





At a séance of several well-known French Spiritualists in New Orleans, the author's writings made an appearance, gave certain characteristic communications, entertained the circle with weird performances for over half an hour. This phantom was habited in a dress not even then in existence, but one the materials of which were

A book agent called on a farmer near Oriskany the other day, and was told that the farmer was too busy to talk with him. "But," said the agent, "your farm book is all done. You had nothing to occupy your time." "Yes," he said, "I have too," retorted the farmer. "I've got to plant my corn and raise my book agent," and he did. He raised the book agent about four feet.

Speaking of the flimsy excuses and baseless hypotheses offered by skeptics in explanation of the existence of the spiritual phenomena, our correspondent remarks: Oh, what a pitiable exhibition of learned ignorance. I know of no

This was the name of the spirit called for, who the medium said, was then on hand. The same visitor called for his mother, and her name and presence were announced by the medium without touching the paper.

while lecturing for us, with the assurance that we were  
an earnest respect for her as a woman, and that her gifts  
as a speaker and an author are of the highest order. I  
throughout with an earnest religious spirit in entire har-  
mony with the religious and scientific unfoldment of all  
times, and that she carries with her wherever she may be  
our warmest wishes for her welfare.

C. B. MARSH,	MRS. I. A. LEONARD,
MRS. S. H. MARSH,	H. E. STODARD,
G. S. CARVER,	L. M. STODARD,
MRS. M. A. CARVER,	L. M. KENISTON,
A. W. LEONARD,	MRS. E. L. KENISTON,

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## THE RELIGION OF SPIRITUALISM.

BY GEORGE A. HAYES.

To the Editor of the Banner of Light:

In the Banner of Light of Oct. 30th appeared an editorial headed "Spiritualism not a Religion," which, like good things generally, is provocative of thought. The view there taken is strongly fortified, and many assertions therein made cannot be gainsaid; but there is another view or aspect of the case which is equally necessary to be stated in this connection, which seems more just than the one already presented, and more in consonance with a larger and grander comprehension of the subject.

With no desire, however, to specially controvert the positions taken in the aforesaid editorial, we yet solicit space to present, in a general way, a different view of the same subject. Truth is many-sided, and only a unitary view reveals her in harmonious proportions.

Why Spiritualism, in the present condition of its development, cannot properly be termed a religion, as much as it can a philosophy, it would be difficult to tell. The mode of reasoning or line of argument necessary in the one case, is sufficient for the other. The chief difficulty appears to be concerning the agreement as to what constitutes religion. The lexicographers have one definition, each of the several disputants his own, while the different sects vary as much as those who acknowledge no sect. Theodore Parker, in his epigrammatic way, used to say, "The highest morality is the best religion." While the two however are naturally allied, they do not represent or stand for the same thing. Quaint John Witherspoon says, "Religion is love with an upward twist." He is a brother to Matthew Arnold, who says, "Religion is morality sufficed with emotion." Mr. Abbott, of the Index, declares it to be, "man's effort to perfect himself." In Protestant England, religion is the Established Church. In Spain and France it is Catholicism. The New Testament (James 1st, 27th) declares religion to consist of expressions of sympathy and a life of purity. O. B. Frothingham justly observes, "Religion is something more than dry knowledge; it is philosophy and science infused with feeling. We should see a sinking of the level of human character and virtue if we had not religion, but only science and philosophy."

As popularly apprehended, religion has reference to that which stands to humanity in the relation of Deity or Parent; a belief in a Supreme Power, or faith in a Divine Source, toward which or whom man rests under certain obligations. It further implies a recognition of the doctrine of immortality, with its corollary, a state involving man's accountability, responsibility, &c.

From facts, properly arranged and systematized, we get at the science of Spiritualism—classified knowledge and science being convertible terms. By a comprehension and a harmonious explanation of the causes underlying the phenomena, is evolved the philosophy of Spiritualism. The religion of Spiritualism, grows out of that which appeals to the carnal faculties of man; to his sense of worship, to his emotional, his affectional, his reverential nature. True, these several branches are not yet much more than forms of expression, though even one year-old Spiritualists diply use them as if they were professors in all three departments. We could wish that *in esse* might take the place of *in posse*, but only expect its fulfillment through the usual methods.

While Spiritualism is a matter of knowledge, it is kinship with faith that finds root in intuition. What else but the religion of Spiritualism so effectively demonstrates the continuity and perpetuity of human love over death and the grave? The essence of Spiritualism, as of religion, is Love. Said Thos. Gales Foster recently, "notwithstanding the practical, the intellectual and the philosophical departments of the subject, Spiritualism is yet based on the affections." Religion may exist without any special form—be entirely subjective. It is the *cultus*, or worship, which is the outward expression or mode of manifesting the religious sentiment.

Spiritualism is comprehensive and unitary—a fact, a science, and a religion, corresponding to the practical, the philosophical and the spiritual department of man's being. But because it becomes to one or to many a vital religion, there is no more danger of its necessarily becoming a sect, in the popular acceptance of that term, than there is of those who accept it as a philosophy becoming its exclusive guardians, and ruling out all who do not philosophize agreeably with their formula. It forever acknowledges no man master. In the special keeping of no cabal, clique or clan, it is intended for the whole family of man. "No pent-up Utes contracts its powers." No Chinese wall can circumscribe its influence, no "everlasting gates" prevent its entrance, no combination of man can stay its onward march. Universal as nature, and beneficent for good as infinite in range, how futile for puny man to attempt to sectarianize it!

Because it does not work miracles and change the character of certain media, who while demonstrating in their own persons particular phases of the phenomena of Spiritualism, are reputed to be unsafe guides in matters of morality; because, forsooth, mediums are not "always persons of saintly lives, great aims, and beneficent acts," Spiritualism cannot therefore claim to be a religion! This logic is as bad as the predicated fact is lamentable. Such reasoning, however, refutes itself. In spite of their professions of religion, in spite of their so-called sacred office and its duties, Christian clergymen have been known to commit the most heinous of crimes, including murder; yet it militates not against the idea that Christianity is not to be regarded as a religion.

