



and intelligence the spirit beings who thus come to us.

The time has come when there must be a thorough winnowing of the accumulated mass of facts and theories which Modern Spiritualism has developed.

What, then, is the part of true wisdom? It is not to dogmatize, to dictate or speculate in spiritual matters.

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Gratitude, eternal gratitude to God and his angel messengers for the tidings of great joy which Modern Spiritualism has brought to earth's children; all honor to their humble instruments, the honest, faithful and patient mediums who have devoted themselves to the work of demonstrating the Divine mission of their controlling guides; deep, heartfelt sympathy with all disinterested laborers for the propagation of spiritual truth, and the sentiments of

Yours fraternally,

Burlington, N. J. J. M. ROBERTS.

THE ELEMENT OF FEAR.

BY W. S. BELL.

It is the element of fear that has a hold on the soul.

Fear inspires man with religious sentiments, and manhood delivers him from his fears, and, consequently, from his religion. In his savage state man worships, if he worships at all, fishes—storms, rivers, animals, and many other objects.

The Old Testament, which represents the sentiments of the Jews, displays all through it the common feeling of dread—the dread of an angry God. Jehovah was emphatically a God to be feared.

Another primary element of religion is ignorance. Most of mankind never pass beyond the limits of childish thoughts. They are born with pre-dispositions toward certain forms of thought; to these hereditary tendencies is added instruction concerning a few crude dogmas.

Another source of power, closely associated with ignorance, is conscious helplessness. The fetish-worshiper felt himself helpless before the winds, storms, volcanoes, and other forces of Nature which threatened his life.

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misfortune of some kind has overtaken us. When war threatens or defeats us, when financial panics and crashes come, then we have Fast Days, and try to avert the vengeance of an offended God!

In consequence of the hard times revivals are now springing up in the great cities of the country. We have seen the same thing occur in times past, when there has been similar depression in trade.

In whatever order we may choose to place these elements, we shall always find that ignorance, helplessness and fear are the chief motives which lead men to observe religious worship.

Manhood is the attainment of knowledge and self-helpfulness, and the power and disposition to aid others.

IS SPIRITUALISM A RELIGION?

To the Editor of the Banner of Light:

Is Spiritualism the religion of prophecy, or are we to look for another? That is to say, does Spiritualism so answer the demands of pure reason, so respond to the most exalted emotion, so minister to the natural affections, as to constitute it a virtual fulfillment of the prediction of a time when "one Lord, one faith, and one baptism," will receive the universal assent of mankind? In brief, is Spiritualism a religion in any sense of the term? Or is it (as is claimed by some) merely a newly-discovered branch of modern science?

This question has pressed itself upon me of late with increased force, because I learn from a letter recently received from London, that Dr. Sexton, in a public meeting called by the society which attends upon his weekly ministrations at "The Cavendish Rooms," said substantially, among other things, "That Spiritualism had done all it could do for him, it having merely been a bridge from Secularism to Christianity—a bridge over which he had been a long time crossing, but which he was now fairly over, nor did he halt in Unitarianism, that dead and unfruitful faith, if it could be called one. No," said the doctor, "I shall not mince matters at all, for I believe Jesus Christ to be the Eternal God," &c., &c.

Now Dr. Sexton has the reputation of being a sound scholar, as the world estimates scholarship, is himself a medium for spiritual phenomena, as are other members of his family, and has been a public teacher and advocate thereof, both by pen and platform, of more than common eloquence and power.

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universe that is adapted to our taste in order that we may be wise, and puts the unreasoning instincts of our nature under the guidance of this wisdom in order that we may be good—if that be not a religion, or if to be wise and good is not to be religious, then I fall utterly to see any significance in the term.

R. T. HALLOCK.

New York, March 1876.

"MEDIUMS AND SKEPTICS."

To the Editor of the Banner of Light:

Allow another to join Mr. Hazard in appreciation of Mrs. Andrews's article on the above topic, though were you to give space to all who are thus appreciative, I am sure you would require at least an extra issue.

I have long contended that the greatest difficulties connected with this subject are with the investigators themselves. The "test" of spirit manifestation is in the character of that which is given; and not in the application of the investigator's ideas, which, if acquiesced in, by no means usually give satisfaction to the applicant.

The latter is the method invited, ostensibly at least, by the operators in jugglery and legerdemain. Spiritualism is a science; and differs from the physical sciences only in regard to the fineness of the materials used, and the fact of their not being recognized by the physical senses.

It is a science, the fundamental facts in regard to its treatment should be the same; law rules as inflexibly in the spiritual as in the material world. Now, for instance, the science of telegraphy does not consist in the application of some "test" of an impracticable character, perhaps developed from the benighted brain of a Fiji Islander, but simply in the fact of the message having been transmitted.

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The True Principle of Taxation.

"The universal cause acts not by partial but by general laws." That this is the perfect rule of Divine government, but few will deny. By parity of reasoning, the laws that are instituted by man should, so far as the finite can partake of the infinite, be patterned after the Divine order.

A board of insurance directors will tell us that God's lightning is as like to fall on the spire of the church as it is on the gambling saloon, and hence the same premium that is asked to insure, all other things being equal, the one is demanded for the other.

Property of every kind is so made and vested in the individual by virtue of law. What the law recognizes as property government is bound to protect and defend within the common meaning and limits of the law, whether it be a building dedicated to the worship of God, or a gambling-saloon or grog-shop devoted to the service of the devil. The midnight robber who enters and plunders the one of its dice or its gin, is equally amenable, under the law, with him who enters and steals the chalice from the other.

And so with all other property, including seminaries of learning and charitable institutions, that do not belong exclusively to the public. From public property it is self-evident that no available revenue can be obtained; nor should any be attempted, as it must inevitably result in a loss to the government of the cost of collection.

Apparently, there are two causes of hardship, growing out of the existing administration of the law of the infinite. How, then, then, can man expect that the finite laws of his making shall work better results?

It is God in his infinite wisdom has ordained that greater, good must emanate, in the aggregate, from universal than from partial laws, how arrogant in man to suppose that he can, in the framing of his finite system of civil government, guard against abuses that must, in the nature of things, ultimately outweigh the good results that are sought to be obtained by special enactments!

It has been well said that "power is ever stealing from the many to the few," and the testimony of all past history, sacred and profane, is stereotyped with evidences of the fact; and that whenever individuals or corporations have acquired, or been trusted by the people with irresponsible power, they have been sure to use the same for their own ends, and to the detriment of the people, especially since the date of its union with the State in the seventh century.

This was simply a union between king and nobles, with Pope and priests, by which the engine of government was run for nearly a thousand years, almost exclusively for the benefit of the two estates; the commonality or third estate being treated by both the others as beasts of burden created for their use.

It is true that universities of learning were established in different kingdoms at an early date, but then these were appropriated solely for the education of the temporal and spiritual rulers of the people, the last named being utterly denied the first rudiments of education, and even put to death for the crime of reading the Scriptures.

Nor was their condition greatly benefited in England, after the noble and baronial orders were crushed by the reign of Edward the Third, more than half the national domain from the hands of the clergy, into whose possession it had for centuries previous been subtly passing through the revenues obtained from untaxed church property and the death-bed bequests of well-served wealthy sinners.

Nor again was the condition of the common people greatly altered for the better when Henry the Eighth and his successors added the papal tiara to their kingly crown, and lorded it over the three kingdoms of England, Scotland and Ireland, (that in the language of prophecy were torn from the ten by the little horn or power that came up last,) in the two-fold quality of priest and king, as typified by the lion and the unicorn on Britain's escutcheon, "fighting for the crown."

Even in our day nowhere in England is to be found such inveterate opposers of common school education as is manifested by the Bishops in the House of Lords, some of whom possess incomes compelled by force of law from the unwilling hands of the working classes vying with the richest princes of the East in magnitude.

Such, too, have ever been the evils resulting from a union of Church and State in every age of the world, even in our own country, and up to the time when that greatest light of the age, the but little learned Baptist minister, Roger Williams, was inspired from Heaven to utter the sentiment, "That a flourishing civil State may stand and be best maintained with full liberty in religious concerns." A sentiment which will yet, even though the people of Rhode Island, where Williams's experiments were first essayed, should prove recalcitrant to this trust, continue to resound from human lips until every vestige of ecclesiastical and kingly tyranny shall be annihilated throughout the world.

And where in our midst do we find the chief foes of the education of the people at large, on which all honest and thoughtful men admit hangs the destinies of our country? Where but as ever in the bishops and ecclesiastical rulers of the church.

Under the plea or pretence of establishing charitable institutions, whole blocks in the best streets of our cities have been stolen through the action of the officials; they have hoisted by the suffrages of their ignorant worshippers and dupes into office, whilst throughout the length and breadth of our land the subtle, crafty emissaries of a foreign priestly power are moving heaven and earth to pervert the common fund we have provided for the free education of the whole people, irrespective of race, religion or condition, into channels that will best conduce to keep the future suffragists of the country in stolid ignorance of all that relates to the science of civil and religious freedom, and pledge their first and foremost allegiance to a foreign ecclesiastical despot, whose bishops are even now not only openly threatening and denouncing our form of government, but throwing out from their pulpits both covert and open threats, to expect at their hands when they obtain the necessary power to carry out in full their wicked medieval designs.

whatever may be its character or the uses it is applied to.

If anything that is now made property by law should become an unbearable nuisance, annihilated by law; but until then, tax on the same plane the church and the gambling saloon, the private school and the grog-shop, the hospital and the bowling-alley, and depend upon it, enough new almoners will be raised up to pay all the extra imposts that may be levied in consequence of deservingly institutions.

Vancouver, B. C. THOMAS R. HAZARD.

"Seek, and ye shall find," but not in a Sect.

To the Editor of the Banner of Light:

Last winter, while speaking in a large town in the West, I spent some hours with a lady and her husband, and our conversation was of such mutual interest that I have since had it in mind to write them a letter on the topics we talked of. At last it occurred to me that an open letter in your Banner might meet their case, and that of others in like condition. Of course no names are given, and I will only say that these persons were of more than ordinary intelligence, culture and influence, and their fine house gave evidence of elegant tastes and refined habits. If this reaches them, they can understand and appreciate it, and it may convey a lesson to many others.

Yours truly, G. B. STREIBINS.

DEAR MADAM—Possibly you may remember the hours of conversation with yourself and your husband at your house the past winter, and thus accept in the same kindly spirit which ruled in that pleasant visit, a few frank words suggested by what then occurred.

I well remember how you said to me, in substance, "I belong to the church; strong and pleasant social ties hold me there; I utter my views, and am still well treated. I enjoy my friendships," and then you added with great feeling, "I hardly believe anything I hear preached; it fails to satisfy me. I would give the world to believe in the future life, to feel and know it, but I cannot. The old proof, Christ's resurrection, is nothing to me, and I get nothing in its place. If I could only have evidence of Spiritualism, it would be precious and priceless to my soul, and I should want to tell all the world of it." I cannot doubt the sincerity of your feeling or utterance at that time, but do not your position and surroundings hinder that emotion of the hour from being a ruling habit of thought and life?

I can appreciate the pleasant friendships you enjoy with good women in your church, and doubtless you have some liberty of expression with them and with your clergyman, but such words of depth and power as you spoke to me, such expressions of the emptiness of church forms, and the shallowness and emptiness of its dogmas, would disturb the "peace of Zion," and make your position trying and insecure. Think of this a little, and unless I greatly err, you will see that you cannot and do not say half you feel to your church-people, and that such partial tolerance as you enjoy comes largely from the fact that they dislike to lose you, and would miss the money you generously pay them.

You pray in spirit for light from the Life Beyond, but how much do you really seek? Take half the time and money you devote to your church, and search for the beautiful facts of spirit-presence and communion, through mediums, books, journals like the Banner of Light and others in our country and in Europe, and thus receive the truth of the New Testament word, "Seek, and ye shall find." This much for outward proofs, for the internal evidence, the soul's intuition, that comes clear, triumphant and divine, when creeds and dogmas are set aside, and one learns to listen to the still small voice within.

Possibly you are chilled and kept in the realm of external things by reading the works of scientists; for I know that in these days, many people who rarely touch a book on Spiritualism, study Huxley, Tyndall and their like.

These writers help to break up dogmatism and bring the reign of law, but they are purely inductive in their methods, know nothing of spiritual science, leave out the most important factor in the pursuit of truth, the soul's intuitive powers of discovery, and so tend to a materialism, which is in the very heart of the church. Scientists have served you all they can, and it is full time for you to see beyond their range, to discover spiritual things by the use of your own spiritual faculties, to feel and know of immortality by what your own soul says, and then to test that inward witness by the facts of Spiritualism. So tested, it shall stand strong and firm, the very Rock of Ages.

The Orthodox church lives to-day by the prestige, the aid and comfort given it by persons like you, who do not believe its dogmas. Let us quit it, and it will soon totter to its fall, its ministry go unpaid, its temples deserted. Do you render any service to humanity by your position? Were it not better for natural religion, for freedom and spiritual culture, that the old shrines fall, and the new temples of God and humanity take

A THREAD OF SONG.

It was only a broken chord of song  
That sang of the sweet day,  
Over and over in my heart,  
And always in the same sweet way—  
Always beginning with the words,  
Like a tenderly-spoken "Love, good night!"

Spiritual Phenomena.

The Earlier Manifestations—Corra L. V. Tappan.

To the Editor of the Banner of Light:  
As a matter of history, it may be well to say that the first spiritual manifestations in Milwaukee, Wis., made their appearance in a few months after the country was started by the "raps" through the mediumship of the Fox family.

