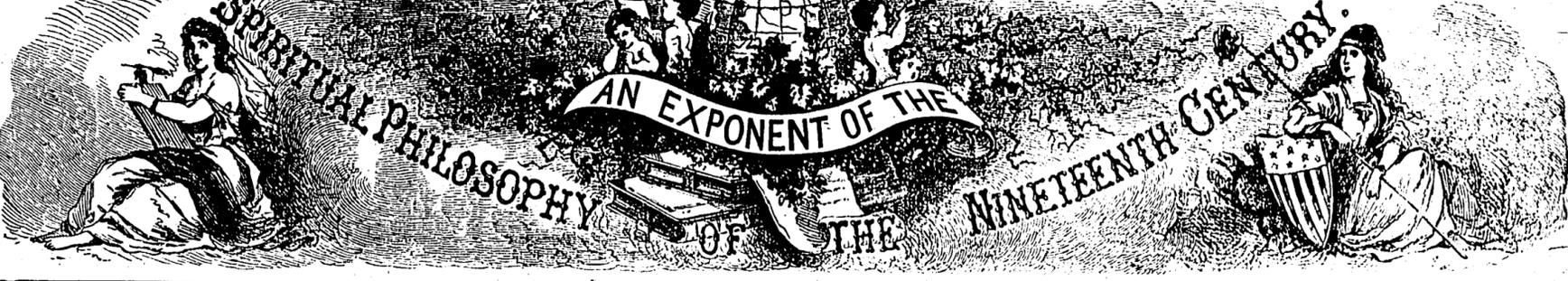


BANNER OF LIGHT.



VOL. XXXIX.

COLBY & RICH,
Publishers and Proprietors.

BOSTON, SATURDAY, APRIL 8, 1876.

\$3.00 Per Annum,
In Advance.

NO. 2.

Banner Contents.

FIRST PAGE.—Rights of Mediums, and Rights of Philosophy, by Prof. Joseph R. Buchanan; "Travels in the Lands of the Aztecs and Toltecs," by J. M. Peables.

SECOND PAGE.—Civil and Religious Persecution in New York, by Thomas R. Hazard; "Physical Mediumship."

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

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

FIFTH PAGE.—Short Editorials, Brief Paragraphs, News Advertisements, etc.

SIXTH PAGE.—Spirit Messages through the Mediumship of Mrs. Sarah A. Danskin and Mrs. Jennie S. Rieth; Obituary Notices, etc.

SEVENTH PAGE.—"Mediums in Boston," Book and other advertisements.

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

Original Essay.

RIGHTS OF MEDIUMS, AND RIGHTS OF PHILOSOPHY.

BY PROF. JOSEPH R. BUCHANAN.

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

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

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

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

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

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

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

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

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

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

It is considered by many entirely proper to approach the person through whom we hope to attain what the Greeks attained in their temples, or to get an introduction to the dear and sacred forms long hidden from our eyes by the curtain of death, with even less of courtesy and respect than we should exhibit to a professional juggler or a thimble-rigging swindler. If this rudeness

does not vent itself in insulting expressions or insinuations of imposture, it is at least poured out into the psychic atmosphere so freely that the coarsest sensibilities might feel it, and to the exquisite impressibility of the medium it becomes a source of torture, or a slow moral poison depressing every mental and bodily faculty, and often paralyzing their best powers.

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

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

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

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

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

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

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

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

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

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

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

Materialism, or the animal nature of man, demands purely material tests, and recognizes nothing else as evidence, but normal intelligence (science and philosophy) demands evidence or proof, and is as well satisfied with moral evidence and sound reasoning as with touching and handling. Such evidence is sufficient to hang a man; it is sufficient to control the investment of our whole estate and the risk of our life upon the dictum of a physician. To ignore such evidence

in psychic investigation, to which it is peculiarly applicable, is a *pig headed policy* which often ends in blank stupidity; the spectator accustomed to ignore reason and think he is right in doing so, becomes so stultified as his evil habit is confirmed, that finally, when he actually sees, touches and knows the astounding facts which he has been denying, he looks on in stubborn vacuity of mind, like a dazed idiot, says nothing and professes to believe nothing.

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

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

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

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

I have never seen any reason to regret this policy. To treat a person of delicate sensibility with *politeness and respect*, is to exalt his self-respect; to treat him with perfect candor and confidence, is to inspire his sense of honor; to treat him with cordial love, is to ennoble his whole moral nature and prepare him to act as an honest, truthful and faithful friend. Such should always be the relations between the experimental inquirer and the person upon whom his inquiries are to be prosecuted, if the results are to be pure and truthful.

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

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

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

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

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

spreading their fame far and wide, for they are fountains of living truths, refreshing as oases in the desert.

Skepticism is first cousin to malignity, and never fights a battle against truth without the aid of calumny. The press teems with falsehoods and calumnies against spiritual truths, and it is one of the most sacred duties of Spiritualists to resist and refute them. Every medium has his or her share of calumny, and Spiritualists should strive by their active friendship to make amends for all the mischief done in this way.

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

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

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

Foreign Correspondence.

Travels in the Lands of the Aztecs and Toltecs.

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

NUMBER ONE.

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

"Knowest thou the land where the citron grows,
Where midst the dark foliage the golden orange grows?
Thither, thither let us go."

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

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

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

THE HOUR OF SAILING.

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

Just out from the mouth of the sluggish Mississippi, and the waters of the Gulf became troubling. A southeast storm set in. I was deathly sick—and so were some of the officers of the ship. Nervous and feverish after the vomiting, I cried out lustily, as my custom is, for the Indian spirit, Powhattan. His soothing magnetism is ever to me a mine of health. Not Jesus, nor John, do I expect to see when first conscious of the light that glids the morning-land; but the pleasant face of Powhattan, who I trust will bear me on his strong bosom of love to the red man's home,

Sweet will be this rest for a season in the Indian's heaven!

WHY TRAVEL ALONE?

"Why not travel on the Continent with a friend?" said an English gentleman to Disraeli. "Travel with one," was the Premier's reply, "if you wish to lose him."

"Alas! alas! we wear each other out;
With self-discipline each other we infect;
Each is a perfect echo, echoed about,
And if we more than touch, we intersect."

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

MUSINGS ON THE GULF.

"It is coming hot weather; why do you not wait for the winter days of 1877 before going to Yucatan and Central America?" "Wait, wait," 'Tis the voice of the sluggard! The future—tomorrow even—is the Paradise of fools. To-day is the all of mortal time that one is sure of. Then why wait, doze, dream? If difficult to reconcile Genesis and geology, it is not difficult to see that the energy ascribed to the devil is greatly to his credit. The devil, however, is a myth; angels are realities. They became such through aspiration, obedience and energy. These are the golden steps that lead to the radiant shores of immortality.

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

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

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

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

The above calls to mind these terse rhymes:
"As a blazing altar, or a sun is setting,
So may the sun be that tells the blossoms of pain;
For only at the ending of the journey lies the crown;
And none shall see its light but they who on its light look
down."

Life's labor won is never won until it first be lost;
As precious things most precious are when brought at
the eleventh hour.

The sorrow and the shaming that are over, shall be the way
That leads us from a darkened past into a brightening day.
Though still, as in the past, the night must come before the
noon;
The loftiest loves in sorrow still must descend down below,
God still is writing gospels in the lives of those that sing,
Even while his hearts refuse to let the graven school in,
Though all have sinned, and still they sin, it shall not be in
vain.
That any human heart has drunk the dregs of human pain;
Not all on page of parchment, or on monumental stone,
The records have been graven that the universe hath
known."

Appropos to this thought, how profound the words of the German Fichte:

"Wherever thou mayest live, thou who carryest but a human face; whether thou plantest a sugar-cane under the rod of the overseer; whether thou warmest thyself on the shores of the Fire-land; or whether thou appearest to me the most miserable and degraded villain, thou art, nevertheless, what I am; for thou canst say to me, 'I am.' Thou art, nevertheless, my comrade and my brother. Ah! at one time surely I also stood on the first step of humanity on which thou standest—for it is a step of humanity, and there is no gap in the development of its members * * * but I certainly stood there at one time—and thou wilt also stand certainly at some time upon the same spot on which I now stand, even though it lasted million and million times million years—for what is time?"

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

VERA CRUZ, MEXICO.

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

Vera Cruz is walled, compact, built of stony to all appearance, seemingly clean; and yet reported to be the sickliest, deadliest city in the Mexi-

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

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

Just outside the gate, by an old abandoned church, battered somewhat by Gen. Scott, there stands a bridge built by the conquering Cortez, who landed here on Good Friday, 1519. The fact that three hundred and fifty years have hardly made an impression upon this bit of crowning masonry, gives a clear hint as to the age, the immense antiquity of the country's ruins, ruins that were ancient when the Aztec hordes swarmed down from the north.

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

OFF FOR THE CITY OF MEXICO.

It is two hundred and sixty miles by rail from Vera Cruz to the City of Mexico. We leave at 4 o'clock. Departing at this early hour, we pass the grandest of the scenery by daylight.

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

Leaving westward across low hot lands for some fifty miles, the surface of the country reminds me, as we near the mountains, of the foothills between Sacramento and the Sierra Nevada. Portions of these vast uncultivated lands, rich in mahoganies, rosewood and castor-oil trees, are burned with smaller vegetation, and thick jungles, roofed with vines and festooned in flowers. Here, morning-glories grow wild, crimson orchids nest in tall trees, and graceful palms are a perpetual beauty. Drainage in some portions, irrigation and culture in others, would make this land to blossom as the rose. The great disadvantage at present is, the tendency to revolutions, and the insecurity of property.

MAGNIFICENT SCENERY.

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

CORDOVA.

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

FROM MOUNTAINS TO TABLE-LANDS DOWN TO MEXICO.

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

This magnificent plateau, lying between the two great mountain ranges of Mexico, is some

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

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

City of Mexico, March 13th, 1876.

Free Thought.

CIVIL AND RELIGIOUS PERSECUTION IN NEW YORK.

The Government Surrenders its Judiciary, Law Officers, Sheriffs and Turnkeys into the hands of the Doctors of Medicine, to Compel the People to Submit to their Malpractice and Extortion, under Pain of Fine and Imprisonment.

BY THOMAS R. HAZARD.

PART IX.

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

"Molieres, so long the terror of the apothecaries of Paris, makes one of his dramatical personae say to another 'Call in a doctor, and if you do not like his physic I'll soon find you another who will condemn it.'"
"Science, that jewel of observers, used to say, 'Science which instructs, and physic which cures us, are excellent certainly; but science which misleads, and physic which destroys us, are equally execrable: teach us how to distinguish them.'"

