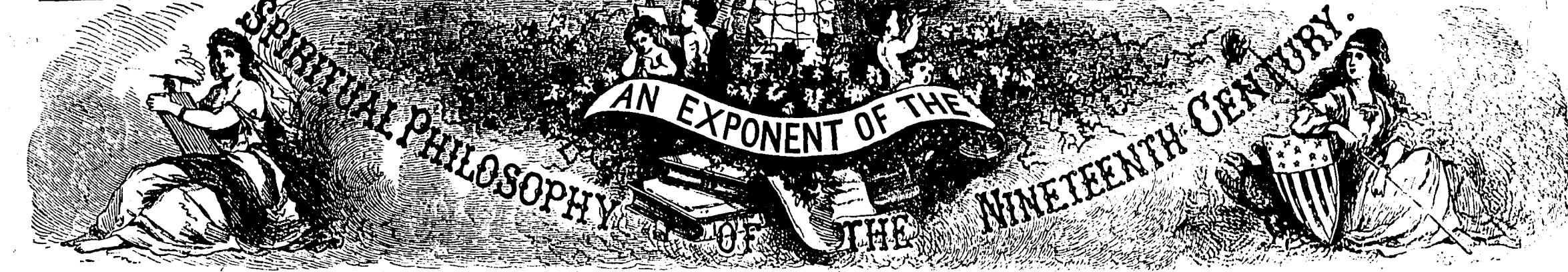


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Foreign Correspondence.

Travels in the Lands of the Aztecs and Toltecs.

BY J. M. PECKLES.

NUMBER TWO.

To the Editor of the Banner of Light:

Ancient Anahuac—the enchanted, basin-like valley of the proud Montezumas—has an area of some six hundred square miles; six beautiful lakes, four salt, and two brimming with soft, fresh water; and—including the city and clustering villages—a population, at present, of seven hundred thousand.

If in the palmy days of Latin Catholiceism Rome was Italy, the City of Mexico may, with quite as much reason, be considered Mexico itself. It is situated over seventy-five hundred feet above the level of the sea, and may be said to sit a very gem of crystal whiteness in this lovely vale of emerald, embossed and enclosed by circling mountains.

It is now six o'clock in the morning; let us out of the hotel, and away for a sight-seeing stroll. Lying in bed after sunrise—equally enjoyable by delicate persons and pigs—is the rankest laziness! As yet there are few in the streets. The houses, churches, and especially the cathedral, strike the stranger as both unique and antique. Those old Spaniards seemingly built for eternity rather than time. Stand on any corner where intersecting streets pass completely through the city, and you can see in the distance the brown peaks of all-embracing mountains. Jerusalem, with its narrow, winding ways, may be speedily traversed. Athens, though uneven and picturesque, is too small to match her Pentellicus and classic Hymettus; but Mexico, with streets as regular as those of Philadelphia, is fully equal to her magnificent mountain-setting.

THE CITY FOUNDED BY A PROPHET.

Mexico, originally located and built, Venice-like, upon several little islands in the silvery lake Tezcuco, was designated as a city site by an ancient Aztec seer. Dissatisfied with the country of their fathers, as well as declaiming wars with adjoining tribes, these Aztecs, naturally nomadic in tendency, desired to emigrate, but this was forbidden by their chiefs and priests, till such times as the gods should impress or command. Times and seasons like winking sea waves came and departed—the "diviners" of this people continually urging them to remain content. This, according to Clavigero, was while they yet dwelt in Aztlan—a term signifying "much water." This name also bears a striking resemblance in sound to ancient locations in northern Asia.

In due time there arose among those old Aztecs a distinguished character, called Huitzilcoton. Grave in appearance and gifted with power to converse with invisible beings, the gods impressed this venerable personage that the time was approaching when they might depart for more favorable climes and sunny lands. Dreams, omens and wonders had now become unusually common among them. Not only their old but their young men saw visions. And while in council meditating upon these phenomena, their great seer heard a musical voice which he compared to a singing bird in a lofty tree, saying, *Ti hui, ti hui*—meaning in the Aztec language, "Let us go, let us go!"

Shortly after this, Huitzilcoton took one of the wise men of the nation with him to this forest where the strange bird had sung the ominous song. When all was hushed in stillness Huitzilcoton thus addressed the sage:

"Do you not think favorably, my venerable friend, Tezpalzin, of what this bird of omen says? I refer to the *Ti hui, Ti hui*, which is continually repeated in my ears. What can it mean, unless it be that our departed ancestors desire us to leave this country and find for ourselves another? Can there be a doubt but that this musical voice is the warning of the unseen Divinity who continually watches over our welfare? Let us obey the voice, and not draw down upon us the divine anger."

All Indian races are naturally clairvoyant, and otherwise mediumistic. Ere long, Tezpalzin himself, and others of their reputed wise men, had visions of fairer lands under more sunny skies.

THE SPIRIT-GUIDANCE OF THESE ANCIENT AMERICANS.

Perusing the many volumes kindly put before me in Mexico, I was interested in witnessing the almost universal agreement among the Spanish writers of the sixteenth century, touching the reality of Toltec and Aztec intercourse with the

dead. Consulting "familiar spirits" was certainly as common with the ancient Americans of this continent as with the Hebrews in Moses' time, or the Chinese prior to the Tartar conquest. As might be expected, however, Catholic writers of this period, while admitting the facts of spirit communion, attributed the Aztecs' visions, voices and materializations to the devil, just as did the Jews the spiritual marvels of Jesus. He "hath a devil" has been the conservative cry of the ages.

Among the more candid of Catholic writers upon Anahuac was Father Clavigero, a Romish ecclesiastic residing in Mexico some forty years, not long after the victories of Cortez. Generally speaking, I think him pretty good authority. And while treating of the "diviners" so common among the Aztecs, this papist author frankly admits that the historians of his time believed untruly that the "nations and tribes of the New World held direct communication with spirits and demons."

These are Clavigero's words: "However certain this may be, there is no doubt in my mind but that the malignity of these spirits impels them to do all the hurt they can to man. And that they have sometimes shown themselves in visible forms to seduce people—especially those who have not, by regeneration, entered into the bosom of the church—is beyond dispute."

WANDERINGS OF THE AZTECS.

Exercising the most perfect confidence in the war-like power and "word" of their tutelary god, these Aztecs commenced their journey toward a land of promise. Directly led—as were the Jews by the God of Israel—they were commanded to pursue their journey till they should see, near the waning of the sun in evening time, "an eagle sitting upon a cactus, holding in his beak a serpent!"

It will be remembered that among Oriental mysteries and emblems there ever stood conspicuous the serpent—the "head" of which was to be "bruised"—because referring to generation and phallic practices.

Though there are exceptions, it is, nevertheless, the general opinion that these Aztecs left Aztlan, in the north or northwest, sometime between 1000 and 1100 A. D. They continued this weary pilgrimage, with frequent delays of years and decades of years, till 1325, when they found the rock in the lake, the cactus, and the eagle thereon. Here, among the marshes of a lovely lake, they built the city of Tenochtitlan—the Mexico of Cortez!

It is believed by many antiquarians that a branch of them at least moved down along the Colorado and through New Mexico, where remnants of old buildings still exist. That these stone structures, with heavy walls for defence, with two and three stone floorings surmounted by a terrace, were the works of the Aztecs, is extremely doubtful. The Aztecs were not the original stone-cutters nor pyramid-builders of ancient America.

During their journeyings they carried with them their fire, their altar, and their tutelary god, carved from a wood as hard as lignum vitae. It represented Huitzilopochtli. He was borne in a chair of reeds and rushes called *Teotipalli*—literally the chair of God! Wherever they halted for a term of years, they established tribal laws, erected their altar, chased the game, and possibly tilled patches of land. Their wanderings were decidedly serpentine. Chieftains arose among them at times and rebelled. Other gods occasionally communicated in their camps. Finally the Xochimilcas, Tepanecas and Tlascalans—the latter a class among them noted for physical and intellectual superiority—branched off by command of their gods, and left the main body. And yet they continued their course southward.

Human nature is the same in all ages. These Aztecs, wearying at length of their long, tedious travels, complaining of their leader, as did the Israelites of Moses. Ay, more! they threatened revolt and persistent complaints—according to their old paintings representing this exodus—became loud as the very thunders upon the mountains. It was a crisis. But, flying to their oracles for consultation, they were reassured that they would soon reach the glittering lakes, the prickly-pear and the eagle of prophecy.

It was now autumn time. And on one of those quiet, hazy, Indian summer-like mornings, so common to the dying year, the advance guards upon the mountain-tops caught glimpses of the sparkling waters, rising out of which, when approaching the following day, they saw, according to promise, upon an island in the lake, a thrifty cactus, and proudly perched thereon an eagle, holding in his beak a twisting serpent.

Aztec prophecy was fulfilled. And these symbols—the cactus, the eagle and the serpent—constitute the present Mexican coat-of-arms.

It is admitted that there is a theory extant, deriving the Aztecs from the South. The principal reason assigned is, that one of Gemilla's paintings had pictured thereon the pyramid and the palm. Though somewhat significant, the position becomes untenable when it is remembered that the Aztecs migrated far to the south before they swung around the mountains, up northward to the original site of their future city. Saying nothing of the sound opinions of Clavigero, Sahagun and Humboldt, it was the tradition and the testimony of the Aztecs, Acolluans, Chichimecas, Tlascalans and others, allied by a common language, that they came from a northern clime, and were invaders, making war upon a superior civilization. The Acolluans, sometimes called the Tezcuans, reached the valley near the close of the twelfth century, building the city of Tezcuco, on the eastern side of the lake, opposite Mexico. They spread northward, and surpassed

the Aztecs in mental culture and social refinement.

THE COLOR AND CHARACTER OF THE AZTEC INDIANS.

More than half of Mexico's nine millions of inhabitants to day are Indians, the legitimate descendants of the Aztecs, and contemporary tribal nations. They have jet-black hair, silky and luxuriant; and reddish brown faces, on which the warm blush often colors the cheek. The lustre of their eyes, the symmetry of their forms, and their calm open countenances would as deeply interest the ethnologist as physiognomist. But listen to the old monk Clavigero's description—who, if I rightly remember, lived among them full two hundred years ago:

"They have narrow foreheads, black eyes, clean, regular, white teeth, thin bodies, and generally no hair upon their limbs or heads. Their skin is of an olive color. There are few deformed persons among them, and none that have a stinking breath. Their constitutions are phlegmatic. They seldom spit. They get gray-headed early, die often of acute diseases, but are entirely free from many disorders common to the Spaniards."