While returning from a business trip to New York, I first heard, on a steamer on Lake Erie, an account of the strange doings at Hydesville, which seemed to me so preposterous that it was not worthy of a passing thought. On my arrival at Milwaukee, my partner in business, Dr. J. S. Douglas, asked me what these stories in the papers relating to the doings in Hydesville, meant? I replied that I knew no more than he did about it, but if he thought best, we would consult a Mrs. Lowry, an excellent clairvoyant. Accordingly, we called upon her, and without naming our object, induced her to submit to be entranced. We then directed her attention to these strange accounts, and requested her to state what she saw, and to explain the nature of the phenomenon. After being in a deep trance for a full quarter of an hour, she gave us, in an animated manner, an account of what she witnessed; that spirits had, indeed, found a method of communicating with the friends they had left behind, and proceeded to state that we were on the verge of a great awakening of the human mind; that the time had come when immortality could be demonstrated to the very many skeptics in and out of the churches, and in the nineteenth century closed, the knowledge of a future life, and its nature, would be fully known and understood over the whole earth. It was truly an eloquent description, and made a profound impression both upon the Doctor and myself. Mrs. Lowry was then a member of the Methodist church, and in her normal state fully indoctrinated in its teachings.

Before awakening her from the trance, I asked her if we should have the same manifestations here, and how soon, and in what family? After a few minutes she said that what would appear here soon—it seemed to her within a week—and named the family, at the corner of Main and Oneida streets.

Feeling deeply impressed with the importance of testing the correctness of her utterances, I determined to call on the family at the end of one week, being well acquainted with Mr. and Mrs. Loomis. Mr. L. was a mason by trade, and as I had a job for him, I had a good excuse for calling. I found only Mrs. Loomis at home. During that interview I asked her if she had heard of the strange doings near Rochester, N. Y., giving her a brief account, as I had read in the papers. She had heard of nothing, "But," said she, in an excited manner, "Doctor, I am so glad you have come. We have not been able to sleep for two nights past, because of raps and loud thumpings on the door and sides of the house, and my husband has utterly failed to discover any one about the house, or any clue to the strange noises."

This, you may rest assured, startled me, and awakened a strong determination to probe this mystery. I said to her that I was surprised she had not made known to some one the trouble she was in. She replied that she dare not do it, as "the people would call the house haunted, and we should have no peace." I then said to her that she had nothing to fear, and described to her as nearly as I could the method that the Fox family used to talk to what claimed to be spirits; and I wished she would, if the noises came again, speak pleasantly to them, and see if they would answer by the raps. She said she would, and I left. The next morning Mr. Loomis came to my office early, and said: "Doctor, you must go to my house immediately; all our children who have died are talking to my wife, and she cannot do any work she is so excited." I said to him I could not come until evening, and then I would bring three or four friends with me. At evening I called with Dr. Douglas and two other gentlemen. On entering I introduced the gentlemen to Mrs. Loomis, and was about to take my seat when there commenced a perfect shower of tiny raps on the carpet all around my feet. I said, "What does this mean, Mrs. L?" She replied, "My children who have died have come back to us, and they are now saying 'good-evening' to you." I, of course, responded most cordially. On that evening the manifestations were as astounding to us all as I have ever witnessed since, and I made up my mind fully that night before sleeping, that as an honest man I would examine into this matter, and if I found it to be true that I would have the satisfaction to say to my brethren in the church, "Come and rejoice with me. Immortality is now demonstrated, and now we can have the pleasure of convincing all skeptics of a life beyond the grave." Judge of my astonishment when our pastors were the first to turn the cold shoulder, and then commence a system of persecution unequalled by anything I had ever before witnessed.

But I have trespassed too much upon your time. I have had a desire to place upon paper such facts in the early history of Spiritualism as may be of service to those who are earnestly and honestly investigating. Allow me a few words more.

A few months after the first manifestations in Milwaukee, I received a line from my old friend, Dr. E. M. Joslin, residing then in a small town

named Lake Mills, in Wisconsin; relating a remarkable case of mediumship in a young girl between eleven and twelve years of age, daughter of a Mr. Scott of that town. Being fresh in the new work, and zealous withal, I went sixty miles to see the case myself. I found the town in commotion and great wrath in the churches because a little girl was turning so many from their old beliefs by her eloquence and the utterances of great truths. I spent three days there, and requested her mother to bring her daughter to Milwaukee. In a few days she came, and crowds came to listen to her eloquent teachings—some to believe and others to go away confounded. In a few days her mother took her to Buffalo, and there she was first introduced to the public rostrum, and since that time has electrified the civilized world. This little girl is now Mrs. Cora L. V. Tappan—then known as Cora L. V. Scott. Yours truly, JAMES P. GREVES. Riverside, San Bernardino, Cal.

Test Seance with Mrs. Hardy.

To the Editor of the Banner of Light:  
During my recent lecture course in Boston I was invited on the evening of Jan. 4th to attend a seance at the rooms of Mrs. Hardy, No. 4 Concord Square, at which were present Dr. Gardner, Miss Lizzie Doten, Mr. Morse, the writer of this, and Mr. Day, your reporter.

On Sunday forenoon, Jan. 24, I was present at a discussion in Paine Memorial Hall, in which Mrs. Hardy's materializations were the topic of controversy. A goodly number of those present took the ground that the thing was a fraud, and their reasons, so far as I could learn, were "because it is a fraud." With this class everything in Spiritualism was humbuggery. Without asserting either position, having never seen anything of the kind, I attempted to show the inconsistency of several of the disputants, and the frailty of their negations. To add further weight to what I said at that time, I will, by your leave, lay before the readers of the Banner an exact report of what happened in my presence during the before-mentioned seance, leaving each one to draw his own conclusions. Between 7 and 8 o'clock P. M., the company entered the room in which the sitting occurred, dispersing between 9 and 10 o'clock. A frail board stand, evidently nailed together for the purpose, was produced. In the centre of the top was cut an aperture about 4 by 6 inches. The four legs of the stand were made of inch board about 3 feet long and 3 inches wide, and so frailly did they support the stand that several efforts had to be made to bring the centre of gravity within the base. When the pressure was at last brought to bear upon the hinges by which the legs were fastened to the leaf, it was tolerably steady and secure. Over this entire stand was drawn a dark cloth cover sewn together at the corners to snugly fit the shape of the stand, and form it into a dark cabinet. On the side occupied by the medium a slit was cut, extending from the floor up two-thirds of the way to the top, and folded, when she sat there, so as to form a V-shaped aperture. Upon the top, and directly over the aperture in the wooden top of the stand, a straight slit about 6 inches long was cut. In the opposite side from the medium, or side toward the company, another slit was cut, but was unused during the sitting, and was pinned up. Beneath this cabinet a cloth was spread, and the pall of paraffine placed upon one side of it, while beneath the other lay a pillow. The object of the cloth was, doubtless, to save the carpet from the drippings from the pall, but why the pillow was there I cannot at present surmise. I made a diligent search of pillow, pall, cloth and stand for concealed apparatus, etc., but found nothing.

The medium was snugly tucked into a large bag of mosquito netting, the opening of which was pinned around her neck by Miss Doten in such a way that she could not remove a hand without the knowledge of the company. The lights were lowered a little, but not to darkness, and the audience engaged in agreeable conversation for something over an hour. A ring that Dr. Gardner hung by a cord through the opening in the top, with the expectation of having it taken into the cast, but which was not realized, began to be drawn in. By request I took hold of it (the string,) and had it pulled from my fingers. One, two and three fingers alternately appeared at this opening. They invariably looked white, as if covered with paraffine, and had in their movements a peculiar immobility in certain directions, as if fearing while removing the slit to twist or bend the cast they were forming. Raps were frequent, and replied in the most rational method possible to every interrogation. A message was spelled out to the effect that the medium's hands, which were resting in the light upon the top of the stand, be covered. At last the work engaged upon was reported done, and as some one (I do not know who,) lifted the stand and cover, a well-taken cast of a hand was seen upon the pillow. How it came there is the question to solve. Certainly Mrs. Hardy could not put it there in her situation. At least I am baffled in attempting to impute its presence there to her. After the cast was taken we had another sitting, this time with the bag removed from the medium, and each of the company seated by the table. The same hand (or similar ones,) appeared again, and several of us were touched by it. I waited an opportunity to feel one in my palm once, but failed to procure it, hence cannot definitely state the sensation produced upon me by the contact. Raps were again heard, the position of which I attempted to locate with a tumbler for a stethoscope, but being inexperienced I failed. Three bells were rung simultaneously, and at another time a handkerchief was pulled from my hand with considerable strength and dexterity. Of course it will be understood that the corner of the handkerchief hung through the slit to the dark interior of the cabinet.

At the close of the seance I reexamined everything, even down to the carpet and floor, and tried to run my hand through the aperture while sitting where the medium did. I could neither put foot nor hand through without bending far back for the former, and stooping far forward for the latter. None of these attitudes were assumed by the medium, to my certain knowledge. By actual measurement upon the spot I found myself taller than she is, and my arm much longer than hers. This being my first sitting I cannot be expected with so small an amount of data to make an induction, but consider myself safe in saying that I cannot think Mrs. Hardy herself produces these results. I would like to be able, as in my scientific work, to vary every condition, and determine exactly just what is and what is not necessary to produce them. I could thus eliminate all false conditions, and find the most favorable.

I am anxious to see the time come when we can give the exact laws governing mediumship

and the exact physical causes of all necessary conditions. This will place us on the purely scientific grounds we are now reaching toward. Before such a day arrives, a set of fearless and unscrupulous workers and mediums must join efforts, not caring where facts lead them. Their souls must be wedded to truth, not a pet theory. There are some devout workers in the field now longing for that day to come, and I believe you, Mr. Editor, to be one of them.

Fraternally yours,  
R. G. ECCLES.

Materialization Through the Medium Mott.

To the Editor of the Banner of Light:

If you will allow me space in your columns I will give you my experience of twelve days with J. H. Mott, of Memphis, Mo. I went to Memphis an entire stranger, and gave my name to no one whatever. The first night we held a seance. I was called for by name, and on going to the cabinet I was informed that it was the spirit of a young lady, a cousin, who died some eight years ago. She gave me unmistakable tests to prove her identity. She also said her brother was present, and in a moment after her disappearance he materialized, and I saw and recognized his features and voice. We talked of matters which I knew were unknown to any one present. The second night my father materialized. He told me circumstances appertaining to my child life which could have come from no one but my parents. Next came my grandfather, who also was perfectly recognized. He told me of matters concerning business which before were unknown to me. My uncle also came and was recognized, if I can recognize anybody. My mother next came and gave me such tests as would satisfy the most skeptical.

For twelve days and nights I was constantly with Mr. Mott and his family, and setting aside the peculiarities common to good mediums, he is a quiet, honest man, and one of the best and most satisfactory mediums in the world. What ridiculous nonsense for scientific men to wisely attribute these convincing phenomena to "psychic force," "psychology," "unconscious cerebration," and the like! What a wonderful psychology, indeed, that cannot only make me believe that I saw and conversed, night after night, with those who are so near and dear to me! But what further makes me believe is, that at this moment I have in my possession the writing given me from the cabinet written by these same spirits.

This is a simple statement of facts as they occurred, and a man who could doubt the truth of our glorious philosophy in the face of such overwhelming facts must be a skeptic from mental organism, and doubt his own existence.  
South Pueblo, Col. W. E. MARVIN.

More from Pateman of Bridgeport.

(Correspondence of the Hartford Times.)

Bridgeport, March 4th, 1876.  
Seeing a policeman at the depot reading a manuscript to a friend, and being told that it was one of the latest productions of the "medium" Pateman, I obtained a copy of the document, and enclosed it to the Times. In order to appreciate the significance of the document, the circumstances must be known. Mr. Pateman is a journeyman tailor, and a cripple. His singular "materializations," produced against the resistance of his own will, were described in the Bridgeport Farmer six or seven months ago. This manuscript, of which I enclose a copy, was written last night. It is apparently a new form or phase of his mediumship, and the message is less notable for any original or important utterance contained in it (for better performances in that direction can be obtained without going to the spirit world for them) than for these two facts: (1.) It was written in the signal language of the telegraph operator; (2.) Pateman, as can be proved, does not know a word or a letter of that system; and of the four persons who were present in his room when he was seized with this controlling impulse not one could read a single word of what he wrote. It was dashed down with amazing rapidity, on the first piece of paper he could get hold of—a sheet of brown paper. Taking it down to the telegraph office, a lady operator at once read it off, and the signature proved to be that of Frank E. Curtis, a former operator in the Bridgeport office of the Western Union Telegraph Company, and who died two years ago. It is addressed to his wife:

PAIRED FROM THE ONE I LOVE.  
They say we are severed forever,  
Our paths in the future must part—  
Ah! me! shall I know again never  
The peace that once dwelt in my heart?  
I met thee when life was the brightest—  
The sun a true friend to me,  
When my laugh it was ever the lightest,  
My heart full of innocent glee.  
I loved thee, my days passed in dreams—  
Dreams of success, joy and delight—  
I said, surely love on me hangs,  
I thought of no dark coming night.  
Alas! for the fast-falling tears I  
Oh, weep for my dream that is o'er!  
I said, surely love on me hangs,  
The lost, I shall know never more!  
FRANK E. CURTIS,  
Through Christopher Pateman, Bridgeport.

Mundane Astrology.

Or, the Revening of the Heavens, judged from the Positions of the Planets at the time the Sun enters Aries, being March 20th, 1h., 2m. A. M.

