make amends for all the mischief done in this way.

In the vindication of the assailed mediumship of the Fox family, Mrs. Dr. Hayden, Dr. F. L. H. Willis, Mrs. Conant, Florence Cook, Mrs. Hardy, Mrs. Compton-Markee, Mrs. Andrews, Mis. Stewart, Mrs. Thayer, Mrs. Hollis, the Eddy family, Mr. Mott, Mr. Mumler, Mr. Hartman and a score of others to whom we are deeply indebted for the exercise of their wonderful powers, Spiritualism has passed beyond its lingers. early condition as an incredible rumor, to that of an established branch of useful knowledge.

Justice and self-respect, therefore, demand that Spiritualists should no longer occupy in science the suppliant position of those who are suspected strangers in business circles, and dare not present themselves without exhibiting their credentials. Instead of apologizing for their own belief or knowledge, and offering the endorsement of mechanical tests, they should speak out as the teachers of geology or astronomy, and hold their opponents to a strict responsibility for their volulftany ignorance and opposition to the progress of knôwledge.

They should strike at the commanders of the mighty hosts of materialistic science, and in overthrowing such champions as Faraday, Huxley, Hæckel, Buchner, Spencer, Tyndall, Agassiz and Henry, teach their innumerable hosts of tollowers that in the Thermopylae of philosophy neither scientific renown, nor government d patronage, nor honorable titles, nor universities, nor organized multitudes can stand against the flaming sword of Truth.

## Foreign Correspondence.

Travels in the Lands of the Aztees and Toltecs.

> Written expressly for the Banner of Light, BY J. M. PEEBLES.

NUMBER ONE.

It was the Sunday after Mardl Gras, March 5th, that I sailed out of New Orleans on the steamer Merida for Vera Cruz, a somewhat famous Mexican city.

\*\* Knowest thou the land where the eltron grows,

Where midst the dark foliage the golden orange grows?

Mardi Gras-a popular festival in some of the Southern States—is intended to crown a season of revelry, of feasts, masks and merry-making, prior to the forty days of Lent, when Christians ire supposed to go from amusements and gormandizing, banquets to the chancels of God for prayer and penance. The custom originated in the Orient. Afterwards to Rome, it became fashionable in all Catholic countries. The Catholic element is exceedingly powerful in the Cres-

The pageantry on this great gala day was brilliant and gorgeous. Thousands of strangers had flocked to the city. The hotels were througed. All was gayety. Citizens paraded the streets, maskedt. Some were attired like kings, others like Indians, Arabs, beggars, apes, and a few like "devils," with long, dangling daudal appendages-a sort of side-show for the comfort of the saints! Considering the decorations, illuminations, bands of music, glittering accoutrements, the financial outlay must have been enormous! And all for what? Who were made better or wiser? Why such gormandizing, such burlesqueing, and such horrid masks? Is there not enough of masked hypocrisy in the world? enough of display and rotten respectability? Is not deception the way to office? Is not sham king and gold the god of the land if How many Christians

"No inch of land do I possess, No cottage in this wilderness,"

THE HOUR OF SAILING.

"What time do you start, Captain?" "Eight o'clock, sir, sharp." The morning was calm and beautiful, peculiar to these sub-tropical climes. A group of New Orleans Spiritualists had reached the steamer before me, to speak words of cheer. Among them I noticed Ex-Senator Harris, Judge Jewell, (late United States Consul to Canton,) China, Dr. Cooper, (the city physician,) Professor Johnson and Dr. Veazie, (of the Medical Hospital, ) Captains Field and Grant, Captain Pegram, (of the steamer James Howard,) Cols. Hutchinson, Henderson, Cellos and others, with several ladies, presenting bouquets for my state room. There is a warmth of heart, a rapturous flow of soul and a genuine hospitality in all Southern lands that seldom obtain in the more frigid latitudes of the North.

Just out from the mouth of the sluggish Mississippi, and the waters of the Gulf became troubled. A southeast storm set in. I was deathly sick—and so were some of the officers of the ship. Nervous and feverish after the vomiting, I criedout lustily, as my custom is, for the Indian spirit, Powhattan. His soothing magnetism is ever to me a mine of health. Not Jesus, nor John, do I expect to see when first conscious of the light that gilds the morning land : but the pleasant face of Powhattan, who I trust will bear me on 3 WHY TRAVEL ALONE?

"Why not travel on the Continent with a never fights a battle against truth without the aid friend?" said an English gentleman to Disraell. "Travel with one," was the Premier's reply, "If " you wish to lose him."

"Alas! alas! we wear each other out; With self 'alise see each other we infect; Each is a perfect chiefe, orbot about. And if we more than touch, we intersect."

Addison and his old associates traveled, disputed and parted. The poet Gray and the companion of his youth, making a tour up the Levant, quarreled over the meaning of an Italian word, and never again met. Poets have their weaknesses. Dr. E. C. Dunn and myself circumnavigated the globe the truest of friends. And it is not in the power of mortals or demons to sever these circling, binding links of friendship, planned by spirits and polished by angel

"It is coming hot weather; why do you not wait for the winter days of 1877 before going to Yucatan and Central America??" "Wait, wait," t is the voice of the sluggard! The future-tomorrow even-is the Paradise of fools. To day is the all of mortal time that one is sure of. Then

why wait, doze, dream? If difficult to reconcile Genesis and geology, it is not difficult to see that the energy ascribed, to the devil is greatly to his credit. The devil, however, is a myth; angels are realities. They became such through aspira tion, obedience and energy. These are the golden steps that lead to the radiant shores of immor-

I'am no cynic. Devotedly do I love my raceespecially my spiritual kin. Acquaintances, good and oily tongued, flock around me. They are as numerous as the gulf waves that now kiss and toss the Merida. My friends are few-comparaively few; yet precious as blood of martyrs: Henceforth I call you not servants," said Jesus. but friends." Judas was an acquaintance of Jesus, Paul an admirer, John a friend!

Humanity reveals itself in fragments; one being the embodiment of this canother of that excellence or ugliness. None are full-orbed. The athlete has no intelligence; the sage no muscle; the monk no love. The thinker is all head; the moralist all conscience; the philanthropist all heart; the saint all devotion. But where are those unse fish, peace-loving and royally-rounded natures that fill the soul's highest ideal? Sighs my soul to see a man! Too tenderly have I dealt with parasites in the past, and put too much confidence in what Ruskin denominates "average

On our steamer is a quaint, eagle-eyed old gen-Heman, a worshiper at the shrine of Edgar A. Poe. He just read me these lines:

"The agonies which I have lately endured have passed my soul through fire. Henceforth I am strong. This thôse who love me shall know. as well as those who have so relentlessly sought to ruin me. \* \* \* I have absolutely no pleasure in the stimulants in which I sometimes so madly indulge. It has not been in the pursuit of pleas ure that I have periled life, and reputation, and reason; it has been in the desperate attempt to escape from torturing memories—memories of wrong and injustice, and imputed dishonor."

The above calls to mind these terse rhymes: "As singing after silence is, or suo is after rain, So may the lesson be that tells the blessedness of pain; For only at the ending of the journey lies the crown; And none see all its light but they who on its light look down.

Life's labor won is never won until it first be lost; As priceless things most priceless are when bought at priceless cost.

The sofrow and the sinning that are over, shall be the way That leads us from a darkened past into a brightening day. Phough still, as in the past, the night must come before the The loftiest loves in sorrow still must deepest down be born. God still is writing gospels in the fives of those that sin; E'en while their hearts refuse to let the graver's chisel in, Though all have sinned, and still they sin, it shall not be in

That any human heart has drank the drogs of human pain; Not all on page of parchinent, or on monumental stone, The records have been graven that the universe hath known." Apropos to this thought, how profound the

words of the German Fichte: "Wherever thou mayest live, thou who carry-

est but a human face; whether thou plantest a sugar-cane under the rod of the overseer; whethr thou warmest thyself on the shores of the Fireland; or whether thou appearest to me the most miserable and degraded villain, thou art, never-theless, what I am; for thou canst say to me 'I am.' Thou art, nevertheless, my courade and my brother. Ah! at one time surely I also stood on the t step of humanity on which thou standest —for it is a step of humanity, and there is no gap in the development of its members \* \* \* ; but I certainly stood there at one time—and thou will also stand certainly at some time upon the same step on which I now stand, even though it lasted million and million times million years—for wha

March 9th, put into the miserable harbor of Tampico to deliver mail and receive merchandisc Two small crafts manned with Indians came out to us, laden with goats' hides, coffee and sarsaparilla. The city, old and unique, nestles along the Tampico River some distance inland. Though claiming a population of 7,000, it has little or no enterprise. Catholicism is the reigning religion.

VERA CRUZ, MEXICO.

On the summer-like morning of March 10th we awoke in full view of Vera Cruz-City of the True Cross-sitting at our very feet, squat down in the sand, with long mountainous ranges and tower ing Orizaba, as purpling, glistening backgrounds in the hazy distance. The city was founded by Cortez, and in spirit is Spanish yet. It numbers 12,000, the Indian population being far the most numerous. Mount Orizaba, 17,000 feet highseventy miles inland from the coast-is capped and crowned with eternal snows.

Vera Cruz is walled, compact, built of stone to all appearance, seemingly clean; and yet report-

can Republic. Yellow fever, terminating in the "black vomit," is the scourge. What the causes" An immense marsh lying three miles back of the city. Fogs using from this marsh of dead and dying vegetation, roll over the city, leaving their miasmatic germs of disease and death. Many diseases are things, rather than conditional This undrained marsh, personal uncleanliness, unwholesome diet and the high walls preventing a full sweep of the sea-winds through the citythese cause the fevers and deaths.

The Cathedral looks cold and grim; stepping within, I saw only women worshipers. The plaza fronting our hotel, the Diligencias -abounding In righly-hard ornamental shrubbery--is as beautiful as it is musical with tropical birds. "The heavy, solid houses, presenting non-imposing fronts, open into roofless, yet sunny courts, rimmed and bong with choicest flowers. I did not see a carriage in the city. It has one line of street cars. Commerce constitutes the real life of the city, the wealthiest business-houses being carried on by Germans. The buildings seldom more than two stories high, with thick substantial walls, made of mud, stone, brick and fime, a conglomerate that hardens with the weather. Such structures are necessities in a country of earthquakes and suffocating heat. The rooting lic, and sixty-three thousand one hundred and Is generally tiles. The streets are narrow, and down their centres trickle little tiny, rills: Buzzards here, is in Bombay, India, are the seaven-

Just outside the gate, by an old abandoned church, battered somewhat by Gen. Scott, therestands a bridge built by the conquering Cortex, who landed here on Good Friday, 1319. The fact that three hundred and fifty years have hardlymade an impression upon this bit of frowning CIVIL AND RELIGIOUS PERSECUTION IN masonry, gives a clear hint as to the age, the immense antiquity of the country's ruins, rains that were ancient when the  $\Lambda z$  techordes swarmed down from the north-

Through the kindness of Dr. Trowbridge, our American Consul at Vera Cruz, I had free access to the club room library, the nightly gatheringplace of the city literati. For the first time, I here met with Lord Kingsborough's ancient Mexican paintings and hieroglyphs, a most inviting feast. Oh, ye gods, surround me, load me,

OFF FOR THE CITY OF MEXICO. It is two hundred and sixty miles by rail from

Vera Cruz to the City of Mexico. We leave at 4 o'clock. Departing at this early hour, we pass the grandest of the scenery by daylight.

"But why go into Mexico now." said several gentlemen just in from the interior, deeing from the country. "The revolution has commenced, the Government troops have been defeated and routed." Telegraphic dispatches had told us this | will condemn it. the previous day. But thus far in life, I have never been defeated. Wherever I wish to go, there I go; and whatever I wish to do, that do I, and take the consequences, . It looks warlike around the railway. A Government escort of a hundred soldiers, Mexicans and Indians-the officers wearing elegant cloaks over their glittering uniforms-step into the cars, and we are on the way. I go armed-well armed with paper, pencils and books.

Leading westward across low hot lands for some fifty miles, the surface of the country reminds me, as we near the mountains, of the foothills between Sacramento and the Sierra Nevadas. Portions of these vast uncultivated landtracts, rich in mahoganies, rosewood and eastoroil trees, are butdened with smaller vegetations and thick jungles, roofed with vines and festooned in flowers. Here, morning-glories grow wild, crimson orchids nest in tall trees, and grace ful palms are a perpetual beauty. Drainage in some portions, irrigation and culture in others, would make this land to blossom as the rose.

The great disadvantage at present is, the tendency to revolutions, and the insecurity of proposition of the proposition

MAGNIFICENT SCENERY.

This railway, a master piece in conception and construction, often crosses the old Mexican stageroute from Vera Cruz to the capital. It was built at a cost of thirty million dollars, requiring eight years for the construction. Though crossing the Rocky Mountains, and though conversant with the interlacing railway-lines of the Alps and the Apennines, Thave never seen civil engineering equal to that which takes us through and over the Cordilleras Ranges of Mexico. Passing through sixteen tunnels; over deep, yawning chasms; along winding, dizzy heights; around sharp, projecting curves; up steep-graded acclivitles, and along the rugged sides of shelving rocks; looking down here into abysmal depths; school physicians is concerned, whose aim has there upon a nestling village, and there again generally been to relieve the pain and oppression upon the enchanting Falls of Atoyac, one is conscious of little else than emotions of awe and admiration. Grandeur is the absorbing thought. Orizaba still lifts its white, pyramidal head above the clouds. Turn which way we may, it frowns down upon us, while glistening mountain waters, foaming, plunging, leap madly at our feet, and then pass on to meet and mingle and be lost in Egulf and ocean depths.

CORDOVA

This city sits in a valley surrounded by emerald mountains. The locality literally charmed Cortez. On the outskirts are coffee-haciendas, tobacco-fields and banana-groves. The whole basin looked like a garden. Havana, Messina, and even Joppa oranges, pale before those of Cordova. I purchased six for three cents. Possibly it may be an error, but I think the banana is a curse to any country. It makes a people lazy. They have but to lift the hand, pluck the fruit, eat and sleep. The peons' houses along the roadside, half hidden among coffee bushes and mango trees, are made of cane, thatched, and rendered vocal with the chatter of brown-faced, half-clad children. Blood is terribly mixed in Mexico. Near here is the finest tribe of Indians in the country. They maintain a pure blood, dress in white, are exceedingly neat, and, as a community of three thousand, are reputed very wealthy. PROM MOUNTAINS TO TABLE-LANDS DOWN TO

MEXICO. Leaving Cordova and the much larger, wealthier city of Orizaba, situated eighty-six miles from Vera Cruz, we cautiously climb the Cumbres, the cars ascending forty-three hundred feet in the distance of twenty-five miles. Inhaling the ozone, our lungs appreciate the ascent. Now we reach the Boca del Monte-mouth of the mountain-and glide almost imperceptibly out on to the high table lands. | Boca del Monte is ninetyfive hundred feet above the level of the sea. It is the general breakfasting-place. Spanish only is spoken at the table. These broad, high table lands now continue till we reach the lovely Vale of Mexico-the Anahuac of the old Aztecs.

This magnificent plateau, lying between the

hundred in width. Its average elevation is eight thousand feet above the level of the ocean; and though rather destitute of itimber in some parts, because an early Spanish viceroy ordered these majestic forests cut down, that it might the more resemble Castile, still, as a whole, no finer, richer lands on earth are touched and warmed by

God's sunshine.

Might it not be expected that the Aztecs and other Indian races, owning such lands, lakes and mineral wealth, with many of the appurtenances of civilization, would stoutly fight the Christian plunderer, Cortez? / \* \* Nightfall is approaching. Our train just passed two pyramids, called the Sun and the Moon. They are pronounced Ante-Aztec, belonging to the earliest period of the Toltees. It is my impression that they are far older than any of those Vandal tribes known to history. \* \* \* Last evening I attended a spiritual séance at the residence of Gen. Gonzales. There were thirty present, and among them several writing and one trance-medium. In a future letter I will give a full description. There are about six thousand Spiritists in the city of Mexico. They publish one journal, La Bustracion Espirita. There are sixty known circles in the Repubtwenty-two who have enrolled their names as avowed Spiritists. In the corner of Geh. Gonzales's scance-room stands a magnificent bronze bust of Allan Kardec.

City of Merico, March 13th, 1876.

## Free Chought.

NEW YORK.

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

BY THOMAS R. HAZARD.

PART IX.

Again says Dr. Dickson, "Till the emoluments of those who chiefly practice it cease to depend upon the quantity of useless drugs they mercilessly inflict upon their deluded patients-till the terrible system of collusion, which a present prevails under the name of 'good understanding among the different branches of the pro-fession, be exposed, the medical art must coninue to be a source of destruction to the many-a

butt for the ridicule of the discerning few."
"Molicre, so long the terror of the apothecaries of Parls, makes one of his dramatis persona say to another 'Call in a doctor, and if you do not like his physic I'll soon find you another who

Rosseau, that keenest of observers, used to say, "Science which instructs, and physic which cures us, are excellent certainly; but science which misleads, and physic which destroys us, are equally exectable; teach us how to distinguish

'The satirical LeSong' says, "Death has two wings: on one are painted war, plague, famine, fire, shipwreck, with all the other miseries that every instant offer him a new prey. On the other wing you behold a crowd of young physicians about to take their degree before him. Death proceeds to dub them doctors (leur donne de bonnet), having first made them swear never in any way to alter the established practice of physic."

The same college of physicians," says Dr. Dickson, "who in after years opposed the improvements of Montague and Jenuer, made the circulation of the blood the subject of their bit terest satire. Not content with slandering the character of its discoverer, the more vile and venal of his medical brethren made it a pretext for declining to meet him in consultation."

"It is a fact related by Harvey that he could not get a physician above the age of forty to be-lieve in the circulation of the blood." Dr. Diekson's thick book is crammed full of

from his professional teacher asking for a concise definition of the healing art. "The art of amusing the patient (said the boy) whilst Nature

This reminds me of an anecdote communicated o me some years ago by the late Henry Lothrop, ne of the truest-hearted and best men that ever

son, at night, and said he found that they had as good an effect as anything else!

The fact is that the boy's amusing theory is correct so far as the medical treatment of the old of their patients by benumbing and deadening ap-plications, that tend to weaken, the functions of

If and aggravate the cause.

As well might a mother expect to cure the stomach ache of her crying child by spanking it into silence, as for a doctor to suppose that the cause of disease can be removed by suppressing or deadening its symptoms. Pain, fever, inflammation and oppression are only the results of an effort of Nature to restore a perfect balance of the life-forces in the system, and should never be counteracted or abated otherwise than by re-

The giving to a patient one dose of mercury and another of oplum or morphine—the last to mitigate the pain whilst the other removes the cause—is like attempting to extricate an overladen wagon from the mire by attaching one e in front and another behind the vehicle, and then whipping them up in contrary direc-tions. A wrock instead of a rescue will probably be the consequence in both instances

Dr. Titus, counsellor of the court at Dresden, used to say that "three-fourths of mankind were killed by medicines and prescriptions." This is perhaps too sweeping a declaration. If the coun-sellor had confined his remark to those only who died under the treatment of physicians, I should hink him not far from the truth.

"One hundred years have scarcely elapsed," says Dr. Samuel Dickson, "since the fever patient was wrapped in blankets, his chamber heated by large fires, and door, window and bedcurtains closed upon him with the most scrupulous attention. The few that survived the terrible ordeal were said to be cured, and these cures, like ignes faturi, only seemed to delude and blind the practitioner to the awful mortality which followed the practice."

A constant pressure of self-interest always in-clining in one direction, (however slight,) will be sure in the long run to induce a practice among organized bodies, whether of law, divinity or medicine, or other, to shape their modes in the direction that will best promote the furtherance of their own interest and selfish ends. These may proceed without the members being limited units on solutions of their diff. Just on a significant with the sure of their conscious of their diff. Individually conscious of their drift, just as an overbalancing pound of silver placed in the left syerve in the same direction from a right line when walking, without an individual of them all being aware of the departure.

Hence the practice of medicine has grown gradually into a science, without probably one in ten of its professors being aware of the subtle cause, whereby the slightest allments are nursed This magnificent plateau, lying between the into serious maladies through established forms two great mountain ranges of Mexico, is some of malpractice that best tend to increase the fees

six hundred miles in length and nearly three of the attending physician, and thereby supply his daily and perhaps pressing needs for money. This feature in medical practice attaches probably more to the young and needy members of the Faculty, which may have given rise to the Londoners saying, "God preserve me from the devil and a walking doctor."

and a walking doctor."

I have myself cured hundreds (as before hinted,) of attacks among persons in my employ and others, exactly similar in all respects to scores of others, wherein the patients under the regular medical treatment were, after being, as it were, nursed into sickness by their physician, confined for weeks and months to their beds, and in many

I knew of a Mr. M., of New York, who, having slightly chafed his heel, sent for a doctor, who managed to coax the little lurt into a running sore, to the dire affiliation of his unwary activity and to the histograms. patient, and to his own profit of a two hundred and fifty dollar fee. Four of Brandreth's pills, to cleanse the blood and divert its tendency to congest at the weakened point, and a little mutton tailow to shut the air from the wound, would undoubtedly have made the man well again in wenty-four hours,

In this case it was probably the doctor's "nethis case it was proparty the doctor's "necessity rather than his will that consented" to thus subjecting his well-to-do but ignorant patient to torture that he might minister to his own needs, which probably was a sufficient reason but is the street of the second of in his view of the matter for the temporary inconvenience he felt himself obliged to inflict on

the victim of his enpidity.
"This man's necessities are greater than mine," said the noble and chivalrous Sir Philip Sidney, when he ordered the cup of cold water that was presented to his own parched lips to be given to the dying soldier.

The sentiment that prevailed in both breasts might have been alike, just as the same light will be different in brightness when reflected through a crystal glass lautern, and one made of bull's without reproach or fear") being directed in its application by the soul of a demi-god, whilst that of the doctor was just as naturally the prompting of the selfish instinct of an average medical diplomat, whose nature had been brutalzed in dissection and viviscetion hells, and his heart hardened by the practice of his soul-and-

heart nardened by the practice of his sour-and-body-benumbing profession.
"Thy thirst is greater than mine," said Sidney, and straightway he ordered the goblet that was destined for his own to be carried to the lips of

My need of money is greater than thine—thought the doctor, as he replenished his own wallet out of the pocket of his patient! Viewed wanter out of the pocket of ms pattent: Yiewen from the two standpoints the reasoning of the doctor was as logical as Sidney's; for even the divine light, that alike permeates and gives life to all things, cannot shine as brightly through the coarse organism of a blinking total as through the graceful form of the star-eyed gazelle.

I knew of a poor woman who was sick and de-lirious. A regular M. D. gave her a powerful acting medicine that did her no good. A good Samaritan came along and gave her an herb medicine that soon relieved her. The M. D. called again, and insisted upon the patient's returning to his doses. She swallowed a teaspoonful of his poison and became again delirious. She then took nothing but the herb medicine, and was soon entirely well. In this case it was plain that soon entirely well. In this case it was plain that it was not money the doctor expected, for he knew the poor woman had none. He was, probably operating upon her by way of "experiment," as is no doubt frequently the case where poor patients in hospitals, and elsewhere, have no other means of compensating the demons who, under pretence of curing, premeditatingly torture them, for, as says Bulwer, "When poverty is sick, the doctors mangle it."

