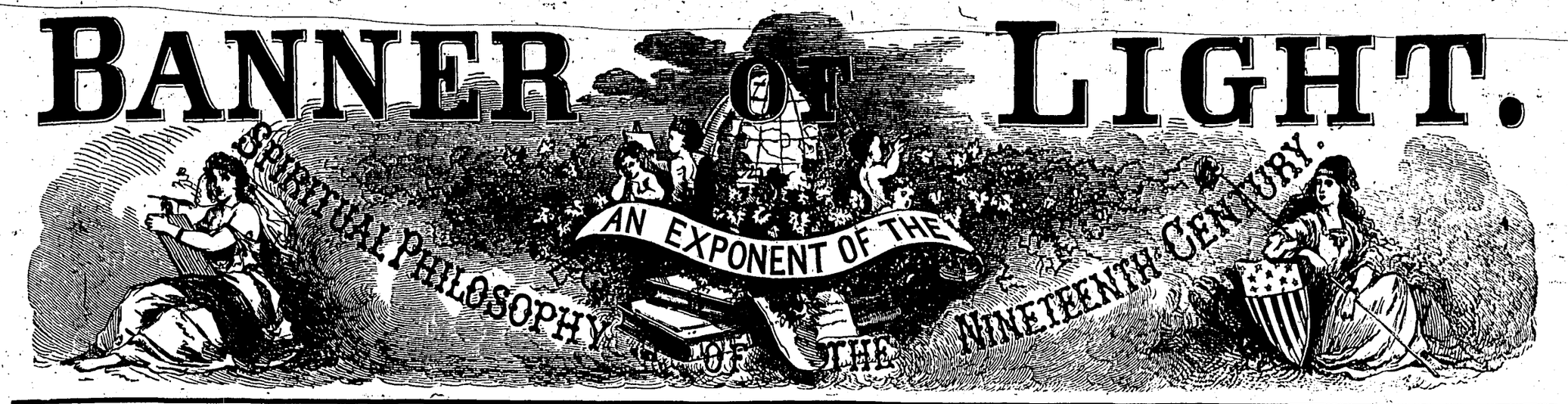
BANNER OF LIGHT.



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Original Essay.

SPIRITUALISM FROM A MATERIALISTIC STANDPOINT.

BY ALLEN PUTNAM.

To the Editor of the Banner of Light:

In the Index of Sept. 23d is a long article under the above caption, by B. F. Underwood. Though his standpoint is antipodal to ours, and his views of us circumscribed, yet among productions anti-Spiritualistic, few are as methodical and calm as his. Its tone, while neither objectionally unkind nor discourteous, bespeaks the author's assumption that Spiritualists as a body are weak and erring above any other class in their use of bases for argument and inference. But we sincerely believe that very many Spiritualists quite as thoroughly understand, keep in view and abstain from using some old, analogical and presumptive arguments in favor of a future life, which are specified by him, as does Mr. Underwood himself. We think they seldom appear in the columns of the Banner, or in the writings of logical Spiritualists. His form of statement, however, is such as substantially conveys a declaration that some plausible but inconclusive reasonings long prevalent among many Christian sects, are put forth more extensively by Spiritualists than by any other class of talkers, speakers and writers; while we believe that most spiritualistic teachers have been for years, and are now, omitting to argue analogically and presumptively concerning the great fact of a future life, more than do any other class who advocate belief in an hereafter of conscious existence. Of course, according to our perception of facts the critic's words reveal either limited observation on his part, or his omission to properly restrict the application of statements, which, though perhaps limitedly true, are not so very extensively.

First, he objectingly alleges that Spiritualists conclude, because there is progressive development here, that there will be hereafter. That is not bad analogical reasoning, provided there be an hereafter, and we hardly think that he really objects to it, though he seems to. But toward the close of his paragraph, he clearly implies that Spiritualists argue also that because there is *progression* here, there will be a *life* hereafter. We have personally associated with Spiritualists very much during more than twenty years, and never met with the use of such ghostly logic in any instance as is here set forth as characteristic of Spiritualists as a body. Most surely Spiritualists very generally dispense with jumpings at conclusions, and with all analogical and presumptive arguments in favor of a future life itself—for they, and they alone, rest upon demonstrative evidence that some of their kindred have survived the dissolution of their mortal forms. This clause of his charge can have no footing on anything whatsoever that has come under our notice.

Next, this materialist is displeased with Spiritualists because of their saying that "man's desires and aspirations . . . are strong indication that man will live *forever*." Perhaps most Spiritualists might freely say that man's desires and aspirations are to them indications (not proofs) that man will exist *hereafter*. But since most of the thoughtful inhabitants of Christendom might just as freely, and many of them often do, say the same, we see not why *Spiritualists* therein manifest peculiar weakness, or anything to their special discredit.

In the third paragraph is shown his disapprobation of maintenance by Spiritualists that "the inequalities of this life are an argument for future existence." In this case he admits that "religionists generally" do the same. Why then charge it against Spiritualists in an article designed to present their *peculiar* faults and shortcomings? The argument itself is not worth much, whoever uses it; and, so far as our observation goes, Spiritualists never advance it, nor are they tempted to, because they have received and can appeal to demonstration of a future existence.

Such calling forth ghosts of Protestant Christendom's old inconclusive arguments from closets to which we personally, and many other Spiritualists, consigned them very soon after spirits came and demonstrated a life to come, and where we have ever since let them rest in quiet because they were useless to us thenceforth—is very unexpected from even a materialist—notwithstanding such an one is in the least favorable of all possible positions for full and appreciative observation of our doings. In fact, Spiritualists have done more to debar occasions for use of such sayings and inferences as annoy the logical senses of the materialist, than have any other believers in a future life; for they have quite extensively been omitting use of the inconclusive logic complained of, and if our critic will be patient and faithfully observant, he will soon see that we are outgrowing the sins of being young as Spiritualists, and not fully freed yet from bondage to anti-Spiritualistic education.

Next comes an allegation that "many writers and lecturers on Spiritualism still speak of heat, electricity and magnetism as 'refined matter.'" In this do they widely differ from the mass of writers and lecturers on other subjects not specially scientific? We doubt it; and therefore question the propriety of slurring us because of courses which are common with non-Spiritualists. But why may we not still speak of heat and electricity as refined matter? Our critic says that "*in the light of modern science*," heat, electricity, &c., are but "modes of motion." We doubt whether vision in that light is always absolutely accurate and complete. Our teachers, and among them is Benjamin Franklin, an expert now in such matters, speak of mundane electricity as "refined matter;" and of much which they above use, as "defecated electricity." Our relation to modern scientists, though friendly, is not always that of followers, but often of pioneers, opening for them pathways to new-found agents and forces which act important parts amid sublunary matter and affairs, uncognized by physical scientists, whose data for reasoning consequently are deficient, and whose conclusions therefore must often be erroneous. Please, sir, suppressing sneer at our ignorance of what science is announcing, let us wait a little before we deny that heat and electricity are refined matter. These two are supposed to be very abundant in the bolt that rives and ignites the oak or the castle, and we would like to have the matter gathered up and analyzed, whose modes of motion they then manifest, and which is made to strike the shattering blow. When no less an electrician than Cromwell F. Varley states that the telegraph wire is essentially a hole bored through a solid rock of air, which lets electricity have free passage, we somehow find it difficult to conceive that electricity itself is nothing but a mode of motion either of or in the stationary wire. Please let us have time to think more of such matters, before we bow to the *ipse dixit* of the modern scientist. Considerable length of time may be desired, because the researches of Spiritualists are prosecuted more with a view to find for him agents, forces and facts not known to the modern scientist, than to ascertaining the sufficiency of the grounds of such conclusions as he draws while lacking acquaintance with some agents and forces pertinent to the field he explores and reports upon.

Mr. Underwood's strictures upon a metaphysical argument for immortality, and his statement of the materialist's positions upon matters of growth and death, are not applied specially to us, and we will pass them without comment.

He says that "Modern Spiritualism claims to have evidence of a direct experimental character, in unquestionable communications with and the reappearance of former inhabitants of the earth. These evidences are by no means new. All the so-called proofs of Modern Spiritualism were known to the ancients." Are our evidences weak *because* "known to the ancients"? and were spirits *photographed* of old? Be that as it may, the quoted assertion that our evidences are old is substantially correct, and the author is right in saying that "this is admitted by intelligent Spiritualists;" but when he adds that "the fact by no means makes the evidence either more or less valuable," we dissent. The evidences of to-day are more valuable because of their harmony with those of ancient times. Cumulative evidence having undergone the ordeal of time, and accreted from many centuries and lands, establishes facts more firmly than modern observation and statement of them could if unsupported by the past.

We are told by our critic that "the *communications* from spirits have not made much impression on scientific investigators." This literally may be true. The writer here obviously meant to restrict his language to the *verbal* utterances and the writings which have come through mediums. We fully agree with him that far; and add our own belief that such communications have not to any great extent given to Spiritualists themselves the primal impressions which generated their faith. Such "modes of motion" by tables, chairs, and other substances usually called inert, as have manifested action within or upon themselves of some force manipulated by an invisible operator who was competent to comprehend questions put either orally or mentally, and make intelligible and pertinent responses, have generally been generators of the distinguishing faith of nearly all thinking, cultured, logical Spiritualists; and this class of phenomena has made much impression on a number of able scientific investigators—yes, probably upon a majority of the scientists who have patiently, protractedly and candidly investigated them. The value of *communications* as mental and literary productions is a consideration whose appropriate place is subsequent in time, and secondary in importance, to the question of the soul's survival of the body. The scientists referred to are naturally late, if not the latest of all men, to admit that there is action here by disembodied spirits, because their accustomed pursuits have trained them to very fixed and cramping habits of practically assuming that their knowledge embraces all cognizable agents and forces that act upon man and matter, and spirits are not on their catalogues.

Their bases of reasoning do not embrace spirit agents and forces, and till they do, scientists can't be Spiritualists. Change or enlargement of base, and consequent change of inferences, seldom, if ever, is started inside of a profession, sect or class, but when change occurs it is forced into existence by pressure from without. Till the masses have obtained general conviction that spirits return and actuate living forms and inanimate matter, regard to popularity, to pecuniary and social interests, together with the chains of professional habits, combine in holding scientists back from such thorough investigation of modern marvels as might possibly make conscience command an open avowal of such belief as not only the worlds of culture and prevalent theology, but also a thoughtful materialist, openly disparage. Fixed notions and dread of consequences make science less competent to just estimate of spirit claims than is good common sense acting untrammeled. The preceding argument of the materialist, and his subsequent ones from and comments upon the "contradictory character of these communications," the defectiveness of "instruments," and from "clairvoyance," have as little applicability to the great questions of fact, viz., whether the soul survives the body and can, after severance from the latter, act intelligently upon mundane things, as have the common arguments from analogy, aspirations and desires, &c., which he, and not without reason, deems indicative of imperfect perception of what is needful to conclusive logic. Let him but pass over from his *materialistic standpoint* to the *spiritualistic* one, and he will see that his own shots go just about as wide of the mark ostensibly aimed at, as do those made by marksmen whose skill he deems very slight.

He next doubts whether any except "persons generally diseased in body and mind" ever see spirits. We suppose he means no more than that none but such are ever *deluded* into belief that they see spirits; because admission that even such persons ever actually do see *bona fide* spirits would necessarily knock from under his feet the materialistic ground on which he stands and is not ready to part with. What think you, reader, is his reason for his doubts that spirits are ever seen? He says they ("some" who "see them in daylight, and with eyes wide open")—they, "I believe, are generally *honest;* and my conviction is quite as strong that they are in a state of chronic mental aberration, or on the verge of violent insanity." That *conviction* looks as though it were born of *I will*, in like manner as was born the non-belief of an intelligent man who recently addressed us thus: "I believe your marvelous phenomena are genuine. I can't doubt them, but I don't belive that spirits produce them, and I suppose the only reason why is, because *I won't*."

People who see spirits in daylight, and with eyes wide open, are very numerous; the majority of them are in good health, and many are not only very intelligent, but also are clear-headed logicians. The late J. W. Edmonds, of New York, during nearly a score of years, and while he was codifying the laws of New York State, and was a most eminent, busy and acute counselor-at law, was accustomed, as himself told us, to see and to converse with spirits very frequently, sometimes at his office, sometimes on the street, and also at his home. Was he, during those many years, in a state of chronic mental aberration? Dr. Bedell, of New York, who deems himself a supreme *expert* in pathological and physiological matters, says in an article upon *Trance*, under which he includes all the states that admit manifestation of the phenomena called spiritual, that trances are not a symptom of disease, and justifies the inference that mediums, as a class, are as healthy as the average of population. The assumption of our critic surprise us; and who now can wonder that our mind queries whether he is not himself "in a state of chronic aberration," since he doubts the accuracy of honest people when they tell him of only what they see with their own eyes over and over again, and also fancies that there must be disease where an expert pathologist asserts that there need not be.

The allegations that Spiritualism "developes marvelousness," produces "domestic discord," and is "accompanied by fraud and humbuggery," we do not say, but do lament the facts which elicited them. But such matters as these involve nothing which either helps or hinders solution of the underlying problem of Spiritualism, viz., do spirits return? If so, the fact is pregnant with vast important meaning, and its advocates, if conceded that spirits do return, cannot justify self-division of efforts to promulgate knowledge of even though publicans, harlots and sinners flock around it, and make themselves great obstacles to its respectability, and to its reception by the worldly "wise and prudent."

We quote again: I can only add in conclusion that, while I am a Spiritualist, I think that Spiritualism in the present transitional stage of thought is doing a work that is much needed." Why then, good sir, do you join hands and labor with its disparagers? Perhaps your answer will be, that you are butching its advocates that they ought to throw off weights that beset them and it; for you say its value "would be increased *if* through the press and its influential advocates, it *could* be brought to oppose, with righteous indignation the frauds and corruptions which now have protection under its wing." That may be true. Mortals must view matters. His, *if it could*, implies the writer's apprehension that the work may be difficult. Obviously it is so. And why? Partly, ay extensively, because both materialists and sectarian religionists, yes, the non-spiritualistic world at large, are pleased when Spiritualism gets smoocched, no matter by whom. Many are ready to lend a hand at blemishing it. Probably our materialist critic himself has undesignedly done something toward rendering more difficult the very work he desires us to do *if we can*. We are willing to try by any method that in our judgment shall promise compensating success, but that judgment will be shaped somewhat by a belief that our wisest course is to act upon such matters in compliance with instructions and aid from unseen prompters and helpers, whose survey and cognizance of conditions, forces, and the currents of coming events, is much broader and more critical than our own can be. Wonder is often expressed, both by many Spiritualists and their opponents, that we do not forbid the adhesion of many who come to us; but our ways are not in all things, and we hope they never will be, copied from this world's usages, or prescribed by this world's wisdom. We are very forbearing, each among us demanding full freedom of speech and action—all of course need to be very tolerant. The fraudulent and corrupting are plenty among the people, and possibly their chances for reformation are as good among us as among any others.

Mr. Underwood says: "Making an allowance for deception and fraud, I do not question that there are unexplained phenomena under the name of Spiritualism." In other words, as we understand him, our critic does not question that some of our phenomena are both genuine and to him yet unexplained; he attaches no suspicion of deception or fraud to some of them which are marvelous, and are as yet unexplained *to his satisfaction*. This is frank and honorable. Scarcely any event in Nature can be *fully* explained. Who can tell all that pertains to the manifestation and growth of a blade of grass? The mental organism, culture and habits of different individuals vary so much that the same explanation of a marvel which fully satisfies one, will often fail to meet the demands of another. Therefore some phenomena which have been so explained, or which so explain themselves to us, that they become to us *proofs* that spirits produced them, our critic either has not seen, or has not had so explained to him as to be *to him* proofs of spirit agency. He confesses that there are some "unexplained phenomena" of Spiritualism. His call and struggle, therefore, should be for more light. Perhaps he will yet be able to get more, and also to furnish a different account of Spiritualism from his recent one, when he shall have been enlightened by further explanation of those phenomena which he does not yet comprehend.

Both materialistic and scientific assailants of Spiritualism generally pursue courses better adapted to win applause from the public than to harm the vitals of the assailed. We have long looked, but thus far mostly in vain, for philosophical, scientific, manly efforts to scan and analyze extensively and candidly the varied *physical manifestations*, and thereby determine the possibility of tracing them all logically to specific competent agents who are something other than departed spirits. Nothing short of *demonstration* that certain other specified actors produce these marvelous and mighty works, can now upset or even weaken the claims of spirits to be their producers, whatever may be the weaknesses of Spiritualists, and the effects of their faith. Such claims have been before the world's court for more than twenty years—never yet refuted by the establishment of claims in favor of other agents, and, in the judgment of not only millions of common jurors, but also of a majority of the few eminent scientists who have carefully collected and weighed evidencies, the claims of spirits have been allowed. Dr. Hare, William Crookes, Serjent Cox, Cromwell F. Varley, the Investigating Committee of the London Dialectical Society, and various other persons scarcely less eminent, manifest the results of prolonged, thorough, exhaustive investigation upon the minds of first-class scientists. These concede the claims of the spirits. Each rolling year finds them more extensively conceded by the world, and also finds them more difficult to upset than before. However unwise and unskillful we may be in our presentation and advocacy of the claims of spirits, our opponents fully rival us in folly and blunderings in their selection and pursuance of methods in opposition. They fail not only to effect, but even to aim at an overthrow of our basic facts, *the nuclei of our very being;* and spend their powder in riddling only some incidentals to our main positions.

☞ Five miles above Orono, Maine, on an island opposite Oldtown, still lives the tribe of Penobscots, or Tarratines. This tribe held sway over all the territory of the Penobscot from its source to the sea. Its headquarters have been here since early in the last century. It had diminished at the time of the Revolution to four hundred warriors. It now numbers some four or five hundred souls. A great portion of them absent themselves in summer on tours for selling baskets and other Indian wares. Their village, with its white chapel, forms a neat little picture, as seen from the opposite side of the river. Orono was named from a Penobscot chieftain, who died in 1805, aged 113 years. He was our friend, and in 1775, four days after Bunker Hill, made a speech, at Boston, to a committee of the Provincial Congress, tendering the services of the Tarratines. He has the following epitaph:

> Safe lodged within his blanket here below
> Lie the last relics of old Orono;
> Worn down with toil and care, he in a trice
> Exchanged his wigwam for a paradise.
>
> —[*Cor. Boston Advertiser.*

A lady asked a pupil at a public school, "What was the sin of the Pharisees?" "Eating camels, marm," quickly replied the child. She had read that the Pharisees "strained at gnats and swallowe camels."

Free Thought.

WHO'S AFRAID?

"Art-Magic; or Mundane, Super-mundane, and Sub mundane Spiritism."

BY LITA BARNEY SAYLES.

To the Editor of the Banner of Light:

The well and long-known talents, experience, acumen and mediumship of Mrs. Emma Hardinge-Britten, should be a guarantee to the Spiritualists of the United States of her good faith toward Spiritualism, and of her capability to discover knavery, if such existed, in the author of the above desirable book. In all our array of public men and women no name stands more prominently and acceptably forth as one who has been unswerving in her devotion to the sacred cause she espoused, under the tuition of the invisible world, long years ago, than hers; and none is a better voucher of the value of whatever work she undertakes; and the apprehension expressed by some that she is a convert to Luxorism, and is working against Spiritualism, is so absurd in its impossibility that it would not be worth contradicting, except that many good people, and well disposed toward her, may receive what is said by these critics without any criticism on their own part, just as they used, when in attendance upon their church, to gulp down all the minister said. I should be glad if those who have accepted the forebodings of Dr. Bloede and others would receive also my little homeopathic pill, and hope it may act as an antidote to the "old school" doses they have so freely taken. I beg Mrs. Britten's pardon for intruding in this matter; she is able to defend herself if she considers a defence necessary when her whole life is a living defence in the eyes of those who have *been long in our field of inquiry; but as one of* her old friends I speak a few words, more, I suspect, to gratify my own sense of justice toward a long-tried worker, slandered by those for whom she has worked and is working, than because of any real necessity in the case.

If Spiritualism "be of God," if it has truth for its foundation stones, it cannot be destroyed; wherefore are ye so afraid, oh ye of little faith? Do we suppose that we know all there is to be learned in this great science, when the oldest of us have been its students only for a quarter of one century? Our great aim should be to assure ourselves of *the truth*, and let nothing short of that satisfy us. If we have accepted some things as such, and they can be satisfactorily proved to be falsehoods, or referable to some other source than that we have supposed, the sooner we find it out the better. If this is *not* satisfactorily proved, then all the Art-Magic books ever printed are not going to harm us, more than have any other *exposés*. Let us hear all that can be said *pro* and *con.*, and use our reason upon it. Whoever fears to undergo a thorough examination is surely aware of a sore spot somewhere, and weak-kneed Spiritualists that fear *exposés* and art-magic are only to be pitied because they are not stronger.

Dr. Bloede tries to be needlessly satirical upon one expression—that of "*advanced thinkers*," which he quotes from Mrs. Britten's circular. I should naturally suppose she used this very proper term to denote the people she expected would be sufficiently interested in such a book as she advertises to subscribe for it. Only those who have calmly taken up and thoroughly investigated each phase and condition of Spiritualism and Spiritualists, already presented, are expected to grasp new issues and ideas, and to fear them not. And these she designates as "advanced thinkers." There is nothing in the circular to intimate that those who subscribe for the book shall be catechized in any way, and I perceive nothing there to prevent the whole proposed five hundred volumes from falling into the hands of the most ignorant man in the world if he sends his order for them.

As for the fear that Jesuitism is seeking to gain a mastery over us by this method, I answer: *Print the book!* And I believe there are enough clear heads among us, aside from Mrs. Britten's, to see through their plans, if they are making any in that direction, and to send them to their proper place. Let them show their hand, and we will try to show our sense by standing on our own feet and critically examining whatever they have to offer. And, good "Spiritualists of the United States," don't be too much frightened at Dr. Bloede's "*important cautions!*" Subscribe for the book directly, as I have, and judge for yourselves, as I intend to do for myself.

Dayville, Conn., Oct. 17th, 1875.

"TEST CONDITIONS."

To the Editor of the Banner of Light:

For a long time I have been wishing to say something through your paper respecting the treatment of mediums as regards the humiliations they are subject to at the hands of those who entirely ignore the possession on the part of said media of principle, or even favorable social standing or culture, or any of the good things supposed to be held in common with other people.

Thus far, mediums have been dealt with as if they were wholly devoid of virtue, which Socrates tells us comprises *all goodness*, including high motive, honesty of purpose, purity of thought and life, and many another quality much lauded in ordinary persons—I say ordinary persons, because I think mediums are exceptional ones.