It is a primal fact that the question of Mediumship is dependent upon organization, not character; and character in its turn is independent of creed. Worthy and unworthy individuals belong to, and are connected with, all faiths and denominations. Though a medium may violate all the commands of the Decalogue, the natural and inevitable tendency of the facts, truths and teachings of Spiritualism, is to make the acceptor or believer not only conform to but illustrate in his or her life, the principles of the Higher Life. A knowledge of the existence of a future life ennobles that of the present. It is nevertheless true that the recognition of a spiritual fact is one thing—its appreciation, often quite another. "Tis said, an undevout astronomer is mad. The man, however, who lacks the religious element cannot be religious though the heavens fall.

In one of her inspired moments, Mrs. Tappan once asked and answered this very question:

"Is Spiritualism a religion? If religion has to do with the human soul; if religion has to do with the spiritual of man's nature; if, indeed,

it lifts, elevates, and strengthens, then it has to do with religion. It has no creed though it spiritualizes all creeds. It has no institutions, but it enters all institutions. Is it a religion? It inspires the pure and holy; the worshiper may bow under any form of service, it matters not so long as the conscience is satisfied. Seers have seen through its living light; poets have seen and have described in living rhythm the beauties of the spirit-land. Is it a religion? It makes known its voice whenever death comes, and those long schooled in the darkness of the past, when they thought there was no hope and no life, now lift up their voices and see there is life and there is hope. Is it a religion? The All-Father, whose ways we are now somewhat finding out, bendeth in loving care over his children, and by these various means, and through these various forms of inspiration, he speaks to the nations of the earth, and what does he say? That no age is without its revelation, and no nation without its divine and distinct inspiration; that all ages and nations have had prophets, and seers, and saviours, reared by the divine mind, the instruments of his divine messengers. The religion of Spiritualism has for its assistants, bards and seers, prophets and sages. It has for its mouthpieces those who are humblest in their labors, and those who are the most exalted; the king may be inspired, the cottager may hear voices; the babe on its mother's knee may see the spirit and give utterance to its voice; the man in priestly raiment, if his soul be humble, may see, and behold, and question. It is indeed the solvent of all religions. It unites the past and the present.

What before was in the dark is explained now. The long warfare between religion and science is at an end; for where science leaves us and merges into this spiritual life, there does Spiritualism begin! It unites, as with the key-stone of the arch, the two conditions of mankind; in one side is materialism, bound and shackled to the senses, receiving only that which sense can give; on the other side is religion or theology, receiving only that which comes from divine revelation and divine prophecy.

When the spiritual is attained, when the other side of the arch is reached, where sense leaves off, and the life of the spirit begins, there the eyes are opened, and we have the sight of the spirit, and we can see with it. And we can behold that broadest and as with a flame of fire angels are lighting the torches on many an ancient altar, and the Promethean fire kindles and burns again as of old in the hearts of men; it is no longer a myth and a fable. Sinai is repeated, and the Sermon on the Mount is brought home to many hearts by angel-messengers. It is no longer merely a hope, for we leave the grave behind, and the mortal of transmigration is before the glorious light of immortality is spread out above us as with a flame, the truth is revealed to man by ministering spirits, the angels ascend and descend as of old, and once more the teacher is in your midst, and blesses you through the mouths of little children.

Boston, Dec., 1875.

## The Natural and the Supernatural.

To the Editor of the Banner of Light:

I do not contend for the miracles of the Bible in their entirety; indeed, I should think that the balance of probability is, that some of them never took place at all, and that others are greatly exaggerated. There is, however, a thread of Spiritualism undeniably running through the entire Bible, and all I contend is that this should be recognized, and not explained away, as appeared to be the aim of Prof. Denton in his late letter.

Whether Mr. S. C. Hall accepts the Bible statements in their entirety, or whether he merely considers Modern Spiritualistic phenomena an argument for their possible occurrence, I cannot say; but greater men than he or myself would seem to do so. This is the case, I believe, with Mr. William Howitt, and judging from his writings was also the case with the late J. B. Ferguson, both, whatever their credulity, men of great intellectual capacity. There is this to be said about the matter, that if we admit the existence of a spiritual force outside ourselves, it is impossible to draw a line as to the extent of its operation. If liquids can be transmuted, as modern experience goes to prove, water can be changed to blood; and to change the water of a river is simply a question of degree. I know a case where a person was covered with lice as a premonition of death, which as readily disappeared. If, then, insects can be produced by some creative force in small numbers, it is merely a question of degree as to the extent to which they can be multiplied. But, as I have already said, I consider such occurrences as those in question extremely improbable; yet after hearing Prof. Denton expatiate on the vast extent of the material universe, proving as he does that this earth is but a mere sand-grain as compared with the mighty whole, I can conceive of the existence of a power in the universe adequate to the production of any or even all the marvelous occurrences recorded in the Bible if any purpose were to be served by their accomplishment. We have much to learn as to the action of spirit in our world. Spirits may, for aught we know, exert an influence on the elements; and "the spirit of the storm," and the "fire-flood," may be something more than poetical fancies.

Without referring to any lexicon to ascertain the meaning of the word "miracle," I take it that its true signification is something wonderful. A miracle need not, then, presuppose an infraction of natural law—it is only apparently so. The example that Prof. Denton gives is not a fair case. A steam-engine, a barometer, a telegraph, a watch appear miracles to a savage, not only because they transcend his experience of actual law, but because they are things altogether beyond his comprehension—he does not understand their nature; in fact he knows nothing about them. That which we may fairly call a miracle is when a result is produced contrary to all acknowledged experience. As an illustration, a balloon ascends in the air when inflated with hydrogen gas. This would be a miracle to a savage who did not understand the cause of its ascension, but it is not so to us. Instead, however, of using hydrogen, let carbonic acid gas be used, and if a balloon thus inflated ascends it becomes a miracle to us, for the reason that we know that carbonic acid gas is specifically heavier than the atmosphere, and consequently would tend to keep the balloon down instead of causing it to rise up, and it is just as unnatural for a table to rise as a balloon under these circumstances; and yet we know tables do rise, and their doing so is to all intents and purposes miraculous, at least from our present standpoint; when we get into the spirit-world we may understand the *modus operandi*, and know that no infraction of law was involved in effecting such results.

As to the question of prayer, I do not suppose that Prof. Denton and myself are much at variance; perhaps not in other matters when we rightly understand each other. I think it cannot be denied that prayer is attended by a beneficial influence in some way or other; it may be on the principle of the boomerang, as suggested by John Wetherbee. One thing is very certain, that whatever response is elicited by prayer is in perfect accordance with the laws either of the natural or spiritual world.