"The state of civilization among the Indians when first known to the Spaniards, was much superior to the Gauls when first known to the Greeks, or to the Britons when first known to the Romans. Their understandings were fitted for every kind of science. They were patient of injury and grateful for kindnesses. . . . They are by nature taciturn, serious and austere. Generosity and perfect disinterestedness are the principal features of their character. Gold, with these Aztec Mexicans, has not the value it enjoys elsewhere. They seem to give without reluctance. . . . The respect paid by children to their parents, and the young to the aged among this people, seems to have been born with them. They are not indolent, as some have said, to death and eternity. Their constitutions are phlegmatic. They seldom spit. They get gray-headed early, die often of acute diseases, but are entirely free from many disorders common to the Spaniards."

While all the historians of Cortez's time, and for quite a period subsequent, unite in testifying to the kindness, peacefulness and native intelligence of these people, Clavigero—after expressing the wonder of the Spaniards at the "temperance" of the Indians—says that "drunkenness, and other horrid vices, did not prevail in the country of Anahuac before the Spaniards came there." This is strong testimony when it is considered that the Spaniards were Christians and the Indians heathen.

Columbus, studying the characteristics of the American aborigines, wrote thus earnestly to Ferdinand and Isabella:

"I swear to your Majesties that there is not a better people in the world than these natives, more affectionate, affable or mild. They love their neighbors as themselves. Their language is sweet, soft, and the most cheerful, and they always speak smiling. Their king, who is served with great majesty, has such engaging manners that it gives me great pleasure to see him."

Prescott, treating of the Tezcuacan Indians in the time of Cortez, says:

"They had an extraordinary tribunal called the Council of Music, which was devoted to science and art. Works on astronomy, chronology, history, or any other science were required to be submitted to its judgment before they could be made public. In short, it was a general board of education for the country. This is calculated to give us a higher idea of the refinement of the people than even the noble architectural remains which still cover some parts of the continent. Architecture, to a certain extent, is a sensual gratification; but this aboriginal institution, with others, was a literary luxury, and argued the existence of a taste in the nation which relished its gratification on pleasures of a purely intellectual character."

And these were the "savages" that the Catholic Spaniards came to civilize and Christianize! But they "have degenerated," exclaims some Indian-hater. Granted, and so have the Greeks! Where once the sandaled feet of Pythagoras, Poreles and Plato pressed polished marble, now prowl unprincipled brigands in search of pelf and plunder! When in Athens, several years since, I was forbidden by the authorities to visit Corinth and the old battle-field of Marathon, because it would endanger life! And so nations, Indian and Grecian alike, have their ebb and flow!

THE MIXED RACES OF MEXICO.

While pure Castilian blood is far from being abundant in this country, the dark complexioned facial features of the Moor are often conspicuous. But what matters it, since neither blood nor color affect political distinction or the social status in our sister republic?

It is estimated that the unmixed whites of Mexico constitute much less than one-fifth of the inhabitants, while two-fifths or more of the whole population are Indians. Many of these tribes, such as the Amatlans, near Cordova, and others who have kept their blood pure, are considered far the noblest of the present Indian races. It is a common remark in cultured circles, that Cortez and his cut-throat crew ruined Mexico by failing to bring their wives with them. Buckle, the prince of historians, still more caustic, charges Spain with having "destroyed three civilizations."

The Mextizos—that is, the mixed races—make up the other two-fifths of the Mexican population. These, though fair-looking, affectionate and active, are not physically as vigorous as the pure-blooded Indian, or Spaniard. In the miscegenating processes of this country the Spaniards transmitted their bad, rather than their good traits. Upon this point talk is idle—blood tells! It is evidently wise to transplant, but not to intermix races. The Jews were "brought up out of Egypt," transplanted; but they have ever made the greatest efforts to keep their Semitic blood pure—the "seed of Abraham!"

* Clavigero's Hist. Mex., pp. 104-105.
† Ibid., pp. 106-107.
‡ Prescott's Conquest of Mexico, Vol. I., pp. 172-173.

It is the opinion of substantial and impartial thinkers that if the Aztecs, Acolluans and Tlascalans had been left alone in Cortez's time, they would have developed a more enlightened civilization than is now manifest in the States of Mexico, ultimately as it has from racial intermixtures and Spanish influences. Tlascala was a republic three hundred and fifty years ago, with a Senate representing the people!

Religiously speaking, Spain has a record dark as Erebus. Her crimson crown was long red with the blood of martyrs and free-thinkers. Considered however charitably, little can be said at home or abroad in praise of Spanish civilization, with its chronic revolutions, its ceremonial feasts and spiritual famines, its cruel inquisitions and torturing bull-baitings, its Sunday cock-fightings and pompous Roman Catholicism. These were the vices which it planted upon the Pacific coast.

Mexicans are proud of their long-ago president Guerrero, a pure Indian, who was ruthlessly murdered, reminding us in one respect at least of the assassinated Lincoln. Juarez, their late-president, was an Indian with a skin darker than the usual complexion of the Aztecs; and what is more, he was an eminent statesman and avowed Spiritualist. Indian rule has not only been abhorred in Mexico, but uniformly more mild and liberal than Spanish. Gen. Diaz, the most effective commander in driving the French and Austrians out of Mexico, is an Indian from Oaxaca. This was also the birthplace of president Benito Juarez.

THE CATHEDRAL IN MEXICO.

It is Sunday morning. Let us away to the grand plaza—original centre of the ancient city. The streets are already alive. Shops are open; salesmen are exhibiting their wares; lottery tickets are thrust under your nose at every corner, and here is the great tobaccoist's establishment for the sale of cigarettes and smoking tobacco. To chew is considered actually vulgar in Mexico, but smoking cigarettes is almost universal, the women indulging the same as the men; and why not? The height of fashion is seen only in cartridges; to walk in the streets is not aristocratic.

Thank the gods, I am not "aristocratic!" And if I were—if there was even a rag of this popular, yet rotten respectability clinging to my garments, I would tear it away and cast it into "unquenchable fire." Pythagoras was mad, Socrates was a criminal, but the psalmist David was a respectable saint, "after God's own heart." "Jesus," said the apostle, "made himself of no reputation," and he thus made himself in the same way as do all stern reformers. Furthermore he slung mud to set at defiance the religious and social customs of those "respectable," yet hypocritical pharisees, those "whited sepulchres," that the Nazarene declared could not "escape the damnation of hell." In all the cycling ages men of character have had too much character to be respectable!

Pardon this moralizing digression.

But here we are at the corner of the great plaza. The street most crowded connects it with the Alameda. The government buildings extend all along the eastern side. In the centre of this plaza are cool, inviting seats, beautiful shade trees and choice ornamental shrubbery, due to the enterprise of Maximilian. The Cathedral stands upon the north side. The imposing structure, a hundred years being built, is reached by a very broad esplanade. Devout Catholics in passing lift or take off their hats. Adjoining is the parish church, magnificently fashioned without, and elegantly carved and gilded within. In all Catholic countries churches are places for worship seven days in the week; and on their terraced floors rich and poor meet upon a common level. This is commendable.

The altar near the chief entrance to the cathedral is usually thronged. The choir department just behind the altar presents an interesting network of the most exquisite carvings; while the high altar is seemingly one blaze of gliding from floor to ceiling, relieved only by a multitude of gold embossed images, filling niche and arch. Go back in thought to Palestine. The cathedral where Jesus preached the sermon, "Love ye one another," was by the "wayside," his robe was "camels' hair;" his incense the "lilies of the field;" his orchestra the "fowls of the air;" his supper companions "publicans and sinners;" and his disciples "had all things in common."

Catholic cathedrals awake in my soul no humility, no devotion. And then when I reflect upon the many thousand paupers that plead for bread under the shadow of St. Paul's in London, the wretched, shaggy poverty that flaunts its rags around St. Peter's in Rome, and the miserable crippled beggars that I saw only yesterday lying around the cathedral down here in Mexico, I am almost forced to think that the more pious the more poverty, the more faith the more laziness, and the more Christianity the more crime and war, superstition and beggary! Jews, Quakers and Shakers, however, have no beggars. All deserts have their onuses.

CONDITION OF SPIRITUALISM IN MEXICO.

Intangibility and free thought being absolutely antagonistic, Roman Catholicism and Spiritualism must be necessarily deadly enemies. This is manifest in the Republic of Mexico, which, while justly claiming nearly a hundred thousand Spiritualists, has no public lectures upon the subject, nor public séances for the study of the phenomena. Séances and circles for investigation are held in private residences.

Among the apostles of Spiritualism in this city is Santiago Sierra, a gentleman who has devoted his life to literary pursuits. It may be proper to here say that in this country, as in Europe, it is

the higher classes, the learned men, who most interest themselves in Spiritualism. The priest-hood untruly pronounces it the "work of the devil," and discourages all investigation. Accordingly, there are thousands of conscientious believers who do not enroll nor publicly avow their convictions. The *Distraccion Espiritista* is a monthly periodical, owned, edited and published by that devoted Spiritualist, General Refugio L. Gonzales. It is a very ably conducted journal and has quite an extensive circulation.

ATTENDING A SPIRITUAL SEANCE.

The circle that I had the pleasure of attending, meets every Monday evening at the residence of Gen. Gonzales. It has one hundred and twenty enrolled members, thirty or more of whom were present upon this occasion. They have a library and several excellent writing mediums.

The president, Antonio Santiago—seemingly just fitted for his position—is a gentleman of grave and paternal deportment. On his right sat Gen. Gonzales, the presence of whom reveals a strong psychological power. Sitting along the sides and at the ends of the table were several ready secretaries and writing mediums. At the thinking of a bell all was silent. The séance was opened with prayer. The mediums taking their positions, soon wrote with great rapidity. The influence seemed to be a combination of the impressionable and semi-mechanical. The quietness and order were admirable, and the various messages from the spirits exceedingly interesting.

While I would not flatter Jupiter for his trident, I must in justice say that, phrenologically speaking, I have seldom or never seen a more intelligent assemblage of ladies and gentlemen convened in a séance room.