It does not seem possible that honorable men or women can consent to be continually doubted, and suspected of falsehood and deception, without serious injury to their self-respect. If it is assumed that a child utters untruths each

time it speaks, or retains a penny whenever sent upon an errand, the child's moral tone is lowered, and it acquires the habit of concealment and deception, if it does not later become both a liar and thief. This is strong language; but this same treatment of older children has become so unfair, so grossly insulting to all sense of right and justice, that it is quite time it should be suppressed by a strong power.

I have no doubt there are mediums devoid of principle, and no degradation which can be placed upon them in the form of ropes, handcuffs, &c., will prevent their being dishonest and practicing dishonesty. But why employ them, any more than you would a dishonest carpenter who puts poor timber into your floors, thereby causing the crash of buildings and loss of life—or any other unprincipled workman?

I have no mediumship which demands any of those sorrowful proofs of honesty, neither do I know those who have so suffered; but I write out of a full heart, whose sympathies and whose instinct of justice can no longer be restrained, hoping it will call attention to the subject, and thereby be of service to mediums.

I have read an article from Mr. Hazard's pen, bearing upon the same point, and am thankful for that first step; may there be many more steps taken after these two, until the system—for such it has become—is annihilated.

F. H. MARSHALL.

Boston, Oct. 9th, 1875.

IS IT JESUITISM?

To the Editor of the Banner of Light:

I have been waiting patiently in the hope that some more able pen than mine would thrust its nib into a short letter appearing in a recent number of a cotemporary journal, and hold it up for the inspection of your readers.

This pithy epistle, entitled "A Voice of Warning," and signed "Lux," suggests several curious questions to the inquiring American mind.

The priesthood, which under the name of Occultism is seeking to gain a footing in our land, is—if not of the Romish kind—none the less Jesuitical in its secret, underground workings, and its spirit of insolent egotism; for what says "Lux" of the great, central, infinitely to be desired knowledge possessed by the Occultists?

"He who knows it will not reveal it." "He is a man of silence, for one of the fundamental laws of Occultism is silence." How are we to reconcile this statement, from one who introduces himself as "a distinguished Occultist," with the offer of an unknown, learned gentleman to communicate just this hidden wonder to five hundred "favored individuals" for five dollars apiece? Is the proposed book to teach us only that part of Occultism, supposing it to possess so generous an element, which is in fact no secret at all, but, like every useful truth of which we have any experience, free as the air and sunshine? If so, why such a parade of mysteries and restrictions? Why five hundred copies, and no more?

Or does the gifted author intend to immolate himself on the altar of humanity? Lux tells us, "The secret is hidden to those who would reveal it, for the Divine Mind will not permit his secret laws to be known to any until they have so advanced in purity as to be enabled to secure them, and when once revealed, silence is enjoined upon the recipient; and if the injunction should be violated, the consequences would be most severe to the faithless one." What will they do to him in such a case, and who will do it? Will the Brotherhood of Luxor and the Seven dispose of him as Morgan is said to have been made away with for a like offence?

Will punishing spirits torment him and pinch him with cramps, or will he fall into the hands of a wrathful God? "For ways that are dark" commend us to the "Science" of Occultism!

The closing words of the letter from which I have quoted are these: "Such knowledge cannot and will not be made public by the recipient. God would not, in the present condition of society, permit it. 'One who knows' Lux." Was he with the Almighty before ever he had formed the earth or the world, that he is so familiar with the workings of the Divine Mind, and can tell us exactly what God will permit, and what he will not permit?

Why, no bigoted and self-righteous Calvinist, no priest of Rome, would offer us an egotism more perfect, nor a conception of God more completely an offspring of the dark ages.

And is it for this old, worn-out dogmatism, for teachers who, if they can, dare not teach, but instead of instruction supply obscure hints and warnings not meant to be understood by the general reader, who boast of their own immense knowledge, and put forth supercilious assurances that we are morally and intellectually too base to understand and rightly use it, that Occultists ask us to exchange the broad, wholesome light of Spiritualism, its freedom and its universal brotherhood!

GRAHAM.

Please Take Notice.

Though writing the introduction to the pamphlet, "Economic Science, or the Law of Balance in the Sphere of Wealth," just published by Colby & Rich, I have no pecuniary interest in it, therefore it is purely for the thought contained therein that I say to the readers of the Banner, and to every one else, "Buy it, read it, talk about it, criticise it, or approve, as you see best; for I most fully believe that it proposes the only possible method by which wealth can be justly balanced, and honest industry obtain its just reward."

True, it does not go into the details of application, but it states fundamental principles that, as I see things, are axiomatic, and the minds of the people once awake to these principles, the methods of application will be found.

Mr. Densmore is not an educated man, but he is a thinker who goes back of effects to causes, and being a workingman, his thought ought to command itself to such, as well as to all lovers of humanity.

God speed the day when the toiler will no longer be "*besieged*," by the power of monopolies.

Yours for truth, LOIS WAISBROOKER.

A CHILD'S PREMONITION OF DEATH.—A singular coincidence, to use no stronger term, occurred a week or two ago in Wilmington, Del. Without any apparent cause therefor, and while gazing upward into the sky, a little three-years-old child, the death of whose mother had committed her to its grandfather, paused in its seeming contemplation of things above, and turning to its grandparents remarked, in its childish prattle: "Dranpa, my mamma is up yonder in the sky, and I's going to see her next week." Then turning and entering the house the child caught its grandmother by the hand and asked her if she would not go with it. "Where to?" inquired the lady; and back came the answer: "To my mamma in heaven." The following Friday the child was seized with membranous croup, the violence of the attack of which baffled all human skill, and on the first day of the next week the child died.—*Boston Journal.*

Spiritual Phenomena.

MATERIALIZATIONS AT MRS. STEWART'S SEANCES.

To the Editor of the Banner of Light:

I purpose to present to your readers an account of a few materializing séances given through the wonderfully developed mediumship of Mrs. Anna Stewart, of this city. I begin with the phenomena occurring on the night of October 5th, and will make a faithful and true statement of the manifestations as they developed from time to time.

It would be waste of time to describe séance-room, cabinet, &c., inasmuch as it has been amply done by other writers. Suffice it to say that there is neither chance nor desire for trickery; and one needs but to see the manifestations in order to satisfy himself of their genuineness. With these preliminaries I proceed to my purpose.

Seance No. 1. About twenty persons present, seated in semi circle in front of cabinet rostrum. Music by Dr. Pence (manager of the séances). Soon Minnie, an Indian girl, the immediate control of Mrs. Stewart, announced her presence by saying, "Me got um medium now." Anon the cabinet door opened, and a spirit with a newly materialized form appeared. He was young, and of medium size, attired in a black suit. He was a beautiful spirit; walked to the edge of the rostrum and shook hands with a Mrs. Philbrick, of Winterset, Iowa, whispering "dear sister," to her, and speaking his name, "Aleck." Next came Belle, one of Mrs. Stewart's band, who materializes and comes out of the cabinet at nearly every séance. She is one of the sweetest girls, and labors with such care and interest to give satisfaction to investigators, that she wins the admiration of all who witness her manifestations. She was dressed in white (as usual), and wore a grenadine shawl, a duplicate of which she materialized and gave to the managers some time ago, and which, with other articles, they now have on exhibition. Belle permitted herself to be weighed by Mr. Conner, of Terre Haute, on platform scales, varying her weight at will from sixty-seven pounds to ninety-three pounds. She then brought the medium to the rostrum. They stood in front of the cabinet, the medium swinging the cabinet door, while Belle clapped her hands, thus showing two persons at the same time, one the medium, the other a spirit from the immortal spheres. It frequently happens, also, that while Belle is out upon the rostrum, Minnie (who holds the medium entranced during the séance) rocks Mrs. Stewart in her chair in the cabinet, the doors of which are wide open. Many persons exchanged friendly words with Belle, and on her second appearance this evening a lady handed her a bunch of flowers, to be given to the husband of the lady; he had, during the séance, materialized, and stepped out of the cabinet, and was still inside to receive them. Belle took them to the cabinet and they were seen no more. Maggie (my first wife) now appeared, dressed in black lustre, with white collar. She accosted me by name, as was usual with her while in earth-life, shook hands with me, spoke of my health, and asked me to give her love to the children and my mother, then retired. An aged gentleman next appeared, attired in dark clothing. He was of goodly appearance and full dimensions; was instantly recognized by a Mr. Everly, of Indiana, as his father, although they had been parted thirty-three years. He came to the edge of the rostrum, shook hands with his son, and exclaimed in a distinct whisper, and with strong emotion: "Bless the day!" meaning the hour of their present privilege; then retired. Then came an elderly woman, dressed in white skirt and sacque, with white cap on her head, and was recognized by a gentleman of Evansville, Ind., as an old neighbor, and promised to bring his wife to see her. A controversy now arose in the cabinet between Minnie (the Indian control) and Bill, a negro boy, who is one of Mrs. Stewart's band, and who often appears during the séances, as to whether he should come out of the cabinet or not. The object of this dispute was to hold the audience quiet while those who had materialized during the séance could give back to the medium what they had taken from her. Séance closed.

Oct. 6.—*Dark circle.*—Audience consisting of new arrivals, principally men, and not very harmonious; Conditions, therefore, not good. Medium under test conditions. Guitar and other instruments were floated around and above our heads, frequently striking the ceiling of the séance-room, and all being distinctly heard at the same time. Fans were brought by spirit hands and used by them to refresh us. Lights, like meteors, moved in all directions, swiftly or slowly, according to the requests of those present. A bouquet of autumn leaves and flowers was taken from me by Mattie (my second wife,) and returned no more. Gentle spirit hands caressed us, patting our faces, or stroking our hair, and lips we could not see whispered words of love. But the séance closed early, Charles Smith, the superintendent of the medium's band, announcing that conditions were too unfavorable to proceed, and bidding us good night.

Oct. 7.—*Séance No.* 3.—Audience consisting of ten persons, and conditions harmonious. Music by Dr. Pence. Minnie soon got control of the medium and asked, as she often does, if we wanted "big show 'em?" Soon a spirit lady materialized, came forward and shook hands with one in the audience, and gave her name, also received a bouquet which she took to the cabinet, and (as Minnie reported to us) de-materialized it. Belle then appeared dressed in white as usual, was cheerful, as she always is, and free to converse. Received bouquets and other presents from persons in the audience for their spirit friends in the cabinet, which were taken away to spirit spheres. I then asked Belle if she could de-materialize a bunch of flowers in our presence, to which she answered in the affirmative, and called for a white rose I had in my hand. She held it in her hand before the audience, and we can only say, it *went—how*, we know not. "Sweet by and by" was then sung by the audience, in which Belle joined with a fine voice, and then retired. Next appeared a young man, in dark suit, minus a vest. He took off his coat three times, dropped it on the floor, then taking it up, put it on and retired. Maggie (my first wife) now appeared, dressed as before described, shook hands heartily and affectionately, spoke of her spirit relations in the cabinet, and sent her love to the children and other friends at home. I gave her a little bouquet, which she placed in her flowing auburn hair. I said, "My spirit blesses you, Maggie," to which she bowed gracefully and retired. Then came my sister Mattie, attired in black skirt, white waist and black jacket. Being unable to speak, she could only smile upon me and retire. Charles Triche then annouced his presence in the cabinet by whistling an air he used to sing in earth life; could not materialize sufficiently to leave the cabinet, but spoke to his mother through the aperture, and retired. Séance closed.

Oct. 9.—*Séance No.* 4.—Fifteen persons present. Music by Dr. Pence, after which Minnie began her usual conversation with the audience. A lady in black costume now appeared, and addressed herself to Mr. Conner, of Terre Haute, saying, "Don't you know me, Uncle?" and giving her name, "Eliza Ann." Belle came next. After conversing a while, she proposed to give the hair test, and separating a lock of her hair from the rest, requested Mr. Kelso, of Lafayette, to cut it off, which he did, and we were all permitted to examine it. Belle then put it upon a white handkerchief, which was spread on the front of the rostrum, returned to the cabinet for a moment, then threw open the door and stood in it, when the lock of hair, as if conscious of its mission, began to move in the direction of its owner, crawled up her white dress, and attached itself to the spot from which it was taken. Belle then came to the front of the rostrum, to welcome a Mr. Thomas, of Kirksville, Mo., an old acquaintance, who had just arrived. Also received bouquets from those in the circle, to be given to spirit friends in the cabinet. Minnie now said they were going to show a papoose, and requested a lady in the audience to send a bouquet, which she held in her hand, into the cabinet by Belle for the child. Also called for a small chair, which was taken into the cabinet. Soon the doors were thrown wide open, and there sat in the chair a charming little girl, apparently three years of age, dressed in white, and holding in its hands the bouquet, which it waved in a vigorous manner, thus showing it to be a living spirit child. At the same time Belle, a materialized spirit, and the medium, were in full view of the audience—medium seated in her chair, and Belle moving about from point to point. This scene continued for at least ten minutes, when Belle and baby were seen no more. Next to appear was a beautiful lady, dressed in black, with long white veil wound about her hat and hanging down her back. She was recognized by a lady present as her sister, and her dress was in every respect a duplicate of the lady's costume. Minnie (the control) called our attention to the fact that we might, as she said, see two sisters dressed alike. The spirit lady now came forward and received bouquets of her sister for herself and another sister and brother in spirit life. Charles Triche came again, whistling "The girl I left behind me," stepped out, and spoke a few words to his mother, unpinned a bouquet from the curtain of the cabinet window, which had been put there for him, and took it away with him.

Oct. 10.—*Séance No.* 5.—About twenty persons present. Music as usual, and then Minnie began in her peculiar way to talk to those in the audience, exciting to a high degree our sense of mirth. Mattie (my second wife) now appeared in Maggie's style of costume, purposely, I suppose, to test my ability to tell one from the other. She came near, when I remarked, "It is Maggie's dress, but Mattie's form," when instantly she changed part of her clothing, which made her identity clear. On presenting her with paper and pencil, she seated herself in a chair on the rostrum and wrote me a touching letter as to the care and rearing of our only child. It was not meant for publication. Belle now came for a few moments, only to say that atmospheric conditions were unfavorable for manifestations, then returned to the cabinet, held a short controversy with Minnie concerning a mistake she had made in her conversation, and then retired. Then came my father, Hiram Mendenhall, who presented the well known petition to Henry Clay, (asking him to liberate his slaves) at Richmond, Ind., in 1844. My father was attired in a duplicate of the suit worn on that memorable occasion. He accosted me in the old way, "Good evening, Joseph, my son," and shook hands as heartily as ever in earth-life. He was the most natural looking spirit I ever beheld. On retiring to the cabinet, he instructed me (through Minnie) to say to my mother that he is "waiting for her." The young lady who came last night, dressed like her sister in the audience, appeared again for a few moments, received more flowers, and retired. We cannot speak too highly of her ladylike appearance.

Oct. 11.—*Dark circle.*—Full audience. Violin music by Mr. West. Medium under test conditions. In about twenty minutes, guitar, tambourine and bells, were sounded by spirit-hands, and floated above our heads, frequently touching the ceiling, twelve feet high. Bouquets and other presents were taken by spirits from their friends in the circle, and seen no more. Stellar lights, and others resembling broader flashes of lightning, played in the room, and were thrown in any direction, as requested. Belle and Minnie were the orators of the spirit-band for the evening, and through their agency many from the other side of the river were introduced to their friends in the circle. All were caressed by the loved ones, and whispers, soft as zephyrs, yet distinctly heard, came from the lips of those no longer visible to the eye of flesh. Kisses of tenderness were showered upon us, showing us that we are not forgotten, but on the contrary, are held in sweet remembrance. Maggie, Mattie and my father, threw their arms about my neck, kissed me with warm, living lips, and spoke words of sweetest consolation. After an hour or more of such caressing, Charles Smith made some remarks appropriate to the occasion, and closed the séance.

Friendly readers of the Banner, this, my first epistle to you, may seem somewhat startling; but I have given as true a statement of what occurs at these séances, as is possible for words to make. Yet, unless you have witnessed such manifestations, you can have but a faint idea of their reality. Suffice it to say, that here a sweet reunion of friends and relations from two worlds takes place. Parents, whose lamps were extinguished in old age; brothers, sisters and companions, who in the bloom of life made their egress from the mundane to the celestial spheres; little babes who on newly fledged pinions left maternal arms for the land of beauty all come and exchange pleasant greetings with those left behind, converse on past events, speak words of wisdom, bestow tender caresses, and give every possible demonstration of a happy immortality. Here shackles fall from fettered minds; creeds disperse as fog before the rising sun; faith becomes knowledge; and death losing its sting, sends the pale boatman away unemployed. Is not ours a day of jubilee, of hope and immortality? Sweet angels! ever welcome to our soul's temple!

J. H. MENDENHALL.

Attests: J. L. Garlon, Isaac Kelso, John Thomas.

Terre Haute, Ind.

P. S.—In addition to the foregoing, it is but justice to Miss Laura Moan of this city, now in her fifteenth summer, that I mention her as being on the road of progress in her mediumistic powers. During my visit to this city, I attended many séances held by Laura, all of which gave general satisfaction. Spirits tie and untie her in the shortest space of time, often in the tying performance plaiting the ends of the rope with which she is tied so intricately together as to make it a difficult matter to untie. Hands of varied sizes are profusely thrust out the cabinet aperture, showing conclusively, in their dimensions, that they are genuine spirit hands; beside, Laura is always secured with pins, and holds flowers in her hands when given her séances. Ponderable objects, such as musical instruments, are moved inside the cabinet, and thrummed by spirit fingers. Under the same test conditions spirit hands are seen strike the keys of the pianoforte, making a full demonstration of their musical powers. In conclusion, Laura Morgan is an excellent test medium, and persons wishing spirit phenomena of this kind can receive satisfaction by calling at her father's residence, Terre Haute, Ind.

J. H. MENDENHALL.

(From the Medium (Lond. Eng.) of Sept. 24th, 1875.)

SEANCE BY MRS. GUPPY-VOLCKMAN, etc.

Naturally anxious to carry across to the American Continent personal testimony of the marvelous mediumship of Mrs. Guppy-Volckman, that lady afforded Dr. Main Saturday last, an opportunity of witnessing the phenomena. The following persons were present to meet Dr. Main on this occasion, to form the circle: The Count and Countess de Wiren, Mrs. Fisher, Dr. Kennedy, of Roxbury S., Signor Rondi, Mr. Volckman, Mr. Linton and Master Thomas Guppy.

By Mrs. Guppy-Volckman's special request, the séance-room was fully searched as a preliminary to the sitting, is needless to say with what result.

Soon after the circle formed, an announcement was made, by spirit that the spirits would on that occasion produce on the table beasts, birds and fishes, as a portion of the phenomena. As usual, the wishes of the sitters were to be gratified in that respect as far as practicable. These were expressed for did many minutes elapse before the wishes were gratified. The light was extinguished, feet were rubbed vigorously on the floor, and a ring black and tan terrier puppy was placed in the hands of Mrs. Fisher! Subsequently a black cat was placed in the hands of Dr. Main, five to the Countess de Wimpffen! Here we remark on the considerateness shown by the spirit-friends, who seemed to perceive the present of such a nature might prove a sudden shock to that lady in her delicate state of health, but, presented in the form adopted, the cat was received with exclamations of delight and surprise. Such were the beasts produced.

Count de Wimpffen and Signor Rondi each found a living sparrow entrusted to him, and, on lighting up, there were, in addition, five other sparrows standing on the table, with feathers perfectly smooth and unruffled, and all arranged in peculiar attitudes, with their beaks facing Mrs. Guppy-Volckman—attitudes which indicated intelligent arrangement. The birds appeared to be in a kind of magnetic sleep; altogether there were seven sparrows in fulfillment of the bird portion of the promise.

The promise of fish was fulfilled in committing to the care of Dr. Kennedy a red-herring, for which he had wished.

To Master Thomas Guppy were brought two bunches of grapes.

Beautiful spirit-lights floated about over the table, ascending and descending, and occasionally resting on Dr. Main's head.

When the candle was relighted, Dr. Main's head was surmounted with a wreath of ivy—the only person in the room who had that distinction.

At a previous sitting of almost the same circle, each sitter was crowned with an accurately woven ivy wreath.

In the intervals of the phenomena, replies were accorded to various questions asked by the company. Among these was a disclosure that, shortly after his return to America, Dr. Main would have spirit-forms materialized in his presence in the daylight, for special purposes connected with Spiritualism.

The séance was intermitted for about an hour, during which time the friends enjoyed the liberal hospitality of Mr. and Mrs. Volckman.

On resuming the circle, the spirits announced themselves as willing to produce phenomena, in accordance with the general desire of those present. A unanimous request was made for a materialization. Orders were consequently given for a vacant chair to be placed between Mrs. Guppy-Volckman and Mrs. Fisher, who sat next to her. Also to draw up the blinds and open the window, the temperature of the room being very high. Faint, flickering, luminous clouds were soon visible. At length these concentrated themselves on the vacant chair, and grew into a dimly visible draped head and face. The light from the window was too weak to distinguish the persons present, and consequently the features of the spirit-form were at no time clearly seen; but that there was a human head guided by intelligence was shown by approaches made to the sitters and the performing of human functions. Dr. Main was allowed to feel the drapery, which he described as a kind of muslin.

The form then approached Master Thomas Guppy, and gave him an affectionate kiss, audible throughout the room. The same form of affection was awarded to Mrs. Guppy-Volckman, and the same lips impressed a kiss on the foreheads of Mrs. Fisher, Dr. Main and Dr. Kennedy.

Before vanishing, the spirit form addressed himself, in an audible voice of masculine quality, to our host and hostess to the following purport: "Dear Lizzie and dear William, do not suffer annoyance in your happy home from Spiritualism or Spiritualists; rather give them up forever." Upon being questioned, the spirit further stated that their recent marriage had given the greatest satisfaction to spirit-friends; it would be a useful one, and a solace to both. He then bade adieu by wishing to all the sitters God's blessing.

In subsequent conversation among the sitters, it transpired that some Spiritualists, former friends of Mrs. Guppy-Volckman, had lately caused her serious annoyance in making strictures and comments, by letters and otherwise, upon domestic matters not in the least degree concerning them. The foregoing sympathetic message is thus sufficiently explained; but, curiously enough, the circumstance dove-tails with another séance given by Dr. Main to one of the sitters in the morning of the same day, at which Dr. Main clairvoyantly saw and described the late Samuel Guppy. During this vision the doctor said that Samuel Guppy was present to express, through him, his pleasure at the union his widow had just entered upon, and to state that he was now at ease in reference to the future welfare of his late wife and his two children, and had waited for the event in question for freedom from earthly solicitude, and for liberty to enter upon his spiritual duties. It should be added that Dr. Main was a stranger to all the parties concerned, and perfectly ignorant of the circumstances relating to them.

