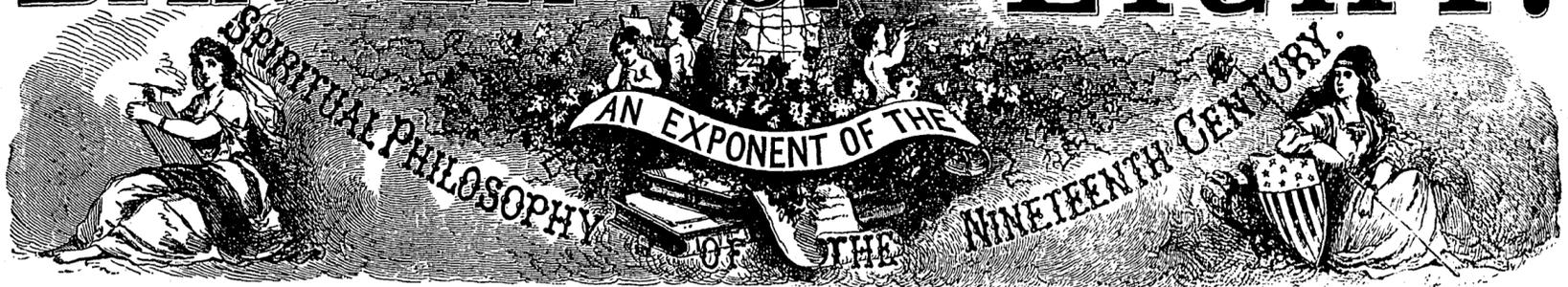


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## Banner Contents.

FIRST PAGE.—Original Essays: Spiritualism a Logical Necessity; "Materializations."  
SECOND PAGE.—Poetry: The Minute Men of Acton. How to Try Remarkable Experiments at Home. Spirit Communism—Verification of Spirit Messages. Literary. Iowa Spiritualists' Convention.  
THIRD PAGE.—Poetry: Beyond the Mortal. Banner Correspondence: Letters from Missouri, New York, Minnesota, Michigan, and California. The Omro (Wis.) Meeting—A Grand Victory. Foreign Correspondence: A Word from J. M. Peabody. Meeting Notices, etc.  
FOURTH PAGE.—A Splendid Church, Hon. Thomas R. Hazard's Standing in Rhode Island, From "Over Sea," Amory Hall Meetings, etc.  
FIFTH PAGE.—Brief Paragraphs, Short Editorials, New Advertisements, etc.  
SIXTH PAGE.—Message Department: Spirit Messages through the Mediumship of Mrs. Jennie S. Studt and Mrs. Sarah A. Danahy.  
SEVENTH PAGE.—"Mediums in Boston," Book and Miscellaneous Advertisements.  
EIGHTH PAGE.—The Bliss Trial, Foreign Items, New Publications, etc.

## Original Essays.

### SPIRITUALISM A LOGICAL NECESSITY.

BY GEORGE A. BACON.

The distinguishing feature between Spiritualism as a form or basis of religion, and the more popular systems of the historic religions; between the legitimate deductions of this later revelation and the familiar fictions of the earlier theologies, is practically this: one rests on facts, the other on fancy; one is a matter of science, the other of speculation. The difference is no less favorable than fundamental; revolutionary, but progressive in the direction of the heavens. The desire or dream of the ages, has been for a system of religious thought satisfactory to, and commensurate with, the highest demands of its growing intelligence; that which satisfies its scientific side and equally responds to man's spiritual aspirations. Failing to answer this vital demand, Materialism and its disciples have continued to flourish, despite all combinations of Church and despotisms of the State. The blood of its respective devotees becomes as fruitful without, as within the pale of the Church. Opposition stimulates activity. Destruction produces life. Martyrdom, whether in behalf of the Church or in defence of mental liberty, always ensures a measure of success. Thus has there always been a sturdy, valiant band, ready to oppose every assumption or dogma which the Church has felt to adopt. Antagonisms, desperate and prolonged, mark the development of all progressive theological ideas. Born amid bloodshed, they have had to fight for a foothold and a continued existence. That spiritual truth, the utterance of religious convictions, the voicing of man's deepest intuitions, should ever depend upon and be maintained by the most carnal of weapons, is the appalling anomaly of all time. Great truths, however, the wide world over, are bought at a costly price.

At a time when the average religious food, served up by the high stewards of the Church, failed to furnish the requisite sustenance necessary to maintain either mental or moral growth; when skepticism, relative to the fundamental principles of our spiritual nature and relationship, was increasing on all sides; when among representative thinkers, scientists and savants throughout the civilized world, belief in the Bible, or in Christian faith as an indispensable element of Church doctrine, was in an eclipse; when atheism, materialism and other phases of a general system of negation were adding to its ranks constantly; in short, at a time when the need was most pressing, the sun of Spiritualism arose with its answering demands of the soul for "more light."

Unlike the religions of the past, it asks not assent or acceptance, save as it appeals with irresistible power to the highest reason and deepest consciousness of the individual soul. It calls not for faith in insoluble mysteries, but for facts in nature and human experience. As the cry of the old was Believe, the mandate of the new is Investigate. Whatever speculations arise, must legitimately grow out of positive proof, and proceed from the domain of absolute knowledge. It damns not for doubt; on the contrary, recognizing the justice of its claims, it always welcomes a proper spirit of disbelief, forevermore saying, dissent, till the demonstrations conclusively convince.

On what do the foundations of Spiritualism rest? What the nature and character of its evidence? Cleero says, "As the scale of the balance must give way to the weight that presses it down, so the mind must of necessity to demonstration." The authorities define Evidence as that which "includes all the means by which any alleged matter of fact, the truth of which is submitted to investigation, is established or disproved." (*Greenleaf on Evidence*). "Any proof, be it the testimony of men, records, or writings." (*Conall*). "Evidence and proof are used as synonymous." (*Blackstone*). Thus evidence may vary in kind as well as in degree. Intuitive evidence irresistibly demands and commands belief without any process of argumentation; "which perceives the truth as the eye doth the light, by being directed toward it." Thus, for instance, no number of words can make this fact more real than that two are more than one.

Inductive and deductive evidence respectively require for proof various consecutive steps of reasoning—the latter of course being chiefly available in the evolution of unknown, from known truths. Demonstrative evidence is mathematical in its character, and applies to necessary, while moral or probable evidence applies to contingent truth.

The evidences of Christianity are usually classified

under three heads—external, internal, and collateral. The former seeks to demonstrate the authenticity, credibility, and divine authority of the Scriptures. Internal evidence deals with the moral excellence of the doctrines taught, their consistency with the character of Deity, and their tendency to promote the happiness of men. Collateral evidence is drawn from the history of Christianity itself; its diffusion; its effects upon society, &c. Archbishop Paley classifies his "Evidences of Christianity" under the heads of Historical and Auxiliary.

Practically, however, all the facts which evidence brings before us may be referred to two sources—through our own perceptive faculties, or the observation of others.

Direct evidence, then, is the result of personal experience; indirect, the evidence of testimony. The character of evidence depends upon the reliability or non-reliability of the witness. Naturally enough, each person feels to rely most strongly on the knowledge gained through the operation of his own faculties. The facts of consciousness form part of our existence; hence the greatest confidence is felt by each one concerning those matters which come, as it were, before the judgment-seat of his own reason, the Supreme Court of his individual soul. What are the evidences of the phenomena occurring through media being of spiritual origin? In other words: Is the spiritual hypothesis the true one?

As evidence of the truthfulness of Spiritualism, and in verification of its claims, there are over twenty kinds of manifestations, which appeal to us objectively and subjectively, the facts of which, arising from each kind, not only warrant but necessitate the acceptance of the spiritual theory. The aggregation of these indisputable facts, resulting from the various kinds of manifestations, overwhelm the mind in favor and support of the spiritual philosophy. The variety of these manifestations being familiar, their enumeration is unnecessary. But consider, for a moment, one phase of the physical manifestations—the moving or lifting of ponderable bodies without physical contact. Thousands have witnessed this kind of manifestation in every section of the country, under the severest and most crucial conditions, utterly precluding all possibility of deception. What does even one such unquestioned fact imply? when all know that inertia is a common property of matter, every particle of which, to be overcome from a state of rest, requires a corresponding measure of force—this being a fundamental law of mechanics. Of course, within the realm of reason, no effect of this kind could possibly be produced without adequate cause; yet it has been repeatedly produced in the writer's presence, and no ordinary cause was visible, nor is any ordinary cause known whereby it can be satisfactorily accounted for. It must therefore have been produced by an extraordinary cause, which, it is claimed, was no less than spiritual, and superintended by those who knew how to overcome, for the time being, the law of gravitation. What is the candid, impartial materialist going to do with facts of this character, for the evidence of which, reliable witnesses have the majority of their senses—sight, sound and feeling? Applying the principle of inductive reasoning, the source of which is founded in observation, to the myriad of genuine facts of every kind and class, growing out of physical manifestations, and how far short of the highest degree of moral certainty becomes that evidence which sustains the spiritual hypothesis?

With reference to another phase: It is an axiom in mental science, that intelligence must either come from mind in the form or from mind out of the form—the embodied, or the so-called disembodied. No other sources are recognized. Now it is a common experience, proven in numberless instances, that statements are made and subsequently verified, that intelligence is imparted and information given beyond all ordinary sources of knowledge, either of the party receiving it or the party through whom it is conveyed, and beyond the knowledge of any person living—it follows of necessity that this intelligence must proceed from a disembodied source. No other explanation will suffice, and this, moreover, is a perfectly rational one. Were mankind, concerning these things, free from all prejudice and untrammelled by educational bias, one well authenticated fact of this character would be sufficient. Yet many like facts are doubtless within the experience of every intelligent investigator; still the present popular voice, because of its superficial prejudice, seeks to put its condemnation upon those who, by virtue of these experiences, are gratefully obliged to receive these heaven-descending proofs. In rejecting these proofs, who the losers and who the gainers are, the common-sense of mankind will one day gladly determine, only sorrowful that they were not wiser long before.