Here it was most probably "the will" rather

Here it was most probably "the will" rather than "his necessity" that prompted the doctor to experiment with his poison drugs on the poor woman (after the manner the Virginia M. D.s are seeking power to do); that he might learn by the results something of Therapeurics, and whether the doses he gave were calculated in their effects to kill or cure, after the fashion elsewhere narrated in the instance of the doctor who learned of a certain cure for tetanus from the fact of his having tried an experiment wherein the patient survived the dose he gave, which must, as he said, have proved fatal to any man, woman or child that was not fafflicted with the

precise malady in question.
This wonderful discovery of a specific for the cure of tetanus should be communicated by its medical inventor to the Faculty in Virginia, so that they too should be made aware that *one fixed* unalterable fact at least has become established in the science of "Therapautics."

The following little narrative that I elip from

a newspaper, illustrates—quite forcibly the exist, ing state of "Therapeutics" among the regular M. D.s:

"A very worthy citizen of Troy has been ill for a considerable time. He called on a Troy doctor, who considered his symptoms in no wise langerous, and recommended a pleasure trip. The patient went to New York City and grew worse. He called on a surgeon at Bellevue Hos-pital, who pronounced it disease of the stomach and liver, and prescribed for, but did not relieve tim. The surgeon was finally frail enough to admit that he did not know what his disease was. The patient then called on a celebrated physician connected with a medical academy in New York, He said one of the patient's lungs was entirely consumed and the other was badly diseased. The sufferer then came back to Troy and called on mother physician here, who said he was suffering from dyspepsia, and put him on a milk and lime-water diet. The man grew no better. Fi-nally he applied to a celebrated Thomsonian physician at Bennington, and immediately grew better, gaining some twenty pounds of flesh in a few months. Recently he called on a celebrated Albany physician, who examined him, and said a tumor was forming between the stomach and liver, but that his lungs were entirely sound. He told him, however, that he could not live long. since then the patient has followed the advice of the Bennington physician, and is apparently slow-ly recovering. The disease is probably only an aggravated case of dyspepsia."

And here is another equally significant case that I extract from a published communication of the late Henry C. Wright:

"A manufacturer of this State had a large numor on his cheek. The Medical Faculty of Rhode Island, so 'long and well-trained,' of 'such general and extensive culture,' could do nothing or him, and gave him up to die! He went to Boston, and spent a brief period in the Massachu-setts Hospital. The head of that institution, the most learned and celebrated doctor in the State old him he was incurable—that he could not live three months, and that all attempts to save his life would be useless. So Massachusetts sent him home to die. He then went to Bellevue Hospital, New York. The head doctors of New York sent him home to die; but advised him that if he lived temperately he might stay some years.

"The man came home (says Mr. Wright); he came across a physician almost wholly unknown to medical fame. This man said he could cure him. With some simple applications he brought out the diseased matter. The man got well, and is now living.

"In this and in every State, society abounds with facts of a similar character. Tens of thousands, whom these doctors, so 'well-trained and cultured,' and with the 'highest qualities of mind, have given up to die, have been saved by clairvoyant and magnetic physicians—by healing mediums, and by others having no license from any medical society to relieve suffering and save

Since sending my manuscript to the printer I have chanced to fall in with a rare large octavo volume of some five hundred pages, dedicated by its author "To those who thirst after knowledge, and are not deterred from seeking it by the fear of imaginary danger," that contains many passages so peculiarly corroborative of some of the views I have expressed, that I arrived at wholly from an outside observation of the workings of medical craft, without the least aid from inside members of the ring, that I cannot forbear contributing one or two extracts for insertion here, with the remark repeated that it only seems to be retired and wealthy physicans, like Dr. Inman I have expressed, that I arrived at wholly from

and others I have mentioned, that venture to expose the blunders and iniquities of their brethren. The book was printed 1876, and is entitled, "Ancient Faiths and Modern," by Thomas Inman, M. D., London. Author of "Ancient Faiths Embodied in Ancient Names," etc., etc.,—Covery many Parket Names," CONSULTING PHYSICIAN TO THE ROYAL INFIRMARY, LIVERPOOL; Lecturer successively on Botany, Medical Jurisprudence, Therapeutics, Mate-ria Medica, and the Principles and Practice of Medicine, etc., in the Liverpool School of Medi-

If medical diplomas and honorary titles ever qualified any one individual of the Faculty more than another to speak with authority on matters pertaining to the practice of medicine, Mr. Inman, who commences his preface with the following words certainly appears to be that man.

ing words, certainly appears to be that man:
"Some thirty years ago, after a period of laborious study, (says the learned doctor,) I became the House Surgeon of a large Infirmary. In that institution I was enabled to see the practice of seven different doctors, and to compare the results which followed from their various plans of treatment. I soon found that the number of cases was nearly equal amongst them all, and became certain that recovery was little influenced by the medicine given. The conclusion drawn was, that the physician could do harm, but that his power for good was limited. This induced me to investigate the laws of health and of disease with an especial desire to discover some sure ground on which the healing art might safely stand. The inquiry was a long one, and to my self satisfactory. The conclusions to which can'e were extremely simple, amounting almost to truisms; and I was surprised that it had required long and sustained labor to find out such very homely truths as those which I seemed to have unearthed. Yet with this discovery came the assurance that, if I could induce my medical brethren to adopt my views, they would deprive themselves of the means of living.

"You like because or theers, wonkeys and cod-

"Men, like horses, or tigers, monkeys and cod-fish, can do without doctors. Here and there, it is true, the art and skill of the physician or surgeon can relieve pain, avert danger from acci-dents, and ward off death for a time; but, it tis generality of cases, doctors are powerless. It is the business of such men, however, to magnify their office to the utmost. They get their money ostensibly by curing the sick; but it is clear that the shorter the illness, the fewer will be the fees, and the more protracted the attendance, the larger must be the 'honorarism.'

There is, then, good reason why the medical profession should discourage too close an investigation into truth."

If any of my readers' should have heretofore suspected me of lacking in the milk of human kindness when commenting on the M. D.s' mal-practice, I trust they will no longer give place n their minds to any such unjust suspicions, for they themselves must bear witness that I have never directly charged any more naughty pre-meditated practices on the hoary time-crusted Faculty than is here plainly insinuated by one of the most eminent of their own number, who is evidently well posted in "ways" of the profession "that are dark."

It would seem, from what Dr. Inman intimates here and elsewhere, that if the boy student I have before referred to had been asked the question by his superior, "What is the best method of treating disease?" the appropriate answer from the successful practitioner's standpoint might have been, "The art of making and keeping the patient sick a sufficient time to exhaust his pecuniary means without entirely destroying

Turning over another leaf of the preface we come to a passage wherein the able author most felicitously hits two of the "spirits of devils" that John the clairvoyant or revelator speaks of a most stunning blow with one and the same stone. Says he:
"The result of my observations showed a won-

derful similarity to exist between the clerical and medical professions; and I feel that, if my views about the cure of souls and bodies were generally adopted, there would be no need either for parson or doctor. Instead of discovering, as I had hoped to do, which of all the rival sects of Christendom is the best one, I found that all were unnecessary; that many are degraded in doctrine and bad in practice; and that if any must exist, the one which effects the least mischief should be the one selected for general adoption. It required much courage to allow myself to be-lieve that doctors have, taking everything into consideration, done more harm in the world than good, and still more to announce my conviction that Christianity was even more culpable than medicine. The physician, when professing to cure, has too often assisted disease to kill; and he who has had the cure of souls has invented medicine. plans to make believers in his doctrine miserable.

The first fills his coffers proportionally to the extent to which he can protract recovery; the second becomes rich in proportion to the success with which he multiplies mental terrors, and then sells repose. The one enfeebles the body, the other cripples the intellect, and aggravates envy, hatred and malice. Both are equally influential in preventing man from being such as we believe that the Almighty designed him to be."\* Let this fragrant and pregnant extract from

Dr. Inman's preface suffice for this time, and let the bold innovator bless his stars that "Holy Church" has no longer her boasted "long arms to apprehend, nor her inquisitorial powers to punish that she formerly had, for then—but hush!—say no more! for the deadly serpent is already coiling itself in our midst, and waits but a constitutional amendment to begin its long accustomed bloody work anew throughout the whole length and breadth of these United States, ven as their brethren, the doctors of medicine, have been recently empowered by the Legislature of New York to persecute with fine and imprison-ment mediumistic and other undiplomated healers in that State, and are impudently striving to accomplish the same object in California, Vir-

accomplish the same object in California, Virginia, and elsewhere.

God grant that the liberal masses of the land of Washington and Patrick Henry may be aroused to a proper sense of the danger before the conspirators, with the aid of the almost ever purchasable LL. D. oligarchy that now controls in every department of both national and State government of passes their meliument schooling for ernment, so perfect their malignant schemes for the rule and ruin of the bodies and souls of their fellow-citizens who will not bow to their unholy dictations that it may require an Armageddon rising of the people to overthrow them.

And let me ask, what offence is there in the whole catalogue of crime that is comparable in atrocity with that which is here directly charged

\*An eminent practitioner, writer and lecturer, under date of Feb. 29th, 1876, writes me as follows:

"We need a forcible writer to yindicate the claims of the naturally or divinely called healers against those of the traders in medicine. I think a convulsion that would destroy alike the Medical College and the Cathedral would break up the most pestilent dens of an infection which is ever corrupting our youth.

"Theorganization of the medical profession resists reform so vigorously, that I consider it like some old hospitals, better fitted to be torn down than disinfected. " " "A physician may devastate his neighborhood by incompetence and gross violations of duty, without a word of consure, but if he takes too small a fee, or if he takes advice honestly from those who know better than himself, he is anothernatized at once ! " Medical ethics does not forbid combining against successful practitioners to ostracise them from society, nor does it forbid a steady adherence to fatal methods in the face of successful treatment, which does not belong to their own clique."

their own clique."

I have also recently received a highly interesting and suggestive letter from a lady clairvoyant physician in New York State, whose name and residence I will not belong to their own clique."

I have also recently received a highly interesting and suggestive letter from a lady clairvoyant physician in New York State, whose name and residence I will not betray, lest it may subject her to persecution. She states that many clairvoyants have been obliged to renounce their gifts of healing in that doctor-ruled State, and that a threatening notice to quit practice was served on her in the city where she resided. The ablest lawyer in the place, however, together with a number of the first and best citizens, besought her to remain, and offered to defend her, declaring that such official persecution was an outrage on individual rights, but duty or convenience caused her neverthees to flee to another city, where she has not as yet been annoyed by the doctors, although she has made several cures of cases of sickness, some of which had been given over by the regalar Faculty. She also narrates an instance wherein the M. D. gave a rationt on his first visit (the mother of a family) something in a spoon to stop her pain, which caused sleep from which she never awoke. This doctor, my informant states, is hardly ever free from the effects of strong drink, and yet he is considered "a star by his medical hrethren."

Another regular M. D. left a powder to be given a patient

against the profession by one of the most emi-nent and experienced of the Faculty, as being a common practice among them, viz.: that of pre-meditatedly drugging their patients into sickness and death, that they may be enabled to rob them of their money!

The highway robber meets you prepared with pistol or bludgeon, and openly demands your money or your life. The assassin steals to your bed with knife in hand, with like intent. From both these you may perchance purchase immuni-ty by proffering your pelf, or by defending your

person with like weapons.

But not so with the insidious doctor. He approaches: you with the dulcet tones of a friend, hypocritically measures your pulse to find exactly how much poison your system will bear, and then proceeds to rob you of your money by premedi-

proceeds to rob you of your money by premeditatedly experimenting on your health and life.

What comparison, let me again ask, is there between such fiends in crime as these, and the blundering assassin or robber who follows his profession at the constant risk of his life and without betraying the confidence of a friend?

Say not that the offence is too horrible for any made of flosh and blood to confemplate or

man made of flesh and blood to contemplate, or for any fiend to perfect! We know that thousands of similar crimes are committed in the land by men standing as high as medical professors, who, too, like them, are left to go unpunished, whilst the petty thief is sent to the penitentiary. What oceans of widows' and orphans' tears

have been shed through the poverty and priva-tions entailed upon them by the law's unnecessary delays that lawyers might fatten on their means of living! What countless sighs have ascended on high from the poor whose hard-earned savings have been filched from them by villainsavings have been filched from them by villainous managers of railroads, savings! banks and other corporate bodies, who have deliberately, through breach of trust (the most flagrant as well as meanest crime known to humanity, with the one exception before us), stolen in thousands what was coundingly contributed in pennies to their safe keeping! And yet these men impudently walk the streets; not branded as criminals, but sustained and exalted by their fellows as debut sustained and exalted by their fellows as de-fuulters, whilst thousands of those they have ruined, driven perhaps to desperation by their poverty and a stinging, helpless sense of wrong, are sent to the work-house or prison for trifling

depredations on society.

We read that the human "heart is deceitful above all things and desperately wicked," nor was there ever yet a crime that the heart can conceive of so dreadful, that hands may not be found to commit for a commensurate reward, especially when it can be performed without risk of discovery.

And this is precisely where doctors of both the law and medicine professionally stand. They may alike send thousands of their clients and patients to their graves through the intricate patients to their graves through the intricate hidden meshes and practices of their profession, without the possibility of a single crime known as such to the laws of the lawyers' own contriving being charged, much less proved against them. (Says Franks, "Thousands are slaughtered in quiet in the sick room.") Nay, so far from this, as I have before intimated, it is possible that they as individuals are not always aware themselves of the about the flagrance of the themselves of the abominable flagrancy of the delinquencies they are constantly in the habit of committing in the line of their respective professions, for though

"'Vice is a monster of so frightful mien
That to be hated needs but to be seen;
Yet seen too oft, familiar with her face,
We first endure, then pity, then embrace,"
We are not all aware how intricately vice and

virtue may be comfounded, and how utterly the finer and better instincts of a man's nature may the perverted by the practices of a profession. The butcher boy who might faint (as Nero was said to have done) at the sight of blood, by practice in his calling may soon delight in beholding its copious flow from the veins of the dying beast that he was least int sourced with his any least

that he may have just severed with his own hand. Thus pagan Rome, under her imperial masters, was for a season satisfied to see the brute creation tear themselves in the arena; but soon the amusement became too tame for patrician matrons, and men slaves were forced by thousands to kill each other in her amphitheatres for their gratification. So, too, when the pagan dynasty had reached the utmost goal iniquity can arrive at on earth, and its Papal successor mounted the figurative beast, bull-baiting in the ring and Jew and horse-racing on the Corse contented for a time the savage instincts of both priests and laity; but soon their "appetite so grew upon what it fed upon," that the hierarchy to sustain itself in position was forced to furnish countless instruments of human torture and auto do fes to meet the growing craving to revel amidst scenes of human suffering.

So I can readily conceive when a boy student of medicine has been accustomed to display his skill with scalpel and saw in the dissecting room, how his appetite may expand in that direction so as to lead him to regard with ghoulish eyes each limping passenger he may meet in the street, whilst if to his carrion surgical experience be added that of vivisection, so hardened may be become in witnessing such horrid inflictions on living brutes, that a strange, unearthly, morbid passion may impel him to experiment with drugs on human subjects, especially if it puts money in his empty pockets; and if perchance one or more of his victims should chance to "shuffle off the mortal coil" under his experimental practice, his feeble conscientious scruples might be satisfied by resolving to be more careful in future in the perilous discharge of "his vocation."

I have myself seen a boy impale several flies on the same pin and make merry over the poor insects' agonizing (and to him fantastic) strug-gles. A little training such as is inculcated in vivisection-rooms, might readily develop and strengthen the savage instincts of such a student to a degree that would cause him to take a hellish pleasure alike in witnessing the dying struggles of a martyr at the stake, or the latest death-throes of a sick patient in his bed.

[To be continued.]

PHYSICAL MEDIUMSHIP. Reply to J. B. Newbrough by M. B. T.

To the Editor of the Banner of Light:

DEAR SIR-I wish to ask through your columns who the self-constituted censor of mediums, Dr. Newbrough, is?

In your issue of last week I find an article from him on "Waste of Mediumship." Although not using my name, I am fully conscious it is myşelf against whom he issues his fulmination. The tone of this communication breathes of authority, and one is naturally led to suppose his edicts stand with the Spiritualist organization about the same as the Pope's bull of excommunication does with the Romish church.

Dr. Newbrough says, "A well-known medium for producing flowers was recently giving dark exhibitions in this city, but refused to give any tests as to their production."

Dr. Newbrough uttered a deliberate untruth when he made that statement. Not only did I not refuse to give a séance under test conditions, but I did give such a séance "before the Theosophical Society" of New York, and here is the certificate given to me by that Society:

MOTT MEMORIAL HALL, Jan. 5, 1876.

Resolved, That the thanks of the Society are due to Mrs.

M. B. Thayer for her kindness in coming before the Society this evening. That a copy thereof, duly attested, be transmitted to Mrs. Thayer, with a memorandum certifying to the occurrences. MEMORANDUM.

The Society adjourned to 123 West 43d street, residence of Dr. Newton, the Treasurer. Mrs. Thayer was securely fastened in a bag. The scance was "dark." At the end of about he hour many flowers and two ring doves, alive, were found on the table.

We certify that, in our opinion, no fraud was practiced by either the medium or any other person then present.

H. S. OLCOTT, President.

Witness: Jan. 5th, 1876,
WILLIAM JUDGE,
Secretary pro ten

Not only was I secured in the bag, but every individual in the room was searched thoroughly. Individual in the room was searched thoroughly.

If Dr. Newbrough seeks to throw suspicion upon
me by calling in question the honesty of Mr. and
Mrs. Newton, at whose house the séance was
held, and the others belonging to the Society, he
is quite welcome to all the capital he can make in
that direction. In regard to the fling that the "bag was on the wrong person," thus throwing suspicion on any one or all of the ladies as crim-inis particeps in fraud, he is also welcome to all ne acquires either of revenge or reputation for

The second statement indulged in by this learned doctor, that, "in a scance called a test scance given by the same medium in Boston, one person came into the circle just in time to person came into the circle just in time to spoil the proof," I also pronounce as untrue. At that scance not only were the tests satisfactory to the committee, but Dr. Storer wrote an account of it that was published in the Banner of Light at the time of its occurrence.

Thirdly: He says, "I tried to get this medium to give a number of scances under such tests and at any price she might name, and she would not do it even though the money were noted by

and at any price she might name, and she would not do it, even though the money were paid beforehand." Dr. Newbrough asked me, casually, if I could give him scances during my stay in New York, which, in consequence of previous engagements, I could not do. This conversation occurred the evening of a scance given at Mr. Newton's, and Mrs. Newton will no doubt be able to verify the statement, as she was standing near us at the time it occurred. I attached no especial importance to it—was not at all aware of the wrath I was storing up against myself, and I ask wrath I was storing up against myself, and I ask all candid minds if the fact of previous engagements, precluding the possibility of giving the desired sitting to Dr. Newbrough, ought to be visited upon me as a peculiar visitation of Provi-dence? He gives the final doom in the following: "Now, supposing this medium to be genuine — which she is, perhaps—how is she benefiting Spiritualism? All her services vanish in hearsay, or rest on such flimsy tests as de-teriorate their value down to zero." If all my "services vanish in hearsay, or rest on such flimsy tests as deteriorate their value down to zero," because I have not been sanctioned by Dr. Newbrough's protective committee, Heaven save the mark! the approval of this same protective committee has not saved Mrs. Wilson, of New York, from being published throughout the whole country as a deceiver, nor does it prevent the almost unanimous opinion of outsiders that Mrs. Youngs lifts the piano by means of adroitly arranged machinery under her clothing, nor has the non-approval of the same committee prevented other mediums from prosecuting with success their seances.

Spiritualism is suffering far more to-day from the unjust suspicions and defamation of mediums by Spiritualists themselves than from the efforts of skeptical outsiders to expose what they be-

lieve to be fraud.

It is not strange that, as this critic says, "ninetenths of the visitors believed that the flowers were produced by fraud," when prominent Spiritualists like himself are poisoning their minds with secondary. with suspicion t

There is, at least, the virtue of consistency in those who on scientific grounds disbelieve the truth of all forms of spirit manifestation, but for one who can believe, as I am credibly informed Dr. Newbrough does, that Mrs. Compton is demonstrating and disappears from the cabinet materialized and disappears from the cabinet, and announces in the face of this possibility that "In my own experience with upward of one hundred physical mediums, I have found that the spirit power decreases in force about in the ratio of the square of the distance away from the medium," is, to say the least, assuming a decidedly paradoxical position.

ly paradoxical position.

Through the same law that "like attracts like" in the spirit, suspicion attracts suspicion in the material. The presence of one suspicious, materialistic spirit, whether in or out of the flesh, will so poison the atmosphere of a room that fraud and deception will spring up spontaneously.

Dr. Newbrough's prejudices are evidently much stronger than his Spiritualism; neither are they all confined to persons against whom he con-

stronger than his Spiritualism; neither are they all confined to persons against whom he conceives them, but they seek to envelope all who are associated with the objects of his dislike. One thing Spiritualists must learn, that the acceptance of a belief in invisible intelligent forces by the world, does not depend upon the individual effort of men and women. It is through the slow growth of evolution that mankind are to learn those great truths of life and those will come to men as fast as they are able to bear them. I wish I could soothe the irritated nerves of "our Protective Committee" with this potent of "our Protective Committee" with this potent remedy; especially to those struggling under the self-imposed burdens of great missions, would it prove effective. I learn that Mrs. Hardy is now in the hands of this or some other protective committee, but I trust her confidently in the hands of her band of spirits, who are able to protect her. Spiritualists, stand by your mediums.

M. B. T.

Philadelphia Penn. March 28th 1876

Philadelphia, Penn., March 28th, 1876.

#### "FANATICISM" AND "ASSUMPTION." A Reply to Mrs. E. M. F. Denton.

Mrs. Denton, in commenting upon my article headed "Mediums and Skeptics," intimates that because I recognize and deplore the existence of a skepticism so obstinate and invincible that it closes the eyes to facts and to rational inferences therefrom, I therefore advocate a blind faith, ready and eager to swallow all marvels simply because its appetite for them is insatiable. This because its appetite for them is insatiable. This is a great misrepresentation or misconstruction of my words.