ROBERT COOPER.

## To Book-Buyers.

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

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

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

## Banner of Light.

BOSTON, SATURDAY, DECEMBER 11, 1875.

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## Science and Religion.

Because science has pushed its demonstrations up to that point at which it is able to formulate a few of the laws of creative energy, some of its votaries go so far as to set up the claim that they have either discovered the secret of the system of the universe, or are capable of discovering it in due time. It is to be set down to the credit of science that it has broken the thick crust of superstition, so that spiritual light can be let in from the heavens. The six literal days of creation that used to be a fundamental part of the belief of Old Theology, have been swept away by the actual transcripts of creative power as they have been found by science written upon the framework of the earth. And so with other forms of blind faith, which are grouped under the name of superstition.

It is publicly understood that Prof. Richard A. Proctor, the distinguished English astronomer, who has for several weeks past been delivering courses of lectures in Boston, on his favorite study, has abandoned the position in relation to religion which was held by Agassiz up to the date of his death, and resolved, because it was absolutely essential, to prosecute his researches without any regard to creeds and forms of religious faith, and in fact independently of all distinct religious considerations whatever. For this necessary step he is anathematized by many of the creeds as an atheist and unbeliever. He himself confesses to an expansion of his views in respect to the connection between science and religion as objects of pursuit, yet he is very far from admitting that the more profound a man's knowledge of the laws and extent of the universe becomes the less disposed he is to religious impressions.

The secular press is beginning to look at this thing in a juster light. The Philadelphia North American confesses that the fact is not to be lost sight of "that in every conflict between the scientist and the theologian, up to a recent period at least, the former has steadily advanced, while the latter has as steadily retreated. The error lies in consenting to identify religion with theology. Science with its demonstration may go on smashing old theology into minute fragments, yet its pursuit, as Herbert Spencer insists, cannot but make men more profoundly religious. This, we contend, is the good work which science is engaged upon. In breaking up the crust of theology it is clearing away the rubbish of superstition."

The Journal just alluded to reminds us of the progress made in liberal opinion by the aid of science with a simple citation. "It is but little more than thirty years ago," it says, "that Comstock incorporated into a school-book a long treatise, or argument, addressed to the task of proving that the universe was created and the earth rendered habitable for man in six literal days. And his devotion was highly applauded. It is safe to say that such an argument would not be listened to to-day. A great many orthodox people of this day do not regard the Bible as a textbook of science." "Conceptions of the Almighty," it adds, "vary as men vary; and were it possible to get at the conceptions of God entertained by the individual mind, and to take in the innumerable multitude of these conceptions at a glance, what a pantheon should we behold!"

Prof. Tyndall has been publishing an essay on this very subject, in which he does more than has hitherto been done to beat down and dissipate this senseless cry against the religious convictions of those who are supposed to sacrifice their feelings in the pursuit of knowledge. He makes it appear to be purely a misunderstanding on both sides. He is far from succeeding in the task of reconciling the claims of knowledge and faith, but he has led the way in introducing a new spirit into the discussion of the problem which will go a great way toward its final solution. So far as this whole dispute involves the question of finding out God, it will prove to be both aimless and barren. By the utmost search it cannot be done. Neither Science nor Faith can hope to do any such thing as that.

No school of science can justly pretend to have the monopoly of truth, nor, on the other hand, is any belief wholly one of error. The spirit of faith and of investigation is all. Let that be reverent, as it ever ought, and the old dispute ceases. The constant discovery and unfolding of the facts of the universe ought to kindle in the human soul more worshipful thoughts. It surely cannot put one further away from the Creator to come into a wider and closer acquaintance with his secrets and to understand more intimately the laws of his universe. If religion is an emotion merely, it cannot become less than that because the full light of expanding knowledge has been turned on. Nor need the close followers of theology think that, if the devotees of science fail to limit their speculations to the rigid theological formulas, they are infidel to those profound reverential emotions which are the religion in every heart.

The essay on our first page by Mrs. Emma Harding Britten deserves special attention.

## President Grant on Free Schools and Church Property.

We have frequently expressed our opinion—and one which is shared not only by the Spiritualists and free thinkers, but by many practical business men all over the country—that there existed no cogent reason why property owned by any church or religious organization should be exempted from bearing its share of the burden of taxation, merely because of such ownership by said party. It gives us great pleasure, therefore, to note as a cheering sign of progress in this regard that the President of the United States, in his recent message to Congress, takes the broadest grounds regarding not only this matter, but that also of secularizing to the fullest degree our common school system. In that instrument he considers that the education of the masses is the first necessity for the preservation of our national existence, and the grand institutions bequeathed to us by the fathers of the republic, and this system of education he thinks can be best accomplished by a constitutional amendment, making it the duty of every State to establish and maintain free schools adequate to the education in the rudimentary branches of all the children, irrespective of race, color or sex, and forbidding the teaching of religious, atheistic or pagan tenets for the benefit of any religious sect. To the mind of the President, as well as to that of the Liberals in this country, there appears to be much trouble in store by reason of the accumulation of vast amounts of church property not liable to taxation, and he consequently advises such legislation as will put the burden of taxation upon all property equally, whether of churches or corporations, with the exception of cemeteries, and possibly, with proper restrictions, church edifices.

This action on the part of the President is a move in the right direction, upon which we hope favorable Congressional notice will affix the seal of national approval.

## The Banner Message Department.

Having secured the services of Mrs. Sarah A. Danskin, of Baltimore, an excellent trance medium, we shall next week regularly resume the Message Department on our sixth page. This arrangement, be it understood, is entirely independent of our Public Free Circle Room Meetings.

Mr. Parker, the President of the Circle Room Band of Spirits, informs us that himself and others are preparing a suitable medium through whom all grades of spirits—whether high or low, educated or uneducated—can communicate to the people of earth. When the opportune moment arrives to reopen the Circle Room, the fact will be duly announced in these columns.

The spirit messages through Mrs. Danskin—if nothing in the meantime occurs to prevent—will appear on the same page with those which may from time to time be given at this office—thus doubly aiding those anxious spirits who are continually seeking mediumistic avenues whereby they may commune with their loved ones here.