The intuitional evidences of mankind each and all directly support, and are in entire harmony with, the spiritual hypothesis. As profoundly significant of the verity of Spiritualism, and in striking confirmation of the truthfulness of the distinctive teachings of the Spiritual Philosophy, is the fact that, amid the infinite variety of human beliefs as collective expressions of the religious element in man, we find that these simple, yet grand, central and eternal truths, are common to the soul of man; namely, a belief in immortality; a belief in the nearness of the immortal world, and in some form of intercommunion between the two worlds. Hence the idea so prevalent, among all people in every age and clime, of this instinctive faith. Hence the nymphs of mythology; the priestesses of Pagan nations; the consulting of oracles; the thirty thousand gods of the Greeks; the Druids of Celtic Europe;

the Undines of Germany; the Banshees of Ireland; the second sight of the Scotch Highlanders. Hence the fables and elfs of past ages; the medicine men and prophet lodges of the Indians; the ghosts and haunted places in our own day. Where all these, if they are not common to the nature of man? Whatever is common and instinctive to the nature of man must have a foundation in nature itself, is an axiom in mental science. Dr. Samuel Johnson says: "That the dead are seen no more, I will not undertake to maintain against the concurrent and unvaried testimony of all ages and of all nations. There is no people, rude or learned, among whom apparitions of the dead are not related and believed. This opinion, which prevails as far as human nature is diffused, could become universal only by its truth; those that never heard of one another would not have agreed in a tale which nothing but experience could render credible. That it is not by single cavillers can very little weaken the general evidence; and some who deny it with their tongues confess it by their fears." Verily the intuitions of mankind favor and support the spiritual theory no less emphatically than satisfactorily.

The historical evidence in support of the spiritual hypothesis is overwhelming, both in quantity and quality; and extends uninterruptedly from the earliest records to the present hour. The Hindu religion, the oldest known to man, teaches the doctrine of attendant spirits, and also of a subtle invisible body within the material body. Homer and Hesiod, poets who flourished nearly one thousand years before Jesus, repeatedly avow their belief in guardian spirits, and none so well as poets know how to express the popular faiths of the people. Hesiod says:

"Invincible, the gods are ever nigh,  
Pass through the mist and wind the all-seeing eye,  
For three ten thousand holy demons rove,  
This breathing spirit, the lightning sent from Jove,  
Guardians of men, their glance alike surveys  
The upright judgments and the unrighteous ways,  
Earth-wandering spirits that their charge began,  
The ministers of good, and guards of man,  
Howling they glide to earth's extremest bound,  
A cloud of mist with their form attend,  
Mantled with mist of darkling air they glide,  
And compass earth, and pass on every side;  
And mark with earnest vigilance of eyes,  
Where just deeds live or crooked wrongs arise."

Herodotus, who visited Egypt four hundred and forty eight years before Christ, to collect materials from the priests who were celebrated for having carefully preserved the records of past ages, and whose history has come down safely to the present time—Herodotus says the following prayer was repeated at the Egyptian funerals: "Deign, ye gods, who give life to man, to give a favorable judgment of the soul of the deceased that it may pass to the eternal gods;" showing that a continued state of existence after the death of the body was a common and publicly acknowledged belief five hundred years before the birth of Christianity; yet Christians are ever boasting that the founder of their system brought immortality to light centuries afterwards! Confucius, who lived about five hundred years anterior to the Christian era, inculcates the worship of spirits, and ceremonial observances to the souls of ancestors. And the highest moral truth which Jesus taught, as recorded in the Gospels—that embodied in the so-called Golden Rule, we find was enunciated five centuries before, by this Chinese philosopher and teacher. Zesulapulus had a temple at Tarma, where it was common to make invocations to the dead. Socrates distinctly affirmed that he himself was controlled by disembodied intelligences. What can be plainer than these words of his? "I am moved by a certain divine and spiritual influence. . . . this began with me in childhood, being a kind of voice which, when present, always diverts me from what I am about to do. . . . This has been enjoined me by the Delty, by oracles, by dreams, and by every mode by which any other divine decree has ever enjoined anything for man to do."

Plato says, that between God and man are the spirits who are always near us, though commonly invisible to us, and know all our thoughts. They are intermediate between gods and men. Aristotle says: All these invisible beings are as substantial as the material beings—that is, in the spiritual realm spirit existence is as real as physical existence is in this life. Pythagoras, Apollonius and many others, might be quoted as teaching substantially the same doctrines. Pythagoras, in fact, declares "the intelligent soul has a subtle body of its own, which protects it from the gross outer body;" and the greatest orator of ancient times testifies to the spiritual facts of his day, and which are so plentifully duplicated in our day. Cleero says: "They whose minds, scorning the limitations of the body, . . . behold things which they predict." And again: "The worship of the gods . . . is not to be imputed to chance or folly, but to the frequent appearance of the gods themselves. Their voices have been often heard, and they have appeared in forms so visible that he who doubts it must be hardened in stupidity or implicity."

Titus, who destroyed Jerusalem, in a speech to his soldiers, encouraging them to deeds of valor, as reported by Josephus, says: "For what man of virtue is there who does not know that those souls which are severed from their fleshy bodies in battles by the sword, and received by the ether, that purest of elements, and joined to that company which are placed among the stars; that they become good demons and propitious heroes, and show themselves as such to their posterity afterwards." Our evidence on this point really becomes burdensome. "The whole system of the ancients," says Howitt, "is one of divine supervision and interference in the affairs of man. The gods not only direct human events by their counsels, but personally appear to men and cooperate in their aims and achievements."

The reader must remember that all this consistent testimony was long anterior to Christianity, since which, however, the Christian Fathers supplement and confirm these views of the Pagans. Justin Martyr, of the first century, says: "With us even hitherto are prophetic gifts for which you Jews ought to gather, that what formerly belonged to your race is transferred to us. . . . with us may be seen both males and females with gifts from the spirit of God." In his time the Christians sent a document to the Emperor of Rome, in which these words occur: "Is it not equal and worthy of human reason, oh ye Emperor, to yield up our faith to the Divine Spirit, who moves the mouth of the prophets as his instruments? . . . I call them prophets, who, being out of themselves and their own thoughts, did utter forth whatsoever by the impelling power of the spirit he wrought in them; while the divine operator served himself of them, or their organs, even as men do of a trumpet, blowing through it."

Irenaeus, another of the Christian fathers, and Bishop of Lyons, who suffered martyrdom in 202, as quoted by Eusebius, says: "Some most truly and certainly cast out demons, so that frequently those persons themselves that were cleansed from wicked spirits believed and were received into the church. Others have the knowledge of things to come, as also visions and prophetic communications. Others heal the sick by the imposition of hands, and restore them to health." Again he says: "We hear of many brethren in the church who have prophetic gifts, and who speak in all tongues through the spirit, and who also bring to light the secret things of men for their benefit, and who expound the mysteries of God."

We omit, for lack of space, to quote similar passages from St. Ignatius, St. Polycarp, Montanus, Eusebius, St. Cyprian, Origen and others, concluding this branch of our evidence by the testimony of Tertullian, the most celebrated Father of his age for eloquence, &c. He says: "There is at this day, living among us, a sister who is a partaker of the gift of revelation, which she receives under ecstasy in the spirit, in the public congregation." During our religious services on the Sabbath, she commonly falls into a crisis or trance, wherein she converses with angels, and sometimes with the Lord, and sees and hears divine mysteries, and discloses the hearts of some persons, and administers medicine to those who desire it. . . . We were speaking of the soul once, when our sister was in the spirit. After the service was over, and the rest of the people had departed, she communicated to us what she had seen in her ecstasy. She informed us she had seen a soul in a bodily shape; that it appeared to be a spirit, but not empty or formless, and wanting a living constitution, but that its form appeared as substantial that you might touch or hold it. It was tender, shining, of the color of the air, but in everything resembling the human form." How singularly happy this description of a spirit-form, written fifteen centuries ago, corresponds with those seen to-day by so many of our media, by many of our personal friends, and finally by myself. But these spiritual gifts and manifestations are not only affirmed by representative Pagans and confirmed by the Christian Fathers, but the history of the Catholic and Protestant churches are replete with them. Enough, however, historically.

Under the head of collateral evidence, may be mentioned the unparalleled fact that, in less than three decades of time, since it had its modern advent, Spiritualism has extended its name and knowledge around the entire habitable globe. In this country alone it numbers its media by thousands, and its believers by millions. Ecclesiastical history knows nothing approximating to this. It is entirely unprecedented. Its acceptors belong to no one grade of life. Representatives of each and every class of mind are among its adherents and supporters, who are mainly characterized by a spirit of free inquiry, theological independence, impartiality and love of truth. While the greatest variety of opinion exists on the part of its believers touching every other issue, the cardinal points of Spiritualism are fully accepted by all of its acknowledged adherents. What is too often a matter of faith with the popular religionist, becomes by means of experiment an item of knowledge to the Spiritualist. The pure, simple, unquestioned morality and practical bearing of the main doctrines of Spiritualism have never been exceeded, cannot be overthrown, or result in aught else but present and future well-being. The more its great truths are realized, appreciated and consistently exemplified, the better and nobler the individual, the community and society generally. Inevitably, as "Creation feels through each minutest pore the genial influence of the seasons," so civilization feels, permeating its entire circuit, the higher impulses born of Spiritualism.

By the established laws of evidence, it is irresistibly held as one of the strongest proofs in favor of any hypothesis, when all the relative phenomena are in harmony with it. Now if it has been shown that, with reference to the spiritual manifestations occurring all around us, a consistency, a similarity with those of former times, clearly deducible from the same general causes, we claim your logical acceptance, whether they happen to agree with your preconceived notions, your educational bias and theological conceits, or not.