If this séance, remarkable enough in itself, should have contributed to a better adjustment of feeling and opinion, it will not be the least of its excellent results.

R. L.

The Sunday evening before Dr. Main left London for America, he spoke at the meeting in Doughty Hall, at the close of remarks by Mr. Linton and Dr. Hallock: His remarks were chiefly directed to the practical issues of Spiritualism. The opening of the eyes to the great fact of immortality, was, he observed, though a distinguishing feature of Modern Spiritualism, not the whole aim and end thereof. The issues of it were in the human soul. Its work now had the same end in view as the Spiritualism taught by Jesus eighteen hundred years ago, the true salvation of man. Man can walk and talk with God as Jesus did. Spirit influences were not things of ages gone by, as some thought, but belong to the present. To maintain them in their vigor, and to retain their beneficial power, the devotion of the life was the one fundamental necessity. There may be preachings many, and literature much, but unless among Spiritualists these have a solid foundation in a pure, truthful, loving, holy life, they will vanish. Men must be the "Temples of the living God." When this becomes general, it will be as impossible for the truth to die out as that God himself should cease to be; for he himself will be diffused amidst and operating upon humanity from moment to moment through all the coming ages, and there will be developed among us those powers of which we now see only the beginnings. It is the nature of Divine Power to unfold itself, but it can only be unfolded in the living soul of man. The name, and words, and works of Jesus have come down through the ages, because "in him was life;" and so through the ages to come will there be the unfoldment of the Divine Purposes, if in us all there is "the life."

For the Banner of Light.

ONLY A FLOWER.

BY ETTA L. OLIVER.

Only a floweret, half hidden from sight,
Only a lily-bud, once pure and white,
Down in the dust of the city's street,
Crushed and trampled by hurrying feet;
Only a flower, unnoticed, unknown,
Withered and faded, dying alone.

Is it a *woman?* That once pure brow
Hath little of womanly tenderness now;
Little to love in the down-cast eyes,
As with hurried movement, and strange surprise,
She raises the flower from its bed of sand,
And clasps it close in her trembling hand.

All unheard was the low-breathed sigh,
For the thoughtless crowd had passed her by;
There were few that guessed of the tender thought,
And fewer still of the tear it brought;
Yet not in vain was the lily given,
For there came to the wanderer a thought of heaven!

North Ashburnham, Mass.

THE CRUCIFIED SAVIORS.—We take special pleasure in calling the attention of our readers to the very able and valuable book of Kersey Graves, Esq., entitled "The Sixteen Crucified Saviors," which is advertised in another column. Mr. Graves has done the world a great service in putting forth this book. It is a credit to him in every sense, and evinces a vast amount of study and deep research. It is a startling fact to the Christians who never heard that there were other Christs than Jesus of Nazareth, to inform them that there have been as many as a dozen who, so their history goes, were born, lived, died and were raised as he was. All of our readers who are interested in our recent exegesis of the Bible should read this new work carefully, as we shall, after a while, show wherein Jesus differed from each of the other and previous Christs.—*Woodhull and Claflin's Weekly.*

A Michigan Hermit—Spirits Fighting for the Possession of a Body.

[Michigan Correspondence of the Chicago Times.]

The strangest of strange characters is Jack Strand, who lives a hermit's life on the shore of Wall Lake, in our neighboring county of Barry, and whose story is such a weird, unique narrative, that its singularity entitles it to publication. Strand, who is familiarly known as the "old sailor," actually believes that his own self or spirit has departed from his own body, and is now in possession of another man's body. According to his own narrative, Strand was born in Massachusetts, in the year 1825. The town of his nativity and his correct name he will not and says he never will divulge. He went to school until he was fifteen years of age, when, choosing the occupation of his father and eldest brother, he shipped as cabin boy on a merchantman. Having served four years in the merchant service, he returned home and married a sailor's daughter, a charming little lassie who had been his schoolmate. For the five years following, he adopted the fisherman's life, and then again went before the mast in the merchant service. On one of his voyages, while off the coast of Cornwall, England, his ship encountered a terrible storm and was wrecked.

Strand claims that from boyhood he had possessed the power, or properly gift, as it came involuntarily upon him, of going into a sort of trance state, and while in that condition could free his spirit from his body, glide to and fro through space, and witness that which was transpiring in remote localities. Often he had hovered over and about his own body, when in this state, and seen it lying as if in a sound sleep. The moment any person disturbed or approached his apparently sleeping body, his spirit would return to it in an instant, no matter how remote the distance from the body. Space and distance seemed nothing, as the spirit traveled like a flash of electricity. Generally it was while he was off duty and lay in reverie upon deck, or in his hammock, that he fell into the trance state, and while in this condition frequently visited the scenes of his childhood and his home, and silently and unseen saw the loved ones there. The night of the wreck he vividly remembers a terrible crash. After that all was a blank. His first consciousness was a realization that his spirit was out of his body, and that some hours had passed since the wreck, as it was night when the vessel went to pieces, and it was then broad daylight. The impulse to return to his body came suddenly and forcibly upon his spirit, and he sought his material abode, but it was missing. The spirit part of himself failed, for the first time, to locate the whereabouts, or to be able to take possession of the material part of himself. On the shore lay the body of a stranger, who, with several other gentlemen, had taken passage just for the novelty of a voyage on a merchant ship. This gentleman had been injured, and was just returning to consciousness. Strand's spirit attempted to take possession of the other man's body, when a fierce struggle ensued between the two spirits for its possession and ownership. Each spirit seemed conscious of the other's thought. Strand's great incentive to longer earthly existence was his great love for wife, children and home, while the other's was the dread of a live atheist to pass from the known to the unknown. Terror and fear of what was to come in that hereafter which he had always professed to disbelieve in caused the atheist spirit to struggle with the strength of a spirit demon. A fight between two spirits! how strange to think of! Strand says that to describe a spirit combat is simply impossible for the human tongue. It is not in the reach of the wildest imagination to picture the same. It is awful! fearful! more terrible than a battle between two armies in the material world! While the conflict was in progress between the spiritual for the possession of the material, the body which was being contended for was a horrible sight to behold. With protruding eyes, projecting tongue, frothing at the mouth, and distorted features, the body writhed on the sands of the sea-shore, like a person in convulsions. Strand's spirit conquered, took possession of the body, and drove the other spirit from its own abode. As the last chance of possession was relinquished the atheist's spirit gave one long, piercing, unearthly wail. This "spectre wail," as Strand calls it, has ever since haunted him, and of all things terrible, he says, there is nothing that sounds so appalling or strikes terror to the heart of man as the wail of a lost spirit.

Of all the crew of his good ship, Strand was the only survivor. Rescued by wreckers, he succeeded at last in reaching Liverpool. He experienced strange feelings and felt out of place in his new body, but after an elapse of time he became more accustomed to his new self. Shipping from Liverpool, he, after some months, arrived at Boston, and started for his home with ardent hopes and joys to see his wife and children. At his gate he met his little boy and girl, but they turned away from him with fright at the sight of a stranger. His wife, too, the one of all the world he loved, rejected him as an impostor. His appearance was so changed that there was no possibility of recognition. Agitated and excited, he attempted to explain to his wife the cause of his changed appearance, but his strange looks and actions, and still stranger story, only confirmed her suspicions that he was some unfortunate lunatic escaped from the asylum, and she started to call for help to eject him from the house. Then it was that he broke away from his own wife and children, and fled from the sight of his once happy home. With crushed hopes and a broken heart he sought New Bedford and shipped on a whaler.

Strand's recital of the scene at his home when he met his little ones and wife, their failure to recognize in him their father and husband, and of his subsequent despair, was highly dramatic. No person could hear the narrative from his own tongue without expressions of emotion. Since the time of his shipment on the New Bedford whaler, Strand has been a rover on the seas, having served on whalers and merchantmen, and during the war of the rebellion in the navy.

Many and many a night, when alone on watch, has Strand heard that wail of the lost spirit resounding in his ears. It haunts him like a spirit spectre, and he entertains the queer idea that the atheist's spirit is a sort of spiritual Wandering Jew, destined to eternally roam about on the border land of the seen and unseen, without properly belonging either to the material or spiritual world. Since Strand took possession of his second body he has lost the power to leave it.

Five years ago Strand came to Wall Lake and purchased a small piece of land on its shore, and now spends his time in hunting and fishing, only cultivating his land sufficiently to produce what he needs for his own use. His abode is a comfortable log house, in which he says he intends to live until his death. He is apparently sixty years old, although he says he is but fifty. Large of stature, of fine physique, gray hair and long gray whiskers, he presents a commanding appearance. He is quite an intelligent man, but not educated. His knowledge is more of a practical sort, picked up from personal observation and conversation. Having outgrown, in a measure, his old gloomy, melancholy ways, he now appears a very pleasant man. He likes to visit and receive visits; receives visitors cordially, and entertains them with such charming and interesting stories that his neighbors are ever delighted to hear him narrate his experiences as a sailor. This is what gave rise to his soubriquet of the "old sailor." Only in one respect is he like the traditional hermit: he lives alone by himself, doing his own cooking, washing and household work.

Angels, bless us from your sphere,
With courage, hope, and trust,
Dispel our brooding sense of fear
By your all-conquering Must,
We must our duty clear
Perform with joy sincere!

—[*Written for the Banner of Light by W. Brunton.*

Never be sorry for any generous thing that you ever did, even if it was betrayed. You cannot afford to keep on the safe side by being mean.—*Anon.*

Written for the Banner of Light.

RESURRECTED!

To Mrs. J. H. Conant.

BY JENNIE LEYS.

Art thou already risen from the grave,
Sweet spirit messenger of earth?
Hast thou returned so soon from Heaven, to save
Yet other souls by thy new birth
Into earth's glorious Resurrection-form?

Wert thou not weary of the world,
Oh faithful soul, who long unfurled
Love's spirit-banner to earth's broken hearts,
Drooping in darkness deep as starless night?
Canst thou for love of souls still burning bright,
Turn from the bliss Elysium imparts,
Its pure and priceless loves, its mansions white,
To wear earth's lesser Resurrection-form?

Oh wondrous law! Oh wondrous love!
Fulfilling each, oh beauteous life!
We welcome thee, twice-risen above
Earth's bitter pains, its toil and strife!
Oh twice-encrowned with wreath of victory,
Late tears transform to pearls of ecstasy,
To know ere yet the roses fade above
Thy new-made grave, thou comest glad and free
To wear earth's glorious Resurrection-form!

Welcome to thine appointed olden place,
The free communion-table of the spheres!
Glad hearts shall there behold thee face to face,
Full-risen beyond all human doubts and fears!
And angel souls who long have sung through thee
The hymn of Immortality to earth,
Shall come with richer, holier argosy
Of love and joy to celebrate thy birth
Into earth's glorious Resurrection form!

Blest coming of the dead, foreseen of old,
All hail, thou bright evangel of the Lord!
With full, millennial joy by seers foretold,
Triumphant through the earth in sweet accord,
Spirit and human soul shall blend as one,
For gifts whose glory far outshines the sun,
Oh, Heavenly Father, Mother, Thee we praise;
Soon the wide world shall hallelujahs raise
For this most perfect gift, oh Perfect One,
The earth's all-glorious Resurrection-form!

Banner Correspondence.

New York.

ROCHESTER.—Dumont C. Dake, M. D., writes: We have just returned from a flying professional visit to the West, and while in Chicago we called upon several noted mediums—among them the excellent clairvoyant, Mary E. Weeks, 387 West Madison street, and there had the pleasure of forming the acquaintance of Hon. J. W. Parish, of Washington, D. C., a gentleman of refinement and marked executive ability, and a brave, outspoken, loyal-hearted Spiritualist withal. We also met at the same place Mrs. C. D. Robinson, of St. Louis, Mo., a lady of culture and a good inspirational medium, who has been, and is to be, associated with the noted medium, Mrs. Hollister, of Louisville, Ky., about to locate in New York City. While there we were influenced, our control suggesting that we all should meet at a private séance with Bastian and Taylor, and that splendid results would be obtained. Accordingly we met at the rooms of these noted mediums, and were joined by the well-known medium, Mrs. Crocker, her husband, Mr. C., and also Mr. Robins. We will omit the dark circle manifestations, which were wonderful, startling and convincing, and speak more particularly of the materialization of the spirits. Soon after Mr. Bastian retired to the cabinet, the face of a beautiful young lady appeared at the cabinet window, and was at once recognized by Mr. Parish as the materialized spirit of Miss Alice——. After this she modestly opened the door of the cabinet, and stood in the doorway, life size, plainly and distinctly visible to all present. We were all spell-bound as we gazed upon this angelic visitor, as she stood revealed to our enraptured eye the personification of grace and beauty. We held our breath with anxious expectation as she smilingly stepped toward us, placing two chairs about four feet from where we were seated. She then returned to the cabinet to gain new power, but soon came again into the room, and advancing, motioned, and made Mr. Parish to understand that she wished him to take one of the chairs she had previously placed in position on her first appearance. On Mr. Parish taking a seat in same, she glided into the other chair by his side, tenderly caressed him, and affectionately kissed him. Before finally disappearing, she gave him as a memento quite a large piece cut from her dress—which afterwards greatly diminished in size. On examination it proved to be of a gauze-like texture, white and fleecy in character.

The next spirit that appeared was Gen. Sedgwick, who came outside the cabinet three times, and finally, in a bold, soldierly manner, walked to the line of the circle, some eight feet from the cabinet door, and gracefully leaning forward, in a gallant manner, shook hands with Mrs. Robins, whom he was personally acquainted with.

This ended the materializing, and with one accord we all deeply felt that we had been highly favored in witnessing such a glorious scene, and that it was one of the most pleasing episodes of our lives, the memory of which would never be erased from the brightest tablets of our memories.

Our overjoyed souls were full to overflowing, and not an eye present but was moist with tears of joy that another link is connecting us to our spirit home, giving us the assurance that our beloved are not dead, but are with us—guardian spirits, helping earth's children to battle more valiantly against the ills and vicissitudes of this crude earth-life.

BROOKLYN.—D. B. writes as follows: As a constant reader of the Banner I am gratified at the occasional statement of increasing activity of the spiritual element in the Western district of Brooklyn (L. I.), but am surprised to notice so seldom a report of what is transpiring in this Eastern district—termed Williamsburgh. It was early noted for taking an earnest interest in spiritual investigations. The embers then ignited have been kept alive ever since, under various temporary organizations for the advancement of free thought, until now we support a free Sunday evening conference for the interchange of ideas. We have at times some excellent volunteer lecturers, among which might be mentioned the names of Messrs. Adolphee, Pooler, Pink, and more recently Mr. Hume.

It has ever been a puzzle to the opponents of Spiritualism—those who encourage the itinerating, vagabondizing exposers (!) of "Spiritualism as frauds and base delusions"—how its adherents steadily multiply in numbers, and the *tenacity* of their faith when once formed! These quidnuncs do not seem to be aware that the great mass of spiritual believers became so not wholly through *public professional* mediums, on whom these sages vent all their wrath, but through "domestic home circles," and through almost countless modes of manifestations, of which we know of many in this place which have never received any publicity, but are very convincing.

We have been lately favored with a course of lectures, through Mr. Hume, on Spiritualism as connected with the past, present and future of the world's development, showing it to be the true basis of all science. His lectures are peculiarly cheerful and comforting, differing from many others, inasmuch as they are far from being savagely iconoclastic or discouraging to the mind of every well wisher for the world's developing future. We trust to see these lectures in print, or at least they should be listened to by every Spiritualist. We only regret we are unable to remunerate him as he deserves. He is an excellent elocutionist, a profound scholar, his subjects ever embracing a wide and deep range of thought.

Vermont.

WOODSTOCK.—Mrs. B. C. Soule writes Oct. 17th, 1875, as follows: Many of the readers of the dear Banner will remember Betsey C. (Pelton) Soule, and even yet take a kindly interest in her welfare. My husband, Samuel W. Soule, departed from this life to the higher July 25th, 1875, in Brooklyn, E. D., where we were then residing. A cancer in the mouth was the cause of death. He had been for many years a believer in the philosophy of Spiritualism. As a kind husband and father we mourn for him. The world misses in him an inventor of consummate skill, a scholar ever too modest in regard to his own acquirements, and one whose large-hearted philanthropy made him no less a benefactor to humanity that his deeds of kindness and words of sympathy and counsel were done and uttered unknown to but few save those whom they benefited. He was ever hopeful, even in the presence of terrible sufferings. The look of contentment and rest that was upon the features at last whispered of the delights that the spirit was experiencing in a fairer and a better world. In spite of my individual belief that as free-will agents we hold our destinies in a great measure in our own hands, it sometimes seemed that a power competent to work out its own purposes had drawn us together. At the age of sixteen I was visiting an old friend of my mother's, in a neighboring State, in the month of September. At four o'clock one moonlight morning I awoke, and the first thing I saw was a gentleman standing on the opposite side of the room reading a newspaper, apparently very attentively. Then raising his right hand he took off his glasses, laid them on the paper, and laid both together on the lounge beside him. Then turning from that position, which presented a clear profile figure, he deliberately folded up his arms and marched directly to the centre of the room and stood earnestly regarding me. I was convinced all the while that it was impossible for it to be a person of flesh and blood. Naturally timid, I had, as was my custom when away from home, secured my room from all intrusion before retiring to rest. I had dressed myself, and was about to approach it, when it vanished. It was no nightmare, I was not frightened, and it was no dream, for I did not go to sleep again that morning. It occurred after a night of refreshing rest and slumber. I thought when I first met Mr. Soule, in September, 1866, that I had sometime seen him before, but after all, attributed it to our mutual regard for each other, and to that ease of acquaintanceship which made us banish the word strangers from our lips. But a year after marriage, suddenly, one day came the recollection of the apparition, and then I knew *it* and my husband bore the same likeness. Again, some four weeks previous to his death, I dreamed that, with my sister (she being at that time in New Hampshire), I stood on the shore of a river, on whose turgid stream my husband had gone out, with a very thin, half-inch board serving for a raft. He had advanced half-way across the current, and tried to turn his raft to come toward me, but it broke in twain and engulfed him in the black waters. I awoke with a feeling of certainty that the long anticipated but dreaded change was at hand. My sister soon came to me. My address for the present is Woodstock, Vt. I still retain all my medium powers, but my care of my two children debars me from lecturing. Mrs. Kenyon and Mr. Simmons are busy in the field.

Pennsylvania.

PHILADELPHIA.—David Eames, 4020 Powelton Avenue, writes as follows: "As the financial difficulty of the country at the present time seems to be the one of most absorbing interest, I would like, with your permission, to present my views of the remedy, a very simple and a very effective one, I think, viz., by Congress passing an act to substitute *United States Demand Notes*, payable in gold, for the 'Legal Tender' National Bank Notes now outstanding, and making the government the depository for the gold now held by the banks, &c., substituting therefor United States Notes, payable in gold also; thus making the currency of the country *uniform*, establishing confidence in its *permanency* and *safety*, and making it equivalent *as currency* to gold and silver. We need not then wait until '1879' to resume specie payments, but do so *as soon as the notes could be exchanged* without injuriously affecting any class or business interest, unless the speculators in gold might suffer. The 'fractional currency might remain as it now is,' but made redeemable in gold and silver in sums of $5, and over, on presentation at the Government Depositary, or Depositaries, the same as United States Demand Notes. The above views, it seems to me, if carried out, or even if they only should prevail *as the views* of the majority of the *people*, would *at once* restore confidence in business, and thus give employment to our now idle population, who might otherwise suffer for the *needs* of life during the coming winter."

PHILADELPHIA.—James A. Bliss says: Circle Hall, No. 403 Vine street, is now open to all strangers and citizens from 9 A. M. to 10½ P. M., daily. Mr. Fifield has been to great expense in fitting up the hall so that strangers in the city might have a resting place where they could read all the books and papers we have. The hall is in the best central location in the city, well calculated for Circles and Reading Room, and Circulating Library. We have formed a new Society, called the First Spiritual Progressive Union of Philadelphia. We meet every Sunday morning and discuss questions of importance to us as Spiritualists. We intend to make it to us what the Bible classes are to the Sunday schools. It is intended for persons over twelve years of age. It is an entirely new thing, and deserves encouragement.

Ohio.

TOLEDO.—Z. T. G. writes: Mr. Milleson, a spirit artist of considerable merit and reputation, has just closed an engagement in this city, where he completed a picture, under control of a band of spirit artists in the summer-land, representing the birth of a beautiful girl into spirit-life. A person conversant with the theory advanced in Mr. Davis's "Death and After-Life" will readily understand the phenomena, as portrayed clearly here, and explained by Mr. Milleson in an instructive lecture last summer at Odeon Hall in this place. I could not give even an idea of any value, without going into an elaborate description of this instructive crayon picture, and so will let it pass.

Mr. M. also produced another interesting life size picture expressive of a mother in spirit-life bearing a beautiful child, enveloped in the long magnetic love currents streaming from her person, and instructive as to how spirit children are cared for by foster mothers in the summer-land.

Another scene, in oil, was commenced by Mr. M., but will be finished hereafter, in some other place, in time, as he expressed the hope, to be placed on exhibition at the Centennial Exposition.

In concluding, I would commend Mr. Milleson to societies and others, as a gentleman possessed of a very valuable and wonderful phase of mediumship, and heartily wish him success in whatever part of the vineyard he is called to labor.

California.

EUREKA, HUMBOLDT CO.—W. J. Sweasy writes, Oct. 7th: For the last two weeks we have been favored with a visit from Belle A. Chamberlin; her lectures have been well attended and her audiences increasing from the first. She has been successful as a test medium, and as a healer has done much good; as a speaker, few equal, and none excel her, in my opinion and that of the friends here. She left here yesterday to fill an engagement in San Francisco. Pecuniarily, Mrs. C. has done well, but not as well as her various gifts deserve. When we do have a speaker here, we have larger audiences than any of the churches, and nearly equal to all put together.

A good test medium would do well to stop here from three to six months.

Maryland.

BALTIMORE.—A correspondent writing from this place under date of Oct. 16th says: "What in the name of the coming 'Centennial' is the matter with the Occultists? Are they mad, or are they being led by spirits who are antagonistic to our movement, who play upon the vanity or other weaknesses of mediums or mediumistic writers, and make them expose themselves, and thus bring ridicule upon the cause with which they have in a measure identified themselves? We who are philosophers must, per force of our philosophy, accept their absurdities as among the possible fanaticisms and follies of the human mind, and classify them, place them in their right relation, and draw what instruction we may from such crudities, but meanwhile the outside world cries out, We told you so! now you see they are all crazy! Spiritualism has had much to bear, and if its essence was not a direct emanation from the Divine mind it would have been crushed out long since.