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

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

"It is a fact related by Harvey that he could not get a physician above the age of forty to believe in the circulation of the blood."
Dr. Dickson's thick book is crammed full of such testimony as the foregoing.

How tame, in the presence of such terrible disclosures of malpractice and inefficiency by members of their own faculty, seems the reply made by a young medical student to a question from his professional teacher asking for a concise definition of the healing art. "The art of amusing the patient (said the boy) whilst Nature cures the disease."

This reminds me of an anecdote communicated to me some years ago by the late Henry Lathrop, one of the truest-hearted and best men that ever lived in Providence, R. I.
Whilst sitting up with Dr. Wm. Bowen, in his last sickness, many years ago, Mr. L. learned from that eminent physician that it had been his practice always to keep on hand a supply of bread pills, which he used to send to patients instead of answering their summons in person, at night, and said he found that they had as good an effect as anything else!

"The fact is that the boy's amusing theory is correct so far as the medical treatment of the old school physicians is concerned, whose aim has generally been to relieve the pain and oppression of their patients by numbing and deadening applications that tend to weaken the functions of life and aggravate the cause.
As well might a mother expect to cure the stomach-ache of her crying child by *speaking* it into silence, as for a doctor to suppose that the cause of disease can be removed by suppressing or deadening its symptoms. Pain, fever, inflammation and oppression are only the results of an effort of Nature to restore a perfect balance of the life-forces in the system, and should never be counteracted or abated otherwise than by removing the cause.

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

Dr. Titus, counselor of the court at Dresden, used to say that "three-fourths of mankind were killed by medicines and prescriptions. This is perhaps too sweeping a declaration. If the counsellor had confined his remark to those only who died under the treatment of physicians, I should think him not far from the truth.
"One hundred years have scarcely elapsed," says Dr. Samuel Dickson, "since the fever patient was wrapped in blankets, his chamber heated by large fires, and door, window and bed-curtains closed upon him with the most scrupulous attention. The few that survived the terrible ordeal were said to be cured, and these cures, like *ignes fatui*, only seemed to delude and blind the practitioner to the awful mortality which followed the practice."

A constant pressure of self-interest always inclining in one direction, (however slight,) will be sure in the long run to induce a practice among organized bodies, whether of law, divinity or medicine, or other, to shape their modes in the direction that will best promote the furtherance of their own interest and selfish ends. These may proceed without the members being individually conscious of their drift, just as an overbalancing pound of silver placed in the left pocket of each may cause a crowd of men to swerve in the same direction from a right line when walking, without an individual of them all being aware of the departure.

Hence the practice of medicine has grown gradually into a science, without probably one in ten of its professors being aware of the subtle cause, whereby the slightest ailments are nursed into serious maladies through established forms of malpractice that best tend to increase the fees

of the attending physician, and thereby supply his daily and perhaps pressing needs for money. This feature in young practice attaches probably more to the young and needy members of the Faculty, which may have given rise to the Londoners saying, "God preserve me from the devil and a walking doctor."
I have myself cured hundreds (as before hinted,) of attacks among persons in my employ and others, exactly similar in all respects to scores of others, wherein the patients under the regular medical treatment were, after being, as it were, nursed into sickness by their physician, confined for weeks and months to their beds, and in many instances sent to their graves.

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

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

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

"The sentiment that prevailed in both breasts might have been alike, just as the same light will be different in brightness when reflected through a crystal glass lens, and one made of bull's hide—the action of the heroic Sidney (the "man without reproach or fear") being directed in its application by the soul of a demi-god, whilst that of the doctor was just as naturally the prompting of the selfish instinct of an average medical diplomat, whose nature had been brutalized in dissection and vivisection *hells*, and his heart hardened by the practice of his soul-and-body-numbing profession.

"Thy thirst is greater than mine," said Sidney, and straightway he ordered the goblet that was destined for his own to be carried to the lips of his comrade!
My need of money is greater than thine—thought the doctor, as he replenished his own wallet out of the pocket of his patient! Viewed from the two standpoints the reasoning of the doctor was as logical as Sidney's; for even the divine light, that alike permeates and gives life to all things, cannot shine as brightly through the gross organism of a thinking *toad* as through the graceful form of the starling and gazelle.

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

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

This wonderful discovery of a specific for the cure of tetanus should be communicated by its medical inventor to the Faculty in Virginia, so that the law should be made aware that one *fixed* *underruleable* fact at least has been established in the science of "Therapeutics."

The following little narrative that I clip from a newspaper, illustrates quite forcibly the existing state of "Therapeutics" among the regular M. D.s:
"A very worthy citizen of Troy has been ill for a considerable time. He called on a Troy doctor, who considered his symptoms in no wise dangerous, and recommended a pleasure trip. The patient went to New York City and grew worse. He called on a surgeon at Bellevue Hospital, who pronounced it disease of the stomach and liver, and prescribed for, but did not relieve him. The surgeon was finally frail enough to admit that he did not know what his disease was. The patient then called on a celebrated physician connected with a medical academy in New York. He said one of the patient's lungs was entirely consumed, and the other was badly diseased. The sufferer then came back to Troy and called on another physician here, who said he was suffering from dyspepsia, and put him on a milk and lime-water diet. The man grew no better. Finally he applied to a celebrated Thomsonian physician at Bennington, and immediately grew better, gaining some twenty pounds of flesh in a few months. Recently he called on a celebrated Albany physician, who examined him, and said a tumor was forming between the stomach and liver, but that his lungs were entirely sound. He told him, however, that he could not live long. Since then the patient has followed the advice of the Bennington physician, and is apparently slowly recovering. The disease is probably only an aggravated case of dyspepsia."

And here is another equally significant case that I extract from a published communication of the late Henry C. Wright:
"A manufacturer of this State had a large tumor on his cheek. The Medical Faculty of Rhode Island, so long and well-trained, of such general and extensive culture, could do nothing for him, and gave him up to die! He went to Boston, and spent a brief period in the Massachusetts Hospital, the head of that institution, the most learned and celebrated doctor in the State, told him he was incurable—that he could not live three months, and that all attempts to save his life would be useless. So Massachusetts sent him home to die. He then went to Bellevue Hospital, New York. The head doctors of New York sent him home to die; but advised him that if he lived temperately he might stay some years. The man came home (says Mr. Wright); he came as a physician almost wholly unknown to medical fame. This man said he could cure him. With some simple applications he brought out the diseased matter. The man got well, and is now living."

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

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

and others I have mentioned, that venture to expose the blunders and iniquities of their brethren. The book was printed 1876, and is entitled, "ANCIENT FAITHS AND MODERN," by THOMAS INMAN, M. D., LONDON. Author of "Ancient Faiths Embodied in Ancient Names," etc., etc.—CONSULTING PHYSICIAN TO THE ROYAL INFIRMARY, LEVERIDGE; Lecturer successively on Botany, Medical Jurisprudence, Therapeutics, Materia Medica, and the Principles and Practice of Medicine, etc., in the Liverpool School of Medicine, etc.

If medical diplomas and honorary titles ever qualified any one individual of the Faculty more than another to speak with authority on matters pertaining to the practice of medicine, Mr. Inman, who commences his preface with the following words, certainly appears to be that man.
"Some thirty years ago, after a period of laborious study, (says the earnest doctor,) I became the House-Surgeon of a large Infirmary. In that institution I was enabled to see the practice of seven different doctors, and to compare the results which followed from their various plans of treatment. I soon found that the number of cases was nearly equal amongst them all, and became certain that recovery was little influenced by the medicine given. The conclusion drawn was, that the physician could do harm, but that his power for good was limited. This induced me to investigate the laws of health and of disease with an especial desire to discover some sure ground on which the healing art might safely stand. The inquiry was a long one, and to myself satisfactory. The conclusions to which I came were extremely simple, amounting almost to truisms; and I was surprised that I had required long and sustained labor to find out such very homely truths as these:—That the body has the assurance that, if I could induce my medical brethren to adopt my views, they would deprive themselves of the means of living."

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

"There is, then, good reason why the medical profession should discourage too close an investigation into truth.
If any of our readers should have heretofore suspected me of lacking in the milk of human kindness when commenting on the M. D.s' malpractice, I trust they will no longer give place in their minds to any such unjust suspicions, for they themselves must bear witness that I have never directly charged any more naughtily premeditated practices on the honary time-crested Faculty than is here plainly insinuated by one of the most eminent of their own number, who is evidently well posted in "ways" of the profession "that are dark."

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

Turning over another leaf of the preface we come to a passage wherein the able author most felicitously hits two of the "spirits of devils" that John the clairvoyant or revelator speaks of a most stunning blow with one and the same stone. Says he:
"The result of my observations showed a wonderful similarity to exist between the clerical and medical professions; and I feel that, if my views about the cure of souls and bodies were generally adopted, there would be no need either for parson or doctor. Instead of discovering, as I had hoped to do, which of all the rival sects of Christendom is the best one, I found that all were unnecessary; that many are degraded in doctrine and bad in practice; and that if any must exist, the one which effects the least mischief should be the one to receive the general adoption. It required much courage to allow myself to believe that doctors have, taking everything into consideration, done more harm in the world than good, and still more to announce my conviction that Christianity was even more culpable than medicine. The physician, when professing to cure, has too often assisted disease to kill; and he who has had the cure of souls has invented plans to make believers in his doctrine miserable."

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

Let his fragrant and pregnant extract from Dr. Inman's preface suffice for this time, and let the bold and fearless statesman, "Holy Church" has no longer his boasted "long arm" to apprehend, nor his longer his boasted powers to punish that she formerly had, for then—but *hush!*—say no more! for the deadly serpent is already coiling itself in our midst, and waits but a constitutional amendment to begin its long-accustomed bloody work anew throughout the whole length and breadth of these United States, even as their brethren, the doctors of medicine, have been recently empowered by the Legislature of New York to persecute with fine and imprisonment mediumistic and other undiplomatized healers in that State, and are impudently striving to accomplish the same object in California, Virginia, and elsewhere.

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

And let me ask, what offence is there in the whole catalogue of crime that is comparable in atrocity with that which is here directly charged
"An eminent practitioner, writer and lecturer, under date of Feb. 20th, 1876, writes me as follows:
"I have been obliged to remove myself from the State of New York, and to reside in New Jersey, lest it may subject me to persecution. She states that many of her patients have been obliged to remove from the State, lest it may subject them to persecution. She states that many of her patients have been obliged to remove from the State, lest it may subject them to persecution. She states that many of her patients have been obliged to remove from the State, lest it may subject them to persecution."