Spiritualism then becomes a logical necessity, 1st. Because the facts themselves, their obvious origin and necessary deduction, prove and proclaim it.

2d. Because it is responsive to the universal and instinctive aspiration of mankind.

3d. Because it is verified by every human tradition, as proven by history.

4th. Because it is in harmony with human reason.

5th. Because it is supported by universal analogy.

6th. Because it is affirmed by our intuitions.

7th. Because our mental, moral and spiritual natures absolutely need and demand it.

Thus through all kinds and degrees of evidence, analogical, historical, intuitional and spiritual—evidence possible and probable, personal and positive, evidence direct and indirect, moral and mathematical—one is forced to accept their conclusions. Thus through a series of reasons, which taken in their unification and aggregation are proof that the spiritual hypothesis is true, as anything this side of absolute and universal knowledge can make it. The golden-linked chain of History, Observation and Experience establishes it beyond the shadow of a doubt—establishes it on a basis at once demonstrable, irrefutable and forever.

McLure, Oct. 1st, 1877.

## "MATERIALIZATIONS."

BY GEORGE WENTZ.

"I have heard (but not believed) the spirits of the dead 'My wife again.'" *Winter's Tale*, Act. III., Scene 3.

There appears to be some difference of opinion among Spiritualists as to the importance or necessity of "materializations"; some, who are well assured of the fact of spirit communication, questioning the need as well as doubting the genuineness of posthumous personal appearances. Generally speaking, the species of evidence which appeals to the intellect or understanding may be more trustworthy than the species of evidence which is addressed to the senses, because it is more difficult to guess correctly any special knowledge than to counterfeit successfully the human form.

The annexed instance of form-manifestation is extracted from a recent number of the Church Quarterly Review, and, as the production of an Orthodox pen, should be credited with its full value:

"It was after midday, in midwinter, many years since, that the writer left his study, which opens into the passage on his way to his early dinner. The day was rather foggy, but there was no density of vapor, yet the door at the end of the passage seemed obscured by mist. As he advanced, the mist, so to call it, gathered into one spot, deepened and formed itself into the outline of a human figure, the head and shoulders becoming more and more distinct, while the rest of the body seemed enveloped in a gauzy, cloak-like vestment of many folds, reaching downwards so as to hide the feet, and from its width, as it rested on the flagged passage, giving a pyramidal outline. The full light of the window fell on the object, which was so thin and tenuous in its consistency that the light on the panels of a highly varnished door was visible through this lower part of the dress. It was altogether colorless—a statue carved in mist. The writer was so startled that he is uncertain whether he moved forward or stood still. He was rather astonished than terrified, for his first notion was that he was witnessing some hitherto unnoticed effect of light and shade. He had no thought of anything supernatural, till, as he gazed, the head was turned toward him, and he at once recognized the features of a very dear friend. The expression of his countenance was that of holy, peaceful repose, and the gentle, kindly aspect which it wore in daily life was intensified (so the writer, in recalling the sight, has ever since felt) into a parting glance of deep affection. And then, in an instant, all passed away. The writer can only compare the manner of the evanescence to the way in which a jet of steam is dissipated on exposure to cold air. Hardly, then, did he realize that he had been brought into close communion with the supernatural. The result was great awe, but no terror, so that instead of retreating to his study, he went forward and opened the door close to which the apparition had stood. Of course he could not doubt the import of what he had seen, and the morning of the next day's post brought the tidings that his friend had tranquilly passed out of this world at the time when he was seen by the writer. It must be stated that it was a sudden summons; that the writer had heard nothing of him for some weeks previously, and that nothing had brought him to his thoughts on the day of his decease."

Attention is called, in this vivid description, to the fact that, as the process of materialization proceeded to completion, the head of the figure was turned toward the observer, showing spontaneous motion as a distinct act on the part of the form itself. The writer remarks:

"The fact is that this class of what are called 'ghost stories' is so numerous, and so thoroughly well authenticated, that the hesitation would rather be as to whether they be properly supernatural at all. We mean that the question arises whether it may not be possible in the nature of things—under certain circumstances—for the departing spirit to manifest itself to distant friends at the instant, the fleeting moment of transition from this world to the other? If any replies, 'If so, why is it not even more common?' our answer is easy. There are numbers of things quite natural which are much more uncommon than the well-ascertained instances of this class of events."

If the spirit may "manifest" at the moment of transition, why may it not do so at any time subsequent to that event? And why may not these manifestations begin now to be more common, and the "conditions" come to be ascertained? The "glance of deep affection" which is ascribed to the spiritual visitant, opens up the question of the moral necessity of form-manifestations.

"Materializations" are not mere pictures formed by color rays upon the retina, because color combinations are not self-moving, and do not speak. Nor are they material atoms concentrated into forms which dissolve into nothingness, for when these atoms have disappeared to ordinary vision the eye of the clairvoyant, or clear-seer, can yet perceive a real form which

31. Because it is verified by every human tradition, as proven by history.

still remains behind, in-sensible to change. Nor is "materialization" re-incarnation, or any process of organization. It is simply the imperishable, organic-spirit-body, or soul form, made perceptible to sight and sense, the process whereby the invisible and intangible, though existent in other conditions, becomes visible and tangible under our own conditions. The results of this process are indubitable; the philosophy of the process, the necessary laws of its operation, are the subjects of further study.

But the necessity of "materializations" is founded in the heart. Man's social nature demands the substantive realization of his hopes and affections. The sentiment of companionship is inseparable; an inseparable part of the reality which the soul-unity gathers to itself, and part also of its identity. So far, then, as Spiritism fails or neglects to produce the palpable spiritual presence in response to this natural longing, so far will it come short of satisfying the totality of human needs.

A dear friend passes away. Clairvoyants tell us that they see her form still attendant by our side. We believe them on evidence independent of their own vision and inaccessible to their own knowledge; but such a belief, though it satisfy the reason, does not content the heart. We ourselves would see the form, feel her hand in ours, look into her eyes, possibly hear her speak; and, indeed, such results sometimes happen in our dreams. Is it too much to ask to see others see? Is this exciting too much to a science which treats of the soul's substantiality after death? Rather is it not the necessary corollary of the proposition that where there is intelligence and affection, there also is organization? And is not "materialization," or the manifestation of form, the simple complement of communication, or the manifestation of intelligence? For myself, I do not doubt that the powers and conditions which have allowed us the one, will in due time present us with the other. Nor have we long to wait.

Since that mysterious bourne beyond the grave is no longer to be designated as the Silent Land, why must it forever remain the Land of the Unknown?

Tradition, languages, the literature, and even the history of all ages, times and peoples, furnish evidence of the re-appearance of the dead. If, however, these appearances, many of which are undeniably authentic, should be accepted as rendering the independent action of spirit as probable only, the experiments of Prof. Crookes prove its actual occurrence with scientific precision. We are no longer able to doubt or deny the fact, as every attainable means by which certainty is established in the mind of man has been availed of in the settlement of the question. What remains for investigation, beside identification, is the study of all accompanying circumstances and conditions in order to an apprehension of the law under which the fact takes place. This is, appropriately, the subject of the later science, so-called psychology, which, heretofore pursued in the abstract, has lost the thread of the soul's relations in a tangle of metaphysical speculation.

The New York Sun, discussing a decline in religious belief, says that with the acceptance of scientific theories goes revelation, and with it the faith in the immortality of the soul; that education is becoming more and more separated from faith, that the triumph of science means the overthrow of theology, and theology cannot conquer without destroying science; adding that Spiritualism is a foe equally hostile to the old theology and the new science.

Strange and dangerous indeed must it seem to the lambs who follow the crook of the Orthodox shepherd, to hear that "faith" must be replaced with knowledge. But there is really no conflict between religion and science. Science is what we know of the entire scheme of human relations—the universe of man; religion is how we observe the obligations imposed upon us by that knowledge. It is not science that is hostile to either religion or Spiritualism, (nor is Spiritualism hostile to any science,) but it is the professors of science who are hostile to both. The bigots of science, like the bigots in theology, avoid the issues of advancing investigation in their own domain. While there are two worlds—the mundane and the supermundane—there is but one method of proof, that of science. Happily, these worlds are not so utterly diverse and disconnected, and by this method may be applied to both; and by two modes of existence have been demonstrated—the life here and the life hereafter.

Comte lays down the law of human progress as composed of three stages: "The theological stage, in which free place is given to spontaneous fictions admitting of no proof; the metaphysical stage, characterized by the prevalence of personified abstractions, or entities; and the positive stage, based on an exact view of the real facts of the case. The first is provisional, but always a point from which we start; the second is a modifying or solvent influence; the third is the permanent or normal state." J. S. Mill makes the same classifications, naming them, respectively, as 1. the Volitional; 2. the Abstractional; and 3. the Experimental. The first two stages have evidently had their day in western civilization; the third stage is being inaugurated, and will steadily accrue and be maintained by the spiritualistic method of investigation, which is positivism applied to psychology.

It is certainly striking that Comte, absorbed in evolving a philosophy of humanity as explained by facts, should have ended with an avowal of his belief in the presence of his heart's companion as a spiritual influence after she had passed from mortal conditions; thus giving the involuntary sanction of his acute mind to the truth of Spiritualism.

Normal religion must supply all the spiritual wants of man. Happiness dashed in this life must be shown to be attainable in another, and contiguous world; the offices of friendship must not be sundered by death; the loved, who are not lost, must complete the continuity of affection by their palpable presence, in testimony of that only method by which we reach truth here, and are sure of certainty hereafter.