There are many who began to investigate Spiritualism, though prepossessed against it, and whose skepticism withstood evidence offered to the senses and the reason until persistence in denial became manifestly irrational, and doubt gradually yielded to conviction; and I say that to charge such persons with fanaticism because of this intellectual experience and its results is

simply absurd. It is impossible that I should in one, or half a dozen articles, describe all the various manifestations of power, intelligence and individuality tations of power, intelligence and individuality which in my experience have convinced me that what we call Spiritualism is true. But for Mrs. Denton to assert that I believe, without proof, in the spiritual origin of the phenomena, is an unwarrantable "assumption" on her part. I can conceive of no presumptive evidence stronger than that which I have received that the wonderful phenomena which take place in the presence of melliums are the work of spirits, and to make. of mediums are the work of spirits; and to make my meaning clear, I will say, once for all, that when I speak, in this connection, of "spirits" I mean men, women and children who are living after the death of the body. In so defining the word I do not intend to deny the possible existence of other invisible intelligent entities, but I wish to speak here only of what I have learned

(as I think) through my own observation.
No thoughtful and cautious person would attribute the mere movement of material objects to spirit action if no intelligence were manifested in these movements, and there were nothing else on which to base such an opinion. If I could concentrate and hold out for the scrutiny of any reasonable skeptic all that I have seen, felt and heard, to convince me of that which I now feel neard, to convince the of that which I now feel assured is true, I would say nothing, except "See, and judge for yourself." And if I could thus make clearly manifest all the facts which, taken together, have led me to believe in what Mrs. Denton, not content with doubting, contemptu-ously derides, no sane person not utterly blinded by prejudice could assert that my belief was mere "fanaticism" and "assumption."

When, asking a spirit to raise me up, I am lifted as I sit in my chair two or three feet from the floor, and this in a light room where I know there are no mechanical contrivances; when I feel the grasp as of hands upon the chair; when this grasp grasp as of hands upon the chair; when this grasp is carefully reidjusted, at my request, so as not to endanger my falling forward. I have certainly some reason for believing that I am lifted by an intelligent agent, that makes use of hands, and that hears and understands what I say. When I ask to be shown the hand of this agent, who I am told is an Indian spirit, and a detached coppercolored hand is shown me which clasps mine with firm fingers; when I say to this intelligence, "If firm fingers; when I say to this intelligence, "If you have mouth and teeth, as well as hands, I want you to give me some evidence of it," and when my hand is at once nipped between

trol of certain organs resembling those of human beings to do t. with. If any one prefers to call this intelligent something a "force," or to give it some other indefinite name, I have not the least objection; only as we know of no mere "force" outside of a living organism which hears spoken words, complies with requests, and uses hands and feet like a man or woman, I hold that the real and unwarrantable "assumption" is on the side of those who use this word in accounting for such things.

such things.

I have never meant to express a wish that Mrs. Denton should be convinced that spirits produce these manifestations. I am profoundly indifferent as to whether she or any other self-satisfied skeptic beforced to recognize certain phenomena as genuine or not.

I do not regard it as important, if even desirable, that those who are not prepared to accept the truths of Spiritualism should be forced to acknowledge its facts. All I ask is justice—justice to opinions which differ from her own, and this Mrs. Denton seems little disposed to accord.

I never said a word about her accepting the production of the paraffine molds under test conditions "as proof of spirit presence and power." I merely expressed a doubt as to whether, if her suggestion in regard to the wire screen were com-

suggestion in regard to the wire screen were com-plied with, she would be satisfied that the molds were "produced without human contact or any appliances of human art;" and I see no reason for thinking that I made a mistake in entertaining such a doubt.

I believe that every unprejudiced person having access to powerful mediums, can assure him or herself that the phenomena called spiritual really take place; and that this can be done by wise, patient and persevering observation of facts, without resorting to the constantly varying and exhausting demands upon mediums so frequently made by those whom determined disbellef renders test-proof.

There is nothing so impervious to light as that

There is nothing so impervious to light as that skepticism which is the pride and boast of those who regard it as the sure indication of superior intellect. To be unprejudiced, neither unduly skeptical nor weakly credulous, not ready to be-lieve on evidence which the unbiased intellect finds insufficient, but humbly, heartily willing to learn, however the new revelation may conflict with former ideas of the likely or the possible—this is, I think, the condition of mind most befitting finite beings, the wisest of whom knows very little and has infinitely much to learn; and also is it that state which is most favorable to

mental progress and the discovery of truth...
In regard to the views held by Mr. Crookes, probably all Mr. Sargent meant to say was that this gentleman had refrained (doubtless for reasons which seemed to him good and sufficient) from a public statement of opinion as to the origin of the phenomena. I could, if needful, justify my use of the expression "spirit-forms," in alluding to his experiments, but as what I meant (and what I think Mrs. Denton understood that I meant) to ask was whether the crucial tests ap-plied by Mr. Crookes had convinced her of the

netual occurrence of the phenomenon called materialization, this is not necessary.

Whatever his views may be as to the nature and origin of the life-giving principle in these forms, one thing he has placed beyond question, and this is that he believes in the materialization of something to which he attributes intelligence sex, affection and marked individuality—some sex, affection and marked individuality—something whose "mobile features were overshadowed with sadness when relating some of the bitter experiences of her past life," or "smiling with the innocence of happy girlhood when she collected my children around her and was amusing them by recounting anecdotes of her adventures in India."

Of this something he says, "I had no doubt whatever of her objective reality." So far, Mr. Crookes has been "satisfied." Satisfied of what? That he talked with a "conscious, individualized.

That he talked with a "conscious, individualized intelligence"—a female in human form, (a form distinctly different in appearance from that of the medium) manifesting human emotions, recalling her earth-life, and speaking to the medium as one human being speaks to another say. calling her earth-life, and speaking to the medium as one human being speaks to another, saying, "Wake up, Florrie! wake up! I must leave you now." And yet Mrs. Denton declares it to be "unmitigated folly" to assume that this something was what Spiritualists call a "spirit"—in other words, a woman so conditioned that she could appear as a visible, tangible shape, or instantly dissolve, leaving no trace of her presence in the seemingly years at a.

in the seemingly vacant air.

Mr. Crookes most decidedly declares his belief in the objective and even sexual reality of that which, to use Mrs. Denton's words, "collects the emanations from the medium or from members into a as she uses the interrogatory expression with much apparent satisfaction, and with a rather comical air of triumph. Before leaving the sub-ject of Mr. Crookes's experiments, I would say he very certainly claims that his methods of in vestigation in this case have been as "scientific" as the nature of the phenomena under examina-tion would permit, and that the results have been conclusive as to the actual occurrence of all which he describes. Whether he is one who which he describes. Whether he is one who knows what scientific investigation is, I think we may leave the Royal Society to decide. But before dismissing his name, I wish to quote some words of his in regard to his treatment of mediums. He says: "At first, I always give new mediums who come to me their own conditions; for arbible I do not know what the phenomen for awhile I do not know what the phenomena may be. I am not in a position to suggest tests, nor possibly should I be able to get them before the mediums have confidence in me, and that I will not play them any tricks; after which they have always shown a desire to help me as mucl as they can. All manifestations depend on deli-cate conditions, intimately connected with the nervous state of the sensitives, and most mani-festations are checked when anything takes place to annoy them." Now this is precisely the attitude toward mediums which I have always advocated, believing not only that if approached in this spirit they would show "a desire to help as much as they can," but that in this way better than in any other, the truth may be definitely

than in any other, the truth may be definitely and decisively proven.

Mrs. Denton says: "I am not ready to accept any fact in this broad universe, however patent that fact may be to the more enlightened, until as a fact it can address itself to my understanding." "I am not ready to admit any claim, whatever the authority upon which it is based, until my judgment is convinced, and my reason accepts it as just and true." Now Mrs. Denton must believe exceedingly little, if she sets herself determinately to discredit all facts which rest upon the authority of the "more enlightened," and which she cannot possibly have proven the truth of by her own personal investigations; ened," and which she cannot possibly have proven the truth of by her own personal investigations; and she can hardly, whatever the amount of her positive (?) knowledge may be, avoid also accepting much as true which she does not understand, simply because the facts are "patent." If her reason refuses to be convinced of what she cannot explain beforehand, and prejudges to be unlikely or impossible, without regard to the weight of evidence establishing it, I can well believe that she will never meet with nor invent any tests which will suffice to convince her of the tests which will suffice to convince her of the truths, or even of the facts of Spiritualism.

I rather wonder that she believes in those in-carnated spirits whom she calls her children and her friends, since she can understand very little about the nature and origin of that which vital-izes their forms, and has, indeed, only the same kind of proof of their existence that I have of the existence and presence of children and friends whose materialization is now of a more transient and when my hand is at once nipped between character. She objects that "we have to deal very tangible teeth, which leave a red imprint upon the flesh, while moisture, as from lips, resubstances." "These astonishing manifestations | ment."

mains visible upon the spot, (all this, and very much more, I have experienced in a light room with Dr. Slade) I say it is not a mere "assumption" on my part to conclude that I was dealing with a living and intelligent agent, who heard and did what I requested, and who had the conclude that I was dealing who are not ourselves mediums, through the average of sense. And may I be permitted to ask how Mrs. Denton has become aware of all she troop of certain organs resembling these of heaven. knows about the existence and presence of her friends? Has not this knowledge come to her by means of certain impressions made upon her mind through her senses? How much would she know of these, or other things, if all the avenues of sense had been closed from the first? Her mind acts upon matter, and is acted upon by it. "But now what is this which acts?" She sees her child or her friend; she can touch them with her hands; she hears them speak, and recognizes in a hunshe hears them speak, and recognizes in a min-dred ways their individuality. So have I seen, touched, heard words spoken by and recognized the individuality of child and friend who have passed through the change we call death. But Mrs. Denton asks, "Do we know what spirit is?" Does she know what matter is? or what it is which constitutes the light begins begins by

spirit is?" Does she know what matter is? or what it is which constitutes the living, loving being in whom she so implicitly believes? Does she know anything whatever except what has come to her through the senses, and which, having so come, she has reasoned about and accounted for by theories which recommended themselves to her intellect as most rational and satisfactory? This is truly all that she or that the "science" on which she relies so absolutely can know of anything.

know of anything.

She tells us that "the very term science supposes knowledge." The literal meaning of the word proves nothing. Science is the recognition and experimental study of facts—the classification of these and the healthers. and experimental study of facts—the classifica-tion of these—and the building up, by deduction and induction, upon them as its basis, a super-structure of theory, which further knowledge generally modifies and sometimes overthrows. Just so much is "science," and no more. It is not infallible in its decisions nor immutable in its conclusions.

its conclusions

Mr. Wallace doubtless considers his opinions in regard to Spiritualism as not less "scientific" than those which he holds in relation to evolution or natural selection. In both cases he has assured himself, by observation and experiment, of certain facts, and has theorized upon them cautiously and deliberately; and probably at least as many new and conclusive phenomena have come under his personal observation by this as in most other branches of study, affording a broad and firm basis on which to build his theory. Mrs. Denton complains that we decide upon a definite cause as producing the manifestations, without knowing what other possible causes may exist, and that they are all inadequate to effect the results, implying that if we did know all this we should then be justified in deciding that the one cause alone adequate to account for the phenomena was the true one. But then again she declares the spiritual hypothesis to be in its very nature "fanatical" and "unprovable," on very nature "nanatical" and "unprovable, "of the assumed ground that we cannot possibly know anything about "such individualized intel-ligences," thus excluding this explanation even should it remain the one only conceivable solu-

tion of the problem.

If we were never to decide upon anything as the agent in producing certain results until we know it to be absolutely impossible that they should be produced by some other cause, at present inconceivable to us, and of the existence of which we have no proof whatever, we should never progress much after adopting such a rule of action, or rather of inaction. We must, if we would move forward, use our reason in accounting for what we see taking place about us, and if an explanation offers itself which seems not only rational of itself but which is found to cover all known facts incomparably better than any other ever suggested, I hold that to reject it because we must necessarily base our acceptance on such limited knowledge of the laws and re-sources of nature as is attainable by us here and now, would be a weakness and a folly. To be so very much afraid of being deceived as to shrink from giving due weight to evidence, or from forming well considered opinions as to the causes which underlie well established facts, is mental cowardice, and to cling to unbelief as the sheetanchor of wisdom is never to spread a sail and never to speed forward on the voyage of dis

overy.

Mrs. Denton's charges of "unmitigated folly,"
"assumption" and "fanaticism unworthy of the
age in which we live," might be very hard to
bear if they had in them the first element of justice. As it is, they affect me merely as the utterances of a blind and bitter prejudice, hurtful
any to the mind that cherishes it.

LOUISA ANDREWS.

Written for the Banner of Light. MY STAR.

BY GRACE LELAND.

Out of my night I look, with straining eye, Up to the light Of yonder glowing sky;

I see my star, Gleaming afar; Its light is steady, bright and pure, And though all earthly hopes should cease, For me that star shall still endure,

And fill my soul at last with peace! Yet though afar Shines that bright star-The symbol of an angel's love-Full well I know

Its precious glow, Down-reaching from the spheres above, Is round me here, So soft and clear, I cannot fear;

Though long and dark the night, My soul with sweetest hope It fills. Till all my inmost being thrills, Rejoicing in its light.

"Not lost, but gone before," And loved forevermore; To meet, when pain is o'er, On yonder blesséd shore! Thank God! death is no longer dumb! But swift as light,

By day and night, My angel to my call doth come; And hearts unite, Till hope is bright-For heaven is not far,

And my blest Guiding Star Will surely bring me safely home!

The "spring poet" has reached the Indian Territory. The afflicted editor of the "Advocate," published at Tahlequah, Cherokee Nation, in his issue for March 11th, says:

"We have had an offer of contributions from one or two poets, or 'poem-writers,' as one perhaps better expresses it. To this higher class of composers, we would say—unfortunately we are no critic of verse. But we have a friend—a shoemaker—who is an adept in that line, and anything he will approve we shall be glad to publish."

There used to be a joke in "ye olden tyme whereby uninformed apprentice boys were sent to a cobbler's shop and ordered to request a supply of "the oil of strap!" Can it be that the editor above mentioned has any such dark designs on the peace and dignity of the "poemwriting" fraternity?

The Birmingham (Eng.) Daily Mail says of one of Mr. Morse's trance addresses: "Every word was listened to with breathless attention, and every eye riveted on the speaker, who, for an hour and a half, poured out a flood of eloquence without stopping or hesitating for a single mo-

## Spiritual Phenomena.

Wm. Eddy's Seances—Causes of Diverse Opinions-Folly of Hasty Adverse Conclusions.

l'o the Editor of the Banner of Light :

Since I last wrote you, Mr. Eddy has opened his public séances at his new rooms in this place. The first was given on the evening of March 12th, on which occasion, and the following evening, I was present. For various reasons, the conditions were not the best, and little of importance in the way of evidence was added to the facts narrated in my previous letter. The cabinet in the new scance-room is con-

structed without any opening except into the room, in sight of all present. It is lathed and plastered, and an inspection shows no trap-door or other means of lingress or concealment for anything. No chance is left, therefore, for the theory of "confederates," which troubles the imaginations of so many. Nevertheless, from ten to fifteen different forms, of apparently different heights and sizes, features, complexions, sexes, voices, costumes, nationalities, etc., emerged from the door on each evening, where only William Eddy was seen to enter. I have as yet seen among these forms no one whom I knew in previous life, and therefore cannot personally testify to the identity of any one of them; but several of my neighbors claim to have recognized some of their most intimate relatives and friends, who certainly in some instances have appeared with sufficient distinctness to be recognized if genuine.

In two instances when I have been present, the figures appearing have requested to have the light turned full upon them. This revealed their countenances quite distinctly. One of these was a gentleman of light complexion, and dressed in an ordinary garb. Mr. Brown said it was his brother-in-law, Mr. John Nevins, and he certainly ought to be able to know. The other was the form of an Indian chief, in full war-costume. His complexion was a very dark red, his nose aquiline, and the expression of his face very fierce. I saw distinctly the eyes and their expression, as well as the whole countenance. I should say unquestionably it was a living face, and no mask. And it was by no means the face of William Eddy. My son, who sat by my side at the time, said he saw William at the same moment sitting in his chair partially behind the Indian form. My attention was so riveted on the latter that I did not look for the medium.

From the structure of the cabinet, the question of genuineness is reduced to the inquiry whether William Eddy alone can and does personate all the various forms that appear-lengthening or shortening, enlarging or contracting his body to the varying dimensions (in some cases to the size of a child of five or six years, as some of my neighbors inform me-I have not yet seen one quite so small—then again to the gigantic form of "Santum," six feet or more in height, which was presented on one occasion)-changing his voice with each one who speaks, sometimes masculine, sometimes feminine-and besides all this, is able to conceal about his person all the "properties," the various costumes, male and female, domestic and foreign, the masks, etc., etc., which are exhibited (if the faces are not real), while his appearance gives no indication of the presence of anything beyond his ordinary clothing.

It would seem a very easy matter to settle this mestion of concealed paraphernalia, by searching William before or after a scance-and this, I have no doubt, he would readily consent to, if asked in a proper spirit. But I must confess that in his presence the supposition that such a quantity of stuff as would be requisite, or indeed any thing beyond his usual apparel, was concealed upon his person, has seemed so absurdly preposterous that I have not had the face to propose an examination, nor has any one suggested it in my hearing. But any one who has any doubt on the subject, after seeing the medium, had better "try

it on," and so have his doubts dispelled. The observations I have already made sufficiently illustrate the ranging character of these "materializations," as to clearness and convincing power, under varying circumstances. And these varying circumstances depend chiefly upon the character, the numbers, or the mental states of the audiences assembled, or some portion of them. Hence is apparent the folly of pronouncing against the genuineness of the phenomena, and the honesty of the medium, on the results of one or more unsuccessful or doubtful scances. The fact, doubtless, is, that in many if not most cases, the persons present, or some of them, either ignorantly, unintentionally or willfully, destroy the conditions under which convincing manifestations are possible, and then go away and complain of their unsatisfactory or fraudulent char-

For example, a few evenings since, when a large company had assembled by special invitation at Mr. Eddy's rooms, there arrived unexpectedly a numerous additional party from a neighboring town, without previous notice or arrangement. These, too, were admitted, rather than disappoint them after coming so far, though much to their own inconvenience as well as that of those previously assembled. The scance room was uncomfortably crowded, and some present were indisposed to observe the quiet and order necessary to the successful production of the phenomena. In fact everybody was out of harmony. Under such conditions, the results were just what might have been anticipated—the "materializations" were meagre, comparatively indistinct, and unsatisfactory to all. The party from abroad went home greatly dissatisfied, and, as I learn. spread the report among their neighbors that the whole thing is a most bare-faced imposture," or something equivalent thereto. Very likely you, Mr. Editor, may ere this have been assured that such is the fact. But what does such an assurance amount to, based on such insufficient observations, even though endorsed by any number of respectable names, when placed beside the narrative of positive demonstrations that took place in my own chamber a few nights previously? I leave all candid minds to answer.

At all events, I think I can safely apprize you from this quarter, alleging imposture of any kind on the part of William Eddy, will be found, on inquiry, to have had their origin in some such circumstances as have been mentioned - some action or influence on the part of visitors, which has rendered the giving of conclusive evidence impossible.

Another cause 1 have noticed of diverse opinions regarding these phenomena, is the differing abilities of people to accurately observe what ocand hence perceive indistinctly or not at all what is plain to the vision of others with better visual hat on.

organs; and again, in a crowded room, with a dim light, some will be favorably and others unfavorably situated for seeing what occurs. Again, people differ greatly in ability to rightly-interpret what they see. Add to all this the fact that in many instances the phenomena, from various causes, are confessedly of an indeterminate or unpronounced character, and it is not strange that people retire from these scances with very different opinions as to what has taken place and its significance. In fact, a mind predisposed to the theory of imposture will naturally be all the while endeavoring to imagine how this or that appearance might hare been produced by trick; and, with some minds, to be able to imagine that it could be, is to be sure it is so done! But candor will wait for positive proof before deciding on either side, and especially before pronouncing the grave charge of fraud and imposition against one whose whole demeanor in other respects is inconsistent with such a charge.

I must therefore, in the present condemic of excosure of this class of mediums, caution those who undertake the investigation that they must enter upon it with the utmost candor, freedom from prejudice, patience, and kindly feeling, as well as with alertness and skill, if they would arrive at conclusions which will "stand the fire" of this day of judgment. Let them remember that it is not absolutely necessary that they should be overwhelmingly convinced at once, or else rush to the opposite conclusion of imposture! If the evidence afforded at one scance is not conclusive, it does not follow that that given on another, under better conditions, may not prove overwhelmingly so-much less that all who claim to have had conclusive evidence on other occasions are either dupes or liars! A. E. NEWTON. Ancora, N. J., March 23d, 1876.

## Banner Correspondence.

#### Mediums in Philadelphia.

To the Editor of the Banner of Light:

Our glorious cause is advancing; mediums are locating here for the Centennial season. Mrs. Emma Martin, from the West, a fine test medi-Emma Martin, from the West, a fine test medium, has lately arrived, and will remain during the year. Mrs. Hyzer, the cloquent exponent of the philosophy of the angel-world, is drawing crowded houses. Mr. and Mrs. J. A. Bliss, at Circle Hall, 403 Vine street, are doing a noble work, giving convincing tests in circles and private sittings. I attended a circle there last week. They were strangers to me, and from "Red Cloud," Mr. Bliss's control, I received as fine a test as 1 ever heard given. I have since made their acquaintance, and find them both possessed of exceedingly fine powers. of exceedingly fine powers.

Mrs. Thayer is doing much for the cause by

her flower tests.

her flower tests.
Katie Robinson, 2123 Brandywine street, is breaking the bread of life for hungry souls, and laying up freasures for herself in heaven.
Mr. Young, the magnetic healer, is relieving

the lame, blind and halt, and doing a Christ-like work for the afflicted. h Eddig Keene, the home test medium, is convincing the crowds who gather at his scances of spirit power and spirit return, giving from ten to thirty full names each evening.

Mrs. Powell is aiding the seekers after truth to find light in the darkness that surrounds them. The many other workers are also busy toiling for the one great aim of the angel-world, to convince

earth-bound souls of the reality of immortal life.

I am here from the first to the twentieth of each month, and aid the good work-when I can, holding circles and giving lectures. I will report

progress from time to time.

I must not forget to mention that worker for truth, Mrs. Anthony, who is ever found in the front ranks, ready to aid all, and bring confort to weary hearts. She was the first here in Phila-delphia to hold a circle for the "Banner" when deping to hold a circle for the "Banner" when the "fire-flend" swept over the building. Young in spirit, she works valiantly for the cause dear to her heart. Yours for truth, J. WM. VAN NAMEE, M. D. 420 North 38th street; Philodelphia, Pa., \(\) March 14th, 1876.

## California.

SAN FRANCISCO.-Layerna Mathews writes March 7th: Here, as in many other places, we are divided into several factions, viz., conservative, radical, more radical, most radical. These various factions (for 1 believe there is but one various factions (for r believe these is interesting the spiritualist Union) have within the last six months enjoyed. The contrastructions of Mrs. C. L. V. Tappan, Mrs. the ministrations of Mrs. C. L. V. Tappan, Mrs. Addie L. Ballou, Mr. York, Mrs. Belle Chamberlain, Mrs. Laura Kendrick, and Mrs. Marion Todd. Mrs. Chamberlain has been speaking for the past two months for the Spiritual Union So-ciety, in a clear and logical manner, drawing good and appreciative audiences. She is an inspira-tional and trance medium, giving at the close of her lectures many excellent tests of spirit pres-ence. She manifested a lively interest in our ence. She mannested a lively interest in our Children's Progressive Lyceum, always attend-ing and taking an active part. She is about to visit the southern part of our State, where the good wishes of her numerous friends in San Francisco will go with her. The Spiritual Union has always maintained a free platform, believing that all questions that relate to the welfare of humanity are legitimate when properly presented. Our Children's Progressive Lycemm has been in existence over four years, and is in a fine healthy condition. It is an institution, I think, which should engage the cooperation of all Spiritualists, whether conservative or radical.

