

New Serial.

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**DOANE:**

By

**ER DARKNESS.**

the Banner of Light,

**E. PORTER,**

or, The Two Orphans;" "Rocky Nook—A Tale  
and a Secret;" "Jessie Gray;" "Pictures of  
Maine; or, Sunshine and Tempest;" "The  
Woman's Life," etc., etc., etc.

Daisy shook her head sadly, and tears gathered in her eyes. Peter, who had been longing to say something, added, "When that time comes may I take care of the horses and drive the span?" "There! that's just like Peter," said Betty. "He thinks the world would not have been finished without him."

"And no more it would, Miss Daisy, would it?" or else I should not have been sent into it. I feel that I shall have a special call to drive Miss Daisy's coach one of these days. I have heard it in my dreams."

"Go along, Peter!" said Betty, "with your



Not only Mrs. Andrews, but all who adopt the theory of "spirit materialization" base its claims on our consideration on the assumption that these phenomena are proof of "spirit existence." It is at this point that I enter the lists. I am first, however, going to state that I am not ready to accept any fact in this broad unadorned, however-patent that fact may be to the more enlightened, until as a *fact* it can address itself to my understanding; that I am not ready to admit any claim, whatever the authority upon which it is based, until my judgment is satisfied. On the other hand, I fear no discoveries, whether in regard to the capabilities of matter or the manifestations of Intelligence. I shrink from no investigation that is worthy of our efforts, and I believe I am willing to work with my might and to wait until the end, and need be, in order to reach the truth. I am not afraid of what I do fear, and what I would seek to avoid as I would avoid a deadly pestilence, is the unreasonable acceptance of conclusions resulting from unscientific methods of investigation, or based upon assumed premises. The gigantic and ruinous

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Wellesley, Mass.

ELIZABETH M. F. DENTON.

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**MODERN NECROMANCY.**

Nothing can be wiser than to deprecate the heaping fuel on the moldering fires of a dark superstition, which directs human intelligence from work for which it is fitted to idleness for which it is not. *London Spectator.*

To the Editor of the Banner of Light:

With an earnest desire to combat the mystical cabalism (which is but the legitimate fungus outgrowth of a mythical age), while the threat of a attempt to promulgate the maglo moonshine is glaring the civilization of the nineteenth century

Light Bookstore, No. 9 Montgomery Place, Boston.

## Hanner Correspondence.

poverty insulted among the class I have been

she called him, 'an accomplished villain.' Such men, we all know, are never attended by good or truthful spirits. Mrs. Wetmore further shows that he (and naturally, with him his spirit

most of the branches of the Decalogue, let him avoid a lazy reliance upon the information that is gathered by prejudice and filtered through passion.—*Prof. Huxley.*

CONFIDENTIAL



## To Book-Buyers.

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

Or for a copy of our new book, "The Spiritualist's Handbook," we will receive prompt attention. We are prepared to forward any of the publications of the Book Trade at usual rates. We respectfully decline all business operations looking to the sale of books on commission, or when cash does not accompany the order. Send for a free Catalogue of our Publications.

Impostors from the Banner of Light, care should be taken to distinguish between editorial articles and communications. Our correspondence is open to all, but we cannot undertake to publish the varied shades of opinion to which our correspondents give utterance.

## Banner of Light.

BOSTON, SATURDAY, MARCH 18 1876.

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LUTHER COLBY, EDITOR,  
ISAAC RICH, BUSINESS MANAGER.

Letters and communications, pertaining to the editorial department of this paper, should be addressed to the Editor, Colby & Rich, 111 NASSAU ST., BOSTON, MASS.

## Announcement. The Banner of Light Public Free Circles.

It gives us much gratification to be able to announce that we have made arrangements with Mrs. Jennie S. Ridd, of Providence, R. I., (unconsciously transmuting) to take the place made vacant in our Circle Room by the demise of Mrs. J. H. Conant, who officiated acceptably for so many years as the medium between the two worlds.

The circles will be held every MONDAY, TUESDAY and THURSDAY AFTERNOON, commencing at precisely three o'clock, at which time the door of the Circle Room will be closed and no person subsequently admitted. The public are cordially invited.

## Are Spiritualists Fanatics?

In a communication in another column Mrs. Elizabeth M. F. Denton gives our readers to understand that to her the theory which regards the prevalent phenomena as the work of spirits seems "evidence of a fanaticism unworthy the age in which we live." Should it be objected that this expression is hardly courteous, it may be replied that science does not admit of compliment. Mrs. Denton has taken us in hand, and does not mean to spare the rod. "Let us treat this question," she says, "carefully, logically, scientifically, if possible." Her preparations for our chastisement, it will be seen, are very solemn, deliberate, and imposing. It is but natural that we should feel a little intimidated by her stern demeanor. She thinks this spiritual business has gone about far enough, and it is her mission and her intention to put a stop to it. Poor mediums, and poor spirits! Deluded Spiritualists! Your days are numbered, if we must accept the authority of Mrs. Denton.

"Is there anything about a spirit," she asks, "that can so address itself to our human senses as to admit of its recognition on our part as an entity, a being whose existence is demonstrable?" Although this is put in the form of an interrogatory, it is plain, from the context, that it is intended as an affirmation. A spirit, therefore, she assumes, has no power to make itself recognizable by a human being, and a human being has no power or faculty through which he can recognize a spirit. In other words, the spiritual must not be regarded as among the admissible theories, come what may. No one but a fanatic must be allowed to entertain it.

Thus, as a first step in her severely scientific and logical method, Mrs. Denton begs the whole question at issue. She wants the gentle reader to accept, on her authority, the postulate that the fact of the existence of a spirit is not demonstrable. If we will only, at the outset, be so civil and accommodating as to yield this little point, then all will go well and swimmingly with the argument, and Spiritualists will be clearly proved to be the "fanatics" she would make them out. She counts confidently on the admission of her premises, that it seems a pity to disoblige her; but before yielding everything we would like to have a few intrusive doubts cleared up or set at rest, and we would have this done "carefully, logically, scientifically, if possible."

Mrs. Denton gives us to understand that she is the sworn foe to all assumptions; nothing, absolutely nothing, must be assumed; there must be a verification at every step. And yet she calls upon us to assume that there is "nothing about a spirit" that can enable it to manifest itself as an entity to man through any of his complex faculties. Of course, there is an end to all argument on the subject, if we must admit this somewhat arbitrary assumption. Accumulate what proofs we may of direct spirit action, spirit intelligence, and spirit power, they must be thrown aside as of no account before Mrs. Denton's tribunal, since it is a foregone conclusion that that nothing can avail to prove the existence of a spirit!

"Do we know what a spirit is?" she asks; but, in putting this question, which she means shall carry the force of a negation, she quite forgets that she has already assumed to know something of what a spirit is, by telling us what it cannot do. If nobody knows what a spirit is, what right has she to assume that a spirit cannot manifest itself to our human senses?

The common phenomenon of the spirit-hand does not seem to have made any impression as yet on her sternly "logical and scientific" mind. The experiment through Mrs. Hardy, wherein the spirit-hand was molded under test conditions, in the presence of Dr. Gardner and others, would seem to be regarded as of trifling moment, by this very sagacious and uncompromising skeptic. But she graciously admits that if we will prove the fact of the paraffine mold, she will consider it "a phenomenon worthy the time and attention requisite for a thorough investigation." In order to "discover, if possible, the origin and nature of the forces at work."