But there is another point of view, besides the emotional in human nature, from which materializations, as affording positive evidence of the after-life, are seen to be necessary, namely, the scientific point of view. One department of scientific procedure, that of biology, with Huxley and Darwin at its head, is endeavoring to demonstrate a continuous chain of being on the earth by taking up the missing links of species, thus connecting modes of existence which have hitherto believed to be divided from each other by impassable gulfs. And shall another department of science, namely, psychology, equally the subject of the positive method, be forbidden to demonstrate what is equally as reasonable—

another mode of existence after visible death? Why must evolution cease with this world? If the vegetable and animal worlds are so intimately connected with each other that the scientist finds it difficult, if not impossible, to draw a dividing line strictly between the two, is it impossible that the latter mode of existence, with its high hold on spirituality, should connect with still another mode of being for the completion of that evolution of life which is begun in this? By what authority does Mr. Grez assert that as to a life after this there can be no proof? Have all possible results been reached, and all possible conditions ascertained? In answer to him, in a recent discussion in English journals, his opponents have nothing to offer but argument. Nevertheless Spiritualism, which one would think is somewhat strangely overlooked by Positivists, offers, in what is known as "materializations," the crucial test of the soul's substantiality after visible death.

**THE MINUTE MEN OF ACTON.**

Read before the Spiritism Reform Club, BY TIMOTHY BIGHLOW.

The Minute men of Acton,  
Who marched at break of day,  
When Freedom called her sons to arms  
To meet the threatened fray,  
No'er quailed in no'is, no'er blanched in cheek,  
At sight of countless foes,  
But onward pressed, with dauntless crest,  
To deal those stalwart blows  
That showed how freedom, brave, can fight,  
When battling for their God and right.

The Minute men of Acton  
Were made of sunny frame;  
Their bosoms burned at thought of homes  
Those thrilling busts might flame:  
They saw the rays of April sun  
On teeming meadows flash,  
But their glowing hearts of fire  
To meet the deadly strife,  
It came; and though their Captain fell,  
Their answer speared bullets tell.

The Minute men of Acton!  
A Spartan every one,  
As, leading Freedom's yeoman band,  
With trading arms they came;  
Fair Concord's gentle river,  
Flow'd past them and their foes;  
This told of peace and happy homes,  
But told of death and woes.

The Minute men of Acton  
Fought not with powder fell,  
But joined the hosts that gathered fast  
In Freedom's tidal swell;  
As backward sped the invading throng,  
So forward swept our men—  
Forming a part of the surging mass,  
That kindly skies seemed bless.  
And all who speak of Concord fight,  
Must praise our fathers' deeds of might.

The Minute men of Acton  
Are living men to day;  
Her Minute dames, and damsels, too,  
Are loyal, brave, and true;  
Their day is long for the Reform;  
Their team men, worse than King;  
But with this City—like giants strong,  
Their blows for Temperance ring,  
And glad they join with brothers brave  
In anthems for the fallen saved.

The Minute men of Acton!  
Your toes is subtle, vile,  
Ye sisters in our sacred cause!  
His acts your peace beguile:  
Fond hopes he levels with the dust;  
The strength of his notes:  
The pride of life, the peace of home,  
Are ruined where he treads,  
Then flash fresh our standard to the storm,  
Bright with the watchwords, Temperance and Reform.

**How to Try Remarkable Experiments at Home.**  
Inquirers into the phenomena of Spiritualism should begin by forming circles in their own homes, with no Spiritualist or stranger to the family present.

The assertions of a few newspapers, conjurers, and men of science that the alleged phenomena are jugglery, are proved to be untrue by the fact that manifestations are readily obtainable by private families, with no stranger present, and without deception by any member of the family. Readers should protect themselves against any impostors, who, knowing to the contrary, may hereafter tell them that the phenomena are not real, but by direct experiments which cost nothing, thus learning how egregiously those who are duped who trust in worthless authorities.

Conjurers and their scientific partners cannot produce their results in a house from which they are excluded, but private families commonly get the real thing with no strangers present, consequently those who say that the phenomena are imposture, do not tell the truth.

One or more persons possessing mental powers without knowing it are to be found in nearly every household, and about one new circle in three, formed according to the following instructions, obtains the phenomena:

1. Let arrangements be made that there shall be no interruption for one hour during the sitting of the circle.  
2. Let the circle consist of four, five, or six individuals, about the same number in each sex. Sit in subdued light, but sufficient to allow everything to be seen clearly, round an uncovered wooden table, with all the palms of the hands in contact with its top surface. Whether the hands touch each other or not is of no importance. Any table will do.

3. Belief or unbelief has no influence on the manifestations, but an acrid feeling against them is weakening.  
4. Before the manifestations begin it is well to engage in general conversation or in singing, and it is best that neither should be of a frivolous nature.

5. The first symptom of the invisible power at work is often a feeling like a cool wind sweeping over the hands. The first indications will probably be table tiltings or raps.  
6. When motions of the table or sounds are produced freely, to avoid confusion let one person only speak; he should talk to the table as to an intelligent being. Let him tell the table that three tilts or raps mean "Yes," one means "No," and two mean "Doubtful," and ask whether the arrangement is understood. If three signals are given in answer, then say, "I speak the letters of the alphabet slowly, will you signal every time I come to the letter you want, and spell us out a message?" Should three signals be given, set to work on the plan proposed, and from this time an intelligent system of communication is established.

7. Possibly symptoms of other forms of mediumship, such as trance or clairvoyance, may develop; the better class of messages, as judged by their religious and philosophical merits, usually accompany such manifestations rather than the more objective phenomena. After the manifestations are obtained, the observers should not go to the other extreme and give way to an excess of credulity, but should believe no more about them or the contents of messages than they are forced to do by undeniable proof.  
8. Should no results be obtained at the first two sittings because no medium chances to be present, try again with other sitters. A medium is usually an impulsive individual, very sensitive to magnetic influences.—*The Spiritist, London, Eng.*

**Spirit Communions—Verification of Spirit-Messages.**

ROBERT CLOUGH—DOWSES.

To the Editor of the Banner of Light:  
Two intelligent and respectable ladies of my acquaintance say they knew such a man as WALTER HOBART, at East Bridgewater, Mass., whose name appeared in a recent Banner, and the circumstances narrated by him are substantially correct; but knowing little or nothing of the facts of spirit-return, they regard the communication as a great mystery.

To a letter of inquiry I addressed a party in Lebanon, N. H., I received the following reply: "Most certainly there was such a man as Dr. JOSEPH CROOKET living in Lebanon until within a very few years. If there was a reason for rejecting over a communication of the kind, there surely was for our happiness over that one, for in no way could it have been more like dear old Dr. Clough.

There are but two or three Banners taken here, and so great was the demand on account of that communication that one was cut out and sent to me. I have looked for it for fear there would be nothing left of it. His communication came in the Banner of Feb. 24th." D. GILCHRIST, Franklin, N. H.

To the Editor of the Banner of Light:  
I saw in the Banner of Light, Feb. 24th, a communication given through the mediumship of Mrs. Jennie S. Rudd, at your Circle Room in the Banner of Light building, purporting to come from WALTER HOBART, East Bridgewater, Mass. I knew him very well. I have been in the employ of his father for many years, and am well acquainted with the facts. The communication therein made are correct in every particular; in fact, so very true are they that much excitement and interest were created in regard to it.

Also in the Banner of Light of March 10th, same volume, is a message purporting to come from the spirit of JOE DOWSES, of Canton, whom a lady friend of mine says she knew very well years ago, when living in the same place. She states the communication to be very characteristic of the man. The spirits, Dunbar and Kingsley, whom he speaks of, the friend Wentworth whom he addresses—she recognizes them all as being friends of his. Respectfully,  
East Bridgewater, Mass. E. S. PAIGE.

To the Editor of the Banner of Light:  
I have read with a great deal of interest, in the Banner of Feb. 24th, a communication from DR. JOHN CLOUGH who passed on from Lebanon, N. H. I wish to say I was personally and intimately acquainted with the doctor, and I know he speaks of himself as he really was, true to himself and true to his neighbor. Dr. Clough was my father's family physician for many years when he resided in Enfield, N. H., his and my native place. Yours for truth,  
Watport, Mass. L. D. KIDDER, M. D.

**"OLD MOTHER UNDERWOOD."**  
To the Editor of the Banner of Light:  
An intelligence giving the name of "old Mother Underwood" has been communicated at your public reading on several occasions, at least, I believe. She stated that her former residence was in the vicinity of Copp's Hill, Boston, where she earned a livelihood by fortune-telling. One pleasant afternoon last autumn I visited the locality in question, for the purpose of ascertaining whether any traces of such a person could be discovered.

As many of your readers are aware, the ancient cemetery of Copp's Hill is an attractive place, and well worth a visit. The remains of the illustrious and the obscure are mingled in the same vaults, and the merrily laughing of sportive children and the confidential gossip of their mothers; the thoughtful demeanor of solitary visitors, and the evident delight of antiquarians deciphering inscriptions which have defied the storms of two hundred winters, form a picturesque scene, in some respects quite unique.

Returning from this digression, it may be proper to remark that the population of the neighborhood is now constantly changing. While colonial and revolutionary history is preserved on visible imperishable tombstones, events of the last few decades soon pass into the mists of time. For nearly an hour I traversed the narrow streets and lanes, making fruitless inquiries for the apparently mythical soothsayer, and, when almost persuaded to abandon the search, I was directed to two American ladies who had long resided on the Hill. Calling upon them separately and giving no hint with reference to the motive which prompted my visit, I found that the ladies and their children, who were now in the days of their childhood, were fully aware of her mysterious occupation. They distinctly remembered her humble dwelling on the opposite side of the cemetery, but were uncertain whether it was yet standing. They had sometimes noticed wealthy patrons, who were not ashamed to come in their own carriages.