SNAKE EAKE VALLEY, Plumas Co.-D. W. Hambly says, in a business letter: It appears to me that there is a morbid spirit of too pears to me that there is a morbid spirit of 100 much love for money in the spiritual lecture circle. We are in ageometry to over four thousand inhabitants, writtened amone to the mountains. Everyhody like the example of the mountains. Everyhody like the example of the country and I know of the first spiritual becture in this section for three years. J. L. York, of Santa Clara, was the last the did good service while section for three year. section for three states and pool service while there, but we want more ght and tests. If good mediums coming to the parts from the East would come West by rainoad to Reno, Nevada, then take stages to Honey Lake Valley, or Indian Valley, or American Valley, in either of said valleys good Spiritualists live, and lecturers would be well received. But the people generally want tests of spirit presence and power. My wife is a good medium to speak for the spirits, delineate character, &c., but not a test medium; we are only 4 mateurs, never charging for anything done. People want strangers, and pay for the information. A prophet is never without honor, &c., so a good test medium would do well in this and adjoining counties through the mountains.

## Texas.

SAN ELEGARIO.-J. L. McCarty, in a business letter, says: Spiritualism is not dead in in advance that any reports you may receive this region, but seems to be in abeyance. The few who believe in it are prevented by motives of policy from avowing their belief. There are many in proportion to the population who wish to investigate the subject, but the country affords very few facilities for doing so. Among the Americans there is very little sectarian hias, and they are nearly all willing to read Spiritualistic literature when it falls in their way.

Illinois. PANA.-A. J. Keeney writes: If any of your Eastern mediums come this way, please say to curs before them. Some have defective eyesight, them that the latch-string hangs out at our door, and they will find a place in the hall to hang a

#### To Book-Buyers.

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

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

Par top roting from the BANNER OF Little, care should be taxed and distinguish between eliforcal articles and the round peatlors to independ or otherwise of correspondents. Our columns are open for the expression of impersion of the expression of impersion of the expression of impersion to which our correspondents give and the description of which our correspondents give

# Banner of Light.

BOSTON, SATURDAY, APRIL 8, 1876.

PUBLICATION OFFICE AND BOOKSTORE. Montgomery Place, corner of Province street (Lower Floor).

GENTS FOR THE RANNER IN NEW YORK, THE AMERICAN NEWS COMPANY, HONASSAUST. COLRY & RICH, PUBLISHER AND PROPERTIONS

\*\* Perform and communications appertaining to the Educated Department of this paper should be addressed to Little at County and all RUSISES LETTERS to ISAAC B. RUGHERS AND SERVICES TOWN MASS.

"White we recognifice form mas master, and take no book as an interring authority, we most cordially accept all great mecas lights of the world. The generations of men come and so and he are a leaves who works in the light, reverent and thankful before tool, but self-centered in his own individuality. Prof. S. R. Britton.

#### Fallibility of First Impressions.

In a late number of "Psychic Studies," Dr. A. Butlerof, Professor of Chemistry in the University of St. Petersburg, gives an interesting account of his investigations at the scances in London of the well-known English medium, Mr. Williams. At two scances which he attended, Prof. Butlerof was unfavorably impressed. Little circumstances, about as weighty as those which induced Mr. Bronson Murray and his co-signers to put forth a statement, impugning the medial honesty of Mrs. John Hardy, awakened the suspicions of the Russian professor. He was touched by a hand that came from a cloth sleeve; and he fancled he smelt phosphorus, and saw particles of phosphorescent light. "I came away from Williams's," he says, "with the worst impressions: I could not shake off the strong and unpleasant suspicion that I had been the whole evening the sport of a number of persons, strangers to me, but well known to one another."

Had Prof. Butlerof rushed, into print, as many less prudent investigators might have done, he would have greatly wronged a genuine medium. He waited and looked further. He and his friend, Aksakof, then had five different scances with Williams at their own hotel. At only one of these sittings was any other person present, and be was a Russian. Two of these sittings "were of a mature to leave no further room for doubt" as to the genuineness of the phenomena and the good faith of the medium.

From this it is plain," remarked Prof. But-

lerof, "how necessary it is to be careful in form-Ine a judgment, and how easy it is to arrive at wrong conclusions if they are founded on first impressions or on insufficient observations. Ordina ry skeptics fall not unwillingly into this mistake, and think themselves justified in giving but a passing attention to the phenomena; on this they proceed to judge of them in their dogmatic tone of infallibility. This was Tyndall's mode, for example: whereas other men of science, who went to work with greater care" and precision, found it necessary to pursue their investigations for a considerable length of time before they could announce anything as a fact. So acted Wallace and Crookes, with whom I had an opportunity of conversing a few days later."

Experienced P.vestigators will recognize the force of Prof. Butlerof's remarks upon his own too hasty judgment. Well would it be for the cause of truth if all investigators would be equally cautious and equally frank. What do persons, that some great exposure had taken place which like the signers of the New York statement aswime in denouncing, on such slight and insufficlent grounds, a well-tested medium like Mrs. Hardy? They assume that all the experienced persons, both in Boston and in London, who have vouched for the phenomena through this respectable medium and worthy lady, have been fooled and cheated; that for years she has kept up the reputation of a great medium, and drawn crowds like and denunciation of the critical classes, the to her scances, while she was all the while nothing but a vulgar impostor; and thatfit was left for the vigilant eyes of a few ladies in New York, after one or two sittings, to unravel the whole mystery, and discover that it was based on nothing after all-but a stupid fraud &

Now we confess that in the present advanced state of knowledge in regard to the spiritual phenomena, and in a city like Boston, we do not think it at all probable that any person without some medial power could pass himself or herself off for any length of time as a medium for the rather too much as to the stupidity of certain people and the sagacity of others. To suppose that by such obvious processes as watching the movements of a medium's hand or foot at a single sitting, discoveries were made which several hundred curious and exacting investigators had falled to discover, during months of attendance, is to suppose something very improbable. "Mrs. Austin's niece" is, we do not doubt, a very bright young lady; but we must be permitted to doubt whether her individual testimony as to seeing "Mrs., Hardy's foot manipulating the bell," is to be taken as conclusive against the phenomena, testified to by such investigators as Garrison, Wetherbee, Gardner, Denton, and other experienced persons.

Almost every student of the phenomena can recall experiences similar to those of Prof. Butlerof. Unfavorable first impressions have been reversed by careful, persistent, patient examinations. A person may attend a dozen sittings for the materialization phenomena, and make along record of suspicious circumstances, that may seem to be conclusive as to the practice of imposture, and satisfied that the phenomena are genuine, and that he has been doing the medium great injustice by his suspicions and misconstructions. This experience is so common, that we need not en. | that even the pre-historic man was a good Spirit-

large upon it any more. It fully explains these premature exposures," which, sifted down, are found to be no exposures at all, and which frequently result in the ultimate admission by the assailing party that he has been too swift in his judgment.

That a sensitive medium may be influenced by malevolent spirits to do things for the express purpose of corroborating the suspicions of perons present, auxious to detect a fraud, is no longer a matter of doubt to the careful investigator. This fact is one of the elements to be condemnations of genuine mediums are worthless, unless due weight has been given to this liability in judging of phenomena. Malevolent spirits may be powerful enough to interfere with the work of the medium's regular "band;" and these malevolent spirits may be brought by the very parties who sit in judgment on the manifestations. To those ignorant of the phenomena this supposition will be mere "foolishness," but the experieneed know it nevertheless for a truth.

One of the parties brought forward to testify to a certain fraud exposed at Chicago in 1873, when Mrs. Stewart was the medium, writes: "1 was present, sitting near the cabinet. Mrs. Stewart professed to be ignorant of the fraud, and very thankful for the exposure." She was well aware that she was sometimes at the mercy of mischievous spirits; especially when all the influences of the persons watching her, and hoping for an exposure, were conducive to the very act they were so eager to proclaim. Captain Hook, one of the supervising committee of three, at Terre Haute, who took charge of the manifestations through Mrs. Stewart, in giving a brief account of the committee's relations to her, writes, under date of March 20th, 1876:

"We learned of ther husband incidentally that she possessed mediumistic powers, but refused to let them be made public because of the persecutions that would follow, and for the further reason that she was subject to the control of evil, deagning spirits These objections were overcome, and the first scance was given Jan. 1, 1873. For several weeks they were private-her powers in-creased rapidly, and she finally consented to make them public. We were constantly annoyed by this class of spirits referred to: they frequent ly broke up the private scances, and we were oc-casionally forced to prematurely close the public cances through their disturbing influences. The medium, when tied securely with a rope around the neck, the ends of which were passed through openings made in the cabinet and securely held, and while under that test condition, would be suddenly controlled by these spirits, who would cause her hands and face to appear at the aper-ture, replacing her in the ropes as securely as be--a feat that we defy any sleight of hand performer to accomplish.

"During the seven months that Dr. Pence's reward was offered, he was continually threatened by this class of spirits that they would compel the medium to secrete paraphernalia which would cause her exposure and a forfeiture of the reward. Fearing this, the doctor was in the habit of having a select committee of friends to examine her before the committee selected by the company would take charge of her. With these preautions he felt perfectly secure. So perfect was this control that, under these influences, she would conduct the domestic affairs about her house under an unconscious influence, and it was impossible to detect the entrancement."

Since the full-form materializations through Mrs. Stewart have begun, these annoyances from malevolent spirits have ceased. Of her own good faith and high character as a woman the committee entertain no doubt. Of course it is an open question how far the spirits now controlling her are good, bad or indifferent. Probably they are very much like average liuman beings, a mixed set. The committee have found the "band" truthful, intelligent, and apparently earnest in their desire to promulgate the simple truth in regard to the phenomena. We shall look with interest for further developments.

## "Not Much of a Shower."

ing his readers with the assurance that Spiritual- sion. ism has "subsided;" that a glance over the subject now reveals "a curious and complete deeline." There is no complacency like that of ignorance. There is something absolutely touching in its childlike unconsciousness. We commend to this editor's attention the following passage from Epes Sargent's recent Reply to Tyn-

"Spiritualism can now take care of itself! For the last quarter of a century those who hate and fear it have been comforted almost daily with the assurance that it was at last dead and buried; explained its tricks and proved it to be all a fraud. Yet here it is, more irrepressible than ever, though its exposers seem to multiply, and its calumniators call it bad names, such as jugglery, epilepsy, mediomania, and intellectual whoredom. It goes on, not at all affected, it would seem, by all these assaults of anger, malevolence, charlatanry and pseudo-science. It has survived not only the frauds and misdemeanors of real or spurious mediums—not only the disreligious and the cultivated-but what is harder to endure, the help that is harmful, the imprudences of its own friends, and the heresies, eredulities and stupidities that would seek a shelter under its name.

The World admits thus much, however. It says: "The most patient and pain-taking investigations up to the present time have only attested the occurrence of certain phenomena, both physical and intellectual, which are explicable on no known physical theory.";

Well, then, if no known physical theory can account for the phenomena, is it so very stupid production of the spirit hand, independent state- to bring in a spiritual hypothesis, and see if that writing, and similar marvels. It is assuming will not answer? Many of us think that it will. Are we therefore to be called bad names, and to be set down as fanatics, mediomaniaes, and persons with "a disordered nervous system"

The whole animus of the World crops out in its closing sentences. The superstition and fanaticism which it charges on Spiritualists are evidently what biases its own animosity. It wants to know if "it is any less repugnant to the wisdom and instincts of mankind to seek after the dead now than it was when the early legislators of the race forbade it"?

Here it comes! Why does n't the law take hold of the subject as Moses did of old when he wanted no spirits but his own favorites to be obeyed? Why not put down mediumship by statute? That is evidently what the World would like to see done. "Thou shalt have none other God but

But what does it mean by saying that this seeking after the dead is "repugnant" to the instincts of mankind? Most philosophers assert just the contrary. Mr. E. B. Tylor, in his "Primitive Culture," proves conclusively that all races of men, civilized, and savage, instead of finding a he may go a thirteenth time and be thoroughly | belief in spiritual beings "repugnant," have instinctively taken it up and clung to it. Sir Charles Lyell, in his "Antiquity of Man," shows, from the discoveries in the cave of Aurignac,

ualist. Strange that he too should have believed things so repugnant to his instincts! No matter, World! It is popular just now to abuse Spiritualism. So keep it up. Fire away

Woman Suffrage in the Legislature.

The State Senate passed the bill for amending he Constitution so as to give the right of suffrage to woman, but the House defeated it by refusing pass it to its third reading. So that it becomes manifest that all these soft Convention professions of friendship for the cause of woman sidered in making up an opinion; and all con-jamount to nothing whatever, but are put forth with such regularity for no purpose but to catch votes. It is too bad that a matter of such serious purport should be made a football of by men who are ambitious of nothing but their own pro motion. They pretend to advocate the enfranchisement of woman before election, but when it comes to voting in the Legislature they are not on hand at all. On the contrary, they are ready to oppose the measure. The measure, however, is far from being killed by this adverse action of the House. Its friends will feel that they have not got to begin quite at the beginning again. They have gained a visible amount of headway now, which is to be to their advantage permanently. By having carried one branch of the Legislature, they are able to point to actual prog ress for the cause, and as success is always a strong argument upon the popular mind, the measure already gained will be serviceable for future uses. We therefore congratulate the friends of this cause of modern times on their present accomplishment, and take leave to assure them that the obstacle that still remains will be valuable by compelling them to collect their strength afresh and concentrate their efforts for another year. Let a Statelike Massachusetts adopt this grandest of suffrage reforms, and there is no saying how rapidly it would sweep across the continent of States.

#### Parafilne Molds in England.

In Manchester, England, Mr. C. Reimers has got easts of spirit-hands while the medium was enclosed in a bag under rigorous test conditions. In regard to the bag, Mr. Reimers says, in a communication to the London Spiritualist of March

had a fit of doubt, not as to the value of the test in itself, but as to its value to the most exacting skeptic. The idea struck me that in his mind the seam of the bag, running down the front, might be loosely fastened and opened to let the untied hands out. So I resolved to run a double thread every three inches round the seam, knotting and cutting it separately. Another thread was run all along the seam, and the ends let out on the outside. With this improvement I placed the medium in the cabinet and reduced the daylight to the proper tone. Not only came the spirit Bertle out more shining and beautiful than ever, but Mike, with his black beard, and looking like an Arab in his white drapery, made his appearance quite clearly and distinctly. Last Saturday we obtained, in the presence of Mr. Oxley and Mr. Marsden, a mold of a right hand again, after the spirit asked us whether we wished the right or the left one. Now I have before me two casts of each hand, and the comparison between the fine lines of either, accurately repeated, but only slightly modified by the different curvature of the hand and fingers, demonstrates the original as the hand of the same distinct in-

#### Mrs. C. Fannie Allyn.

This popular and talented lady speaker and improvisatrice lectured at Rochester Hall, Sunday afternoon and evening, April 2d-on both occasions to large and highly interested audiences. The subject-matter for the afternoon discoursepropounded by the audience-was "The Spirits" Notion of God" and "The Centennial Year" while that of the poem consisted of "Progressive Life," and "What will the Harvest be?"

These various subjects were respectively treated in a sparkling and happy manner, her versifi-The editor of the New York World is comfort- cation especially, producing a profound impres-

In the evening there were a flood of questions ten or twelve submitted by the company, all of, minutes. which were most pertinently and promptly answered, the major part of the discourse being a successful effort to respond to the-inquiry-"What is Spiritualism?" Topics furnished for the poem were, "Bunker Hill Monument," and What is Music?" which were woven into very rémarkable poetry.

Mrs. Allyn, in her way, is a spiritual phenomenon, and we are glad she is kept so busily employed. She goes from here to Brooklyn, N. Y.

The following comforting words come from one of the very best of the Banner's friends and tell so much truth that we don't think our readers will call us vain for printing them: "The first issue of your new volume, Mr. Editor, (Thirty-ninth) is a royal number-one of the very best ever published. Seemingly nothing is wanting in its variety, being spiced with philosophy, history, poetry, fact and personalia, beside offering numerous mental tidbits of special tlayor and genial relish. . Among its contributors notice the strong and well-known names of Prof. Eccles, Mr. Stebbins, and Dr. Hallock, (who has a specially good article on 'The Religion of Spiritualism,') Dr. Shattuck, Hon. T. R. Hazard, Mr. J. M. Roberts, Mrs. F. O. Hyzer, Mrs. Mary F. Davis, Rev. W. S. Bell, A. E. Giles, Esq., Mr. James P. Greves, (of the Pacific coast,) and many others. And the double Message Department seems, if possible, more interesting than ever. But of exceptional interest just now is the discussion in regard to Mrs. Hardy's mediumship, of which the number alluded to gives a full report, pro and con. 'Success to the Banner!' should be echoed all over the land, and backed up, too, with plenty of material

IF A gentleman writing from Utica, N. Y., March 27th, says: "I am pleased to notice A. E. Newton's defence of Wm. Eddy in the last Banner of Light. I met the Sun correspondent at Rutland, Vt., who claimed to have found out the trap and passage from the cabinet-went to the Eddy homestead with him-occupied the same room with him four days, and came away with him. The weather being very bad the entire time, we were closely confined to the house, so he was hardly out of my sight during the visit, and I am quite positive that his story is a pure fabrication, so far as his explanation of how the materializing was produced at that time. I am pretty well acquainted with Horatio and William, and my opinion is that they are the best abused mediums in the country; and that this abuse is heaped upon them by people far their inferiors in many cases."

Reports of Anniversary Exercises have reached us from the friends in various parts of the United States, and we shall give them to our readers in our next issue.

Mediumship of Mrs. Hardy. DEAR MADAM - At a meeting of the New York Association of Spiritualists, held at Harvard Rooms last evening, [March 27th] the following

resolution was adopted unanimously : Resolved, That the ladies and gentlemen whose names were subscribed to the Report read before our Conference this afternoon, by Mr. Bronson Murray, in the case of Mrs. Hardy, are persons

who, in our estimation, are entitled to our full credence and confidence.

P. E. Farnsworth. Sec y.

To Mrs. Lita Barney Sayles, 140 W. 42d street.

In justice to Mrs. Hardy it is our duty to state that the society meeting at Harvard Rooms, and by which this resolution was passed, was not the organization before whose members she held her séances while in New York. That body was the Republican Hall Society, and when Mr. Austin made his appearance before its members, demanding their endorsement, they at once refused it. We are further informed that it was only after a second attempt by Mr. Austin, that the Harvard Conference, even, was led to enter the

The reply of Mr. and Mrs. Hardy to the charges made, is given below :

To the First Soci ty of Spirituatists of New York, meeting at Harvard Rooms:
Inasmuch as the statement concerning Mrs. Hardy's mold scances in your city, signed by Bronson Murray and others, was read at your Conference, we ask, as a matter of justice, that our reply be also read at the same place, as well as the statement in last Banner, signed John

In the first place, allow us to express our sur prise and astonishment at the course pursued by Mr. Murray and the other signers, calling themselves old Spiritualists, toward a medium of ten years' standing, meeting with us at these scances, all of them under strict test conditions, and pretending to the very last that they were well pleased and satisfied as to their genuineness, al lowing us to leave your city without even a hint of anything wrong, and then, in star-chamber fashion, conspiring to blast the fair tame of a medium and woman, without giving an opportunity of explanation, denial or defence; without even extending the poor boon, granted by the common law, to the murderer before trial to plead guilty or not guilty, and then rush said star-chamber proceedings into the press all over the country. Had anything been discovered during any one of these scances tending to prove fraud, why was not the medium confronted with your proofs on the spot? thus giving an opportunity of explaining or denying, if possible, instead of bidding us God-speed to the very last, with a Ju-das kiss from Mrs. Austin thirty minutes before hoarding the steamer. Talk of old theology! why, there is not a church in the country that would thus have condemned, unheard, one of the most miserable of its members! If such are the fruits of Modern Spiritualism, then either old theology or materialism would be preferable, for

there is more humanity in either.

In regard to the charges made in said statement, the most of them are too insignificant and

ridiculous to claim our notice As to the paraffine dropped in the street, while we were going to the scance, it was a handful of pieces that had been removed from the cast previously taken, while in your city. The parafilms molds are removed from the plaster cast in pieces, and saved for further use at the next trial. The valise containing the paraffine sprung open and some of these pieces fell out and Mrs. Hardy and myself gathered them up. Mrs. Austin did not exclaim, "There is a paraffine hand!" the word mold, or paraffine hand, was not mentioned by either of us three, on the occasion, and Mrs. Austin did not even stoop to gather up a fragment of it, and the question was not broached at Austin's house, previous to starting as to wheth er we had any molds or not. So this merely re-solves itself into a question of veracity between

Mrs. Austin and ourselves.
As to the charge that what is seen and felt in the aperture of the table, claiming to be hands, on which rings have been put hundreds of times. and which takes bells from our hands and rings them, ofttimes three at once, are the toes of the medium, as certified to by Dr. Hull on this occasion, it is too ridiculous to notice. Mr. Murray knows better himself, from his own experience with Mrs. Hardy at his own house and other

In regard to fingers being seen by Mrs. Lane protruding from under the dress of the medium, it was a manifestation of materialized fingers, often occurring with this medium when sitting with Spiritualists. On this occasion Mrs. Hardy was sitting before and near an open grate fire, It was explained at the time, and Mrs. Austin made this remark: "What a sensation I might get up, were I so disposed, by declaring I saw a mold fastened under your dress!"

The only other point worthy of notice in this famous document, is in regard to the weighing process. This test has been applied about twelve times in the present of the process. elve times in the presence of large companies, four times of which were in public halls, the weighing each time superintended by a committee chosen by the audience, and weighed by them before, and re-weighed after the scance then and there, and never going from the cognizance of said committee; the result, on each occasion, a weight gone from the vessel containing the liquid,

equivalent to the weight of the mold taken. Now, on this occasion, instead of having a dis-interested committee from the audience, one of which at least being a friend of the medium, and having the whole thing settled on the spot, Mr. Murray goes alone, slyly, and weighs a cutting portion of parafline. Then he loses with the land of two others, who have every opportunity of manipulating the same pleasure. Then water is added to it; then, ter the mold has been obtained, instead of reelghing the vessel in presence of all the parties, cy slyly wait till the "dispersal of the compa-"when two ladies take the parafline, while t so soft that it can be rolled together, and lay it away till the next Monday morning. Who or how many had access to it between Saturday night and Monday morning, no friend of the me-dium knows. Then Mr. Murray again, alone, takes it away, and weighs it, and, behold! it weighs the same as before. And will you call this a fair, caudid and honorable proceeding? And does Bronson Murray lend himself to such an equivocal method of trying a medium he has sat with, tested and endorsed during five years? and sign his name, in condemnation, on such testimony? Et tu, Brute?