Let us be duly thankful for so much. It must be remembered, however, that she has ruled out

the spiritual explanation as inadmissible; and so some other solution must be had in order to explain the "forces at work." Is not this very much like telling us to drop Hamlet and all reference to him, and then go on with the performance of the play?

Recurring to her assumption that a spiritual fact can never be proved, she says: "Admitting the possibility of its being true," (that the phenomena are produced by spirits,) "how can we know it to be so?" And again: "No assumption should be permitted to enter into the final solution of the problem."

"No assumption!" Is not Mrs. Denton aware that all science must begin with assumptions; that we cannot take a step in any science without certain axiomatic assumptions which it is impossible to verify by the scientific method? We cannot make the simplest calculation in mathematics or geometry without certain preliminary assumptions which no human ingenuity can prove. Mrs. Denton talks of "my understanding," "my judgment," and "my reason," and in every utterance there is, skeptically considered, an assumption, and a very bold one. With all her vivid horror for "unscientific methods of investigation," her whole argument is made up of assumptions, and some of them very gratuitous assumptions. She asks: Even if these things are done by spirits, "how can we know it to be so?"

To which the simple reply is: We can know nothing absolutely. If you choose to limit us to proofs from which all axiomatic knowledge, all "assumptions," are to be excluded, then we cannot prove even the fact of our own existence. You tell us that we cannot prove a spirit to be "an entity, a being whose existence is demonstrable." Neither can we prove man to be such a being, unless certain primary assumptions are conceded. The most daring and sweeping of assumptions is Mrs. Denton's own assumption that there is nothing in the nature of a spirit that will allow it to address itself to human senses. And this she says after admitting that she does not know what a spirit is.

"With what have we to deal," she asks, "in the attempt to prove such existence" as "aspiritual?" And she replies: "We have to deal with matter and the phenomena of material substances." She tells us that all the manifestations "have addressed themselves to the human senses of hearing, sight, and touch, through material substances."

Now almost every line of these utterances not only contains an assumption of the lowest kind, but the idea conveyed is wholly at variance with known facts.

Many of the phenomena of Spiritualism are of a kind which can be called material only by assuming that matter can perform the offices of spirit and mind; which is precisely the question at issue. When Charles Foster, the medium, proclaims to visitors, whom he has never seen or heard of before, the names of themselves and their departed friends, does the knowledge come to him by "hearing, sight or touch?" When a clairvoyant predicts his own or another's death on a certain day, is it not a pure assumption to say that the foreknowledge comes to him through "material substances?" When, from a vision of the night, a sleeper residing in New York, awakes and says: "The ship in which my brother sailed has gone down in the British Channel, and he is among the lost," and the next day the Atlantic telegraph brings confirmation of the fact, is it a physical or a spiritual faculty which was affected? and is it not an unscientific begging of the question to say that a "material substance" must have been acted upon for the production of the phenomenon? or that the senses of "hearing, sight, and touch" had anything to do with it?

The most impressive of the phenomena of Spiritualism are precisely those which no materialistic theory can explain, unless it is assumed that matter and mind are one and the same thing; and this would be to pre-judge the whole question. The very term *materialization*, used in describing the spirit hand and form, as made visible and tangible, is an assumption, though perhaps a justifiable one, in consideration of the poverty of language; for how do we know, that what seems to our senses matter, in the apparition's figure and clothing, and which vanishes or reappears in a moment, is really what we mean by matter?

In reference to the phenomena of Spiritualism Mrs. Denton says: "We have no right to advance any confident assertion in regard to a definite cause, until we have a theory that will cover all the known facts."

Now it is precisely because their theory does cover all the known facts, and more than cover them, thus leaving boundless room for new facts, that Spiritualists adopt it as at once the most obvious and reasonable; as not only the most primitive and aboriginal, but the most recent and intelligible. It commends itself both to the educated and the uneducated intellect; to the child and the adult.

To Mrs. Denton, however, it seems "a fanaticism unworthy of the age" for Spiritualists to hold to their theory, inasmuch as of such an "individualized intelligence" as a spirit "we know absolutely nothing;" which is another form of the oft repeated "assumption" on which she bases her objections. These objections strike us as merely a re-statement in her own language of those which we have been accustomed to hear ever since Modern Spiritualism entered the field. Nothing new is added; no substitute for the spiritual theory is suggested. Her originality consists in ruling out, with a strange inconsistency, the spiritual hypothesis even while she admits that "the actual occurrence of the phenomena," if granted, "proves them worthy our best endeavors to ascertain the cause." But those endeavors after a cause, let it be borne in mind, must be exercised only with the understanding that we are not to find that cause in any such fanatical notion as the existence of a spirit! Whether the condition is a strictly "scientific" one, the reader must judge.

For looseness of argument under the affectation of method, and for extent of assumption under the plea of an avoidance of it, we think that Mrs. Denton's remarks in opposition to the spiritual theory, and in proof of the "fanaticism" of Spiritualists, will be regarded as amusing if not edifying.

## Foster in New York.

Charles H. Foster is at present giving sances at the Coleman House, New York City, where he will remain for two weeks.

Henry C. Strong, medium and physician, will answer calls to hold sances any evening during the week, Sundays excepted. Address him No. 22 Twenty-Sixth Street, Chicago, Ill.

## Fighting the Indians - The Black Hills Bubble.

If recent telegraphic dispatches may be relied on, it would seem that the country is about to be precipitated into a general Indian war. Col. J. Reynolds, Gen. Crook, Col. T. H. Stanton and other commanders are pushing their way through the wildernesses of the Northwest with a large force, and the Indian runners are hastening to bear the tidings to their own and friendly tribes of the advance of the hostile forces. The false faith of the government has been so apparent to the Indian chiefs and leaders regarding the Black Hills matter, that it is reported that the Sioux, Cheyennes and Arapahoes, among other important tribes, have been recently making the most strenuous efforts to arm and equip their warriors, in expectation of the coming storm. Stirring tidings from the Big Horn country are predicted, and that speedily. It is not to be wondered at that, driven to desperation by the oft-repeated deception practiced upon them by our government through its agents, these Indian tribes should seek safety in conflict, but the blame for the bloodshed, and horror, and expense involved in this war, if it comes, will assuredly rest at the door of that government, because of the fraudulent transactions and unnumbered wrongs which have been perpetrated in its name, and not at that of the depleted, despoiled, starving red men.

Telegraphic reports indicate that the truth of the statements we have repeatedly made concerning the Black Hills country, is meeting with abundant demonstration through the stern logic of experience. In proof of which read the following, dated at Denver, Col.:

"The Black Hills bubble must inevitably burst in a very short time. The thing has utterly fizzled out, and numbers of disgusted gold hunters are returning from the mythical El Dorado. Recent arrivals report the whole affair a gigantic fraud. The country is flat (the gold being but a very slight foil), and a depth of from fifteen to thirty feet being required in the diggings, while water is inaccessible during nine of the twelve months of the year. And yet, in the face of this overwhelming evidence, over forty persons leave Cheyenne daily for the Hills, many of them striking out without blankets or food, and begging their way along the road. Such a state of things is to be deplored. If there are any mines in the Black Hills which will warrant such a stamped-out remedy to be found, and the very general advice of parties who have been there, and who know whereof they speak, is that if a man can make his board and clothes where he is he had better stay there, and wait until some more definite and tangible results have been obtained of the mineral wealth of the country."