"I have also recently received a highly interesting and suggestive communication from a physician in New York State, whose name and residence I will not betray, lest it may subject her to persecution. She states that many of her patients have been obliged to remove from the State, lest it may subject them to persecution. She states that many of her patients have been obliged to remove from the State, lest it may subject them to persecution. She states that many of her patients have been obliged to remove from the State, lest it may subject them to persecution."

"I have also recently received a highly interesting and suggestive communication from a physician in New York State, whose name and residence I will not betray, lest it may subject her to persecution. She states that many of her patients have been obliged to remove from the State, lest it may subject them to persecution. She states that many of her patients have been obliged to remove from the State, lest it may subject them to persecution. She states that many of her patients have been obliged to remove from the State, lest it may subject them to persecution."

"I have also recently received a highly interesting and suggestive communication from a physician in New York State, whose name and residence I will not betray, lest it may subject her to persecution. She states that many of her patients have been obliged to remove from the State, lest it may subject them to persecution. She states that many of her patients have been obliged to remove from the State, lest it may subject them to persecution. She states that many of her patients have been obliged to remove from the State, lest it may subject them to persecution."

"I have also recently received a highly interesting and suggestive communication from a physician in New York State, whose name and residence I will not betray, lest it may subject her to persecution. She states that many of her patients have been obliged to remove from the State, lest it may subject them to persecution. She states that many of her patients have been obliged to remove from the State, lest it may subject them to persecution. She states that many of her patients have been obliged to remove from the State, lest it may subject them to persecution."

"I have also recently received a highly interesting and suggestive communication from a physician in New York State, whose name and residence I will not betray, lest it may subject her to persecution. She states that many of her patients have been obliged to remove from the State, lest it may subject them to persecution. She states that many of her patients have been obliged to remove from the State, lest it may subject them to persecution. She states that many of her patients have been obliged to remove from the State, lest it may subject them to persecution."

"I have also recently received a highly interesting and suggestive communication from a physician in New York State, whose name and residence I will not betray, lest it may subject her to persecution. She states that many of her patients have been obliged to remove from the State, lest it may subject them to persecution. She states that many of her patients have been obliged to remove from the State, lest it may subject them to persecution. She states that many of her patients have been obliged to remove from the State, lest it may subject them to persecution."

"I have also recently received a highly interesting and suggestive communication from a physician in New York State, whose name and residence I will not betray, lest it may subject her to persecution. She states that many of her patients have been obliged to remove from the State, lest it may subject them to persecution. She states that many of her patients have been obliged to remove from the State, lest it may subject them to persecution. She states that many of her patients have been obliged to remove from the State, lest it may subject them to persecution."

"I have also recently received a highly interesting and suggestive communication from a physician in New York State, whose name and residence I will not betray, lest it may subject her to persecution. She states that many of her patients have been obliged to remove from the State, lest it may subject them to persecution. She states that many of her patients have been obliged to remove from the State, lest it may subject them to persecution. She states that many of her patients have been obliged to remove from the State, lest it may subject them to persecution."

"I have also recently received a highly interesting and suggestive communication from a physician in New York State, whose name and residence I will not betray, lest it may subject her to persecution. She states that many of her patients have been obliged to remove from the State, lest it may subject them to persecution. She states that many of her patients have been obliged to remove from the State, lest it may subject them to persecution. She states that many of her patients have been obliged to remove from the State, lest it may subject them to persecution."

against the profession by one of the most eminent and experienced of the Faculty, as being a common practice among them, viz.: that of premeditatedly drugging their patients into sickness and death, that they may be enabled to rob them of their money!
"The highway robber meets you prepared with pistol or bludgeon, and openly demands your money or your life. The assassin steals to your bed with knife in hand, with like intent. From both these you may perchance purchase immunity by proffering your self, or by defending your person with like weapons.

But not so with the insidious doctor. He approaches you with the dulcet tones of a friend, hypocritically measures your pulse to find exactly how much poison your system will bear, and then proceeds to rob you of your money, by premeditatedly experimenting on your health and life.
What comparison, let me again ask, is there between such deeds in crime as these, and the blundering assassin or robber who follows his profession at the constant risk of his life and without betraying the confidence of a friend?

Say not that the offence is too horrible for any man made of flesh and blood to contemplate, or for any friend to perfect! We know that thousands of similar crimes are committed in the land by men standing as high as medical professors, who, too, like them, are left to go unpunished, whilst the petty thief is sent to the penitentiary.

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

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

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

"Vice is a monster of so frightful mien as it had hugged itself to the face of heaven, yet seen too oft, familiar with her face, she first endure, then pity, then embrace."

We are not all aware how intricately vice and virtue may be confounded, and how utterly the finer and better instincts of a man's nature may be perverted by the practices of a profession. The butcher boy who might faint (as Nero was said to have done) at the sight of blood, by practice in his calling may soon delight in beholding its copious flow from the veins of the dying beast that he may have just severed with his own hand.

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

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

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

[To be continued.]

PHYSICAL MEDIUMSHIP.

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

To the Editor of the Banner of Light:
DEAR SIR—I wish to ask through your columns who the self-constituted censor of mediums, Dr. Newbrough, is?

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

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

Dr. Newbrough uttered a deliberate untruth when he made that statement. Not only did I not refuse to give a séance under test conditions, but I did give such a séance before the Theosophical Society of New York, and here is the certificate given to me by that Society:
MOTT MEMORIAL HALL, Jan. 5, 1876.
Resolved, That the thanks of the Society are due to Mrs. M. B. T. Thayer for her kindness in coming before the Society this evening. That the Society be requested to be transmitted to Mrs. Thayer, with a memorandum certifying to the occurrences.

MEMORANDUM.
The Society adjourned to 123 West 5th street, residence of Dr. J. B. Newbrough, the Treasurer was securely fastened in a bag. The séance was "dark." At the end of about an hour many flowers and two ring doves, alive, were found on the table.

We certify that, in our opinion, no fraud was practiced by either the medium or any other person present.
Witness: Jan. 5th, 1876.
WILLIAM HUBBARD.

Not only was I secured in the bag, but every individual in the room was searched thoroughly. If Dr. Newbrough seeks to throw suspicion upon me by calling in question the honesty of Mr. and Mrs. Newton, to whom house the séance was held, and the others belonging to the Society, he is quite welcome to all the capital he can make in that direction. In regard to the fling that the

"bag was on the wrong person," thus throwing suspicion on any one or all of the ladies as *crimini participes* in fraud, he is also welcome to all...

The second statement indulged in by this learned doctor, that, "in a séance called a test séance given by the same medium in Boston, one person came into the circle just in time to spoil the proof," I also pronounce as untrue.

At that séance not only were the tests satisfactory to the committee, but Dr. Storer wrote an account of it that was published in the Banner of Light at the time of its occurrence.

Thirdly: He says, "I tried to get this medium to give a number of séances under such circumstances and at any price she might name, and she would not do it, even though the money were paid beforehand."

Dr. Newbrough asked me, casually, if I could give him séances during my stay in New York, which, in consequence of previous engagements, I could not do.

This conversation occurred the evening of a séance given at Mr. Newton's, and Mrs. Newton will no doubt be able to verify the statement, as she was standing near us at the time it occurred.

I attached no especial importance to it—was not at all aware of the wrath I was stirring up against myself, and I ask all candid minds if the fact of previous engagements, precluding the possibility of giving the desired sitting to Dr. Newbrough, ought to be visited upon me as a peculiar visitation of Providence?

He gives the final doom in the following: "Now, supposing this medium to be genuine—whichever she is, perhaps—how is she benefiting their value donors, or rest on such flimsy tests as deteriorate their value donors, or rest on such flimsy tests as deteriorate their value donors?"

Dr. Newbrough's protective committee, Heaven save the mark! the approval of this same protective committee has not saved Mrs. Wilson, of New York, from being punished throughout the whole country as a deceiver, nor does it prevent the almost unanimous opinion of outsiders that Mrs. Youngs lifts the piano by means of adroitly arranged machinery under her clothing, nor has the non-approval of the same committee prevented other mediums from prosecuting with success their séances.

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

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

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

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

Dr. Newbrough's prejudices are evidently much stronger than his Spiritualism; neither are they confined to persons against whom he conceives them, but they seek to envelope all who are associated with the objects of his dislike. One thing Spiritualists must learn, that the acceptance of a belief in invisible intelligent forces by the world, does not depend upon the individual effort of men and women.

It is through the slow growth of evolution that mankind are to learn these great truths of life, and they will come to men as fast as they are able to bear them. I wish I could soothe the irritated nerves of "our Protective Committee" with this potent remedy; especially to those struggling under the self-imposed burdens of great misgivings, would it prove effective. I learn that Mrs. Hardy is now in the hands of this or some other protective committee, but I trust her confidently in the hands of her band of spirits, who are able to protect her. Spiritualists, stand by your mediums.

M. B. T. Philadelphia, Penn., March 28th, 1876.

"FANATICISM" AND "ASSUMPTION."

A Reply to Mrs. E. M. F. Denton.

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

This is a great misrepresentation or misconception of my words.

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

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

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

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

mains visible upon the spot, (all this, and very much more, I have experienced in a light room with Dr. Slade) I say it is not a mere "assumption" on my part to conclude that I was dealing with a living and intelligent agent, who heard and did what I requested, and who had the control of certain organs resembling those of human beings to do it with. If any one prefers to call this intelligent something a "force," or to give it some other indefinite name, I have not the least objection; only as we know of no mere "force" outside of a living organism which hears spoken words, complies with requests, and uses hands and feet like a man or woman, I hold that the real and unwarrantable "assumption" is on the side of those who use this word in accounting for such things.

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

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

I never said a word about her accepting the production of the paraffine molds under test conditions "as proof of spirit presence and power." I merely expressed a doubt as to whether, if her interest in regard to the wire screen were complied with, she would be satisfied that the molds were "produced without human contact or any appliances of human art;" and I see no reason for thinking that I made a mistake in entertaining such a doubt.

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

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

In regard to the views held by Mr. Crookes, probably all Mr. Sargent meant to say was that this gentleman had refrained (doubtless for reasons which seemed to him good and sufficient) from a public statement of opinion as to the origin of the phenomena. I could, if needful, justify my use of the expression "spirit-forms," in alluding to his experiments, but as what I meant (and what I think Mrs. Denton understood that I meant) to ask was whether the crucial tests applied by Mr. Crookes had convinced her of the actual occurrence of the phenomenon called dematerialization, this is not necessary.