Of the Austins we have nothing more to say. Their conduct in this whole thing (taking into consideration that we were their urged and inconsideration that we were their urged and invited guests,) is beneath contempt. But Mr. Murray, whom we respect as a candid, honest and upright man, and who fully and thoroughly endorsed Mrs Hardy as a genuine medium, in the matter of these scances, before your honorable Conference, the Sunday following these scances, and who was probably induced to sign the Austin document by the seeming discrepancy in the weighing process, ought not to have tried a dog on such loose management as that last weighing. on such loose management as that last weighing

Perhaps we have more experience in this mat ter than he has. Let us suggest to him the

following experiment:

Take a stated quantity of paraffine, dissolve it
in water, and then allow it to stand until the water becomes thoroughly cold. Turn off the water, and the wax will weigh the same as when deposited in the vessel. But remove the paraf-fine, as was done in this case, while yet soft and pliable enough to be rolled together, and there ill be water enough remaining in the mass suf-

win be water enough remaining in the mass sufficient to weigh down the mold of any hand. Will Mr. Murray try the experiment?

The very fact of the parafine being removed from the vessel, as that was by those ladies, and rolled up while yet soft, and weighing the same as the original, is proof positive that a portion of the parafine had been abstracted from the mass. To have proved this point it ought to have To have proved this point it ought to have weighed two or three ounces more than the orig-

Thus much for the weighing process. Mrs. Hardy thoroughly appreciates the good sense of the Conference, in twice refusing to lend

their sanction to that unfair, unkind and ex parts their sanction to that uniter, anxion and ex parts statement, and trusts that it will not be long before she will prove to you that you have not misplaced your confidence. It is gratifying to be assured that she still has some true friends in your city, and friends who do not desert when under a guerrilla fire like this are friends indeed. onder a guerrilla nre like this are triends indeed. She has no fears for the future. The loved ones over the border, who have so signally stood by her for the past ten years, will see her safe through to the last. And we assure you we are that Mrs. Hardy was not present to defend her-self, and took the course they did.

Yours fraternally, JOHN HARDY,

Yours fraternally, MARY M. HARDY. 4 Concord square, Boston, April 3d, 1876.

#### "Spirit Invocations; or, Prayers and Praises,"

Is the title of a really interesting book which will be issued next week from the Press of Colby & RICH, NO. 9 MONTGOMERY PLACE, BOSTON. This new volume is a skillful compilation by Allen Putnam, A. M., (author of "Bible Marvel-Workers," "Natty, a Spirit," etc.,) from the prayers delivered, while entranced, by various intelligences, through the organization of Mrs. J. H. Conant, at the Banner of Light Public Free Circles.

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

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

#### N. Frank White.

This talented and popular lecturer has been laboring in Troy, N. Y., for the last two months, to the very general satisfaction of our friends there, as the following official proceedings of the Society plainly indicate. Mr. White possesses very strong healing power, and during his stay in Troy he exercised it to the great advantage of invalids, many of whom he was very successful in healing:

ful in healing:

Wh-reas, Mr. N. Frank White has just closed a two months' engagement with us, and from the fact that many members of our present S ciety were first convinced of the truths of Spiritualism by and through the mediumistic tests given by Mr. White some twenty-seven years ago, which convictions finally led to the formation of our present incorporated body; and

Whereas, Mr. White was one of the very first rapping mediums, and has continued to battle for the great truths of spirit communication up to the present time; therefore, Resolved. That the Troy Progressive Spiritual Association herewith tenders its most heartfelt thanks to Mr. N. Frank White for his very interesting and valuable lectures to us during the past two months.

Resolved, That we recommend Mr. White to any spiritual or diheral societies as an excellent inspirational speaker, a spiendid medium, possessed of fine healing powers, also the happy power of giving tests, while or during his lectures, by means of raps, which can be heard by most of his hearers while listening to his speaking. We further believe Mr. White will aid in building up any society who may be fortunate enough to engage him.

By order of the Beard of Directors of the Troy Progressive tunate enough to engage him. sy order of the Hoard of Directors of the Troy Progressive britual Associa Ion. R. H. FERGUSON, Secretary. Proy, N. Y., March 26th, 1876.

Mr. White is speaking in Washington, D. C.,

this month. In May, he will lecture in Bridgeport, Conn.

## Removals.

On account of the projected remodeling of the interior of the Banner of Light Building, No. 9 Montgomery Place, Boston, the tenants thereof have found it necessary to seek for other quar-

Dr. H. B. Storer and his regularly engaged clairvoyant, Mrs. Maggie Folsom, have removed to 41 Dover street, Boston. Mr. J. William Fletcher, Mrs. Susie Willis

Fletcher, and Miss Mattie A. Houghton, have changed their abode to No. 7 Montgomery Place. (lower floor,) two doors distant from the Banner

## The Boston Liberal League.

An important meeting of the League will be held at Parker Memorial Hall on Friday evening, April 14th. Rev. M. J. Savage, F. E. Abbot and other popular speakers will be present and address the meeting. Mr. Savage has announced his subject to be "State Secularization." Let there be a grand rally of all the Liberals in

this vicinity, as business of importance will come up for discussion and conference.

I would, in the present epidemic of exposure of this class of mediums [for materialization], caution those who undertake the investigation that they must enter upon it with the utmost candor, freedom from prejudice, patience, and kindly feeling, as well as with alertness and skill, if they would arrive at conclusions which will "stand the fire" of this day of judgment. Let them remember that it is not absolutely necessary that they should be overwhelmingly convinced at once, or else rush to the opposite conclusion of imposture !- A. E. Newton.

A correspondent writing from San Elegario, Tex., recently, says: "The Message Department I consider very important, and in my estimation it adds greatly to the interest of the Banner of Light. I would like also to see the questions and answers resumed; I think them of great advantage to investigators of the Spiritual Philosophy, and also to seekers after general

The birthday of Dr. John H. Currier was celebrated at his residence, 71 Leverett street, Boston, on the evening of Wednesday, March 29th—a large company of the old and new friends of this pioneer worker assembling to do honor to the occasion. The date of birth was the 25th, but the gathering was postponed because of the evere storm on that day.

ALLEGED SPIRIT PICTURES .- Our article under the above heading has called forth from Allen Putnam, Esq., a long and suggestive essay upon spirit-photographing, embracing notice of Mr. D. N. Ford's statements, recently published in the Banner, and other facts pertaining to the photographer B. P. Brown, which we shall publish next week.

Prof. S. S. Baldwin, "exposer of Spiritualism," as he calls himself on his bills, is at present roaming at large in the West. As he is reported to claim in some localities that he is a medium, thereby deceiving both churchman and Spiritualist alike, the friends of truth will do well to keep a watch on his movements.

#### Letter from P. G. Leymarie.

We are in receipt of a missive from this gentleman, from which we cull the following extracts, thanking him, while so doing, for his good wishes, and joining in the heart-felt prayer of thousands that he may be led unhurt from out the seven times heated furnace of bigot-prompted persecution through which he is now being called

To Messes Colby & Rich, Boston :

DEAR GESTLEMEN AND FRIENDS—I am still free, but they say I am to be made a prisoner; however, I will not complain so long as I am permitted to write to you, and to extend to you the friendly hand, in the name of all the members of our Society, and of all French Spiritualists who admire the Banner of Light. . . .

That God will help your generous efforts, dear-ly beloved brothers, you have forever our most fervent wishes.

fervent wishes.

In the name of the Society, and for myself personally, a cordial and hearty hand grasp.

P. G. LEYMARIE.

Paris, March 16th, 1876.

#### Triumphant Vindication of Mrs. Stewart!

We are pleased to see by the Religio-Philosophical Journal for April 8th, that this much abused medium (at Terre Haute, Ind.) has been proved, by a test scance, held March 21st, to be fully reliable-a committee of six investigators who demanded the privilege having been placed in charge, at the circle, and allowed all the conditions they desired, as safeguards against deception. Most truly says Bro. Jones, in the course of his remarks on the report of those attending the crucial session:

"How many of the secular and religious papers throughout the country will copy this vindi-cation? Not one in a hundred; while not one in a hundred would fail to publish articles reporting pretended exposure. We are glad to get this con-firmation of our oft expressed opinion that Mrs. Stewart is a genuino medium."

We shall speak more fully on this subject in our forthcoming issue.

## The Mendacity of the Boston Globe.

The attacks of the Boston Globe on Mr. and Mrs. John Hardy, based on 'the ex parte statements of New York parties, are grossly outrageous. The maligned parties need not be disturbed by vituperation so reckless, and unjust, The cool way in which the writer in the Globe would set aside the thoroughly satisfactory tests to which Mrs. Hardy was subjected at Paine Hall, can only excite a smile of contempt on the part of the many competent investigators who were present. The Globe ought to know that the day has gone by when its ignorant gibes at the "credulity of Spiritualists" will go down in this community. Readers will not be slow to compare its bigoted course with the truly liberal and scientific spirit in which the subject has been treated by the Boston Journal and the Boston Herald.

#### Character.

Among the happiest and proudest possessions of a man is his character. Like most treasures that are attained less by circumstances was one selves, character is a more felicitous reputation than glory. The wise man, therefore, despiseth not the opinion of the world; he estimates it at its full value; he does not rush, from vanity alone, against the received oninions of others: he does not hazard his costly jewel with unworthy combatants, and for a petty stake. What is the essence and life of character? Principle, integrity, independence, or, as one ancient writer has it, "that inbred loyalty unto virtue which can serve her without a livery." These are qualities which hang not upon a man's breaththey must be formed within ourselves, as indissoluble and indestructible as the soul.

Remember the fund for the placing of the marble bust of Thomas Paine at Independence Hall, Philadelphia, at the Centennial. The subscriptions (already paid or pledged) for the Paine bust are reported hundred dollars in all. Of this sum fifty dollars were subscribed by members of the society at Florence, Mass. Any friends desiring to assist in the movement can forward funds to this office, which will be at once acknowledged in these 

Samuel Watson, editor and proprietor of the American Spiritual Magazine, Memphis, Tenn., has been called to part with the physical presence of his son, John Wesley, who passed on recently, after a lingering illness, (consumption) in his 23d year. Our sympathies are with our brother, who in his old age is called upon to resign a cherished child, but cheered by Spiritualism and its revealments, he is not one "who mourns without hope."

Mrs. J. J. Clark placed on the table of our Public Free Circle Room last week a beautiful floral gift-a flowering bush of white cluster roses-at the request of a spirit-friend; and the controlling intelligence feelingly thanked her for her kind and thoughtful, attention. We also thank her and all the other friends who have contributed flowers.

Mr. Peebles, in his letter which we publish to day, informs us that there are sixty known circles in the Mexican Republic held regularly for the spirit manifestations, and that sixtythree thousand one hundred and twenty-two persons have enrolled their names as disciples of the Spiritual Philosophy.

We sell at our Bookstore Dr. Stone's great inspired Medical Work, "THE NEW GOSPEL OF HEALTH," which everybody should possess. Our advertisement elsowhere gives full particulars as to price, etc.

Miss Lottie Fowler is having excellent success at her rooms, 2 Vernon Place, Bloomsbury Square, W. C., London, England, where it is reported that the 'spirit mold phenomena are frequently witnessed by many visitors.

Henry Potter, an old and respected merchant and prominent Spiritualist, residing in Cambridge, Mass., passed on March 30th, aged 79 years. We shall print an account of his life and demise next week.

Two astonishing mediums, so says report, have been developed in the family of P. P. Gomer, of West Denver, Col., where spirits materialize and the piano is played by unseen hands.

Cora L. V. Tappan commenced her lecture course in Chicago, Ill, at the hall corner of Green and Washington streets, Sunday, April 2d.

Dr. Anna M. Middlebrook has graduated from the New York Free Medical College for

Women.

#### BRIEF PARAGRAPHS.

SPANISH PROVERBS .- "A true bidalgo would rather have his clothes torn than mended," "The devil climbs the belfry by the vicar's skirts," "A turn of the key is better than a friar's promise,?" "The friar who begs for God begs for two."

The Banner of Light has entered upon its 30th volume. Under the critorial management of Mr. Cody 3bd assisted as he is, by Mesers, Witson and Day, and with the strong peruniary backing of the Rich, if not "wicked partner," who materializes the shiews of war in another field of usefulogs, the Banner of Light is not only all that its name implies, but a strong, enduring institution, which Spiritualists are grateful for, "Boston Sunday Herald.

Thank von, friend bleepid, for your known, and or the strong in the strong

Thank you, friend Herald, for your kind words. We are, indeed, grateful at this particular time to be endorsed by one of the leading journals of our metropolis, when obscore papers and trate individuals, like so many mosquitoes, are trying to draw blood from us.

Telegraphic reports received from various localities in New England indicate that the Mormfor Tuesday, April 4th, was the severest one of the season,

There is something pathetic at this moment in the words of President Adams's prayer for the new city of Washing ton. In his last annual address to Congress, on the 224 of November, 1800, he uses these words: "May this terriory be the residence of virtue and happiness. In this city, may that plety and virtue, that wisdom and magnanimity, that constancy and self-government, which adorned the great character whose name it bears, be forever held in ven ration. Here and throughout our country may simple manners, pure morals and true religion flourish forever.

DREAM OF A SPELLING BEE,
Menageries where sleuth hounds caracole,
Where Jeguar, phat ux and phleamatic gru
Fright parmigan and kestrels check by Jowl
With peewl and precoclous cockatos.
Gaunt sene-schals, in crotchety cockades,
With sehin net trawl for porpolse in lagoons;
While scullions gange erratic escapades
Of madrepores in water-loggod galleons. Of madreported in water-logged gaucous.
Flainboyant triptyches giodned with gherkins green,
In reckless fracas with competitish bream,
Eestatic gargoyies, with grotesque chagrin.
Garnish the graesome alghtmate of my dream.

— Punch.

By the collision of steamers off Cape Males, Greece, April 4th, twenty-nine persons were drowned.

The Governor of California has approved the bill punishing wife-beaters with public whipping. It there is any crime for the punishment of which the whipping post may be appropriately employed, it is that of wife-whipping.

The New Orleans Times says a man always feels put out

"Remember the Barrels," once wrote Washington, referring to a plan to roll barrels filled with stones down Dorchester Heights upon the advancing fee. That was a kind of "long roll" which we are sure the enemy wouldn't have particularly fiked, -N. Y. Com. Adv.

There are 566,000 beans in a barrel. Now you can tell if you are being cheated.

The ocean cable reports a terrible flood in Holland, an unusual freshet having broken through the dykes and inundated a vast region of country, rendering thousands of

Most of the men in town prefer to go to church in the evening. They say the preaching is better then. The collection, however, is always taken in the morning. - Norwich Bulletin.

By the explosion of three bollers in the Fletcher Manufacturing Company's establishment at Providence, R. 1 , March 31st, two men were instantly killed and several others injured, besides damaging property to the extent of \$29,000. Three men were also killed by the explosion of a locomotive boiler on the Clearfield (Pa.) Raifroad the

Song of the cousins: "We are coming, Old Brotherly Love, a hundred thousand strong."

A St. Louis fashion reporter being detailed to write up the horse railroads, thus describes a gorgeous new car: "Car No. 36 is a beauty. She is trimmed in yellow, and gold leaf put on bias, corsage decollette, trucks retunde and en tabiter, brakes en train, with gable pointed rovers en poule, would around with a fichu of red tape. As a whole, the car is a very recherche affair."

The Chicago Post and Mail says: "hA growing religious interest in this city is apparent. A sixty dollar libble was stolen from one of our charches yesterday."

Don Carlos has recently been inspecting Woolwich Arsenal, and reviewing English troops.

The Ocean House at Nantasket Beach was destroyed by fire April 4th. It is believed the fire was of incendiary origin. The house and contents were valued at \$19,000.

We let our blessings grow mouldy, and then call them

Twenty-two buildings were destroyed by fire in Fairmount, West Virginia, Monday, April 3d. The total loss will reach \$125,000; insurance, \$29,800.

DAWN. There is a solemn stillness in the air; The moun attended by a single star Bitness high in placid other; castward far Along the horizon's edge, there is a glare Of orange brilliance, and above it fair And paly blue the sky, without a bar. Of streaky cloud the pure expanse to mar. Of orange brilliance, and without a bar.
And paly blue the sky, without a bar.
Of streaky cloud the pure expanse to mar.
Is thectured with the coming splender. Therei
The fulgent head springs, and a million rays
Dazzle; my study-room is charmed with fight,
A golden picture of its window plays
On the green book case, and a shadowy wight
Behind me sits, and, as I turn my gaze.

Mocks all my motions like an effish sprite, "

Raid a philosopher: "My friend conducted his future The bill making the statute now applying to female nightwalkers apply also to men of that kidney, has passed the Massachusetts Legislature.

It is about time the man who is the first to appear in a linen suit, was screwing up his courage, according to the Danbury News Almanic.

By the bursting of the Lynde Brook reservoir on Thursday afternoon, March 30th, the outskirts of the city of Worcester, Mass., and the villages in Cherry, Valley en route of the torrent, were subjected to a loss of at least \$1,

The vessel which rescued the survivors of the Strathmore vreck was an American whater, whose captain relinguished season's profits for the sake of relieving the sufferers by the disaster. This disinterested action has created a great feeling in England, and the London Times hints that the ublic gratitude may take a substantial shape toward Capt. Gifford, the noble commander.

A four-mule team and wagon fell over a precipica 75 feet righ in Montana last week, and escaped any serious injury.

"The Passale Falls are very high. At night the moon silvers the rolling, writhing torrent which, plunging, fills the chasm almost to its top with a roaring, snowy cloud of foam. The huge black pines stand with bowed heads and drooping afms in the massy midst, and far below in the dim basin the white waters rush from the embraces of the cataract with a saddening wall." "How is that for high"

The State of Connecticut went Democratic Monday April 3d.

The steamer Nercus and the Boston ferry-boat, Daniel Webster, collided March 24th. About ten feet of the ferryboat was knocked in, and damage to the extent of \$1000 was caused.

The Atlantic Magazine for May will contain a sketch of solourn in Rome, by T. B. Aldrich; an excellent short story by a new writer; a study of the life and writings of by Prof. Adler, of Cornell; the conclusion of Mr. Howells's charming story, Private Theatricals; Mrs. Kemble's Gossip; an account of the Khedive and his Court, by Charles Hale; and other papers.

The establishment of a penny savings banks in the London public schools is being urged by influential noblemen

The national debt was reduced \$1,260,366 92 during the month of March.

"Madam," cynically observed a gentleman to a leader of fashionable society of Washington, "woman doesn' seem to be as much of a 'clinging vine' as she once was.''
"That's because of the extreme insecurity of the 'mauly oak,' '' she replied.

The stranger in the land, who looks into ten thousand faces for some answering look and never finds it, is in cheering society, as compared with him who passes ten averted faces daily that were once the countenances of

President Grant has announced that American residents in Matamoras shall be protected against the exactions and oppressions of the Mexican authorities. It is thought the revolutionists will succeed in overthrowing the present government.

The saying has been ascribed to Mr. Spurgeon-"Resist the devil, and he will fly from you; but resist the deacon and he will fir at you."

#### New Publications.

THE POPULAR SCIENCE MONTHLY, conducted by E. L. formans, a.d published by D. Appleton & Co., 549 and 551 Broadway, New York City, 18 received for April. A portrait of Carolino Lucretia Herschel leads off, and severd articles, upon whose clear descriptiveness the skill of th ngraver has thrown additional light, follow in due course; Salys on "The Border Territory between the Animal and Vegetable Kingdoms," by T. H. Hurley, I.A. D., F. R. S., O'The Polar Gladers," "Modern Path ophical Bi-ology," "The Character of Modern Knowledge," "The Relations of Sex to Cilme," and other topics, and the regular departments, comprise the table of contents.

THE GALAXY for April-Sheldon's Co., New York City, publishers's furnishes the following choice array to fits pa from: "Is Nature Inconsistent ?" by Prof. fluit G. Wild er, M. D.; "War Memolis-From West Point to the Battle held, " by Gen. Gr.A. Custer; "Love Could med by Reason" a somet, by John G. Saxe; Midcap Violet "-chapter by Thomas Wentworth Higginson; "Fate's Choles," by T. R. Lewis; "In the Shadow, "by Jacob A. Highstra," C. R. Lewis; "In the Shadow," by Jacob A. Highstra, "The Inconvenience of Heling Nam d Smith, "by Col. Nicholas Smith; "Reuben Date" – part III - chapters VII, to end – b) Miss Annie T. Howells; "Homes of the Ameri-can Aborigines"; "To My Daughter," from Victor Hugo; \*American Pronunctation of English, " by Richard Grant \*\*American Pronunctation of English." by Richard Grant White; "Mr. Beaman's Mistake," an old-tashioned story, by Emma B, Cobb; "Sourcentrs of a Man of Letters," seg-ond article, by J. H. Siddons; "A Spring Evening," by F. W. Bourdillon; "A Final Word on Emerson," by John France, "A Spring France, "A Spring France," by John Burroughs; "To Mr. Editor," by E. T. Mason; "The King of Poland and Mine, Geoffrin," by Henry James, jr.; "The Bonanza Mines of Nevada," by Lawrence Bar-rett; "Drift-Wood," by Philip Quillet; "Scientific Miscellany"; "Gurrent Literature," and "Nebulae," by the Editor.

WIDE AWAKE for April-D. Lothrop & Co., 3s and 40 Cornhill, Boston, publishers that a full page illustration, "The Face at the Window," as a frontispiece, and gives much valuable information to its young readers in a series of articles (not too long) which cannot tail of appreciation.

Among the notable ones may be mentioned: "Some Queer.

Chairs," "How the Ojibbeways Live," "The Lafayette, Fadge, "etc. Unconfortable little girls should read the poem entitled "The Fate of the Face Maker," and mend their ways while there is yet time. Ella Farman, the able editor, and her assistants, are fast establishing an envia-ble reputation for the Wide Awake.

#### Movements of Lecturers and Mediums.

Mrs. Jennie Lord Wobb, the popular physical medium, s holding séances in New York, at 18 West Twenty first street. The manifestations are very satisfactory, so a correspondent informs us.

W. F. Jamieson is to speak at Winsted, Conn., April 11th, 18th and 23d. His audiences at New Haven are very large.

Mrs Sarah A. Byrnes, of Wollaston Heights, Mass., was me of the earliest speakers. In the spiritual ranks, and has ecomplished much good work for the cause. The friends should bear her in mind when arranging for lectures, grove meetings, etc., as she holds herself in readiness to answer calls to speak whenever her services are required. Ad dress her as above.

Mrs. II. Morse's appointments are as follows: Fayette and Centerville, Iowa, April 18th; Marshallville, last week of April.

D. W. Rull and Amle Eaton anticipate making a tour through the West soon. They will answer calls to lecture, heaf and give tests anywhere between Boston and the Misdssippi River. Address 730 Washington street, Boston.

J. Madison Allen's engagement for March with the New Frienus Association of Spiritualists having been duly fullifed, he was reengaged for the month of April (five Sandays). Those desiring his services for May and the summer months should address him at once, care Spower Field, 89 Camp street, New Orléans. He will probably go through Texas and info Missouri and Kansas, and perhaps still further North.

Lois Waisbrooker will be in Humboldt County, Cal. during April, perhaps May. Address her at Eureka, Cal. Anthony Higgins, jr., lectures in Williamtic, Conn. April 900 and 16th, then goes secturing in New York City. Dr. J. K. Bailey can be addressed for the present at Fre-

Prof. William Denton returned to Massachusetts Friday, March 31st. He will go West again at ouce, and be in till iols, Indiana and Ohlo for the next two months.