## The Crucial Test Sance

Recently announced to occur in Dr. H. F. Gardner's "People's Course" in Boston, and which was twice postponed on account of the serious illness of Mrs. Mary M. Hardy, the medium, will now be held in Faneuil Hall on the evening of Sunday, March 26th, at 7:45 precisely. There is every reason to expect that the hall will be crowded on that evening, as the wire-box test arranged by Dr. Gardner, which will be introduced for the first time to the public, presents an interesting and convincing demonstration, the drift of which cannot well be mistaken.

Mrs. Hardy gave a paraffine-glove sance at Republican Hall, New York City, Sunday evening, March 12th, on which occasion she was enveloped in a netting sack—the results proving highly satisfactory to the audience and its committee of five, one of the members of which was Oliver Johnson, Esq.

The New York Herald of Monday, March 13th, devotes nearly half a column to a report of this sance, the appended being the closing paragraph:

"Mrs. Hardy took her seat behind the table, and besides having her hands in full sight of the audience, apparently did nothing strange. The choir sang three or four pretty hymns, and in about twenty-five minutes there were audible rappings under the table, when it was announced that the spirit had communicated that work had commenced, and what was desired would be produced. More singing and another wait, when there were other rappings, and the spirit sent the message that in seven minutes we shall be through. In just that time Mrs. Hardy got up, the burners shut off were relighted, and, with everybody anxious, the committee began their work. Mr. Lisle (one of the committee) immediately looked under the cloth, and clapping his hands said: 'There's not a thing there.' Another member followed his example and told a different story, for near the wall was found the mold of a human hand made from the paraffine, and was yet warm. The hand was apparently somewhat deformed, but yet it was a hand, the fingers, thumb and nails all being natural. Mr. Johnson was satisfied, as one of the committee, that there had been no trick or device resorted to, and though he could not explain it, he deemed the matter an interesting one. The audience lingered a long while, inspecting the spirit-hand, and finally departed wondering at what they had seen."

## M. Leymarie and Mr. Home.

We are sorry to see such gross attacks on M. Leymarie as those communicated to the Sunday Herald by Dr. Bloede, in extracts from a private letter from Mr. D. D. Home, the well-known medium. The little story which Mr. Home gives as his ground for the brutal aspersion on our French confrere, is of the most trivial and improbable character. It would present M. Leymarie not only as a fool and a cheat, but as a man educating his innocent child in depravity. Nothing more improbable could have been invented. It is not only frivolous in itself, but utterly wanting in all the elements of probability; one of those mean, satches of purely domestic gossip which bear on their face the sufficient evidence that they are untruths. We are sorry to see poor Mr. Home falling into this slough of contumely and abuse. Everybody knows that one of the greatest mediums of the age has been repeatedly charged with fraud, even by those friendly to him and believing in his medial powers. It is not for Mr. Home, casting off all charity and decency of speech, to assail respectable Spiritualists with charges, of the truth of which he offers nothing that even a simpleton would accept as a proof.

The spirit-messages given at this office through the mediumship of Mrs. Jennie S. Ridd are reported *exactly* for the Banner. We shall commence their publication on the opening of our new volume, week after next, in conjunction with those given through Mrs. Danskin. Thus it will be seen that the spirit-band, which has had this Department of our paper principally under its own control, has fulfilled the promise made to us by its chairman, Mr. Parker, to the effect that we should be supplied with a competent medium, or a dozen, if necessary. The Band selected, first, Mrs. Danskin, and have now added another trance-medium, Mrs. Ridd.

A very sensible article, entitled "WASTE OF MEDIUMSHIP," by J. B. Newbrough, of New York, will be published in the next issue of the Banner.

## Church Taxation in California.

The Golden State is in advance of all its sisters in the American body politic as regards action on the question now so widely agitating the public mind concerning church-property and its duty of bearing its rightful proportion of the expenses necessary to carry on the government. Section 3607 of the California tax code reads as follows: "All property within this State, except the property of the United States and of this State, and of municipal corporations, is subject to taxation." In regard to this action of the constituted authorities the San Francisco Daily Evening Post says:

"It is presumed that assessors do their duty, and that our gradual emancipation from a bad system is now complete. California thus stands the pioneer State in this reform; it has met with no open opposition here, and is acquiesced in so quietly that but few know that church property is actually assessed. Our experience in this respect is worth recording now. We lead the van in a reform needed throughout the Union."

This is indeed a step in the right direction, the importance of which we hope will ere long be perceived by every other commonwealth in the Union. The present exemption of church property from taxation in the major portion of the United States is but a lingering relic of the old time theocracy which under various names so sternly ruled the different colonies in our country's earlier days. Let us now have something more in accord with the progressive spirit of the age. There is no reason founded in justice why the property owned by the various churches all over the continent should not be made to contribute its fair share to the public revenue.

## Jay J. Hartman, Spirit-Photographer.

Benjamin E. Hopkins sends us, under a recent date, from Cincinnati, O., an account gleaned at the Christmas test-sance held in that city, and detailing the manifestation at a private circle of the spirit-intelligence whose picture appeared on the plate on that occasion. From his letter we extract the following:

"A communication in a late number of the Banner gives my wife and self the credit of a 'perfect test trial' in spirit-photography, through the mediumship of Mr. Jay J. Hartman, and asks, if incorrect, to give a more perfect account. The only error was in writing 'Mr. Hopkins and wife,' when it should have been 'Mr. Taylor and wife,' otherwise the report was correct, as I am intimately acquainted with the parties, and know all the particulars of the test trial. Since the great public trial on last Christmas morning Mr. Hartman has been doing very little. Temporarily his power seemed to fail him, but he is now again getting good results, and proposes another and final public test trial, under such strict and positive test conditions as to make fraud or trickery impossible. I mail his card, (see our third page) and hope that friends interested will make up the purse asked, as he is very much in need of the moderate sum, as, like most good mediums, he receives far more abuse and contumely than fair treatment and greenbacks. As additional evidence of the honesty and truthfulness of the late great test sance, on Christmas morning, the spirit-form on the test picture, a week after the trial, came to a private circle in the west end of the city, and stated that she was a French girl shipwrecked at sea while on her way to this country. She then took control of our clairvoyant, and rehearsed the storm at sea and the burning of the ship with the loss of all on board."

## Weeping at Death.

If we knew no more of those who have passed from view, ordinary affection would impel us to give way to demonstrations of grief, in many instances inconsolable. But now that immortality has indeed been brought to light, what is the reason in mourning over the departure of friends? Standing where they do and looking back in review over earth-life, there is no such feeling of sorrow. The grave does not swallow all things up. In fact, they never think of the grave, and consequently are unaffected by any of its sombre associations. Zion's Herald, the well-known organ of the Methodists published in this city, asks "Why should there be artificial symbols of sorrow? Why should the memory of a noble and useful life be pronounced in melancholy tones, and be the occasion of formulated sadness? Why should our Christian burial services take upon themselves such a sepulchral air? Why sing such mournful and plaintive strains?" These are pertinent questions. Spiritualism answers them every one as they can be answered by no other voice.

## Notice to our English Patrons.

We have recently completed arrangements whereby those friends in Great Britain who desire the regular visits of the Banner of Light to their homes, can obtain it without vexatious delay. J. J. Morse, the well-known English lecturer, will act in future as our agent, and receive subscriptions for this paper at fifteen shillings per year. Parties desiring to so subscribe can address Mr. Morse at his residence, Warwick Cottage, Old Ford Road, Bow, E., London, Eng.

Any person who prefers, however, to do business with us at first hand, can obtain the paper for one year by forwarding the sum of fourteen shillings direct to Colby & Rich, No. 9 Montgomery Place, Boston, Mass. This sum, with the cost of the money order (one shilling) will cover the same amount as that required by our agent.