To the Editor of the Banner of Light:  
In the map of the heavens for the above time, the 22d degree of the sign Sagittarius ascends, and 14 degrees of the celestial sign Libra is culminating; Jupiter is in the 12th, the house of private enemies of the nation; the moon is in the second house in sextile of Jupiter and the sun; the spring opens with fair weather, calm, serene winds; Jupiter is retrograde in 2 degrees of Sagittarius and just past the square of Saturn.

Before this, I look for unpleasant revelations of some neighboring nation. The people will be disappointed through the conduct of the Government, which will be very busy in trying to set itself right in the eyes of the community, but will find it difficult to tread an even track. The nation will be disappointed through the conduct of those members thereof who put themselves forward as the champions of progress and reform. But the monitors aloft proclaim that the end of the discovery of injustice at the War Department is not yet. I look for more unpleasant news from the seat of Government early in the month of April.

Let those born from the 19th to the 25th of February, May, August and November, beware of their health, and live temperately.

I look for serious accidents, fires, murders and explosions under ground, about the end of March. April comes in with unsettled weather, followed by general rain, and an unhealthy atmosphere will prevail. Much sickness will prevail. About the 10th and 11th, cold rains, followed by thunder-storms and hail until the 15th; 17th and 18th fairer, with light showers. From this to the end of the month, changeable and varied. The month goes on fair.

Railway accidents abound, and danger is threatened to those on the seas. Travelers had better be careful on the following days: 1st, 4th, 5th, 12th, 15th, 16th, 26th.

There will be an improvement in the commerce of the nation. The afflicted position of Saturn bodes trouble to the building trade generally; yet toward the end of summer, affairs will improve.

An ill feeling will exist about the middle of the month between this nation and Spain, and some serious talk will be the result.

Mars has an evil aspect of Jupiter. I fear an outbreak of a dangerous nature, and a great conflagration in Philadelphia; great dissatisfaction

among members of the Government, and secret intrigues of the opposition.

Persons born about the 5th of August in any year may expect to lose relations; those born the end of February will suffer illness and pecuniary difficulties.

May, from the 1st to the 31, rain, cumuli; from 4th to 10th, passing showers, lively winds, followed until the 20th, by very unsettled weather, cold rains, &c. The 17th or 18th, look for electric phenomena and earthquakes. From this to the end of this month, lowering aspects, and increase in the bills of mortality.

This month will benefit the hay crop some; fires and murders will abound; Herschel coming to a square of the sun will make the prisons pretty full; explosions and unprecedented disasters in mines; great excitement in Washington early in the month about postal regulations; Jupiter retrogrades back into Scorpio, benedicting the banks and the exchequer of the nation. Persons born about the 5th of May will lose relatives, and suffer in honor and credit; those born the 17th and 28th will lose money, have ill health, get into lawsuits, and may suffer imprisonment if not careful. It will be a bad month for fires, especially in the northwestern portion of the States. The days noted for unpleasant events, taking place in this month, are: 1st, 4th, 9th, 10th, 15th, 16th, 20th, 21st, 22nd, 23rd, 24th, 25th, 26th, 27th, 28th, 29th, 30th, 31st. June opens with threatening weather, but warm, followed until the 14th with fine, breezy, and also stormy weather, then a few days oppressively hot, followed by variable weather, and the month ends with a falling barometer.

The aspects in operation this month forebode much sickness among the people, many sudden deaths from heart disease; in New York and Philadelphia riots and unruly passions will manifest themselves. Mercury's attraction with Mars indicates notable robberies; and I caution the good people of New York to be on the alert to prevent and extinguish fires; also not to expose themselves too much to the sun's rays, as there is danger of many cases of sun stroke. Four planets retrograding this month shows a bad time for health. The month will also be notable for the death of an eminent divine, religious dissensions, fires in churches, dissensions and scandals.

The planetary indications are evil for those born from the 26th to the end of February, and from the 28th of August till the 3d of September in any year; see to your health, for to many these will be the last days of earthly existence.

Good days generally for business are the 1st, 3d, 5th, 14th, 21st, 22d, 23d and 27th—all the rest are evil or indifferent.

The eclipse of the sun March 28th will, according to Ptolemy's doctrine, affect the places where it is visible for five years and two months. This eclipse falls in the first face of the sign Aries— which threatens all those countries within the line of its obscuration, and they will suffer from tumults and war; men in power will be perplexed and suffer much; the crops will be affected, and farmers will have losses in sheep and large cattle. Mars is on the meridian at Washington, hence the government will have trouble. Great drought and an excessive hot summer will be experienced in North America and Canada.

C. L. JACKSON, Astrologer,  
March 19th, 1876. 22 Tremont Row, Boston.

LAUTUM DRY.

(To M. P. P.)

BY WILLIAM HOWITT.

Red springs the rye  
As autumn days decline,  
And from the brilliant sky  
Less florid splendors shine.  
Its airy lustrous line,  
The gossamer displays,  
And faintly breathes the pine  
In autumn days.  
And solemn is the hush  
That on the heart doth fall;  
And of all birds the thrush  
Alone is mused.  
The sparrow on the wall  
Shivers in pallid rays,  
And the frog has ceased its call  
In autumn days.  
But oh! the life, the life  
That summer poured around!  
The merry, ringing strife  
And wood and sky and ground—  
In youth and sky and ground—  
What a chorus! what a buzz  
Of beauty there was found  
In summer days!

'Tis gone! you hear no more  
The bee hum in the flower;  
Nor see the swallow soar  
Around the hoary tower.  
Nor the shrieking swiftness devour  
The distance in their plays;  
'Tis no more the voiceless hour  
Of autumn days.

Brown little owl that hauntest  
That aged, giant tree,  
And thy small wisdom vauntest  
In one-note minstrelsy,  
What is become of thee,  
And thy summer night displays?  
Dost thou, too, southward flee  
In autumn days?

The hoopoe's hollow shout  
And blaze of coloring  
Went with the cuckoo out—  
Even memories of spring,  
Mere the quail has found her wing,  
Nor for the reaper stays;  
She dreads the sickle's ring  
In autumn days.

And all the friendly faces  
A-come and a-going,  
The young ones in their graces,  
The old ones grave and knowing,  
Who made these haunts o'erflowing.  
With birth's electric blaze,  
Such bliss are not bestowing  
In autumn days.

The mothers, girls, and wives,  
Like the honey-laden bee,  
Are away into their hives  
With the men-folk o'er the sea;  
-And 'tis surely time that we  
Should gather up our strays,  
Nor here sit lonesomely  
In autumn days.

So, soon the daily walk  
Through heather and through woods,  
And the evening musings and talk  
When the lamp's radiance floods  
The hall, and dog-winds scud  
Without o'er naked sprays,  
Will be a dream that broods  
O'er autumn days!

Lo! her banner of old days  
Nature, in gorgeous show,  
Hangs on the forest rise  
Where the cherry's crimson glow  
Gleams to the vale below,  
And shouts through all our ways,  
'Tis time for you to go  
From autumn days.

'Tis time ere burst to length  
The mountain rains and halls,  
And the torrents in their strength  
Rush roaring through the vales;  
Their shooing the bridge assaults  
And our flight in midway stays;  
-Friend pent up friend bewails  
In autumn days.

Anon, and this will be  
A dream, like all the rest  
Of the life that fondly we,  
Hero pilgrims, possessed,  
But the lasting and the blessed  
We must gather yet, in ways  
That know no passing guest  
Nor autumn days.

Tyrol, Oct. 10th, 1875.

\*A favorite Tyrolean dith.  
-Atlantic Monthly for April.

Eliza Burritt was once a blacksmith; now he can drive a strange dog out of his yard in thirty-three languages.

Banner Correspondence.

Maine.

NORWAY.—Mrs. R. Lombard writes: I have been very much interested in the articles written by Thos. R. Hazard concerning the persecutions in New York by the medical faculty. They are after my own heart, and my spirit responds amen to every word.

Many years ago I had a darling baby boy. One day I called on a sick neighbor, and while there the doctor came to see his patient. He observed that my child had a cough, and said that he would give it something. I took the medicine, went home and gave it according to directions. In one hour after giving it, the child appeared in the agonies of death. It revived a little, but passed over after a few hours of dreadful suffering, which haunted my mind day and night for a long time. I told a lady who assisted me during that trying scene, that I believed it was the medicine and nothing else that killed my child. She said she knew it could not be; that she was not afraid to give it to her babe if I would let her have it, which I did, thinking that I might be mistaken. One evening, not long after this, my husband called at this lady's house, and found her walking the floor, wringing her hands, and exclaiming frantically, "Oh dear! I have murdered my child. I was told that the medicine had killed one child, and I ought to have known better than to have given it." Thereupon she took the vial containing the fatal drug and dashed it against the bricks of the open fireplace, saying, as she did so, "It shall never kill another child." She then took the child from the cradle, with every appearance as struggling with death, and yet, to the astonishment of all, in about an hour the child was better, but it was a long time before it entirely recovered from the effects of that poison, which the learned M. D. called "Ipecac." This dose administered was only half as large as that which my child had taken.

Dr. J. R. Newton, of San Francisco, and Dr. A. S. Hayward, of Boston, are sending their hearty magnanimous broadcast, and it is doing good even in this vicinity. Dr. Fred. L. H. Willis is very correct in his diagnosis of disease by lock of hair, &c.

Illinois.

CHICAGO.—Mrs. M. Symonds, 1005 Wilcox Avenue, writes thus: No tongue can tell how much I am indebted to the dear old Banner, or with what pleasure I welcome it to our residence. I will tell you why I hold the Banner in such esteem. In July, 1875, I had a very severe fit of sickness, caused by a large fibrous tumor, and said to be incurable. In September my physicians informed me I must give up all further hopes of ever getting well; and from that time till January 23d, 1876, I suffered everything but death. Then it was I saw an account of Dr. C. Lord and H. Thomas Lee's healing institute, and determined to consult them. I sent for Dr. Lee; he called, and after holding his hands on my head for a few minutes he told me all my symptoms and located my disease, and said he could cure me. He gave me a treatment, which so much reduced the size of the tumor that I sat up in bed and dressed my feet, and before that I had not been able to sit up or stand on my feet for a long time, and had suffered such intense pain I could not eat or sleep. And now, after one week's treatment, I am well and about my work, saved from an untimely grave, and without taking any medicine! Now, if there is any poor suffering mortal who has a tumor of a cancer about them, I must say, do not wait one day, but send for Dr. H. Thomas Lee, of 429 Madison street, Chicago, and be healed.

New Hampshire.

MT. VERNON.—Miss N. R. Batchelder says: Received your postal, which reminds me of my subscription. I was intending to send soon for my need spiritual food as much as food for the physical, and the "message department" I prize highly. I love the dear old Banner of Light—long may it wave, in its glorious work for humanity and the spirits—and am willing to add my life for the furtherance of the cause. Nine years I have been a Spiritualist, and am proud of it. Enclosed you will find ten dollars—three for one year's subscription of the Banner of Light, three for your message department, or free circles, the other four dollars for "God's Poor." They are our brothers and sisters, and left to us to be cured for.

Kansas.

RIDGEWAY.—John W. Little writes as follows: For ten years I have been leading an active life as a minister in the Church of the U. B. in Christ. But now having been developed with the gift of healing, and receiving other evidences of the truth of Modern Spiritualism, as a divine revelation from God and the angels, I cannot speak otherwise than what I know to be the truth. I thank God I am now able to throw off the yoke of bondage and announce myself an avowed Spiritualist ready to enter the field as healer and speaker. As soon as the work is opened up to me I desire communications from friends wishing such help. Please to address me at Ridgeway P. O., Osage County, Kansas.

To the Liberal-Minded People of America.

A proposition has been made to place in Independence, Hall, Philadelphia, a bust of Thomas Paine. The first practical step was taken by the Liberal League of San Francisco. At one of its meetings the idea was suggested and at once acted upon. A subscription was started, and a request sent to the Liberal League of Philadelphia that it should appoint a Committee to receive subscriptions and take in charge the general business of procuring and placing in Independence Hall a bust in marble at the earliest possible period. Such a Committee has been appointed, consisting of Mrs. Carrie B. Kilgore, President; John S. Dye, Secretary; D. Y. Kilgore, R. Wallin, and Miss Mary Pratt. Subscriptions have been made in various parts of the country, and it is anticipated that the needful work will be pushed forward rapidly. The movement has already been too long delayed, and there is no time to be lost. The whole cost will not exceed twelve hundred dollars. This comparatively small sum can and should be raised within a few days. A few offerings quickly made will accomplish the work.

Fellow Liberals, but one word by way of exhortation. Notwithstanding the faithful efforts of those who have labored to vindicate his reputation, for a century the name of Thomas Paine has rested in obloquy. Rigidity and super-stition have done their worst. The time is propitious to inaugurate a return to justice. The heroes of the Revolution are summoned to the front to receive the honors of this Centennial year. It will be a deep disgrace to the Liberal cause if the time passes and the memory of Paine is not vindicated. His great services in behalf of American liberty cannot be questioned. Nor are they, though they have been studiously kept from the knowledge of the people. There is no record of a more unselfish devotion to truth than his life affords. Had he listened to the advice of protecting friendship to withhold his pen from its attack on religious authority and superstitious tyranny; had he would have passed into history more revered and honored. But to his mind, liberty included freedom of thought—the right to think—which the Bible-worship of the Christian church everywhere invaded. His courage was no less conspicuous here than in the battle for civil freedom. But how different the result to his present fame the shameful story of his long persecution alone can tell. But why multiply words? It is unnecessary. It is time to act. We are assured that the responses to this appeal will be numerous and effectual. Let no one hesitate to send an offering, however small. Let all contribute according to their means; but remember that whatever is done, it is necessary that it should be done quickly!