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

Of this something he says, "I had no doubt whatever of her objective reality." So far, Mr. Crookes has been "satisfied." Satisfied of what? That he talked with a "conscious, individualized intelligence"—a female in human form, (a form distinctly different in appearance from that of the medium) manifesting human emotions, recalling her earth-life, and speaking to the medium as one human being speaks to another, saying, "Wake up, Florida! wake up! I must love you now." And yet Mrs. Denton declares it to be "unmitigated folly" to assume that this something was what Spiritualists call a "spirit" in other words, a woman so conditioned that she could appear as a visible, tangible shape, or instantly dissolve, leaving no trace of her presence in the seemingly vacant air.

Mr. Crookes most decidedly declares his belief in the objective and even sexual reality of that which, to use Mrs. Denton's words, "collects the emanations from the medium or from members of the circle into a temporary human form, clothes that form with material raiment, stamps it with apparent life and endows it with intelligence." For, notice, he does not say *it*, but "her objective reality," and speaks of her as "a living woman." If Mrs. Denton prefers to borrow a phrase from Mr. Barnum, and call this living phenomenon a "what is it?" I see no reason at all why she should not be gratified, particularly as she uses the interrogatory expression with much apparent satisfaction, and with a rational mental air of triumph. Before leaving the subject of Mr. Crookes's experiments, I must say he very certainly claims that his methods of investigation in this case have been as "scientific" as the nature of the phenomena under examination would permit, and that the results have been conclusive as to the actual occurrence of all which he describes. Whether he is one who knows what scientific investigation is, I think we may leave the Royal Society to decide. But before dismissing his name, I wish to quote some words of his in regard to his treatment of mediums. He says: "At first, I always give new mediums who come to me their own conditions; for while I do not know what the phenomena may be, I am not in a position to suggest tests, nor possibly should I be able to get them before the mediums have confidence in me, and that I will not play them any tricks; after which they have always shown a desire to help me as much as they can. All manifestations depend on delicate conditions, intimately connected with the nervous state of the sensitives, and most manifestations are checked when anything takes place to annoy them." Now this is precisely the attitude toward mediums which I have always advocated, believing not only that if approached in this spirit they would show "a desire to help as much as they can," but that in this way better than in any other, the truth may be definitely and decisively proven.

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

I rather wonder that she believes in those incarnated spirits whom she calls her children and her friends, since she can understand very little about their nature and origin of that which vitalizes their forms, and has, indeed, only the same kind of proof of their existence that I have of the existence and presence of children and friends whose materialization is now of a more transient character. She objects that "we have to deal with matter and with the phenomena of material substances." "These astonishing manifestations

have addressed themselves to the human senses of sight and touch." Truly, yes, they have. Even the mental phenomena have reached those of us who are not ourselves mediums, through the avenues of sense. And may I be permitted to ask how Mrs. Denton has become aware of all she knows about the existence and presence of her friends? Has not this knowledge come to her by means of certain impressions made upon her mind through her senses? How much would she know of these, or other things, if all the avenues of sense had been closed from the first? Her mind acted upon matter, and is acted upon by it. "But now what is this which acts?" She sees her child or her friend; she can touch them with her hands; she hears them speak, and recognizes in a hundred ways their individuality. So have I seen, touched, heard words spoken by and recognized the individuality of child and friend who have passed through the change we call death.

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

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

Mr. Wallace doubtless considers his opinions in regard to Spiritualism as not less "scientific" than those which he holds in relation to evolution or natural selection. In both cases he has assured himself, by observation and experiment, of certain facts, and has theorized upon them cautiously and deliberately; and probably at least as many new and conclusive phenomena have come under his personal observation in this as in most other branches of study, affording a broad and firm basis on which to build his theory.

Mrs. Denton complains that we decide upon a definite cause as producing the manifestations, without knowing what other possible causes may exist, and that they are all inadequate to effect the results, implying that if we did know all this we should then be justified in deciding that the one cause alone adequate to account for the phenomena was the true one. But then again she declares the spiritual hypothesis to be in its very nature "fantastic" and "unprovable," on the assumed ground that we cannot possibly know anything about "such individualized intelligences," thus excluding this explanation even should it remain the one only conceivable solution of the problem.

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

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

LOUISA ANDREWS.

Written for the Banner of Light.

MY STAR.

BY GRACE LELAND.

Out of my night I look, with straining eye,

Up to the light Of yonder glowing sky;

I see my star, Gleaming afar;

Its light is steady, bright and pure,

And though all earthly hopes should cease,

For me that star shall still endure,

And fill my soul at last with peace!

Yet though afar Shines that bright star—

The symbol of an angel's love—

Full well I know Its precious glow,

Down-reaching from the spheres above,

Is round me here, So soft and clear,

I cannot fear;

Though long and dark the night,

My soul with sweetest hope it fills,

Till all my inmost being thrills,

Rejoicing in its light.

"Not lost, but gone before,"

And loved forevermore;

To meet, when pain is o'er,

On yonder blessed shore!

Thank God! death is no longer dumb!

But swift as light,

By day and night,

My angel to my call doth come;

And hearts unite,

Till hope is bright—

For heaven is not far,

And my blest Guiding Star

Will surely bring me safely home!

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

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

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

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

Spiritual Phenomena.

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

To the Editor of the Banner of Light:

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

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

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

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

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

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

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

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

Another cause I have noticed of diverse opinions regarding these phenomena, is the differing abilities of people to accurately observe what occurs before them. Some have defective eyesight, and hence perceive indistinctly or not at all what is plain to the vision of others with better visual

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

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

Ancona, N. J., March 23d, 1876.

Mediums in Philadelphia.

To the Editor of the Banner of Light:

Our glorious cause is advancing; mediums are locating here for the Centennial season. Mrs. Emma Martin, from the West, a fine test medium, has lately arrived, and will remain during the year. Mrs. Hyzer, the eloquent exponent of the philosophy of the angel-world, is drawing crowded houses. Mr. and Mrs. J. A. Bliss, at Circle Hall, 103 Vine street, are doing a noble work, giving convincing tests in circles and private sittings. I attended a circle there last week. They were strangers to me, and from "Red Cloud," Mr. Bliss's control, I received as fine a test as I ever heard given. I have since made their acquaintance, and find them both possessed of exceedingly fine powers.

Mrs. Thayer is doing much for the cause by her flower tests. Katie Fowler, 2123 Brandywine street, is breaking the bread of life for hungry souls, and laying up treasures for herself in heaven. Mr. Young, the magnetic healer, is relieving the lame, blind and halt, and doing a Christ-like work for the afflicted.

Edda Keene, the home test medium, is convincing the crowds who gather at his seances of spirit power and spirit return, giving from ten to thirty full names each evening. Mrs. Powell is aiding the seekers after truth to find light in the darkness that surrounds them. The many other workers are also busy tending to the one great aim of the angel-world, to convince earth-bound souls of the reality of immortal life.

I have been from the first to the twentieth of each month, and aid the good work when I can, holding circles and giving lectures. I will report progress from time to time. I must not forget to mention that worker for truth, Mrs. Anthony, who is ever found in the front ranks, ready to aid all, and bring comfort to weary hearts. She was the first here in Philadelphia to hold a circle for the "Banner" when the "fire-brand" swept over the building. Young in spirit, she works valiantly for the cause dear to her heart. Yours for truth,

J. W. VAN NAMEE, M. D. 420 North 38th street, Philadelphia, Pa., March 14th, 1876.

California.

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

SNAKE LAKE VALLEY, Plumas Co.—W. Hambley says, in a business letter: It appears to me that there is a morbid spirit of too much loss of money in the spiritual lecture circle. We are in a country of over four thousand inhabitants, situated among the mountains. Everybody here, comparatively speaking, and I know of no other churches in the county, and we have not had a spiritual lecture in this section for three years. I, J. L. York, of Santa Clara, was the last to do good service while here, but we want more light and tests. If good mediums coming to this parts from the East would come West by railroad to Reno, Nevada, then take stages to Snake Lake Valley, or Indian Valley, or American Valley, in either of said valleys, good Spiritualists live, and lecturers would be received with spirit presence and power. My wife is a good medium to speak for the spirits, delineate character, &c., but not a test medium; we are only amateurs, never charging for anything done. A prophet is never without honor, &c., so a good test medium would do well in this and adjoining counties through the mountains.

Texas.

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

Illinois.

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

To Book-Buyers.

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

Orders are 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 looking to the sale of 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 8, 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, 103 NASSAU ST.

COLBY & RICH, PUBLISHERS AND PROPRIETORS.

LEADER COLBY, Editor. ISAAC R. RICH, Business Manager.

Letters and communications pertaining to the Editor of this paper should be addressed to EDITOR COLBY, and all BUSINESS LETTERS TO ISAAC R. RICH, BANNER OF LIGHT PUBLISHING HOUSE, BOSTON, MASS.

While we are in the business, and take no book as an entering wedge, we most cordially accept all great mental lights of the world. The generations of men come and go, and he who is wise who works in the light, reverts to an "Aha!" before he is, but so centered in his own individuality. Prof. S. B. Britton.

Fallibility of First Impressions.

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

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

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

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

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

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

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

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

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

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

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

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

"Not Much of a Shower."

The editor of the New York World is comforting his readers with the assurance that Spiritualism has "subsided"; that a glance over the subject now reveals "a curious and complete decline." There is no complacency like that of ignorance. There is something absolutely touching in its childlike unconsciousness. We commend to this editor's attention the following passage from Epes Sargent's recent Reply to Tyndall:

"Spiritualism can now take care of itself. For the last quarter of a century those who hate and fear it have been comforted almost daily with the assurance that it was fast dead and buried; that some great exposure had taken place which explained its tricks and proved it to be all a fraud. Yet here it is, more irrepressible than ever, though its exponents seem to multiply, and its calculators call it bad names, such as jugglery, epilepsy, mediumism, and intellectual whoredom. It goes on, not at all affected, it would seem, by all these assaults of anger, malevolence, charity and pseudo-science. It has survived not only the frauds and misdeeds of real or spurious mediums—not only the dislike and denunciation of the critical classes, the religious and the cultivated—but what is harder to endure, the help that is harmful, the imprudences of its own friends, and the hypocrisies, credulities and stupidities that would seek a shelter under its name."