By the aid of Gen. Gonzales one lady present, Dolores Portugal, became psychologically entranced. The words uttered in this ecstatic state were taken down by the secretaries as they fell from her lips. Thus conditioned magnetically, she would find concealed objects, endure the candle's blaze before her open eyes, become rigid as a bar of steel, and exhibit no flinching from the thrusting of pins into her limbs. Other interesting experiments were tried, demonstrating her complete unconsciousness to all external things.

Mexico is at present in the throes of a revolution. It seems a chronic affliction of the country. Soldiers are parading the streets and martial music calling to arms. The masses, so far as they dare, are shouting for General Diaz, reform, economy and a one-term presidency, and trial by jury. There is but little enthusiasm for the government as now administered. The *provincias* have torn up portions of the railway between here and Vera Cruz, which may force me to remain in Mexico longer than I intended; but shall not return without seeing the ruins in Yucatan.

City of Mexico, March, 1876.

Women's Rights a Century Ago.

The files of old English newspapers show that the question as to the propriety of women taking a more prominent part in public affairs was quite as diligently discussed a century ago as it is now—days. A few extracts will furnish somewhat curious illustrations of this. The London Morning Post of April 14th, 1789, contains the following announcement:

"Anno, no. 13, Great Marlborough Street this evening, the 14th inst., will commence the First Session of the Female Parliament. The Debate to be carried on by Ladies only, and a Lady to preside in the chair. Question—Is that assertion of Mr. Pope's founded in justice, which says, 'Every woman is at heart a jester.' On the Sunday evening a theological question to be discussed."

In succeeding issues of the paper, formal reports of the proceedings of this parliament in petitions are published, such as: "Friday, April 21st. The speaker having taken the chair, it was resolved *nam. con.* that the assertion of Mr. Pope's, which says, 'Every woman is at heart a rake,' is not founded in justice. A member presented to the house several petitions from men milliners, men hatter-makers, &c., &c., against a bill entitled 'An act to prevent men from monopolizing women's professions.' Resolved, that said bill and said petitions be considered."

"Such is the universal rage for public speaking," writes the Morning Post of May 20th, 1789, "that the honorable Mrs. L.,—, possessed of no less than two thousand pounds a year, constantly speaks at the Casino round the night of the ladies' debates."

In the Morning Post of March 9th, 1781, we meet with this report: "La Belle Assemblée—Budget. The opening of the budget, and the debate which ensued upon the taxes that were proposed by the female premier, as the ways and means for procuring the supplies for the present year, afforded such high and uncommon amusement to the numerous and splendid company in the rooms, that a general request was made that on the subsequent Friday the ladies should resume the consideration of the budget in preference to the question given out from the chair."

About this time, too, we find the following ingenious problem proposed for the solution of a like gathering in "The Large Hall, Cornhill": "Which is the happiest period of a man's life: when courting a wife, when married to a wife, or when burying a bad wife?"

In 1788 an advertisement appears of the proposed opening, on March 17th, of Roper's elegant rooms (late Hickford's), Brewer street, Golden Square, for public debate by ladies only. The first subject suggested seems quite as comprehensive as the most zealous advocate of them in our own day could desire. This is it: "Do not the extraordinary abilities of the ladies in the present age demand academic honors from the Universities, a right to vote at elections, and to be returned members of Parliament?"

Recollect ever that the purity of the thoughts and the motives are now building the spiritual home of each one, are now fashioning the spiritual body of the future life, which will be beautiful or the reverse in exact accordance, not with the seeping life, as it has appeared in this world, but with the hidden life from within. —London Spiritualist.

Free Thought.

Observations on Spiritualism and Prepossession. Scenarios with Dr. Shale, C. H. Foster, and Mrs. Hardy: by an Extraordinaryman.

To be published by the Banner of Light.

A regular reader of your paper readily discovers the rule to be, that within reasonable limits as to length, any article appearing therein may be fairly criticized; also, that within the same limits, the doings of noted mediums may be as freely censured as commended, when there is apparent cause for such fault-finding. In this communication the purpose is to do a little of both.

In a recent number of the Banner appeared a communication headed "Another Witness for Mrs. Thayer," to which the attention of the writer was attracted by the heading, and in which, as it was perused, he was specially interested, because the thought occurred to him, Here is a brief story of manifestations, so striking, so independent of doubt in fact of natural laws as commonly accepted, occurring within under such undeniable test conditions, that it is just the stuff to keep at hand for refutation as proof of the existence of "invisible, intelligent," and therefore spirit forces, whenever any scientific or orthodox skeptic "pokes" at Spiritualism and sheets at its phenomena as "chams, or something worse." The occasions and surroundings were such as to preclude all suspicion of fraud; while the incidents occurring, few in number, yet sufficiently varied, seemed so overwhelming, that to deny rather than to accept their spiritual origin, would betray the basest egotism. The heading gave him to understand that what he was reading was from "a witness." Therefore it was to be taken as *testimony* and considering its inherent strength, it was not too much to say of it, "Well may the Spiritualist boldly challenge any and every skeptic to account for the facts of this one brief narrative, on any even plausible theory other than the spiritual."

But coming to the conclusion, it was a keen disappointment to discover that what had been so highly appreciated as *testimony*, was not worthy of the name; that it was not the story of a witness at all; for the simple reason that no name of a witness was there. There were the date, locality and membership of the correspondent ("Member of the Theosophical Society," given, but looking for the name only certain initials appeared. It was laid aside with regret; for while it may be accepted by Spiritualists as confirmatory of their theory, if such confirmation is needed, as a weapon with which to do battle for Truth it is valueless. To its few but marvelous facts the adversary of Spiritualism could well reply, "A curious, wonderful story truly, but only a story at most. Why, you have not got *any* name, much less one known to be reliable, as vouching that it is more than a fancy sketch from first to last." "What is in a name?" Answer—Often much, sometimes everything!

If to this criticism it is replied, "the purpose of the writer was what is stated in the body of the communication, and was not to mount the witness stand and give testimony with which to silence the mouths of gainsayers," it still remains that if the name could with propriety have been affixed the professed design would have been equally served, while advocates of the spiritual philosophy would have been furnished with an additional, unusually trenchant blade with which to face the foe. The complaint is not of what is, but of what might have been.

Changing the subject, please permit a little scolding about one or two prominent mediums. Perhaps now the first thought of the reader may be, "Another installment of wrath because some medium has refused to submit to conditions demanded by some honest skeptic!" Not so. Rather, if a word or two may be permitted on that subject, let it be that as a rule the *honest* skeptic does not demand unreasonable conditions (no more than does a medium refuse reasonable ones) nor complain if he or she is required to comply with such as are often necessary, unless attending circumstances have, in some way, a suspicious look. As a rule it is the dishonest questioner, the one who begins investigation, determined to find it a fraud—the blind, bigoted devotee, it may be, of some creed, or possibly of science (shame to science, so called, that this is so)—who grumbles when any conditions are insisted upon by the medium, or demands that the latter shall ignore all such, and submit to such others as may be indicated—possibly such as are inherently repulsive, not to say insulting, to any sensitive man or woman.

Besides, while it is to be conceded that mediums will not refuse reasonable requests, surely the time has come when they, as well as Spiritualists generally, may demand to be regarded as being as honest, truthful and disinterested, as are the most candid and conscientious of those who disbelieve or doubt. Does it necessarily make a man or woman (trickish and deceitful to know—not merely to believe—but actually to *know* and give the proof that spirits are—that there is life after death? If so, if spirits are the effect of actual knowledge, must not the *belief* be likewise pernicious? And are not mediums and Spiritualists therefore as worthy as any who accept immortality as a matter of faith? But so much has been said and written about "strict test conditions," that very possibly the phrase has come to be well nigh nauseating to true, conscientious mediums—mark the qualifying words, *true* and *conscientious*, not pretended, or unscrupulous mediums. To this latter class the words may be something more than nauseating.

This little in passing, as to tests. Coming now to the matter of which complaint is to be made, it may be proper to premise even that with the frank admission that it is as true of mediums as it can be of any one honestly and usefully employed, that "the laborer is worthy of his hire," in truth, considering that such laborers are few, that they have been and, to a considerable extent, still are subjected to the same bigoted obloquy and positive hate which hung the innocent for witchcraft and sent scientists and dissenters alike to the stake, before knowledge, commerce and other influences had humanized religion, their reward should in no sense be stinted. But, on the other hand, as none pecuniary recompense is not or should not be their dominant motive, they should spare no reasonable pains or time required to satisfy those who through them seek to satiate thirst for all-important knowledge. To illustrate precisely what is meant, and to what exception is taken, it may be necessary to mention names in connection with personal experience.

Within a few months past, your correspondent has been favored with sittings with three of the

most prominent mediums of this country; and in the order, as to time, in which they are here mentioned, namely, Dr. Henry Shale, Mrs. M. M. Hardy and Charles H. Foster. At the first sitting he was not so firmly grounded in Spiritualism as now. That the phenomena occurring in the presence of mediums were realities, not tricks, he had long known; but beyond this, with him, was the yet open question, "Were they manifestations of spirits of those who had once lived in human form?" In short, did they prove immortality? This, too, was, above all others, the vital point. Doubts he had, and they were distressing; for to him, next to the idea of eternal existence in a literal, blazing, brimstone hell, that of final annihilation seemed the most revolting imaginable. Therefore he frankly informed Dr. Shale that "his visit was far from being one of mere curiosity—that his greatest anxiety was to obtain a satisfactory and affirmative answer to the question, 'If a man die, shall he live again?'" confessing that though outside of Spiritualism there were arguments in favor of immortality, rendering the doctrine probable, that was the most that could be conceded for them, and that each and all were insufficient to free the mind, at all times, from painful, lingering doubt.

Our sitting began. It need not be described, save in a general way, for it did not differ, as to manifestations, from ordinary sittings with this medium. There was no trickery certainly. It could not have been practiced undetected. The time was mid-day—noon, a large, second floor parlor, abounding in windows, and as light as those windows unshaded could make it; furniture, a few chairs, possibly a sofa (though as to this memory is uncertain), a table in the center of the room, say about two and a half by four feet in size, and without drawers. At this table the Doctor and the writer were seated—Doctor's hands on the top of the leaf, his feet under it, the writer's hands and feet on top of the Doctor's. Almost instantly raps were heard: then a chair, standing by itself several feet from the table, rose perpendicularly about a foot from the carpet, remained a moment poised in air, then fell; the unmistakable sensation was felt of being touched, sometimes patted, by hands on the head, body and limbs; a small hand came out, as from beneath the table, caught hold of a charm on writer's watch-chain, dangled it, for a moment only, but long enough to be distinctly seen by both parties, then vanished! The little slate, wiped dry and free from a mark or scratch, with a bit of pencil half as large as a grain of wheat upon it, was slipped under the table, and held by the Doctor, with one hand pressed closely to the nether side of the leaf; his other hand rested on top of the leaf, and both were in plain sight. Immediately the sound of writing was heard; presently raps indicated that the writing was finished, and on withdrawing the slate there was a message, purporting to be from his own control, saying that the father and son of the writer were present; that it was the son who had touched and patted him and played with his watch-chain; that the father raised the chair and would write a message.