## Spiritualist Meetings in Boston.

ROCHESTER HALL.—Children's Progressive Lyceum No. 1 holds his 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, Cor. See'y.

The Ladics' Aid Society will until further notice hold its meetings at Rochester Hall, on Tuesday afternoon and evening of each week. Mrs. John Woods, President; Miss. M. L. Barrott, Sweittary.

Lephaler Hall.—Pres Public Circles are held at this Hall, No. 3 Winter street, every Sanday at 10% A. M. and 2% P. M. by many of the best test mediums and speakers in the city. Good music provided. All are favited to attend.

Dramatic Entertainment .- On Saturday evening, April 1st, the members of the Club connected with Children's Progressive Lyceum No. 1, assisted by volunteers from the d, gave a fine exhibition of their powers to amuse, at this hall. The object of the entertainment was to raise with which to further augment the Charity Fund of the Lyceum, and, judging by the large audience which assembled, it would seem that the meeting wa host successful in accomplishing that purpose. The programme consisted of tableaux, under management of Mrs. Maria Adams and others; a dialogue, in which Misses Helen M. Dill and Alvina Smith, and Masters Bickford and Harvey. accounted themselves with credit; some by Miss Amanda Balley, of the Salem Lycom (Robert ing), and Miss Hattle W. Harrington; recitations by Misse lizzie Thompson and Carrie Osgood, and Master Harry Bates; a duett by Miss Alvina Smith and Miss Barnes; vioin solos by Mr. Helpold; some congratulatory remarks by Conductor- Hatch; harmonica solos by Mr. Taylor; and farce, "The Quiet Family," in which the paris were well represented by Henry Drisko, Eddle Stickney, Frank L. Union, Ed. Weaver, and Lizzle Kendall, Maria Adams Beile Perkins and Florence Hull.

#### ---On File for Publication:

Several very interesting reviews, essays, etc., by writers of merit, viz. : " What is Organic Life?" by Hon. Warren

Chase; "A Cure for Intemperance," by A. E. N.

"A Gure for Intemperance," by A. E. N.;
"The Relation of Mesmerism to Spiritualism,"
by Prof. A. E. Carpenter;
"Permissions of Spiritualism in its Present
Status," by Alien Putnam, Esq.;
"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
avery movement to Nature is referrable to matter

every movement in Nature is referable to matter and its evolutions;
"Heredity," by J. Dille, Esq. An able and important article, of great value to every human

being; "Spirit and Matter," by F. Smith; "The Evidences of Immortality from Spirituals," by Rev. E. R. Sanborn;

ism," by Rev. E. R. Sanborn; "Rational Spiritualism," by Prof. S. B. Brit-

Parties intending to visit the Centennial Exhibition, and desiring a quiet place to remain a few days or weeks, can be accommodated at the Belvidere Seminary.

Children will be taken for the Summer and receive every care and attention. Terms moderate.

Address. E. L. Bush, Address. E. L. Busn, Belvidere, Warren Co., N. J.

Address me at New Haven, Conn.
W. F. Jamieson.

#### Spiritual and Miscellaneous Periodicals for Sale at this Office:

THE LONDON SPIRITUAL MAGAZINE. Price 30 cents.
HUMAN NATURE: A Monthly Journal of Zoistic Science
and Intelligence. Published in London. Price 25 cents.
THE STIRITUALIST: A Weekly Journal of Psychological Science, London, Eng. Price 8 cents.
THE RELIGIO-PHLOSOPHICAL JOURNAL: Devoted to
Spiritualism. Published in Chicago, III. Price 8 cents.
THE LITTLE BOUGUET. Published in Chicago, III.
Price 10 cents.

Price 10 cents.

THE SPIRITUALIST AT WORK. Issued fortnightly at Chicago, III. E. V. Wilson, editor. Price 5 cents.

VOICE OF ANGLES A monthly journal, edited and managed by spirits. Published in Boston. Price 10 cents THE CRUCIBLE. Published in Boston. Price 6 cents.
THE CRUCIBLE. Published in Boston. Price 6 cents.
THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL
CULTURE. Published in New York. Price 15 cents.
THE SPIRITUAL MAGAZINE. Published monthly in
Memphis, Tenn. S. Watson, Editor. Price 20 cents; by
mail 25 cents.

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the irst, and fifteen cents for every subsequent in-

NPECIAL NOTICES, - Forty cents per line, APECIAL NOTICES, - Forty cents per fine, inion, each insertion, - Thirty cents per line, ignte, each insertion, - Payments in all cases in advance.

for For all Advertisements, printed on the 5th page, 20 cents per line for each insertion.

## Advertisements to be renewed at continued rates must be left at our Office before 12 M, on Monday.

SPECIAL NOTICES.

THE WONDERFUL HEALER AND CLAIRVOYANTI - Mrs. C. M. MORRISON, No: 102 Westminster street. Diagnosticating disease by lock of hair, \$1,00. Give age and sex. temedies sent by mail.

147 Specific for Epilepsy and Neuralgia. Address Mus. C. M. Mountson, Boston, Mass. 13 8 \* .F.12.

Coughs and Colds. "Those who are suffering from Coughs, Colds, Hoarschess, Sore Throat, &c., should lay, "Brown's Bronchial Troches."

Dr. Wistar's Balsam of Wild Cherry. The standard remedy for the cure of coughs, colds, influenza, bronchitis, hoarseness, asthma, whooping cough, croup, sore throat, diphtheria, whooping cough, croup, sore throat, diplitheria, difficulty of breathing, quinsy, phthisic, pain in the side and breast, spitting of blood, liver complaint, bleeding of the lungs, and all diseases of the throat, lungs, and achest, including even consumption. It seems hardly necessary to dilate at length upon the virtues of this favorite remedy for all diseases of the lungs, throat and chest. It was introduced to the public by Dr. Wistar near ly half a century since, and by the wonderful cures which it performed, gained an immediate eures which it performed, gamed an immediate and enviable reputation, which to this day it has fully sustained. From the gulf of the St. Lawrence to the shores of the Pacific, and in many countries abroad, there are few villages or hamlets without "living testimonials" to the rapidty and certainty of its curative effects. The proprietors, mindful of their responsibility to the afflicted, exercise the utmost care in the selection and compounding of the various ingredients of which the BALSAM is composed; and the sick are assured that the high standard of excellence on which its popularity is based, will always be maintained.

SETH W. FOWLE & SONS, Proprietors, Boston.

Mr. and Mrs. Holmes, 611 South Washington Sq., Philadelphia, Pa. Circles Monday, Tuesday Wednesday and Thursday evenings, at 8 o'clock.

HENRY SLADE, Clairvoyant, No. 18 West 21st treet, New York.

On and after Dec. 20th, Dr. FRED. L. H. Willis may be addressed care of Banner of Light, Boston, Mass. He, will be at the Sher-House, in Court Square, every Wednesday and Thursday, from 10 A. M. till 3 P. M., cohr-mencing Wednesday, Dec. 29th. Ap.1.

MRS. NELLIE M. FLINT, Electrician, and Heating and Developing, office 200 Joralemon st. e., opposite City Hall, Brooklyn, N. Y. Hours 10 to 4. Mr.25.—4w\*

THE MAONETIC HEALER, Dr. J. E. Bricos, is also a Practical Physician. Office 24 East Fourth st. Address Box 82, Station D; New York City J. V. MANSPIELD, TEST MEDIUM, answers scaled letters, at 361 Sixthav., New York. Terms,—\$3 and four 3-cent stamps. REGISTER YOUR LETTERS.

SEALED LETTERS ANSWERED by R. W. Flint. 374 West 32d street, New York. Terms \$2 and three stamps. Money refunded if not answered. Ap.1.4w\*

BUSINESS CARDS.

LETTER FROM REV. JOHN MCMURRAY.

JAMES I, FELLOWS, ESQ.
DEAUSILE-I have recently heard from an invalid of the great benefit derived from your Compound Syrup of Hypophosphites, and having in many other instances, marked the most beneficial results from its use, I cannot but regard its discovery as a matter of devout thankfulness to a

benign Providence.

I have used it considerably my self, and, at intervals during several years past, given it to some nymbers of my i I have also recommended it to others, and invariably

which it is este cially recommended. In broughta, and other chest affections, in arresting in-

in moneyid and other cases and come, in any and copient consumption, and in lessening the distressing symptoms of this disease in its hop less stages, as well as in cases of nervous debility, in giving tone to the system, it is undoubtedly a valuable remerly.

I am, dear sir, yours truly, JOHN MCMURRAY, Methodist Mindster. NEWPORT, N. S.

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## The English Language

## Message Department.

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#### MESSAGES FROM THE SPIRIT-WORLD

THEOREM THE SO THEM-BUT OF MRS. SARAH A. DANSKIN.

(Water of County Washington, V. Danskin, of Baitifnors Thornto the hast twenty wear, handreds of Spirits have of with their firends on earth through th ship of Mrs. Danskin, while sto was in the entranced condition, to they and discloses.

#### Mrs. Danskin's Mediumistic Experiences. Part Seventeele.

BY WASH, A. DANSKIN.

While Rosalie was a member of our family circle she would place her little boy, not quite three years old, every day at the window to greet me when coming to dinner. As soon as I came in sight the little hands were clapped for joys and wear. grandpapa always received a boisterous welcome. This pet of ours was taken to the spirit-world a short time before his mother's departure, and daily at our dinner table the little spirit would come and, through Mrs. Danskin's lips, would f tell us of the pleasures and the pastimes of the new home to which he had been transferred. Had be failed to come I should have missed his his gleeful little face at the window when he was in the earth form.

Through him we learned much of the condition of these little ones in spirit-life, and found that individuality was not lost in the child any more than in those of larger growth who pass from our mundane sphere. We had evidence of the fact on one occasion when a five-year-old [spirit] son of one of our acquaintances, who had recently passed to the inner life, came, and controking Mrs. Danskin's organs of speech, asked Oh, Lilly! how deep was the water that shrouded most I would not send a letter for him to his father, and I of course consented to act as his amanuénsis.

We had not made much progress, however, before there was an interference, and his message to his father suddenly ceased. After a few muments' delay he called out in a tone manifesting irritation, "Mr. Danskin, I wish you'd call to little Washie Danskin; he keeps troubling me, and won't let mestalk." I spoke to Wash., telling him not to interrupt George, who wished to send a letter to his father, but the only response was, "¡Let him go talk to his own papa-shan't falk to my grandpapa." I coaxed him, reasoned with him, used every persuasive argument 1 could command to induce him to withdraw 'a the time, but always with the same result. talk to hak to my grandpapa — let him go trolling and MMtorang . Presently the medium refusal to have his grandpapa talked to by any other little boy.

After a brief doze George again took control, and with a joyous shout cried, "Ha, ha, Mr. Danskin, Ucan talk nqw! Little Washie Danskin's mamma came and put him to sleep, and took him away." I asked how did she put him to sleep? He showed me how she held him, resting upon

you and I are not as one in the bonds of matrimony. God and the good angels have provided you with one who blends soul with soul and year. I died in Mont Clair, New Jersey. Was mind with mind. The burden of life was yours for many years, and you, did bear it patiently; and for this good and noble work, the angels have raised the burden from off your shoulders.

I am, to you, kind and tender, watchful and careful, doing all that behooves me for your benefit. You are the father of my children. You are kind and tender to them, and for this my spirit-heart speaks in the warmth of its affection. Oh, Thomas, when first I entered into spirit-

life I was as a little infant. I had to be nursed and nurtured by the kind angels who are taught in wisdom, and, under their tuition, guidance and control, I have been made what I am -a worker in the vineyard, performing good to those who are yet dwellers on the planet earth. Remember me just as a shadow; coming and going, doing the will of One who is stronger and higher in power than myself.

Kind and winning words to thy partner. May she live long on earth to bless thee and others, is heart light, the intellect bright, and fills me with the prayer of one who walked side by side with thee for many years.

## Lena Cook LeRoy.

Me is a little girl-me can't talk much. Name was Lena Book. Papa's name was Josephat. · Mamma's name was Susie Cook LeRoy. I was five years old. I lived in Michigan. Before I die I see angels all around my bed. Mamma cry, papa cry, but they know I will come back again and see them, for a lady spirit here says, "Little girl, don't you cry for your ma, for she will come home in heaven one day and stay with you, and never go away any more." And, papa and mamma, I don't cry any more, but play around with the little angels, they are so nice and pretty, and I love my home right well. I like mamma and papa to come soon. I can't talk any more. This nice lady [spirit] is telling me how to talk and what to do.

Do n't cry any more, mamma. Do n't cry any more, papa. Soon I'll come and lay my hand He had power to save all those who seek Him, right on your face, and your eyes will see me like I see the angels.

[This communication was given in the usual baby style of prattle, the imperfect enunciation of that age, which I have not attempted to preserve in the MS. ]-CHAIRMAN.

## Reverdy Johnson, of Maryland.

It is a strange sensation to find yourself, in a moment, as it were, belonging neither to one world nor the other. Passing from the close atmosphere of the room where I had been reclining, into the outer air, that I might breathe more freely, I fell, and confusion for a moment was with me. I could not realize what had occurred. blessed.

I had no control over the organs of speech. I felt as if the physical form was passing from me. It was a strange sensation. The man who rises from the surface of the earth in a balloon does not realize his own ascension; he feels as if the world was dropping below him into space; and he who suddenly passes from the outer or mortal covering feels for the moment as if all things were dissolving and passing from his perception. Thus I felt for a time. Not long, however. One by one the cords that had bound me to earth gave way, and my attractions were no longer with the wormout form which men had known as Reverdy Johnson.

Soon I gathered my thoughts, and found that, feeble as I was, it was, not the feebleness of deerepitude, but rather the unfledged strength of the newly-born infant, giving promise of vigor.

Darkness was no more with me. Views celestial quickened my vision. Sounds such as mortal ear has not heard filled me with a new sense of pleasure. Sensation was so neute that I was thrilled with eestacy by the zephyrs that were gently wafted o'er me; and joy-joy unspeakable-was mine, when she, who had been the bright star of my earthly existence, drew near with a smile of welcome such as only angels can

Ask me no more. Language, which I always thought I could command, seems now only to eripple thought-not give it free expression.

#### Mary Ann Hanford, of Ohio.

From away down in the depths of the deep waters I come to claim my birthright with men and women who live in this sphere of existence. childish prattle as much as I would have missed Mary Ann Hanford was my name. I was only fifteen years of age. I was the daughter of the Rev. Mr. Hanford, of Ohio.

I passed from my home and deliberately drowned myself for reasons over which I had no control, deliberately, with the thought toward the future. Thus I reasoned: God will forgive the erring, but men and women condemn them.

Oh, Lilly! you were a schoolmate of mine; a true, kind friend; do not think of me as an angel of darkness, but think of me as an angel of light. my form; but my spirit in a few moments made its rebound, and entered into new relationships on the other side of the river of life.

It was fate-my fate. I felt that I was in every, one's way, and I thought the better plan for me was to go to a country where there was room enough for me as well as for others. I have not been mistaken. There I have met those who have kindly treated me, and bid me welcome to the new birth I had chosen.

Ma, pa and sisters, a long farewell, for separat tion will ever be with ourselves. Mourn me as dead; crape-yourselves; bow your heads, and with voices either loud or low, say, "It was God's will," and then let this history of a fallen child be felt and understood.

Hamilton was the place in which I threw my

Dare I to the Christian world proclaim that I life has no place in the kingdom of the eternal? Dare I tell the truth, now that I have found a channel through which I can speak; or will it be as ever, men and women to condemn me! Well, let them, let them; if I have lost friends on earth, l have found true friends in heaven.

A sad story of one just budding into womanhood, but the tale in all its depths of sadness can-

buried from Thomas's, Carrollton Avenue, Brooklyn, New York. Who shall say, husband and friends, who shall say the dead may not speak? Why so much mystery encompassing the grave? ing, it is that we must die. Then, again, we are notice of me. told there are but two places, the one for the sinner, the other for the righteous. But I know that "my Redeemer liveth." He lives as much in the transgressor as he does in the one who holds himself divine. He, never made a soul, that he had not power to save. Therefore I say, Mystery over death and over the grave, pass away! let the grand truth roll down from the heavens: index to every individual who has power to make himself known in the life eternal. But your own energies must be brought into play." How grateful 1 feel, oh, friends of earth ! how grateful I feel for this privilege of commune! It makes the the energizing force of undying vitality. I now know and can proclaim, "There are no dead!"

Thus I close, feeling that some one kindred to myself may read and reap the glad tidings that life is mine.

## Catherine Livingstone Goodrich.

Wondrously wise and beautifully grand are the works of the Creator! Man Thou didst fashion in thine own image, and made him perfeet, but he sometimes in ignorance defileth the spirit. This is not Thy work, for Thou hast made him a free agent to work or not to work, and thus stands the law.

Catherine Livingstone Goodrich, the eldest daughter of William Goodrich, of Poughkeepsle. I died far, far away, in Aix la Chapelle, Prussia. Oh, how the heart grew sad! how weary were the days and nights away from friends and those we love and who love us; but in confidence I pillowed my head on my Redeemer, knowing that even at the eleventh hour. And when I passed up that beautiful ladder of which I had read and oftentimes have heard others speak, I was not disappointed. .

The torch was lit, and the angels bore me welcome to my new home. They robed me in rai-ment purely white. They asked me not to bow in reverence to themselves, but to make my sup-plications to the overruling Soul of the Universe, which I did, and then came sleep, and from that sleep I awoke to see myself as others had oft-

imes seen me.

And now I'll drift back again into the beautiful little niche which I have fashioned as a home for myself, where I will await the coming of all those whom I loved and who have loved me.

Farewell. Read and be blessed as I have been

#### MESSAGES FROM THE SPIRIT-WORLD THROUGH THE MEDIEMSHIP OF MRS. JENNIES, RUDD.

(Of Providence, R. L.) These Circles for spirit communication will be held regularly on the afternoons of Monday, Tuesday and Thursday, and reported exhatin for the Banner each work mail from week, until further notice.

#### Report of Circle held March 2d. Questions and Answers.

CONTROLLING SPIRIT.-Mr. Chairman, if there are any questions we can answer we will do so. Ques .- [From J. Dunn, of Portland.] Did the sufferings and death on the cross of Jesus Christ secure the redemption and salvation of the human race?

Ans .- I cannot conceive how it is possible for the sufferings of any human being to secure the salvation of any one else. I should answer most lecidedly, No.

Q .- [From C. Van Ness, of Jonesville, Mich.] Was Jesus any more of a saviour to the world than Confucius, or Socrates, or Mohammed? If so, in what respect?

A .- We cannot understand from our standpoint how one man can be a saviour to the world. Just so far as the example and precept of Christ save you from any experience in life, just so far as his precept and example make you better men and women, in that respect we may call it saving; but you might say the same of Ole Sukey, the slave. any individual who lived in the past or who lives in the present. Confucius's precepts saved many, perhaps, from wrong doing. There are men in the spirit-world to-day, who lived in your own country-take, for instance, Thomas Paine-who saved you from having bigotry and superstition rule your nation, since through his means was freedom in religion guaranteed to the country. I might say it was owing to him more than to any other man. Yet we would not take one sentiment of respect, one reverential feeling away from Christ. He was a good medium; he was a man like unto other men who are born into the world under harmonious conditions-his mother being a medium, surrounded by the angel-

Q.—Was Jesus any more the son of God than other men are?

A .- We cannot understand so. There is no proof that he was.

#### William Hale.

I am not much given to talking in public. I never made but very few attempts, and yet/feel it my duty-as the old lady said-to tell on which side I am. You perhaps recollect the anecdote of the old lady who was running forth on the day of battle; some one asked her how much good she expected to do. "Well," she says, "I don't expect to do a great deal, but I 'm going to show on which side I stand." It is very much so with me to-day. I don't expect to do any great deal of good, but I want to put in my voice in favor of Spiritualism. 1 was interested in Spiritualism some years ago, although I attended the Baptist short and paid my pew-rent as many Spirituallingly to the church whenever ruey asked me to do so, yet at the same time I always enjoyed hearing from the spirit-world. I enjoyed communion with my loved ones that had gone before, and in my last sickness-which was heart disease, and only a short one-1 had the pleasure of having a medium in my family. As the spirit withdrew, from day to day, further and further

has found its goal in all its beauty and rarity of so readily go in and talk with them. It was to purpose. My name was Fanny. I was the wife | me a great source of enjoyment, for I could still of George Thomas. I was in my twenty-ninth enjoy the material, and at the same time I could enjoy the spiritual, but when the medium left our home, then I felt that I was dead, for there was nothing (as in the words of the little child)—there was nothing to whistle through. I had no means of talking-no instrument to impress. I might for if we are taught anything in our first learn- halloo as loud as I pleased, and nobody took any

I come to day to say to you, friends, although you are all strangers to me, that Spiritualism is dearer than aught else to me, and I want to work with a will toward its advancement. I want to send a message to a friendly editor. Say to him I thank him for the paragraph put in his paper. Whether he meant it for my good or not, it certainly did good, and will bring forth fruit. Say There is a life beyond the grave, bearing its that William Hale, of Meriden, continues to visit the Meriden House, and will do so as long as it is possible to get a medium there.

## Annie Hollis.

I got drownded. [Did you?] Yes, I did. Not round here, though. I come from a long way off. Don't you know the river came way up, and it fell on all the place, and I got drownded? My mother did n't get drownded. She worriesabout me, and I thought I'd like to tell her I am up here all safe, and don't get drownded any more. [Where did you live?] Way out there, [pointing to the southwest,] what you call it? [trying to speak the word,] Vicksburg. I am Annie Hollis. I come from way down in Mississippi. That 's where the big river is. [How old are you?] Six years. Can I go now? [Yes. Have you said all you want to?] Yes, I guess that 'll hit her. I don't want to stay here no longer. There's too many looking at me.

## Aunt Sukey.

Lor' bress yer, 'massa! is dere room for I? [Yes, plenty.] Do yer let colored folks in jess. as well? [Yes.] Lor' bress yer! Well, I dunno much. I'm only an old colored woman dat used to live down Souf-in old Virginny. I b'long to myself now. I used to b'long to my massa and missus. Dey used to call me Aunt Sukey. Missus' name war Cahoon - Margaret Cahoon, Massa's name war Thomas Lendrum-captin, he war. He war killed a good many years ago-Injuns killed him. Yer see I used to b'long to de ole fam'ly.