I next repaired to the place indicated by my informants, and entered an almost Lilliputian structure which, in Mother Underwood's expressive phrase, might well be called a "ten-footer." The hygienic habitation had changed occupants several times within the last few years, and I was unable to obtain any further information. Perhaps sufficient evidence has been presented, however, to convince any skeptical minds that such a person as Mother Underwood formerly resided on Copp's Hill. Thus far I have been unable to learn the exact date of her decease, but it probably occurred more than twenty years ago. Two sons of the old lady were living in New York City at last accounts. A. B. WEYMOUTH, Melford, Mass., March 10th, 1877.

**RODOLPHUS B. HUBBARD.**  
To the Editor of the Banner of Light:  
In the Banner of March 10th you published a message from RODOLPHUS B. HUBBARD. In regard to it I would say that he went from Amesbury, Mass., to a residence in Berkeley, Cal., in October, and passed on the last week in September or first week in October. He was seventy three years old. I think it but justice to my part to the living, as well as to those who have taken a step in advance of us, to bear testimony to the truth of any message coming from the disembodied ones with the reliability of which I am conversant. Rodolphus was sent by me to be born in Sunderland, and moved to Leverett with his father, and lived with him till he began to study for college. He was principal in an academy several years. He once represented the town of Sunderland at the General Court. He was ordained in Leverett as an Evangelist.

Yours for the truth,  
Leverett, Mass. ALDEN ADAMS.

**WOODRUFF—SMITH.**  
To the Editor of the Banner of Light:  
In your paper of March 10th you invite any one recognizing the name of any spirit communicating through the Banner of Light Circle to verify the same. In the Banner of the date referred to is a message purporting to be from JONAH WOODRUFF. I knew a man by the name of Jonah Woodruff; should judge him to be about the age indicated in the message. He was the inventor of a patent of what is called the "Woodruff Sleeping Car," and was the President of what is known as the "Woodruff Sleeping-Car Company." His office was in Philadelphia. I was informed that he had consumption, went to Bermuda for his health, and died there.

In a former paper (Feb. 17th) appeared a message purporting to be from the spirit of EDWIN SMITH, formerly of Berkeley, Cal., who was killed by Dr. Edwin Smith, formerly of Dayton, O., but for

some years past residing and doing business in this city. On my return from an absence of some three months from the city I was informed that Dr. Edwin Smith was dead—that his death was caused by a fall from the front porch of his house. L. M. HUBBY, Cleveland, O.

**NANCY ANNA.**  
To the Editor of the Banner of Light:  
The communication from NANCY ANNA to Mr. and Mrs. Rufus Clapp, published in the Banner of Light Oct. 21st, 1876, is recognized as coming from their eldest daughter, and is correct in all the particulars. RUFUS CLAPP, Scituate, Mass.

**ELIJAH HISE.**  
To the Editor of the Banner of Light:  
In the Banner of March 31 there was a message given through the mediumship of Mrs. Jennie S. Rudd in the Banner of Light building, purporting to come from ELIJAH HISE. It did not state where he resided while living, but I know it referred to Elijah Hise of Russellville, Logan County, Ky., a man who was well known in this portion of the State, he having represented his district in Congress; was at one time a Judge of the Court of Appeals, also a Minister to Nicaragua. The manner of his death was correctly stated. He was a very sensitive man, which no doubt accounts for the state of his feelings as represented in the message. He was accustomed to receive marked attention at all times. I am convinced that the message came from Elijah Hise, who once lived in Russellville, Ky.

The Message Department I always read with great pleasure. W. H. PELTAN, Hopkinsville, Ky.

**MARIA F. STOCKWELL.**  
To the Editor of the Banner of Light:  
The communication from MARIA F. STOCKWELL, in the Banner for March 31, is characteristic of her, inasmuch as she always possessed a happy disposition—was always having a good time, and she is so now, after having been out of the mortal garb to assume that of the immortal. S. MINERVA SHEPARD, Fuzboro, Mass.

**CHARLES E. DELONG.**  
To the Editor of the Banner of Light:  
I saw a message in the Banner for March 24th from CHARLES E. DELONG, of Virginia City, Nev. I was well acquainted with him when we were boys. We were brought up in the same town, viz: Beckman, Dutchess County, N. Y. He went to California when eighteen years old. His grandfather brought him up, his father and mother being dead. They died when he was small. He had a brother and sister; the latter died after he went to California. His brother, James R. DeLong, lives just South of Poughkeepsie. I saw a communication in the paper in 1874 that he got through Mr. Foster, in San Francisco, Cal. I cut it out and sent it to him and asked if it was correct, and he replied to me by a letter, which I have now in my possession, that it was. His letter was dated Virginia City, Feb. 20th, 1874. I had not heard of his death till I saw the message. OLIVER JOHNSON, Auburn, N. Y.

William G. Wood informs us that the message signed HULDA, in the Banner of Light for Feb. 31, 1877, has been recognized. She was the wife of a prominent merchant tailor of Providence, R. I., and a well known name (Wood) at the gentleman's place of business, evoked the fact that the communication on its appearance received a kind welcome from him. The same correspondent writes us that the message of DESIRE ELY JONES, in the Banner for March 10th, is recognized as correct by relatives in Providence, R. I.

We have received the following letter from a well-known literary gentleman, which explains itself:  
To the Editor of the Banner of Light:  
In the Banner of March 17th, 1877, I perceive a communication from the spirit of "Mary A. Noyce (or Noyes)" given through the mediumship of Mrs. J. S. Rudd. This is evidently intended for Mrs. M. AGNES NOYES, an actress, with whom I had the pleasure of being associated and professionally some three years since, and who died of hydrophobia about two years ago, this corresponding with her message, wherein she says she has not been gone much more than a year or two. Mrs. Noyes possessed considerable literary culture, and some years ago she was "Queen of the Bohemians," in New York City. The beloved Frank alluded to in the communication is her former husband, J. Frank Noyes, also a well known name. WILLIAM EMMETTE COLEMAN, Leavenworth, Kansas.

**Literary.**  
GHOST LAND; OR RESEARCHES INTO THE MYSTERIES OF OCCULTISM. Illustrated by a series of Autobiographical Sketches. By the author of "Art Magic," with extracts from the "Mystic Science." Translated and edited by Emma Hardinge Britten. Boston: Sold at the Banner of Light office.  
This is a book, in more respects than one, and has a fascinating interest for all persons who have investigated Spiritualism, and the science of life generally, without prejudice. The story of it may be briefly stated as follows: The son of a Hungarian nobleman who was an officer in the British East India service, is sent to Germany to be educated. While in a University one of the professors who had been his friend for him, this professor, called Von Marx, is a student of occultism, and belongs to a club affiliated with others in various parts of the world who practice magic arts which have come down to them from the philosophers and students of old. They are materialists, and do not believe at all in immortality, and are more or less sceptics in their lives. They seem to seek such a person as Mother Underwood formerly resided on Copp's Hill. Thus far I have been unable to learn the exact date of her decease, but it probably occurred more than twenty years ago. Two sons of the old lady were living in New York City at last accounts. A. B. WEYMOUTH, Melford, Mass., March 10th, 1877.

He sought out sensitive subjects and used them for various purposes, calling them "living souls" when sent by the influence of the magnetizer to investigate matters at a distance, but would not allow that there was a really immortal soul, or spirit, which survived the body after death, except for a short period. The young student shows himself a sensitive subject, and his friend, Professor Von Marx, takes him to his club and uses him, while in the magnetic state, to investigate occult matters, until his name as a "sensitive" becomes known to all clubs affiliated with the "Berlin Brotherhood," that being the name which is given to the Society. Persons who have read some of Bulwer's later novels will recognize such a similarity in some of the scenes he gives and those related in this work as will lead them to believe that Bulwer was a student of occultism. Professor Von Marx had parted from his wife, but the attention he had felt for a son who died young seemed to have descended to this young "sensitive," whom he in a measure adopted, with the consent of the father in India. After the young man has grown up he accompanies the professor to England, where they visit a club affiliated with the Berlin Brotherhood. The various adventures of the student and his student, how they visit Scotland and deliver a church from the torments of evil spirits who had possessed the majority of the congregation; live in a Gypsy camp, etc., are all told with sufficient detail to be deeply interesting and realistic. The Professor leaves his student in the Gypsy camp and visits London, where he dies, or, as it is related, gives up his own life in order that his adopted son may be strengthened; the mesmerist practices to which he had been subjected, having weakened him. About the time of these occurrences the stele of spiritual circles in America have become current in England, and a friend of Professor Von Marx, an associate in the Brotherhood, to whose care he had bequeathed the young student, finally resorts to a spiritual circle in his own family to remove the obsession which has come over his young ward after the death of Von Marx.

But we cannot find space to brief the whole of this work, and will close with some quotations showing the conclusions reached by the student and spiritual medium, as the author expresses them in his own words:  
Quoting from page 207, we find him asserting what may be called the foundation of Darwinism:  
"The link of connection between spirit and matter is force, and the exhibition of force is motion in all its forms. It is the motion of the atoms of matter, and it is this motion which is shown to us as 'sensitive' becomes known to all clubs affiliated with the 'Berlin Brotherhood,' that being the name which is given to the Society. Persons who have read some of Bulwer's later novels will recognize such a similarity in some of the scenes he gives and those related in this work as will lead them to believe that Bulwer was a student of occultism. Professor Von Marx had parted from his wife, but the attention he had felt for a son who died young seemed to have descended to this young 'sensitive,' whom he in a measure adopted, with the consent of the father in India. After the young man has grown up he accompanies the professor to England, where they visit a club affiliated with the Berlin Brotherhood. The various adventures of the student and his student, how they visit Scotland and deliver a church from the torments of evil spirits who had possessed the majority of the congregation; live in a Gypsy camp, etc., are all told with sufficient detail to be deeply interesting and realistic. The Professor leaves his student in the Gypsy camp and visits London, where he dies, or, as it is related, gives up his own life in order that his adopted son may be strengthened; the mesmerist practices to which he had been subjected, having weakened him. About the time of these occurrences the stele of spiritual circles in America have become current in England, and a friend of Professor Von Marx, an associate in the Brotherhood, to whose care he had bequeathed the young student, finally resorts to a spiritual circle in his own family to remove the obsession which has come over his young ward after the death of Von Marx.