Contributions may be sent directly to Mrs. Carrie B. Kilgore, 605 Walnut street, Philadelphia, or to the Editors of the Banner of Light, the Investigator, The Index, and the New Age.

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.

Orders accompanied by cash 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 leading to the sale of our books on commission, or when cash does not accompany the order. Send for a free Catalogue of our Publications.

Banner of Light.

BOSTON, SATURDAY, APRIL 1, 1876.

PUBLICATION OFFICE AND BOOKSTORE, No. 9 Montgomery Place, corner of Province Street (Lower Floor).

AGENTS FOR THE BANNER IN NEW YORK, THE AMERICAN NEWS COMPANY, 19 NASSAU ST.

COLBY & RICH, PUBLISHERS AND PROPRIETORS.

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

Letters and communications pertaining to the Editorial Department of the BANNER should be addressed to LUTHER COLBY, and all BUSINESS LETTERS TO ISAAC B. RICH, BANNER OF LIGHT PUBLISHING HOUSE, BOSTON, MASS.

While we are glad to have as many as will, and take no book as an unerring authority, we most cordially accept all great mental lights of the world. The generation of men come and go, and he alone is wise who works in the light, reverent and thankful before God, but self-centered in his own individuality. Prof. S. R. Britton.

Our Thirty-ninth Volume—The Outlook.

The readers of the Banner of Light have in their hands, with the present issue, the first number of the Thirty-ninth Volume, which marks the opening of the Twentieth Year of its existence. It would be gratification in us, as its publishers, not to proclaim the profound satisfaction with which we are allowed to contemplate this measure of success for the paper. It is through many vicissitudes and not a few tribulations, and in the face of the sharpest opposition—often times more keen and determined than those within the ranks of Spiritualism than from those without—that we have steered our steady course with what skill it was given us to employ, while worthy contemporaries have foundered and disappeared in the pecuniary sea which has brought the BANNER over so far successfully. To us, and to the kind-angels that have ever been ready to lighten our labors when conditions rendered it possible, belongs of right the history of the past of this Journal; and upon those same spirit friends and guides depends the continued success of the present; with the Great Ruler of Life rests the allotment of the unknown trials or the bestowal of the welcome triumphs which are veiled in the mysteries of the future.

The growth and development of Spiritualism, like the expansion of other new revelations in the community, bring out the fact that there are many minds which, becoming convinced from unmistakable indications that it is to be a power in the land, struggle eagerly to connect themselves with it in such a way that they may gather the harvest for themselves which laborious and self-sacrificing pioneers have planted and tended for the general good; and in their case the same selfish sentiment which draws them into the new movement governs them in all they aim to accomplish. Some of this class of individuals, relying on a real or assumed superiority of the intellectual faculty, are to-day throwing sidelong glances of contempt at the varied phases of phenomenal Spiritualism which are the foundation and support of the spiritual faith and philosophy, and would rejoice to break the hold which trance and physical mediumship has on the popular estimation, in order that their own speculations may set aside the testimonies furnished by the higher intelligences. But such eleventh-hour converts have a great deal to learn; and one of the first things to be commended to their attention is, that it was not human ingenuity that inaugurated the spiritual movement. The original impulse came from the other side, and it is but reasonable to believe that it is sustained by the same power, and will continue to be so sustained. The true life-giving power to advance the new dispensation must flow in, as at the beginning, from over the border.

The Christian Church, whatever else it is willing to give up, like hell-fire, eternal punishment, and such other inventions and spinings of the ecclesiastical brain, holds fast to its faith in the miracles—the phenomena on which its belief rests secure. To it all other matters are speculation and theory, human ambition or individual conceit. Cannot Spiritualism take so plain a hint from the faith which it came to more broadly and deeply establish? Those who hope to close the book of the Spiritual Revolution of the century at this stage of its progress, and to fasten on its lids the brazen clasp and seal of a narrow, personal creed, are destined to be awakened sooner or later to their fatal error, and to learn, as hundreds of aspiring minds have learned in the last twenty-eight years, that Spiritualism refuses to be held in human hands and to acknowledge any mere man master. Any individual, or association of individuals, who may permit himself to aspire to the supreme leadership of the movement, must therefore expect to fail disastrously in his efforts to secure such a presumptuous aggrandizement. It was not for so meagre and pitiful an end that the new revelation was made to the race, and it is certain to be closed when feeble mortals aspire to bestride it as a hobby for self-glorification.

The occasion makes proper what might otherwise not be necessary, namely, that we should say to the readers and friends of this Journal that, as in the past, we shall continue in the future to uphold with what power may be given us the rights of the spiritual media, and shall endeavor to present to our readers, from week to week, a true and intelligent transcript of all that is occurring, at home and abroad, for advancement of the cause to whose service our devotion is pledged. And it is our hope that in the future, as in the past, we shall receive from our patrons the endorsement of a hearty pecuniary support, without which the arm of the newspaper press is nerveless.

To our mind, the promotion of the highest welfare of the human race is the chief end and aim of the whole spiritual movement. Our bark, freighted as it is with so many rich hopes, is

steered for the port of peace, of good will, of recognized human brotherhood. We are bent on doing what we may to hasten the inauguration of the era when no professed faith shall be held too sacred for candid and searching examination; when there will be no temporizing in religion, law or politics; when unqualified honesty will always and everywhere be respected, and erasing in-mess and shuffling deceit will be objects of universal detestation; when to strip the livery of the court of heaven from the back of hypocrisy will be regarded as no sacrilege when to tell the poor, the oppressed, and the down-trodden that they are men, God created, God-studied immortals, will be looked upon as no stirring up of one class against another; when to thunder the serious truth in the ears of the powerful of earth at the behest of the spirit world will not be considered disorganizing; when to believe indeed that God is our Father and our Mother, and that all men and women are bound to us by the tie of an eternal relationship, will not be charged on the one hand as infidelity, and on the other as license; when equal laws will operate upon all, the rich and the poor, the humble and the exalted; when virtue in rags will challenge respect before successful fraud in costly apparel; when those whom God has blessed with abundance will take honest poverty by the hand without insincerity or assumption, and when individual worth will be estimated not in dollars, but brotherly love and charity are the accepted standard.

It is to this high ground of advancement that the spirit-world is here making one day attain, where justice is a fact rather than a theory. To hasten the dawn of so glorious an epoch we have labored and striven as strength was given us in the past, and we shall continue without faltering to join our efforts with those of the unseen ones who are ceaselessly striving to lift the world out of the bondage of creed, superstition and error. We know full well that the course we follow has been, and must continue to be, beset with difficulties and dangers, but immortal Truth is the polar star in our heavens, Angels are our counselors, and Reason is at hand at all times to determine our position and direct our way.

Mrs. Hardy's Mediumship Conclusively Proved.

If ever mediumship has been conclusively and triumphantly vindicated, it has been in the case of Mrs. John Hardy; and yet, as will be seen from a statement in another column, signed by five persons, all of them undoubtedly sincere, and some of them good Spiritualists, there are those who think they have detected her recently in small, contemptible frauds, while sitting in New York for the phenomenon of the spirit hand molded in paraffine.

Cantor compels us to declare, after carefully reading the statement referred to, that it presents no one justifiable fact for the swift and harsh judgment prejudicial to Mrs. Hardy's honesty, at which the signers seem to have arrived. They make no one strong point. They give us a string of trivialities, as if they supposed that in the aggregate these might amount to something; but, in the face of the great, conclusive experiment repeatedly tried in Boston, by which the molded spirit-hand has been irresistibly proved, the little suspicions—for such they seem to be, rather than proofs—promulgated, no doubt, in perfect good faith by our New York friends, dwindle into insignificance. It would seem as if incredulity were just as likely as credulity to lead us to give weight to mere chimeras and trifles in the investigation of these curious phenomena. Persons who go to a seance predisposed to detect suspicious circumstances can almost always be accommodated, however guileless and passive the medium may be.

As for the stories of suspicious movements, cut stockings, bits of slate pencil concealed in the hair, and irreconcilable weightings of paraffine, truly we think our New York friends ought to have waited and looked further, before allowing circumstances like these, "trifles light as air" to an experienced investigator, to so bias their minds as to be converted into "confirmation strong."

We received last week, too late for our Saturday's issue, a telegram from New York apprising us of this "great exposure" of Boston's trusted medium. Having witnessed the full and satisfactory proof of the paraffine mold, under complete test conditions in Mrs. Hardy's presence, we possessed our souls in patience, and were not greatly disturbed by the threatened statement. It came to us on Saturday, and our readers can now see for themselves what it amounts to. We think that the signers will live to realize that they have been over-hasty in their praiseworthy zeal to expose frauds in Spiritualism. They have fallen into the same error that our friend Robert Dale Owen fell into when he unconditionally repudiated the phenomena through Mrs. Holmes on insufficient grounds. We commend the motive that prompts these swift denunciations; but at the same time we lament the absence of that calm, patient and persistent spirit of inquiry which might render them superfluous.

On Sunday evening, March 26th, it was proved to the satisfaction of a large audience assembled at Paine Hall in Boston, to whom the fact of the New York bill of particulars was made known, that Mrs. Hardy was nevertheless a genuine medium for the phenomenon of the materialization and molding of the spirit-hand. Whether the suspicions awakened in New York were justifiable or unjustifiable, they were reduced to utter insignificance and worthlessness by the experiments of Sunday evening. Accounts of these were published in the Boston Herald, Journal and Post of the next morning, all favorable to the medium's honesty and the fairness of the test. We commend to our readers the Herald's report of the affair—also extracts from that of the Journal—which they will find in another column.

One word of advice to investigators everywhere before we close: Do not be too eager to condemn well-accredited mediums because, in your zeal for the truth, you may hit upon a few queer or suspicious circumstances. Do not think you must at once rush into print. Wait and study, and try to realize the fact that if there are frauds in human nature and in spirit nature, there is also much that is genuine, noble and grand. Do not convert every little trivial occurrence into a proof of imposture. Conceive it possible that there may be palliatory circumstances. Should a foot come up through the opening of the table when you are expecting a hand, do not jump to the conclusion that it is the medium's foot, but wait till you get satisfactory proofs that hands come also, and in such a way that no act or trick on the medium's part could explain it. We are willing at all times to warn the public

against convicted impostors; but the more the field of our experience in these phenomena enlarges, the more convinced we become that in large cases out of ten where a genuine medium has been charged with fraud, the suspicious circumstance has been the result of genuine spirit action, and the medium was guiltless. As for Mrs. Hardy, the past is secure; her mediumship has been thoroughly tested, and ten thousand such statements as that of the New York dissentients would not affect the question one jot.

When the first Atlantic steamship arrived in New York, we lost all interest in the ingenious and plausible reasons given by Dr. Lardner and other philosophers, why such an experiment could never be successfully accomplished. And so the reason given for setting down Mrs. Hardy as a fraud, will, we think, have little interest now for the well-informed among our readers. We tender them our apology for the space we have given to the subject. In this we were actuated rather by courtesy to the signers than by a sense of the importance of their communication. Still there is a lesson in it which we hope all persons will ponder before magnifying trifles into proofs, favorable or unfavorable, when investigating the phenomena of Spiritualism.

Complimentary Testimonial to Andrew Jackson Davis.

In our issue for March 25th was published a letter bearing the joint signatures of A. J. and Mary F. Davis, two most worthy workers in the liberal field. They have for some years past devoted their energies to the dissemination of spiritual literature at their bookstore, No. 21 East 4th Street, New York City, but it is a fact, from the stern logic of which there is no escape, that such enterprises are in the main very far from remunerative. We have received information that Mr. Davis has recently attained to the age of fifty years, and in view of the important services rendered by this gentleman in times gone by, through which much has been accomplished toward the advancement of free inquiry, and the broadening of a knowledge of demonstrated immortality among the people, we have decided, without consulting him in the least degree, to make a call on the generous-hearted in the spiritual ranks to suitably acknowledge, by a pecuniary testimonial, the attainment of Bro. Davis's semi-centennial birthday.

Who will assist in the good work of making up a really handsome sum to strengthen the hands of this staunch pioneer, so that he may be able to financially sustain himself in the face of the present stringent times?

The Banner heads the list with \$100.00 "A. E. G." (whose letter we give below) sends a check (\$2.00) for 100.00 Friend H., Boston, 5.00 From an old friend, 10.00 Mary R. Tucker, 10.00 S. Lyon, 3.00 A. E. G.'S LETTER.

DEAR MR. COLBY:—That suggestion of yours in the last Banner (i. e., that of March 25th) that the friends of Andrew Jackson Davis should give to him a pecuniary token of their regard in the shape of a handsome bouquet of greenbacks, is excellent, and I hope it will receive an emphatic and favorable response. Who that knows A. J. Davis does not love him, and who that loves him would not gladly bestow on him and his needed kindness, so far as it may be within their power? That he and his helpmate, Mary F. Davis, would be glad to receive and probably need a more liberal patronage in carrying on their bookstore in New York, is very evident from their letter of Annual Thanks and Solicitations, which also appears in the same number of the Banner.

I have occasionally met with some people who have supposed that Mr. Davis had realized quite a snug little fortune from the extensive sale of the many books he has written and published, but I do not believe that it is so. I was quite surprised a few years ago when I was credibly informed that the united incomes of Mr. and Mrs. Davis, from the profits of his books, receipts of their lectures, and from all other sources, did not exceed seven to nine hundred dollars per year, and sometimes even fell short of that sum. Certainly that is not a large income for two persons to live upon in the vicinity of New York. During the last three years he has been out of the lecturing field, and has received no income from that source, and in view of his earnest appeal for an enlarged patronage, I doubt whether his book business, in these hard times, has been especially profitable.