I nebber had much; used to be drefly 'scouraged 'cause I did n't own nuffin in de worl'-not eben de wool on de top ob de head. Dey tuk all my chillen 'way from me; dey tuk de ole man 'way from me, an I did n't hab nuffin lef' 'cept one-I had jess one picaninny lef'; 'pear'd like he was so high-spereted he nebber would be still nebber would be slave; nebber seem' to larn he war nigger. Well, by-em-bye dey tuk him Capt. Carrol Smith, of New Brunswick; Alexander Betts;

too. I know'd dey'd shoot him, an' dey did! Jacob Weaver; Ann Hyatt; Lizzie Cooper; Della Mack; Don I had n't puffin left. 'Peared like my old William Lush Webster; Helen Tabor, Albany, N. Y.; Den I had n't nuffin left. 'Peared like my old heart could n't stan' any mor', Massa. (Peared like I'd jess cuss God an' die! But yer see, while I was sittin' down on de door stone ob de cabin one day, de little boy Johnnie cum down from de gre't house, an' cum an' stan' 'side of me, an' a little bird cum an' set on de bush an' begin to sing. Den 'pear'd jess 's if de Lor' spoke to my soul! An' de light broke all roun' me, an' growed brighter an' brighter! An' de little chile put his arms roun' my neck, an' set, "I lub yer, ole Aunt Sukey," an' somehow I felt 's if de Lor' had spoke! Den I felt dat gre't treasure dat de Lor' hab given me. I aint got nuffin; I'se a poor ole woman. Yes, but I'se got one treasure dat nobody can tuk 'way, dat I can gib 'way, an' gib 'way, an' hab jess es much lef.' An' dat treasure is lub. Den I sing an' bress God. Den I know'd I'se rich, an' I'se ben rich eber sence. I did n't lib till dat day-de day ob gineral jub'lee-an' 'pear'd like 's if ebery day sence I'se ben richer an' richer, an' lubed eberybody more, an' lubed eberyting, even to de plants an' de animals.

An' yer see, Massa, dey ask me to cum here an' tell my story, an' bring my treasure to yer, Massa, an' I want yer to all keep de treasurelub-and gib it out to udders. It's nuffin' yer need be 'fraid ob, 'pear'd like it cum from God. Bress yer, Massa, t'ank yer fur lettin' me cum.

#### Simeon Presbrey.

I would like to say to Edwin Wentworth, of Canton, Mass., and to Charles Presbrey, of Taunton, Mass., that Simeon Presbrey has fulfilled his promise to come to the Banner of Light; and this time my name is spelled right, that they may not say it is not me. I went away about eighteen years ago.

#### Anonymous.

Mr. Chairman, Ladies and Gentlemen - It would give me pleasure to say a few words in regard to the matter which seems to be agitating the mind of the public so extensively to-day, the subject of materializaton.

The scientific world is arrayed with its bayonets bristling in front of us; the skeptical world is taking hold and asking, "Can this thing be?" And Spiritualists are endeavoring to answer the question, with the assistance of the spirit-world, to the best of their ability. But there seems to be one idea which many have forgotten, and that is that we do not control media except by natural laws; that we use the agents of magnetism and electricity; that we have them obedient to us, and by these agents we bring about materialization. Now while your mediums are endeavoring, in every way possible, to give you tests of the spirit's presence, to give you a power to convince the skeptical world and the scientific world that spirits really come back, the world forgets for the time that there must be conditions. You answer me, "There have been already too many conditions, too much humbug." I would like to ask if this very humbug does not prove a back, there never could have been a conviction if there had never been a real materialization, there never could have been a counterfelt materialization.

Now I only ask that when the 'skeptical world and the scientific world take hold of this thing they will remember the magnetic laws con-

he showed me how she held bim, resting upon the one hand, while she magnetized him with the other.

Thus illustrating, not only the willfulness and pertinacity of the little spirit-child, but also a much more sensible and agreeable mode of quieting refractory children than those usually adopted by earthly mothers.

To Thomas Gales Forster.

Will it be out of place for me to give a greeting to Thomas; Gales Forster? The linking tie of thus hand and wife has been severed, Thomas; to Thomas Gales Forster? The linking tie of thus hand and wife has been severed, Thomas; of wards and the following the first than those usually adopted by the first than those usually adopted by the first than those usually adopted by earthly mothers.

In the tale in all its depths of sadness can withdress can be the tale in all its depths of sadness can be the tale in all its depths of sadness can withdress can be the tale in all its depths of sadness can be the tale in all its depths of sadness can be the tale in all its depths of sadness can be the tale in all its depths of sadness can be the tale in all its depths of sadness can be the tale in all its depths of sadness can be the tale in all its depths of sadness can be the tale in all its depths of sadness can be the tale in all its depths of sadness can be the title of the circle.] Men and momen, we are not should then that that matter (even withing the spirit-world, and then I felt as I had never done be fore the will be spirit-life. The spirit-life our medium still ling they will remember the magnetic laws controlling, they will remember the magnetic laws controlling, they will remember the magnetic laws controlling, they will consider for the bid body, I realized the presence of the spirit-world, and then I felt as I had never done be fore the bid body, I realized the presence of the spirit-world, and then I felt as I had never done be fore the patients of the bag process, to the body it was to me. And after my body was laid away and the function of the spirit-life. The media o magnetism of metals, that you will consider the magnetism of people, and give us the best opportunity in your power to bring about our most perfect demonstrations of Spiritualism.

## Frank Slater.

Is there any ink on there, sir? [pulling the medium's sleeve and looking at it carefully.] [No.] I spilled my ink-bottle over on my jacket sleeve. [I guess it was the other jacket.] I did n't have these things on. I spilt the ink, but I did n't mean to, and it did n't kill me. I got whipped; but it was scarlet fever that hurt me.

My name is Frank Slater, and I lived one time in Lebanon, N. H., and I've been living sometimes down below Boston, in a place called Newburyport. I want to say to a man they call Foster-William Foster-that 1've done what he asked me to do, in Providence. I want to say to Dr. E. A. Palmer, of Lakeville, Conn., that I've done my best toward whittling that stick.

For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

[Looking again at the sleeve.] You're sure there's no ink there? [Yes; when did you spill the ink?] At school. On! it's a good while ago. It's as much as seven or eight years ago, in the spring, in May; 't will be eight years when May comes again.

## Lucius Whiting.

I aint a talking man, but I am a Spiritualist, and I couldn't stand it any longer, so I tied it round there, [making a movement as though tying a cord around the neck] and went out. wouldn't come back ever, but my wife, Harriet Whiting, feels so bad about it; but I was only a plague to her when I was here.

I am having a good time with Ida and Addie now. Sister Silvia need n't fuss about the property. It is all fixed. I couldn't stand it any longer. I wanted to get away. It was cold all the time.

I should n't have come here to-day if that Mr. Hale had n't urged me to.

So you'll send it to Harriet Whiting, from Luclus Whiting. I come with Mr. Hale. My folks live in Meriden, Conn. I was an old Spiritualist.

## Dr. Mann.

Well, friends, I believe we have done all we can for you this afternoon. We thank you for your kind attention, and we trust that next Thursday we shall be able to do more for you. We perceive the spirit friends of some of the friends here, and hope to be able at a future day to introduce them to the circle. Again I bid you good afternoon. Dr. Mann.

## MESSAGES TO BE PUBLISHED.

THROUGH THE MEDIUMSHIP OF MRS. SABAH A

Mary Haley; H. W. B- , Baltimore; Elizabeth Frye, Detroit; Wallace Graham, U.S. Navy; Mary Miles, Fairfield, Conn.; Mary Carter, Brunswick, N. f.; Mary Get-tler, Catonsville, Md.; Timothy Kirby, Cincinnati; Mary Mahone, Ireland.

THROUGH THE MEDIUMSHIP OF MRS. JENNIM

S. RUDD.
Thursday, March 9th. - Judge McPike; Russell Knox; Willard Manuel; Orrin Weaver; Chitsey Baldwin; Dr. Alexander Decker; Sarah; Patrick Shay; Mrs. Elizabeth Bliss: Nellie Cuthert.

Mr. White; Charles Allen Farrar, to his mother; Thomas D.:Lane, of Boston; Dr. William Cooley; "Nobody's Boy," Johnnie; William Peabody, of Providence, R. 1, Mary Ellen Brooke, of Perrywood, St. George's Co., Md.; Maggle May Ely, of Cleves, Ohio; Ohi Grandma Newcomb, of Hingham, Mass.; Henry Wilson: Rev. Dr. Edward N. Kirk, of Boston; Moll Pitcher (colored); Nel-Charles E. Dowd, of New Orleans, La.; Anonymous;

Norman Milton Barnard, of Bloomfield, Conn.: Tom Col-lins: Charile Cooper, of Quincy: Henry C. Wright. Thomas Cushing Totman, of Bakersfield, Vt.; Mary Pau-lina Chase; Charlotte C.—, of Pawtucket, R. I.; Old Father Bates; Morning Star.

Capt. Reuben Brown, of Baldwin, Me.: Hannah Johnson, of North Brookfield; Topsy, the Flower Girl; Fannie

A. Conant; Bridget McGabe. John Lane, of San Francisco; Mary Johnson, to John Robert Johnson; Daniel Hill, of Hingham, Mass.; Grandn a Pierce; Tom Wilkinson; Adeline Augusta Anthony,

Sarah B. Remick, of South Easton, Mass.; Lukle Ainsworth Rideout, of Quincy, to his mother; Judson Hutch-tuson; Maria; Róxie; Nellie Culbert.

Theodore C. Kibbe, San Francisco, Cal.; Bradford Francis, New Bedford, Mass.; Harriet N. Holbrook, to Asa W. Holbrook; Mary Cahill; Achea W. Sprague; Addle, to John

Goodrich and Vincy C. Goodrich, Plainville, Conn.; Elizabeth Mitchell, Philadelphia, Pa.: Deliverance. Ann M. Bradley, of New Haven, Conn.; Willetts H. Fargo, of Decatur, Ill.; Annie Glisson, of Fort Wadsworth, Staten Island, to Col. Glisson; Emily Aldrich; Hosea Ballou; Simon Morton, of Galveston, Texas; Emma

Day, of Montreal.

#### Passed to Spirit-Life:

From Valley Mills, Wood County, West Virginia, March 4th, Mr. Albert Hinckley, a native of Barnstable, Mass.,

aged 79 years.

Our ascended brother was among the earliest receivors of the spiritual philosophy, and for many years a subscriber to, and deeply interested reader of, the Banner. From twenty years intimate acquaintance with our brother, the writer of this can truly say that he filled the measure of the poot's "noblest work of God—an honest man." At the funeral, which was largely attended, appropriate romarks were made by Mr. J. V. Dunbar, a Spiritualist neighbor. But the principal address on the occasion was delivered by Ex-Governor William E. Stevenson, an intimate friend and neighbor of Mr. Hinckley, in which he paid a just tribute to the intelligence, integrity, moral worth and goodness of heart of the deceased. He also presented in a clear and impressive manner our brother's faith in the reality of spiritual communion, and a blissful progressive immortality as the desting of the rate. May his surviving companion and children feel that he will be to them a "ministering spirit," until they shall join him "In that bright upward pligrimage and fadeless day."

From Jackson County, Oregon, March 8th, Rebecca Gale, wife of William Gale. She was born in South Carolina, Pendleton District, Oct. 13th, 1804, and had attained

lina, Pendieton District, Oct. 13th, 1804, and magacianned the age of 71 years 4 months 25 days.

She was a firm Spiritualist for eighteen years, a member of the moral police fraternity since 1860, and after a sovere illness of seven months she calmly passed on, to meet her live children in spirit-life, and leaving five behind. But on joy immortalt she has not "gone to that bourne from whence no traveler returns," for she has returned to bring the pleasing news of her happy reception, and bright and beautiful home above. She loved the dear old Banner, and was a subscriber for a number of years.

WILLIAM GALE.

From Plymouth, Mass., Monday, March 6th, Cornellus M. Holmes, son of Samuel N. and Sarah E. Holmes, aged 9 years 6 months I day.

n years 6 months I day.

After suffering with that fatal disease, consumption, and slowly dying inch by inch for many months, at last the weary spirit burst the bonds, and he stepped out forevor free from pain and death. And may these parents realize this, and he made to feel the grave does not hold him, but that act is a living, lowing child, just the same without the body as he was with it. He was (is) a member of the Lycoum, respected and beloved by all.

M. C. R.

From Geneva, Walworth County, Wisconsin, February 24th, 1876, Mrs. Mary Jessup, wife of J. H. Ford, aged 76 years 4 months.

She leaves a husband, two daughters and one son, and many friends to mourn her loss,

J. II. F.

ophy, and instead of dreading death she welcomed it as the glad messenger of deliverance, freeing her from the aches and pains of a worn-out body, and reinstating her in bliss-ful immortality amid those whom she had loved in earlier "C. M.

ilfe. Gahanna, March 19th, 1878.

[Obituary Notices not exceeding twenty lines published gratuitously. When they exceed this number, twenty cents for each additional line is required. A line of agate type averages ten words. 1

## THE

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# Banner of Light.

BUSTON, SATURDAY, APRIL 8, 1876.

The Twenty-Eighth Anniversary of the Advent of Modern Spiritualism: Commemorative Exercises at Paine Hall, Boston; Speeches, Singing. Children's Festival, Grand Ball, etc.

The 31st of March 1876, marked the twentyeighth recerrence of the anniversary of the birth. hour of Modern Spiritualism. Our readers will recall to usin t the numerous announcements recently printed in these commons and put forth by the friends in various parts of the United States, whereby it was evidenced that the day would be widely and generally observed as one of rejoicing and testive much by the adherents of the

In Boston Large, audiences assembled at Paine Hall, Ampleton street, throughout the day, and expressions of the atmost enthusiasm were blended with sentiments instinct with the broadest charity

The selebiration was projected by J. B. Hatch, Charlesto vn. District "Corductor of Children's Lye nun No. 1, of Boston "and his coadjutors, and was carried out to the tuliest measure of success under the a rathers of that organization. Both Mr. Hatchand the Committee of Arrangements deserve the Conks of the Springlists of this vi-cinity for their stoady and self sacrificing labors in carrying cut so pleasantly the multitudinous details of the enterprise.

MORNING SESSION

Dr. A. H. Richardson, of Charlestowh District, called the meeting to order at the appointed time, and introduced Miss Hattie W. Harrington, soloand into meet 4188 traine w. harrington, sno-lst, and Henry C. Lull, accompanist, who pre-luded the services with the song: "Sweet Spirit, Hear my Prover". Dr. Richardson then pro-ceeded with a few pertinent words to Launch the people assembled - in a mental sense - upon a successful vovage, where truth was the favoring current and elequence the tresh breeze which wafted them along. He referred to the sublime teachings of the Spiritual Philosophy, which for the last twenty cieft we as had accomplished so much for the elevation and purification of the human soul, and its emancipation from the chains of theology, and to the wondrous scope of the phenomena, which continued to develop into more and more starting phases as new proofs were demanded by those rid of investigators. On the present occasion, he said, our hearts go out in thanksgiving because of the divine relationship with all thet'is good and true which Spiritu disurhas revealed to us; not only does it point bright and beautiful pictures of the life that is to come, but if decks the path of the present with the flowers of brotherly and sisterly love! He hoped the deep significance of the occasion might be comprehended by every heart; for if there was a deserved benor at the hands of mortal man it was the birthday of this glorious religion. He con-cluded by introducing L.P. Greenleaf.

Mr. Greenleaf, in commencing, depicted the state of the human mind and its views concerning various weighty matters twenty eight years ago, and traced briefly the important results flowing from the trut's which had been obtained through the demonstrated facts presented by Modern Spiritualism -tacts whose me prive presentation to the world the authence before him had met to celebrate! And how important, indeed, had those results been! Who could truly say-no matter what the position occupied—that he (or she) was the same, as regarded opinions and conceptions on the important topics of human lite and human destiny, as before the advent of Modern Spiritualism? Spiritualism, however, was 'not limited to the age of its modern acknowledgment-it was old as hum mity, its manifestations were to be traced on every page of history's unfolding; but each exhibit of light and power had been made n accordance with the need of the times in which t appeared; it was the churchman only who blundered, when he sought to bring forward the manifestations of nearly two thousand years ago and to engratt them upon the great tree of present human needs. Spiritualism in its modern dispensation (as the church did not.) fully met the wants of this ago and people; it appealed to reason, the spirit of the age, not to blind faith, the spectre of the despotism of past ignorance. Spiritualism did not mean merely the fact of the possibilitytof spirit communion -it signified the nighest use of human life in all its concerns; it had reared since its modern advent no costly cathedrals, no grand churches to awe the beholder, while his heart was far from the principle to which the material show was dedicated, but it had built, and was still building in human souls, characters replete with the glory of true manhood and womanhood which would exist when churches would crumble, and eathedrals fall, and creeds be known no more! For twenty years, the speaker had worked for Spiritualism, and re-Jolced to see its borders widening to the most distant quarters of the world. He closed by an earnest argument in proof of the fallacy of as-cribing the shortcomings of many of its individnalized and idlosyneratic followers upon Spiritualism itself; the particular fault complained of in each case by with the instrument, who was but a human being after all-his (or her) mere belief did not cleanse him from the imperfections common to the whole family of man. To pile up all that was vite upon Spiritualism, and to hold the act as proving the ism to be vile, was as Indierous an act as would be that of him who should write "foot" upon the back of one of earth's best known philosophers, with the vain hope that the operation would be generally recognized

Miss Hurington sang, "Only a Dream of Home," Mr. Lull accompanying her with a cabinet organ, after which the chairman introduced to the people Mrs. Jennie S. Rudd, of Providence, R. L. as one of the pioneer workers in the

(Mrs. Rudd, on being entranced, spoke as follows: Twenty-eight years ago the first rap sounded which brought to modern ears the intelligence o a practicable communication with the disembodled ones; it was in itself nothing surprising, but only the most natural way of attracting the attention of the listener, just as, on reaching a friend's door, we tap for admittance; but how glorious the result! Twenty-eight years ago the church spread a pall of gloom all over the land; "Hark from the to:mbs a doleful sound," was her favor-ite melody; men and women, fathers and mothers, had seen their children close their eyes in what mortals call death, and had laid them away in the silent grave, and knew not whither they had gone. They had read the Bible year after In the silent grave, and knew not withner dey-had gone. They had read the Bible year after year, but had failed to penetrate beyond the cir-cumscribed limits of the "letter which killeth," to the sublime liberty of the "spirit which giveth life." The great query, old as the human race: "If a man die shall he live again?" was still un-answered to the satisfaction of the reflecting mind. Spiritualism truly did not begin twentyeight years ago to day, since the spiritual forces have made themselves apparent in some form ever since there were human beings; but alin some form though the piritual manifestations were going on in-various parts of the world, although we as spirits made raps on the doors and windows, and caused various sounds in the effort to attract the attention of the people, we failed to come in direct communion with mankind till the Yankee questioner developed the fact that our sounds were the product of invisible intelligence; the Yankees are reputed to be the most inquisitive people in the world, and when we, as spirits, people in the world, and when we, as spirits, came to this nation and rapped, we opened the gateway of communication, and gained a power through that little child in an humble cottage property of the Spiritualists, it was a common property of the Spiritualists, it was a common through the spiritualists. through that little child in an humble cottage home which had been thought to be lost. And from that quiet home how the telegraphic wiges have expanded! There is scarcely a hamlet in the United States to day whose inhabit ints have not

coupled it with scorn, if they have denominated "humbug"-it is all the same to us, because it is proof positive with us that they have been thinking of it, and of us, and when the human mind begins to think on this subject, if left free to follow its convictions the most important re-

sults are sure to obtain. sults are sure to obtain.
Some say, Why did Spiritualism come so hum bly? Why did it not appeal\_for recognition through the lips of some eminent divine? Friends, that question was asked years ago, when Christ came to the world; men had become so accustomed to how down before the arm of power that they then expected the new distance in would they then expected the new dispensation would come elothed in a panoply of earthly pu ssance, but it was not so. Nevertheless the teachings of him who was born in a stable have spread over the globe, permeating every system of thought, every condition of humanity, and such will in the future, to a yet grander extent, be the destiny of the new dispensation which appeared on earth twenty-eight years ago. At that date we came stood so fearlessly before the people in the early to an humble home and brought this word of days? where is Fannie A. Conant, who on earth love spoken from the souls of rejoicing angels; we with a brush of the hand swept away the gloom of the grave and taught all human beings that there was no death, that it was only a change, a putting off of the mortal and a putting on of the immortal; we brought a "happy new year"

ing principle and power of the world!
You ask us: "What have you done?" and we might ask you in return to day: "What have we not done?" Have we not aggraphished the works which so strongly characterized the early days of and bade the captive go free? Have we not gone further in the path of reason than the church dogmatism which was reared on the memory of these by past phenomena, and declared to men and women that no such thing as a vicarious atonement exists either in the economy of nature for work neglected, or in that of the spirit life for wrong actions done? Have we not proclaimed to all: "You must work out your own salvation -you must save yourselves in the future from the effects of your own shortcomings in the fields of time?" Have we not given to the mourner indubitable proof that we can answer the world's great question: "If a man die shall he live again?" Have we not demonstrated that there is no death, that what is called so is but the enfranchisement of the soul from the worn out gar-ment of the physical, and the putting on of the new and glorious apparel of life and light and We have builded well on the hill-tops of fearless hearts the monuments of eternal truth! We have taught the souls of men and women to rear spiritual homes in the world to come, whither their steps are tending, homes where they may reside when the conflict of the material is merged in the blessed calm of the higher life! We have brought no grand titles to ennoble our mediums on earth, but we have endeavored to unfold true womanhood and true manhood, that you may receive fresh and untainted the messages of love and light that come to you from our shores.

You may say to us that the forms of many of our mediums are covered with the dust which they have gathered as they walk up and down the earth in obedience to the demands of their mission; but was not the same accusation raised against Christ and his disciples? It is no wonder, when we think of the blows we have been obliged to strike at olden errors through the brave men and women who were fitted through spirituality to enable us to speak through them. We say, friends, to day there is a new year in our dispensation, that never before in the years that have passed since its advent has Modern Spiritualism occupied the position in the hearts of the people that it does at the present hour; never before in the sermons of the churches, in the columns of the secular newspapers, in the pages of popular literature, has there been empages of popular literature, has there occursos bodied so much of spiritual thought and revelation. To be successful, a book or play must now contain a golden thread of the new philosophy and the papers of the day, discovering that tid-ings concerning the new truth are earnestly

sought by their patrons, are furnishing yet more of the facts as they come up for notice.