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

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

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

Here it comes! Why does not the law take hold of the subject as Moses did of old when he wanted no spirits but his own favorites to be obeyed? Why not put down mediumship by statute? That is evidently what the World would like to see done. "Thou shalt have none other God but me!" But what does it mean by saying that this seeking after the dead is "repugnant" to the instincts of mankind? Most philosophers assert just the contrary. Mr. E. B. Tylor, in his "Primitive Culture," proves conclusively that all races of men, civilized and savage, instead of finding a belief in spiritual beings "repugnant," have instinctively taken it up and clung to it. Sir Charles Lyell, in his "Antiquity of Man," shows, from the discoveries in the cave of Aurignac, that even the pre-historic man was a good Spirit-

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

Woman Suffrage in the Legislature.

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

Paraffine Molds in England.

In Manchester, England, Mr. C. Reimers has got casts of spirit-hands while the medium was enclosed in a bag under rigorous test conditions. In regard to the bag, Mr. Reimers says, in a communication to the London Spiritualist of March 17th, 1876:

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

Mrs. C. Fannie Allyn.

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

These various subjects were respectively treated in a sparkling and happy manner, her versification especially, producing a profound impression. In the evening there were a flood of questions, ten or twelve submitted by the company, all of which were most pertinently and promptly answered, the major part of the discourse being a successful effort to respond to the inquiry—"What is Spiritualism?" Topics furnished for the poem were, "Banker Hill Monument," and "What is Music?" which were woven into very remarkable poetry.

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

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

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

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

Mediumship of Mrs. Hardy.

DEAR MADAM—At a meeting of the New York Association of Spiritualists, held at Harvard Rooms last evening, (March 27th) the following resolution was adopted unanimously: Resolved, That the ladies and gentlemen whose names were subscribed to the Report read before our Conference this afternoon, by Mr. Bronson Murray, in the case of Mrs. Hardy, are persons who, in our estimation, are entitled to our full credence and confidence.

P. E. FARNSWORTH, Sec'y.

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

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

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

To the First Society of Spiritualists of New York, meeting at Harvard Rooms:

Inasmuch as the statement concerning Mrs. Hardy's moral seances in your city, signed by Bronson Murray and others, was read at your Conference, we ask, as a matter of justice, that our reply be also read at the same place, as well as the statement in last Banner, signed John Hardy.

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

In regard to the charges made in said statement, the most of them are too insignificant and ridiculous to claim our notice.

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

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

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

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

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

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

Perhaps we have more experience in this matter than he has. Let us suggest to him the following experiment: Take a stated quantity of paraffine, dissolve it in water, and then allow it to stand until the water becomes thoroughly cold. Turn off the water, and the wax will weigh the same as when deposited in the vessel. But remove the paraffine, as was done in this case, while yet soft and pliable enough to be rolled together, and there will be water enough remaining in the mass sufficient to weigh down the mold of any hand. Will Mr. Murray try the experiment?

The very fact of the paraffine being removed from the vessel, as that was by those ladies, and rolled up while yet soft, and weighing the same as the original, is proof positive that a portion of the paraffine had been abstracted from the mass. To have proved this point it ought to have weighed two or three ounces more than the original. Thus much for the weighing process. Mrs. Hardy thoroughly appreciates the good sense of the Conference, in twice refusing to lend

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

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

"Spirit Invocations; or, Prayers and Praises."

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

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

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

N. Frank White.

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

Whereas, Mr. N. Frank White has just closed a two month's engagement with us, and from the fact that many members of our present society were first convinced of the truth of Spiritualism by and through the mediumistic tests given by Mr. White some twenty-seven years ago, which convictions finally led to the formation of our present incorporated body; and one of the very first rapping mediums, and has continued to battle for the great truths of spirit communication up to the present time; therefore, Resolved, That the Troy Progressive Spiritual Association herewith tenders its most heartfelt thanks to Mr. N. Frank White for his very interesting and valuable lectures to us during the past two months.

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

By order of the Board of Directors of the Troy Progressive Spiritual Assoc'n, Inc. H. FENIGSON, Secretary.

Troy, N. Y., March 26th, 1876.

Mr. White is speaking in Washington, D. C., this month. In May, he will lecture in Bridgeport, Conn.

Removals.

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

Dr. H. B. Storer and his regularly engaged clairvoyant, Mrs. Maggie Folsom, have removed to 41 Dover street, Boston.

Mr. J. William Fletcher, Mrs. Susie Willis Fletcher, and Miss Mattie A. Houghton, have changed their abode to No. 7 Montgomery Place, (lower floor,) two doors distant from the Banner Building.

The Boston Liberal League.

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

Let there be a grand rally of all the Liberals in this vicinity, as business of importance will come up for discussion and conference.

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

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

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

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

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

Letter from P. G. Leymarie.

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

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

That God will help your generous efforts, dear beloved brothers, you have forever our most fervent wishes. In the name of the Society, and for myself personally, a cordial and hearty hand-grasp.

Paris, March 10th, 1876. P. G. LEYMARIE.

Triumphant Vindication of Mrs. Stewart.

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

"How many of the secular and religious papers throughout the country will copy this vindication? Not one in a hundred; while not one in a hundred would fall to publish articles reporting extended exposure. We are glad to get this confirmation of our oft expressed opinion that Mrs. Stewart is a genuine medium."

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

The Mendacity of the Boston Globe.

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

Character.

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

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

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

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

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

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

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

Henry Potter, an old and respected merchant and prominent Spiritualist, re-riding in Cambridge, Mass., passed on March 30th, aged 70 years. We shall print an account of his life and demise next week.

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

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

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

BRIEF PARAGRAPHS.

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

The Banner of Light has entered upon its 20th volume. Under the editorial management of Mr. Colby, it has developed as a weekly journal, and with the support of the friends of the cause, it has become a powerful medium for the dissemination of the truth. It is now published by Colby & Rich, Boston.

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

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

There is something pathetic at this moment in the words of President Adams's prayer for the new city of Washington. In his last annual address to Congress, on the 23d of November, 1850, he uses these words: "May this territory be the residence of virtue and happiness. In this city may that piety and virtue, that wisdom and magnanimity, that constancy and self-government, which adorned the great character of whose name it bears, be forever held in veneration. They shall and throughout our country may, simple manners, pure morals and true religion flourish forever."

DREAM OF A SPELLING-BEE. Monogermes where South hounds caracole, Where I know, plaid waxed and plumbeous gnu, Fight patting and thumping check by jowl With peevish and precocious cockatoos. Gaiter sense-chairs, in crocheted cockades, With serene faces, for purposes in gaiters; Of maderes in water-logged galleons. Flabbergasted to gales with gherkin green, To reckless frogs with rumples in gaiters, Ecstatic gargoyles, with gherkin green, Garish the gruesome nightmare of my dream. — Punch.

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

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

The New Orleans Times says a man always feels put out when he is taken in.

Remember the barrels, — one wrote Washington, referring to a plan to burn barrels filled with stones down Rochester Heights, and to destroy the city. That was a kind of "long roll" which we are sure the enemy would not have particularly liked. — N. Y. Com. Adv.

There are 166,000 beans in a barrel. Now you can tell if you are being cheated.

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

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

By the explosion of three boilers in the Fletcher Manufacturing Company's establishment at Providence, R. I., March 31st, two men were instantly killed and several others injured, besides damaging property to the extent of \$20,000. Three men were also killed by the explosion of a locomotive boiler on the Clearfield (Pa.) Railroad the same morning.

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

A St. Louis fashion reporter being detailed to write up the horse railroads, thus describes a gorgeous new car: "Car No. 36 is a beauty. Blue is trimmed in yellow, and gold leaf put on bias, corsage decollete, trucks rotunda and en ablier, brakes en train, with gable pointed ravers enroule around with a Jehu of red tape. As a whole, the car is a very recherche affair."

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

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

The Ocean House at Nantasket Beach was destroyed by fire April 4th. It is believed the fire was incendiary origin. The house and contents were valued at \$10,000.

We set our blessings from mouldy, and then call them curses.

Twenty-two buildings were destroyed by fire in Farmington, West Virginia, Monday, April 3d. The total loss will reach \$125,000; insurance, \$20,000.

There is a solemn stillness in the air; The moon attended by a single star; Sidelines high to plaid ether, eastward far Along the horizon's edge, there is a glare Of orange brilliance, and above it fair \$20,000, and below it fair \$20,000. Of Franky cloud the pure expanse to mar. Is flattered with the coming splendor. There! The fulgent hues, and there! The gleam of light, Dazzle my study-room is charmed with light, A golden picture of its wondrous play. On the green bank ease, and a slumbering wight Behind me sits, and, as I turn my gaze, Mocks all my notions like an elfish spirit.

Said a philosopher: "My friend conducted his future wife to the altar—and here his leadership came to an end."

The bill making the statute now applying to female night-walkers apply also to men of that kidney, has passed the Massachusetts Legislature.

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

By the bursting of the Lynde Brook reservoir on Thursday afternoon, March 30th, the outskirts of the city of Worcester, Mass., and the villages in Cherry Valley en route of the current, were subjected to a loss of at least \$1,000,000.

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

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

The Passaic Falls are very high. At night the moon silvers the rolling, writhing torrent which, plunging, fills the chasm almost to its top with a roaring, snowy cloud of foam. The huge black pines stand with bowed heads and drooping arms in the misty mid-air, and far below in the distance the white waters rush from the embraces of the castrate with a sudden fall. "How is that for high?" — writing?

The State of Connecticut went Democratic Monday, April 3d.

The steamer Arcus and the Boston ferry-boat, Daniel Webster, collided March 29th. About ten feet of the ferry-boat was knocked in, and damage to the extent of \$1000 was caused.

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

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

The national debt was reduced \$1,200,000 during the month of March.

"Madam," cynically observed a gentleman to a leader of fashionable society of Washington, "woman doesn't seem to be as much of a 'clinging vine' as she once was." "That's because of the extreme insecurity of the 'manly oak,'" she replied.

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

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

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

New Publications.

THE POPULAR SCIENCE MONTHLY, conducted by E. L. Youmans, and published by D. Appleton & Co., 59 and 61 Broadway, New York City, is received for April. A portrait of Caroline Lucretia Herschel leads off, and several articles, upon whose titles I cannot do justice, the editor has thrown a few additional titles in the course of the issue: "The Border Territory between the Atlantic and Vegetable Kingdoms," by T. H. Huxley, L. D., F. R. S.; "The Polar Glaciers," by Modern Philologist; "The Relations of Sex to Crime," and other topics, and the regular departments, comprise the table of contents.