Again the slate was made ready, and this time was placed by the Doctor on top of the writer's head and there held, by one corner of the frame, between his thumb and forefinger, the remaining fingers of this hand being closed, and his other hand resting on the table. At once the sound of pencil-writing was again heard, and, when finished, the following message appeared plainly written on the slate: "My Dear Son—God be praised for this sweet hour! We do live! never doubt it again.—J. M. C."

The initials were those of your correspondent's father. A blunder on his part prevented this communication from being as conclusive, as a test, as it might have been, but it was surely enough to excite him to further inquiry. He propounded a single interrogatory in writing, which was satisfactorily answered, and was about to write others, when to his surprise and dismay came a signal which the Doctor said meant that the séance was at an end, and nothing further could be expected; "though," said he, "I can get them to play the accordion and raise the table for you," and, at his request, both feats were performed. "Something" obeyed him. The music *was* made in plain view, no human hand or other visible force manipulating the instrument or its keys; and the table was raised some ten inches or more from the floor, and there remained sufficiently long for the writer to see, as he did, and be positive, as he was, that it was untouched by any one, anywhere, except that his hands and those of the medium rested, palms down, flat on the top of the leaf!

Here one cannot well resist the temptation to ask of what force or effect are columns or volumes written by Dr. Carpenter, or any similarly bigoted and "prepossession" scientist, about "Prepossession" in the presence of such observed facts as have been stated? He, and such as he, may write on, until the last hard word in the whole vocabulary of science is worn threadbare, and to all such argumentation the answer of your correspondent is, and must be, "He did see that table rise from the floor and remain for a brief time suspended, when he *knows* it was untouched, save as stated, by any human being, or by any visible force. He did see that chair rise and for a moment remain stationary at least one foot above the carpet, when *nothing visible touched it!*" And he did see that little hand come out and seize his watch chain as plainly as he now sees his own. Of these facts he is as certain as he can be that he now sees the paper on which he writes, as certain as any one can be of any fact brought to actual knowledge by any of the senses." Better, far better will it be for the future reputation of Dr. Carpenter for candor, and even common sense, if he yields his almost wilful blindness, and accepts such facts as these, facts that can be proved by the oaths of millions as truthful and as competent to see, hear and feel as he is, and devotes his great abilities and attainments to the work of learning the true cause of the phenomena. Trivial as such manifestations are in and of themselves, as exhibitions of spiritual or some other force, mighty, but unknown, they are worthy of the most careful study of the profoundest mind. The falling of an acorn, according to one version of the story, and that of an apple, according to another, is said to have suggested to Newton the law of gravitation. Both versions may be mythical; but either might have been, perhaps one was, true; yet what a trivial manifestation is an acorn or an apple-fall? But if any scolding is to be done it must not be longer delayed.

As has been stated, the séance ended abruptly; from beginning to end it did not occupy so much time as it has taken to briefly state the facts. The writer was then informed that he would set-

tle with the gentleman below stairs, was bowed out, descended, handed said gentleman the five dollars demanded and went his way. To say that he was sorely disappointed is to use the mildest language admissible.

Passing for the present the visit to Mrs. Hardy, and coming to that with Mr. Foster, (also a mid day sitting, "terms five dollars in advance,") though more time was allowed, there was nevertheless, to some extent, the same cause for complaint. It is but fair to admit, however, that a lengthy sitting with him is not so essential, or may not be, owing to the peculiar character of the manifestations. Questions propounded mentally, not a word being spoken, are often, perhaps invariably, answered by the invisibles promptly, by raps, when an answer of yes or no is appropriate; and even when such an answer is not appropriate and the visitor undertakes to reduce his query to writing, doing this where it is impossible for Mr. Foster to see what is written, if he happens to look up very likely he will see Mr. Foster also writing, and by the time his interrogatory is on paper, possibly before it is half finished, the answer will be handed him, as wonderful as it is undeniably pat and truthful. Thus, much may be accomplished in a short time. Such was the experience of your correspondent on the occasion referred to. It should in fairness also be stated that almost every manifestation was so conclusive as to shut out all room for reasonable doubt. Parents, child, brothers, sisters, brothers-in-law, sisters-in-law, and a friend of early life were there, each with fond greetings, loving words, wise counsels, and with proof rendering the identity of each undeniable. It was a love feast in very deed, a family reunion from beyond the dark river of death! What wonder that time flew! But could not a few moments more have been spared?

The sitting lasted a half hour, possibly forty minutes. Then a lady and two gentlemen were announced as in waiting, were immediately admitted, and the medium, addressing your correspondent, said, "You have got enough for this time, sir;" and that was the end.

If, on another occasion, the anxiety was to prolong inquiry in order to detect a mistake, if it had occurred, and because doubts still lingered, so now the fact that every manifestation seemed doubt and was replete with knowledge, only sharpened the appetite for something more, and the time permitted seemed short. Indeed as compared with what has been used for laudable ends. If in fact—as all who best know Mr. Foster will most warmly assert—there is with him no greed for gold, such haste becomes only more inexplicable.

Grumbling is not agreeable. Therefore it is a pleasure to go back, in conclusion, to the sitting with Mrs. Hardy. To give all its details would unwarrantably extend a communication already much longer than was intended. A general mention of it, with perhaps one or two incidents, must suffice, as well they may; for it was in every respect as satisfactory as conclusive. There was no hurry. Indeed, it was protracted until your correspondent suggested that the medium must be fatigued, and should not longer be detained. Even then the invisibles seemed reluctant to break off the interview; but they yielded.

As introductory to one of the incidents to be given, it must be stated that in the month of June last your correspondent, on invitation, attended a celebration of the seventy-fifth anniversary of the settlement of his native town in Northeastern Ohio, and delivered the address. The celebration was on Saturday; and he remained the next day with a relative living only a few steps from the house which had been his childhood home. On that Sunday he strolled out alone to visit some points of interest, particularly the "burying-ground," located on what had once been a part of his father's farm. It was not the last resting place of the sacred dust of his father and mother, but there, some thirty years or more ago, was committed to earth all that was mortal of a schoolmate and associate, to whom in childhood and early youth he had been warmly attached. This particular grave he searched out, and for some little time remained standing beside it. Possibly, on returning to the house of his relative this visit to the cemetery was mentioned, (the impression is that it was,) but of his looking out that particular grave and standing by it nothing was said, so far as remembered. Be that as it may, it is certain that from that day to the time of the sitting with Mrs. Hardy, he had not named it to any one east of Ohio. That she could have heard of it, or even of the visit to Ohio, was morally impossible. It should be added that your correspondent was an entire stranger to Mrs. Hardy up to the evening prior to this sitting, when they were merely introduced at a public séance. Thus much prefatory; and now for the incidents.

No sooner was the medium entranced than she announced, through her own "control," the presence of father, mother and child of your correspondent. "But," said she, "there is standing right by your side the spirit of a most beautiful lady; she says this is her first good opportunity, and now she wants to have a good talk with you. She says you were very fond of her, and that she was of you when in life," &c. The name was then given in full—positively the medium could never have heard it before—and in reply to a question the medium answered, "she had been quite a number of years in spirit-life." The medium continued, "She has her little brother with her, and says you know he died," (here the medium shuddered, uttered an ejaculation of horror, clasped her hands to her eyes and turned away her face, as if turning from some shocking sight, and exclaimed, "Oh dear! that pretty little boy was drowned—fell in a well, and was drowned!" "and the lady says you remember too how sick it made her for weeks and weeks, and how she almost died." The medium was asked if she could give the name of the boy. "Oh yes," said she, "Thales, T-H-A-L-E-S, (spelling it) was his name."

All this was true. The little brother—some six years old—was drowned in a well. His body was not found for a considerable time after he was missed; and when at length the dreadful reality was known, and broken as gently as possible to this lady—already prostrated with anxiety—the shock nearly proved fatal. For weeks her life was despaired of, and she never fully recovered. But all these facts transpired in a distant State—thirty-nine years ago—undoubtedly before the medium was born! How could she have had any knowledge of them? It is certain she did not have any. Up to this period in the sitting the medium had apparently spoken as controlled by her own guide; but at this point the spirit of the lady seemed to be able for a time to speak through her, and as though addressing your correspondent, she said: "Dear friend, it

seems to you a long time, and it has been many years since my earth-life ended, and this is the first time I have been able to make you conscious of my presence. I rejoice, and am very grateful for the opportunity. But, my dear friend, I have never forgotten you, no, never. Almost daily I have been with you, and oh, so often have longed to give you a word of encouragement or warning as the occasion suggested, for your best good. . . . I was with you when you visited your childhood home last summer, and heard your speech, and I stood by your side when you stood by my grave, as you thought all alone, that Sunday afternoon! I could read your thoughts, and so earnestly wished to respond to them. But, my dear friend, do not go to the trouble to look out that grave again. It was only the faded, worn-out earthly garment that was laid away there, while even then the spiritual, immortal part was happy with loved ones gone before in its eternal home!"

Many other statements were made, all confirmatory of the genuineness of the manifestations, many of them as striking as those here given; but they need not be added. Indeed, it would be almost sacrilege to give some of them to the public, and to that public they might be of little interest, precious though they were to him to whom and for whom they were uttered. Other spirits also conversed freely, convincingly, but all that must be passed over.

If some doubter should say of these incidents, "prepossession will account for all of them," the reply would be, *must be*, "prepossession did not account for them, and there is an end of that hypothesis."

CHAS. CASE.

Washington, D. C., 1876.

Spiritual Phenomena.

Remarkable Paraffine Glove Phenomena at Philadelphia.