"It is time that Spiritualism and common sense should walk hand-in-hand before the world, if we are to have the aid of honest and cultured minds in our work."

Nevada.

EBERHARDT.—M. W. P. writes: Some one here having suggested isolating a board by placing a glass dish or tumbler on a table and balancing a small board on it, we tried the experiment, and were enabled to obtain very good communications, when we could not through the table in the ordinary way. The idea is new to me, and thinking that it might be to others I send it for your consideration and disposal.

Illinois.

ROCKFORD.—Fred H. Barnard, writing under date of Oct. 14th, states that Warren Chase, and J. O. Barrett and his daughter, have of late accomplished excellent results for the cause in this place.

E. B. Ward's Will—Spiritualism.

To the Editor of the Banner of Light:

In your late article on this question you are somewhat misled by the Boston Advertiser, which gives only the opening statement of the attorney for the contestants of the will, and some sketch of the testimony on that side, the other side not then having been heard. The attorney did take ground that Spiritualism was a delusion, but the Judge ruled against this, and treated Spiritualism as a form of belief with which the court had nothing to do, any more than with any other *ism*. The question was thus narrowed down to one of "undue influence" from spirits and mortals. On this ground a large amount of testimony was admitted to show that Mr. Ward was unduly influenced by his spiritual belief, paying great credence to mediums in making his will and in business affairs. The proponents, or supporters of the will, have also brought a large and strong array of witnesses to show that Mr. Ward used his own judgment—that his will bore no marks of following mediums in its making, and that he was of strong and sound mind to the last. The fact that he was a Spiritualist is freely admitted, and not counted against him legally, although of course none can tell how much prejudice may grow out of that fact. It is also admitted that he saw mediums, but the proponents aim to show that the effort to prove that he gave leading weight to their communications, showing weakness and undue influence in so doing, is a great exaggeration and a misstatement.

It is not for me, while the trial is pending, to give opinion in a public journal, but this showing of the ruling of the court is in order. A peculiar feature of the trial is the great interest manifested in that part of it which pertains to Spiritualism. Mediums have been on the stand; one was entranced for a few minutes. Spirit-photographs have been shown, and a large and beautiful picture of a group of flowers, painted by Mrs. Blair, was held up before five hundred people, and the process of its being painted in four hours, by a blindfolded woman, described by an intelligent eye-witness. I have been on the witness stand an hour, and, after giving facts on sundry business and family affairs, was called on to give Mr. Ward's idea of Spiritualism, as gathered in frequent conversations, and to give the theory of spirit-materializations. So the world moves.

It is expected that the will case will go to a higher court, whatever be the decision in this. The last of the month, when this trial is over, I mean to give a lecture here on Spiritualism, while this especial interest is alive.

Yours truly, G. B. STEBBINS.

Detroit, Mich., Oct., 1875.

The Ward Will Case.

To the Editor of the Banner of Light:

In this case, which is now on trial in Michigan, the complainants' attorneys raise this novel question: "If a person believes in communicating with departed spirits through spiritualistic mediums, and allows such communication to influence him in *important business transactions*, such person is *insane or deluded*." And for this reason it is asked that the will made by Capt. Ward be set aside; notwithstanding that it is shown by several witnesses that Capt. Ward accumulated the greatest portion of his property (valued at more than five million dollars) by following, during many years of his life, the advice of departed spirits, communicated to him by spiritualistic mediums.

The greatest minds in all ages have believed and acted as Capt. Ward believed and acted. They never were considered "insane or deluded." Why, then, should he be so considered? It is known that Sir Walter Scott believed in communicating with departed spirits through mediums. Did any one ever consider him insane? Throughout the whole of the "Waverly" novels there is to be observed a *manifest leaning toward* this direction. The wild, unearthly eloquence of Helen McGregor, the inspired fervor of the covenanters, the awful warnings of Guy Mannering, bear testimony that the great Poet Historian was deeply imbued with a belief in superhuman agencies.

We have recorded proof that that giant of literature and great moralist of his age, Dr. Johnson, expressed his belief in superhuman agencies. Did any one ever consider him insane or deluded?

The great Napoleon, too, is said to have believed in and consulted spiritualistic mediums on important business transactions. Was he considered insane or deluded? Rev. John Wesley relates a case in point, which occurred under his own eyes. He says that a young woman of his acquaintance followed the advice given to her by a departed spirit, and by so doing obtained possession of property that she would otherwise have lost. Wesley writes this as a fact of which he had personal cognizance. Was he considered insane or deluded because of that belief?

It is written in the Old Testament that King Saul consulted departed spirits through the medium Samuel, and that he succeeded so long as he continued to follow such advice. Was the inspired writer, who believed in these things, or was Saul, who believed, and acted in accordance with that belief, considered insane or deluded?

It is written in the sacred records that Moses followed the advice of departed spirits. Was he considered insane or deluded?

Pharaoh followed the advice of departed spirits, imparted to him through the medium Joseph. In accordance with that advice he, in time of plenty, filled his granaries with corn, to prepare for the famine which was to come. Was he considered insane or deluded?

These are but a few among the many facts which could be given to show that the wisest men of many climes and ages, both before and after Jesus's day, followed the advice of spirits, and were considered sane, and have been held up as examples through all ages. And yet, in the face of such facts as these, men stand up in a court of justice in the Banner State of progress, and ask a jury to believe that one of the shrewdest and most successful men of the present age was insane and deluded because he consulted departed spirits through a medium, in relation to important business transactions. It is impossible that any jury of intelligent men can be made to believe such an absurdity, and, in my opinion, they will declare that Capt. E. B. Ward was, through life, at the time when he made his will and at his death, of a sound and unimpaired mind and understanding. Yours for truth,

G. M. DANFORTH.

100 W. *56th street, New York City, Oct. 15th.*

Allan Kardec's Spirits' Book.*

Miss Blackwell's translation of Allan Kardec's celebrated Spirits' Book, which had been for some time announced and therefore anxiously looked for, has now made its appearance. It is a goodly-sized volume of between four and five hundred pages, and contains consequently a large amount of matter. Almost every conceivable subject connected with the spiritual part of man and the future life is discussed in its pages, and it therefore cannot fail to prove highly interesting to Spiritualists in particular, and to a large number of other persons in general. We must confess to so thorough a distaste for the subject of re-incarnation that we opened the book with a good deal of prejudice. A careful perusal of its contents, however, has led us considerably to modify our views, if not regarding the doctrine taught, at least respecting the author of the book, and very much of the philosophy enunciated by him apart from the theory of re-incarnation. There is so much sound sense on almost every page of the volume that we are now in no way surprised at the enormous circulation which the book has had in France. It puzzles one to know how it is that spirits of so superior a character as those unquestionably were from whom most of these communications came, should have taught the doctrine of re-incarnation, utterly opposed as it is, according to our thinking, to reason, and according to our experience to spirit-teaching in general. However, the most satisfactory explanation that can perhaps be given of the conflicting and contradictory character of the communications received from the spirit-world, is, perhaps, to be found in the volume itself, to which we must refer our readers for information upon this topic, and a hundred others of an equally important and interesting character. Miss Blackwell deserves great praise for the way in which she has accomplished her task of translating this volume into English, and we trust the sale will be sufficient to repay her for the labor which she must necessarily have bestowed upon the work. Apart altogether from the doctrine of re-incarnation, which of course forms the most conspicuous feature in the volume, there is a large mass of most valuable information upon many different topics, and consequently we can easily believe that the book will have a large sale amongst English Spiritualists.—*The Spiritual Magazine, London, Eng.*

* THE SPIRITS' BOOK; Containing the Principles of Spiritist Doctrine, according to the Teachings of Spirits of High Degree, transmitted through various Mediums. Collected and set in order by Allan Kardec. Translated by Anna Blackwell. London: Trubner & Co., Ludgate Hill.

LIST OF LECTURERS.

(To be useful, this list should be reliable. It therefore behooves Societies and Lecturers to promptly notify us of appointments, or changes of appointments, whenever and wherever they occur. This column is devoted exclusively to lecturers, without charge. If the name of any person *not* a lecturer should by mistake appear, we desire to be so informed.)

REV. WILLIAM ALCOTT, trance and inspirational lecturer, Buckland, Franklin Co., Mass.

J. MADISON ALLEN, Matfield, Mass.

MARY A. AMPHLETT, inspirational, 27 North Halsted street, Chicago, Ill.

MRS. N. K. ANDROSS, trance speaker, Delton, Wis.

C. FANNIE ALLYN, Stoneham, Mass.

STEPHEN PEARL ANDREWS, 75 West 55th st., New York.

MRS. M. A. ADAMS, trance speaker, Brattleboro', Vt.

MRS. EMMA HARDINGE BRITTEN, 206 West 38th street, New York.

REV. J. O. BARRETT, Glen Beulah, Wis.

REV. JOHN R. BEACH, Bricksburg, N. J.

MRS. S. A. BYRNES, Wollaston Heights, Mass., box 87.

WILLIAM BRUNTON, 29 Pleasant street, Cambridgeport, Mass. Will accept calls to lecture Sundays within one hundred miles of home.

MRS. NELLIE J. T. BRIGHAM, Elm Grove, Colerain, Mass.

MRS. R. W. SCOTT BRIGGS, West Winfield, Herkimer Co., N. Y.

MRS. S. E. BISHOP will speak in Washington, D. C., during December and January. Present address, Brillion, Calumet Co., Wisconsin.

REV. DR. BARNARD, Battle Creek, Mich.

BISHOP A. BEALS, Versailles, Cattaraugus Co., N. Y.

MRS. E. T. BOOTH, Milford, N. H.

MRS. PRISCILLA DOTY BRADBURY, Fairfield, Me.

CAPT. H. H. BROWN, lecturer for the Iowa State Association of Spiritualists. Will attend weddings and funerals and accept calls in adjoining States. Address, Missouri Valley, Iowa.

MRS. E. BURR, inspirational, box 7, Southford, Ct.

DR. JAS. K. BAILEY, Sterlingville, Jefferson Co., N. Y.

ADDIE L. BALLOU, inspirational speaker, Box 666, San Francisco, Cal.

MRS. H. F. M. BROWN, National City, San Diego Co., Cal.

PROF. S. B. BRITTAN, Newark, N. J.

WILLIAM BRYAN, box 53, Camden P. O., Mich.

HERVEY BARBER, Warwick, Mass.

W. S. BELL, No. 55 Foster street, New Bedford, Mass., will lecture on the following subjects: 1. Evolution, new lecture; 2. Darwinism, new; 3. Life and Writings of Samuel Taylor Coleridge; 4. Charles Lamb; 5. Robert Burns; 6. Thomas Paine; 7. Christianity opposed to Civilization; 8. Religion antagonistic to Science; 9. The Sayings of Jesus; 10. The Resurrection of Jesus; 11. The Deluge; 12. Geology.

MRS. EMMA F. JAY BULLENE, 14 Charles st. New York.

MRS. A. P. BROWN, St. Johnsbury Centre, Vt.

D. S. CADWALLADER will answer calls to deliver his new and prophetic lecture "Monarchy the Road to a Freer Republican Government." Also others on religious, social and philosophical subjects. Address, 525 West Seventh street, Wilmington, Del.

ALBERT E. CARPENTER will answer calls to lecture anywhere. Address, 668 Washington street, Boston, Mass.

JOHN A. CARPENTER, 129 Congress street, Troy, N. Y.

WARREN CHASE, Cobden, Ill.

MRS. M. L. CLEAVES, inspirational and trance speaker, Lowell, Mass.

DR. DEAN CLARKE, 124 Eddy street, San Francisco, Cal.

MRS. AMELIA H. COLBY, No. 164 Warren avenue, Chicago, Ill.

ANNIE LORD CHAMBERLAIN, 160 Warren ave., Chicago.

JAMES M. CHOATE, inspirational, No. 7 North Pine street, Salem, Mass.

HETTIE CLARK, trance speaker, 57 Dover street, Boston.

JOHN COLLIER. Address, lock box 157, Springfield, Mass.

MRS. S. E. CROSSMAN, trance and inspirational speaker. Address, Pavilion, Tremont street, Boston, Mass.

DR. J. H. CURRIER, 36 Wall street, Boston, Mass.

MRS. JENNETT J. CLARK will answer calls to lecture in any part of the State. Address, 25 Warren avenue, Boston, Mass.

DR. THOS. C. CONSTANTINE, lecturer, Thornton, N. H.

GEORGE W. CARPENDER, clairvoyant and inspirational speaker, Kendallville, Ind.

MRS. LORA S. CRAIG, Upper Falls, Vt.

M. C. CONNELLY, Louisville, Ky., inspirational speaker, will answer calls to lecture.

MRS. MARIETTA F. CROSS, trance, W. Hampstead, N. H.

MRS. M. J. COLBURN, Champlin, Hennepin Co., Minn.

IRA H. CURTIS, Hartford, Conn.

MRS. LUCIA H. COWLES, Clyde, O.

MRS. BELLE A. CHAMBERLAIN, Eureka, Cal.

MRS. J. F. COLES, trance, 735 Broadway, New York.

DR. JAMES COOPER, Bellefontaine, O., will lecture and take subscriptions for the Banner of Light.

REV. NORWOOD DAMON, 22 Tyler street, Boston, Mass.

DR. J. R. DOTY, Covington, La.

WM. DENTON, Wellesley, Mass.

MISS LIZZIE DOTEN, Pavilion, 57 Tremont st., Boston.

DR. E. C. DUNN, Rockford, Ill.

ANDREW JACKSON DAVIS, 24 East 4th street, New York.

MRS. NELLIE L. DAVIS, 235 Washington street, Salem, Mass.

MRS. ADDIE P. DAVIS, South Lowell, Walker Co., Ala.

J. HAMLIN DEWEY, M. D., inspirational speaker, Willimantic, Conn.

A. E. DOTY will attend funerals in Herkimer County, N. Y., and vicinity. Address, Ilion, Herkimer Co., N. Y.

FRANK DWIGHT, Montana, Iowa.

MRS. L. E. DRAKE, normal speaker, Plainwell, Mich.

A. H. DARROW, Waynesville, Ill.

A. BRIGGS DAVIS will answer calls to speak on Spiritualism, the Woman Question and Health Reform. P. O. address, 135 Jay street, Rochester, N. Y.

MRS. C. A. DELAFOLIE, Hartford, Conn.

DR. D. D. DAVIS, inspirational, 66 Leverett st., Boston.

MRS. S. DICK, 803 Washington street, Boston, Mass.

R. G. ECCLES, Kansas City, Mo.

JOHN W. EVARTS, inspirational speaker, Centralia, Ill.

JAMES FORAN, M. D., Knoxville, Pa.

THOMAS GALES FORSTER, 21 West 18th street, New York City.

MRS. SUSIE A. WILLIS-FLETCHER, 9 Montgomery Place, Boston, Mass.

J. WM. FLETCHER, 9 Montgomery Place, Boston, Mass.

DR. H. P. FAIRFIELD, Greenwich Village, Mass.

REV. J. FRANCIS, inspirational, Ogdensburgh, N. Y.

MRS. CLARA A. FIELD, inspirational, 9 Allston street, Bunker Hill District, Boston, Mass.

CHARLES D. FARLIN, inspirational, Deerfield, Mich.

MARY L. FRENCH, Townsend Harbor, Mass.

GEORGE A. FULLER, trance and normal speaker, Sherborn, Mass.

MISS ALMEDIA B. FOWLER, inspirational, Sextonville, Richland Co., Wis., care F. D. Fowler.

MRS. M. H. FULLER, Saratoga, Santa Clara Co., Cal.

A. B. FRENCH, Clyde, O.

J. W. GAENIE—subject: "Occult Science"—Post Office, Boston, Mass.

BRYAN GRANT, care C. N. D., 145 Broadway, New York City.

MRS. DR. GILBERT, trance and inspirational speaker, will attend funerals and lecture on Spiritualism, Temperance, &c. Address Indianapolis, Ind.

DR. ROBT. GREER, Chicago, Ill., lectures on "The Vital Phenomena of Human Magnetism, and its wondrous power over Health and Disease."

DR. O. H. GRIMES will answer calls in Michigan, Indiana and Illinois. Address P. O. Box 452, Sturgis, Mich.

KERSEY GRAVES, Richmond, Ind.

MRS. M. L. S. GILHAMS, inspirational, Brighton, Ind.

CAPT. E. H. GREEN, Jeffersonville, Ind.

N. S. GREENLEAF, Lowell, Mass.

ISAAC P. GREENLEAF, 27 Milford street, Boston, Mass.

MR. J. G. GILES, Princeton, Mo.

SARAH GRAVES, inspirational speaker, Berlin, Mich.

E. ANNIE HINMAN, West Winsted, Conn., Box 333.

LYMAN C. HOWE speaks in New York City during October. Permanent address, Fredonia, N. Y.

MRS. S. A. HORTON, Galveston, Tex.

MRS. E. S. HESELTINE, trance, 8 Bennett street, Boston, Mass.

DR. R. T. HALLOCK, 140 East 15th street, New York.

MRS. AGNES M. HALL, 369 Main street, Cambridgeport, Mass.

MRS. S. A. ROGERS HEYDER, trance and inspirational, Cambridge, Me.

MRS. S. M. HALL, 414 2d avenue, New York.

MRS. M. J. UPHAM HENDEE, Dixon, Cal., care Dr. F. F. Upham.

CHARLES HOLT, Clinton, Oneida Co., N. Y.

WM. A. D. HUME, West Side P. O., Cleveland, O.

R. W. HUME, Long Island City, N. Y., will lecture on the reforms connected with Spiritualism.

ZELLA S. HASTINGS, inspirational, East Whately, Mass.

REV. J. H. HARTER, Auburn, N. Y.

DR. E. B. HOLDEN, inspirational, North Clarendon, Vt.

DR. J. N. HODGES, trance, 9 Henry st., E. Boston, Mass.

MRS. F. O. HYZER, 433 E. Baltimore st., Baltimore, Md.

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DR. ADELIA HULL, trance and inspirational, 229 First street, Detroit, Mich.

MRS. ELVIRA S. HULL, Vineland, N. J.

MRS. M. A. C. HEATH will answer calls to lecture and attend funerals. Address, Bethel, Vt.

JAMES H. HARRIS, box 99, Abington, Mass.

ANTHONY HIGGINS, Jr., 22 Hancock street, Boston Highlands, Boston, Mass.

MOSES HULL, Vineland, N. J., or 24 Newcomb street, Boston, Mass.

D. W. HULL, inspirational and normal, 24 Newcomb street, Boston, Mass.

MISS SUSIE M. JOHNSON, Box 72, Bay City, Mich.

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W. L. JACK, Haverhill, Mass.

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HARVEY A. JONES, Esq., can occasionally speak on Sundays, for the friends in the vicinity of Sycamore, Ill., on the Spiritual Philosophy and reform movements of the day.

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WM. F. LYON, Adrian, Mich.

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AMASA LORD, 111 East 27th street, New York City, lectures on Ancient and Modern Revelations.

DR. GEORGE W. LUSK, lecturer, Eaton Rapids, Mich.

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CYPRIAN B. LYNN lectures in New Haven, Conn., during October. Permanent address, Sturgis, Mich.

MRS. ANNA M. MIDDLEBROOK, box 778, Bridgeport, Ct.

GEORGE W. MCNEAL, lecturer, Niles, Mich., care of J. McClung.

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M. MILLESON, St. Clair, Mich.

GEO. MORGAN, inspirational, Antioch, Cal.

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J. H. RANDALL, trance, Clyde, O., till further notice.

WM. ROSE, M. D., inspirational speaker, No. 72 Ontario street, Cleveland, O.

MRS. HATTIE E. ROBINSON, 36 Carver street, Boston.

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JAMES SHOALL, inspirational speaker, 241 North 11th street, Philadelphia, Pa.

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MRS. ADDIE M. STEVENS, inspirational, Claremont, N. H.

MRS. R. K. STODDARD will lecture on Spiritualism, and demonstrate the truth of spirit return through the mediumship of her son, DeWitt C. Hough, wherever desired. Permanent address, 246 North 12th st., Philadelphia, Pa.

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Banner of Light.

BOSTON, SATURDAY, OCTOBER 30, 1875.

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PUBLISHERS AND PROPRIETORS.

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

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

Issued Oct. 30—The Spirits' Book.

COLBY & RICH, No. 9 MONTGOMERY PLACE, BOSTON, have this day put forth an American edition (from English plates) of this fine work by Allan Kardec, which has been translated in a superior manner from the original French by Anna Blackwell, and is adorned with an excellent steel-plate portrait of the author.

Some idea of the important character of the new volume, and the popular interest which it has aroused in France, may be gathered from the fact that its circulation in that country had reached the extraordinary figure of 120,000 copies up to the date of its translation into English by Miss Blackwell.

This new book, to readers on this side of the Atlantic (as will be seen by reference to the announcement on our fifth page) treats of almost every conceivable question of interest to the human mind concerning death and the after-life, and is not the result of mere speculation, but is announced as being the product of the teachings of spirits of high degree, as transmitted through various mediums and collated by Kardec. It certainly deserves an extended reading by the American public.

Spiritualism not a Religion.

In some remarks in our last on one of Col. Olcott's letters, we endeavored to show how inconsistent it is with facts to call Spiritualism a *sect*. We may now add that it is hardly less an error to call it a *religion*. Properly speaking, we no more impart religion to a man by proving to him that he will continue to exist after the dissolution of his earth-body, than we should by proving to him, were that possible, that he would live fifty years after the age of thirty on this planet. It is merely a psychological or physiological fact, and has relations to religion only so far as we make the inspiring knowledge the germ of great aspirations and of devout gratitude to that sustaining Power of the universe whence all life and light proceed.

From certain quarters come complaints and revilings like these: "Are Spiritualists, with all their knowledge, any better than other people? Spiritualism has been more than a quarter of a century before the world, and it has given us nothing in the shape of a philosophy! Why is there not something like organization or general concert of action among Spiritualists? Why are there no great social results from Spiritualism?" &c., &c., &c.

Such are the iterations it has been the fashion of late to utter; but a little reflection will show any clear thinker how utterly irrelevant and irrational they are. If a practical knowledge of the great fact that *when a man dies he shall live again* is, of itself, enough to transfigure and transform a man's heart, life, and soul, why are not the Chinese, the North American Indians, and many savage tribes, among whom Spiritualism is accepted as an undoubted fact, elevated and reformed by the amazing knowledge?

Why are not the many mediums, to whom the fact of a future life is an assurance fixed and abiding, always persons of saintly lives, great aims, and beneficent acts? It is simply because Spiritualism *per se* no more introduces religion or principle into the mind of man than did the Copernican system of the universe, when it took the place of the Ptolemaic, and all creation "widened in man's view!"