You, Brother Colby, have seen that little shop of his, about sixteen feet square, where he carries on his book business at No. 21 East Fourth Street; but did he show you his living-room? Once when I was in New York, I called upon him, and was quite amazed when, opening a rear door of his shop, and ushering me into another room of about the same size, he gave me to understand that it was there that he and Mary carried on their housekeeping. There was a neat cook-stove, a plain bedstead and bedding, a table, a few chairs, and some other simple furniture. That back room served as their parlor, bedroom, kitchen and dining room—all in one.

Are all reformers ever to be pecuniarily poor? I see that subscribers, monetary testimonials, and public benefactions are not unfrequently made in behalf of eminent progressive workers. A few years ago the abolitionists did themselves honor, and a golden deed of kindness to one of their workers, when they raised quite a fund (wasn't it about thirty thousand dollars?) for William Lloyd Garrison. Now, Brother Colby, you are generous and quick-witted in many things, but has it popped into your head that in this Centennial year occurs also the semi-centennial birthday of Mr. Davis? From his Autobiography, or Magic Staff, it appears that he was born August 11th, 1826. Would it not be a good plan for the Spiritualists to raise a fund for the benefit of A. J. Davis prior to his next birthday? Would not many persons, who have been instructed and redeemed from spiritual bondage by his writings, be delighted to contribute to the fiftieth Birthday Fund for A. J. Davis? Let not such a movement be limited to the United States. Let his friends, both the rich and the poor (each in proportion to their means), in Great Britain, Germany, Russia and other countries, in fact, wherever the light of Modern Spiritualism has dawned, have the privilege of uniting together in giving to him a substantial token of their gratitude and love. If you think well of the idea, please give it a voice in your columns, and do not permit Mr. and Mrs. Davis to say no to it, even if they want to. For my part, I should feel that I was anything but grateful, were I to depart from this life without attempting in some way, otherwise than by mere words, to thank Andrew Jackson Davis for the immense benefit that his writings have been to me. By the way, please add the enclosed posty to the bouquet you are gathering for him, and much oblige, Yours truly, A. E. G. Hyde Park, Miss., March 27th, 1876.

Since the above was put in type we have received the following REPLY OF MARY F. DAVIS TO OUR PROPOSITION. To the Editor of the Banner of Light:

DEAR FRIEND: It was with intense surprise and deep emotion that I read your editorial in the Banner of March 25th, written in behalf of my dear companion, and entitled "Complimentary Donation Fund." In his name I thank you for his friendly and appreciative words, and for the generous spirit that prompts you to lead in the proposed benefaction. To one who has ever stood ready, from an early youth to mature manhood, to "lend a hand" toward the advancement

of his kind, there can be nothing more welcome than the voice of a comrade sending words of cheer and blessing across the rugged reaches through which are traced the lonely pathways of reformers. Therefore does the author of "Nature's Divine Revelations" accept with grateful and heartfelt joy for speech your present assurance of recognition and friendship.

Nevertheless, it is his earnest request that your benevolent proposal be withdrawn. Through your noble journal Spiritualists have already been called upon to give assistance to various needy and worthy persons and objects. To these let their donations still freely flow. As for us, by methods of industry, by simplicity of life, and by the benefactions of certain "tried and true" and dearly beloved personal friends, we have been enabled both to live and to give. If lingering sickness or remorseless disaster overtake us, we shall have need of such assistance as you generously propose. Until then we will "still bear up and press right onward" in our efforts toward self-support, doing each day "the duty which lies nearest," hoping that even in the lowliest ways of toil and business we may so think and feel, not act speak, as to benefit our fellow-humans. For "whether we live or die we are" Humanity.

In conclusion, let me say that your frank and friendly presentation of this personal matter to your readers, who are also our friends, leads me to state as frankly, that the author of "The Harmonical Philosophy" has a strong desire to be emancipated from both the ownership of his stereotype plates, and the publication of his list of books. Could this end be consummated, I know it would be to him a great relief and gratification. It may not be amiss to tell you that his only property accumulations during the past thirty years consist of his stereotype plates, and his only income is derived from the very moderate sales of his several works. If some plan could be devised whereby his plates and copyrights might be sold for their actual cost and value, for instance to the Banner of Light Publishing Company, he would be at once permanently relieved from pecuniary pressure, and set at liberty to enter upon any other work for which he might feel the leadings of inspiration.

Cordially and gratefully yours, MARY F. DAVIS. Orange, N. J., March, 1876.

Of course due deference to the choicely and delicately worded wishes of the party referred to, as conveyed in the above letter, demands that we proceed no further in the project of the Complimentary Testimonial, the inception of which we announced last week. The amount already attached to the fund, \$228, will at once be sent by us to the address of the gentleman in whose honor it was tendered. We are, however, informed that many of the friends had it in mind to respond to our call, and to them we would suggest the propriety of forwarding what they had intended to despatch to our address, direct to Mr. Davis at 24 East Fourth Street, New York City.

Spirit Messages—Aid the Free Circle Fund.

The following communications will be found on the sixth page present issue: Through the mediumship of Mrs. Danksin, Baltimore, Rosalie Bennett, of South Brooklyn, speaks of her experiences in spirit-life; Emma Collins, wife of Dr. Collins, U. S. Army, returns to bid her friends and acquaintances "rejoice rather than sorrow, for the grave holds me not; the spirit is free;" Kate Morton, of East Madison Street, Baltimore, assures her husband that his kindness in her long sickness will never be forgotten; Fannie De Wolfe Pinkney, of New York, calls upon her friends to "read the written words of one who speaks not from death, but from life, with all her inner senses quickened;" and Frederic Rudolph, of New York, a suicide, details his feelings and position in the new sphere of being into which he was self-introduced.

Through the mediumship of Mrs. Rudd, at the Banner of Light Public Free Circle, Boston, "Grandfather George" offers appealing remarks; Mrs. Conant reiterates her continued interest in the work to which while in earth life her best energies were untiringly devoted; Mrs. Dr. Adams, who died in the Butler Asylum, Providence, desires to speak to her children, especially her son Charles; Norman Lyman, of Hartford, Ct., wishes to talk with his friends; James Riley proclaims that he is busy and comfortable in his present state of existence; Frank Rounds, Norton, Mass., sends a message to his mother; "Old Dan" forwards a word of greeting to J. Landon, of Dover Plains, N. Y.; Theodore P. Bowker, of Boston, Pinkney Street, thanks his friends for the efforts they made in his behalf; Daniel Safford, of Boston, presents a message which we personally recognize from acquaintanceship with him while in the form, and gives expression to some remarks which it would be well for Spiritualists to consider at the present time; Frank—utters words of comfort to his mother; Sally Matthews, of Bristol, Ct., informs "Esther" that all is well with her; and Dr. Mann closes the seance with good wishes for all.

We have thus furnished a full page of spirit messages for the perusal of the public. As we are now at the expense of remunerating two mediumistic instruments, and as our public circles held in the Banner Building are free, we hope those kindly disposed in the premises will assist us in the good work by contributing to our "Free Circle Fund." All moneys received for this purpose will be acknowledged in these columns and strictly devoted to the object named.

"What is Spiritualism?" (which we print in this number of the Banner,) is an excellent essay, by that earnest and devoted Spiritualist, Mr. J. M. Roberts. He says, with much truth, "As Spiritualism exists to-day, it is so enveloped in the chaff of theories and speculation that its golden grain is hardly perceptible, and does not avail to satisfy the famishing souls who crave its nourishment." He then pertinently asks, "What is the part of true wisdom?" and has a ready answer as follows: "It is not to dogmatize, to dictate, or speculate in spiritual matters, . . . but rather to divest ourselves of every prejudice that prestige or custom has produced." And he closes his inspired essay with a most beautiful and appropriate tribute to "the honest, faithful and patient mediums, who have devoted themselves to the work of demonstrating the Divine mission of their controlling guides."

Wonderful tests of spirit-power have been given the past week through Dr. Slade, the medium, who resides in New York City. And so the spiritual work goes bravely on, notwithstanding the opposition it meets from a skeptical world. Dr. Slade, it is expected, will visit St. Petersburg in October.

"Rights of Mediums . . . and Rights of Philosophy," is the title of an Original Essay by Dr. JOSEPH R. BUCHANAN, of Kentucky, which we shall place before our readers next Saturday.

Mrs. Stewart's seances at Terre Haute, Ind., have been suspended for awhile, but will be resumed again April 10th—so we are informed.

Northwestern Indians.

The argument for removing the Indian Bureau to the War Department is that the Indians will in that case be in no danger of being cheated; an argument that concedes the whole body of objections that have been urged against the dealings of the Government with the Indians, which is simply that they are cheated and swindled, and goaded into war. Bishop Whipple, of Minnesota, has recently demanded justice for the red man in a communication to the New York Times, the basis of which is that the Government has never been in the habit of keeping its promises with the tribes. He gives some illustrations of his statement. One is this: the Sioux of Minnesota sold eight hundred thousand acres of their reservation to the Government. The treaty provides that none of the proceeds of this sale should be appropriated to the payment of Indian debts, unless they had first been agreed to in open council. But no such council was ever held, and after waiting for their money four years they were put off with an offer to settle the whole claim for \$15,000.

The United States has repeatedly professed itself ready to go to war with Great Britain rather than surrender its claims to a strip of territory that formed a disputed boundary line; what, then, is the difference if the Indians, feeling themselves cheated and insulted, are ready to take the war path for defending their claims, with a case so plainly made out in the black-and-white of a treaty. The whole of the money due the Sioux was taken for alleged claims, with the exception of some eight hundred dollars. When they assembled to receive their annual payment the traders told them the money was stolen. For two months longer they waited for it, in a state of hunger at that. Some of their children, they said, had been starved to death. After that came the Massacre, though no explanation like the present one by Bishop Whipple was given of its cause. Now let us read what the Bishop tells about the treaty that gave them the Black Hills region as a reservation:

"No possible plea can be made against their title, except the plea of the footpad who places his pistol to your breast and says, 'Might makes right.' The expedition of Gen. Custer was made in clear violation of a nation's faith. Gold was discovered. At first we were ashamed to violate our own treaty. The noble men who made that treaty for us honestly tried to keep white men out of the Indians' country. It was impossible. The Black Hills swarmed with miners. We shall have another Indian war, and spend some millions of dollars to swell the hundreds of millions already spent in Indian wars. Many of our brave officers and soldiers will lose their lives in a war which brings to them no glory; many a home will be destroyed and innocent people murdered by massacre. It may be too late, but I believe there are men in America who even now can secure peace. It will cost us some hundreds of thousands of dollars, but it will cost much more to carry on this war."

And now come additional dispatches from the West—from Fort Fetterman—(a very appropriate name)—which give us the information that "Gen. Crooke's victory over Crazy Horse's band of Indians was a complete one, as many of the Red Skins who escaped must starve, as all their provisions, ammunition, etc., were destroyed." Here is Christian warfare with a vengeance. Is it any wonder that Indians take to the war-path under such circumstances? There is a just God who rules over all, and His justice will compensate the red man as well as the white or black man. The Indians are His children, and He will, for every wrong done these wards of the Government through selfishness, visit full punishment upon the nation—and in a manner it little dreams of. Mark our words well, ye in high places. "Beware, lest ye fall."

The Case of M. Leymarie.

The Spiritualist (London, Eng.) of March 17th, says the total number of signers to the English petition for the pardon of this persecuted brother amounts to eleven hundred. The following despatch also appears in its columns: THE PERSECUTION OF SPIRITUALISTS IN PARIS. The Report from the Court of Cassation to the Procureur Général has not yet been made, though several weeks have elapsed since the rejection of his *pourvoi*. These *rapports* are generally made in three days. The question of the prison to which M. Leymarie will go, and of the interval of time allowed before going to it, cannot be settled till after it is made. We hope to find a somewhat less hostile spirit in the next Government than in that of M. Buffet. J. L. O'SULLIVAN. Paris, March 10th.

The Boston Investigator and Mrs. Hardy.

The venerable editor of this able materialistic journal attended the test seance at Paine Hall last Sunday night, and in the course of an article thereon in his issue for March 29th, thus expresses himself:

"In the evening Mrs. Hardy gave her experiment of what is called a spirit mold from paraffine of a hand. It was the best performance of the kind yet witnessed, and we must and will do the lady the credit to say that she (or somebody for her) is improving in her occult art. The paraffine or wax was enclosed in an iron box, which was opened in about an hour, and there was the mold of a hand—what seemed to be a lady's hand, and rather a handsome hand too. It was curious anyhow, however caused."

Re-opening of the Banner Free Circles.

On our sixth page will be found the first installment of messages received at the Banner of Light Public Free Circle Rooms, through the organism of Mrs. Jennie S. Rudd, of Providence, R. I., unconscious trance medium, who has been secured to fill the place made vacant by the demise of Mrs. J. H. Conant. The seances thus far held have been favored with large audiences, and the work of the medium and her controls has awakened much interest in the minds of those attending. The circles will be continued on the afternoons of Monday, Tuesday and Thursday, commencing at precisely three o'clock, until further notice, and the public are cordially invited.

We have received a copy of ART MAGIC—which is just published—through the courtesy of Mrs. Emma Hardinge Britten. The new book is splendidly gotten up as to typography, but we have not had time as yet to judge concerning its contents.

Recent tests have proved that the reports of fraud brought against Mrs. Stewart's mediumship are quite as unreliable as those brought against Mrs. Hardy's.