## Wm. Eddy's Mediumship.

Some weeks since we inserted a paragraph questioning the mediumship of Wm. Eddy, our object being to call forth the strong testimony that we knew to exist in his favor. We are gratified now in being able to announce that we have from Mr. A. E. Newton, one of the most respected and trusted names in Spiritualism, a full account of the reasons which he and twenty other persons, who have been investigating the phenomena through Wm. Eddy, have for believing that they are indeed genuine and of the highest significance. The results of Col. Olcott's investigation are more than confirmed. There is no one in the ranks of Spiritualism whose testimony will carry more weight than Mr. Newton's. We shall publish his interesting and conclusive statement next week.

## "The Voices."

We have on hand a few copies of the fifth edition of this fine poetic work by Warren Sumner Barlow. These books do not contain the "Voice of Prayer," therefore we will forward one to any address on receipt of 85 cents.

Amherst College, the Orthodox home of Prof. Julius H. Seelye (who is both a Member of Congress and a staunch champion of the God-in-the-Constitution scheme), has a new sensation in a "Radical Club," recently organized among the students. This has fifteen members, all of the junior class, who stand among the highest in point of scholarship.

## Home's Crusade.

Letter from Col. Olcott—What Rod is in Pickle for our Mediums.

To the Editor of the Banner of Light:

Sir—If you will grant me the hospitality of your columns, I will say a few words which seem called for at the moment. Although the critic, I have ever tried to show myself the warm and appreciative friend of mediums. In my recent lectures in Boston and New Haven I plead to the Spiritualist public in their behalf. While frankly saying that the best of them often resort to trickery, I charged the offence directly upon the body of Spiritualists, who permit them to depend upon the precarious favor of their patrons, and, to eke out a living, have to sit for every comer, no matter how poisonous his atmosphere may be to him or herself, nor what foul spirit influences he may attract about the poor sensitive. My bitterness and denunciation are expended upon those who are responsible for the misery of real mediums and the flourishing support of false ones. This letter is intended as one more proof that genuine mediums have no stronger friend than the humble person who has been so often stigmatized as their worst enemy.

I wish to call the attention of mediums, and of Spiritualists generally, to the fact that D. D. Home, "the great medium," is preparing to run a muck through their ranks. Having made mediumship recognized as a fact, all over the world, he is now about to make it appear that all other mediums are cheats. He says in a recent letter, which has been placed in my hands:

"I advocate the cause of truth, and when I see that cause insulted, I ask the reason why it should be. God knows how all this is going to terminate, but our cause is in a sorry plight, with these dark sances and Punch and Judy boxes. I am writing a book to expose some of these abuses, and I will be very glad if you will aid me in obtaining certain pamphlets very difficult to obtain."

I will not help his wicked plot by naming the mediums whom he is preparing to destroy; suffice it that among them are the Davenport, and others equally well known.

All darksances, all cabinets for materialization phenomena, all curtains across the corners of lighted rooms, he denounces in one sweeping sentence: they are "only the better to conceal imposture." In short, the gist of the whole attack is that what Home does is genuine, what other mediums do is imposture in ninety-nine cases out of each hundred.

What can be the effect of such a book as this by such an author? If he imposes restraints upon himself in his strictures, will a skeptical public do likewise? If he shows his brother and sister mediums to be swindlers half the time, will his readers accept his statement that the other half is not also fraud? The worst thing I ever said against mediums is incomparably less harmful to them than the best that this self-elected purist and purger seems likely to put into his book. The worst of the ease is that this man, who pretends to so much virtue and honesty, is also himself charged with occasional trickery and frequent indulgence in personal habits which I will not here state. Evidence has been given to me of both, which I shall not use unless the real interests of the truth, which are perfectly identical with the interests of the mediums, compel me to enter the disagreeable fight. I am no medium, but I am the friend of mediums; and no man will go further, nor sacrifice more—of time, of labor, or of money—to protect them from iconoclasts like this concealed person who hungers after authorship and notoriety.

Your obedient servant,

HENRY S. OLCOTT.  
No. 7 Beekman Street,  
New York, March 8th, 1876.

## The Rev. Edward F. Strickland Going West.

We understand that the Rev. Edward F. Strickland, formerly a Baptist minister, leaves Boston for the West after the first Sunday in April. We bespeak for our brother a warm reception and plenty of work in the great field he is going to, and as we have found him a fearless advocate and able defender of the truths of our beautiful Philosophy, we commend him to the favorable consideration of our brethren. We add the resolution passed by the First Free Religious Society of Springfield, Mass., before whom he spoke for three Sundays:

Resolved, That the thanks of this Society are cordially tendered to the Rev. Edward F. Strickland of Chelsea, Mass., for the lectures he has given here the last two Sundays; lectures marked by an interesting and dramatic manner of delivery, and sprinkled with beautiful thoughts and practical illustrations, drawn from experience and observation. And especially would this Society congratulate Bro. Strickland upon the rapid and surprising gifts of the seeing of spirits, which will enable him to carry the conviction of the truth of spirit intercourse to thousands of his hearers.

At the close of his lectures, Bro. Strickland selects twenty persons from the audience, and minutely describes the spirit forms of their loved ones, and which our Springfield correspondent informs us "was done so clearly that out of some sixteen that were described last Sunday evening, about a dozen were recognized." Bro. Strickland is disengaged for the last two Sundays in March, and the first Sunday in April. Any society desiring his services will please address 13 Chestnut street, Chelsea, Mass. After the latter date, to Rev. E. F. Strickland, care of George Booth, Esq., Banker, 28 Woodward avenue, Detroit, Mich. Subject for first and second lectures: "My Experience as a Minister and a Medium, or the Pulpit and the Platform." Second lecture, "The True Value of Character in the World of Matter and the World of Spirit."

## "The Proof Palpable."

A new and revised edition of "The Proof Palpable of Immortality," from the pen of Epes Sargent, will be ready next week. In this edition the facts have been brought down to the month of February, 1876. All withdrawn testimony, such as Mr. Owen's in regard to the Philadelphia Katie King, has been expunged, and new authenticated matter substituted. Though the times have been unpropitious, this work has been fast winning its way, both in Europe and this country, into the hands of influential thinkers, and, in calling the serious attention of such to the great fact of the materialization of spirit forms, it is performing a service in behalf of truth which cannot fail to be most salutary. The volume, bound in cloth, is sent by mail post-paid for one dollar.

On our third page will be found the new proposition made by Jay J. Hartman, of Cincinnati, O., to photographers especially and the public generally. The conditions proposed for the final test sance would seem to be satisfactory to all reasonably inclined skeptics in that vicinity, and the result of the challenge will be looked forward to with increased interest in all parts of the country.







way through life as best we can ; and is not that enough, without seeking for knowledge of what comes after death ? I feel as if it were better to

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Jan. 17. '84

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# CHAPTERS

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# Banner of Light.

BOSTON SATURDAY, MARCH 18, 1876.

## The Stewart Mediumship—Strong Corroborative Evidence of Its Genuine Nature.

In addition to the evidence we have already given in these columns in regard to the genuineness of Mrs. Stewart's mediumship, we append the following statements—written upon their very face indubitable evidence of truthfulness—prepared for publication by Mr. Valentine Nicholson, of Crystal City, Jefferson Co., Mo.:

ESTIMED FRIENDS, EDITOR AND READERS: The writer of this letter had occasion quite recently to pass from East to West, across the States of Indiana and Illinois. I found myself unexpectedly in the midst of a great revival. Not a revival, however, of "true and undefiled religion," but of that branch of American industry, carried on by the "manufacturing company," whose "hired men" are casting reproach upon and endeavoring by sarcasm and ridicule to bring the teachings of Jesus and his disciples into derision and contempt, their principal point of attack being made against the "spiritual gifts," allotted in the scriptures, and the "signs," promised to "follow them that believed."