THE GALAXY for April—Sheldon & Co., New York City, publishers—furnishes the following choice array to its patrons: "Is Nature Inconsistent?" by Prof. Burt G. Wilder, M. D.; "War Memorials—From West Point to the Battle-field," by Gen. G. A. Custer; "Love-Chests and Reason," by Emma B. Cobb; "Sonnets of a Man of Letters," second article, by E. B. Shiloh; "A Sailing Evening," by F. W. Bourdillon; "A Final Word on Emerson," by John Burroughs; "To Mr. Editor," by E. T. Mason; "The King of Poland and Mme. Geoffroy," by Henry James, Jr.; "The Honorable Mines of Nevada," by Lawrence Barrett; "Drift-Wood," by Philip Quill; "Scientific Miscellany"; "Current Literature," and "Nebula," by the Editor.

WIDE AWAKE for April—D. Lothrop & Co., 3 and 4 Cornhill, Boston, publishers—has a full page illustration, "The Face at the Window," as a frontispiece, and gives much valuable information to its young readers in a series of articles (not too long) which cannot fail of appreciation. Among the notable ones may be mentioned, "Some queer Chats," "How the Oldways Live," "The Lafayette Fudge," etc. Unconfortable little girls should read the poem entitled "The Fate of the Face Maker," and mend their ways while there is yet time. Ella Farman, the able editor, and her assistants, are fast establishing an enviable reputation for the Wide Awake.

Movements of Lecturers and Mediums.

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

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

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

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

D. W. Hall and Amie Easton anticipate making a tour through the West soon. They will answer calls to lecture, and give tests anywhere between Boston and the Mississippi River. Address 730 Washington street, Boston.

J. Madison Allen's engagement for March with the New Orleans Association of Spiritualists having been duly fulfilled, he was re-engaged for the month of April (five Sundays). Those desiring to see him at one, care, saweaver Field, 80 Camp street, New Orleans. He will probably go through Texas and into Missouri and Kansas, and perhaps still further North.

Lots Waldroner will be in Humboldt County, Cal., during April, perhaps May. Address her at Eureka, Cal. Anthony Higgins, Jr., lecturers in Wilmington, Conn., April 10th and 16th, then comes to New York City.

Dr. J. K. Bailey can be addressed for the present at Freedom, N. Y.

Prof. William Denton returned to Massachusetts Friday, March 31st. He will go West again at once, and be in Illinois, Indiana and Ohio for the next two months.

Spiritualist Meetings in Boston.

ROCHESTER HALL.—Children's Progressive Lyceum No. 14, holds a session every Sunday morning at Rochester Hall, 730 Washington street, commencing at 10 o'clock. The public are cordially invited. J. H. Hatch, Conductor; Julia C. Cook, Secretary.

The Ladies' Aid Society will hold their next public meeting at Rochester Hall, on Tuesday afternoon and evening, March 29th. Mrs. John Wood, President; Miss St. L. Birford, Secretary.

LOUISE HALL.—Free Public Circle are held at this hall, No. 3 White street, every Sunday at 10 o'clock, and 2 1/2 to 3 o'clock on Wednesdays. Lecturers and speakers in the city. Good music provided. All are invited to attend.

Dramatic Entertainment.—On Saturday evening, April 1st, the members of the Club connected with Children's Progressive Lyceum No. 1, assisted by volunteers from the school, gave a exhibition of their power to amuse, at this hall. The object of the entertainment was to raise money with which to further augment the Charity Fund of the Lyceum, and, judging by the large audience which assembled, it would seem that the meeting was most successful in accomplishing that purpose. The programme consisted of tableaux, under management of Mrs. Maria Adams and others; a dialogue, in which Misses Helen M. Dill and Alvin Smith, and Masters Bickford and Harvey, acquitted themselves with credit; songs, by Miss Amanda Bailey, of the Salem Lyceum (Robert Cooper accompanying), and Miss Lettie W. Harrington; recitations by Misses Lizzie Thompson and C. A. Osmond, and Master Harry Bates; a duet by Miss Alvin Smith and Miss Frances; violin solos by Mr. Helms; a solo congratulatory remarks by Conductor Hatch; harmonica solos by Mr. Taylor; and a farce, "The Great Family," in which the parts were well represented by Henry Drisko, Eddie Stekney, Frank L. Usher, Ed. Weaver, and Lizzie Keeler, Maria Adams, Belle Perkins and Florence Hill.

On File for Publication.

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

"What is Organic Life?" by Hon. Warren Chase.

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

"The Relation of Memoriam to Spiritualism," by Prof. A. E. Carpenter;

"Permissions of Spiritualism in its Present Status," by Allen Putnam, Esq.;

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

"Heredit," by J. Dille, Esq. An able and important article, of great value to every human being;

"Spirit and Matter," by F. Smith;

"The Evidence of Immortality from Spiritualism," by Rev. E. K. Salthorn;

"Rational Spiritualism," by Prof. S. B. Britton.

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

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

Address: E. L. BUSH, Belvidere, Warren Co., N. J.

Several hundred pamphlets given away. Address me at New Haven, Conn.

W. F. JAMIESON.

Spiritual and Miscellaneous Periodicals for Sale at this Office.

THE LONDON SPIRITUAL MAGAZINE. Price 30 cents.

HUMAN NATURE: A Monthly Journal of Zoistic Science and Intelligence. Published in London. Price 2 cents.

THE SPIRITUALIST. Published in London. Price 6 cents.

THE RELIGIO-PHILOSOPHICAL JOURNAL. Devoted to Spiritualism. Published in Chicago. Price 10 cents.

THE LITTLE BUZZARD. Published in Chicago, Ill. Price 10 cents.

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

VOICE OF ANGELS. A monthly journal, edited and managed by spirits. Published in Boston. Price 10 cents.

THE CRUCIBLE. Published in Boston. Price 6 cents.

THE HERALD OF HEALTH AND DUREN OF PHYSICAL CULTURE. Published in New York. Price 15 cents.

THE SPIRITUAL MAGAZINE. Published monthly in Memphis, Tenn. E. Watson, Editor. Price 20 cents; by mail 25 cents.

RATES OF ADVERTISING.

Each line in *Agate* type, twenty cents for the first line, and fifteen cents for every subsequent line. SPECIAL NOTICES.—Thirty cents per line. *Agate*, each insertion. *Agate*, each insertion. For all Advertisements placed on the 5th page, 30 cents per line for each insertion. Advertisements not to be renewed at continued rates must be sent to our office before 12 M. on Monday.

SPECIAL NOTICES.

THE WONDERFUL HEALER AND CLAIRVYANT!—Mrs. C. M. MORRISON, 142 Westman street. Diagnosing diseases by lock of hair, \$1.00. Give age and sex. Remedies sent by mail. 127 Specific for Epilepsy and Neuralgia. Address Mrs. C. M. MORRISON, Boston, Mass., Box 2519. IBA F. 12.

Coughs and Colds.—Those who are suffering from Coughs, Colds, Hoarseness, Sore Throat, &c., should try "Brown's Bronchial Trochiscs."

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

SETH W. FOWLE & SONS, Proprietors, Boston.

MR. and MRS. HOLMES, 611 South Washington St., Philadelphia, Pa. Circles Monday, Tuesday, Wednesday and Thursday evenings, at 8 o'clock. F. 19.

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

On and after Dec. 20th, Dr. FRED. L. H. WELLS may be addressed care of Banner of Light, Boston, Mass. He will be at the Sherman House, in Court Square, every Wednesday and Thursday, from 10 A. M. till 3 P. M., commencing Wednesday, Dec. 20th.

MRS. NELLIE M. FLINT, Electrician, and Healing and Developing, office 200 Jorumbury st., opposite City Hall, Brooklyn, N. Y. Hours 10 to 4. Mr. 25.—4*

THE MAGNETIC HEALER, DR. J. E. BRIDGES, is also a Practical Physician. Office 24 East Fourth St. Address Box 82, Station D, New York City. J. V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 361 Sixth Ave., New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS. Ap. 1.

SEALED LETTERS ANSWERED BY R. W. FLINT, 374 West 42d street, New York. Terms \$2 and three stamps. Money refunded if not answered. Ap. 1. 4*

BUSINESS CARDS.

LETTER FROM REV. JOHN McWHIRRY. JAMES F. HAY has recently heard from an invalid of the great benefit derived from your Compound Syrup of Hyposulphites, and having in many other instances, marked the most beneficial results from its use, I cannot but regard its discovery as a matter of devout thankfulness to a benign Providence.

I have used it considerably myself, and at intervals during several years past, given it to some of my family.

I have also recommended it to others, and heartily find that it is especially valuable in those complaints for which it is especially recommended.

In bronchitis and other chest affections, in asthmatic consumption, and in lessening the distressing symptoms of this disease in its last stages, as well as in cases of nervous debility, in giving tone to the system, it is undoubtedly a valuable remedy.

I am, dear sir, yours truly, JOHN McWHIRRY, Methodist Minister, NEWPORT, N. S.

THE immense quantities of the well-known drug, Quinine, being by the military authorities, would astonish most people. It is as appreciated, the price rises at once; if war is declared, the great English market cannot make enough, and the price often doubles. One would imagine that quinine was short-lived just now in Canada if the immense quantity sold there of *Campbell's Quinine Wine* was the reason. But it only wages war against the monsters of Fever, Dyspepsia, Loss of Appetite, Painful Digestion, and the like. For sale by Geo. C. Goodwin & Co., and all prominent Druggists in New England. 2w Ap. 1.

PHILADELPHIA BOOK DEPOT.

DR. J. H. RICHES, 30 Spring Garden street, Philadelphia, Pa., has been appointed agent for the Banner of Light and all other publications of Colby & Rich's Publications. Spiritual and Liberal Books on sale, also at Lincoln Hall, corner Broad and Costes streets, and at all the spiritual meetings.

WASHINGTON BOOK DEPOT.

RICHARD ROBERTS, Bookseller, No. 10th Seventh street, above New York avenue, Washington, D. C., keeps constantly for sale the BANNER OF LIGHT, and a full supply of the Spiritual and Reform Works published by Colby & Rich.

ST. LOUIS, MO., BOOK DEPOT.

MRS. M. B. HARRIS, 62 North 4th street, St. Louis, Mo., keeps constantly for sale the BANNER OF LIGHT, and a full supply of the Spiritual and Reform Works published by Colby & Rich.