Mr. Robert Dale Owen, the New-Harmony (Ind.) Register says, has so far recovered his health as to be able to resume his literary labors. He intends to sail for Europe about June 1st.

The BANNER OF LIGHT is the best paper extant to advertise in, as it circulates all over the world.



Message Department.

These Messages indicate that spirits carry with them the characteristics of their earthly life to beyond...

MESSAGES FROM THE SPIRIT-WORLD

THROUGH THE MEDIUMSHIP OF MRS. SARAH A. DANSKIN. (Wife of Colonel Washington A. Danskin, of Baltimore.)

A Card.

Letters are received almost daily by Mrs. Danskin, asking for special communications from the spirit friends...

Some times the spirit friends will speak for a while, and then fall silent, and it is not until they have spoken some more...

A message was given by J. M. Frank, of Connecticut, not long since, and some one of his family writes to me...

We have received many authentications of the messages, and if the persons to whom they are sent were not afraid of criticism...

Mrs. Danskin's Mediumistic Experiences. (PART SIXTEEN.) BY WASH. A. DANSKIN.

The spirit of Rosalie often came to us, and it was one of the great pleasures of our lives to watch the unfolding of this spirit as it grew in knowledge and power...

On one occasion she said to me, "Make a note of what I now tell you. Joseph (her brother) will be taken from your earth in a very brief period..."

Her brother was very much devoted to her. He admired, as well as loved her; and after he had been a short time in the spirit-world he came to me with much feeling...

Rosalie Bennett, South-Brooklyn. Is this a school for scandal, or is it a school that takes away scandal?

My name was Rosalie. I was the wife of Robert Bennett. I died very suddenly. It comes to my mind that it was in January. I was fifty-four years old.

Emma Collins. I am the daughter of Kurzon Haseltine, wife of Dr. Collins, U. S. Army.

I had the realization of meeting others that I knew were dead, and that gave me confidence to pass over this bridge and make known to my friends that though I died far away, still Delly, the merciful of all our souls, hearts and brains, has given me this divine privilege of coming back and talking through a stranger.

beautiful than the human mind can conceive, or human words can express. The glowing colors, the beautiful tints, the infinite changes are beyond the reach of human conjecture.

Kate Morton, and the Priest. My name was Kate Morton. I've left behind me two children, a son and a daughter. Too young were they to miss the blessing of a mother.

This, if those in kindred with myself shall read, will seem strange, for I knew not of the power of spirits to communicate; nor is it in accordance with the public teachings of my church.

I do not know but a strangeness will pervade those I have left behind when they see this, but I could not resist coming to let them know of my realization of happiness.

Fanny DeWolfe Pinkney. Fanny was my name—DeWolfe. I was the wife of Walter Pinkney, the daughter of Wm. DeWolfe, of Hackensack, N. J.

Frederic Rudolph, New York. She (the spirit who brought him to the medium) says I must first give my name. Frederic Rudolph. I was twenty-four years old.

Fannie A. Conant. Beloved Friends—I feel to day to thank you for the many friendly faces that I see here—familiar ones, too.

Old Dan. I am a stranger here. I don't know any of you. I would like you to say to Jed Landon, of New York State—Dover Plains—that Old Dan has been here, and that I sympathize with him in these hard times.

Theodore P. Bowker. I ain't dead. They used to say that dead men didn't tell any tales, but it's dangerous to live now-a-days.

Mrs. Dr. Adams. Excuse me, sir. Is this the general post-office? Well, I have something I want to say, if I can say it well.

Resumption of the Banner of Light Public Free Circles.

MESSAGES FROM THE SPIRIT-WORLD THROUGH THE MEDIUMSHIP OF MRS. JENNIE B. RUDD.

These Circles for spirit communication will be held regularly on the afternoons of Monday, Tuesday and Thursday, and reported in this week.

"Grandfather George."

Mr. Chairman and Beloved Friends—Allow us, as a representative of our medium's band, to congratulate you on the reopening of this Circle Room, which has been closed for a time.

It was our purpose to give you something of a sketch of the life of this medium, and then to allow the influences that we see present to speak.

This was the first lecture given through our medium. From childhood she has been clairvoyant and clairaudient. Indeed, she was one of the earliest developed mediums; but being in the meshes of the church, and marrying a church-member, she gave up the public exercise of her medium powers.

About fifteen years ago she and her husband cast off the shackles of theology, and since that time she has been working in almost every phase of mediumship pertaining to the mind.

Can I send my mother a letter, sir? [Yes.] Well, I want to tell her that I come down here, you know, and that I found I could get in, and I thought I'd like to tell her she mustn't worry about things as she does.

Frank Rounds.

Never has she refused to do our bidding, and we trust that we shall be able to do something for the influences that surround us to-day. May we bring to you some loving words, some kind thoughts, that will make you happier and better.

Fannie A. Conant.

I loved life with all its pleasures, all its follies, but an hour came—fatal to me! I shot myself through the head. I had thought upon it; I weighed it deliberately; I determined to do it; it was done.

But my friends, it is indeed myself, clothed in a spiritual body, and therefore I am still with you, still here, to work for truth and the cause of Spiritualism.

Mrs. Dr. Adams.

Excuse me, sir. Is this the general post-office? Well, I have something I want to say, if I can say it well. I know of no other way to reach the parties I desire to communicate with, although I have tried several times.

work that he had better take hold of if he would have the approval of his own conscience and the approval of the spirit-world.

I know that my friends will not care to have me come thus publicly, yet I see no other way to reach them.

My sister Edna was with me when I went to Providence, to my friend Mrs. Mors, and to my friend Mrs. Calder, that I thank them for all they did for me.

I feel the pressure on my brain, now, that I felt when I burned these papers up. I cannot help it; it's all over now. I was strong as I could be to the last, but could not withstand all that came.

I was a female physician when here—Mrs. Dr. Adams. I thank you, Mr. Chairman; I wish I could have done better.

I am an old man. I'd like to say to my friends that I've got something to tell them, if they will go to some medium.

James Riley.

Fath, sir, is there room for folks like me to come? I'd just like to come for a while—I'd not detain you long.

I was talking the other day with a man in Bristol, Conn., and I told him that if he'd pay a visit to a certain editor I'd like to go with him.

Now, sir, if there's anything I can do for you here—if there's any place you want cleared out, I'll go for it; I've brought my pickaxe and shovel to see what I can do.

Can I send my mother a letter, sir? [Yes.] Well, I want to tell her that I come down here, you know, and that I found I could get in, and I thought I'd like to tell her she mustn't worry about things as she does.

Frank Rounds.

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Mrs. Dr. Adams.

Excuse me, sir. Is this the general post-office? Well, I have something I want to say, if I can say it well. I know of no other way to reach the parties I desire to communicate with, although I have tried several times.

I came here to-day at the invitation of old Father Streeter. My name is Theodore P. Bowker. I went out from Boston. I lived on Pinckney street. I was a clerk for a good many years in the post-office.

Daniel Safford.

Friends—It gives me much pleasure to be able to say now in favor of the cause of Spiritualism, although I was an unbeliever in the phenomena when here, knowing but little about them.

Many of the friends that knew me in earth-life may be surprised to hear of my name in connection with Spiritualism, yet I never failed to receive a truth when that truth was made plain to me.

Before I passed out, in my last few hours, while I seemed shrouded in darkness, in one sense, I believe I saw my angel friends. I know I did; for they have told me so.

I was a self-made man. I was a hard worker. I gained what wealth I had by labor, hard labor, and I endeavored to do what good I could with it.

I would say to those who knew me in the form, who may say, "This does not seem like Daniel Safford of Boston,"—I would say in reply, When you leave the form, and take hold of some other brain, you will find a difficulty in manifesting like yourselves, even as I do.

Frank.

It's been all dark, but there ain't any hell, there ain't any devil, either! Yes, there is a lot of 'em! I don't know how I came here. I did n't mean to come. Everybody said I would go to the devil. And my mother! Oh! how many nights she has watched for me!

Will my mother get this? I would like so much for her to know that I am sorry that I did n't do as she wanted me to. I could n't help it. I've learned that it was born in me. Are we to blame for what is born in us?

I don't want to give my name, because my friends don't want to have me. I know my mother will get this, and I will say that I have been sorry every day that I did n't do as I promised, yet there seemed to be something that kept me and held me with an iron chain.

When I see my mother at night, and hear her weep, when I can see now, as I do, how many weary hours she watched for my coming, I feel—though I never expected to go anywhere and speak in public—as though I would like to go before the whole world and beg young men everywhere to leave the intoxicating cup, for they have got mothers, as I have.

When I was brought home, oh how sad she was! She was calm, but she was sad. She said, "Oh, yes, I have expected, I have thought you would be brought home dead." If she had scolded about me, I should n't have felt so bad. The neighbors said they always knew I would go to the devil, but I have n't. I've found good friends who have taken by the hand, and I hope some day I can go to my mother, and she will know that I am an honest boy, and am trying to be good.

I was on the beach with a young friend, and the horse ran and threw me out—I will own it, I had been drinking—threw me out and broke my neck, threw my friend out too. He was more drunk than I, and I suppose that's the reason why he did n't get his neck broke.

I don't know as I can make myself heard or understood, but I want to tell Esther that it's all well with me. Emeline is with me this afternoon, and is helping me. I was ready. It is all as they've told us; they will be with me before many years. Do n't be lonesome, Esther; brighter days are in store for you sometime.

Dr. Mann.

Mr. Chairman, Gentlemen and Ladies—Perhaps I owe you an apology, but you will bear me witness that the elements—not the "elementaries," but the elements at this place are new to us, that is, to our medium, not to the influences, and as we are more or less affected by new conditions, we have endeavored this afternoon to get as much in sympathy with the room and with the conditions as possible.

As I look over you to-day, I find a good many of you—although there is much spiritual food in the city of Boston—hungry for just this kind. We'll endeavor to do better next week. Thanking you for your attention this afternoon, and for the kind sympathy extended to us and our medium, we will bid you good-bye. DR. MANN (the presiding spirit).

MESSAGES TO BE PUBLISHED.

THROUGH THE MEDIUMSHIP OF MRS. SARAH A. DANSKIN. — to Thomas Gates Foster; John Cook Le Roy, (little girl) of Michigan; Hon. Beverly Johnson, of Maryland; Mary Ann Hartford, of Ohio; Fannie Thomas, of Montclair, N. J.; Catherine Livingston Goodrich, of Poughkeepsie, N. Y.; died in Aix La Chapelle, France; Frederic William Haddock, of Franklin Avenue, New York; Capt. Carroll Smith, of New Brunswick; Alexander Betts.

THROUGH THE MEDIUMSHIP OF MRS. JENNIE B. RUDD. Thursday, March 22d.—Question and Answers; William Hale, of Meriden; Annie Hollis, from Mississippi; "Aunt Sukey" (a colored woman), of Virginia; Misses Presbury, to Edwin Wentworth of Canton, and Charles Presbury of Taunton; "Anonymous," on the subject of spirit materialization—very interesting; Frank Slater, to William Foster, Jr., and others; Lucius Whiting, died (he says) at the Middletown Retreat; Dr. Mann, the controlling influence of the medium.

Thursday, March 23d.—Judge McPhee; Russell Knox; William Mansuet Davis; Edward Chitsey Baldwin; Dr. Alexander Decker; Sarah; Patrick Shaw; Mrs. Elizabeth Bliss; Nellie Culbert.



Banner of Light.

BOSTON, SATURDAY, APRIL 1, 1876.

Mrs. Mary M. Hardy, the Paraffine Mold Medium: Is She Reliable? The Doubts of the New York Friends Most Effectually Ruled Out by Her Late Victory in Boston.

It is with feelings of mingled pleasure and pain that we place before our readers the following narrative: pleasure at the brilliant victory which we believe the spirit-workers have truthfully attained for the vindication of one of the oldest of Boston's mediums for the mental and physical phases of manifestation; and pain at the inconsiderate haste with which the signers of the article given below—some of whom have been valued personal friends of ours for years—have sought to dash in pieces the reputation of Mrs. Hardy, while they have lost sight of the experience met with by so many would-be expositors of the spirit phenomena in the past. In another column we have expressed ourselves fully, and have defined our position and opinions without reserve; therefore nothing further is necessary than that the present sketch should proceed in the style of a narration of events, leaving the unbiased reader to form his (or her) opinion as to whether the conclusions arrived at in our editorial—which most unconditionally endorses Mrs. Hardy—is not borne out by the facts.

Before commencing this narrative, however, and at the risk of being looked upon as repeating what we have said elsewhere, we desire to call the public attention to the fact that mediumship and spiritual manifestations are now positively demonstrated entities, and, as such, deserve, in all justness, the treatment due to the labors and trials which have been put forth to prove them so. It is true that dishonest media and fraudulent manifestations have been occasionally detected, but the genuine phenomena are now so widely prevalent, and increasing daily, that Spiritualists have a right to demand of all persons who accuse media of fraudulent practices, that they furnish incontrovertible evidence of their charges, before they be considered worthy of attention or respect. It is time that clarity should do a more perfect work—time that the skepticism which manifests itself by sneering at these sensitive men and women, through whose evidences of immortal life are now being received under conditions of such extreme delicacy, was rebuked by every lover of truth and fair dealing.

Last week, when too late for use in our issue of the 25th, we received the following surprising telegram:

New York, March 21st, 1876. To Banner of Light: Please publish this week, that we will send you a statement for next issue, giving good reasons for denying Mrs. Hardy's integrity in matter of paraffine molds. We are well known Spiritualists.

Bronson Murray, 238 West 52d street, New York City. Cannot answer in regard to publishing your statement until we reach it.