I stopped at Terre Haute, where our gifted sister, Anna Stewart, resides, and the committee who furnish the rooms and superintend her séances are located. I remained there nine days and attended six of the evening séances. "The angels came and ministered unto me," she said, with an air of mysterious "chance," literally, visibly and audibly walking and talking in my presence. After participating in these "heavenly banquets," and taking up the pen to write to distant relatives and friends, the thought came to me that perhaps it was hardly worth while to tell all we saw, because people would not believe it, and so we had to imitate the prophets of old, and say at the time when he said, "I have many things to say unto you, but ye cannot hear them now."

During the time I remained there an intelligent man and an earnest inquirer after truth arrived. He came direct from Memphis, Mo., where he had been attending "Mott's séances," having talked with six of his own personal spirit-friends and relatives. The evidence of his own spiritual powers and manifestations was so plain and convincing, that he was able to show them to me. He showed me his infant child, one that passed over at the same time with herself. She asked the husband and father to name their child. He complied with her request. She repeated the name over three times, and said, "How nice that is." He asked her whether Mrs. Stewart's séances at Terre Haute were genuine, or whether they were fraud. She replied she could not answer for he had not been there to examine, but proposed to him, if he had a mind to go to Terre Haute, she would go with him, and if the séances were genuine and reliable, she would make her appearance there. He came and attended with us two evenings. I saw his spirit-wife myself, as did all others who were present. We sat at the cabinet and saw him in the usual manner. This man took the precaution to conceal his name and residence from all of us, until after he had attended the séances. He left, and went on his way rejoicing. He had positive evidence that both Mr. Mott and Mrs. Stewart were honest and reliable. He told us that his wife, when she walked out of the cabinet at Mrs. Stewart's séances, was clothed in precisely the same manner to that she wore the day they were married. This man resides in the State of Indiana, and he appears to be of the number who are "not ashamed of the gospel of Christ," therefore I do not think he will be offended if I tell the first letters of his name, "J. W. S."

In view of all that I have written and shall write before I close this letter, you will readily perceive how glad I was to see the article in the Banner of the 19th of Feb., under the heading of "Hasty Charges of Fraud." Thank you for that reproof to those "workers of iniquity" who go boasting around the country of their ability and success in exposing mediums and pronouncing them frauds.

I arrived in Terre Haute on the 16th of Feb., and was kindly and politely welcomed by Dr. Fenn, who introduced me to the two other members of the managing committee—James Hook and Samuel Conner. They are all practical, solid, sensible men. They belong to the class who, knowing their rights, dare maintain them. During the times when the materialized spirits are making themselves manifest, and walking out of the cabinet and greeting their friends who are seated around the platform, upon which the cabinet is placed, Mrs. Stewart is sitting in the cabinet, the doors of which are thrown open, so that the audience can see her at the same time they see their spirit friends.

It was only a few days before my arrival that some "professional" exposers of mediums had been one of the séances. They provided themselves with lamphacks to blacken the hands of the spirits, in case opportunity should be afforded them with them were granted. At the close of the séance, the leader of this company abruptly inquired of Mrs. Stewart, "Is there a black on your hand?" She replied, "There is a black on your hand." She then made the remark, "stepped toward the cabinet to learn what was going on. The man then hastened from the platform and bricked left the building, going across the street to Mrs. Adams's boarding-house. He came in, quite excited, and, holding out his blackened hand to her, said, "Look here! see what I have done to your medium!" Then in a hasty manner he left the house, and was neither seen nor heard of again by the friends there, until the exposure (?) was published in the papers.

You may rest assured that all accusations against the committee, and all accusations against Mrs. Stewart since she has been under the care of this committee—of such import as to cause the public to suspect that either the committee or Mrs. Stewart are practicing fraud and deception—are false, fraudulent reports, and all newspapers which publish them without ascertaining the basis upon which they were started, are "aiding and abetting" the practice of fraud, and really deceiving their readers.

The three committee men are, in my opinion, honest, and to accuse them of combining together for the purpose of practicing deception, and continuing it from year to year, is an accusation too preposterous to be entertained for a moment. And Anna Stewart, the medium, is an honest, reliable, persecuted woman; one chosen by the angels, and used by them as the connecting link between those who reside on earth and those who have passed to the higher life.

Four of us who attended the séances for several evenings, had made an agreement with each other to draw up and sign our names to an article for publication, the object of which we intended should be to sustain, defend, and protect Mrs. Stewart and the committee from the unjust and unreasonable reports put in circulation against them. Before we had accomplished this, however, the three other persons were suddenly called away, and although two of the number requested me to write out the substance of what we had agreed upon, and sign their names with mine, I prefer to sign only my own to what no one but myself sees. I will, however, mention two of these names. They are Mrs. M. B. Cary, 469 North Dearborn street, Chicago, Ill., and James Hasset, Port Huron, Mich.

In conclusion, I will say that I could not advise skeptical persons to go to Mrs. Stewart's séances expecting to get convincing tests from their friends the first evening they attend. There seems to be a higher and broader motive in the design of Mrs. Stewart's band of attending guardians. They are more inclined to use the time in efforts to enable some gifted spirits to come

out on the platform, (speakers and singers,) and address the audience, whilst at Mott's séances (at Memphis, Mo.) they devote the time and strength more in a way to give tests from the friends and relatives of almost every stranger who attends the séances at that place. As all persons differ in some respects from each other, so all media differ in their gifts. There is room and there is use in this diversity of gifts. Let none be jealous or envious of any others. They are all doing a portion of the needful labor of proving to all people throughout the world that "the gift of God is eternal life."

VALENTINE NICHOLSON.  
Crystal City, Jefferson Co., Mo.

## People's Course at Paine Hall.

Two fine audiences assembled on Sunday last at this hall in the Paine Memorial Building, Appleton street, Boston, to listen to the discourses of J. Frank Baxter, in the regular series managed by Dr. H. F. Gardner. His remarks in the afternoon tended to a comparison between Spiritualism and theology, and abounded in statistical information. His singing was much admired, and, as a preface to his lecture, he read Miss Lizzie Doten's sterling poem, "Ever Home."

In the evening, after singing and the reading of "Gothard and Giant Despair" from Miss Doten's "Poems of Progress," Mr. Baxter proceeded to consider the good results which have been produced by Modern Spiritualism since its advent, some twenty-eight years ago. The investigator who desired to be successful in forming a correct conception of Spiritualism, must approach the subject with an unbiased mind and a determination to follow the evidence presented to its logical conclusion, regardless of all preconceived notions to the contrary. At the advent of Christianity, the Jews of the same prejudice, on the part of Jew and Gentile alike, that in our day confronted Spiritualism, which was only a new unfolding of the truth of the past. The popular religious systems formulated the deepest anathemas against the philosophy unfolded by Spiritualism, but the evidence in favor of the new revelation was superior to that of the old, because it was to be seen among us today and could be examined by the anxious seeker after truth—it gave the possibility of fixed knowledge by present events, instead of demanding unquestioning faith in the records of the long buried past. While the modern systems of religion were each bidding for pre-eminence, and seeking to lean on the arm of the State—as conservatism, ecclesiasticism and aristocracy had ever aimed to do in the history of the nations—Spiritualism, teaching its followers to demand individual independence, and yet also to afford the fullest acknowledgment to the rights of every other mortal or spirit, made no effort to ally itself with political power; it stood upright in presence of every creed and form of belief, and only asked the same treatment with which other systems were visited.