J. M. Roberts, Esq., of Burlington, N. J., writes to the Boston Sunday Herald, of April 16th, giving an extended and interesting account of the paraffine mold formations now occurring in presence of Nelson Holmes, in Philadelphia. From the article we culled the following extracts for the benefit of our readers:

"For the past two months Mr. and Mrs. Holmes have been giving their séances at No. 614 Washington square, Philadelphia, the manifestations of spirit presence there continuing to be of the most varied, interesting and convincing nature. The materialization of spirit-forms has been of almost nightly occurrence under the most absolute and unquestionable test conditions. * * *

"At the séance held Thursday evening, March 30th, 'John King' appeared at the aperture of the cabinet and said, 'If you will provide us with paraffine and fixtures we will give you molds of men's, women's and children's hands.'"

"Mr. Holmes was alone in the cabinet and thoroughly secured, fully seven feet from the aperture, in a case constructed for that especial purpose by Mr. A. B. Crosby, a personal friend and business associate of Mr. John Wetherbee of Boston. Mr. Fifeid, who was present, was so impressed with this request of 'John King,' that he set about complying with it. He procured the paraffine, made inquiry about the preparation of it for the purpose, and had everything in readiness for the next séance. This séance was given to private select circle, and those immediately interested in it knew nothing of what had taken place the evening before. Mr. Fifeid had, however, all his preparations made, and requested permission to place the melted paraffine in the cabinet. This was granted, and a pail containing the melted paraffine and a basin of cold water were placed in the cabinet fully eight feet from where Mr. Holmes sat in the securely fastened case. The usual spirit materializations followed, and when the séance closed the paraffine mold of a very large hand was found floating in the basin of cold water. The positions of the thumb and small finger of the mold were such that it would have been impossible to have removed a permanently materialized or natural hand from it had it been formed over such a hand, without breaking or deforming the mold. There was no evidence whatever that the mold had been broken or that the hand which formed it had been withdrawn while whole, or undiminished in size or density. The natural and only inference was that the hand over which the mold had been formed had been dissolved or had lost its density after the formation of the latter, and that it was what it purported to be, the mold of a temporarily materialized human hand. The only question that was not self-evidently answered was as to the time and place when the mold was formed."

"It was evidently not a mold of the hand of Mr. Holmes, being much larger and entirely different in shape from his. Not knowing that a mold had been obtained, no person thought to inquire as to its identity. At the next séance, two evenings thereafter, this question was asked of 'John King,' who, being well materialized, appeared at the aperture of the cabinet, and in a loud and distinct voice said, 'The mold you got was that of the hand of Laura Ellis's father.' At the latter séance the mold of a woman's hand was obtained, but of such a peculiar form as to show the imperfect condition of the materialized hand which had served as its model. The extremities of the fingers and thumb were quite perfect, the fingers were of very unnatural length, and the body of the hand and wrist were most disproportionately small and contracted. The mold was clearly what it purported to be, that of an imperfectly and temporarily materialized female hand. Was it then and there produced? Every circumstance tended to establish that fact, but I prefer not to allege this yet. At the next séance, on Tuesday, April 4th, however, a mold was obtained under such circumstances as to render any doubt regarding it impossible. I will, therefore, give the particulars attending its procurement, as proof of the genuineness of the other molds which were obtained in a similar manner. There were but five of us present besides the mediums. Mr. Holmes entered the cabinet, and was securely fastened in the case, which occupies one corner of the former. When secured in this case it is physically impossible for the medium to enter it without the fact being at once detected at the close of the séance. I have seen scores of persons looked in it, and supposed it possible to perform this feat, but who have one and all been compelled to admit, after the most ingenious efforts to accomplish it, that it was impossible. So confident am I of the impossibility of it, that I would be willing to pay a handsome sum to any person who will demonstrate its possibility."

"The cabinet is three-sided, and is formed by a board partition extending from a chimney jamb of the room across to the front wall of the same and reaching from floor to ceiling. The three sides of the cabinet are about eleven feet broad each. The pail containing the melted paraffine and the basin of cold water were placed at one side of the cabinet, and as far from the case and medium as possible. The door of the cabinet was closed. The circle being very small and the weather quite unfavorable, the materializations were weaker than usual. After a considerable time the well-known face of 'John King' appeared at the aperture and said, 'A spirit has been trying to get a mold of my hand, but she has failed. 'Dick' is going to try to give you a mold of his hand.' This 'Dick' is one of Mrs. Holmes's especial spirit-controls. * * * When 'John King' announced Dick's purpose to try to give you a mold of his hand, in order to leave no room to doubt that the promised mold was not then in existence, Mr. Fifeid asked 'John' whether 'Dick' would not try to have his hand molded holding a small bouquet of flowers which I had previously examined. This was assented to, and the nosegay was taken from his hand into the cabinet. Ten or fifteen minutes later 'John

King' ordered the cabinet to be opened, and there in the basin of water floated the paraffine mold of a hand holding the identical nosegay which had been handed into the cabinet a few minutes before, covered with a thick coating of paraffine. The mold obtained differed from the others in this: that, while they only extended to the wrist, this one extended two and a half inches above it. The bouquet was held between the thumb and forefinger, and the paraffine envelope of the former, although not so thick as the mold of the hand, was attached to it as if cast with the latter. This mold was, beyond all question, cast after the bouquet was handed into the cabinet. It is evidently the mold of a man's hand. There was no man nearer the paraffine pail than from six to eight feet distant. The only person who could have been or was even that near to it was Mr. Holmes, and he was before, at the time and afterward, so secured that he could not approach it. The hand over which this mold was formed was not in size, proportions, shape or general appearance anything like the hand of the medium. The fingers and the two first joints of the thumb are fully and perfectly formed, but the muscles of the inside of the hand and the ball of the thumb are very much shrunken, and have caused quite a collapsed appearance in that part of the mold. The back of the hand is cast so as to show the tendons of the fingers very plainly, but there is an unnatural shortness and entire disproportion of this part of the mold as compared with the parts nearer the extremities of the hand. The wrist and arm are ill-shaped and out of proportion, being flatter and wider than would be natural, although not of greater girth.

"It is perfectly clear that the hand over which the mold was cast was never removed from it in a solid condition, and there can be no possible doubt that the mold is what it purports to be—a cast of an imperfectly materialized spirit hand. Its imperfection of form is a very strong proof of itself that it is not the cast of an ordinary human hand. That it was produced at the time and place I have stated, and independent of the will and control of the mediums, the five persons know who were present, and witnessed what took place. The molds of two other hands have since been obtained, one of which was identified by a gentleman and his wife from Boston, who were present when it was produced, and who recognized it as the mold of the hand of the father of the former. When the other mold was obtained 'John King' appeared at the aperture of the cabinet and said, 'We will give you difficulty in keeping Holmes entranced, and have not been able to obtain a mold of a hand. But they all seem to be wanting to stick their fingers into it (meaning the paraffine) to-night.' When he ordered the cabinet to be opened it became very apparent what 'John King' meant, although at the time he was speaking we little comprehended it. There in a basin of water were a dozen or more molds of fingers of different sizes and shapes, besides the mold of a full hand. In addition, therefore, to all the other proofs of the genuineness of the mediumship of Mr. and Mrs. Holmes, and the reality of the materializations of spirit forms which appear at their séances, we have the permanent evidence of the paraffine molds of some of those materializations, and this evidence cannot be got rid of by misrepresentations, by sneers and calumny, or by the neglect and persecution of the mediums at the hands of envious, prejudiced or interested persons."

THE FISHERMAN'S FUNERAL.

Up on the breezy headland the fisherman's grave they Where, over the daisies and clover bells, the birchen branches swayed; Above was the dark sea shrouding in the cloudless skies of June, And under the cliffs the billows were chanting their ceaseless tune.

For the creamy line was curving along the hollow shore, When the dear old tide was flowing that he would ride no more.

The dirge of the wave, the note of the bird, and the priest's low tone were hushed In the breeze that blew from the moorland, all laden with country song.

But never a thought of the new-mown hay tinging on sunny plains, Or of the deep in the wildwood, or roses gemming the lanes.

Woke in the hearts of the stern bronzed men who gathered Around the grave, and the gray-haired women who wept.

Where lay the mate who had fought with them the battle of wind and wave.

How boldly he steered the coble across the foaming bar, When the sky was black to the eastward and the breakers whirled on the bar.

How his keen eye caught the squall ahead, how his strong hand lurled the sail.

As we drove over the stony waters before the raging gale, How cheerily he kept all the long, dark night; and never a person spoke.

Good-bye, like those he said to us, when at last the morning broke?

So thought the dead man's comrades, as silent and sad they stood, While the prayer was prayed, the blessing said, and the dirge struck the wood.

And the widow's sob, and the orphan's wail, jarred through the joyous air:

How was the light wind o'er the sea blow on so fresh and fair?

How could the gay waves laugh and leap, landward o'er the sand and stone,

While he, who knew and loved them all, lay hushed in clay alone?

But for long, when to the heaving heights the snow-tipped billows roll,

When the eel, and skate, and dogfish dart around the herling shoal;

When gear is sorted, and sails are set, and the merry voices blow;

And away to the deep sea-harvest the stalwart reapers go, A kindly sigh, and a hearty word, they will give to him who lies below.

Where the clover springs, and the heather blooms, beneath the northern skies.

The Spirit Parlor of a Los Angeles (Cal.) Couple.

We were pointed to the graves of children of Thomas A. Gentry, one of the richest men in Los Angeles, whose eldest daughter, about seventeen years old, died after an illness of a week, and was followed in a few days to the spirit-land by her baby sister, three years old. Mr. Gentry had at that time just begun the erection of the finest house in the county, standing in the midst of his hundreds of acres of oranges and semi-tropical fruits.

We visited this grand silent mansion, saw the life-size figure of "Joan of Arc," who, in suit of armor, held in her mailed hand a gas torch to light the luxurious stairway. We looked at the handsome parlor, drawing-room, and conservatories, and the rich sleeping apartments in the second story, and were conducted to a large room in the third story dedicated to his dead children, and called the "Spirit Parlor." Here we saw the toys and rocking-horses of the baby, and were told they visited and sat here, and sometimes in dim form appeared to them from the dark recesses of the cabinet. We entered the cabinet. It was about six feet square, made tight and dark, was ornamented on the outside by carving and some ornamental wood-work. It stood on an elevated dais, approached by three steps. There was a crescent-shaped hole in the cabinet door, and at this aperture the materialized spirits appear.