ST. LOUIS, MO., BOOK DEPOT.

Mrs. T. C. HARRIS, 60 Pine street, St. Louis, Mo., keeps constantly for sale the BANNER OF LIGHT, and a full supply of the Spiritual and Reform Works published by Colby & Rich.

NEW YORK BOOK DEPOT.

A. J. HARRIS, 62 North 4th street, St. Louis, Mo., keeps constantly for sale the BANNER OF LIGHT, and a full supply of the Spiritual and Reform Works published by Colby & Rich.

MAN FRANCISCO, CAL., BOOK DEPOT.

At No. 319 Kearney street (opposite) may be found on hand the BANNER OF LIGHT, and a general variety of Spiritual and Reform Books, at Eastern prices. Also Positive and Golden Pens, Penholders, Spencer's Penholders and Golden Pens, Dr. Morse's Nutritive Compound, etc. Catalogues and Circulars mailed free. For course of sale the BANNER OF LIGHT, and a full supply of the Spiritual and Reform Works published by Colby & Rich.

VERMONT BOOK DEPOT.

J. G. DARRIN, 62 North 4th street, St. Louis, Mo., keeps constantly for sale the BANNER OF LIGHT, and a full supply of the Spiritual and Reform Works published by Colby & Rich.

ROCHESTER (N. Y.) BOOK DEPOT.

WILLIAMSON & HIGGINS, Booksellers, 62 West 4th street, Rochester, N. Y., keep for sale the BANNER OF LIGHT, and a full supply of the Spiritual and Reform Works published by Colby & Rich.

HARTFORD, CONN., BOOK DEPOT.

A. ROSE, 56 Temple street, Hartford, Conn., keeps constantly for sale the Banner of Light and a full supply of the Spiritual and Reform Works published by Colby & Rich.

CLEVELAND, O., BOOK DEPOT.

LEWIS B. CLEVELAND, 16 Woodland avenue, Cleveland, O., has the Spiritual and Liberal Books and Papers kept for sale.

ADVERTISEMENTS.

COLBY & RICH, Publishers and Booksellers No. 9 MONTGOMERY PLACE, BOSTON, KEEP A COMPLETE ASSORTMENT OF Spiritual, Progressive, Reform, AND MISCELLANEOUS BOOKS, AT WHOLESALE AND RETAIL.

THE HAFED PRINCE OF PERSIA: HIS EXPERIENCES IN Earth-Life and Spirit-Life, Being Spirit Communications received through A. M. DAVID DODD, the Glasgow Trance-Writer, &c. Madras.

Advertisements.

Mediums in Boston.

New Books.

New Books.

New Book Advertisements.

BALTIMORE ADVERTISEMENT. SARAH A. DANSKIN, Physician of the "New School,"

DURING fifteen years past MRS. DANSKIN has been the pupil of Dr. Benjamin Rush.

A New Medical Discovery. DR. COOPER'S MEDICATED PAD AND BELT.

Warranted to Cure Rheumatism, Neuralgia, and other Kindred Complaints arising from impurities of the blood.

THE PAD is designed to be worn upon the back, between the shoulders, the flannel side next to the skin.

Dr. Fred. L. H. Willis. May be Addressed (if further notice) Care Banner of Light, Boston, Mass.

Dr. Willis may be addressed as above. From this point he can be reached by letter.

BEAUTIFUL PICTURES. THE SPIRIT OFFERING.

This picture represents a half life-size figure of a most lovely child just blossoming into girlhood.

THE SPIRIT BRIDE. This is the name of the beautiful crayon picture which attracted much attention.

BEAUTIFUL EVER-BLOOMING ROSES. Strong hot roses, suitable for immediate flowering.

MADE at home by male or female agents selling the FINEST and BEST of the world's goods.

B. C. HAZELTON, Specialty Photographer, No. 24 Washington street, formerly 140, opposite School street, Boston, Mass.

MERCANTILE SAVINGS INSTITUTION. No. 581 Washington street, Boston.

DR. J. R. NEWTON. Will remain in San Francisco until further notice.

THE SPIRITUALIST HOME, 46 BEACH STREET, BOSTON.

EUREKA MACHINE. Much of the trouble experienced in running sewing machines is caused by the poor quality of the thread or silk used.

MAGNETIC PAPER. DR. J. WILBUR, Magnetic Physician, 444 Randolph street, Chicago, Ill.

THE GREAT SPIRIT COMPOUND. An infallible remedy for Catarrh. One box cures the worst case.

WORK AND MONEY. Our new method of introducing money into the world.

LOOK. The Wonderful Blessings of God on Labors of MOODY & SANKEY.

THE HEAVENLY KINGDOM. A Plain Guide to the use of the Electro-Magnetic Battery.

THE NEW DISPENSARY. THE HEAVENLY KINGDOM.

THE TERRIBLE QUESTION. That Terrible Question.

NATTY, A SPIRIT: His Portrait and His Life.

THE MASCLINE CROSS; Or, Ancient Sex-Worship.

JESUS OF NAZARETH; A TRUE HISTORY OF THE MAN CALLED JESUS CHRIST.

JESUS OF NAZARETH; A TRUE HISTORY OF THE MAN CALLED JESUS CHRIST.

JESUS OF NAZARETH; A TRUE HISTORY OF THE MAN CALLED JESUS CHRIST.

JESUS OF NAZARETH; A TRUE HISTORY OF THE MAN CALLED JESUS CHRIST.

JESUS OF NAZARETH; A TRUE HISTORY OF THE MAN CALLED JESUS CHRIST.

JESUS OF NAZARETH; A TRUE HISTORY OF THE MAN CALLED JESUS CHRIST.

JESUS OF NAZARETH; A TRUE HISTORY OF THE MAN CALLED JESUS CHRIST.

JESUS OF NAZARETH; A TRUE HISTORY OF THE MAN CALLED JESUS CHRIST.

DR. H. B. STORER'S MEDICAL OFFICE HAS BEEN REMOVED

Dr. T. S. Robertson. LATE of Scotland. SPECIALIST IN THE TREATMENT OF ALL AFFECTIONS OF THE LUNGS AND THROAT.

Dr. M. J. POLSON will continue as heretofore to examine patients gratuitously.

Dr. M. J. POLSON will continue as heretofore to examine patients gratuitously.

Dr. Main's Health Institute, AT NO. 6 DOVER STREET, BOSTON.

MRS. JENNETT J. CLARK. SPIRITUAL CLAIRVOYANT. Written Spirit Messages.

Mrs. S. E. Crossman, M. D. CLAIRVOYANT AND MAGNETIC PHYSICIAN.

J. WILLIAM AND SUE WILLIS FLETCHER, BUSINESS, Test and Medical Mediums.

Mrs. M. A. FRENCH. MEDICAL and Business Clairvoyant.

MR. HENRY C. LULL. Business and Medical Clairvoyant.

Susie Nickerson-White. TRANCE MEDIUM.

MRS. JENNIE POTTER. TRANCE MEDIUM.

MISS RHIND. PSYCHOMETRIST and Emblematic Prophet.

MRS. L. W. LITCH. Clairvoyant Physician and Test Medium.

MRS. M. CARLINE IRELAND. CLAIRVOYANT PHYSICIAN.

MRS. F. C. DEXTER. 476 Tremont street, Boston.

MRS. J. G. WELLS. Inspirational and Healing Medium.

MRS. FRANK CAMPBELL. Physician and Test Medium.

ELIZABETH DAWKINS. Magnetic Physician.

AUGUSTIA DWINELLS. Medical and Business Clairvoyant.

C. C. YORK. Electric, Magnetic and Clairvoyant Physician.

TRANCE MEDIUM. Office hours from 9 to 12 and 2 to 3.

MRS. JENNIE CHOSSE. Natural Clairvoyant and Test Medium.

SAMUEL GROVER. HEALING MEDIUM.

A. S. HAYWARD. Magnetist, 5 Davis st., Boston.

MRS. C. P. FOSS. Clairvoyant and Magnetic Physician.

FOURTH THOUSAND. SCIENCE TO THE RESCUE!

THE ELECTRIC PHYSICIAN; Or, Self-Cure by Electricity.

By EMMA HARDINGE BRITTON. A Plain Guide to the use of the Electro-Magnetic Battery.

THE NEW DISPENSARY; Or, Self-Cure by Electricity.

THE HEAVENLY KINGDOM. BY D. W. HULL.

THE WORLD'S Sixteen Crucified Saviors; OR, CHRISTIANITY BEFORE CHRIST.

CHRISTIANITY BEFORE CHRIST. CONTAINING New, Startling, and Extraordinary Revelations in Religious History.

CHRISTIANITY BEFORE CHRIST. CONTAINING New, Startling, and Extraordinary Revelations in Religious History.

CHRISTIANITY BEFORE CHRIST. CONTAINING New, Startling, and Extraordinary Revelations in Religious History.

CHRISTIANITY BEFORE CHRIST. CONTAINING New, Startling, and Extraordinary Revelations in Religious History.

CHRISTIANITY BEFORE CHRIST. CONTAINING New, Startling, and Extraordinary Revelations in Religious History.

CHRISTIANITY BEFORE CHRIST. CONTAINING New, Startling, and Extraordinary Revelations in Religious History.

CHRISTIANITY BEFORE CHRIST. CONTAINING New, Startling, and Extraordinary Revelations in Religious History.

CHRISTIANITY BEFORE CHRIST. CONTAINING New, Startling, and Extraordinary Revelations in Religious History.

CHRISTIANITY BEFORE CHRIST. CONTAINING New, Startling, and Extraordinary Revelations in Religious History.

CHRISTIANITY BEFORE CHRIST. CONTAINING New, Startling, and Extraordinary Revelations in Religious History.

CHRISTIANITY BEFORE CHRIST. CONTAINING New, Startling, and Extraordinary Revelations in Religious History.

CHRISTIANITY BEFORE CHRIST. CONTAINING New, Startling, and Extraordinary Revelations in Religious History.

CHRISTIANITY BEFORE CHRIST. CONTAINING New, Startling, and Extraordinary Revelations in Religious History.

CHRISTIANITY BEFORE CHRIST. CONTAINING New, Startling, and Extraordinary Revelations in Religious History.

CHRISTIANITY BEFORE CHRIST. CONTAINING New, Startling, and Extraordinary Revelations in Religious History.

CHRISTIANITY BEFORE CHRIST. CONTAINING New, Startling, and Extraordinary Revelations in Religious History.