## Dr. Crowell's Second Volume.

We have only space this week to announce that the second volume of Dr. Eugene Crowell's elaborate and exhaustive work, entitled "The Identity of Primitive Christianity and Modern Spiritualism," is now in the binder's hands and will soon be ready for publication. We have seen proofs of the volume, and from a brief examination can confidently say that it promises to exceed in interest the first volume, good as that was. The chapters on "The Ministry of Angels," "Death," "The Spirit-World," "Spiritualism and Science," are especially full of matter of the profoundest interest not only to the psychological student but to the general reader. We have marked many passages for quotation, and must defer to another week a more extended notice. Dr. Crowell's work will take rank as the most comprehensive that has yet appeared on the subject of Modern Spiritualism.

## The Eddy Family.

We are informed by a letter from S. W. Jewett, of Rutland, Vt., dated Dec. 7th, that "all the Eddy family, but two, have this day left Chittenden for Greeley, Colorado, to settle there, having disposed of their landed estate here. Horatio Eddy and Mary Eddy Hantoon still remain at the old homestead, where circles are held."

Julius Leach writes us from Wamego, Kan., Nov. 29th, that he has sent money to Mrs. C. E. Morrison, of Boston, who advertises as a healing medium in these columns, and that the only reply he has received for said money was the statement that she had gone to Oswego, N. Y., for ten days. The period having expired some time since, he is restive under the delay, and seeks to hold this party responsible for his ill fortune. We have only to say that the lady is a practicing medium, and known to the public as such, and as such we have regarded the announcement of the fact as a proper business transaction. Concerning her movements, or method of dealing with her patients, of course we have no personal knowledge.

Read Col. Olcott's letter to the New York Sun concerning the alleged *exposé* at the Eddy's. In the same number of that paper Dr. E. P. Miller writes:

"While I was there [at Chittenden] I saw William Eddy go into a room in a room where he could have no connection with this chimney spoken of, and ten or twelve materialized spirits walked out of the cabinet. The same phenomena occurred at the house of Edward Brown, a brother-in-law of the Eddys, in a room where there was no chimney, and where a rigid search had been made for trap-doors without success. The Eddys have also produced the materialization in a tent in an open field, where it was utterly impossible to have either chimneys or trap-doors."

By reference to our sixth page, it will be seen that the wife of Warren Chase has recently obeyed the welcome invitation of the angels: "Come up higher."

We learn of revivals of religion in various localities and of frequent murders in the same places. A very singular coincidence.

Read the advertisement in another column of Dr. R. P. Wilson of New York, headed "Heal the Sick—Psychopathy."

Father Beeson and Col. Meacham have been of late presenting just views of the Indian question at Newark, N. J.

Read the account on our second page of a séance with Charles H. Foster, which we reprint from a St. Louis daily.

Read the LITTLE BOUQUET for December.

## The Paine Hall Lecture Course.

So successful during the month of November, was re-inaugurated for December on the afternoon of the 6th inst., by Prof. William Denton, his remarks treating of the philosophy of religious revivals. An abstract of his discourse will be found on our eighth page. Next Sunday afternoon Prof. Denton speaks on "Mental Culture," in the evening on "What I Saw on the Pacific Slope;" on the 19th inst. in the afternoon he will discuss "The Utility of Spiritualism," and in the evening discourse on "The Races of Men and their Destiny,"—which lecture will be rendered additionally attractive by some sixty portraits, pictures, etc., illustrative of the subject matter; on the 26th, in the afternoon Prof. Denton will preach "A Sermon from the Buddhist text, 'Thou shalt not lie,'" and in the evening will close the course by a conclusion of his lecture on "The Races of Men," etc. Prof. R. G. Eccles, from the West, will follow Prof. Denton at this hall in January.

On Sunday afternoon, Dec. 19th, at the close of Prof. Denton's lecture on "The Utility of Spiritualism," another platform séance for obtaining paraffine molds of spirit hands will be held, Mrs. Mary M. Hardy being the medium.

This series is eminently worthy of—and will no doubt receive, as did the past course—the patronage of the liberal public in Boston and vicinity.

## "People from the Other World."

One of our esteemed correspondents writes as follows: "I have been surprised to hear that Col. Olcott's book has not been largely taken. It seems to me to be the best exposition of the phenomena that I have read—exceedingly thorough and clear and interesting. I have myself witnessed a large portion of the manifestations he describes, and so far as I can judge, he is remarkably accurate in his descriptions." We concur fully in the opinion of our correspondent, and hope Col. Olcott's work will be widely circulated.

## Williamsburg, N. Y.

We learn from the Secretary that the "Spiritual Progressive Association" at Williamsburg, Eastern District of Brooklyn, N. Y., is in a flourishing condition. Meetings are held every Sunday evening in Latham's Hall, 9th street, on which occasions large audiences assemble. Any communications for the society should be addressed to John W. Fox, Secretary, 111 Union Place, Green Point, L. I.

## Dr. J. R. Newton, the Healer.

We are in receipt of a letter from this renowned healer by laying on of hands; wherein he states that he has changed his plans, and will remain in San Francisco, Cal., for the present. By tarrying there until early spring he will escape the cold of the eastern winter. He now heals in public, at Dashaway Hall, on Sundays, large audiences attending the meetings.

A bigoted reverend at the recent anti-Masonic Convention, held at Lake Village, N. H., had the audacity to say, in this enlightened nineteenth century, that anything not recognizing Christ, including Masonry and the Constitution of the United States, ought to be destroyed. No wonder the secular press repudiates such sentiments, and remarks: "This is the regular old fire-and-fagot notion, and, therefore, altogether unlike to anything that Jesus Christ ever said or thought of."

The annual message of Gov. Thayer of Wyoming Territory says: "Woman suffrage has now been in practical operation in our Territory for six years, and has, during the time, increased in popularity and in the confidence of the people. In my judgment its results have been beneficial, and its influence favorable to the best interests of the community. A right or privilege once granted is not easily surrendered. In this case it is difficult to perceive any good reason why it should be."

Minnesota's constitutional amendment, which was adopted by a large majority at the recent election, provides that any woman who has reached the age of twenty-one may vote at any election for officers of schools, or on any measure relating to schools, and may be eligible to any office pertaining to the management of schools.