The speaker recognized as Spiritualists all who held to the one fact that human spirits have a conscious personal existence after the death of the physical body, and can and do manifest themselves to those yet in the mortal form under proper conditions. The responsibility for any position beyond this, bearing on theology, reform, etc., must be considered as resting upon the individual assuming the position, and not upon the individual alone, who is a "medium" of the truth, and whole to be responsible for the varying views of its followers, descended from a comprehensive grasp of the entire subject to a petty discussion of individuals. Spiritualism, the speaker considered, was intended to elevate and benefit mankind, therefore nothing which trench upon the rights of others, or which tended to lower the individual, or to lessen the noble appetites or passions, could be rightfully considered as belonging to its legitimate teachings.

Spiritualism could no more be immortal in a creed, than light and air could be imprisoned and made subject to human authority; it taught that the demands of conscience were supreme, and that truckling to the prejudices of the mass human society was but an exhibition of moral cowardice. It was the duty of the free soul first to truly discover for itself whether the claim put forth by Spiritualism was founded in verity, and if so to believe it, and best of all to practice it in daily life, even though the whole world should arise, and the gates of Hades jar with the thunders of denunciation!

Spiritualism, embodying the fact of spirit existence and progress, taught the true relationship of man's spiritual nature, welfare and destiny, embraced all that could be known of the interior forces of being and the laws of the universe, and aimed to quicken the divine nature in man, whereby the selfish principle would be trodden down, and the works of the flesh be supplanted by the works of the spirit, thus leading in the glorious day of the recognized universal brotherhood of the race. A. J. Davis had truly said: "Let no man call God his Father! till he can call man his brother," such was the gist of the teachings of Spiritualism, while the church reversed the statement, and refused to call any man "brother" till he had called his God his "Father."

The speaker pronounced the amount of good wrought since its advent by Modern Spiritualism to be vast and incalculable—much greater in reality than what anyone could see on the surface, since its influence reached and wrought in many quarters where its direct and powerful effects were not openly visible. Spiritualism had through its apostles headed every reform since its advent, it had pressed into its service as willing workers, not as menial hirelings, some of the best minds of England and America; it had cured human diseases, and alleviated the pangs of sickness with the soft magnetic touch of its apostles; it had appeared to the souls in the gloomy prison-house of materialism, and proved to them that death was not the end of the man, but an uplifting to higher duties and broader development, and these souls, deaf hitherto to the frantic shouts of the Christian revivalist, had listened to its still small voice, and walked forth in the freedom with which truth ever crowns the free and adoring; it taught that no hell or eternal wrath awaited the spirit in the dim beyond—that punishment, if temporarily bestowed in the coming life, was but remedial, and given only to purify the soul and fit it to work out its own salvation from the effects of the shortcomings attending its mortal career!

Credulous objected to Spiritualism because of a want of settled system of thought and action, the part of its teachers, but the same objection was urged against Christianity when it first appeared among men; they held up before the people the danger of insanity which they alleged hung over every believer in Spiritualism, but he (Mr. Baxter) had examined the statistics concerning the insane asylums of this country, and had discovered that only one per cent. of their inmates were Spiritualists, while twenty-six per cent. were church people; by the testimony of the records, therefore, it would seem that the chance of becoming crazy was in the proportion of one per cent. among the Spiritualists to twenty-six per cent. among the churchmen.

The liberation of the serfs in Russia, the great reforms in Austria, the discovery of light as a motor by Prof. Crookes, and other luminous events—superinduced by the influence of spirit presence and power—were cited as additional evidences of what Spiritualism had accomplished for the benefit of the world. The lecturer closed by announcing that he should speak at Paine Hall on the afternoon of Sunday, March 19th, on "A Substitute for the Christian Religion," and in the evening of the same day on "Bible Spiritualism."

At the conclusion of his remarks he favored the audience with a song, and then proceeded to describe such forms as appeared to his interior sight. In the course of this part of the services he gave among others the names, and also minutely portrayed the appearance of the following persons (in spirit life), the majority of whom were recognized at once by individuals in the audience: Dr. Darling, Th. Thatcher Hiney, Capt. William Barnicot, William Ford, Saratoga street, East Boston, Dexter E. Wadley, Washington Village, Dexter street, South Boston, Perley Eaton, and James B. Rogers.

## HINTS ABOUT BOOKS, AUTHORS, AND TRAVELS.

BY J. M. PERMILES.

To the Editor of the Banner of Light:

If the memory of other days serve me, it was Milton who said, "A good book is the precious life-blood of a master-spirit, embalmed and treasured up on purpose to a life beyond life." I was reminded of this from being presented by New Orleans Spiritualists, the other evening, through Mr. Edwards, of the Edwards House, the five magnificent volumes of C. Tait's *Language*. I prize them because a gift, and also because they contain much of the gathered lore of the ages.

## "NATIVE RACES OF THE PACIFIC STATES."

It was only yesterday that I got a peep at these five exhaustive volumes by H. H. Bancroft. California may well feel proud of this specimen of her native literature. These volumes are the result of over fifty years of hard mental labor and research. To find and select the materials for this undertaking, Mr. Bancroft visited Central and South America, as well as Europe twice. Touching the matter of ethnological philosophy, Mr. Bancroft is decidedly an optimist.

## PRIMITIVE CHRISTIANITY AND MODERN SPIRITUALISM.

While all Spiritualists and nearly all Liberals have read the solid, substantial works of A. J. Davis, Wm. Denton, and Hudson Tuttle, everybody should read this second volume by Eugene Crowell, M. D. The arrangement is excellent, the selections choice, the arguments cogent, and the whole volume breathes a broad, catholic spirit that necessarily compels even for the author, while it wins favor for Spiritualism.

## PEOPLE FROM THE OTHER WORLD.

An English Spiritualist, and one of the oldest, writes me that "Col. H. S. Olcott's book about the American people is worth three times its weight in gold, because dealing in facts—facts that appeal to the senses." This volume, so carefully stated, clear in diction, and rich in startling phenomena, ought to be in every private and public library of the land. Col. Olcott's critics have helped to sell his book. By the way, it is necessary for every self-appointed critic to carry a vital battle in his bosom anxious to spill it on somebody. A critic's knife that cuts neatly, keenly, may be serviceable; but one that tears and mangles is abominable. And, further, those critics are most severe who lack either the wisdom or wit to write books themselves; or, if writing, write unsalable ones.

## DOES MATTER DO IT ALL?

This is a timely production from the pointed pen of Epes Sargent. Prof. Tyndall needed just such a kindly-administered, yet scathing castigation. By the way, Tyndall does not always talk or write in a defiant spirit. In one of his published works, treating of "matter," he says: "If you ask whence is the matter of which we have been discoursing—who or what divided it into molecules—how is it organized? here science is mute. To whom has this arm of the Lord been revealed? Let us lower our heads and acknowledge our ignorance, priest and philosophers, one and all." Dropping Tyndall, is it not strange that Thomas H. Huxley has plenty of time to study the "relativity of the rat," but no time to investigate spiritual phenomena?