A knowledge of the fact of Spiritualism can never be a substitute for those qualities of mind and heart, for that culture and discipline, which make the essential differences in the characters of men. A revelation of immortality made to the mind of a Jim Fisk would hardly be the power it would be when presented to the mind of a Pascal or a Channing. Certain mechanical facts, lying dead and fruitless in an ordinary mind, led, in the mind of James Watt, to the invention of the steam engine.

What folly is it then to talk of the "failure" of Spiritualism, because it has not proved "an angel of salvation" to all men indiscriminately, or because it has not "resulted in any organization or general concert of action for propagandism?" You cannot pour water into a bottle any faster than the nature of the vessel will allow; and you cannot make an instrument of power of Spiritualism until minds are in a state, not merely to receive it passively, but to appreciate it actively.

It is the glory of Spiritualism that it is spreading and leavening all creeds, and subtly preparing men for great social changes and reforms, without any of the ordinary devices of propagandism, or any of the threatening appeals and terrifying tricks of a religious revival. We need no Moodys and Sankeys to get up a false and fleeting excitement. We trust to the gradual silent operation of an immense truth—acting on some minds like an immediate inspiration, giving to life a new and vast significance, but entering other minds simply as a commonplace fact which they are not yet in a state to appreciate and realize, but to the significance of which they may some day awaken.

The prospect of immortal life, coupled with the knowledge of the spiritual fact, supplies a basis for morality and religion, just as the earth-life supplies a basis for morality. Morality we regard as having relations to our own mortal well-being and that of others, as involved in our own; and religion we regard as having relations to divine laws, to superior spiritual intelligences, and to Deity itself. But just as a man, in view of his limited earth-life, may ignore all the obligations of morality, so, in view of the life immortal, he may ignore all obligations of morality and religion combined. Truly does Bishop Butler remark: "That we are to live hereafter is just as reconcilable with the scheme of atheism, and as well to be accounted for by it, as that we are now alive is."

How absurd is it then to speak of Spiritualism, *per se* as a religion! On the contrary, it is just what we choose to make it: an incentive to a higher, diviner, more spiritual life, or a selfish brooding over possible aggrandizement, power, and enjoyment in the future, without love, without wise aspirations, and without faith in absolute goodness—that is to say, without faith in God.

When, therefore, the writers who represent the so-called "brotherhood of Luxor," and who vaunt the good things that are to come to us from Occultism, talk of the retrograde character of Spiritualists, of their inefficiency in propagandism, of their lack of an intelligible philosophy and a proper organization, of their straying off into heresies, and of their general insignificance and apathy, we can only regard the Luxorites as fighting with windmills.

Spiritualism is not a sect, a religion, or an organization. It is not even a philosophy, except as human life itself is a philosophy. It is simply in one of its many senses, the distinction of a vast constituency of persons more or less impressed by the spiritual fact: the fact, namely, that *there are spirits*, that we are all spirits, now or soon to be such, and that spirits out of the flesh can communicate with those still flesh-bound.

This fact may lie very dormant and inoperative in many minds. That it does so, we see every day. There are many thousands of Spiritualists, so heedless, or so immersed in secular preoccupations, that they do not care to see a spiritual newspaper from one year's end to another, or to help the cause of truth in any way that would involve the slightest expenditure of money or of trouble. These people may wake up by-and-by before their life-opportunities are closed. We hope they will. But what would be thought of the good sense of the critic who should blame Spiritualism for the apathy and shortcomings of *Spiritualists!* As well blame the Divine Love and Wisdom, because we are not all receptive of them in like measure!

Would we therefore palliate or excuse anything like sluggishness, indifference, or lack of interest and coöperation among Spiritualists? Far from it! It is a source of constant wonder to us that persons, convinced of the great fact of spirit-existence and intercourse, are not more wide awake, more eager to prosecute investigations, and more willing to impart results. We hail all intelligent researches and efforts to systematize, verify, and coördinate the facts and phenomena which have justified the spiritual hypothesis. We welcome all such valuable contributions as that of Prof. Denton in his recent experimental moldings of spirit-hands; and that of Messrs. Timkens and Cunningham, at St. Louis, in the rifle shot test of firing at a spirit form. And we welcome all researches into Spiritualism, on its mental and moral side. We thank even those enterprising students who are trying to learn how much of truth there is in the works of the old Cabalists, Occultists, alchemists, and magicians. We are glad to see societies formed and meetings instituted for the discussion and elucidation of facts. The more of these the better.

But the critics and the carpers may rest assured that Spiritualism itself is a fact too divine and infinite to be fenced in by any sectarian, religious, or organization lines; and those persons who look for any such result will be doomed to continual disappointment. The subject is broad as humanity—nay, as broad as humanity and the spirit-world combined; and it cannot be mapped out, engineered and regulated by any human convention, organization, or body of managers. It spurns all limits except those known to Omniscience alone. We may make approximations to its truths, but the finality is not for this life, and probably not for the next. "It is as high as heaven; what canst thou do? deeper than hell; what canst thou know?"

"The Nursery."

This charming little monthly magazine, to which we have frequently called the attention of such of our readers as have children to please and instruct, seems more thriving than ever, if we may judge from the pictorial and artistic attractions of the last four or five numbers. Some of the best American artists are engaged in illustrating its pages. The drawings by Merrill are especially deserving of commendation. The literary part of the Nursery is always admirable. It never has a line that is sectarian, and yet never a line that the strictest moralist would not approve. The language, while it is level to the child's comprehension, and delightfully piquant, is never silly or in bad taste. It is simple and childlike, but never childish. A corps of excellent contributors seem to do their best to keep up the high reputation of the work, and their labors are evidently labors of love. The original music by Crampton, a London composer, who has taken a deep interest in the Nursery, is always excellent and wonderfully well adapted to the playful little songs which it illustrates. The Nursery is published monthly by John L. Shorey, Boston, at $1,60 a year, (including postage,) and is now entering on the eighth year of its prosperous existence. A new volume will commence with the January number. We advise all parents and guardians to subscribe for it.

An Excellent Idea.

Lucius Smith, Brownsville, Windsor Co., Vt., throws out the following hint to Spiritualists in the country, as to an easily available means of shedding much light upon the communities where they reside, as well as benefiting themselves: "Why not," he says, "join in purchasing a few good Spiritualist books which all can read, at small expense, and thus, with a few dollars, do a vast amount of good? Would not many such little libraries cheer and bless a great multitude? I would like to give five dollars to start with. Who will second the motion?"

The Search into Spiritualism.

The present time seems to be what may be called a transition one for Spiritualism; by which we mean that there is a sort of pause in the public mind, to see whether it is or is not the thing for which unsatisfied souls are yearning with such impatience. It might with the greater truth be said that it is a transition period for creeds and churches, since in order to save them their advocates are obliged to invent new libels against Spiritualism and to intensify their hatred of it by every possible manifestation. But let the case be stated as it may, it is plain that Spiritualism is at present being subjected to a new test before the public, and its characteristic points are being questioned as never before, regarding their truth.

The fact, plainly stated, is that Spiritualism challenges Orthodoxy to establish its claims to any further authority over the human mind. And the answer which the latter makes is angry abuse. It was expected that the time would certainly come for this test, for that was the very point toward which Spiritualism has for a quarter of a century been working. And now that the test is presented, it should not shrink from all that it involves. Having truth on its side, it need not fear discomfiture; and if it were the refuge for falsehood, all genuine Spiritualists would be foremost in wishing to see it exposed. But no exposure or disclosure can take place save in the cause of truth. Orthodoxy seeks to make one for it in the spirit of partisanship. It hates Spiritualism for this above all other reasons, that the latter undermines its authority, lets the clear light in upon its assumptions, shows up its temper to the public contempt, and dethrones in a summary manner its many idols.

This present temper of the general mind is to be thoughtfully noted by all those who believe that the revelations of Spiritualism contain the truth for which mankind has yearned to this day. Orthodoxy, feeling that the end of the reign of terrorism is at hand, gathers up its wrath and disappointment and resolves to concentrate all its aroused power in one final effort for an assault. Hence the concerted attacks which are to be seen on all sides to-day; from a pulpit at one time, in the columns of a religious newspaper at another, by its secular agents that would be thought pious because they are ready to do church work, and in the mean poisoning of current literature with prejudices which no really religious body would entertain. Let Spiritualists realize that the day of contest is at hand for them, and be ready to meet it.

The wheat in Spiritualism itself will surely be winnowed from the chaff in this prolonged trial of the claims of the contestants. Nothing that is false or worthless on either side is to be permitted to stand. It is certain that true Spiritualists wish to defend nothing in their own faith that is artificial or false, that has not the stamp of genuine truth. Can angry Orthodoxy say the same? Mrs. Britten speaks the right word when she urges Spiritualists to prepare themselves for this struggle with the authority and power of the creeds by first paying all possible respect to the cause to which they profess to be wedded; make family circles more the order of the day; to form societies everywhere for calm and deliberate investigation; to sternly discountenance every appearance of trickery and fraud; and to manifest more gratitude to Heaven for this precious mission of Spiritualism.

If it can be done, ecclesiasticism is bound to overthrow every claim of our holy cause to the credit of man. It sees and feels it to be its own worst obstacle to continued usurpation. If Orthodoxy were more spiritual, it would choose only spiritual weapons; but they are the ones it discards, preferring to trust its case to power, passion and violence as its most effective allies. And they are the very forces which will betray it to its destruction. But Spiritualists ought to be the more careful to commit no such error. Their part is that of sincerity, humility and truthfulness. These forces are sufficiently powerful to prevail against all the worldly weapons which failing theology has chosen. It is these that ought to conquer. No one of the right mind can wish to witness the triumph of any other. Spiritualism has a vastly wider future before it than has yet been realized, and all its believers must be ready for the calls upon them.

The Indian Business.

Determined movements are on foot in New York for the holding of public meetings that shall in a fit manner and a proper spirit give expression to the feeling that prevails in the popular mind in reference to the management of Indian affairs. By this time the people are persuaded that gross wrongs and abuses have been practiced by those who are appointed to deal directly with the tribes for the Government, and there is a distinct desire to make a thorough investigation of the matter, and, if it be possible, to bring the truth to the surface. It is high time it was done. The country cannot afford to suffer such a disgrace to drag on much longer. This covering-up business has been followed until the covering has become too scant for the accumulated abuses underneath.

The assault on the Indian Ring was made in the columns of the Banner long before the press generally would consent to turn its attention to it; now we see, as the fruits of it, a continuous fire upon the corruption and fraud that are known to exist, and the unwilling resignation of a Secretary of the Interior. This is bringing down high game. These shots have not, it seems, been random ones. There is real fire under all this smoke.

But a few years ago, and a very few, the cost to the country for maintaining the Indian tribes in their relations to the Government amounted to not much over two millions of dollars; now it is upwards of eight millions. What should cause such a great difference? The tribes do not number more than half what they did before the war of the rebellion, yet the cost of their support is so much greater. Is not the fact a convincing one, that the rings that exist fatten on these superfluous millions, and in order to furnish the necessary excuse for spending the money incite frequent wars, cheat and defraud the red men, supply to them cattle of underweight, measly pork, rotten beef, sour flour, vile tobacco and blankets and other things on the same scale of swindling? The public is just beginning to find out that they are paying millions every year to stir up bad blood among the Indians, and to defraud them so grossly as to make their condition unendurable.

No wonder that secretaries resign suddenly and flee, in the face of such wicked disclosures; that investigating committees take months to classify the accumulated proofs of ring guilt; that there is a flutter of excitement, culminating in undisguised fear, in the Department of the Interior and among its purlieus; that the better portion of the public press is rousing itself to the disgrace and shame of the situation and the sense of wrong done the Indians; and that public meetings are being called in the large centres of intelligence and influence, as in New York, to denounce a state of affairs that can be continued only at the deserved cost of the national reputation. Let this work go on until it is thoroughly completed. It is due to the honest white population as much as the Indians.

Casts of Spirit Hands.

This most satisfactory phase of the materialization phenomena continues to occur in presence of Mrs. Mary M. Hardy, at the séances held at her residence, No. 4 Concord Square, Boston, and all spectators who have thus far been privileged to attend, have expressed the highest degree of satisfaction at the results compassed. Below we give what the representative of the Boston Evening Transcript says in the issue of that journal for Thursday, Oct. 21st, concerning a sitting of this nature which he witnessed:

"MATERIALIZATION.—One of the most surprising and inexplicable evidences of the growing facility at materialization exhibited by the spirits so familiarly frequenting the séances of modern Spiritualists, was tested yesterday at the residence of Mrs. Hardy, the well-known medium, at No. 4 Concord Square. A pail of paraffine, a sort of fine liquid wax, was placed under a table, where it was concealed by a curtain tacked to the under side of the table. In the course of an hour, during which time several different 'spirit hands,' (one of them black,) were thrust forth from an aperture in the table, touching the hands reached to them of those sitting in the circle, snatching a handkerchief, one corner of which was placed within the aperture, ringing bells handed to them, etc., raps were heard signaling for the removal of the curtain, and two wax molds of human hands were found lying beside the pail. *One of these wax hands was minus a third finger, and one of the mysterious hands that had been thrust through the aperture was also seen by several present to have a finger missing.* This materialization has first been accomplished at Mrs. Hardy's within the past week or ten days, but is now of almost daily occurrence. It is proposed, in time, to offer to the spirits a bath tub filled with the molding mixture, to see if the whole body of a spirit cannot be secured in the same manner as the hand. The molded hand, with one finger missing, was recognized by some present."

The hand thus spoken of was declared by several persons at the séance to be a cast of one of P. B. Randolph, (the well-known lecturer and author, lately deceased,) and we are informed that inquiries are being made to verify the assertion.

Mrs. Hardy, in consequence of urgent calls from friends at a distance, will make a few engagements to visit some of the towns within one or two hundred miles of Boston, to enable them to witness these remarkable manifestations. For terms, &c., apply personally or by letter to No. 4 Concord Square, Boston.

A New Physical Medium in Maine.

A letter from Mr. Joseph Penney, of East Eddington, Me., furnishes us a detailed account of the physical manifestations witnessed through the mediumship of a son of Mr. Levi Penney, of South Hancock, Me., recently developed. At first the raps came in a decisive manner, and under circumstances that rebuked all suspicion of trickery; then the table tipped, and, answering the call of the alphabet, would spell out words. The medium was afterwards tied securely, cranberries put into his hands, and then placed in a dark room alone—every necessary precaution having previously been taken to prevent collusion; in three minutes' time he came forth freed from the ropes. He then returned into the cabinet with the ropes, and in a short time was firmly tied, by invisible agency, in a very intricate manner. A skeptical neighbor, who thought he could tie him so securely that he could never get released without human aid, after exhausting his tying ingenuity, pronounced him secure; but in a few minutes after the medium entered the cabinet, he came out again, freed from the ropes, which had been untied. The affair is creating quite a sensation, being an unlooked-for and unwished-for innovation on the strait-laced Orthodoxy of that little town.

Lectures in Brooklyn, N. Y.

George W. Young writes from this place that on Sunday, Oct. 17th, Mrs. Cora L. V. Tappan and Mrs. Emma Hardinge Britten most acceptably addressed the Spiritualist society of that city, a large audience assembling to listen to their discourses. Mr. Young is confident, from the signs of the times, that good work for the advancement of the cause may be expected in Brooklyn in the future. He further says:

Mrs. Cora L. V. Tappan will address our Brooklyn society again next Sunday afternoon at 3 o'clock. This will be the third and last lecture she will deliver for some time in Brooklyn, as she soon goes to California for her health.

Mrs. Emma Hardinge Britten will speak for us in the evening, as usual, at 7½ o'clock. Subject, "What can I do to be saved?"

Brooklyn, Oct. 24th, 1875.

The New Age.

Number 1, Volume I, of this new venture upon the sea of periodical literature has arrived at our office. The paper—which is well gotten up typographically—is issued weekly at 235 Washington street, Boston, Mass., and is edited by John M. L. Babcock, assisted by A. W. Stevens. "Our purpose (says its salutatory) is to convene in these columns a Congress of all sections and representatives of human progress. The point we aim at is to make all classes of society understand and apply the principles under the operation of which all antagonisms will ultimately disappear." The paper will thus endeavor to present a sort of kaleidoscopic view of all the reform questions of the day. Spiritualism is represented among the rest, in the present number, by an article from the pen of William Denton, on "The Spiritualistic Philosophy of Life."

Our Thanks are Due,

And are hereby soulfully extended, to Bro. S. S. Jones, editor and proprietor of the Religio-Philosophical Journal, of Chicago, for the kind and cheering words with which, in his issue for Oct. 23d, he welcomed the new volume of the Banner of Light. His expressions of good will, and hopes for its continued prosperity, as also his fraternal words of encouragement toward ourself, are appreciated to the uttermost, and we in turn wish for him and his excellent paper added prosperity and pleasant length of days.

☞ Charles H. Foster, the justly celebrated test medium, and Frank T. Ripley, of Boston, held a well-attended séance at Lyric Hall, Baltimore, Md., on the evening of Thursday, Oct. 21st. Mr. Foster is at present stopping at the Eutaw House in that city.

Sunday Meetings in Baltimore.

We attended a spiritual meeting on Sunday evening last at Lyric Hall and listened to able addresses from Mr. Washington A. Danskin, the manager, and Thomas Gales Forster, the veteran Spiritualist lecturer. Mr. Danskin made the interesting announcement that meetings had been carried on by him in Baltimore for seventeen years, the last ten of which had been in a duly organized form. He paid a just tribute to many of the earlier advocates of the cause, and among others referred to several who had been identified with that platform, in which connection he instanced Cora Hatch, R. P. Ambler, Emma Jay, Lottie Beebe, Thomas Gales Forster and Mrs. Hyzer. In a feeling manner he then referred to the presence of several representative friends of the movement from different sections of the country, whom he named, which he interpreted as an omen of good to the cause. "Indeed," said the speaker, "I believe that from this centre, to-night, will radiate a spiritual influence that will result in lessening the radicalism of the North as well as in mellowing the conservatism of the South." He then read a highly instructive message, inspirationally given through his own hand some time since, by spirit Theodore Parker, which we shall publish at a future day.

Brother Thomas Gales Forster was then introduced, and gave an able discourse on the spiritual philosophy, in which he demonstrated the great superiority of its teachings over those of old theology. Universal instinct he affirmed to be transcendent law. No one instinct in all the realm of nature points more directly or clearly than does the instinct of immortality. He said one of the greatest anomalies of the present time was, after over a quarter of a century of the promulgation of the spiritual doctrine, which had conclusively demonstrated the fact that our spirit friends do communicate with us, that there should be those who undertook to affirm that our spirit friends were but elementary beings, who had had no existence in the earth-life. He scouted such an idea as preposterous. Spiritualism, he said, refuses to be gauged by the idiosyncrasies of individuals; it is a fundamental truth, based upon the affections. Spiritualism would therefore live as long as love endures. The greatest anomaly of Christendom was that Spiritualism, which comes to demonstrate what the ecclesiastical systems theoretically teach, should be denounced by the vicegerents and exponents of these very religious systems as something so wicked as not to be tolerated by Christians for one moment; and concluded his remarks by urging upon his hearers the importance of casting off the superstitious teachings of the past and embracing the beautiful truths inculcated by Spiritualism, that had already found an abiding place in the hearts of millions of the inhabitants of earth.

This meeting was one of the most harmonious assemblages we ever attended, and it seemed indeed as though the angel of love and peace had descended into its very midst. Mr. Danskin is a sincere and devoted worker in the good cause, and deserves the amplest encouragement and aid from the friends in Baltimore.

On the morning of the same day Dr. T. B. Taylor and Thomas Gales Forster addressed the Spiritualist meeting at Lyceum Hall. Dr. Taylor has been hired for one year by the society meeting at this place. Mr. Frank T. Ripley's test séances are pronounced by the citizens as very satisfactory.

The Force of Habit.

When will the old materialistic notions that identify the individual with the earth-clod he manifests himself through in this life, be weeded out of literature, and the true spiritual idea be always expressed when death is referred to? Even Longfellow, who, if we may believe he was sincere in many of his poetical utterances, is a Spiritualist, though he does not like to say so to the world, falls into the old pagan style in the following sonnet in his last volume:

"River that stealest with such silent pace
Around the City of the Dead, *where lies*
A friend who bore thy name, and whom these eyes
Shall see no more in his accustomed place,
Linger and fold him in thy soft embrace,
And say good night, for now the western skies
Are red with sunset, and gray mists arise
Like damps that gather on a dead man's face.
Good night! good night! as we so oft have said
Beneath *this roof, at midnight, in the days*
That are no more, and shall no more return.
Thou hast but taken thy lamp and gone to bed;
I stay a little longer, as one stays
To cover up the embers that still burn."

Here Charles Sumner is referred to as lying in Mount Auburn; not his physical remains merely, not the earthly husk, composed of changing gases, ashes, and material atoms, but Charles Sumner, the individual, whom Longfellow knew and loved. He calls upon the river to linger and fold "*him*" in its soft embrace; and then, with a most unpoetical and belittling metaphor, he compares the gray mists of the landscape to the "damps that gather on a dead man's face!" An example of bathos wholly unworthy the good taste of the poet, and not in keeping with the general tenderness and beauty of the lines.

If Mr. Longfellow had taken into his thought the sentiment of the following lines, he would never have presented to us such an image as that of Charles Sumner, the departed friend, lying wrapt in the sods of Mount Auburn:

"Oh, hearts that never cease to yearn!
Oh, brimming tears that ne'er are dried!
The dead, though they depart, return
As if they had not died!
The living are the only dead;
The dead live—never more to die;
And often when we mourn them fled
They never were so nigh."

There will come the great poet by-and-by, who, giving us grand utterances in this vein, will purge literature of that odor of the charnel house which too many writers have imparted to it; and then such passages as we have quoted from Longfellow will be regarded as the relics of a bygone barbarism, to be consigned, with the doctrine of vicarious atonement and infant damnation, to the curiosity-shop of exploded monstrosities. Longfellow deserves the rap we have given him, for he really knows better.

Lectures at Paine Hall.

A course of eight lectures will be commenced at this hall, which is situated in the Paine Memorial Building, Appleton street, Boston, on Sunday afternoon, Nov. 7th, by William Denton; he will also speak there in the evening of the same day, and continue the course at 2¾ and 7¾ o'clock P. M. on each Sunday of November. Should the attendance warrant, these meetings will be maintained in some form at this hall during the winter. See advertisement on our fifth page for subjects of lectures, and other details.

☞ Robert Dale Owen is now sufficiently renovated in health to enable him to resume his literary labors. He lectured a few days ago at the law school in Bloomington, Ind., on "Villeinage."

Mrs. Tappan before the Parker Fraternity.