CHRISTIANITY BEFORE CHRIST. CONTAINING New, Startling, and Extraordinary Revelations in Religious History.

CHRISTIANITY BEFORE CHRIST. CONTAINING New, Startling, and Extraordinary Revelations in Religious History.

CHRISTIANITY BEFORE CHRIST. CONTAINING New, Startling, and Extraordinary Revelations in Religious History.

CHRISTIANITY BEFORE CHRIST. CONTAINING New, Startling, and Extraordinary Revelations in Religious History.

CHRISTIANITY BEFORE CHRIST. CONTAINING New, Startling, and Extraordinary Revelations in Religious History.

CHRISTIANITY BEFORE CHRIST. CONTAINING New, Startling, and Extraordinary Revelations in Religious History.

CHRISTIANITY BEFORE CHRIST. CONTAINING New, Startling, and Extraordinary Revelations in Religious History.

CHRISTIANITY BEFORE CHRIST. CONTAINING New, Startling, and Extraordinary Revelations in Religious History.

CHRISTIANITY BEFORE CHRIST. CONTAINING New, Startling, and Extraordinary Revelations in Religious History.

CHRISTIANITY BEFORE CHRIST. CONTAINING New, Startling, and Extraordinary Revelations in Religious History.

CHRISTIANITY BEFORE CHRIST. CONTAINING New, Startling, and Extraordinary Revelations in Religious History.

CHRISTIANITY BEFORE CHRIST. CONTAINING New, Startling, and Extraordinary Revelations in Religious History.

CHRISTIANITY BEFORE CHRIST. CONTAINING New, Startling, and Extraordinary Revelations in Religious History.

CHRISTIANITY BEFORE CHRIST. CONTAINING New, Startling, and Extraordinary Revelations in Religious History.

Christian Spiritualism. THE IDENTITY OF PRIMITIVE CHRISTIANITY AND MODERN SPIRITUALISM.

Christian Spiritualism. THE IDENTITY OF PRIMITIVE CHRISTIANITY AND MODERN SPIRITUALISM.

Christian Spiritualism. THE IDENTITY OF PRIMITIVE CHRISTIANITY AND MODERN SPIRITUALISM.

Christian Spiritualism. THE IDENTITY OF PRIMITIVE CHRISTIANITY AND MODERN SPIRITUALISM.

Christian Spiritualism. THE IDENTITY OF PRIMITIVE CHRISTIANITY AND MODERN SPIRITUALISM.

Christian Spiritualism. THE IDENTITY OF PRIMITIVE CHRISTIANITY AND MODERN SPIRITUALISM.

Christian Spiritualism. THE IDENTITY OF PRIMITIVE CHRISTIANITY AND MODERN SPIRITUALISM.

Christian Spiritualism. THE IDENTITY OF PRIMITIVE CHRISTIANITY AND MODERN SPIRITUALISM.

Christian Spiritualism. THE IDENTITY OF PRIMITIVE CHRISTIANITY AND MODERN SPIRITUALISM.

Christian Spiritualism. THE IDENTITY OF PRIMITIVE CHRISTIANITY AND MODERN SPIRITUALISM.

Christian Spiritualism. THE IDENTITY OF PRIMITIVE CHRISTIANITY AND MODERN SPIRITUALISM.

Christian Spiritualism. THE IDENTITY OF PRIMITIVE CHRISTIANITY AND MODERN SPIRITUALISM.

Christian Spiritualism. THE IDENTITY OF PRIMITIVE CHRISTIANITY AND MODERN SPIRITUALISM.

Christian Spiritualism. THE IDENTITY OF PRIMITIVE CHRISTIANITY AND MODERN SPIRITUALISM.

Christian Spiritualism. THE IDENTITY OF PRIMITIVE CHRISTIANITY AND MODERN SPIRITUALISM.

Christian Spiritualism. THE IDENTITY OF PRIMITIVE CHRISTIANITY AND MODERN SPIRITUALISM.

Christian Spiritualism. THE IDENTITY OF PRIMITIVE CHRISTIANITY AND MODERN SPIRITUALISM.

Christian Spiritualism. THE IDENTITY OF PRIMITIVE CHRISTIANITY AND MODERN SPIRITUALISM.

Christian Spiritualism. THE IDENTITY OF PRIMITIVE CHRISTIANITY AND MODERN SPIRITUALISM.

Christian Spiritualism. THE IDENTITY OF PRIMITIVE CHRISTIANITY AND MODERN SPIRITUALISM.

Christian Spiritualism. THE IDENTITY OF PRIMITIVE CHRISTIANITY AND MODERN SPIRITUALISM.

Christian Spiritualism. THE IDENTITY OF PRIMITIVE CHRISTIANITY AND MODERN SPIRITUALISM.

Christian Spiritualism. THE IDENTITY OF PRIMITIVE CHRISTIANITY AND MODERN SPIRITUALISM.

Christian Spiritualism. THE IDENTITY OF PRIMITIVE CHRISTIANITY AND MODERN SPIRITUALISM.

Christian Spiritualism. THE IDENTITY OF PRIMITIVE CHRISTIANITY AND MODERN SPIRITUALISM.

Christian Spiritualism. THE IDENTITY OF PRIMITIVE CHRISTIANITY AND MODERN SPIRITUALISM.

Christian Spiritualism. THE IDENTITY OF PRIMITIVE CHRISTIANITY AND MODERN SPIRITUALISM.

Christian Spiritualism. THE IDENTITY OF PRIMITIVE CHRISTIANITY AND MODERN SPIRITUALISM.

Christian Spiritualism. THE IDENTITY OF PRIMITIVE CHRISTIANITY AND MODERN SPIRITUALISM.

Christian Spiritualism. THE IDENTITY OF PRIMITIVE CHRISTIANITY AND MODERN SPIRITUALISM.

Christian Spiritualism. THE IDENTITY OF PRIMITIVE CHRISTIANITY AND MODERN SPIRITUALISM.

SPENCER'S POSITIVE AND NEGATIVE POWDERS.

SPENCER'S POSITIVE AND NEGATIVE POWDERS. The single control of the human mind.

SPENCER'S POSITIVE AND NEGATIVE POWDERS. The single control of the human mind.

SPENCER'S POSITIVE AND NEGATIVE POWDERS. The single control of the human mind.

SPENCER'S POSITIVE AND NEGATIVE POWDERS. The single control of the human mind.

SPENCER'S POSITIVE AND NEGATIVE POWDERS. The single control of the human mind.

SPENCER'S POSITIVE AND NEGATIVE POWDERS. The single control of the human mind.

SPENCER'S POSITIVE AND NEGATIVE POWDERS. The single control of the human mind.

SPENCER'S POSITIVE AND NEGATIVE POWDERS. The single control of the human mind.

SPENCER'S POSITIVE AND NEGATIVE POWDERS. The single control of the human mind.

SPENCER'S POSITIVE AND NEGATIVE POWDERS. The single control of the human mind.

SPENCER'S POSITIVE AND NEGATIVE POWDERS. The single control of the human mind.

SPENCER'S POSITIVE AND NEGATIVE POWDERS. The single control of the human mind.

SPENCER'S POSITIVE AND NEGATIVE POWDERS. The single control of the human mind.

SPENCER'S POSITIVE AND NEGATIVE POWDERS. The single control of the human mind.

SPENCER'S POSITIVE AND NEGATIVE POWDERS. The single control of the human mind.

SPENCER'S POSITIVE AND NEGATIVE POWDERS. The single control of the human mind.

SPENCER'S POSITIVE AND NEGATIVE POWDERS. The single control of the human mind.

SPENCER'S POSITIVE AND NEGATIVE POWDERS. The single control of the human mind.

SPENCER'S POSITIVE AND NEGATIVE POWDERS. The single control of the human mind.

SPENCER'S POSITIVE AND NEGATIVE POWDERS. The single control of the human mind.

SPENCER'S POSITIVE AND NEGATIVE POWDERS. The single control of the human mind.

SPENCER'S POSITIVE AND NEGATIVE POWDERS. The single control of the human mind.

SPENCER'S POSITIVE AND NEGATIVE POWDERS. The single control of the human mind.

SPENCER'S POSITIVE AND NEGATIVE POWDERS. The single control of the human mind.

SPENCER'S POSITIVE AND NEGATIVE POWDERS. The single control of the human mind.

SPENCER'S POSITIVE AND NEGATIVE POWDERS. The single control of the human mind.

SPENCER'S POSITIVE AND NEGATIVE POWDERS. The single control of the human mind.

SPENCER'S POSITIVE AND NEGATIVE POWDERS. The single control of the human mind.

SPENCER'S POSITIVE AND NEGATIVE POWDERS. The single control of the human mind.

SPENCER'S POSITIVE AND NEGATIVE POWDERS. The single control of the human mind.

SUNNY SIDE. For Sabbath Schools of Liberal Churches.

Works of J. M. Peebles. THE SEEDS OF THE AGES.

Works of J. M. Peebles. THE SEEDS OF THE AGES.

Works of J. M. Peebles. THE SEEDS OF THE AGES.

Works of J. M. Peebles. THE SEEDS OF THE AGES.

Works of J. M. Peebles. THE SEEDS OF THE AGES.

Works of J. M. Peebles. THE SEEDS OF THE AGES.

Works of J. M. Peebles. THE SEEDS OF THE AGES.

Works of J. M. Peebles. THE SEEDS OF THE AGES.

Works of J. M. Peebles. THE SEEDS OF THE AGES.

Works of J. M. Peebles. THE SEEDS OF THE AGES.

Works of J. M. Peebles. THE SEEDS OF THE AGES.

Works of J. M. Peebles. THE SEEDS OF THE AGES.

Works of J. M. Peebles. THE SEEDS OF THE AGES.

Works of J. M. Peebles. THE SEEDS OF THE AGES.

Works of J. M. Peebles. THE SEEDS OF THE AGES.

Works of J. M. Peebles. THE SEEDS OF THE AGES.

Works of J. M. Peebles. THE SEEDS OF THE AGES.

Works of J. M. Peebles. THE SEEDS OF THE AGES.

Works of J. M. Peebles. THE SEEDS OF THE AGES.

Works of J. M. Peebles. THE SEEDS OF THE AGES.

Works of J. M. Peebles. THE SEEDS OF THE AGES.

Works of J. M. Peebles. THE SEEDS OF THE AGES.

Works of J. M. Peebles. THE SEEDS OF THE AGES.

Mrs. Jennie Lord Webb. MEDIUM.