So earnest, however, were the signers of this document for its first appearance in the Banner, that, unable to maintain silence, they—through our valued friend Mrs. Sayles—"moved on our works" on Monday following with this message:

New York, March 26th, 1876. To Lita B. Colby, 9 Montgomery Place: You have received the statement. Will you print it this week? Reply.

LITA BARNEY SAYLES, 110 West 43d street.

And in view of the triumphant success of the night before in Paine Hall, we forwarded the following:

Boston, March 27th, 1876. Lita Barney Sayles, 110 West 43d street: Yes, Mrs. Hardy was completely vindicated here last night.

The following is the report concerning the fate of which so much anxiety was expressed on the part of its progenitors, and which is here printed rather in deference to the ladies and gentlemen who prepared it, than on account of any particular weight contained therein:

STATEMENT CONCERNING MRS. HARDY'S SEANCES IN NEW YORK FROM MARCH 12TH TO 19TH INCLUSIVE.

To the Editor of the Banner of Light: Our telegram of the 21st to the Banner will have struck to many hearts the same dismay we ourselves felt as the following facts forced their accumulated testimony upon us during this last week spent by Mrs. Hardy in New York, and we shrink from the duty, which as Spiritualists who have become cognizant of these circumstances, is incumbent upon us.

Mrs. Hardy gave her first seance of this course at Republican Hall, in Thirty-third street, before the First Spiritualist Society of New York, upon Sunday evening, March 12th. It was upon the whole considered quite satisfactory to the majority present, and the press gave several good notices of the same, although Mr. Austin has a piece of dry cotton wool picked out from the mold produced on that occasion, upon its being exposed to the audience.

Mr. and Mrs. Austin having previously invited Mrs. Hardy to visit them during this week, a seance was held in their house upon Tuesday evening, when about thirty people were present. A small pine table was previously prepared by Mr. Austin, measuring eighteen inches in width, and about four feet in length, with an opening across the centre into which a board or leaf was so closely fitted that, although it could be removed with one hand, it would require both to replace it. The ball containing the paraffine and water was suspended from the frame of the table in such way that while the ball was under the table, the other arm, supporting the nicely balanced weights, was outside, in full view of the audience, passing through a slit in the black gilded muslin bag which enclosed the table and contents, and which was of sufficient depth to overlap itself upon the top of the table, where it was thoroughly secured by pins on the opposite side from the medium. The seams of the muslin bag were sewn by a lock-stitch machine, and over the table were thrown blankets to exclude the light. Mr. Austin had some colored paraffine which he desired to use, but it was declined.

It was proposed by Mr. and Mrs. Austin to make their seance arrangements before Mr. and Mrs. Hardy entered, but in this water they failed. No light was allowed in the room, and only a moderate amount from an adjoining one, as the spirits complained that the conditions were not favorable. Very soon a light motion of the outside beam of the scale was increased to such a degree as to throw the weights from their place, which naturally attracted the gaze of all to this point, except that of Mr. Austin and two other gentlemen, who were intent upon the fact that Mrs. Hardy frequently introduced her left hand under the blanket, and finally the motion of the outside arm of the scale became so attractive to

her, that she rose many times, and leaned over the table to observe it, but never failed to pass her left hand under the blanket at the same time. The last time leaning over, a violent motion to the outside beam indicated the "thud" to the ball within, and on the instant a light "thud" was heard, as of some substance dropping inside upon the carpet. The left hand of Mrs. Hardy was withdrawn, and the blanket, previously left crumpled, was now carefully smoothed out, and it was soon indicated that the work was finished. Upon removing the blanket, Mr. Austin found the muslin pinned differently upon the top of the table from what he had left it, and having, in the spot where the left hand had been hidden, a strained appearance; and the middle board was found displaced. A paraffine mold was lying upon the bottom of the bag, and a little under the edge of the cold water bowl.

Wednesday evening, as Mrs. Austin and Mr. and Mrs. Hardy were about to retire to a seance at the home of Mrs. Hall, Mr. Hardy being quite in advance, and Mrs. Hardy next in crossing the street, Mrs. Austin, who was last, saw a paraffine mold lying in the gutter, where Mrs. Hardy had just passed. She exclaimed, "Why, there's a paraffine mold!" and Mrs. Hardy, returning quickly, crushed it, and in so doing broke it, and both ladies picked up the fragments. Mrs. Hardy scolded her husband for being so careless about "carrying that bag," he "ought to know the top was liable to spring open, and now perhaps there would not be paraffine enough to form another to-night." Mr. and Mrs. Hardy had, just before leaving Mrs. Austin's house, denied to her and to another lady that they had any paraffine molds with them.

Mrs. Hull, at this seance, used an extension dining-table, with a slight opening in the center. The medium failed to obtain a mold, owing, she said, to the loss of the great bulk of the covering of the table, which consisted of a linen flannel cloth laid beneath and brought up securely around the whole, with table covers above, to exclude the light, and which was arranged by Mrs. Hull, Mrs. Sayles and Mr. Murray; and secondly, exposed, after our dropping the covering upon the side of the table next her, as desired, on the ground of her "great fatigue of previous night," &c. On this occasion, Dr. Hull, who occupied a favorable position during the materializations, declared to Mrs. Hull and Mrs. Sayles that he saw three spirits, when Mrs. Hardy professed that spirits were showing hands; and a lady who sat by Mrs. Hardy's side felt the vibration of her chair, and saw a movement of Mrs. Hardy's dress and handkerchief at every presentation of purported spirit-hands at the opening. We had also spirit-writing upon slates, which Mrs. Hardy desired all to write without a pencil. Present, thirty people. The lights were very dim.

On Thursday evening, Mrs. Lane and Miss Lane, her daughter, called upon Mrs. Hardy, at the home of Mrs. Austin, and both saw the seance of paraffine molds being produced beneath Mrs. Hardy's dress, and which, upon being informed, she hastily concealed, and declared them mistaken. During this evening, Mrs. Austin having arranged a small table with paraffine and bowl of water, all within a netting or bag—the position of the seams of the bag not being noticed—heard, as also did Mrs. Lane and Miss Lane and Mr. Murray, a rubbing and scraping under the table, and afterwards saw a mold inside the netting, with its thumb detached, and claimed by Mrs. Hardy to have been formed by the spirits from said paraffine. Mrs. Austin's niece, who was sitting at the table, upon looking beneath during the materializations, saw Mrs. Hardy's foot manipulating the ball, &c. Light was abundant for distinguishing each person in the room. Nine only were present.

On Saturday, the 18th, Mr. Murray received a package of paraffine from Mrs. Hull and Mrs. Sayles, which was designed for that evening's seance with Mrs. Hardy at the home of Mrs. Hull, and, taking it to an apothecary near by, had it accurately weighed, and the weight, which was one and one-fourth pounds avoirdupois, marked on the wrapper. Mrs. Hull and Mrs. Sayles kept this secretly until the evening, when it was shaven up in their presence, and before them and Mr. Murray and others, was placed in a pail, and hot water poured upon it. A table about three feet square was enveloped, with paraffine and water-bowl, in the netting bag used by Mrs. Austin at her Thursday evening seance, but the seams of the netting bag were placed at the ends of the table, and beyond the reach of Mrs. Hardy. No mold was forthcoming, and Mrs. Sayles assisted Mrs. Hardy to hold a slate for spirit writing, in explanation, to be done, as usual, without a pencil. Mrs. Sayles saw her carry her hand to her head, ostensibly for the purpose of arranging her hair, both before and after such writing. She saw the form of Mrs. Hardy's hand, through one of the openings of cover, move as the writing progressed, and return to commence the second and third lines of the communication, and motion with each faint tap which announced the writing finished. Mrs. Sayles held the slate six or eight times. The writing was always done across the corner near Mrs. Hardy's hand, and never out of her reach. Mrs. Sayles once lifted the cover a little quicker than was anticipated, and saw Mrs. Hardy's first fingers and thumb above the corner of the slate, which was not, however, supposed to be noticed by her. Mr. Austin and others, in reading the writing, once saw a double formation of the letters, and were puzzled. After the close of seance Mrs. Hull picked up, and preserves, a bit of slate-pencil, one and one-quarter inches in length, having one pointed and one jagged end, and which was lying on the carpet, over which place Mrs. Hardy had been sitting.

"The spirits" desired us to place Mrs. Hardy, instead of the table, &c. In the netting, to which we assented, as they declared, they could not otherwise make the mold. In tying the netting bag about Mrs. Hardy's feet, Mrs. Sayles thought to have both seams behind Mrs. Hardy's shoulders, in which she was entirely baffled by Mrs. Hardy, who shrugged the fullness over her right side and firmly grasped it, with one seam in her right hand, before sitting down.

Mrs. Sayles carefully brought down the table cover to the floor on the side next Mrs. Hardy, while others looked after the exclusion of the light from the other sides. She found, upon coming again to Mrs. Hardy, that the whole cover on that side was lifted and laid over her lap. The lights were required to be so low as to be of no avail in the back parlor, at the extreme rear of which Mrs. Hardy sat, facing her audience, all the light allowed being from two burners in chandelier of front parlor, partially turned off. No one was allowed within a semi-circle of five or six feet from the table.

The mold was soon declared finished, and upon being quickly examined, (by a novice, as it happened,) another bit of dry cotton wool was found within the crevice of the wrist, which Mr. Austin has, with the first, in his possession. This table, &c., was then placed aside, and we resorted to the same table used Wednesday evening for spirit materializations. Mrs. Hardy first seated herself at the end of the table, which was built with a heavy standard, opening in the centre, but soon the "spirits" found it necessary to change seats, until Mrs. Hardy was placed on one side, and opposite the opening, when about the usual manifestations took place.

After the dispersal of the company Mrs. Hull and Mrs. Sayles found the paraffine cool enough to roll up and turn off the water, which they did, laying back the paraffine till Monday morning, when the bits adhering to the pail being also detached and placed with it in the wrapper formerly used. Mr. Murray took the package, and had it weighed on the same scales, when it balanced exactly at one and one-quarter lbs. avoirdupois, the same as before the seance. He also received the paraffine mold or glove from Mrs. Hull and Mrs. Sayles, and found its weight to be two and one-half ounces avoirdupois. The apothecary performed the weighing in each instance.

Mrs. Austin was unaccountably annoyed with bits of cotton wool about her carpets while Mr. and Mrs. Hardy were with her. Upon Sunday, the 19th, she saw Mrs. Hardy's stockings, worn the previous evening at Mrs. Hull's seance, at a distance of about two inches below the toe they were cut across the sole, and left open.

You can draw your own inferences from the facts we state. We subscribe our names to verify what is attributed to us severally in this statement. BRONSON MURRAY, 238 W. Fifty-second St. EVELINA ANN LANE, 66 Park Ave. MALLIE A. LANE, 66 Park Ave. THOMAS K. AUSTIN, 418 W. Fifty-seventh St. MARGARET Z. AUSTIN, 418 W. Fifty-seventh St. J. DE F. HULL, 140 W. Forty-second St. LITA BARNEY SAYLES, 110 W. Forty-second St. New York, March 23d, 1876.

As a counter-vail to the above statement, the following from the pen of the husband of the medium so fiercely attacked is eminently appropriate:

To the Editor of the Banner of Light: Allow me to give you a brief and exact history of such of the paraffine mold seances held by Mrs. Hardy during her recent visit to New York City. Bronson Murray—or any other individual who was present at these seances—is respectfully invited to deny this statement, if it can be done consistently with truth.

No. 1. Public seance at Republican Hall, already reported and endorsed by the New York Herald and Sun, at which seance Mrs. Hardy was completely enveloped in a fine netting bag, fastened tight around the neck, this bag being thoroughly examined by a committee—appointed by the audience—both before and after the seance, and pronounced whole and intact. Mrs. Hardy sat in the light, as she does at all her seances. Result—a mold of a hand under the table, the cast of which is now in the possession of Mr. Newton, President of the Society.

No. 2. A parlor seance at the residence of Mr. Newton, 128 West Forty-third street, Mrs. Hardy enclosed in a bag as before, examined and pronounced intact, the company. Result—a beautiful mold, claimed to represent the hand of Oliver Johnson's wife. Seance pronounced perfectly satisfactory by all present.

No. 3. A gratuitous seance at the house of Mr. and Mrs. Austin, No. 118 West Fifty-seventh street. About twenty-five persons present, among whom were Prof. Van Derwilde and Stephen Pearl Andrews, who sat in front of and in touching distance of the table. At this seance Mrs. Austin had, unbeknown to any one, prepared a bag made of black cambric, in which he placed the table he had made for the occasion, bringing the top of the bag up over the sides of the table, and fastening it together tightly on top; then a second layer of thick cloth was drawn over that, reaching to the floor all round. After sitting one hour and a half, result—a full mold of a very large hand under the doubly secured table, the cast of which is in possession of the Austins. All present declared themselves satisfied of the genuineness of the phenomena except Prof. Van Derwilde, a materialist, and who is said to be one of the greatest critics and skeptics in New York. He declared that he was positive, under the circumstances, that Mrs. Hardy could have had nothing to do with the depositing of the mold, but that it might have been secretly brought in by Mr. Austin when he put the bowl containing the water under the table!

No. 4. A parlor seance at the residence of Mrs. Dr. Hull, 141 West 42d street, Mrs. Hardy having left home just from a sick bed, in order to fill her New York engagements, if possible, and having now sat three nights in succession under crucial test conditions, especially the last, at the Austins', the invisibles declared she was too weak and debilitated for them to use for a mold production, and the medium, in lieu thereof, gave the company one of her usual seances for the showing of hands and other physical manifestations, which appeared very satisfactory.