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"The link of connection between spirit and matter is force, and the exhibition of force is motion in all its forms. It is the motion of the atoms of matter, and it is this motion which is shown to us as 'sensitive' becomes known to all clubs affiliated with the 'Berlin Brotherhood,' that being the name which is given to the Society. Persons who have read some of Bulwer's later novels will recognize such a similarity in some of the scenes he gives and those related in this work as will lead them to believe that Bulwer was a student of occultism. Professor Von Marx had parted from his wife, but the attention he had felt for a son who died young seemed to have descended to this young 'sensitive,' whom he in a measure adopted, with the consent of the father in India. After the young man has grown up he accompanies the professor to England, where they visit a club affiliated with the Berlin Brotherhood. The various adventures of the student and his student, how they visit Scotland and deliver a church from the torments of evil spirits who had possessed the majority of the congregation; live in a Gypsy camp, etc., are all told with sufficient detail to be deeply interesting and realistic. The Professor leaves his student in the Gypsy camp and visits London, where he dies, or, as it is related, gives up his own life in order that his adopted son may be strengthened; the mesmerist practices to which he had been subjected, having weakened him. About the time of these occurrences the stele of spiritual circles in America have become current in England, and a friend of Professor Von Marx, an associate in the Brotherhood, to whose care he had bequeathed the young student, finally resorts to a spiritual circle in his own family to remove the obsession which has come over his young ward after the death of Von Marx.

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BEYOND THE MORTAL.

Written for the Banner of Light. BY MRS. E. M. HICKOK. When the way grows dark and dreary, When the shadows fall so deep...

Banner Correspondence.

MEMPHIS.—Mrs. Louisa M. Patterson writes under date of Aug. 10th and Sept. 24th respecting the Mott materializing séances as follows: "With cordial greetings to my many friends who read the Banner, I report myself from this quiet little Missouri town, made famous by being the home of Mr. Harvey Mott, the wonderful medium for materializations..."

workers, came, on three occasions. The personation was perfect as in life; even the coat that he wore when I last saw him, and the...

Foreign Correspondence.

A Word from J. M. Peebles. To the Editor of the Banner of Light: Though sweltering in this famine stricken land, I must snatch a few moments to tell you that I am as comfortable as could be expected with the thermometer at 88, 100, 107, and 112° in the shade...

New Books.

Report of Missionary Work in Minnesota. Our annual report for the year ending September 30, 1876, is now ready for sale. It contains a full and complete account of the work of the Minnesota Missionary Society during the year...

New Books.

Christian Spiritualism. THE IDENTITY OF PRIMITIVE CHRISTIANITY AND MODERN SPIRITUALISM. BY EUGENE CROWELL, M. D. In two octavo volumes. Price \$5.00; single volumes \$2.50, postage free.

New Books.

THE SPIRITS' BOOK; OR, THE PRINCIPLES OF SPIRITIST DOCTRINE. CONTAINING 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...

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**TO BOOK-ITERS.**  
The attention of the reading public is respectfully called to the latest supply of spiritual, Reformation and Miscellaneous Works, which have been published by the B. S. & L. Light Book Co., 107 Broadway, New York. The works are all bound in paper, and are in the most complete and readable form. They are all new, and have been carefully selected for the purpose of giving to the public the best of the literature of the day. The works are all bound in paper, and are in the most complete and readable form. They are all new, and have been carefully selected for the purpose of giving to the public the best of the literature of the day.

**SPECIAL NOTICES.**  
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**Banner of Light.**

BOSTON, SATURDAY, OCTOBER 20, 1877.

**PUBLICATION OFFICE AND BOOKSTORE.**  
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ISAAC R. RICH, PRESIDENT AND MANAGER.  
LESLIE COLBY, EDITOR.  
JOHN W. HAY, ASSISTANT EDITOR.

For orders of communication, for the Editor's Department of this paper should be addressed to THE BANNER OF LIGHT, 9 MONTGOMERY PLACE, BOSTON, MASS.

**MODERN SPIRITUALISM.** The key which unlocks the mysteries of the Past, explains the Present, and demonstrates the Future of the Human Race.

**Our List of Lecturers.**  
As the fall campaign has now opened, we purpose printing more frequently the somewhat lengthy List of Public Speakers on Spiritualism to which we have given publicity at intervals during the summer.

In order, however, for this List to be any credit to us or advantage to the lecturer, it must be CORRECT IN MATTER OF NAME, ADDRESS, &c., which we have reason to fear is not at present the case. It is our earnest request that all lecturers in the field read the List as published on our third page last week, and see if the announcement made by us concerning them individually is correct in detail; if not, they will please forward corrections.

This is a matter of urgent importance. We cannot afford to devote the space occupied by the List to anything which is not of practical utility.

Therefore we make the following announcement: After waiting two weeks from date with the hope of receiving replies from the speakers on the List, we shall print the names only of those who have notified us by postal card that our announcement concerning them is correct. The names of those who fail to write to us during these two weeks will be omitted from the List, but we shall cheerfully insert them again upon receipt of a card giving us the desired information.

We have also an extended List of SPIRITUALIST MEETINGS, which we have published from time to time, and which likewise may be materially defective in its details. We would therefore thank the friends in the localities mentioned in it to notify us in this regard; also if any new meetings have been inaugurated, we would be pleased to record the fact.

**A Splendid Church.**

Who would have believed that the simple and direct teachings of Jesus, the lowly one, would ever have been claimed as the exclusive property of rich and powerful organizations, that were to use their authority to bind it fast in iron cords and invest it with the ornaments of architecture and the pomp and show of a self-styled worship? And who would suppose even now that instead of manifesting a haughty pride ever such a descendant of holy laws and principles, they would not detect the absurdity of their action and hasten to return to the practice of simplicity and humanity? Yet we find a church, like the Church of England, which was nothing more than a politic compromise between Romanism and Protestantism, vaunting its glories in all possible ways and taking on the airs of the most worldly of empires. We read in the last International Review a brazen description of what the Established Church of England is, has been, and will be. It says that the Anglo-Episcopal Church, even though "disestablished," would still remain the ancient national church of the country. Her magnificent endowments could not be taken from her without loosening the foundations of property. She would retain her gorgeous cathedrals—most of them recently and splendidly restored by voluntary contributions—her stately and beautiful ministers, her venerable parish sanctuaries, laden with the memories of bygone centuries, her wonderful modern creation of "district" or non-parochial churches—one of many rich harvests which have sprung from the ecclesiastical and religious "renaissance"—the new spring of spiritual life and voluntary zeal which has burst forth since the century began. This may all be highly gilded and magnificent, and truly poetic, but what has it in particular to do with the plain and simple injunction to love mercy and do justice?

She would also—this description proceeds to say—retain her hold upon the great universities of the country, on the churches attached to them, and on the college chapels. She would still be the Church by unbroken, ancestral and traditional ties, and by every bond of educational and social influence, of the nobility and gentry of England; she would also be the Church, for the most part, of the rural peasantry, and not seldom of the town artisan or operative. Three-fourths of the public elementary day schools of the coun-

try would still be conducted in her buildings, and managed by her clergy. She would continue to be the Church alike of the classes most distinguished by culture and refinement, and of the wealthy *parvenu*; of the easy-going latitudinarian and of the enthusiastic and semi-ascetic devotee; of traditional ecclesiasticalism and "catholic" superstition, and also of a silent but mighty host of reverent, reclusive, and meditative spirits to whom her liturgical prayers, and litanies, and chantings, her penitential wailings and inspiring anthems, the chastened devoutness of her pulpit ministrations, and the tender solemnity of all her services, are inexpressibly dear.

This is all extremely fine; but where does the religion come in? With such big bragging over ecclesiastical power, ecclesiastical property, ecclesiastical authority, ecclesiastical rank, and ecclesiastical independence as this, wherein no reference is made to the great popular heart in which, rather than in magnificent piles of stone, true spiritual religion alone dwells, is it not plain enough to the commonest apprehension that the time has come not only for the threatened "disestablishment" of the Church, but for the humiliation of its pride? And how can this be brought about for the spiritual salvation of the people as it will be, except through the spiritual enlightenment of the people from on high? Was it not time to invade this haughty ecclesiastical spirit with a still and voiceless power that was mightier than itself? To break down its pretensions with influences too subtle for it to withstand? To take from its haughty claim to be the Church, as if none could gain to the realms of bliss save through its massive passage-way? Not in any spirit of resentment or revenge, either, would this be done, for then it could not be said that a living religion was about to supplant a dead one; but with the spirit of life that comes down from heaven to illuminate and warm all receptive hearts.

In the second volume of his great work on The Intellectual Development of Europe, Dr. Draper discusses the progress of morals and genuine spirituality in the west of Europe, concluding with the fixed opinion that "an ecclesiastical organization allying itself to political power can never now be the source of any good." He adds: "In America we have seen the bond that held the Church and State together abruptly snapped. It is therefore well that, since the close of the Age of Faith, things have been coming back with an accelerated pace to the state in which they were in the early Christian times, before the founder of Constantine beguiled the devotional spirit to his personal and family benefit—to the state in which they were before ambitious men sought political advancement and wealth by organizing hypocrisy; when maxims of morality, charity, benevolence, were rules of life for individual men; when the notions of conscience were obeyed without the suggestions of an outward, often an interested and artful prompter; when the individual lived, not under the sleepless gaze, the crushing hand of a great overwhelming hierarchal organization surrounding him on all sides, doing his thinking for him, directing him in his acts, making him a mere automaton, but in simplicity, humility, and truthfulness guiding himself according to the light given him, and discharging the duties of this troublesome and transitory life, 'as ever in his great Taskmaster's eye.'" To this return of human society to its condition in the days of the early Christians, when men walked openly in the sight and companionship of heavenly witnesses, Spiritualism is lending more active and effective aid than any one agency of these modern times; and all the more effective because it works on ecclesiastical organizations through individual means, and without copying their methods if will.