We recently published an article from the pen of our fellow-townsmen and ripe scholar, Allen Putnam, on "Victoria Woodhull as a Medium," to which one of our gifted lecturers on Spiritualism, Giles B. Stebbins, has thought proper to comment. His "Comments" will appear in our next issue.

Rev. J. D. Fulton has been dismissed by his church in Brooklyn, N. Y. He was deposed up to the last moment. When such men are selected to preach, is it any wonder the churches become disintegrated? Those who inculcate the teachings of the Prince of Peace, should above all others practice what they preach.

In the course of a business note, Mr. J. A. Riley, of Tulare City, Cal., informs us that highly satisfactory spiritual phenomena are occurring in his own family, through the mediumship of two of his little boys who have become developed as physical media.

Dr. T. B. Taylor tells of Spiritualism in Baltimore. See sixth page.

Lola Walsbrooker has arrived at San Francisco, Cal., and can be addressed care Herman Snow, Box 117. She is ready to accept calls to lecture, and has also a choice lot of books on sale.

Our second page contains an interesting collation of the results produced by a professional visit from Dr. Slade to Ilion, N. Y.

We thank the friends named below for contributions in aid of our Public Free Circles: M. C. Hoyle, \$2; E. C. Welsh, \$1.85; A. D. Johnson, 85 cents.

The friends of Lola Walsbrooker will find a letter from her on our third page.

A terrible explosion occurred at Swath's main colliery near Barnsley, in West Riding of Yorkshire, Eng., at 9 1/2 o'clock, on the morning of Monday, Dec. 6th, whereby 140 miners lost their lives, and many more were injured. This colliery is one of the largest in the southern part of Yorkshire. It is joined by underground workings with 2000 men's main colliery, where twelve years ago over 300 men were killed. Another disaster of a similar character is reported as occurring Dec. 7th, in a coal mine near Pen-y-trec, in South Wales. Twelve persons were killed and ten injured. On Saturday, 4th, an explosion near Tredegar, Eng., 20 miners were killed and 10 wounded.

Seven hundred Indians are being removed from Coughnaga, the Canadian reservation, which is too thickly settled, to the United States Indian Territory, when the requisite treaty is concluded.















# Banner of Light.

BOSTON, SATURDAY, DECEMBER 11, 1875.

## Prof. William Denton on "Revival of Religion."

Reported for the Banner of Light by John W. Day.

On Sunday afternoon, December 5th, the second course of Spiritualist lectures in Paine Hall, Appleton street, Boston, was commenced under management of Dr. H. F. Gardner, by Prof. William Denton, his theme above named being pertinent at the present time, when it is sought by certain theologic agitators to disturb the moral and mental atmosphere of various communities, and inaugurate the thunder and the whirlwind, forgetting that the prophet of old finally found the truest expression of his God in the "still small voice." The persons composing the audience on this occasion must have gone away with a yet firmer rooted conviction not only of the fallacy of these "revivals," so called, but also of the fact that the causes which underlie and make such seemingly abnormal disturbances of the elements possible were far from being rightly understood, or if understood, of being acknowledged by the "revivalists" themselves, to say nothing of the people upon whom they operated.

In commenting, the speaker remarked that he had often been denounced as an infidel, and possessed of no religious sentiment; this was not true, for he had a strong hold on religion, though to him the word might have a meaning not strictly in accord with that attached to it by the churches. His conception of religion was, that it was that which caused men to lead purer, truer lives, which taught them the love of their neighbor, to be honest in all their dealings with their kind, and which by this preparation in the mind, gave them the power to take an advanced position on the high road of progress when they reached the spiritual side of life's experiences. Such was his view of religion, and to this he stretched out a welcoming hand, and for its advancement among the people he would earnestly devote his dearest energies; his life had been spent in honest endeavors to "revive" this true religion among men, and to exhibit in his daily walk the fruits of its influence. His great objection to the so-called "revivals of religion" as he met with them among the churches and in various communities, lay in the fact that they brought no change to the individual "revived" or converted; he was not called upon to change his mode of life, to aim to be a better man, to broaden the scope of his usefulness—not even to make an effort to be worthy to believe on Jesus, but only to express a blind faith in him—Jesus, who would pay a costly debt of sin, and who as a vicarious sacrifice, days long past had burst the bonds of death and hell for whosoever would call upon his name! "Come to Jesus!" But where was Jesus? The answer to the query could be found in the presence of the revivalist while he was present in the church—and when the revivalist had gone on his way the pastor of the flock would stand for Jesus. Under the influence of this system we could find the community revivals of the New Testament, of late, revivals of unity and of brotherly love, and upward aspiration for better things and conditions. The speaker could tell when a "revival" was in progress whenever he went, by the way the pious people looked at him, as if he was a child of the devil, a stumbling block in the path of the ear of religion, and worthy the extreme of excommunication.

In his last discourse he proposed to tell how these revivals were gotten up, or manufactured; for they were the legitimate fruits of a law well known to advanced thinkers, and perhaps also to many who made use of its provisions while professing to be ignorant thereof. For this purpose he drew the following sketch: The church at "Jonesboro" is loaded with a heavy debt, its members are few, and the payment of the annual interest money is a very great burden upon them; so the deacons in council decide that something must be done for the relief of the society—they must have a "revival of religion"; they hold converse with the pastor, and he at once declares that a revival will be just the thing, as by it the souls of men will be saved, while the number to help pay the expenses of the church will also be increased. But the worthy pastor and his *aid e camp* find their efforts vain to bring about the desired result, and then the deacons pray earnestly that the spirit of God will come down and dwell in the community and bring souls into the fold, but nothing comes of it. If the Lord is so anxious to do good, as they believe, why does he not do it without these frantic appeals—much more, why should these appeals be made in vain? Finally as a last hope they send for Rev. Lehabed Wak'em, and after some preliminary conversation, request him to come to their town for two weeks, to "give the word" which the Lord will do for the church. And he comes, and preaches, and shouts, and exhorts, and the people are stricken with fiery zeal, and backsliders return again to the church, and the "revival" continues in full blast—as long as Rev. Lehabed Wak'em stays in Jonesboro. And, parenthetically, the speaker remarked, that the same results would follow the actions of the Rev. Wak'em no matter what his denomination was, and he ended his remarks by saying, "If the people did not know of his shortcomings, they must have faith in him, and then what they ignorantly considered to be the spirit of the Lord would come to their little town (when they professed to believe He was everywhere, and was therefore with them all the time) to revivethis work among the people; the spirit of the Lord thus being held to be lacking in power to penetrate the hidden depths of his servants."