The parents are really comforted in their bereavement by this idea, and in the midst of this lonely grandeur of their costly home are cheered by the belief that in the sunny "upper room" their children still play with their old toys, and read their old books, and come from their spirit-world to visit the fine house that was planned for them, but which only their fair spirits can ever occupy.—Louisville Courier-Journal.

Quarterly Meeting in Gasport, N. Y. The Quarterly Meeting of the Spiritualists of Western New York was held at Kittredge Hall, Gasport, Niagara Co., N. Y., on Saturday, April 29th, and Sunday, May 1st. Although the number in attendance was not so large as on some former occasions, the interest manifested to learn of the Spiritual Phenomena equaled that shown at any of the meetings which have thus far been held in Western New York. . . .

Enthusiasm is contagious. A good thing may go undone for years, but if it chances to become all at once the fashion to do it, straightway every one falls to do it.

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

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While we recognize no human master, and take no book as an infallible authority, we most cordially accept all great men as lights of the world. The generations of men come and go, and he alone is wise who walks in the light, reverent and thankful before God, but self-centered in his own individuality. — Prof. S. B. Britton.

Modes of Investigation.

In some remarks at the London celebration of the twenty-eighth anniversary of Modern Spiritualism, April 6th, 1876, the Rev. W. Stainton-Moses said:

"The fact that Spiritualism has survived twenty-eight years of the hardest struggle that any truth has ever put to in this world is significant. It is twenty-eight years since those tiny raps were first sounded at Hydesville, when men began to awake to the fact that there was something else than blood, and bone, and muscle, and nerve, in a human being; awake to the fact, I say, because it is one that has really been known among all ages of mankind. We mistake if we date back Spiritualism only twenty-eight years. It is as old as the human race, and the time will never come but that the truth will be recognized in some form or other that spirit is the real fact, and that matter is one of its presentations. Twenty-eight years? What have we done in them? Not so much as we might have done. We have been too much hampered with pseudo-investigators, who wanted to show the world that we were sham, but they did not do it."

Mr. Stainton-Moses, though still a young man, has had large experience in Spiritualism. He has been a powerful medium for both physical and mental phenomena. A graduate of Oxford, a thorough scholar, and profoundly impressed with the reality of the facts of Spiritualism, he is well qualified to criticize that "pseudo-investigation" of which we have had so much, and by which Spiritualism is still so much hampered and retarded. Persons who suppose they can impose conditions of their own, in the investigation of spiritual phenomena, irrespective of the wishes or powers of the spirits operating, or that mediums are to blame for not at once acceding to any test condition which may be suggested, will, if they patiently and sincerely study the phenomena, learn that if they would satisfy themselves of spiritual verities they must proceed by other methods than those they might employ in testing a chemical experiment, or solving a purely mechanical problem.

Let us illustrate our meaning by a simple narrative of facts. Two ladies, independently of each other, undertook to investigate the materialization phenomena through a certain medium. One of the ladies, Mrs. A., was a stern, uncompromising skeptic, and outbranded her skepticism in offensive ways; she wanted things done after her own notions of what spirits ought to do; if the light was dim, she showed her dissatisfaction; if spirit forms did not come near enough, she complained. Her state of mind seemed to paralyze all free manifestations; and, after ten sittings, she gave up the investigation, and, without assigning any reason except her own incredulity, denounced the phenomena as fraudulent.

Mrs. B., though equally skeptical at the beginning, adopted a very different course. She assumed, for the purpose of investigation, that the spiritual hypothesis was true. She gratefully took what was given, and did not complain because it was not more. She was cheerful, unprejudiced and easy, at the same time that she was vigilant, saying nothing to wound either the medium or the supposed spirits. The result was, that at the fifth sitting, she was requested to take the seat nearest the cabinet; and, at the next sitting, one of the spirit-forms (for she had satisfied herself there could be no confederate) pulled her playfully into the cabinet, and there she saw and felt the medium in a trance, and at the same time the spirit-form, and was thoroughly satisfied of the fact of two personalities. Thus she was rewarded for her patience by a test which satisfied her fully and finally of the fact of spirit materialization.

We have mentioned these cases simply for the purpose of showing that there is a right and a wrong mode of investigation; and that tests may be got by patiently waiting for them.

Another fact which few, even among Spiritualists sufficiently realize, is this: the presence of an antagonistic individual in a circle may operate as a preventive or confusing force, prejudicial to the fair and free production of the phenomena.

If the medium has assistant spirits, ready to come when his mental telegraph lets them know they are wanted, so every individual in a circle may unconsciously bring with him spirits, friendly or unfriendly to the expected manifestations. All of us are more or less mediums, though in our state of normal consciousness we may not be aware of it; and we exert, consciously or unconsciously, a spiritual force when we think and will. Even Dr. Carpenter admits that there is such a thing as "unconscious cerebration."

Now this spiritual force, which we put forth, is as substantial and real to spirits as blocks, walls and posts are to us in the use of our physical senses. An antagonistic or plotting person in a circle may, though perfectly quiet and unobtrusive, and even unconscious of what he is doing, exert an influence that chills like an

east wind or paralyzes like a heavy blow. And to cause like these many of the failures and contretemps in circles might undoubtedly be traced.

Recently, in Russia, the Petty Boys, who had been remarkable mediums for materialization phenomena in England, failed to produce them in St. Petersburg before the Scientific Commission, composed mostly of skeptics. By these the failure was of course set down as evidence of the untrustworthiness of the media claims of the boys. Prof. Mendeleeff, on the ground that no mediumistic manifestations were obtained, assumed that there never were such manifestations; and, as Prof. Butleroff puts it, "Those persons who had seen nothing at all undertook to contradict the unqualified testimony of not merely a few, but a multitude of persons, who had seen much, and who were sure that they had seen well."

And thus those persons, "who had testified to the genuineness of the mediumistic phenomena, were made to appear the wretched victims of gross error and deception, and the scientists, who repudiated the existence of such manifestations, the defenders of true science." Their charges of charlatanry and deceit were all based on mere subjective impressions and one-sided conjectures. Well does Prof. Butleroff remark:

"If the members of the Commission should be able, even at this late day, to follow up their object patiently, objectively, and for a sufficient length of time, I have no doubt they would finally be obliged to endorse the reality of the mediumistic phenomena. But if—as seems more likely—they close their proceedings with their present negation of the whole subject, then, alas! facts will still remain facts, in spite of all the commissions in the world, and persons who had assumed themselves in a proper way of the existence of such facts, will remain convinced as before."

"In a proper way." Yes, there is a proper and an improper way in the investigation of these unique phenomena; and the proper way is to accept, though with all possible caution, such conditions as the spirits impose, and, under those conditions, by simple patience and persistence, arrive at last at positive results. For that such results can be arrived at, we and many thousand other investigators well know.

Tests in Spiritualism.

In a recent article concerning the Stewart imbroglio at Terre Haute we remarked upon the power of intruding spirits to produce appearances of fraud on the medium's part, when all the while the medium might be innocent of fraudulent intent. If spirits can introduce flowers from hot houses and drapery from trunks or wardrobes, why can they not introduce false hair and other "properties," and conceal them about the person of a medium, in order to puzzle or confound investigation? We believe that this may be done, and that it has been done. In our remarks we said, "Skeptics will hoot at this notion, but our most skeptical investigators have begun seriously to entertain it."

Upon this a Texas correspondent, for whom we have high respect, remarks: "This theory opens the door wide to impostors in the materializing phase, and the sooner we close it the better."

But if our correspondent will reflect upon the subject further, he will find that the true question is not what ill-effects may flow from the fact, but whether it is indeed a fact. We have encountered too many strange and seemingly contradictory things in Spiritualism to be frightened off by stumbling on any fact, however wide it may seem to open the door to impostors. And if it be a fact, as we believe it is, that mischievous or malevolent spirits can interfere to throw doubt on phenomena and place the medium in suspicious situations, we can still exercise our reason in discriminating between the spurious and the genuine, the actual and the simulated. The only effect will be to induce us to be more charitable to the medium himself, and to make allowance for a liability, the knowledge of which will not make us any less vigilant or exacting than we would otherwise be.

No careful, experienced Spiritualist will be afraid of being duped by a person wholly destitute of medial power. The danger is in being deceived either by those whom we know to be mediums or by the spirits influencing them. A knowledge that we may be open to deception in both these ways is certainly not likely to render us any more fitted to become the victim of an impostor.

We are as desirous as any one can be to institute tests of the most complete and conclusive character; tests that may have the force of the most irresistible facts in positive science. For this we have been laboring these twenty years, and are still laboring. But no one who has had much experience in the phenomena of Spiritualism can have failed to be impressed with the conviction that a knowledge of their reality must be attained in other ways than by a forcing process that could strike skepticism dead at a single blow.

Ever since the phenomena began we have had to encounter the same kind of objections that are now brought up against the materialization marvels. "If you can do these things in the dark, why not in the light?" it was asked. "If you can tip a table, why not lift it into the air?" If you can materialize a hand, why not an arm? And if an arm, why not the whole person? If you can whisper, why not speak aloud? If you can speak with a trumpet, why not without one?" etc., etc.

Very gradually the phenomena have enlarged and become more decided and convincing; but this has not been done by any forcing process. If tests have been finally submitted to and given freely, it has not been done in answer to the bullying of investigators, or by their threatening to give up investigation unless certain conditions were permitted. "The kingdom of heaven comes not by observation." And so with these phenomena: the most convincing have come when we have been most passive and unexpecting; when all aggressive skepticism has been hushed, and we have been expecting and exacting nothing.

The correspondent from whom we have quoted commends to our notice the suggestion of some one that the materializing medium "should be nailed up in a box and placed in the cabinet." This suggestion is of a piece with the objections that have been raised the last thirty years at every step in the production of the phenomena of Spiritualism. The objector assumes that he ought to be the judge of conditions, rather than the spirit supposed to be operating. In total ignorance of the *modus operandi* and of the nature of the subtle conditions required, the objector, instead of going through that process of patient and long-continued investigation by which such men as Varley and Wallace have arrived at their knowledge, would make a short cut to certainty by demanding a condition, which the operating "force" refuses to submit

to under the circumstances. Old investigators can only reply to those who carp at these refusals to meet their conditions, "Take the same pains that I have taken, and give the same time that I have given, and you may arrive at the same knowledge. If you do not, consider the truth worth the trouble, then go on and try to undervalue and discredit it. It is truth nevertheless."