Cora L. V. Tappan gave the regular Sunday morning lecture before this society at the Parker Memorial Hall, Boston, Oct. 24th. The place of meeting was quite well filled, and her remarks seemed to be favorably received by the audience assembled. The exercises were introduced by singing by the choir, and a soulful invocation by Mrs. Tappan.

Her address had for its object the contrasting of Spiritualism and materialism, the former of which was in time destined to absorb all other orders of belief within its wide-embracing fold. Bigotry and indifference, in a marked sense the latter, were the chief difficulties which presented themselves in the path of spiritual unfoldment, and were the great obstacles which Spiritualism must surmount in its advance. She spoke of the work now going on in England, and referred to the indifference which characterized too large a portion of the American nation, which might be said to be principally devoted to business and intellectualism.

The lecturer said she would be glad to know that intellectualism is not the basis of the religion of America to-day. Materialism has been the distributor of grief throughout the land, and Spiritualism has been its comforter. All that materialists have done is to say that spirit power is not genuine. If Spiritualism is true it answers all questions between science and religion. It is the business of every lover of humanity not only to keep pace with the world of science, but with everything that tends to elevate humanity, and it is the business of the world to know every link which connects science with this elevating power. In speaking of the growth of Spiritualism, she said that even in the earliest years of the movement it was admitted that it had done more to break down the creeds of religion than anything else.

Spiritualists were at present looking forward to a religion beyond the church, broad enough, deep enough and good enough for all mankind; and before many years there would be an answer given to every material question. That which is unrevealed is the real life, and Spiritualism is one of the sciences and philosophies of the future. She further said she was glad to see this revival of spiritual interest. In the same earnest way that the Christian minister is teaching the gospel throughout the land, men are seeking to find out what hope there is in humanity and what there is in science. If you could look (said the speaker) with the eye of a spirit, you would see that religion is growing broader every day. The soul of man is stronger than the body, and the spirit is stronger than that which expresses it. We mean to supplant intellect so far as intellect supplants religion.

The speaker predicted that the time was not far distant when St. Peter's Cathedral in Rome would be converted to a temple of Spiritualism, and the time was not far off when the Catholic and Protestant Churches would believe and carry out the Spiritualist doctrines.

At the end of her remarks she gave notice that the audience would be permitted to propound questions for her solution [or rather by the spirit inspiring the discourse]. Several queries bearing on the subject matter of the lecture were elicited from the people, and received ready and lucid replies from her, after which she delivered an inspirational poem on "Life's Struggles," the subject being chosen by the audience, and closed with a benediction. The services evidently left a good impression upon the minds of those in attendance.

MRS. TAPPAN TO SPEAK AGAIN IN BOSTON.

Owing to the imperfect announcement, Mrs. Tappan's lecture on Sunday, although well attended, was not enjoyed by many Spiritualists, who earnestly desire to hear her since her great work in England. To meet the wish expressed by many, Mrs. Tappan has consented to return to this city after her New York engagement, and will speak at Parker Memorial Hall on Monday evening, Nov. 1.

To those who have caught the spirit of the movement inaugurated and so successfully carried forward by her guides in England, no special word of commendation or invitation is needed.

We trust Boston Spiritualists will unite in extending the notice of this meeting, which will positively be the last opportunity to hear Mrs. Tappan before her departure for California, where she contemplates spending the winter. Reserved seats can be obtained at this office; price 50 cents; admission 25 cents.

"God's Poor" Fund.

In our last issue we called the attention of the benevolent public to the claims of the "God's Poor" Fund, through which we have been enabled, in the past years of the existence of the Banner of Light, to do so much toward relieving the sufferings of needy and deserving persons, many of whom had no other avenue of gaining assistance, and requested donations for a continuance of the good work during the present season. We have received as the first reply to this request a kind letter from Prof. S. B. Brittan, in which he donates to this Fund the proceeds of one hundred copies of his pamphlet, entitled Religion and Democracy. This work will be found for sale—price reduced to twenty cents per copy, postage free—at the counter of Colby & Rich, and we trust that it will find a ready market. That our readers may gain some idea of the claims of this *brochure* upon their consideration, we here subjoin the notice given it by the Spiritual Magazine, London, Eng., for October:

RELIGION AND DEMOCRACY.*—Dr. Brittan's publications on the subject of Spiritualism will live when very much of the literature that the printing-press of to-day pours forth upon the world will have passed into oblivion and been forgotten. We experienced sincere regret when we learned that his Quarterly Journal was to be discontinued, because the place that it occupied was a most important one, and no other existing publication was calculated to fill it. The literature of Spiritualism, very much of it, is not of a particularly high order, but Dr. Brittan's books must be ranked amongst the most philosophical publications of the age. No person can peruse them without being struck with the great ability of the author. The lecture under consideration (Religion and Democracy) will in no way diminish the reputation of the learned Doctor, being a most able and thoughtful production. We cordially recommend it to our readers, and trust it may have a large circulation both in England and America.

* RELIGION AND DEMOCRACY. A Lecture delivered before the Society of Spiritualists, assembled at Robinson Hall, New York, Oct. 19th, 1873. By S. B. Brittan, M. D. New York: Standard Spiritual Library Association.

☞ Cora L. V. Tappan gave a highly appreciated discourse in Lyceum Hall, Washington, D. C., on the evening of Tuesday, Oct. 26th.

Mrs. Britten and the Liberal Club.

Mrs. Emma Hardinge Britten recently delivered an evening lecture before the Liberal Club of New York City, her subject being: "The Religious and Scientific Aspects of Spiritualism *versus* Mediomania." The New York Sun of the next day held the following language concerning her eloquent effort:

"She sketched the history of Modern Spiritualism, defended it against the attacks of Prof. Frederic Marvin, of the faculty of the Free Medical College for Women, who, in two lectures lately delivered, proposed to treat all spiritual mediums as utero-maniacs with doses of asafœtida and spirits of ammonia; claimed for the mediums of Modern Spiritualism an equal rank with the prophets, apostles, saints and martyrs of Judaism and Christianity, and asserted that it was the new dispensation of the Almighty to man, proving to and convincing him of that which ecclesiasticism in the form of Christianity had failed to do, the immortality of the soul. She denied that Spiritualism was the friend of free love, or the supporter of any doctrines that assailed the institution of marriage, or the sanctity of the moral law, and claimed that its adherents and believers are among the cultivated, scientific, and aristocratic circles of society in every country of Europe. Mrs. Britten is a fine orator, with ready flow of good English, and rare powers of satire, reasoning, and persuasion. Her presence is commanding, and her voice sympathetic."

We are informed by a correspondent that the hall was crowded to such an extent that even all available standing room was exhausted, and hundreds were obliged to go away, unable to gain admission; and that her address was applauded to the echo, as she proceeded from point to point. At the close of the lecture a discussion arose among the members and the people in attendance, in which those opposed to Spiritualism took such ground as might logically have been expected of them, but still bore willing witness to the talents of the lady who had just spoken to them. At the breaking up of the meeting, a large delegation of the students and graduates of the New York Female Medical College, for the benefit of whom Dr. Marvin had especially given his remarkable tirades, expressed to Mrs. Britten their grateful appreciation of her noble defence alike of womanhood, Spiritualism, and the dignity of the female sex in its dual character of priest and physician. Evidently the influence of this able address is not destined to die with the evening of its delivery.

Bigotry Redivivus.

Now and then in some quarter of the nation specimens of those fossils of sectarianism who live in their books rather than among their fellow-men obtain positions where it is possible for them to exhibit publicly the *animus* of their craft, and we submit that, meet it where you will, it has the same domineering, justice-destroying tone to which more than to any other reason Christianity owes its present retrograde in the hearts of the masses. North Carolina has just distinguished herself in this regard—at least through her committee. Religion and politics are as widely dissevered by the spirit of the age in this nation as are the two oceans that skirt our continent, but theologic bigots—whether in North Carolina or elsewhere—will never learn the fact, and hence we see (as a specimen) the following progressive(?) provision in the new constitution prepared for that State:

"No person who shall deny the being of God, or the truth of the Christian religion, or the Divine authority of the Old or New Testament, or shall hold religious principles incompatible with the freedom or safety of the State, shall be capable of holding any office or place of trust or profit in the civil department within this State."

The Spiritual Magazine

For October has come to hand, and Samuel Watson, its editor and publisher, and Boyle & Chapman, Memphis, Tenn., its printers, deserve compliment for the value of its reading matter and its neat typographic appearance. "Worship in Spirit-Land," "The Other World," "What Good does Spiritualism?" "There is no Death," and various articles of a kindred nature occupy its pages. Bro. Watson makes the announcement in his prospectus in this issue, that "Two more numbers of the magazine will complete the first year of its existence. Its success in every respect has far exceeded our expectations." We are indeed glad to find that this enterprise, for the advancement of the cause in the South has been found remunerative and capable of continuance.

Wendell Phillips

Is out with a new lecture entitled "The Relation of our Government to the Indians," in the course of which he says it has cost the United States $1,000,000,000 since 1759 to deal with the red man. His solution of the great problem is to change the Indian from an outlaw to a citizen, and give him schools, implements of husbandry, and no rum. Excellent advice; let us see if the nation possesses wisdom enough to act upon it!

☞ The Conference of Spiritualists for 1875 under the auspices of the British National Association of Spiritualists, will be held in London, at 38 Great Russell street, W. C., from the 3d to the 5th of November, the following being the order of exercise: Wednesday, November 3, Opening Soirée—at the Cavendish Rooms, for the benefit of Mr. Morse. Hours from 6:30 to 10:30. Thursday, November 4, and Friday, November 5, sessions of the regular Conference.

☞ We have of late been pleased indeed at the receipt of several friendly letters from public speakers and mediums connected with the advance of the cause. As a specimen of their universal feeling the following extract from one of them will suffice: "Rest assured that I shall stand by the Banner of Light. It is not only the oldest and ablest paper in the field, but it has stood by *me*, and by *mediums generally*."

☞ We have received from Miss Emily Kislingbury, Resident Secretary of the British National Association of Spiritualists, the information that a conversazione, to enable Mr. J. J. Morse's friends to welcome him on his return from America, will be held on the evening of Wednesday, Nov. 3d, at the Cavendish Rooms, 71 Mortimer street, Regent Circus, London.

☞ Mrs. Jennie Clark has, by reason of ill health, severed her connection with The Golden Dawn newspaper, and Miss Sallie R. Harte has accepted the position of business manager of this popular woman's journal of the Pacific Slope, which is published at 532 Clay street, San Francisco, Cal.

☞ Cephas B. Lynn delivered his lecture on "Charles Sumner's Legacy to Young America," at Loomis's Temple of Music, New Haven, Ct., on the evening of Friday, Oct. 22d, his audience being large and enthusiastic—so says the Morning Journal and Courier of that city.

☞ Alfonso Denné, writing from Guanajuato, Mexico, recently, says: "I have obtained, after eleven months' constant experiments, with a few days of discontinuance, the astonishing phenomenon of the materialization of a spirit, the first, I think, witnessed in this country in a complete body."

☞ Lois Waisbrooker sailed from New York, Oct. 30th, for San Francisco, Cal. The friends in the Golden State who may wish her services as a lecturer can address her there, in care of Herman Snow, P. O. Box 117.

NEW MUSIC.—We have received recently from the publishers, W. H. Ewald & Bro., 136 Newark Avenue, Jersey City, N. J., three fine songs by Harrison Millard, viz.: "I Love and am Beloved," "Qui Tollis," and "Three Roses."

☞ Spiritual Gifts, No. 6, by Mrs. Emma Hardinge Britten, will appear in our next issue. The proposed paper will treat of "The Double; or, The Apparition of Still Embodied Human Spirits."

☞ A. J. Boyer, Esq., is about to commence the publication of a paper called "The Pacific Liberal," at San Francisco, Cal.

Spiritual and Miscellaneous Periodicals for Sale at this Office:

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THE SPIRITUALIST: A Weekly Journal of Psychological Science, London, Eng. Price 8 cents.
THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to Spiritualism. Published in Chicago, Ill. Price 8 cents.
THE LITTLE BOUQUET. Published in Chicago, Ill. Price 10 cents.
THE SPIRITUALIST AT WORK. Issued fortnightly at Chicago, Ill. E. V. Wilson, editor. Price 5 cents.
THE CRUCIBLE. Published in Boston. Price 6 cents.
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THE SPIRITUAL MAGAZINE. Published monthly in Memphis, Tenn. S. Watson, Editor. Price 15 cents.

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☞ A CARTE DE VISITE LIKENESS of Mr. Ripley, the medium, with a representation of the late Mrs. J. H. Conant standing beside him, lately taken by the spirit-artist Hazelton, of Boston, will be sent to any address by COLBY & RICH, 9 Montgomery Place, Boston, through the mail, on receipt of 25 cents.

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DR. J. H. RHODES, 918 Spring Garden street, Philadelphia, Pa., has been appointed agent for the **Banner of Light**, and will take orders for all of Colby & Rich's Publications, Spiritual and Liberal Books on sale as above, at Lincoln Hall, corner Broad and Coates streets, and at all the Spiritual meetings.

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PROF. WILLIAM DENTON, who is so widely known and justly celebrated as a lecturer upon Science and Spiritualism, will give a course of eight lectures in the **"Paine Memorial Building,"** Appleton street, one in the afternoon and one in the evening of each Sunday in November, 1875. Lectures to commence at 2:45 and 7:45 o'clock *precisely*.

Subjects—Nov. 7: Afternoon, **"Rational Religion;"** Evening, **"The Sun and the Interior Planets"** Sunday, Nov. 14: Afternoon, **"The Natural and the Supernatural;"** Evening, **"The Moon and the Exterior Planets."** Sunday, Nov. 21: Afternoon, **"Does the Human Race Improve?"** Evening, **"The Stars and their Lessons."** Sunday, Nov. 28, the subjects are to be selected.

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EDITED BY
THE REV. FREDERICK GEORGE LEE, D. C. L.,
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" 10.—Summary and Conclusion.

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CONTAINING

The Principles of Spiritist Doctrine

ON

THE IMMORTALITY OF THE SOUL; THE NATURE OF SPIRITS AND THEIR RELATIONS WITH MEN; THE MORAL LAW; THE PRESENT LIFE, THE FUTURE LIFE, AND THE DESTINY OF THE HUMAN RACE,

ACCORDING TO THE TEACHINGS OF SPIRITS OF HIGH DEGREE, TRANSMITTED THROUGH VARIOUS MEDIUMS,

COLLECTED AND SET IN ORDER

BY ALLAN KARDEC.

Translated from the French, from the Hundred and Twentieth Thousand,

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Message Department.

For the Banner of Light.

Inspirational Messages,

WRITTEN IN THE PRESENCE OF THOMAS R. HAZARD, THROUGH THE MEDIUMSHIP OF MRS. J. STAATS.

I meet you this morning, the appointment being made by ourselves. We are always ready to fulfill, it being a great pleasure to us, and perhaps we shall never be able to know all of the joys which are in store for us until we meet here, where the spirit will put on more of its real life, and enjoy still more of the glories which the great and loving Father has in store for those who desire to know more of him. The blessing of Spiritualism, my dear one, is not confined to the few conditions of life. That taught us in our youth served for a few emergencies, and we hardly dare to feel that it was possible to draw from the spiritual life more than that which was positively and absolutely required to hold us to our sectarian forms, for, plain as they were, we see them now as binding and restraining the spirit from its more full development. In this intercourse we find everything that the soul desires, and know that we can ask no more, for material things will follow, and all these harmonies will be felt about us. We know not how much good we can do if we only know how to do it. Spirits teach how to do good! That is the highest mission of spirits. We always preach to you, and often use up much of the time in that way, but it is of some importance to be able to tell others that Spiritualism reaches every demand of the body, soul and spirit. Be sure, my dear one, to continue in faith, truth and love. I know that you will, and, in being *that*, you will be all things. I want you to be sure, and tell them all at home that I shall be there plainer and more palpable than ever during the coming summer. As we gain strength we will make such manifestations as will be best adapted to the care and comfort of home. Fear not, but be quiet and happy in yourself, and so shed out from the soul and spirit all that the angels bring to you. There are a number of spirits now about you, and I see that many are anxious to write you. I am delighted with the place and progress which B. is enjoying, and I shall through you convey light, life and strength to all our children. I see their thoughts, and know their needs, and through you will help them to a peaceful and useful life on earth, so that when they enter here they will have finished the duties of the earthly sphere, and enjoy the reward which is before them. We are all here, but it may not be possible for us all to write. We shall be with you in all that you do, and you will know your faithful wife, children, and many friends all in the circle of truth and love, with your faithful wife, FANNY.

I did not mean to intrude upon others, but I cannot let you go without saying a few words about *home in the spirit* and home in the earth-life. We are all happy in watching over your spiritual life and progress, and in seeing all that is near and dear to you made beautiful and holy, thus giving you back a harvest of rich faith annexed with constant evidences of more power and strength of the intercourse that is so rapidly spreading all over the world. Father dear, I have much to tell you, and in good time you shall know more of our beautiful home, and how we pass the time. Sit in a circle at home. A. S. will go with me there, and you will know our united care over all the dear ones. Dear father, when I look out upon the earth life, and mingle with it, I almost long to be back again where I can do more good, and inspire humanity to be more faithful, truthful and loving to each other; and thus draw nearer to God, and live in the love which belongs to the spirit. I love to linger near my dear brother, and aid him in the life duties. Pure, beautiful and good, we bless him always in love and peace. We are always your loving children, ANNA and MARY.

We will meet you at home, my friend, and will help you to know my presence. In all that you do, fear not, but live as ever in the truth.

I will write you from your own mediumship, or rather from your own impressions, when you will let me. I want only the opportunity to do so, and I know that our united influence will tell many things which *the world is reaching out for*. Never think, my friend, that your labor is lost, or that *what you do amounts* to but little in this cause. Be assured it will be well received and well recorded in the home where good deeds make the habitation of the spirit more beautiful.

Your friend, ACHSA SPRAGUE.

It is well, my dear husband, to make an engagement and come to keep it, from the fact that it prepares us to be here to meet you. There are many spirits around this morning, who, having known that you were to be here, entered before us to await your coming. We see that you are prepared for us, and that charges the medium with the influence that we can control, sometimes, advantageously, and again we find it difficult to do more than say a few words. The more there are gathered the less you get, for in the combination of influences there is always disorder; not because the spirits desire to make it, but from the fact that the medium is unable to work it off. Spirits fail often in their estimate of what a medium is capable of doing, and many times are called unreliable when they are not aware of having failed in what they were desirous of doing. I see so many in this state that I cannot but speak of it to you. One might as well suppose that an absent one heard every thought and motion as to suppose that friends in the body hear, see and feel much that spirits do or try to manifest to earth friends. I have the children with me this morning, and my father and mother, with your own, form part of the group which surround you. We have talked to you of business matters, and while, as I have before said, we *do not like to dictate*, we enjoy talking with you and helping you to move safely in your business affairs. We see and know much that you do, but not all. When you sit down and reflect, then we come to you, and you know our influence, which comes to strengthen or weaken impressions which you have. All the dear ones are doing well, and I trust you are fully aware of our influence over and with them. Do not feel that there are any changes we would ask that we cannot give to you. There are many things for you to do in life, but whatever you do it is our wish to make easy rather than burdensome to you. I want you to rest and enjoy yourself as far as you can, for I know there are many pleasant years before you, and the children certainly need the most of your time and care, for around you we can draw all our united influences of love and truth. Do not weary in well doing, and always act as aware of our presence and our guardian care. You will have a pleasant trip, and it will do you good to meet and mingle with your friends in the body as well as out. B. is well and happy. Have no fears of him. Our love can shelter and render him peaceful and harmonious. We can walk by his side, and help him to shed an influence on and over others which will be every way profitable, keeping him from temptation and making him strong in truth and virtue. Oh, how I love to come into our home and find there the welcome of love and truth, to impart the health giving power of spirit intercourse and continuous love, such as mothers feel, and then to have it intensified by the passing through that which we were wont to fear and dread. Always in love, your faithful wife, FANNY.

With loving children and friends.

Much that I did not believe, although it came through myself, is now made plain to me. Oh, how I long to fill mediums with a greater knowledge of their usefulness and power! I have tried the realities of the eternal world, and when I see the many spirits reaching out to be helped and to help others, I feel that I have a greater work to do than ever before. You know, my friend, belief has passed into sight, and I know now that I live and am an intelligent spirit. Help me to do good, and give me some chance to teach others how great is the power of the spirit world over mortals. I am DR. J. GRINNELL.

Talk to us, friend; let us see if there is anything we can do for thee. We are the living ones, and men who heed not truth are the dead. JOHN WOOLMAN.

The Rostrum.

The John A. Andrew Hall Lecture Course.

As our readers are well aware, a course of Spiritualist free meetings has for several years been carried on at this place (corner Chauncey and Essex streets, Boston,) by Mrs. Sarah A. Floyd as trance speaker, Mr. Samuel Carter, who has proved to it a generous financial supporter, and Chester M. Huggins, who has acted as chairman at each meeting. These services have been well attended, and have accomplished a special work in a field which has been entered by few other laborers for the cause in Boston, as many of the people frequenting them have been of the skeptical or inquiring order, rather than believers, and we have received from time to time assurances that goodly numbers have been led to take wider views of life and its lessons by going to this hall.

The meetings are held on the afternoon and evening of each Sunday, and the time is occupied by singing by the choir, remarks by the controlling intelligence, replies to the questions propounded by the audience, and in some cases by the answering of sealed letters by the medium.

On the afternoon of Sunday, Oct. 17th, the intelligence entrancing Mrs. Floyd gave an able answer to the question so often asked in the light of the present season of crime: "Why do not media name the murderer, and, if spirits have the knowledge and power they claim, be the means of bringing him to justice?" She said that even if the world would give the media the necessary protection, the spirits had too much pity for the erring man to bring him into our so called courts of justice, which are too often but a shallow mockery. The criminals know it all a sham, for they read the papers as well as the more intelligent, and are aware that in eight cases out of every ten the jury disagree, and that nine out of ten who are imprisoned for life escape, either by breaking their bars or by the pardon—injudicious or otherwise—of the *next governor*. Religion cries out to the criminal concerning the fear of God and future punishment—never the fear of *life* and its certain recompense for wrong doing.

Spirits will hardly, however, favor capital punishment, having no desire to be the means of increasing the number of "wicked" or undeveloped souls among them, knowing, as they do, what an effect the disembodied spirit sent by man into soul-life has upon those of earth; for by the laws of soul-return it goes out of its earthly tenement uneducated and filled with unkind feelings toward humanity, and often with the irresistible power of murder still upon it, and knowing it still has life it will compel others to commit deeds of crime, and thus increase rather than diminish the *evil sought to be escaped from*. We are not, said the speaker, looking at the root of the evil, or obeying or teaching the law in its highest sense. Parents are not living a life children can respect, and without a higher standard their future must be marred.