But the lecturer held a different view concerning this Jonesboro case and its components, and ever met: The whole body of phenomena attendant upon the revival system was substantially the same as that attendant upon mesmerism, and to mesmerism influence alone could all the singular results produced at the revival be successfully attributed. Wak'em was a strong mesmerist operator, and so were all his kind; it was a law which experience established, that the mesmerist operator, if he had faith in his own power, and provided the subject had faith enough in him to allow him to attempt the process of mesmerizing, could successfully influence said subject, making him think as he thought, feel as he felt, see what he saw; in a word, whatever would produce a mesmerism influence upon an audience would also produce a revival if the mind of the operator chose to direct it to the proper channel. The revival was needed at Jonesboro, but they could not have it till they had an operator—the man who had the mesmerism influence with him was the one wanted; when he came the revival began; when he went (or when any revivalist went away from the field of his labor), the revival went down, unless there was left behind, in his stead, some man possessing a portion of this power, whereby the "revival of the Lord" went on, and when they changed their location thither went the circumscribed spirit of the Lord, hastily dropping the work in the old locality, that it might be on hand at call in the new. The speaker quoted the case of the revivalist Earle, as one in point, and later that of Moody and Sankey, who were pursued by the spirit of the Lord across the Atlantic, to Liverpool, London, and back again to Brooklyn, and other places—the excitement in every place dying down as soon as the exciting cause, the presence of these worthies, was removed.

The necessities following mesmerism control, such as passivity on the part of the subject, faith on the part of the operator, harmony on the part of the audience, etc., were pointed out as being also concomitant necessities of the "revival work." On a United Church was the demand of the operator there as in the lecture hall. Why? would the Lord do more for two men than for one? would he hear the prayer of one hundred, and slight that of fifty pious hearts? Oh, no, the

revival-operator, just the same as the mesmerist, has learned that he needs this harmony to draw strength from. The experiences of La Roy Sunderland, well-known to the liberal public as a lecturer on mesmerism, etc., who for many years was a powerful revivalist, were cited as proofs of the identity of the influence in both cases. For seventeen years the most wonderful effects were produced by the Eddy system, and exhortations of Mr. Sunderland—people were taken down by what the Methodist called "the falling Power," (but which was really a state of mesmerism catalepsy) people were brought down to the altar for prayers from the congregation in scores, (which was only the repetition on a larger scale of the drawing forth by the mesmerist operator of subjects from his audience,) all the various types of excitement attending the revival system were made manifest, and it was supposed that the Lord had visited his church and was doing a great work for souls. These occurrences in presence of Mr. Sunderland were known to be verities by some people who were now alive, and possibly present in the audience to-day! But by-and-by, through a series of studies and experiments, Mr. Sunderland became convinced that the occurrences which were the result of the "Power" which accompanied him wherever he went, and which he thus learned by actual experience that "revivals" were produced by the same influence thrown by the revivalist upon his congregation as that thrown by the mesmerist operator upon his audience—that each was but the simple effect produced by an equally simple cause. As before stated, the mesmerist could make his subject believe anything he chose, and the speaker quoted a case on record where, at a lecture on this science, the operator caused a number of the most respectable men in the town to imagine that they had ropes attached to the moon, and at his bidding they by great exertions dragged it down from the sky, and then, proceeded to cut off and eat slices from it (in pantomime) on his assuring them that it was after all made of green cheese! [Laughter.] But singular as this might appear, the same state of mind was also produced by the revivalist; this worthy, taking his trembling concert of the "revival" as a matter of course, and the horror-stricken subject said plainly, and then he showed him the arms of Jesus, which, like a thick-bodied buxer, were spread out to shield him from Satan's rage, and exclaimed to him "Come to Jesus," and the far-sighted subject cried out, "Lord, I will!"

But how many, many persons, when this temporary excitement was removed, discovered that they had made a mistake, and afraid of public opinion, passed the rest of their lives in keeping up an outside show of religion, and trying to induce other people to walk into the same trap in which they had been caught, a system of hypocrisy in their case from which none but evil fruits could be expected.

The revivalist worked in the same manner as the mesmerist with the people; looking down from his pulpit he could make the effect of his words; if he saw any person affected by word at once call such up to the altar as sacrifices to superstition, and they would come—and one would bring another, and the hazy mist of excitement would all at once flash into flame! But if he did not see any, he would step out from his pulpit, perhaps go down among the people and lay his hand upon those he hoped to influence. And, like the mesmerist operator, the said revivalist demanded that there should be no disturbance to lessen the effect, or break up the current of the influence. In proof of this the speaker cited a case where an eminent revivalist, going down among the people, found two young men who were evidently passing under his influence; to them he addressed his most fervid appeals, and had the satisfaction to note the look of terror stealing over their faces as he painted the horrors in store for them if they should not be converted; he was in the height of his harangue a shutter of the church suddenly closed with a violent crash, and lo! the young men awoke with a start from the fearful nightmare which was so rapidly numbing their faculties. The practiced eye of the revivalist saw at once that all was lost, that they had escaped from his control, and in his anger and fury he shook his clenched fist at the object which had created the disturbance and shouted in stormy tones, "You men damned by the damning of a revivalist blind!"

"Let there be no discussions among the brethren," says the revivalist, "let us have no disturbance or argument," says the mesmerist. Both are aiming to hold in abeyance for the time being the reason and will of the individuals they hope to control; the revivalist especially abhors the reason, and does not seek to awaken thought, but blind and infatuated faith. A subject once controlled mesmerically was a subject under control a second time; just so with the church; it was a notable fact that the backsliders from the fold were generally the first to return when the excitement of the revival was filling the atmosphere.

As women furnished the best material and in the largest quantities for the mesmerist, so also the revivalist found in them the most pliant subjects for his system of "revival of religion." Notably the great body of the church fold was composed of the female element. An eminent revivalist had indeed made the boast that "if the world had been peopled with women we should have converted it long ago!" The lecturer was of opinion, however, that woman would one day develop out of the condition of ignorance and subjection in which the church strove to keep her, and emerge into the glorious light of truth.