Centennial Re-organization.

The Centennial year of the Great Republic bids fair to be memorable in a very different way from that which was counted on. Instead of being the occasion for countless self-congratulations and the indulgence of our national conceit, it promises rather to be a time of general upsetting of what is hollow and false, in society, in politics, in religion and in business, and of renovation, reorganization, and, in fact, of revolution. There was need enough of it, Heaven knows. Shoddyism had become so strongly entrenched in our life, rulling it from centre to circumference, that there was really no hope but in a general breaking up and throwing down of these shams, and in the exposure of falsehood and hypocrisy wherever it has set itself up as supreme.

Painful as the disclosure may be, it is a far better way of celebrating the hundredth national birthday than for us all to get together and indulge in a general self-glorification. The gods have clearly sent these things to us in order to take down our measure of conceit and set us to thinking of things that are of real importance. It is true we had the vanity taken out of us. We are not the greatest nation on earth, though we are a great one beyond a doubt. But of late years we have fallen into evil ways. We are worshipping power in whatever form, and more especially in the form of money. Our republican heritage is threatened with being put in power for mere material delights and shows; and that is a danger we can ill afford to encounter, for it cankers and honeycombs all.

Now it is perfectly evident, or at least it ought to be, that actual progress is better for us as a people than stopping to brag over past progress. When we do that we clearly prove that it is not progress at all, but something very different. With all our good qualities and characteristics—and it cannot be denied that they are many and valuable—we are not yet so well off in them as that we can afford to indulge in much glorification. We are by no means out of the limits of our republican experiment yet. And what have we really got to show for it? Are the political parties more pure and jealous of freedom in all its aspects than they were at the beginning? Are the churches any more charitable, and do they tend to greater freedom of conscience than in the days of our colonial theocracy?

If the year proves to be a stone set up for a new departure, as we sincerely believe it will be, all will be well, and it will give cause for rejoicing to the latest posterity. We have worse enemies and more treacherous to overcome to-day than our fathers had one hundred years ago. There is a battle raging between the unseen powers of the air, in which the future of this nation of ours, and therefore of the human race, is very closely bound up. They are fighting with us and for us. It is no foreign foe that we contest, but the one within. There is bigotry, pride, authority, power, the idolatry of money, all these to be overcome, and let us celebrate the Centennial in the most fitting manner by waging a vigorous war with them. All falsities are to be overthrown. Their day has come, and it may be told by the stir and excitement which their continual exposure begets.

Mr. Crookes's Late Discovery.

We publish in another column the testimony of a Harvard professor to the interesting character of Mr. Crookes's recent discoveries, seeming to prove the motive power of light. Mr. Crookes is the well-known London chemist who has tested and testified to the genuineness of the phenomena of materialization, supposed to be produced by spirit-power. It happened that in the course of his experiments in this direction, while endeavoring to secure evidence of the movement of inert matter poised in a vacuum under the influence coming from a medium, he detected mechanical movements due to the action of light, which led to the production of his radiometer, a little instrument which not only demonstrates the conversion of light into mechanical motion, but by the addition of electrical attachments forms by far the most perfect photometer or light-measurer, which has hitherto been produced. Professor Tyndall was present at Mr. Crookes's recent lecture on the subject, but whether he pronounces the discovery "intellectual whoredom" or not, we have not heard. It is evident that Professor Cooke, of Cambridge, looks upon Mr. Crookes's discovery as one of great scientific interest. At the conclusion of the lecture above alluded to, Mr. Crookes remarked, "that all the results he had exhibited had been obtained in consequence of his examination of an anomaly (Spiritualism) contrary to all ordinary experience. Anomalies were of the utmost value to men of science; they were gateways leading to new researches, and to the establishment of reputations." Professor Tyndall had to sit and swallow it all.

The Twenty-Eighth Anniversary of the advent of Modern Spiritualism was celebrated in London, Eng., April 6th, at Cambridge Hall, Newman street. Thomas Slater presided. The services took the form, among other characteristics, of a testimonial to F. A. Hudson, the spirit-photographer. Mr. J. Burns exhibited, by means of the oxy-hydrogen light, a large number of spirit-photographs; music and singing added interest; speeches were made by the Chairman, by "M. A. (Oxon)," Mr. Shorter, Mrs. Kimball and Mr. Linton; and Col. Greek presented the testimonial to Mr. Hudson, the donee acknowledging the gift—fifty pounds—with a few words full of grateful feeling.

Franklin, whose mind was fertile with great truths, wrote as follows:

"There seems but three ways for a nation to acquire wealth: the first by war, as the Romans did, in plundering their conquered neighbors—this is robbery; the second by commerce, which is generally cheating; the third by agriculture, the only honest way, wherein a man receives a real increase of the seeds thrown into the ground in a kind of continual miracle, wrought for his innocent life and his virtuous industry."

An old writer says: "The religion first taught as Christianity—not the Christian religion—has ever since that time 'peopled earth with demons, hell with men, and heaven with slaves.'"

A Noble Request.

At a time when the elements of discord appear to be so thoroughly aroused among the friends and adherents of the Spiritual Philosophy and phenomena, it is pleasant to us to note any event looking toward the incoming of the era of good feeling, and we therefore take great pleasure in citing the following action—pleasurable to us in a double degree in that it evidences not only the kindly spirit so much to be desired generally, but also shows an appreciation of our own past labors, and a disposition to strengthen our hands for future efforts for the spread of spiritual truth. This is one of the marked instances in which our spirit co-workers have raised up friends to assist us, since this paper and its public free circles were almost simultaneously inaugurated. Among those friends who have risen in our time of need, no name shines brighter in our remembrance than that of James L. Randall, Esq., whose decease at his residence, Brookvale, N. Y., at the advanced age of 68 years, we have announced some time since through a memorial article from the pen of Leo Miller. Mr. Randall, wishing to give a final witness of his affiliation with the spiritual movement, and his confidence in the efficiency of this paper, left to Colby & Rich, its publishers, the sum of \$1,800, for the purpose of aiding them in supporting the Banner of Light public free circles, and in advancing the highest interests of the cause in such manner as might seem best to them. This notable offering we have received, and we shall endeavor faithfully to discharge the duty which its reception so solemnly posits upon us, returning our thanks, and those of the spirit-world—to the realities and rewards of which our brother has ascended—to the generous testator.

The following extracts from the obituary sketch furnished us, at the time of his transition, by Leo Miller, will serve to acquaint the reader with the character and life work of the deceased: "Mr. Randall was for twenty years a firm and consistent believer in spirit-communion, and in the city of Binghamton, where he has mostly resided during his life, he was the principal pillar in supporting the new religion. His purse and his house were ever open, as many speakers and mediums who have labored in Binghamton and been entertained beneath his hospitable roof can testify. And in all his zeal for the spread of Spiritualism he had the hearty sympathy and co-operation of his intelligent and estimable companion, who yet lingers upon the shores of time, ready and willing to welcome the 'boatman pale' who shall come to transport her to her husband's side in the Summer Land. * * *

In compliance with the wishes of the deceased, the house, the coffin, the hearse and carriages were decorated with evergreen and white—'emblems,' as he said, 'of everlasting life and purity.' He further desired that, whoever should speak on the occasion, would talk to his friends and neighbors about the facts and philosophy of Spiritualism, and accordingly the writer, who was invited to officiate, selected the last verse of the first chapter of Hebrews as the foundation of his discourse: 'Are they not all ministering spirits, sent forth to minister to those who shall be heirs of salvation?'

The large concourse of neighbors gathered at the funeral testified to the worth of the man, and such expressions as these were heard to fall from the lips of disbelievers and believers alike: 'Mr. Randall was a good man.' 'He was an honest man.' 'He was one of the best of neighbors.' 'If he is not saved, who among us will deserve to be when we die?'

So passeth from earth one of the best men it was ever my pleasure to know."

Mrs. Thayer, the Flower Medium.

Mr. Peter Black, of 297 Columbus avenue, Boston, has allowed us the perusal of several private letters received by himself from a gentleman resident in Philadelphia, Pa., in which the experiences of the writer at the flower sittings of Mrs. Mary B. Thayer are fully set forth. He unhesitatingly endorses the party thus corresponding with him as a reliable and painstaking observer, whose testimony is worthy of all acceptance. From these letters we make, with full permission, the following extracts:

"My wife and myself recently attended a sitting at Mrs. Thayer's. I must admit I was very skeptical as regarded the manifestations through her mediumship, but I must say that I saw during the sitting not the slightest grounds for me to build a suspicion upon. The members of the circle were all my intimate friends and acquaintances, seekers after the truth. My wife and another lady searched Mrs. Thayer, the door was locked, and the key kept by one of our party. We heard the door open, and three in height, and then at the conclusion of the circle the table was found to be covered with flowers; I do not think I exaggerate when I say it would have taken a flour barrel to have held them. A lady and gentleman opposite me received a wreath of smilax over a yard in length and as thick as my arm. I received a calla lily, and within the lily was a canary bird. I also received a test in this manner: My brother, who passed away during the war (in front of Fredericksburg), has always announced his presence to me by rapping similar to drumming; as I felt and heard the drumming under my hands, Mrs. Thayer, on the other side of the circle, under influence, said, 'There is a soldier here; he wants you to sing "Rally Round the Flag," which was his favorite air,' and when we did sing, the raps kept perfect time to the tune."

The writer expresses himself as follows in the course of a subsequent letter:

"I have just attended a complimentary sitting held by Mrs. Thayer. When the gas was lighted I had before me on the table a pair of ring doves. To me the test was excellent, for this reason: My brother William (the volunteer whom I mentioned in a former letter to you as having died in front of Fredericksburg) and myself in our young days had a pair of doves, one of which I have stuffed now, the only birds we ever had. After having announced his presence by his peculiar drumming, and Mrs. Thayer, under influence, saying, 'There is a soldier present,' what more natural or convincing to me than the bringing of the birds, the identical kind we possessed in our boyhood? I have been informed by reliable parties (though I was not present myself) that at another sitting by Mrs. Thayer, a Guinea pig was brought; several persons who attended have told me concerning the conclusive tests which were then given to them."