## IMMORTALITIES OF LOVE.

This book, alame with sentiment, emotion and inspiration, contains passages terse and beautiful—passages that stir the soul to its very depths. There is an flood of love yet unwritten, love such as the angels know! Whenever Bro. Barrett writes of love and the rational relations existing between manhood and womanhood, he means love in its truest and best definition. A high moral tone pervades all of this author's works.

## THE BETTER WAY.

What's in a title? Money, everything nearly! Right here I am reminded of the good old lines: "If I am right, thy grace impart, Still in the right I'll stand; If I am wrong, oh teach my heart To find the better way."

In this age of pride and passion, feasts and famines, and business and seeking lust, in marital beds, under the name of law and respectability, such a book as this of A. E. Newton's is among the demands of the day. With a single exception, and that not in the body of "The Better Way," I pronounce this "Appeal to Men" one of the best and most practical books written upon the subject of the sexes. Wives, many wives at least, would do well to present copies of it to their husbands.

## LETTERS FROM OTHER LANDS.

Steamers and cables now girdle the globe. Mary M. Forbes, who guards the Hammonston steady business, has been by the way, and has just returned to her home, a few Centennial borders, Hammonston being only forty-five minutes by railway from Philadelphia, recently forwarded me letters from Mr. Hutchison, Cape Town, South Africa, Perry Chant, Mittra, Calcutta, India, and W. H. Terry, Melbourne, Australia. All of these communications speak of the steady progress of Spiritualism in those distant countries. Though a pleasure, it requires much time to carry on such an extensive correspondence. Never was I so full of business. Think of it: lecturing each Sunday, attending the spiritual conference Saturday evening, lectures five days of the week at the Louisiana Medical College, engaged in dissecting four evenings each week from 8 till 11 o'clock, writing on a new book, and writing up correspondence! Let such sleepers sleep! I tell you because I've seen so little of the world, and know so little of the physical and spiritual constitution of man.

## MEXICO AND YUCATAN.

When in the Orient I was asked by a very intelligent Englishman, "How the pyramids of the Toltecs and the ruins of Central America compared with those of the East?" It was a stunner. The purpose then and there took full possession of my soul to see, as soon as possible, the remnants of those ruins that tell of an ancient civilization in the American Continent. In two days I was on my way, and by the way, I was to see the country and its ruins; to Tabasco, then to Yucatan, to explore and study some temples and crumbling fortifications, seen by neither Stephens, Norman, nor Squiers. As postal matters would probably fail of reaching me in those countries, direct to care of Spencer Field, 80 Camp street, New Orleans, La., the gentleman whose hospitality I've enjoyed for over two months. Blessings on such homes.

New Orleans, Feb. 28, 1876.

## Movements of Lecturers and Mediums.

Emma Jay Bullene is at present lecturing for the society of Progressive Spiritualists, Chicago, Ill. In April she goes to New York to speak at No. 57 Third-street, where Mrs. Brigham is now engaged.

Mrs. Augusta Dwell, the highly gifted medium (as will be seen by her call in another column), has removed from Tremont street to 161 Court street, this city—and to meet the demands of the times has reduced her price for sittings to one dollar.

Mrs. Susie Willis Fletcher of Boston is meeting with utter success in Putnam, Conn. Sunday, March 5th, she gave her lecture in the "Battle for Bread," which was so well received that she was invited to repeat the people she will repeat it in the Quabbin Hall, Saturday evening, March 25th. She will sail for Europe April 22nd.

Mrs. A. Rogers Heyder is engaged at Dover, N. H., for four weeks. She would like to make further engagements. Address Haverhill, Mass.

100 lectures during 1876 on THOMAS PAINE by W. F. Jamieson. Enlarge him. See address.

THE SIXTEEN CRUCIFIED SAVIORS.—This book is one of the wonders of the age, and should be in the hands of every reformer.—*The Spiritualist at Work*.

Generosity during life is a very different thing from generosity in the hour of death. One proceeds from genuine benevolence; the other, from pride or fear.—*Horace Mann*.

## Astrology not a Doctrine of Chance.

To the Editor of the Banner of Light:

Sir—I will, with your permission, send you a prediction for the spring-summer. I cannot prepare it for this issue, so I will send it in time for the next. My purpose will be to show the public that Astrology is not a doctrine of chance, but founded on the immutable laws of nature. If this is not true, why was Prof. Lister enabled to predict, so long before it took place, the death of President Lincoln, as well as many other striking things that took place which no one else could or did by any other means foretell? More recently, in 1873, I foretold the panic seven months before it took place. From the new moon, on the 25th of January last, I predicted the fires in New York, the accidents in mines, and many other things that came almost to a day.

Pardon me if I appear egotistical when I say that from many years of keen observation it seems to me this is the only true way that the Creator has laid out for us to judge of the fate of nations and individuals. The astrologer treats the planets as familiar spirits—some as the harbingers of war and others as the authors, under Divine Providence, of earthly good, and by watching and noting the different aspects and positions, he draws his conclusions, and can point out the obstructions that will arise in one's course through life, for, as the immortal Young says, "Life is but a span," and year after year rolls by swiftly, as on the wings of thought. It may be briefly stated that life bears us on like the flow of a mighty river; our boat at first glides down the narrow channel, through the playful murmurings of the little brook and the winds on its grassy borders, the trees shed their blossoms over our young heads; the flowers on the brink seem to offer themselves to our hands; we are happy in hope and grasp eagerly the beauties around us; but the stream hurries on, and still our hands are empty. We are animated by the picture of enjoyment and industry which passes before us, and excited by some short-lived success or disaster, miserable by some equally short-lived disappointment. But our energy and our responsibility are both in vain; the stream bears us on, and our joys and our griefs alike are left behind. Our course in youth and manhood is along a deeper flood, and amid objects more striking and magnificent. We may be shipwrecked, but we cannot anchor; our voyage may be hastened, but it cannot be delayed. Whether rough or smooth, the river hastens toward its home. The roaring of the ocean is still in our ears, the tossing of its waves beneath our keel, the land leaves our eyes, and the floods are lifted around us till the earth loses sight of us, and we take our leave of its inhabitants, and of our further voyage there is no witness but the Infinite.

But I find I am running on without giving information or instruction. I am sensible of the deep-rooted prejudice of the times against the venerable science Astrology, and also of the reproach and obloquy that will be leveled against me by men of obstinate and dogmatic principles. Nevertheless I shall venture, with a basis of truth and experience, to make a feeble effort toward restoring a knowledge of that comprehensive science which in all ages of the world was deemed the chief ornament of society and enlightened minds. I hope to see the time when this sublime science will be extensively known, for then much human misery will be alleviated, valuable lives saved, and dreadful disasters averted. Many men of science deride our predictions, and allege that Astrology is a sham; but I will close with the words of my late lamented friend Zerkel: "After many years' experience, I have found the laws of Astrology unerring, and as I am conscious of no pretension of its practice in the Word of God, I am prepared to defend it against all the foolish attacks of those who falsely declare that it upholds fatality, or is opposed to the Providence or the Revelation of the Deity."

C. D. JENKINS, Astrologer,  
22 Tremont Row, Boston.

## On File for Publication:

Several very interesting reviews, essays, etc., by writers of merit, viz.:

"Not Responsible," by D. L.;  
"The Sleepless Girl of Brooklyn": Nine years without food or sleep; restored at last to her normal condition," by William Henry Barr;  
A Sketch of Prof. J. B. Buchanan's eloquent appeal to the State authorities at Frankfort in behalf of the criminal youth of Kentucky;  
"What is Organic Life?" by Hon. Warren Chase.

"A Cure for Intemperance," by A. E. N.;  
An article from the pen of J. M. Roberts, Esq., entitled "What is Spiritualism?"