If the mere production by the revivalists of the phenomena of mesmerism were all that followed these revivals the speaker would not consume the time of his audience by considering the subject, but the efforts of these men operated to put back every effort of reform in man's condition. A vast system of delusion was sought by these revival operators to be impressed mesmerically upon the minds of their converts—an impression never lasting when given them by the operator, just as the delusions expressed by the operator were never lasting on the mesmerist subject when controlled when in a normal state—which fact the lecturer proved by citations from his own experience as a mesmerist; therefore he desired to unmask the system to the gaze of the people, for their unqualified reprobation.

The speaker then proceeded in a keen and incisive manner to review the church dogmas of "vicarious atonement," "the deadly sin of doing," "when Jesus has paid it all," etc., as taught not only in sermons and exhortations, but embodied also in the Moody and Sankey hymn book, and sung by excited thousands in Europe and America, and showed that professed Christians failed to follow the direct teachings of the Nazarene in the sermon on the Mount, and that their statements of the condition of man was further out by the facts of history, and he then said that were Christ on earth to-day, the heartiest opponents to his severely practical teachings would be found in the churches which are founded in his name!

In the evening Prof. Denton gave a highly interesting address, based on archeologic and geologic testimony, and illuminated by the light of psychometry, concerning "Ancient America—Its Mound-Builders and Copper-Workers."

(Reprinted from the New York Sun of Nov. 30th.)

## The Alleged Eddy Exposures—Col. Oleott has a Word to say on the Subject—He Agrees and Disagrees.

To the Editor of the Sun:

When my eyes caught the headline "Exposure of the Eddys," in to-day's Sun, I said to myself, "The grand exposure of the Eddy spiritual manifestations which, in common with the whole public, I have been patiently waiting for, had come at last; but upon reading the narrative through, I was sorry to find one more added to many antecedent unsatisfactory explanations of a provoking mystery."

Your correspondent writes as though he had examined the premises and detected William Eddy and his confederates at work; whereas the most superficial knowledge of the "circle room" and its surroundings would have shown him the insufficiency of either of the points in his theory. He makes it appear as if the cabinet floor could be raised and confederates gain access to the closet from William's bedroom below, by mounting a padded staircase built in a chimney flue. The fact is, that not only once, but several times, I examined the flooring of the cabinet and platform from below, where I could not only see but actually tested the solidity of every board and joist, and did this once in company with a Massachusetts inventor, who has taken many patents for mechanical contrivances, and who was not a Spiritualist; and once with a Hartford architect. The whole surface of the chimney, from basement to circle room, can be examined by any one who cares to explore the dust hole or pot closet, and I assert, after careful sounding and scrutiny of the mason work, that there is no opening through which a mouse could creep into the flue.

Again, your correspondent says that the female spirits are personated by two of the Eddy girls, who live near the place, but are never seen by the boarders, they dressing in William's room where the costumes are kept, and passing through to the masked staircase. This is the most absurd of theories. In the first place, I have seen all the family (except the brother who lives in Minnesota) in the circle room, when the performances were going on; secondly, I have searched William's room, and the costumes are not kept there; thirdly, no one could pass from William's room to the pretended secret staircase without passing the length of the dining-room and buttry, in sight of any one who might be in the sitting room, as they sometimes are; fourthly, in summer, when the windows are open, the slight rustle of the chirp of every cricket can be heard, and the slightest movement of William inside the closet would be betrayed. The cabinet is only two by seven feet, and the boards in no one place are out so that a trap could be raised and leave William and his rocking-chair a place to stand. Materializations even better than any seen upstairs occurred in the room below the cabinet, where I searched the room and where the séance was held at my own suggestion, made five times before it began.

The murder is not out yet. Dr. Beard confessed the whole battle had to be fought at the door of that cabinet, not inside; that it was a simple alternative of personations by William Eddy or an occult force. And I agree with him. I don't say that those Eddy manifestations are not partly, or even wholly, fraudulent; but I do say that I do not believe that they are the latter. There is no reason to doubt, viz.: that a more cheerful and backbiting set of people than this same family I never encountered. And, in general, I have no reason to differ with your correspondent as to their shrewdness and general characteristics.

HENRY S. OLCOTT.

New York, Nov. 26th, 1875.

## New Publications.

THE HOLY TRUTH; OR THE Coming Reformation Universal and Eternal, because Founded on Demonstrable Truth, is the comprehensive title of a noble volume, written by Hugh Junor Browne, and published in London by Arthur Hall and Company. It is the simple truth that the author of this volume attempts to demonstrate, and by it to reconcile the differences that at present exist between science and religion. His key to the whole mystery is the spiritual philosophy, which he employs with marked skill, prudence and effect. The essay on the reconciliation of science and religion is especially deserving of perusal. "Spiritualism is a new religion," he says, "it is not the ancient sect to trouble the waters into which we must plunge to reach the truth; it is a new religion, and we must before we can expect to see any cardinal unity." Again, says the author, "Spiritualism is destined to become the one grand event of the world's history. Founded on eternal truth, it must supersede all religions, based as they are on fear, demoralizing in their nature, and productive of nearly as much harm as good." "We are on the eve of some great change, the greatest of modern times, and the change will come through and by the present despotic and ridiculed Spiritualism." It is the author's fervent prayer for the past that hinders its progress now, and likewise the utter repudiation of the active, living principle of God's over-ruling providence. A book of this character is three welcome at a time, too, when every fresh force helps in the struggle for truth.

LIFE AND ADVENTURES OF A QUEEN AMONG THE INDIANS; by Thomas C. Hatley, comes freshly from the press of Lee & Shepard. The author of this book went among the Indians as an instructor and civilizer rather than an adventurer, and he aims simply to portray faithfully the home-life of the Indian, and to exemplify the efficacy of the principles of peace in the life of one who, for a number of years, traveled extensively among different tribes regarded by the civilized world as savages, and in a land where it was not considered safe for white men to travel, even in companies, without being well equipped with revolvers, knives and carbines. The pages of this volume are enlivened with eight portrait illustrations of Indians, and the narrative is as fascinating as any romance. All sorts of characters, incidents and adventures are interspersed throughout the story, and the reader is kept in a state of intense interest. It is, moreover, an argument for the peace policy all the way through.