While a superficial and short-sighted writer like the one in the International Review, above quoted, is pleasing his fancy with the catalogue of the fine and splendid things which hierarchy possesses—as if they had not had their day—Dr. Draper, in another place in the same work to which we have referred, ascribes all the value of the moral and social teachings of the church to their having been exercised on a non-reading community. He holds that the press has superseded the pulpit as a power, and that the latter will never regain its old position. "What could better instruct such a community?" he asks—"than a formal congregating of neighborhoods together each Sabbath day to listen in silence and without questioning?"

And then he describes the whole of this ecclesiastical furniture in a language which the superstitious writer in the International Review might well envy. "In those great churches," says he, "the architectural grandeur of which is still the admiration of our material age, nothing was wanting to impress the worshiper. The vast pile, with its turrets or spire pointing to heaven; its steep inclining roof; its walls, with niches and statues; its echoing belfry; its windows of exquisite lines and of every form, lancet, or wheel, or rose—through which stole in the many-colored light; its chapels, with their pictured walls; its rows of slender, clustering columns, and arches ther upon; its many tapering pendants; the priest emerging from his scenic retreat; his chalice and forbidden wine; the covering paten, the ebony and the pix. Amid clouds of incense from smoking censers, the blaze of lamps and tapers and branching candelsticks, the tinkling of silver bells, the play of jeweled vessels and gorgeous dresses of violet, green and gold, banners and crosses were borne aloft through lines of kneeling worshippers in processional services along the aisles. The chanting of litanies and psalms gave a foretaste of the melodies of heaven; and the voices of the choristers and sounds of the organ now thundered forth glory to God in the highest, now whispered to the broken in spirit peace."

As a memory, a tradition, such a church may be something to admire, something for the meditative spirit to inflame its imagination over; but in this age it is wholly out of place. It is not wanted for any purpose. The new now is, not to bind faster the bonds of superstitious sentiment, but to emancipate the spirit of the humbled from all fetters, and teach it the real freedom of worship without priestly intervention. Only this. And Spiritualism, divested of every external condition and circumstance that may work to its temporary prejudice, is engaged in doing just this, was divinely sent to do it, and will extend its work until its high mission has been subserved. It appeals only to what is spiritual in man, which is the only real, and teaches him how to rate externals at their true value. It exercises no authority but that which it instructs every heart to set up within itself. And it is free from all hindering assumptions and claims that, in the case of the Church, require it to pause in its work to declare its dividends.

**Hon. Thomas R. Hazard's Standing in Rhode Island.**

Favorable testimony for the prophet is seldom found in his own country. That statement and its accompanying verification may be reckoned as old as history itself, though, of course, exceptions arise in this case as in that of any general rule, and we are glad to note as one practical illustration the favorable opinions cherished by the people of Rhode Island concerning our valued correspondent whose name heads this article, and who is truly a Nestor in Spiritualism: Wherever Mr. Hazard is personally known, throughout that State, where he has been for many years a resident and a prominent citizen, he occupies a high place in the public and private regard. No clearer evidence can be adduced of this fact than the position occupied by the press of the Commonwealth concerning him. His articles on Spiritualism have found ready entrance into the columns of the Providence Journal, the Newport Mercury and other papers; and even the Advertiser and Gazette of Providence, while it frowns upon his written and published views, in a column leader, still feels constrained to remark as follows concerning the man himself. Truly if an individual's enemies speak thus of him, what ought his friends to say!

"So do I think I risk much in proclaiming my belief that ten years will not pass away from this date, before the spirit of souls—souls of advanced minds in the sphere of the visible world, will be able to materialize these spirit forms and walk the streets visibly and palpably beside their friends on earth, clothed in their own appearance, would faintly outline and hold converse with them in the air, and even stand forth on the rostrum and platform as fully and as clearly as they do when on earth, and harangue in English to the thousands of auditors who now make the 'materialization' a theme of derision or reproach."

"So very extraordinary is the above declaration, that it is quite possible that many persons having no personal knowledge of, or acquaintance with, Mr. Hazard, may at once inquire if he is *compos mentis*; but none who really know the man would think of asking such a question. Mr. Thomas R. Hazard, as thousands of our citizens are well aware, is a Rhode Island gentleman of high character and intelligence, as well as a wealthy, benevolent man who is held in the highest estimation by the masses of the people of our State. Mr. Hazard is, moreover, an able writer and a leading Spiritualist philosopher. Whatever he says, in reference to the great subject of Spiritualism and 'Spirit Materialization,' is to be received with profound respect and attention."

**From "Over Sea."**

By reference to our third page the reader will find a brief account of his wanderings from Dr. J. M. Peobles, the celebrated apostle of the new gospel. We are glad to perceive that wherever he goes he elicits not only the friendship of the people but the appreciation of the local press. The following extracts will fully demonstrate what we assert:

"Dr. Peobles, a well-known American gentleman, *de Ceylon*, has been paying a brief visit to Ceylon in the course of a tour round the world. Dr. Peobles is a great traveler and an industrious author, having already published an account of a similar trip, though by a different route, as well as several other books of considerable interest. We quote the foregoing from the Ceylon Observer, and may add that Dr. Peobles is now at Madras, and intends staying in this Presidency two or three weeks prior to proceeding to Calcutta. Dr. Peobles is particularly anxious to see the famous *as it is* and *as it was* in the B-reif camps and at the Food dets under Col. Dreyer's charge he has only too many opportunities. In his forthcoming work we may hope a record of the crisis through which we are now passing will appear."—*The Madras (India) Times, Wednesday, Aug 15th, 1877.*

The same paper, under date of Aug 30th, says: "Three weeks ago we announced the arrival in Madras of Dr. J. M. Peobles, formerly an American Consul in Asiatic Turkey, and the author of several books. During the period that he has been in Madras he has been most industrious in obtaining information from all sources, and the chapters of his forthcoming work devoted to Southern India should be most interesting. . . . We shall look forward to the publication of Dr. Peobles's forthcoming work with interest."

Another paper says: "India has been greatly favored by the 'continental tourist' of late. The Hon. J. M. Peobles, author of several works on American Spiritualism, has been for some days past a visitor in Madras. Mr. Peobles is engaging himself in the cause of spiritualistic research in India."

**A Just Emendement.**

Knowing that the impulses of the indefatigable editor and the worthy publisher of the Boston Investigator are naturally and instinctively on the side of justice and against oppression of any sort in this stage of material life, we felt sure that on perusal of the full account of the Baxter case as printed in our issue of Oct. 6th, that noble journal of free thought would agree with us that a shameful act had been perpetrated in the treatment accorded to this faithful teacher by the Winchester committee. And we have not been disappointed. Bro. Seaver, in his issue for Oct. 10th, prints a letter from Mr. Baxter, and appends a note to it, besides giving the matter an editorial treatment under the head of "Persecution for Opinions." From these two expressions of honest feeling for the oppressed we select the following sentences:

"After reading the above letter we have no doubt that the real cause of Mr. Baxter's removal from his school was his Spiritualistic belief. We have known teachers to be removed for their infidel or liberal ideas, and Spiritualism, in the eyes of Church bigots, is about as bad. Since the above was put in type we notice in the Banner of Light further particulars respecting the action of the School Committee to induce Mr. Baxter to resign his position. Neither his ability as a teacher, his popularity with the scholars, nor his moral character as a man are questioned, but the sole objection urged against him is his Spiritualism; and, as the case appears to us after carefully reading all the testimony we have seen, we come to the conclusion that it is another specimen of religious bigotry in the long chapter of persecution for honest opinions."

"Having an undoubted right to be a Spiritualist, [Baxter] adhered to his convictions and resigned his place as teacher rather than submit to the dictation of Church bigots or act the hypocrite toward himself. This shows manliness and honesty, and we respect any man who possesses these sterling virtues."

**Funerals of Spiritualists.**

Among the comparatively few public advocates of Spiritualism in this vicinity who are so situated that they can re-pond to calls from abroad to conduct funeral services, we are pleased to mention Dr. H. B. Storer, of this city. His sympathetic nature, inspirational powers and clear apprehension of the Spiritual Philosophy eminently fit him for this kind of service, and he is in frequent demand in all parts of New England.

The friends at Ballston Spa, N. Y., have a fine Spiritualists' Chapel, built by B. J. Barber and others in 1876, and dedicated one year ago. A small society was formed, and now is in a flourishing condition, and some of the leading gentlemen of the town are Spiritualists.

**Amory Hall Meetings.**

E. V. Wilson continued his present engagement in Boston by two lectures, supplemented with character readings, etc., at this hall Sunday afternoon and evening, Oct. 14th. Mrs. T. Barnard added to the interest of the services with fine vocalizations—Henry C. Lull accompanist. As prefatory to his afternoon discourse Mr. Wilson read selections from the 7th chapter of the book of St. John, including the verses (4th and 5th) which said, "There is no man that doeth anything in secret and he himself seeketh to be known openly. If thou do these things, show thyself to the world. For neither did his brethren believe in him." This challenge given to the Nazarene by his brethren, the speaker said, was also everywhere echoed by the scientific and skeptical minds of the present day regarding Spiritualism, its works and its teachings.