"The Relation of Mesmerism to Spiritualism," by Prof. A. E. Carpenter;  
"Permissions of Spiritualism in its Present Status," by Allen Putnam, Esq.;

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

"Mediums versus Ultra-Materialists," by W. P. Shattuck, M. D., a well-written article;  
"Heredit," by J. Dille, Esq. An able and important article, of great value to every human being.

"Spirit and Matter," by F. Smith;  
"The Evolutions of Immortality from Spiritualism," by Rev. E. R. Sauter;

"The Element of Fear," by W. S. Bell;  
An "Elementary" original poem, by Mrs. F. O. Hyzer;

"Rational Spiritualism," by Prof. S. B. Britton;  
"Is Spiritualism a Religion?" by R. T. Hall, M. D.;

"Mediums and Skeptics," by W. H. Booser.

## "The Identity of Primitive Christianity and Modern Spiritualism."

The author is an earnest believer in Spiritualism, and it is his purpose to show the most serious objections to it. To the charge that it is not a system, he answers that there was no system in Jesus' teaching, and in this absence lies a strong and significant likeness between Spiritualism and primitive Christianity. He advances the proposition that is well worth considering, that of Bible doctrines, Spiritualism especially reaffirms those of the New Testament. But he does not neglect the Old Testament, for it liberally affords the early chapters of his book.

The chapter on Somnambulism is very interesting, being full of illustrative anecdotes, and that on Clairaudience is entitled to like praise. The author draws an ingenious, and we think just distinction, between dreams and visions. . . . The author believes that "Holy Ghost" and "Holy Spirit" do not convey the idea of personality, and makes the point that if the Holy Ghost were equal with the Father it would not be proper to say that the Father would send it. For the dissensions among Spiritualists he finds a precedent in the bickering of primitive Christians. He believes in the efficacy of prayer only when it is employed for a worthy purpose, and his remarks upon this subject are devout, and truly spiritual.

The author concludes that true Christianity and Spiritualism are identical in essence, and reviews the present condition of the latter hopefully. He writes in terms of warm eulogy of the Bible, though he deprecates the errors in the Old Testament. While we cannot admit all his arguments, or accept all his conclusions, we must admire the spirit of his book—calm, tolerant and courteous—the evident sincerity of his opinions, and the industry which he has displayed in the preparation of this work. It is surely one of the clearest and most judicious expositions of Spiritualism that we have ever seen.—*The Literary World* of March 1st, 1876.

A royal decree permits the Carlists who fled from the country since the 1st of February to return to Spain, if they do within five days. The leaders must first wear a sash, and all Carlists who formerly held office in Spain are excluded.

## Spiritualist Meetings in Boston.

PAINE MEMORIAL HALL.—People's Course.—J. Frank Baxter, lecturer, vocalist and poet, will speak Sunday, March 19th, at 7 o'clock. First and last of evening meeting. Dr. H. F. Gardner, Manager.

ROCHESTER HALL.—Children's Progressive Lyceum. No. 1, holds its sessions every Sunday morning at 10 o'clock. The public are cordially invited. J. B. Hatch, Conductor. Julia M. Carpenter, Cor. Sec'y.

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

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

Rochester Hall.—The Children's Progressive Lyceum convened as usual at eleven o'clock on Sunday, March 12th. Mr. Hatch being absent, his place was well filled by Assistant-Conductor, E. L. Union. The exercises consisted of vocal recitations and music, vocal and instrumental. It was remarked by several that the readings were unusually pleasant and appropriate. The music also was good, and the attention shown by the large audience denoted their interest and satisfaction. The following are the names of those who read and recited: Lillian Thompson, E. B. Beck, Frank Wheeler, Mrs. Osborn, Mrs. Carpenter, Elizabeth Johnson, Charlie Ripley, Rosa Schuman, Jennie Miller, May Cottrell, Grace Fairbanks, Mabel Edson, Jenny Weeks and Carrie Hale. Annie Folsom executed a piano solo very prettily; Mr. Henry Lull sang, and Helen M. Hill and Albert Smith played a duet. Col. Scott made an address which was well received, after which the session closed with gymnastic exercises and singing as usual.

Ladies' Aid Society.—The members of this useful charitable organization have arranged to hold a Fancy Dress Ball at Rochester Hall, Boston, on the evening of Tuesday, March 21st. The music for the occasion will be furnished by the First Regiment Band. The attendance should be large, as the noble object to which this Society devotes all its funds coming into its possession is worthy of countenance and praise.

## New Publication.

THE POPULAR SCIENCE MONTHLY, for March—conducted by E. L. Youmans, and published by D. Appleton & Co., 50 and 51 Broadway, New York City—gives a table of contents edited by a writer of special interest, "Lace and Lace Making," by Eliza A. Youmans, is one of the most comprehensive articles ever put forth on the subject, and the illustrations, giving the varieties of gauzy workmanship, are remarkable for their finish and delicacy. Prof. Carpenter appears to great disadvantage in his frantic endeavors to throw dust in the eyes of the public, his article being headed "Fallacies of the Spiritualists," and "The Warfare of Science" by Andrew D. White, Jr., D. D., is as entertaining as an epic poem, though really it is only a resume in the most stubborn prose of the conflict between the scholar and the priest all along the record pages of the past. A portrait (and sketch) of Herbert Spencer, "Lessons in Electricity" by Prof. T. N. and other entertaining matter fill out the remainder of the space.

## Convention of Spiritualists at Gasport, N. Y.

The next Quarterly Convention of the Spiritualists of Western New York, will be held at Kirilgo Hall, Gasport, Niagara County, N. Y., on Thursday, April 14th and 15th, opening at ten o'clock A. M., and holding two sessions each day. The friends in Gasport and surrounding neighborhoods, and the committee on sending a cordial invitation to all who would learn the gospel of Spiritualism, and who would like to see the most interesting betterment of the world, which this gospel of humanity may be presented to the world. Any who may not be able to attend in person, can have their names put on the list, during the Convention, at Kirilgo Hall, Gasport, N. Y.

J. W. SEAVY, A. E. TIDWELL, { Committee.

GEO. W. TAYLOR, {

## New Work on Mental and Physical Health.

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OR,

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This work is a reproduction in a scientific form of the Phenomena Method of Cure practiced by Jesus eighteen centuries ago, and sustained by the highest medical authorities. It is scientifically religious, not theological. It is clear in thought, eloquent in style, and all the profound problems of philosophy and medical science are solved. The work cannot fail to make a deep and lasting impression upon the religious and scientific world. The author, W. F. Evans, is a man of high character, and his work is on the boundary line where a genuine Christianity and a genuine Spiritualism merge in one. It is the result of years of thought and investigation, and the principle of psychometry, or the Sympathetic Sense, finds its highest illustrations and applications. The last chapter contains a full exposition of the system of healing and so successfully practiced by the author, and should be in the hands of every one who is engaged in the art of healing. One of the marked characteristics of the author is his perfect command of language, so that the profoundest ideas of science and philosophy are put in outward expression in his words as clearly as light shines through transparent glass. Each word is like a fresh coin from the mint, and has its exact spiritual value, and no word is condensed without a sacrifice of perspicuity. The work will take its place at once, and in an eminent position, in the standard literature of Spiritual Science and Philosophy. As a work worthy of this century of our national history, let it be spread broadcast over the land.

Clad, \$1.00, postage 12 cents.  
For sale wholesale and retail by the publishers, COLBY & RICH, at No. 4 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

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