THE GREAT ROMANZA is an entirely new literary venture. It is a book, with two hundred illustrations, containing narratives of adventure and discovery in the oil regions, whaling, hunting, fishing, and fighting. The writers are Oliver Optic, R. M. Ballantyne, Capt. Chase, and others. It is a book of adventure, and it is one that every one equally well known. Those who would like to enjoy a fire-side dash of adventure will do well to possess themselves of this treasure of wild, out-door experience. Lee & Shepard are the publishers.

THE NURSERY PRIMER. One of the most charming little books for a child beginning to read, is "The Nursery Primer," just published by John L. Sherry, No. 38 Bromfield street, Boston. It is a book of apt, childish pictures, and is the latest style of art. Such an excellent reading matter for the beginner, and such large, elegant type! And without this admirable little volume, richly bound in stiff, ornamental covers, is put at such a price that it can be circulated widely among the young, for it costs only thirty cents. No more beautiful book for a child under seven years old can be found at the shops, it is sent *postpaid* to any address for thirty cents.

NEW MUSIC.—We have recently received from the publisher, F. W. Holmick, 278 West Sixth street, Cincinnati, O., a march entitled, "She's as Bright as the Stars in Heaven," a waltz, "Remember Me to Kindness," and a song, "The Old Old Gate?" words by Harry Weston, music by S. E. New. From W. H. Ewald & Co., 136 Newark Ave., Jersey City, N. J., we have received a song, "Darling Little Rosebud," words by Arthur Wells, music by W. W. Keenan, and "Debut Waltz," by S. T. White.

## Movements of Lecturers and Mediums.

N. Frank White speaks in New Boston, Mass., on the evenings of December 14th, 15th, and 16th. During the Sundays of December and January he lectures in Bridgeport, Ct., where he may be addressed.

J. M. Allen speaks in East Concord, Vt., Nov. 21st, 28th, and Dec. 4th. He would like to make further engagements. Address as usual, Matfield, Plymouth Co., Mass., or care Banner of Light.

Margaret Sunderland Cooper is now located at 37 Main street, Concord, N. H., where she will remain for the next three months.

Giles B. Stebbins will speak in Chicago, Dec. 10th and 20th.

Anthony Higgins has been lecturing in Marlboro', Mass., the six Sundays just passed, and gave such general satisfaction that many wish to retain him for the rest of the winter. Notwithstanding the hard times, the people con-

tributed liberally to support him, and also filled the hall with earnest hearers, so we are informed by Sidney Howe. W. F. Jamieson is lecturing in the West. The Quincy (Ill.) papers are giving daily reports of his lectures. The Daily Whig says he "gives evidence of being very familiar with his subject." Speaking of his lecture of Dec. 24, it says, "The discourse was listened to with marked attention, the commencement to the end." The Quincy Daily Herald says "Mr. Jamieson is a pleasant, fluent speaker, and holds the attention of his hearers from the opening to the close. He is extremely radical in his views, which he asserts plainly and boldly." He is called to return to Kansas; but during December will remain in Quincy.

J. Frank Baxter has been lecturing in Worcester, Mass. A correspondent, J. H., writes: "We have been favored with a series of lectures by J. Frank Baxter of Winchester, Mass. Mr. Baxter was listened to with intense and growing interest by people both outside and within the ranks of Spiritualism. His language was choice and often eloquent. He afforded quite a number of satisfactory tests, by giving the names, prominent traits of character, former place of residence and business of persons not now in the form. Mr. Baxter has a very fine voice, and his singing is charming and impressive. We are to have him again in January."

C. R. Lynn lectures in New York during December—address care of A. J. Davis, 21 East 4th street; in Philadelphia during January. Engagements solicited in any part of the country.

The course of lectures delivered by James M. Peables at Sturges, Mich., upon "Travels, and the Spiritualism of the Eastern Nations," were largely attended, the church being crowded during the seven evenings. Mr. Peables lectures in Memphis, Tenn., during December. Address in care of Dr. Such forward to him.

W. S. Bell lectured last Sunday in Paine Memorial Building and in Rochester Hall, Boston.

## Spiritualist Meetings in Boston.

PAINE MEMORIAL HALL, Prof. William Denton will continue his course of lectures in this hall, Appleton street, each Sunday at 2:45 and 7:45 o'clock until further notice. Dr. H. F. Gardner, will lecture on the 11th, 18th, 25th, and 31st.

JOHN A. ANDREWS HALL.—The meetings at this hall, 114 Chatham street, are free to the public. Mrs. S. A. Floyd, trance speaker, will lecture and answer questions from persons in the audience at 2:45 and 7:45. Quartette singing.

ROCHESTER HALL.—The Children's Progressive Lyceum No. 1, which formerly met in John A. Andrews Hall, will hold its sessions at Rochester Hall, 720 Washington street, every Sunday, at 10:45 o'clock. Julia M. Carpenter, Dr. Secor, and others, will lecture on the subject of Spiritualism or Liberator are notified that this hall is open for engagements during the week, or on Sunday afternoons from 2 to 4 o'clock. All persons desiring to secure a place should correspond with Alonzo Danforth, address ing him at the hall.

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

LECTURE HALL.—Free Public Circle are held at this hall, 215 Winter street, every Sunday at 10:45 A. M. and 2:45 P. M. by many of the best test mediums and speakers in the city. Good music provided. All are invited to attend.

Boston.—Rochester Hall.—The Children's Progressive Lyceum No. 1, which formerly met in John A. Andrews Hall, will hold its sessions at Rochester Hall, 720 Washington street, every Sunday, at 10:45 o'clock. Julia M. Carpenter, Dr. Secor, and others, will lecture on the subject of Spiritualism or Liberator are notified that this hall is open for engagements during the week, or on Sunday afternoons from 2 to 4 o'clock. All persons desiring to secure a place should correspond with Alonzo Danforth, address ing him at the hall.

The Mediums' Meeting in the afternoon, and the lecture by W. S. Bell in the evening of the same day, drew together good audiences. Next Sunday afternoon the regular mediums' meeting will take place at this hall, and will be continued during the evening.

The steamship "Deutschland," from Bremen for New York, was wrecked on Kentsh Knock in the North Sea, at 6 o'clock on Monday morning, Dec. 6th. As near as can be estimated, about 50 lives were lost.

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