Now you enter upon another year, the twenty-ninth, and we come to say to every soul before us: How will you pass that twenty-ninth year! Shall we come before you next year and see that you have improved spiritually? that you have built up great temples of spiritual light around you? that you are laboring to be more true to yourselves and humanity, and to make your lives grand acknowledgments in practice of Spir-itualism's central truths—the Fatherhood of God and the Brotherhood of Man? Shall we see that each is endeavoying to elevate the standard of his (or her) individuality till it shall grasp the con all asleep, preferring that the mediums should have the work to do? God forbid that we should look upon you at the end of your twenty-ninth year and see that you have been remiss in your duty, but rather may we see you "bringing forth duty, but rather may we see you "bringing forth fruits meet for repentance." We ask each one of you to-day: What have you done to assist in bringing our messages to the children of earth: et us not look around the city of Boston when this year has passed and see that you have been dormant, but rather that you have been wide twake and working with your loved ones from the summer-land for the unfolding of spiritual truth. Be firm and fearless; listen to the voice of the angels as they draw near, feel that each has a work which no other can do, and endeavo to accomplish it; be true to the angel world and our own, and you will find that never in earth' distory has there been a year more alive with the eauty of the higher state, than this upon the experiences of which you are now entering:

Dr. Richardson next called upon Hattie Wilson to address the audience. The intelligence controlling her said it was the duty of the adhe rents of Spiritualism to endeavor so to live that on the passage of each year they might perceive with their spiritual senses that they had ascend ed another round in the ladder which led upward to the heavenly heights—that they occupied a osition in advance of that they previously held; out it really seemed to the speaker that too many of the Spiritualists were halting just where they were twenty-eight years ago—they were "tent-ing on the old camp ground," where they had stablished themselves when the knowledge of the possibility of spirit-communion first reached them. The *debris* of the years passed was not moved from their souls, and how could such Spiritualists expect the angels to endeavor to make their way through it to reach them, when it was a plain duty to clear the pathway and extend to them a pure fresh welcome? The spiritual world and those who dwelt therein were only of a finer order of materiality, and spiritual defilement-met with in the minds of iortals was just as repulsive to the returning spirit, as any marked degree of uncleanliness would be to the dweller in mortal. The process of decease was but the gaining of a new tent in the camp ground of the Infinite, and the charac-ter of that tent and its location as to desirability or otherwise, depended on the efforts made in this sphere of life to gain knowledge of higher things and to clothe it with deeds done for the good of humanity. The spirit controlling prophe-sled that great as had been the trials of the spiritual media in the past, there were still more se rious ones in store for them and the cause they represented.

Isalah C. Ray, of New Bedford, referred in a highly complimentary manner to the work ac-complished by the previous speaker, and called attention to the fact that years ago it had been his privilege to introduce her to a Spiritualist audience at her first public lecture.

Henry C. Lull sang "The Golden Stair."

fact for the common people, and perhaps its most stupendous results were being accomplished secretly among the masses. Some twenty two years had passed since she first stood as a public Some twenty two heard of Spiritualism and spirit communion in labor r upon the spiritual rostrum; during that some form or other; it matters not if they have

horizon was gradually broadening. Spiritualists were now demanding that mediums be educated not only as to the needs of their work, but also as to general information, since a keen, polished as to general information, since a keen, poissied instrument was better than a dull. What were we celebrating to day? Were we merely com-memorating the dawn of the Hydesville phenom-ena? were we not rather honoring the embodiment of a principle which had since walked mighty and strong, along the highways and by ways of earth, breaking the bonds of theologic creeds, and emancipating the human mind from the dominion of error's midnight dream? We the dominion of error's midnight dream? We are (she said) celebrating the embodiment of such a principle, a principle which has been out-wrought in the lives of workers who have been emancipated from the ills of mortal existence emancipated from the ills of mortal existence and are standing to day as witnesses of the truths which we here promulgate! Where is our sister, Achsa W. Sprague, who labored so indefatigably for the cause? where is Rosa T. Amedy, who stood so fearlessly before the people in the early worked so hard to rend a under the bands of su-per-stition? where are they all to-day? Forgot-ten? No! they now live, and shall live ferever in the grateful heart memory and love of a world of spiritual believers! We have—in view of the wide following, secret and open together, which the immortal; we brought a "happy new year to the children of care, pointing them to grander things yet to be; they had looked earnestly for it, but not, in its lowly form; it has come at last, filled with that love which shall yet be the moving proceeds and power of the world!

Spiritualism has gained since its advent—reaction a time when the question is not; Who are Spiritualism has pained since its advent—reaction at time when the question is not; Who are Spiritualism has pained since its advent—reaction at time when the question is not; Who are Spiritualism has gained since its advent—reaction at time when the question is not; Who are Spiritualism has gained since its advent—reaction at time when the question is not; Who are Spiritualism has gained since its advent—reaction at time when the question is not; Who are Spiritualism has gained since its advent—reaction at time when the question is not; Who are Spiritualism has gained since its advent—reaction at time when the question is not; Who are Spiritualism has gained since its advent—reaction at time when the question is not; Who are Spiritualism has gained since its advent—reaction at time when the question is not; Who are Spiritualism has gained since its advent—reaction at time when the question is not; Who are Spiritualism has gained since its advent—reaction at time when the question is not; Who are spiritualism has gained since its advent—reaction at time when the question is not; Who are spiritualism has gained since its advent—reaction at time when the question is not; Who are spiritualism has gained since its advent—reaction at time when the question is not; Who are spiritualism has gained since its advent—reaction at time when the question is not; Who are spiritualism has gained since its advent—reaction at time when the question is not; Who are spiritualism has gained since its advent—reaction at time when the question is not; Who are spiritualism has gained since its advent—reaction at time when the question is not; Who are spiritualism has ga

Henry C: Lull being called upon, gave a brief rescript of this experiences as a church member, and afterwards as a Spiritualist and medium. He Caristianity? Have we not healed the sick, had been strongly denounced by some of his opened the blind eyes, unstopped the deaf ears, brothers and sisters of the church, but since he withdrew, from their communion, and entered what they claimed to be the service of Diabolus, several of them had felt in their hearts to go and do likewise, and had been led to embrace a faith in Spiritualism.

After a song by Miss Harrington, "The Empty Rocking Chair," the meeting adjourned till two o'clock.

The time at noon was pleasantly passed by

those who visited Boston from various parts of the State-and the number was large-in strolling about the city, or in reviving old friendships contracted in by-past convention days. The ladies of the Lyceum spread a bountiful collation in the dining hall of Paine Building, where the lecturers, and many of the visiting friends, partook of their hospitality with evident enjoyment.

LYCEUM FESTIVAL. In the afternoon the larger (upper hall) was througed at an early hour in anticipation of the announced exercises on the part of Children's Progressive Lyceum No. 1 of Boston, and its The half was finely decorated with fetoons of green, garlands of flowers, etc., to which the banners and targets belonging to various Lycourse represented in the gathering added a beau-tiful contrast. The principal standards dis-played, two of which were placed near the front of the hall, and the other two suspended before the rostrum, bore the following inscriptions:

Salem Progressive Lyceum. Organized May 3d,

Receise: "To God and reason ever true,

Children's Progressive Lyccum. Organized July 7th, 1867. East Doston. Children's Progressive Lyccum, Boston. Children's Progressive Lyccum, Boston. Organized August 3d, 1867.

Reverse: "The truth against the world."
First Spiritual Association, Boston. Organized August 3dst. 1867.

august 31st, 1867. Reverse: "Purity, Truth, Progress."

After a word of welcome to the people assembled, also to the delegates from the Salem, Plym outh, and other Lyceums present, from Conduct-or Hatch, and the execution of a fine Banner or Hatch, and the execution of a fine Banner March, the following programme was carried out with marked ability: Song, by Miss Amanda Balley, of the Salem Lyceum; Recitations by May Potter, of Boston, Harry Bates, of Charlestown, Ella Carr, of Boston, Frank Cobb, of the Hingham Lyceum, Alfretta Hull; of Boston; Duett by Miss Harrington and Mr. H. C. Lull; Recitations by Lizzie Knight, of the Salem Lyceum, Carrie Hale and L. E. Bullock of Roston. ceum, Carrie Hale and L. E. Bullock, of Boston Duett by Miss Bailey and Mrs. Hall, of the Salen Lyceum; Recitations by Lizzie Thompson and Harry Bates; Harmonica solo by Mr. Taylor; Recitations by Mahel Edson and Esther James Quartette by Misses Adams, Cross, Collier, Milend, Cora Hastings accompanist; Recita-tion by Eddie Washburn; Reading by Helen M. Dill; Recitation by Ernestine Eldridge; and a Song by Mr. Chas. W. Sullivan.

During the meeting pleasant addresses were made to the children by Mr. Hooper, of the Salem Lyceum, and Drs. John H. Currier, A. H. Richardson and Charles Main.

An episode of a pleasant character occurred during the session, Mr. Hatch, Conductor, be ing presented by the officers and members of the Boston Lyceum with a gold pen and pencil, and a pair of gold-bowed spectacles—the speech being made by Henry Drisko, and the donee acknowledging the totally unexpected gift in such lan-

guage as came to him at the moment.

At the close of the festival the spectators dispersed, and the Boston Lyceum and its guests as-cended to the dining hall, where they partook of substantial collation.

ADDRESS BY GEORGE A. BACON.

While the festival above described was in progress, the lower (smaller) hall in the Paine Build-ing was filled with an audience composed of those who were unable to gain admittance into the up-per—This meeting was presided over by George A. Bacon, of Boston, Miss Maria Adams introduced the exercises with a song, after which Geo. A. Bacon, the Chairman, proceeded to speak as

All my personal objections being overruled and my demurrer against officiating as your chair man this afternoon having been set aside, there no other available alternative left me but to make the best of a bad bargain, and submit to the nevitable with as good a grace as possible.

The exercises of to day, however varied in character, are intended to memorialize the advent twenty-eight years ago to night, of the tiny rap which has -proved to be the open sesame to our knowledge, of the hereafter, and given to the movement resulting therefrom, the name of Modern Spiritualism.

Our interest in, sympathy with, appreciation for and devotion to this subject has brought us thus together, as I have said, to commemorate the establishment of a spiritual telegraph between the two hemispheres of life.

To celebrate, with appropriate rites and services, those epochal events around which tender ly cluster the most precious associations, those pivotal experiences which give shape and character to human thought and human action for ever afterwards-is but a natural expression of the heart and sentiment of humanity, and which in fact has always thus spoken since man has had an existence and a history on this planet. us, then, welcome these varied expressions. though they voice but imperfectly the language of the soul

The enthusiasm which was mine twenty years ago, as to the change in the affairs and relations of men which Spiritualism was expected to bring about at an early day, has, in process of time, become considerably modified. But though the promises and prospects which flashed upon my ision so long ago, as to the legitimate outcomes o Spiritualism, are still unfulfilled. I bate not one jot or tittle of their being more than redeemed at no distant day. In this connection, the lesson I have learned is, that the element of time, as a necessary factor in the evolution or redemptive process of man's higher destiny, is more clearly

een at forty than it is at twenty years of age. How replete with folly the attempt often made by the pretentious but unthinking critic, to meas ure and compare the importance and significance of this spiritual movement, with anything of a purely secular or materialistic character. There exists no relation between them. If I have learned one thing more than another,

after realizing the fact of my own ignorance of this whole subject—and I say it reverently—it is

dom, Love and Truth, they are carrying it forward without reference to our wishes or preferences. The best of us are but feeble instruments, specimen bricks in the uprearing of this spiritual temple.

As partial means to a desired end, the utmost service we can render, despite the bitter draughts so often placed to our lips, is to work on in sin-gleness of heart and humility of spirit, supplemented by our most intelligent reason, to the end of the chapter, patiently waiting whatever com-pensation is our due, to the time when it shall be awarded us.

We are called upon to-day to commemorate a recolution, as surprising in its manner of coming and continuance, as it is happy and blessed in its consequences. And this is the only point I care to make, as my contribution to the hour and the consistency. Satisfaction is the tending constitution of the contribution of the contr occasion. Spiritualism is destructive, constructive and reconstructive. Already has the world had palpable evidence of this truth. In art and science, in medicine, literature, and the church, each and all have felt its permeating influence for good. Despite the protestations of selfish pro-fessionals, notwithstanding the denunciations of the clergy and the press (including the New York Times), Spiritualism has pursue t the even and uneven tenor of its way, until it is now admitted by its bitterest opponents to be a power in the land, of still augmenting force. And it is manifestly destined to go forward, as by a fiat of the Almighty, conquering and to conquer, until' those special truths it came to teach shall everywhere be recognized, appreciated, and practically exemplified. By it artistic minds have had new ideals and new creations unfolded; receptive brains on the scientific plane have made valuable discoveries, inventions, &c., through its direct agency. Numberless are the instances where professional M. D.s, having demonstrated the futility of their medical practice, have seen their so called incurables turned over to the more tender mercy of some non-professional brother or sister, some adapted channel for the establishment of an equilibrium of the vital and spiritual forces, and witnessed the complete recovery of these patients whom they had declared were beyond the reach of human aid. While medical treatment has thus been made to

feel the blessed influence of a new order of things, the literature of the age, that which reflects the spirit of the times, the thoughts of the people, the aim and scope of its scholars; which gives the latest and best results in concrete and elaborate form—all this bears willing testimony to the great advance which has been made in this direc-tion, since the advent of this despised Spiritualsm, and which is in no small degree attributable to it. In imaginative poetry, in descriptive verse, in works of fiction, in stories of society, in tales of domestic life, in personal sketches. &c., the be nign influence recognized as an offspring of this same permeating power, is clearly discernible by the insightal eye and observing mind. Even newspapers, those echoes of the surface tones of society, and which until recently felt it to be their special privilege to caricature and ridicule, to treat with scorn and contumely every reference to Spiritualism, now find it to their advantage to speak not only respectfully, but to report its doings approximately correct. In fact, as mental mirrors which reflect the popular thoughts of the people, they are now often known to so-licit and gather-for public mention, whatever occurs of a spiritualistic character. Spiritual reve-lations have also had the effect to open the eyes of certain materialistic and scientific men wider and more wondrously than any other event dur-ing the last century, prolific as it has been with startling phenomena of every character. And while they are known as a class to move more slowly than any other, some of them have been made to take certain steps, witness certain facts, and finally to acknowledge this particular truth—that the sum of their knowledge did not include all there was in nature, did not exhaust the universe of matter and of mind. These investigations will continue, marvels will yet unfold themselves, and the antagonism heretofore existing between a blind faith on the one hand, and a cold, partial, skeptical philosophy, which ignores one of the chief factors in the realm of active being, on the other, will be found holding recip-rocal relations with, while complementing and supplementing each other.

In the domain of Rationalism, the springs of spiritual activity are seen in the evolution and multiplication of scores of books, all in harmony with the spirit of progressive thought as it seems to appear from a high spiritual outlook. In the sphere of Religious Thought, Spiritual-

ism has wrought a change wondrous as it is favorable, marked as it is encouraging. New con eptions, new revealments, new truths, in addition to old truths seen in a new light-have not only increased the sum of human knowledge, but raised new hopes, enlarged the range of vision, strengthened human aspirations, kindled anew human endeavor, and with it all, brought the blessings derivable from faith, to a realizing sense of heartfelt and soulfelt consciousness, where the God in man forever dwells. And in all these several departments, these are but the first beginnings - scattering drops before a plentiful

Under the benign influence of angelic hosts, consciously and unconsciously recognized, the hitherto popular conceptions of Theology are being everywhere and irresistibly modified, agreeably with the advancing needs of the times and in consonance with the demands of a more illuminated reasont. These influences are permeat ng the whole body politic to such an extent, that the opening future promises full freedom from the slavery of past superstition. Verily, the church is being led captive, overcome, revolutionzed within herself, and though fully aware of it, feels powerless to prevent a consummation so devoutly to be wished for, by all genuine lovers of mental liberty.

l'o Spiritualism in its three-fold aspect-scientific, philosophic and religious—is much of this glory due. How fitting, then, on the part of those who thus recognize its claims, that we should commemorate its demonstrated advent.

Dr. Charles Main, of Boston, followed, giving a description of his early trials, the commands laid upon him by his guides, his life among the Shakers, and his experiences as a Spiritualist,

Dr. John H. Currier said this anniversary was to him a happy day. Spiritualism did not de-pend wholly for its introduction, or promulgation, on any man or set of men-its spring of ac ion and source of power were to be found on the other side of life; yet his experience in the field, reaching over a period of twenty six years, demonstrated the fact that the cooperation of mor tals to advance the cause was an important adunct to the process, and he was pleased to see in the audience before him several workers who had been instrumental in bringing about glori ous results for Spiritualism; among them he desired to mention Dr. H. F. Gardner. The speaker detailed the circumstances attending the first spiritualism. tual circle of which he constituted himself a mem ber, and where he became convinced of the truth of spirit return, and referred to the labor in the lecture field which he had been called upon by the riends to do—a field which stretched from Berk-shire back to old Suffolk in Massachusetts, and to various parts of the Eastern and Middle States. He closed by complimenting the Spiritual press, for the good it was accomplishing, and also commended the Boston Sunday Herald for its liberal tone toward the cause. He then withdrew to fill his appointed place in the programme of the upper hall meeting, leaving behind him, however, a request, which was enthue stically responded to by the people present, that Dr. H. F. Gardner take the platform.

Dr. Gardrer, in response to the repeated call of the audience, arose and stated that ill health would forbid any attempt on his part to address them. He glanced cursorily at the trials and triimphs of the past, and deprecated the haste with which too many Spiritualists gave vent to their doubts as to the genuineness of mediums. They should not be so ready, on mere supposition, to sneer at and bring to grief these highly sensitive instruments. Denunciation should always be founded on proof, otherwise its use was a wrong of the most unmistakable character. Referring to the importance of the spiritual movement, he said that as the first gun from the iron-clad monitor in the late civil war exploded at once the old-time naval ideas of the world, so the first rap

at Hydesville destroyed forever the life of the old theologic systems of mankind.

C. Fannie Allyn, who was present, was next called upon. A year ago on anniversary day she stood before an audience in San Francisco; she was then ill, and went over the mountains to Santa Cruz where she contracted a swere cold was then III, and went over the mountains to Santa Cruz, where she contracted a severe cold, from the effects of which she had mit yet escaped. She had lectured every Sunday since she regained her voice, and her time had been fully regained her voice, and her time had been fully occupied since her return to Massachusetts. The interest in Spiritualism was wide spread in Callfornia ; everywhere—in the little mining towns, in the cities or elsewhere—people would be me

with who were attracted to an investigation of Spiritualism, or free thought, the name widely given to it in the Golden State.

Anniversary day was to the Spiritualist what Thanksgiving day was to the New England heart, when the parents bade their children home to unite for a brief season in the testicity and to unite for a brief season in the festivity and joy of social communion. Socially Thanksgiving day was good, spiritually it was strengthening, and even materially it was a benefit, bringing each member of the family from it might be widely dissevered localities to sit down in each other's presence and learn of their lives and thoughts. So on Spiritualism's Thanksgiving day, its children assembled; and how appropriate the present meeting, held as it was in a hall dedicated to the memory of the author-hero and patriot of the Revolution, Thomas Paine. She referred to the ascended workers—among them Selden J. Finney and L. Judd Pardee—who were present, though invisible to mortal eyes, to enjoy the scene. She paid a high compliment to the private mediumistic workers for the cause, who toiled without public acknowledgment. To them, toiled without publicacknowledgment to men, in a great measure, was the success of the itinerant speaker due, in that they in conjunction with the angel helpers prepared the ground in their immediate neighborhoods for the planting of the seed when the lecturer arrived. She also called the attention of the Spiritualistic public to the importance of the claim made by the Children's Progressive Lyceum movement for pecuniary support, and closed with an eloquent digest of what Spiritualism had accomplished since its advent, ending her remarks with the prophecy, "It may be that on your next anniversary more

than spiritual eyes can see forms walking visibly upon the platform."

Allen Putnam, Fsq., of Boston Highlands, was next introduced. He said, in commencing: The one event that has called us together to-day, simply stated, is that certain raps heard at Hydescilla treamy-aight years are this goning night. ville, twenty-eight years ago this coming night, proved that an unseen intelligence that could count ten produced them: a little thing in itself, but sometimes a little fire kindles a great matter, and it has been so in this case; that little rap, requiring unseen intelligence as its producer, aroused the mind of our whole community to consider the question as to whether the departed could obtain access to us, and make known their experiences in spirit-life beyond. Something more than twenty three years ago he received what to him was satisfactory evidence that a dearly loved departed one had returned demonstrating personal identity to him. It was true that for a twelvemonth he declined to avow his convictions openly before the community, mainbecause he considered that the fact presented to his mind was one of the most important which could be encountered in the present stage of boing, and he wished to speak only when he was fitted to do so from a more extended experience. He felt sure, from the attitude of the religionists, the scientists, and other learned bodies at that day, that no hope could be entertained of their entering into any examination of the new truth, and, having been favored in his youth with a collegiate education, he determined to bend his energies to a solution of this, the most remarka-ble fact that had ever been presented to his observation; he determined to give attention to it, follow it, and see where it would lead. While the clergy were held back (even if they desired to investigate) by the dread that their parishioners would take alarm; while the do tors were repelled through fear that their practice would subside if they affiliated with the unpopular movement, the speaker was certain that he was all the better fitted for the work because he was engaged in traffic in coal and lumber, and he rightly judged that so long as his scales and measures were honest those who desired fuel would not inquire into the status of his religious opinions. At the expiration of that period of investigation, his convictions being settled, Mr. Putnam announced his acceptance of Spiritualism, and it was his belief that he delivered the first public lecture known on the subject in Boston, in the old Melodeon.

He referred to the broadening out and advance of the phenomena, which from the raps of the earlier days had extended to the materializing manifestations of our times; the faith induced in human hearts by the appearance of these phehad gone on o enening its influence throughout the enlightened world. while it presented proof undeniable for the examination of the most confirmed stickler for human reason, was also revealing to the nations a combined philosophy, religion and science which embraced within its folds other agents and other forces that were unobserved by that reason alone.

The speaker bore witness to the fearlessness and fidelity of Dr. Gardner and other pioners in the midst of the early and trying circum-tances which attached themselves to the path of the new dispensation; spoke of the new paraffine-mold phenomena occurring in presence of Mrs. Hardy and others; and cited some experiences in spirit-photography which he had recently been privileged to have in the city of Boston, and which seemed to point to the fact that these mysterious limnings were not photographs at all, but psychographs, which were put upon the plate by a direct, unseen agency which did not need the re-fracted light of the lens to aid in their produc-Through these and other avenues Spiritualists were compassing conditions which established their faith on the basis of physical science, as well as philosophic deduction, and it could not be shaken; while the lessons received from thoso who had passed the border land of change were calculated to make men better and kinder, to fit them for a more useful life here and in the world to come. These spirits counseled us to rest upon no power outside for salvation, but to endeavor to save ourselves, insomuch as "whatsoever a man soweth that shall he also reap"—the planted seed of our little life to day being the harvest in the life beyond. These teachings, he believed, if once appreciated and applied by the masses,

would renovate the whole world. Isaiah C. Ray made a few remarks concerning the justice of the reform for the taxation of church property, which was now being so widely agita-ted. No matter how bravely Spiritualists might hurl defiance in the face of old theology, it was a fact that all of them who paid taxes on their property actually were helping to support the church, since the money they paid was partly necessary in order to let the ecclesiastical proprty go free of toil. In his own case, were church property taxed to a reasonable degree in New Bedford, his own bill would be reduced fifty dollars, and he would have so much more to devote to the advancement of Spiritualism, while now he must pay it to support religious systems whose existence was extremely distasteful to him.

Conductor Hatch made a strong appeal for the Children's Lyceum, after which Misses Adams, Cross, Collier and Milend joined in a quartette, and the meeting adjourned till evening. [Concluded next week.]

"The Identity of Primitive Christianity and Modern Spiritualism."

"The two volumes of the book show deep reparties pro and con., and a determination on the part of the author to be thorough and systematic in his work."—Brooklyn Union.

The attention of our readers is called to the annual prospectus of the "Banner of Light," published in this number. Aside from its advocacy of Modern Spiritualism, the paper contains a large amount of original matter, of interest and value to all liberal thinkers and those interested in the various social, moral and political reforms of the day .- Fox Lake ( Wis.) Representative.