"Mrs. Glasby told us that her guide (an Italian painter) said that at another sitting we attended he would bring her a white dove from Italy; and strange to say, at my end of the table (Mrs. G. was at the other) a beautiful white dove came, and endeavored to fly. On returning home, Mrs. Glasby, who was much disappointed in not receiving it, was controlled, and her guide told her he had conveyed it into the room, but had lost control before he could reach her at the other end of the table. At a subsequent date, Mrs. Thayer was at Mrs. G.'s house, when she was controlled and the white dove came. Some time since, while Mrs. Thayer was at dinner at Mr. Glasby's, she asked Mrs. G. to hold both of her hands, and a white hyacinth came; during the afternoon a red one came, and in the evening, when Mr. G. came home, while he was talking to her a purple one came, which he says was cold and wet with dew. These parties testify that Mrs. Thayer had not been out of their house from eleven o'clock in the morning, and this was eight o'clock in the evening."

Paraffine mold phenomena of a most remarkable character are reported as taking place recently in Manchester, England, through the mediumship of Dr. Monck.

Swindling the Indians.

We have no sentimental desire to speak of the Indians as innocent and guileless creatures, yet it is not to be denied that in the hands of designing and conspiring legislative rings they are as helpless as children. The persistent attempt to rob the Indians in the Indian Territory of their 23,000,000 acres of superior land, estimated to be worth \$10 per acre, or \$230,000,000 in all, is the crowning piece of iniquity. There are only some two hundred men engaged in this nefarious scheme, which they have made to take the form of a railroad enterprise, declaring that the Indians, with their land claims, stand directly across the path of civilization and progress. On this pretext they propose to deliberately rob them. Now these Indians, who own their reservation lands by virtue of a solemn surrender of them by the government, in return for others which they ceded, are ripening fast for an intelligent citizenship, and never deserved the protection of a powerful government more than now.

To show in another instance how surely civilizing influences operate on the Indian to rescue him from his condition of alleged barbarism, there are the 8,000 Chippewa and Ottawa Indians whom the government, in 1855, made citizens of Michigan, granting them land for establishing homes—eighty acres for each head of a family, forty for every single person over twenty-one years of age, and forty for each family of orphan children. This land was to be inalienable for ten years. All these Indians have done well on it, and made advances in civilization, abandoning their roving habits, and settling down to habits of regular industry. The same success has attended similar experiments in Canada. In that Dominion it is notorious that they have never had any trouble with the tribes, which is owing to nothing but the honest manner in which they have dealt with them. We, on the contrary, have regarded the Indian as only fit to rob and then murder.

Our churches make a great mistake in looking after money as a source of prosperity, says the Merrimack Valley Visitor. The churches richest in money are the poorest in faith. We do not believe it is on record that a very wealthy church ever had a great revival. Give a church a million dollars, and you will find orange blossoms in the desert quicker than the grace of God with the people. There is no way in which a church can be starved so surely as to feed it on legacies. The money from the dead is as palmed as the hand that gives it; rank smells it with the odor of the grave; and noxious ever will it be, with the rottenness of dead men's bones. Look about and see if this be not so among the parishes of New England.

Christ did not ask rich men to help him; he did not stand beckoning, by some old ruins, to the wealthy, saying, "Come, build us up;" he did not creep to the sides of death-beds, and when groaning sinners ask "What shall I do to be saved?" suggest, "Have you remembered the church in your will?" What did he do? He said to the rich of his day, "Go to, and howl!" "Woe unto you!" but he bent down on the other hand and said, "Blessed are the poor!" He walked with them—the despised, the widows, whose two mites were their all; the fishermen who had not enough to pay their taxes till he wrought a miracle in their behalf; the crowd that followed for the bread he gave them. These were the ones he taught; these the men and women he made pillars in his church; these the called, upon whom he bestowed spiritual gifts and marvelous powers; and such have been his chosen ever since. When God wants anybody to do his work, nine times in ten he feels way down to the bottom of society, and brings up those who have been washed in the water of affliction, and scoured clean in the grinding sands of poverty, that their light can shine out and their beauties and virtues become known. Such have been the apostles, the disciples, the revivalists of all the centuries; such the men who have laid the corner-stones of churches in humility and truth, and built their towers and spires by sufferings, sacrifices and martyrdoms, which corner-stones have afterwards been removed by rich and learned heretics, and which turrets have rotted down beneath the offerings of profligates who would carry heaven's as Philip, King of Macedonia, captured cities, by asses loaded with gold.

Under the head of "Banner Correspondence" there recently appeared in this paper a statement purporting to come from Mrs. M. Symonds, No. 1005 Wilcox avenue, Chicago, Ill., in which the curative powers of Dr. H. Thomas Lee, of 420 Madison street, Chicago, were highly extolled, and he was given the credit of saving her "from an untimely grave." We regret to say that we have since been put in possession of facts going to show that in this instance we have been most grossly imposed upon. We have received letters from Mrs. S. E. Simons (also her husband, Capt. A. Simons)—the "y" and "d" having been placed in the name by the imitator of Mrs. S.'s signature who prepared the article sent to us—wherein Dr. Lee is denounced in the plainest terms. Dr. Lee did indeed give her two or three treatments, she reports, but he did not benefit her thereby to any marked degree, and though she placed her case in the hands of another physician she is still unable to work, and is therefore far from cured. The account of her restoration, forwarded to us as if written by herself, she brands as a falsehood and a forgery. She states (as also does her husband) that through the similarity of handwriting between the original of the letter we published (and which we caused to be shown her by a representative of this paper in Chicago to whom we remailed it for that purpose) and a prescription given her by Dr. Lee—although the account makes her say she was cured without taking any medicine—no doubt exists in her mind that that individual wrote the false certificate of cure himself for his own benefit. Any one in Chicago desiring to know more of the matter can call on Capt. and Mrs. Simons. For ourself we can cherish nothing but sentiments of the severest condemnation for a person who, claiming the high development of spirit mediumship, yet deigns, for the purpose of compassing a mere advertisement, to descend into the depths of such malignant misrepresentation concerning a suffering patient, and such willful efforts to deceive the public.

Mr. Carson, of Melbourne, Australia, mentioned in J. M. Peebles's "Around the World," page 57, called recently on our translator, G. L. Ditson, M. D., at Albany. He proved to be a genial gentleman, to whom the most extensive travel has imparted liberal views of all lands and customs. Mr. Carson has accomplished much for the advancement of Spiritualism in Melbourne.

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\$114.00, 696 for \$116.00, 708 for \$118.00, 720 for \$120.00, 732 for \$122.00, 744 for \$124.00, 756 for \$126.00, 768 for \$128.00, 780 for \$130.00, 792 for \$132.00, 804 for \$134.00, 816 for \$136.00, 828 for \$138.00, 840 for \$140.00, 852 for \$142.00, 864 for \$144.00, 876 for \$146.00, 888 for \$148.00, 900 for \$150.00, 912 for \$152.00, 924 for \$154.00, 936 for \$156.00, 948 for \$158.00, 960 for \$160.00, 972 for \$162.00, 984 for \$164.00, 996 for \$166.00, 1008 for \$168.00, 1020 for \$170.00, 1032 for \$172.00, 1044 for \$174.00, 1056 for \$176.00, 1068 for \$178.00, 1080 for \$180.00, 1092 for \$182.00, 1104 for \$184.00, 1116 for \$186.00, 1128 for \$188.00, 1140 for \$190.00, 1152 for \$192.00, 1164 for \$194.00, 1176 for \$196.00, 1188 for \$198.00, 1200 for \$200.00, 1212 for \$202.00, 1224 for \$204.00, 1236 for \$206.00, 1248 for \$208.00, 1260 for \$210.00, 1272 for \$212.00, 1284 for \$214.00, 1296 for \$216.00, 1308 for \$218.00, 1320 for \$220.00, 1332 for \$222.00, 1344 for \$224.00, 1356 for \$226.00, 1368 for \$228.00, 1380 for \$230.00, 1392 for \$232.00, 1404 for \$234.00, 1416 for \$236.00, 1428 for \$238.00, 1440 for \$240.00, 1452 for \$242.00, 1464 for \$244.00, 1476 for \$246.00, 1488 for \$248.00, 1500 for \$250.00, 1512 for \$252.00, 1524 for \$254.00, 1536 for \$256.00, 1548 for \$258.00, 1560 for \$260.00, 1572 for \$262.00, 1584 for \$264.00, 1596 for \$266.00, 1608 for \$268.00, 1620 for \$270.00, 1632 for \$272.00, 1644 for \$274.00, 1656 for \$276.00, 1668 for \$278.00, 1680 for \$280.00, 1692 for \$282.00, 1704 for \$284.00, 1716 for \$286.00, 1728 for \$288.00, 1740 for \$290.00, 1752 for \$292.00, 1764 for \$294.00, 1776 for \$296.00, 1788 for \$298.00, 1800 for \$300.00, 1812 for \$302.00, 1824 for \$304.00, 1836 for \$306.00, 1848 for \$308.00, 1860 for \$310.00, 1872 for \$312.00, 1884 for \$314.00, 1896 for \$316.00, 1908 for \$318.00, 1920 for \$320.00, 1932 for \$322.00, 1944 for \$324.00, 1956 for \$326.00, 1968 for \$328.00, 1980 for \$330.00, 1992 for \$332.00, 2004 for \$334.00, 2016 for \$336.00, 2028 for \$338.00, 2040 for \$340.00, 2052 for \$342.00, 2064 for \$344.00, 2076 for \$346.00, 2088 for \$348.00, 2100 for \$350.00, 2112 for \$352.00, 2124 for \$354.00, 2136 for \$356.00, 2148 for \$358.00, 2160 for \$360.00, 2172 for \$362.00, 2184 for \$364.00, 2196 for \$366.00, 2208 for \$368.00, 2220 for \$370.00, 2232 for \$372.00, 2244 for \$374.00, 2256 for \$376.00, 2268 for \$378.00, 2280 for \$380.00, 2292 for \$382.00, 2304 for \$384.00, 2316 for \$386.00, 2328 for \$388.00, 2340 for \$390.00, 2352 for \$392.00, 2364 for \$394.00, 2376 for \$396.00, 2388 for \$398.00, 2400 for \$400.00, 2412 for \$402.00, 2424 for \$404.00, 2436 for \$406.00, 2448 for \$408.00, 2460 for \$410.00, 2472 for \$412.00, 2484 for \$414.00, 2496 for \$416.00, 2508 for \$418.00, 2520 for \$420.00, 2532 for \$422.00, 2544 for \$424.00, 2556 for \$426.00, 2568 for \$428.00, 2580 for \$430.00, 2592 for 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