The exercises of this meeting were much enhanced as to interest by the choice music from the regular choir.

In the evening of the same day the hall was well filled, and the subject of the afternoon was continued by the intelligence controlling Mrs. Floyd, who also denied the triumphant declaration (born rather from the wish than the fact) which the churches of the day were putting forth—that Spiritualism was experiencing the effect of sure decadence, and that the proof of the same was to be seen everywhere. It might be thought by the obstinate stickler for the Christian method of Sabbath observance that the consideration of anything like the operations of courts of law, etc., was out of place on that Sunday which should properly be devoted to the proclaiming of the gospel of Christ, and that, therefore, the teaching of the spirits, in this regard at least, was blasphemy; but she called the attention of such an objector to the fact that life and its issues were of the most importance to humanity, and spirits who had passed the bounds of material existence, and gained wider views in the premises, could not refrain from returning through every avenue of communion which was offered them, and making known to those yet in the form the truths which, if accepted, would be to them of such lasting benefit; by so doing they fulfilled the duty which the giving of these truths to them by intelligences higher than themselves laid upon them as spirits, whether humanity would believe in them or not.

Spiritualism proclaimed every day of the week to be a Sunday—every day to be a Sabbath wherein the soul worshiped that which was pure, beautiful and good. The eternal law of life instinct with knowledge, took precedence of the mere human law, based as it was in ignorance. God demanded honest justice—not forms and ceremonies in courts of jurisprudence intended for its direct defeat. No such complication of means, resulting practically in the nullity of the very ends for which they were ordained, characterized spirit-life as it did that in mortal. It was the aim of Modern Spiritualism to unveil all the corruptions and shortcomings of mortal life, that men might be led, with kind hand, from under the overbrooding presence of theologic mysteries regarding life here and hereafter, and placed under the regnant beams of truth's wider growing day! It strove to reform human life, from the starting-point of motherhood, on through all its varied experiences, and to give to the race, in place of the cumbrous machinery of the present courts of justice, a system of pure, spiritualized, royal laws which would be worthy the acceptance of man, so that mankind might compass the idea of that true brotherly sympathy which, exercised to the full toward one another, would bring to this jarring sphere of material toil the sweet harmony of the spirit realm.

If returning spirits found fault with the systems of human jurisprudence, it was because these systems needed reform; if they arraigned the existing creeds and forms of theology, it was because they would not allow mankind to behold the dawning light of the new truth, but compelled their adherence to a succession of self-erected shallow mockeries.

Sectarianism declared that Spiritualism was dying out; that the world was becoming tired of it; that the people were once more returning back to the fold of the churches, and following a "false light" no more; that its public lecture halls were being closed, its platforms deserted, and that many of its most popular workers were sounding its death chant. But such was not the fact. There never had been a time when the great cause of spirit return and communion had gone on better than at present; Spiritualism was making its mark on society; its illuminating beams were reaching the hearts of millions struggling in the darkness of the creeds, and despite the church wishes, which clothed themselves in the form of prophecies, such would be the case in coming time. The cause was onward, and not in retrograde. It was true that some societies might discontinue meetings, some weary workers might seek for rest; but these meetings would be again reöpened with new interest, and renewed power would be breathed upon the toilers for the truth. The speaker referred to the fact that though the avenue once open to the world of souls through which thousands of spirits had been enabled to return, bringing joy and gladness to their friends left behind, had been closed by the physical change of the much loved instrument, Mrs. J. H. Conant, yet the unseen world was preparing a medium to occupy the vacant post, whose health and life and strength would be given to the work; even as had hers in the past, and once more in coming days would the blessed sheet—the Banner of Light—go out to the world laden with those messages from spirit-life which many of its readers loved so well!

Not only on the mental plane would the cause be hereafter advanced, but the physical manifestations would increase in interest among men, and bring yet more minds to a consideration of the claims of the combined phenomena and philosophy of Spiritualism; great voices proclaiming the knowledge of that system of eternal truth within whose stronghold the Almighty has set up his standard would come to the children of earth.

God's truths were always in order, and therefore efforts like those which she (the speaker) was making to sow their seeds, were always in order—no matter on what day of the week. She closed by saying that the unseen toilers for the truth sought to widen among men a practical knowledge of justice tempered with mercy, a religion which would establish peace on earth in the stead of war, and lead men to respect their fellow-men as the souls in eternity respected each other.

The lecture being ended, Mr. Huggins announced that any proper query from the audience would be answered by the intelligence controlling Mrs. Floyd, and the following results were obtained:

To a question as to whether the soul of man exists in individual identity before it comes into the possession of a physical body, the speaker replied: No; not until it receives its birthright—the physical machinery of life—till it is encased in a form of flesh. We possess no distinguishing knowledge of life which is not founded on experience; and the physical body is necessary to the attainment *of* that experience. Having so attained, the soul will never for a single moment lose itself, but will forever enjoy a continued conscious existence after the change called death.

To a question as to whether the infusion of the female element into the profession of law and the active machinery of the courts of justice would not tend to work improvement in these directions, the reply was given that the spirit then controlling the medium, while it acknowledged the refining power of noble womanhood wherever exerted, and considered that the union of men and women in the legal and other professions might be productive of good results in the premises, yet thought that the nobility of woman was much better exhibited in the sphere of home, where she could exert an ennobling influence upon man in all the duties of existence, tempering his strength with mercy, and leading him to work out the effects produced by her upon him in his every day life. The great truths unfolded by Spiritualism were destined to bring to the world a religion under whose benign influence the highest types of manhood and womanhood would be attained.

The service concluded with the answer by the speaker of a question concerning the nature of obsession, the statement having been made in her afternoon discourse that the majority of crimes committed in society were wrought while under the temporary possession of the subject by undeveloped intelligences. To this the answer was returned that such was the case, and was the result of the coming to the spirit-world of the uneducated and unenlightened spirits of those who, while on earth, failed, through any reason, to attain to true ideas of life and its duties; such spirits, unweaned from material things, returned to earth in order to obtain, through negative temperaments the gratification of their undeveloped desires; and such spirits found plenty of the requisite negative subjects to yield to them. Now if the murderer, for instance, were hanged, the spirit was not killed, but, filled with revenge, would return to wreak its will among the crowded ranks of human life through such instrumentalities as it could command. It is earthly, when it is launched forth from the quivering body, and unto earth it must return. The abandonment of capital punishment was the best defence for society against this danger, while the individual members in the mass of humanity were counseled to be positive to whatever approached them of an impure or wrongful nature; a negative condition in this regard might open the door to untold evil, while a positive would induce a condition under which these undeveloped souls could have no power upon the man or the woman whom they sought to affect. We blame you mortals, after all (said the speaker), for the crime on earth; you open the door, through want of definite resolution, to the uneducated in spirit-life, you close the door when such a spirit has entered, and do not let it out till the crime is committed. If you would study the law of life, and comprehend that never for a single moment are you alone, you would be extremely careful in this regard. There are thousands, ay, millions of noble souls in the spirit-world who will aid you if *you will call on them*, and help to bear you upward from temptation and sin, but you must yourselves first shut the door against the wrong, and call upon the pure for strength.

During this session the following programme was finely rendered by the John A. Andrew Hall choir, consisting of Mrs. L. C. Clapp (soprano), Miss Moore (alto), and Mr. Bell (tenor): Trio—"Oh Memory"—Leslie; solo and trio—"When the mists have rolled away," Clark; hymn—"Peace be thine" (tune "Trivoli"); soprano and tenor duett—"How dear to me the hour"—Kleber; alto solo—"Grand old ocean," Millard.

I think the first virtue is to restrain the tongue; he approaches nearest to the gods who knows how to be silent even though he is in the right.—*Cato.*

TEMPORA MUTANTUR.

The world turns mild; democracy, they say,
Rounds the sharp knobs of character away;
And no great harm, unless at grave expense
Of what needs edge of proof, the moral sense;
For man or race is on the downward path
Whose fibre grows too soft for honest wrath,
And there's a subtle influence that springs
From words to modify our sense of things.
A plain distinction is obscured of late:
Men, if they will, may pardon, but the State
Forgets its function if not fixed as fate.
So thought our sires; a hundred years ago,
If men were knaves, why, people called them so,
And crime could see the prison-portal bend
Its brow severe at no long vista's end;
In those days for plain things plain words would serve;
Men had not learned to admire the graceful swerve
Wherewith the Esthetic Nature's genial mood
Makes public duty slope to private good;
No muddled conscience raised the saving doubt;
A soldier proved unworthy was drummed out;
An officer cashiered, a civil servant
(No matter though his piety were fervent)
Disgracefully dismissed; and through the land
Each bore for life a stigma from the brand,
Whose far-heard hiss made others more averse
To take the facile step from bad to worse.
But how that "Statesmanship" is just a way
To dodge the primal curse and make it pay;
Since Office means a kind of patent drill
To force an entrance to the Nation's till,
And peculation something rather less
Risky than if you spelt it with an *s*;
Now that to steal by law is grown an art,
Whom rogues the sires, their milder sons call smart,
And "slightly irregular" dilutes the shame
Of what had *once* a somewhat blunter name;
With generous curve we draw the moral line;
Our swindlers are permitted to resign;
Their guilt is wrapped in deferential names,
And twenty sympathize for one that blames.
Add national disgrace to private crime,
Confront mankind with brazen front sublime,
Steal but enough, the world is unsevere—
Tweed is a statesman, Fisk a financier;
Invent a mine and be—the Lord knows what,
Secure, at any rate, with what you've got.
The public servant who has stolen or lied,
If called on, may resign with honest pride;
As unjust favor put him in, why doubt
Disfavor as unjust has turned him out?
Even if indicted, what is that but fudge
To him who counted in the elective judge?
Whitewashed, he quits the politician's strife,
At ease in mind, with pockets filled for life;
His lady glares with gems whose vulgar blaze
The poor man through his heightened taxes pays;
Himself content if one huge Kohinoor
Bulge from a shirt-front ampler than before—
But not too candid, lest it haply tend
To rouse suspicion of the People's Friend;
A public meeting, treated at his cost,
Resolves him back more virtue than he lost;
With character regilt, he counts his gains;
What 's gone was air, the solid good remains:
For what *is* good except what friend and foe
Seem both unanimous in thinking so,
The stocks and bonds which in our age of loans
Replace the stupid pagan's stocks and stones?
With choker white, wherein no cynic eye
Dares see idealized a hempen tie,
At parish-meetings he conducts in prayer,
And pays for missions—to be sent elsewhere;
On 'Change respected, to his friends endeared,
Add but a Sunday-school class, he 's revered,
And his too early tomb will not be dumb
To point a moral for our youth to come.

—[*James Russell Lowell, in The Nation.*

Improving the Species.

AN INTERESTING TALK ON AN IMPORTANT SUBJECT BY SOME FRANKLIN COUNTY FARMERS.

At the annual dinner, says the Springfield Union, of the Franklin County Agricultural Society at Greenfield, Mass., a number of short speeches were made, but none more notable than that of ex-County Commissioner R. N. Oakman, of Montague. He said that we have societies whose object is the propagation of cattle, and what we now need is a society for the propagation of our own species. We have our stock shows; let us have our baby shows. The Yankee race is running out because the duty of propagation is shirked. He referred to the new insane asylum at Worcester, spoke of the rapid increase of such institutions in this State, and said they were full, and so were many private institutions besides, because of ignorance or defiance of the laws of propagation. In one school district in Wendell, sixty yokes of cattle used to be employed in the winter breaking out the roads, and sixty or seventy rugged boys and girls went to that school. Now there is not one yoke of cattle in that district, nor a boy nor a girl. The hill towns are becoming depopulated, but not because they are growing barren for lack of soil. It is because the farmers there do not raise large families of children to be educated, and to take an interest in the old places. Mr. Oakman further deprecated the modern lack of fecundity in modest but most earnest and straightforward terms.

President Brown then called upon D. O. Fiske of Shelburne, as being qualified to speak further to this question. Mr. Fiske is not yet an old man, but is father of seven sons and eleven children. After complimenting the society on its new plan of making its members do the annual talking instead of getting a professional theorist to do it, and after praising his boys for their faithfulness and efficiency on his farms, he took up Mr. Oakman's cue. He didn't believe in farmers giving their daughters to white faced store clerks instead of to the awkward two-fisted farmer boys, who would make worthy men, even if they could not so gracefully trip the light fantastic toe. And then turning to the ladies, of whom a large number were present, he said: "Girls, there will not be five thousand old maids in Massachusetts when you get over your foolish idea of regarding motherhood, and cease to think that one miserable, despicable little infant is all you can afford to have about the premises." Mr. Fiske berated the extravagant ideas of the day, which, while young men long for a home and wife and family, prevent them from taking up the duties of their manhood. He closed by quoting a distinguished advocate of the old fashioned sentiment that a good, cultivated, virtuous woman could have no higher sphere than as the mother of a large and thrifty household. "I think so," said Mr. Fiske, "and my wife thinks so, too."

The subject of this memoir, Orrin Matthews, was born in Bri[illegible], Conn., and at the time of his departure was 79 years old. He came to Panama, N. Y., at an early day a believer in Christianity, and was one of the seven who organized the Presbyterian church in the place. Of his money he contributed liberally to building up all its interests. At length he came to believe firmly that his friends in spirit life spoke lessons of comfort and instruction to him, and for this belief and his investigation of Spiritualism, the church of which he had so long been a member and one of its deacons, excluded him. His belief and confidence became more and more firmly settled in the truth of the Spiritual Philosophy as he understood it. Although having a vigorous frame, he suffered much from disease, but at the close experienced great tranquility and clearness of spirit vision. He took deep interest in investigations, subscribed for the Banner of Light, and passed around to all who were not too much prejudiced to read, his lessons of teaching in well selected spiritual publications. A community mourn the loss of a valuable citizen, while a surviving companion is sustained by the same soul-experience of her departed companion. P.

Panama, N. Y., Oct. 1875.

Spiritual Reunion.

The Spiritualists of Auburn and vicinity will hold a reunion at Rechabite Hall, in Auburn, N. Y., commencing on Saturday evening, Oct. 30th, 1875, and continue during the following day and evening. A. A. Wheelock, late editor of the American Spiritualist, Mrs. Dr. Kimball, the celebrated trance and test medium, Mrs. Dr. Phillips, the clairvoyant, Truman Hedges and others, are engaged as speakers. It will be the celebration of the *fifty-fifth* anniversary of the earth-life of that earnest and self-sacrificing spiritualist and reformer, J. H. Harter, and the *twenty-first* anniversary of his married life. An invitation to the present is extended to all. *By Order of Com.*

Auburn, N. Y., Oct. 20th, 1875.

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And quoted odes, and jewels five words long,
That, on the stretched fore-finger of all time,
Sparkle forever."

AFTER.

After the shower the tranquil sun,
Silver stars when day is done.

It is not love brings sorrow, but love's objects.

GIFTS.

Gifts are the beads of Memory's rosary,
Whereon she reckons kind remembrances
Of friends and old affection.
—*Letitia E. Landon.*

Happiness is a ball after which we run wherever it rolls, and we push it with our feet when it stops.

THE SUN.

See how at once the bright effulgent sun,
Rising direct, swift chases from the sky
The short-lived twilight, and with ardent blaze
Looks gayly fierce through all the dazzling air;
He mounts his throne, but kind before him sends,
Issuing from out the portals of the morn,
The general breeze, to mitigate his fire,
And breathe refreshment on a fainting world.
—*Thomson.*

Poverty pinches, but not half so hard as vice. The one wounds to heal; the other leaves an ulcer.

LIFE'S EVENTS.

The various notes that make the perfect song
Have each a different length; some full and strong
And reaching up to an impassioned height;
And others low and sweet, with not less might
Because the measure is filled out with silence; so
With life's events: God's will, worked out, doth grow
From passages of triumph and of pain
Into the rounded sweetness of the finished strain.
—*Boston Transcript.*

When our work becomes a pleasure, it is we that make it so; we are a sunshine upon it, receiving the reflection in return.

BRIEF PARAGRAPHS.

That foolish scare, the "white pine," or "pine nut"—or whatever name it had—Indian (?) war, which so effectually frightened alike the Indians and the whites in Nevada some time since, has just sent in its little bill to the State—something over $13,000, to say nothing of the pay of the volunteers, (?) who will depend upon the liberality of the Legislature. It does look as if Sanchez, the Piute chief, was right when he said "There is no danger of war, but *maybe some white men want to sell hay, and barley, and beef, and heap like to have soldiers come and buy them.* They heap talk and make believe Indians want to kill white men; but all a [condemned?] lie."

The king of Holland is not a miser. The other day, when a laborer stopped the royal carriage from going in the river, the king handed him forty cents, and smiled a smile worth thirty-five cents more.

Wendell Phillips, tired of lecturing on greenbacks, has taken to lecturing on Red Men—and he does the work well, too. He makes out a very strong case against Christians in their intercourse with the Indians, which has been marked with much that the devil might look upon with admiring envy, as something quite beyond even his vast capacity and transcendent experience to equal.—*C. C. Hazewell.*

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Ann Swain, of San Francisco, has sued an omnibus company for $229 damages for being left on the sidewalk "for one hour or thereabouts," the driver having failed to answer her hail, "thereby suffering great bodily and mental pain and agony, and being greatly damaged and injured."

Germany, with a population of 42,000,000, last year graduated six hundred and sixty physicians, rejecting one hundred and eight applicants. In the same time the United States, with a population of 40,000,000, graduated three thousand physicians.

THE TWO PARTIES AT FALL RIVER.—Said a spinner: "It is no question of wisdom or reason. When a man eats but one meal a day, and a slim one at that; when he stays in the street because he cannot bear to stay in his home and hear his children cry for food; when his house is cold, bare and desolate; when, one after another, every piece of furniture has been sold and nothing is left, reason and wisdom give way to instinct." Said a manufacturer: "I am worth a million dollars, and pretty much all of it is invested in the mills here, but I would rather lose nineteen-twentieths and retire on the balance than recede from the position we have taken."—*Springfield Republican.*

Parson Newman has been astonishing the Washington public of late by his severely political prayers, and has been much criticised therefor.

A rupture has taken place between Holland and Venezuela, and the Dutch minister has withdrawn from the latter place.

The will of Singer, the deceased sewing-machine inventor, has come up for admission to probate. He had five wives, and left $15,000,000 bequeathed to twenty-two children. The will is dated Paris, 1870. The bequests number twenty-five, and include but one of his former wives. In 1861 he discarded four of his former wives, went to Europe and married a fifth, who is now Isabella E. Singer. To her he bequeaths a life interest in his estate in England, which is valued at $4,000,000. He also bequeaths to six children of his last wife $5,500,000. To the children living in America he bequeaths about $3,000,000.

A square of ground in Galveston, Texas, which a few weeks ago was held at $50,000, is now a worthless sandheap.

Hon. William Parsons, in Redpath's Lyceum course, recently enumerated as the seven *modern* wonders of the world, the discovery and application of ether as an anæsthetic, the Atlantic cable, the sewing machine, wealth by legitimate industry, human folly in denying woman suffrage, the Press, and the Great Republic of the United States.

Fire-alarm box No. 139 has been located at the corner of H and Second streets, South Boston. The key is to be found at the Bay State Brewery.

A man having exhausted a fortune in trying to remedy a weak knee, was horrified at being denounced in a temperance gathering as having spent his money on a *bender.*—*Sunday Courier.*

Bermuda was devastated by a fearful cyclone, Oct. 9th, great damage being caused.

The spirit of reform is in the air; the demand for reform is in the hearts of the people.—*Henry Wilson.*

The Prince of Wales, *en route* for India, arrived at Cairo, Egypt, Oct. 20th; Aden, then Bombay, is his order of progress. He is expected to return to England about the close of March.

It is rumored that Count Von Arnim's sentence will be commuted to a fine.

A Burlington boy being asked by his teacher the other day what occasioned the saltness of the sea—after reflection—advanced with some confidence the opinion that it "must be owing to the codfish."

No good place for Toms and Tabbies—Cat-alone-ia.

Elder McCann, Indian contractor, whom the national whitewashing committee failed to smear with administration purity, is an eminent member of the Presbyterian Church in Nebraska City. He is noted for superior sharpness, and it is highly probable that he utterly refused to divide profits on transportation of Indian goods with the remainder of the ring. This culpable violation of an old maxim is, undoubtedly, the reason of Deacon McCann's vigorous censure by the Delano commission of calciminers.—*Chicago Times.*

A cargo of whiskey, sunk in Lake Michigan twenty-five years ago, has just been recovered.

During the last ten days the midland and western counties of England have suffered severely by floods. Many collieries and iron works have been flooded. By reason of their consequent stoppage thousands of operatives have been thrown out of employment. As one instance of the trouble produced it is stated that at Rotherham, in Yorkshire, 2000 people were thrown out of employment because of the flooding of the factories.

A motion to amend so that it will read "department of the inferior" is now in order.—*Worcester Press.*

Gen. George E. Pickett, of Gettysburg fame, was buried in Richmond, Va., Oct. 24th, with imposing ceremonies.

The following lines on Dr. White, of the Lebanon Herald, will fill all proof-readers with remorse:

Typographical errors long he bore,
Corrections did no good,
Classical educations were awful scarce,
So his life it did exude,
Gone to get the dictionary.

A village pedagogue in despair with a stupid boy, pointed to the letter A, and asked him if he knew it. "Yes, sir." "Well, what is it?" "I know him very well by sight, sir—but rat me if I can remember his name."

More than three hundred drinking-fountains have been put up in London by an association organized for that purpose, and 300,000 persons drink from them during the year.

In a speech made at a banquet at Ajaccio, Saturday, Oct. 16th, M. Rouher attacked the Orleanists and Republicans of France, and declared that the Bonapartists were in favor of universal suffrage. They will contend for an appeal to the people, in order to give an expression of the national will. It is stated that the mayor of Ajaccio has been dismissed from his office for having taken part in the banquet.

To make a happy fire-side clime,
To weans and wife,
That's the true pathos and sublime
Of human life.

A conscientious farmer in Lewiston, Me., wiped the mud from his cart wheels before permitting his load of hay to go on the scales to be weighed. But such men are never sent to the State Legislature.

Frederick Hudson, the author and journalist, at one time managing editor of the New York Herald, was thrown out of his carriage at Concord, on Wednesday, Oct. 20th, and injured so that he died next morning.

Prof. Wheatstone, the contemporaneous inventor of the electric telegraph with Prof. Morse, died in Paris Wednesday, Oct. 20th.

The prize for plowing at an agricultural show in Brittany, in France, has been given to a young girl under twenty!