No. 5. A gratuitous parlor seance on East 12th street, before a company of some thirty people, among whom were Dr. Simmons, Madam Whiting, and other members of the Theosophical Society. At this seance the table was enveloped in a netting bag, the mouth of which was secured by fastening by Dr. Simmons and others, then covered with other cloths. Result—a perfect mold of a hand found under the enclosed table.

No. 6. A second gratuitous seance at the residence of the Austins, before a small company, among whom was Mr. Bronson Murray, who himself, by request of Mrs. Hardy, completely enveloped the table in his own way with a netting bag, tying the mouth of the same, and placing it on the opposite side of the table from Mrs. Hardy, then covering the same with other cloths. Result—a mold of a hand, now in possession of the Austins. At this seance, also, Mr. Murray and the Austins professed themselves perfectly satisfied of the genuineness of the manifestation.

No. 7. Parlor seance again at the residence of Mrs. Hull, Fifty-fifth street. Mrs. Hardy at this seance was again enclosed in the bag, but closely to the neck by Mr. Murray and Mrs. Sayles. Result—the mold of a hand found deposited under the table. The bag on this, as on every other occasion of said seances, was most critically examined both before and after the seance by Mr. Murray and Mrs. Sayles, and others, and pronounced perfectly intact, not a hole or break to be found. More than this, Bronson Murray, at the Spiritual Conference held at the Harvard Rooms, on the Sunday afternoon following, and fresh from these very seances with Mrs. Hardy, gave an extended account of them, and expressed himself highly pleased and thoroughly satisfied with the genuineness of these manifestations, with the proviso that the paraffine used at the last seance had not yet been re-weighed.

To sum up: Here we have six seances, at each of which either the table or the medium was securely placed in a bag by the company; each time the bag examined by the company before and after the result, and pronounced whole and intact, and each time the mold of a hand found under the table, so that every motion could be observed by the company. For myself, I carefully abstained from approaching the table or medium, or having anything to do with the arrangements at any of these seances.

If I have not given an exact and truthful account of these seances, will Mr. Bronson Murray and his coadjutors show wherein? If I have done so, allowing Mrs. Hardy might have forty molds about her person, how, in the name of common sense, could she deposit them under that table? Will these critics answer?

I think that these parties will yet live to deeply regret the attitude they have taken toward a truthful and honest medium, who is daily proving to the world the genuineness of her manifestations. JOHN HARDY.

A Concord Square, Boston, March 27th, 1876.

The straightforward account given below, from a witness of Mrs. Hardy's powers while in New York, would seem to be an offset of no mean degree to that of the would-be expositors, in whose document the "ad captandam vulgus" style is too apparent to be mistaken:

New York, March 15th, 1876.

To whom it may concern: To-day, while my family (four adults), with Mr. and Mrs. Hardy, who have been guests at our house for several days, were eating lunch, raps were distinctly heard, apparently on the dining-table, which is a heavy walnut extension, and on the floor immediately beneath the table, and twice on the sole of my foot which was placed on the floor. I not only heard but felt these raps on my foot. At the suggestion of one of my family, the table (with the dishes and lunch still upon it) was pulled apart so as to leave an aperture of about one and one-quarter inches in the centre. Over this opening an ordinary drinking goblet was placed, immediately the goblet was turned upside-down, it was raised by the plate; in less than one minute it was raised at least two inches from the table, and danced around on the end of what appeared to be a finger protruding up through the opening in the table. This dancing continued for several seconds. A plate of cake was then placed over the opening, and immediately the cake was thrown from the plate, piece at a time, and thrown in various directions around the table, the plate remaining stationary all the time. I then put my hand under the table, when instantly it was grasped by something that felt like an ice cold hand, and a feeling like someone scratching my hand was perceptible. A wine-glass half-full of water was placed on a napkin, on the floor under the table, three feet

away from either Mr. or Mrs. Hardy. In less than three minutes the raps were again heard. On examining, I found the glass empty, but could find no trace of the water, either on the carpet or napkin. I then held my hand under the table, eighteen inches from the floor, and two feet from the glass. In two moments the glass was passed into my hand. All the above occurred while Mr. and Mrs. Hardy's hands were on the table in plain sight, and in our dining-room, with the full light of day.

The above statement I am willing to vouch for under oath. A. H. AUSTIN, Superintendent Asbestos Fire-Proofing Co., New York City.

Becoming aware of the action of the New York Spiritualists, Mrs. Hardy—who was already announced to give her crucial test seance in Boston on the evening of the 26th—despatched these words to the purpose to Dr. H. F. Gardner, manager of the People's Spiritualist Course:

PROVIDENCE, R. I., March 24th, 1876. To H. F. Gardner, 57 Tremont street: I shall sit on Sunday evening if I am not a corpse. Will experiment at the hall Saturday eve. M. M. HARDY.

Following up her telegram, Mrs. Hardy made her appearance, though weakened by sickness, in spite of the driving storm of Saturday last, held a trial seance with the wire box at Paine Hall, Saturday evening, in presence of Dr. Gardner, Dr. Storor, Miss Lizzie Doten, and several representatives of the press, and concluded the triumphant vindication of the full legitimacy of her development as a paraffine mold medium on Sunday evening, March 26th. So honest and excellent are the reports contained in the Monday issues of the Boston Herald and Journal given below that we shall attempt no description of the seance—preferring that the matter should go before the world of investigators clothed in the language of the secular press—merely premising that the box used was the one so minutely described in the Banner of Light for February 26th. We consider the successful seance by Mrs. Hardy, under the severe conditions amid which it was achieved, to be one of the most important triumphs of mediumship which has been attained since the advent of Modern Spiritualism. The following is the full report of the Boston Herald:

MRS. HARDY'S SUCCESS. Paraffine Mold of a Hand Produced Inside a Locked Box—A Puzzle for Skeptics to Consider.

Paine Memorial Hall was last evening filled with a respectable and intelligent audience, drawn together to witness the production of paraffine molds under the most rigid conditions that could be devised consistent with the circumstance that the medium should be near to where the work was performed. For this purpose, Dr. Gardner had a box made, inside of which the vessels containing paraffine and water could be placed, and while being securely locked therein, he yet in sight from the outside. For this purpose, four black corner pieces, each two square feet of a table, were placed at such distances as to form the corners of an oblong box some three feet long, two feet wide, and about three feet high. A bottom of thin board was securely nailed on to narrow bars secured to the four posts also by nails. Above this, a piece of stout wire netting, with meshes about one-half inch in diameter, was nailed, going around the corner posts, and the ends secured on one of the posts by cleats nailed on the outside. Above the wire was a boarding to the top of the box, the two side boards being pierced with auger holes about five-eighths inch diameter and made quite close together. The top of the box was formed of wood, the outside or surrounding margin of which was securely nailed to the posts and side pieces. The middle of this cover was composed of two movable hinged covers or lids, one of which when closed was secured by bolts, and the other provided with a lock, the bolt of which went into the bolted cover adjoining. The whole affair, when locked, could not be penetrated from without by any substance larger than a man's finger.

At about twenty minutes of 8 o'clock Dr. Gardner stepped upon the platform and announced that Mrs. Hardy, the medium, who had traveled in the rain on Saturday night to reach Boston to keep this engagement, was on hand, prepared to make the test required of her. It was not certain, owing to the fact that she was in a physically weak condition, in consequence of recent illness, that anything could be produced, but the trial would be made. A committee, consisting of Mr. S. H. Morse, sculptor; State Detective Knox, and the writer of this article (all avowed skeptics in spiritual phenomena), was invited to examine the box, and take charge of it during the performance. A bucket of melted paraffine and a bucket of cold water were placed inside the box, the former within two inches of the wire side next the audience, and the latter toward the rear corner at the left. Two narrow pieces of board, about six inches longer than the box, were hinged on to each side, level with the surface, and projecting over the object claimed for this contrivance being that it would keep the cloth cover clear of the sides—a necessary condition. The cover was of dark cloth, and while being made to fit on to the top, fell down to the floor all around. On one side, that next the medium, there was a vertical cut or slit in it, reaching nearly up to the top. All being prepared, the medium came on to the stage, took her seat behind the table and facing the audience. The light was then turned partially down. The influences did not seem to respond very readily, at first, but after a while it was apparent to attentive ears that something was going on inside the box. For the first half hour, however, little seemed to be accomplished. It was then discovered that the condition as to darkness was not what it should be, and a shawl was added to the spread over the box, and the light lowered, so that a dreamy twilight pervaded the hall. Then the work began in earnest. If one were to judge by the noises and apparent movements inside the box.

In a little over an hour from the time Mrs. Hardy took her position at the box it was announced that the work was finished. The lights were then turned on. The committee uncovered the box, and found on the bottom of the box, and leaning against the cold water pail, the paraffine mold of what seemed to be a man's right hand, but in a collapsed condition, like a soft glove that had been flattened out. In falling thru the fingers of the soft mold had become doubled up, and a portion next to the little finger was broken or abraded. The audience pressed forward eagerly to see this mold; when it was announced that if the audience would go back to their seats and wait, Mrs. Hardy would allow herself to be tied in a sack, and produce another mold and cover in her usual way. This was readily agreed to, and the committee enveloped the medium in a sack composed of netting, which was secured around the neck. The melted paraffine and cold water pails were placed under a cloth in front of her, and the lights turned down, but enough light remained for every person in the hall to see that Mrs. Hardy sat bolt upright in her chair. In about fifteen or twenty minutes it was announced that the "influences" had concluded their labors, and on the cloth being removed it was found that a more perfect cast of what was evidently the same right hand as made the former mold had been produced. But it was also lying on the floor alongside the cold water pail—before removing the cloth in the last performance, the writer noticed Mrs. Hardy's ear-rings had been placed thereon, having been taken from her ears after she was secured in the sack.

The second mold produced, though somewhat collapsed, was much better than the first, the form of the little finger especially being quite perfect. In regard to the casts produced, while it was evident that in the last one Mrs. Hardy did not get her hand through the netting, in the case where the box was used it was quite clear to the committee that she could have had no direct agency in producing the cast found therein. It is barely possible that the mold found inside may have been doubled up and put in through one of the holes; but how could it afterwards be

flattened out as it was found? If the cast was not produced outside the box—and if it was, how could it be got in?—it must have been produced within it. There was no appearance of machinery or contrivance to produce it, and no way to work such machinery that could be concealed. If it was a trick, it was most wonderful and ingenious one. If it was not—and the writer candidly confesses he could detect nothing of the kind about it—what was it?

In the performance of this test, under such strong conditions against fraud, Mrs. Hardy may be said to have fairly proved her pretensions to a strange and startling power of mediumship, and to be at least entitled to the credit of good faith and honesty in what she has done until it can be shown that others of themselves can do it, and how they do it. If others do it, and can or will give no explanation of how they do it, then the thing remains as such a mystery as it is at present. At the close of the performance Dr. Gardner said that there were several thousand dollars pledged to any skeptic or scientist who would produce molds of paraffine under the same conditions. A dispatch from New York was read announcing that some parties in that city had pretended to discover evidences of Mrs. Hardy having produced molds at her seances there by fraud and jugglery, and that the story, which was evidently the result of a conspiracy to injure her, was to be published in the papers of that city this morning.

As certain portions of the Boston Journal's account necessarily go over the ground of the above, we extract the following points only, that the reader may gain an idea of the extremely fair and liberal tone in which the whole is written:

"There was a hall full of people, and of an exceptionally good class, to witness the manifestations. Dr. Gardner, who has been running a course of Sunday evening lectures at the hall, conducted the affair, and the committee to whom the audience referred all special examinations consisted of Mr. Thomas Kerwan of the Herald, and Mr. Knox of the State detective force.

After a half hour's sitting with the lights turned half way down it was found that the 'intelligences working within the box' did not have things to their suitings, and it was discovered that there was too much light. The part of the hall near the medium was darkened still more, but not so that she could not be distinctly seen by everybody. In another half hour, the time being occupied by a pianist and Dr. Gardner, who alternately entertained the audience with music and general remarks, the lights were turned fully on, and the committee proceeded to find out what had been accomplished by the mysterious agency. Between the two pails on the floor of the box was found some paraffine molded in the exact form of a glove, but flattened so that the front and back adhered. It was also bent and doubled in parts as a glove would be if taken off and thrown down carelessly. Dr. Gardner had hoped to have received a shape into which plaster could be poured so as to obtain a reproduction of the hand making the shape to be obtained, and the audience consented to await a second test. This was conducted under other conditions, the box being set aside and a temporary frame placed around the pails so that the black cloths could shield them from the light. The committee then placed the medium in a net bag and fastened it about her neck, thus securing her feet and hands.

Shortly before ten o'clock it was announced by the 'spirits' that their work had been crowned with success, and the cloth was removed. On the floor was found a mold similar to the first, but rather smaller and more perfect. In some portions of the glove could be seen water circulating, but most of the shape had flattened. Dr. Gardner stated that these gloves could be heated and forced open, and that the investigators would have an opportunity to examine plaster casts taken from them. He claimed that these molds would show the veins and cuticle of the hands making them, as that fact had already been demonstrated.

Legendry men had been insinuated by some in accounting for the phenomenon, but he would give any one a thousand dollars to produce like results under the same conditions in a sitting of twenty hours. He begged scientists to investigate this phenomenon, which afforded a field of vast importance to them. The audience was given an opportunity to examine the shapes and also the paraphernalia, and great wonderment prevailed. Spiritualists who have 'the gospel of knowledge, not of belief,' looked upon the result as quite a triumph."

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