That Indian Commission's vindication of Bosler, the beef contractor, is too thin. The general impression among cattle dealers in the far west is that Bosler has a very soft thing; that he puts in two-year olds and three-year olds and poor cows and weighs big steers for samples. We listened to the views of one of these plaintsmen the other evening, and he has no doubt that the Congressmen had wool pulled over their eyes.—*Boston Herald.*

A shoal of red fish lately appeared to King Kalakaua, of the Sandwich Islands, while taking a bath. This sign has preceded the deaths of his three predecessors, and he has accepted the omen as a sign of the inevitable, and taken to his bed, quite ill.

Gen. Sol Meredith died at his residence in Indiana Oct. 21st.

OCTOBER.

On tawny hills in faded splendor drest,
Of rusty purple and of tarnished gold,
Now like some Eastern monarch, sad and old,
The disrowned Summer lieth down to rest.
A mournful mist hangs o'er the mellow plain,
O'er watery meads that slide down pine-clad heights,
And wine-red woods where song no more delights;
But only wounded birds cry out in pain.
A pallid glory lingers in the sky,
Faint scents of wildwood flowers float in the air,
All Nature's voices murmur in despair—
"Was Summer crowned so late—so soon to die?"
But, with a royal smile, she whispers, "Cease,
If life is joy and triumph, death is peace!"

A portion of the face wall of one of the basins of the new reservoir at Lawrence, Mass., is undermined. There was fortunately only six feet of water in the receptacle at the time of the break, and the damage done is but slight.

The propriety of turning over the affairs of the Indian Bureau into the hands of the War Department is again agitated.

Examiner (divine of the old school): "Name an instance of benevolence and design united in the native productions of a specified soil." Candidate: "The growth in Spain and Portugal of the cork tree, coincident with that of the vines yielding port and sherry." Examiner: "Very good indeed, sir. I trust you will live to be a bishop." (Candidate passes with flying colors.)—*Independent.*

An Indianapolis dog has made himself famous by an attack of the fever and ague.

Moody and Sankey commenced the bombardment of Brooklyn, N. Y., Sunday, Oct. 24th.

Carruth, the Vineland, N. J., editor shot by C. K. Landis, March 19th, and who has since carried the bullet in his brain, died Sunday, Oct. 24th. Landis has been surrendered by his bondsmen and taken to Bridgeton jail.

Who knows how far to trust a friend,
How far to hate a foe?
Just when to speak a kindly Yes,
And when a sturdy No?
Who knows—the grim old Greecian sage
Says gravely, from my shelf,
The wisest man in all the world
Is he who knows himself.

Authors meet to be read—Hogg, Bacon and Lamb.

A man rushed breathlessly into a lawyer's office in St. Paul, and, approaching the legal luminary, excitedly remarked: "A man has tied a hoop to my horse's tail. Can I do anything?" "Yes," replied the attorney; "go and untie it." This was good advice, and only cost the man $5.

The business portion of Virginia City, Nevada, was destroyed by fire Tuesday, Oct. 26th. The hotels, churches, county buildings, newspaper, telegraph and express offices were all swept away. More than 10,000 persons were rendered homeless, and great suffering is anticipated among them, as the weather is cold.

The statue of "Stonewall" Jackson at Richmond, Va., was dedicated Oct. 26th.

The latest and official news in connection with the Guibord matter is that he is to be buried on the 18th of November. The members of the Institut Canadien have chosen the anniversary of his death, six years ago, for the day of his burial.

Spiritualist Lectures and Lyceums.

MEETINGS IN BOSTON.

John A. Andrew Hall.—The meetings at this hall, No. 114 Chauncy street, are free to the public. Mrs. S. A. Floyd, trance speaker; will lecture and answer questions from any persons in the audience at 2¾ and 7¾. Quartette singing.

Rochester Hall, 730 *Washington street.*—The Children's Progressive Lyceum, No. 1, which formerly met in John A. Andrew Hall, will hold its sessions at this place every Sunday, at 10½ o'clock. Geo. H. Lincoln, Sec'y. Lecturers on the subject of Spiritualism or Liberalism are notified that this hall is open for engagements during the week, or on Sunday afternoons and evenings. Parties wishing to secure it should correspond with Alonzo Danforth, address'ng 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.

Lurline Hall, No. 3 Winter street.—*Free* Public Circles are held at this place every Sunday at 10½ A. M. and 2½ P. M. by many of the best test mediums and speakers in the city. Good music provided. All are invited to attend.

The People's Spiritual Meetings every Sunday at 7½ P. M., at New Era Hall, 176 Tremont street. Good speakers always in attendance.

BOSTON.—*Rochester Hall.*—Alonzo Danforth, Conductor, writes as follows: "At the session of the Lyceum on Sunday morning, Oct. 24th, it was my sad duty to inform those present that Charles W. Kimball, aged 7 years, a member of 'Sea Group,' had passed from the mortal to the immortal life. His decease was occasioned by scarlet fever—his illness lasting but four days. Services appropriate for the occasion were rendered by the school from page 175 of the 'Lyceum Manual'; also remarks were made by A. E. Carpenter. Our knowledge of the life that now is gives us to know, though the material separation be sad, that absent in body his spirit walks by the side of his parents; and may they be comforted in this event by the beautiful philosophy of Spiritualism, which tells that there is no death, but a change for the better, which must come to all."

New Era Hall.—Mrs. A. D. Hall gave an interesting lecture, last Sunday evening, from a variety of subjects furnished by the audience. Mrs. Susie Willis Fletcher followed with a brief but interesting address.

Charlestown District.—*Waverley Hall.*—Spiritualist meetings are held in this hall Sunday evenings, which are well attended. A. E. Carpenter will lecture there and give experiments in mesmerism, next Sunday evening, Oct. 31st, to commence at 7½ o'clock. Admission 10 cents.
C. B. M.

HESTER HOWARD'S TEMPTATION—A SOUL'S STORY. By Mrs. C. A. Warfield, the well-known and popular southern writer, and author of "The Household of Bouverie," and of "A Double Wedding; or, How she Was Won," is published this day by T. B. Peterson & Brothers, Philadelphia, Pa. "Hester Howard's Temptation" is an entirely new novel, printed from the author's manuscript. It is a powerfully written story of trial and temptation, and as an example of a kind of novel that the popular American appetite craves, "Hester Howard's Temptation" deserves and will take very high rank. It has a distinctly defined plot and intention, and these are managed with decided vigor. There is no waste of words in feminine sentimentalism; but the incidents and the characters in them are made to do their work directly toward the completion of the purpose of the author. The general structure of the story is really artistic, and in the details there are great merits. Certain chapters contain pictures of southern social life that are striking, and there are examples of American character, male and female, that are typical and well drawn. Such fictions as these are the popular ones of the present generation, and "Hester Howard's Temptation" will, we think, prove more popular than any that have preceded it. It is emphatically, as the title-page asserts, the story of a soul. It is one of those novels that, when once begun, cannot be laid down; and one of the many merits of the book consists in the steadily maintained dramatic interest of the story, through a multitude of events, to a satisfactory and not improbable conclusion. The volume is very handsomely printed, and is tastefully bound in morocco cloth, with gilt back and side, and is sold by all booksellers at the low price of $1.75, or copies of it will be sent to any one, to any place, post-paid, on remitting the price to T. B. Peterson & Brothers, Publishers, Philadelphia.

Several years ago Mr. Carleton was seized with the belief that a burlesque of the popular almanac, such as the "Old Farmers' Almanac," to which New England pinned its meteorological faith, would be remunerative. He suggested the idea first to "Artemus Ward," afterwards to "Orpheus C. Kerr, and next to "Doesticks," but none of them thought favorably of it. An arrangement was at last made with "Josh Billings," and so the "Allminax" came about. Nearly 150,000 copies were sold the first year, and almost as many since, and though the retail price is only a quarter, Mr. Shaw is said to have received $7000 the first year, and over $30,000 in all. The new number is almost ready, with some outrageously absurd silhouette illustrations of the months.—*New York Tribune.*

Charles H. Foster in Philadelphia.

A correspondent of the Philadelphia Press, under a recent date, thus speaks of this world-renowned medium's work while in that city:

It has been my pleasure to know this gentleman well for years, my acquaintance with him beginning, if I mistake not, in the early months of the war in Washington. I have been with him so frequently that I have had opportunity of studying him under circumstances few who have witnessed his strange power have known. That he does possess a power of some kind even the most skeptical must agree. If he does not he is a marvelous actor. I at one time thought that with intimate acquaintance it would be possible to discover his secret, but everywhere, and on all occasions, he preserves the same manner you see with him at his séances. He is a delightful companion, never forcing the medium upon you, but ever willing to oblige. He has traveled far, is a careful observer, a man of wonderful memory, and a most interesting talker. He appears to be always in earnest, and yet is very tolerant of those who profess to look upon him as a charlatan. I have often been surprised with the calm, polite manner with which he has answered what seemed to me very impudent questions as to the character of his manifestations. He appears to have discovered the secret of always keeping his temper. He discusses Spiritualism genially and argumentatively. He has never convinced me, but I have long since acknowledged him as one who believes himself in what he says. * * * He uses no machinery or appliances whatever, and save at the particular moment when he is receiving "communications," talks upon general subjects. I asked him recently to give me one or two of his most wonderful experiences.

"That would be hard to do," he said smilingly, "my whole life has been so wonderful; but I will do what I can, though; of course nobody will believe me. Some day I hope a scientific man like Tyndall will take hold of me, live with me, submit me to every test, and then give his impressions to the world. After that, perhaps, I will be understood. Spiritualism, however, has been so much injured by Katie King and her sort that my work is very up-hill. I feel sure, however, that I will do something to startle the world before I die. The spirits have told me so often."

"But—"

"Oh, yes! Well, one evening in New York, at the opera, a lady seated next me behaved in such an extraordinary manner, crowding so close to me that I felt compelled to speak to the gentleman next her, whom I supposed was her companion. He answered, 'Lady! there is no lady!' At once I understood that my lady was a spirit, and was annoyed at my blunder; but the apparition was so human-like that I could not at first credit it. Of course I was compelled to explain to the gentleman, and he called upon me next day. I described the lady and gave her name. It was his wife, who had been dead some time. I converted that man to Spiritualism."

"Do you often see spirits?"

"Yes; nearly all the time. They appear to me dressed as people of the world are. I do not know if they are so dressed in the spirit-land. I do not think they are, from what I get, but they have the power of so appearing here. All imperfections of the body pass away in the spirit-land. Those who have lost arms and legs here have them again there, and come to me so, but they have the power of showing the old deformities."

"Do other people with you see these spirits, too?"

"Oh! no; but I have shown them often, hands and arms. I have received flowers from spirits. My power is changing. I seldom have tables and chairs move now, as I used to have. You have seen that, I believe?"

"Yes."

"I am gradually changing, but how exactly I cannot yet tell." * * *

I am aware that what I have told will have few believers, and for myself, while I do not discredit Mr. Foster, I cannot believe them. I cannot even believe what I have seen and heard. I only ask those who are disposed to laugh at the whole thing to go and see Foster. They will be astonished, if nothing more. Personally they will find him very agreeable. He would have been a rich man to-day had he thought more of himself and less of friends.
J. W. F., JR.

Cured by Dr. J. R. Newton.

To the Editor of the Banner of Light:

For the sake of humanity be pleased to insert in your valuable paper the following wonderful cure made through the means of magnetized letters by Dr. J. R. Newton, of California.

I had what is called a slow ulcer on my ankle for three years, and had four different doctors to attend it; no cure or relief; varicose veins on my leg for many years, and at times would be very large; also the gout in both great toes, which I have been subject to for the last sixteen years. The gout I consider the worst of all diseases the human frame is subject to. My father was a martyr to it for some forty-five years. Some months ago I wrote to Dr. J. R. Newton, of California, stating my age and disease. I received a magnetized letter in about ten days—no medicine. I was cured in a few weeks of the ulcer, varicose veins, and—what the medical faculty of Europe cannot do—of the "gout," so that I can walk two or three miles from home. Sufferers from the gout, lose no time in sending to Dr. J. R. Newton for relief.
THOMAS RUDDERFORTH.

Fontana, Miami Co., Kan., Oct. 21st, 1875.

P. S.—I am well known as a resident of this place for the last five years; also my long illness is known to the public. Since my cure I have been called upon to write to Dr. J. R. Newton by at least a dozen persons. T. R.

Movements of Lecturers and Mediums.

Geo. A. Fuller has been lecturing with good success in New Hampshire for some two months past.

W. F. Jamieson is calling together large audiences in Eddyville and Oskaloosa, Iowa, Kirksville, Mo., and Pleasanton, Kan. At Kirksville the place of meeting was changed three times during a course of five lectures; from the Spiritualists' Hall to the Baptist church, then to the Masonic Hall, largest in the place, which was crowded to its fullest capacity on a Sunday evening with the best people of the town, and many turned away unable to obtain seats. There is a loud call for him to return. He can be addressed at Pleasanton, Kan.

Arthur P. Develin, of New Jersey, announces that he will lecture at Nassau Hall, Boston, on the evening of Sunday, Oct. 31st, at eight o'clock.

New Publications For Sale by Colby & Rich, No. 9 Montgomery Place, Boston, Mass.

DANGER SIGNALS: an Address on the Uses and Abuses of Spiritualism. By Mary F. Davis. New York: A. J. Davis & Co. Price 15 cents.

A neat pamphlet with the above title has just been issued, the character of which is quite clearly expressed by its title. It comprises an intelligent and exceedingly readable sketch of the philosophy of Spiritualism, together with a concise statement of the chief abuses. No one can take up the pamphlet and glance at its pages without being interested in the candor of its statements and the choice language in which this is expressed.—*Orange (N. J.) Chronicle.*

NOTHING LIKE IT; or Steps to the Kingdom. By Lois Waisbrooker; published by Colby & Rich, Boston; is a sprightly, ably written romance, and is well calculated to induce a favorable consideration of the radical reforms of the day. Those who have read the other works of this author will not need to be told that she writes in a charming and most instructive manner. Bound in cloth, 12mo, 336 pages, price $1.50, postage 18 cents.—*D. M. Bennett's Truth Seeker, New York.*

BIBLE OF THE AGES.—Mr. G. B. Stebbins, a gentleman well-known in this State, is editor and compiler of a book which he entitles "The Bible of the Ages."

"We do not recognize any special propriety in the title, but the extracts and sentiments are such as most persons will be glad to have within reach. Some of the noblest conceptions which the genius of man has attained are to be found in it."—*Hon. Geo. Willard (M. C.), Editor Battle Creek (Mich.) Journal.*

THE GOSPEL OF HEALTH; an Effort to Teach People the Principles of Vital Magnetism; or how to Replenish the Springs of Life without Drugs or Stimulants. By Andrew Stone, M. D., Physician to the Troy Lung and Hygienic Institute.

We have read this book with great pleasure, and recommend it to every family in the Union. The subject matter is divided into thirty-eight sections, and purports to come from physicians who, ranking among the highest when in earth-life, have now made the attempt from the spirit sphere to communicate through an earthly medium knowledge which shall be even more powerful for good among the masses than their former labors in mortal. The ground gone over by these various contributors is wide and varied, and the hygienic hints given for self-cure are worth many times the cost of the volume.—*The Spiritualist at Work.*

THE MENTAL CURE: Illustrating the Influence of the Mind on the Body, both in Health and Disease, and the Psychological Method of Treatment. By the Rev. W. F. Evans, author of "The Celestial Dawn," "The Happy Islands," "The New Age and its Messenger," etc.

This volume treats in a fair and intelligent manner of a class of problems that are more and more attracting attention. It cannot be doubted that much of sickness is mental in its origin, and must be cured by mental processes. This book forms an interesting contribution to biological and magnetic literature. It is highly spoken of by the Woman's Journal, Journ. of Health and Phrenological Journal, and by A. E. Newton, H. K. Hunt, M. D., L. W. Abell, M. D., and others. Dr. A. Johnson, New York, says, "I have no hesitation in saying that it contains more sound philosophy in regard to the laws of life and health than all the medical works in the library."—*Newport, R. I., Daily News.*

Spiritualist Lectures in Washington.

To the Editor of the Banner of Light:

Our spiritual meetings in Washington opened very favorably the first Sunday of this month. Mr. Peebles is giving, as he has done in his previous engagements, the very best satisfaction, as the constant increase of the attendants proves. In speaking he is independent, enthusiastic, eloquent, but at times borders on the severe and sarcastic. Last Sunday Mr. Smith, the president, criticised some of his positions about the immortality of insects and animals, which Mr. Peebles seemed to enjoy quite as well as the audience. His reply to the president was as shrewd as pleasant. All of us left the hall happy. We are reörganizing our Lyceum, and hope to have excellent music. Mrs. Allyn succeeds Mr. Peebles, speaking in November. Among all the papers the Banner of Light is our favorite.
J. W. W.

Washington, D. C., Oct. 18th, 1875.

Card to the Public.

To the Editor of the Banner of Light:

Please allow me room in your columns to say to my friends, in answer to their inquiries, that I am spending the winter in New York, and will make engagements to lecture in adjacent towns, at reasonable terms, on the Sundays during the entire winter. My address will be 78 Fourth avenue, New York City. Yours for the truth,
ANNA M. MIDDLEBROOK.

Oct. 25th, 1875.

Literary Exchange.

ALL TRANSACTIONS STRICTLY CONFIDENTIAL.

Many persons without experience in professional life have worthy aspirations for wider scope and a sphere of greater usefulness. To all such people, whether Ladies or Gentlemen, I offer my services as a writer of scientific, philosophical, psychological and popular Lectures; Orations on the rights of the citizen and the prerogatives of the government; the political corruption of the times and the general prostitution of the press; uncovering of the gigantic Evils that menace the Republic; Speeches on the great questions of national policy, adapted to the public rostrum and the Senate Chamber; Biographical and Historical Sketches; Letters on all controverted questions, whether of a private nature or involving the common welfare; liberal Sermons, literary Essays and critical Commentaries; original Disquisitions on numerous themes, and Addresses suited to the purposes of select assemblies and all public occasions.

The writer will also represent the claims of important Books and superior Works of Art; introduce useful Inventions, valuable discoveries, new forms of Merchandise, and all legitimate Business to the public, in an original and attractive manner, through the editorial columns of numerous daily and weekly journals, in different parts of the country.

My preparation for this work is a practical experience in Authorship, in the publication of Books, and in preparing the works of others for the press; a constant discipline of more than thirty years in the various departments of Journalism; writing freely and with equal facility on the laws of Life and Health; Physical Science and Metaphysical Philosophy; the Practical and the Elegant arts; the dignity of Labor and its relations to Capital; Human Rights and the leading questions of Municipal Government and National Policy; Political Economy and Criminal Jurisprudence; the subtile Forces of Nature and their application to Men and things; Public Morals, Popular Reforms, Natural Theology and Religion.

The best references in this country and Europe furnished when required.

Address, S. R. BRITTAN, M. D., New York, Post Office Box 3806; or at Residence, 88 Pennsylvania Avenue, Newark, N. J.

Passed to Spirit-Life:

From Washington, N. H., Oct. 13th, Miss Nellie M. Newman, aged 23 years and 6 months.

Every one who knew her loved her. Good deeds and kind words,

"Where her footsteps pressed,
Like fairy blossoms grew."

When she laid aside her mortal body she did not take a step in the dark, for Spiritualism was a knowledge to her. Angel friends greeted her in the Morning Land, and gave her the crown which she had so nobly won. Her father, mother, brothers, sisters, and friends, while they mourn her departure from this world of sorrow, know that she is often with them, and at last will receive them into that land where there is no more parting. The funeral services were pronounced by the writer, GEO. A. FULLER.

From Orange, Mass., Oct. 14th, Sarah J., wife of C. W. Eddy, formerly of Warwick, aged 55 years 7 months.

Sister Eddy had been a believer in spirit communion for more than twenty years; for in the still twilight and in the silent watches of the night, her spirit eyes were opened, and she knew that the dear ones gone to the angel home were near her, giving her new life, strength and consolation. During her long and lingering sickness they comforted and sustained her, giving her an assurance of a reunion in their spirit home; and when near her departure she saw the angels waiting to convey her freed spirit to their fair abodes of peace and love. These glorious prospects destroyed the sting of death, and she longed to depart with the shining boatman over the narrow river to those beautiful mansions prepared for her by the dear ones gone before to the land of rest, where pain and sickness are never known. She has given her companion and loving children the assurance that she is still with them, and that she will be their counselor here, and guide them at last to her beautiful and happy home, where they will enjoy the full fruition of a mother's love and companion's counsel, in their progress upward and onward through the coming ages, in harmony and ever increasing affection.

Warwick, Mass., Oct. 24th, 1875. HERVEY BARBER.

Mass Meeting.

The Spiritualists and Liberals of Minnesota will hold a Mass Meeting in the city of Minneapolis, at Harrison Hall, commencing Nov. 12th, and holding three days. Good test mediums are secured, and prominent speakers from abroad will be in attendance. We expect a grand and good time. All are invited. By order of the Committee.
MRS. F. C. SHEPHERD, *Secretary.*

Minneapolis, Minn., Oct. 21, 1875.

NOTHING LIKE IT;

OR,

Steps to the Kingdom.

BY LOIS WAISBROOKER,

Author of "Helen Harlow's Vow," "Alice Vale," "Mayweed Blossoms," "Suffrage for Women," etc., etc., etc.

CONTENTS:

Chap. 1.—A Queer Character.
" 2.—Love and Law.
" 3.—A Thriving Young Man.
" 4.—The Other Side.
" 5.—Other Points—A Problem.
" 6.—A Surprise—Further Developments.
" 7.—Changed—Treasonable Designs.
" 8.—Change of Base.
" 9.—Searching the Scriptures.
" 10.—Further Adventures.
" 11.—A Conservator of Public Morals.
" 12.—Five of the Ten.
" 13.—Likeanto the Son of Man.
" 14.—Minnie's Work.
" 15.—Love's Conflict.
" 16.—Keys and Fingerboards.
" 17.—The Storm-Cloud bursts.
" 18.—As the Angels in Heaven.
" 19.—The Valley of Decision.

Christians pray, "Thy kingdom come, thy will be done on earth as it is in heaven," but they know not what they ask. Christians, read "Nothing Like It," and see if you can afford to have your prayers answered; and, if not, make preparation, for the answer is sure to come in its own proper time.

The success the author met with from the public in her former works, has induced her to put forth for their consideration "NOTHING LIKE IT." It presents to the reader some of the most popular questions of the day, and handles them in the most masterly manner. Read it and hand it to your conservative friend.

Bound in cloth, 12mo, 336 pages, $1.50; postage 18 cents.

For sale wholesale and retail by the publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

To our German Readers.

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