He was hungry for salvation, but if he or any one else asked the Christian clergy to explain the scheme so much vaunted by the church it would be discovered that theology had only one scale in which to weigh humanity, and that was labeled self-negation—play the young robin, swallow everything, but question nothing, else you will be denominated an infidel. "He that believeth shall not be damned," was the grand clinch-text of the pastor and the exhorter. But Spiritualism presented to his reason a higher claim; told him of an ever-present Saviour within himself; that on his own works must rest his attainment of ultimate happiness; that all were parts of God as far as they went, whether high or low in their development or aspiration, upward growth being the grand element for the solution of the problem which the Christian church had grown gray in its unavailing efforts to demonstrate.

Proceeding with his discourse he laid down two propositions: First, that to his mind a perfect creator never formed an imperfect thing—that a perfect God never molded an evil nature. Therefore we must seek the cause of evil from some other standpoint than his being the work of a perfect originator. Second, that evil existed in the world, and that one cause of its existence was a want of knowledge of the laws of nature; there was no such thing as repentance as a salvatory element to shield from the consequences of actions done; but just as far as men and women learned to desist from repeating offenses against their physical, mental and moral manhood and womanhood—ceased to do evil and learned to do well—they were on the path where they should be, and were free by the law of progress.

The great spring of so much evil in society and the world to-day could be traced, he believed, to the Christian idea of vicarious salvation, while the great hope of humanity, he felt assured, rested in the progressive unfolding of each individual as taught by Modern Spiritualism. The "fall of man" was no fall at all if the Genesis story were a truth, or it was a fall "upward," a step toward realizing the good and how to utilize it, and in comparing the scope of evil, and how to avoid it, a walk of new powers, a giving of new light, a substitution of reasoning knowledge for faith-blinded and obedient ignorance, a bordering even on the attainment of freedom from the domain of physical death itself. God according to the narration did not give the incentive to this advance—it was against his command, and proceeded from an enemy which he was not sufficiently keen to detect, or not powerful enough to control. It was Satan who gave man knowledge, and a law led him to the base of the Tree of Life, whose fruit once eaten he would have lived forever, had not God in haste, fearful of his prerogative, driven out the first pair, and set between them and it the flaming sword of the cherubim.

The speaker traced the Hebrew account of the multitudinous troubles which were experienced by Deity with the children whom at the outset he had endorsed as his perfect handiwork, ending in the coming to earth, as an offering of Jesus his son, as taught by the church—to be a propitiation for human sin. What had been the fruits of this scheme of salvation? They were lamentably few as to good, and sadly preponderant on the side of evil. The crop was strikingly manifest at the present time, when one after another the honored and respected among the churchmen were sinking with a crash into the gulf of financial ruin, exhibiting in their fall a moral rottenness, a mental recklessness, a spiritual dishonesty, which was fearful to behold. Gilman, the New York forger, was a sample of this class, who, while judge, jury, and bar were scarcely able to restrain their mournful feelings as his sentence was pronounced, gravely held that the blood of Jesus was his hope and stay—Jesus would wipe away the stain. "This idea that Christian men could commit any crime and be free (if uncaught by the law of the land) from a church member died, and the preacher on the Nazarene while, if detected, a few years of imprisonment was all they had to apprehend, was a fearful one to encourage in community, a suicidal one to teach to the youth of America. How much loftier in the sentiment of justice, how much more practical for the regulation of life, for the attainment of the highest good, the teachings of Spiritualism, which held that every error must be atoned for by the doer, whether here or hereafter."

The fruits of the Christian idea of salvation could be traced through every tier of society to the murderer on the scaffold, who, falling of relieve, grasps the hand of the chaplain as he steps on the drop, and (as in the case of one by the West) congratulates himself that he killed his man, *because*, though his victim, being unregenerate, was now in hell, he himself had, during his imprisonment for the murder, "found Jesus," and so was sure of heaven. The good citizen in their fall a moral rottenness, a mental recklessness, a spiritual dishonesty, which was fearful to behold. Gilman, the New York forger, was a sample of this class, who, while judge, jury, and bar were scarcely able to restrain their mournful feelings as his sentence was pronounced, gravely held that the blood of Jesus was his hope and stay—Jesus would wipe away the stain. "This idea that Christian men could commit any crime and be free (if uncaught by the law of the land) from a church member died, and the preacher on the Nazarene while, if detected, a few years of imprisonment was all they had to apprehend, was a fearful one to encourage in community, a suicidal one to teach to the youth of America. How much loftier in the sentiment of justice, how much more practical for the regulation of life, for the attainment of the highest good, the teachings of Spiritualism, which held that every error must be atoned for by the doer, whether here or hereafter."

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But Spiritualism came to illuminate the darkness, and show the world how far it had wandered from the church member died, and the preacher on the Nazarene while, if detected, a few years of imprisonment was all they had to apprehend, was a fearful one to encourage in community, a suicidal one to teach to the youth of America. How much loftier in the sentiment of justice, how much more practical for the regulation of life, for the attainment of the highest good, the teachings of Spiritualism, which held that every error must be atoned for by the doer, whether here or hereafter."

The speaker closed by citing some marked incidents in his own experience of the good which Spiritualism had done; and urged his hearers to obey the scriptural injunction: "Try the spirits, and see if they be of God," and to endeavor to so live as the law would demand them the most elevated intelligences. He then gave a demonstration of character-reading.

In the evening he lectured on "Influences and their Effects," and presented more evidences of his mediumistic gift. Sunday, Oct. 21st, Mr. Wilson will address the people at this hall, afternoon and evening, in Dr. Gardner's series. It is to be hoped that the friends in Boston and vicinity will bear in mind the fact that Mr. W.'s engagement is drawing to a close, and improve the opportunity now offered of listening to his earnest utterances and the striking mental phenomena which accompany his discourses, thereby doing for themselves a good service, and at the same time extending to Dr. Gardner the encouragement necessary to the continuance of the lecture course.

The New York papers say that this year's wholesale fall trade in that city has been the largest since 1870.

**Decease of Col. Wright.**

Albert J. Wright, whose connection with the printing interests in Boston has been of long and honorable continuance, and whose life as a man and a citizen has been alike a credit to his own head and heart and the community in which his years of usefulness transpired, passed on from the scenes of time, on Saturday morning, Oct. 13th, after a brief illness, at his residence 77 Waltham street, Boston.

He was born in South Hadley, Mass., June 22d, 1818; began his printer's education when six years old with his uncle, H. Judd, on Cornhill, and has followed it ever since. He lived in South Boston, and was when quite young a commander of a company of boys who took part in the reception of Lafayette on his last visit to this country. He was fond of a military life, and commanded in succession the Highland Guards, the City Guard, the Pulaski Guard, was prominent in the Ancient and Honorable, was lieutenant-colonel of the first regiment, and was connected also with the Old City Guards, Boston Tigers and Boston Lancers. In 1829 he went into the job printing business in partnership in Spring Lane, and in 1856, having continued with success in the same locality, he took with him Mr. R. K. Potter, bought the stock and goodwill of State Printer William White, (afterward one of the proprietors of the Banner of Light) and began business at 79 Milk street. His firm has had the State printing ever since that last year.

He was a prominent Free Mason, and held high rank in the Adelphe Lodge, South Boston Council, St. Omar Commandery, St. Paul's Lodge and St. Matthew Commandery. He was President for several years of the Charitable Mechanic Association, and was connected with other societies. He was familiar with political matters, was several years Chairman of the Republican Ward and City Committee, and for three years was Chairman of the Senatorial District Committee. He was also elected to the State Senate, House of Representatives and the City Council. He leaves a widow and two sons. In personal character he was admirable, loving and beloved. Especially was he popular among the members of his profession. His funeral obsequies were held Tuesday, Oct. 16th, in Phillips Church.

**A Happy Occasion.**

On Friday evening, Oct. 12th, a number of the friends of Mrs. Jennie S. Rudd, the popular medium for the Banner of Light Public Free Circles, convened at her temporary residence in Boston, to pass a brief season in the interchange of thought through social and informal conversation, and to express to her their appreciation of her work as an instrument for spiritualism.

A marked feature of the evening's services was the presentation to Mrs. Rudd of fine copies of "The Biography of Mrs. J. H. Conant," and "Flashes of Light from the Spirit-World," the address on the part of the gift-givers being made in appropriate fashion by George A. Bacon, Mrs. Rudd responding in a feeling manner. John Wetherbee, Allen Putnam, and others added sentiments of congratulation, and acknowledged the services rendered to the cause of Spiritualism by the disembodied Indian spirits; and the words of "Snowdrop," one of Mrs. Rudd's Indian controls, Saogyawtha, and other spirits, together with the entranced utterances of Miss Mattie A. Houghton, combined to make this reception a success, and a pleasure to all who were present.

**The Nez Perces' War.**

We have all along informed our readers that the Indian wars for the extermination of the red man were a shame and a disgrace to the nation, and that the selfishness of the white man was their chief cause. The last barbarity the United States has committed is the late massacre of old men, women and children of the tribe of Indians known as Nez Perces, which have been hunted from their homes by our troops to the Canada border—and thus ends the Indian war for the present, to be resumed when money from the treasury is wanted by "the Indian ring" speculators, where-to to enrich themselves at the expense of justice and morality. In regard to this latest blot upon America's fair fame, hear what last Monday's Boston Herald candidly admits:

"It begins to be pretty loudly whispered that the Nez Perces war was utterly needless and expensively cruel."

Yes, indeed! And the God of Justice will repay the wrong tenfold on the guilty parties. Mark well our prediction!

**Marriage of Mrs. Sarah A. Byrnes.**

A pleasant event occurred at the residence of Mrs. Annie Lovell, No. 8 Nassau street, Boston, on Thursday evening, Oct. 4th, at which time and place one of the well-known and highly esteemed lecturers upon Spiritualism, Mrs. Sarah A. Byrnes, was united in marriage to Mr. E. N. Snow of Chicopee, Mass. Rev. Warren Cudworth of East Boston, a genial and liberal Unitarian clergyman, performed the ceremony that gave legal recognition of the union, which the many friends of both parties cordially hope may prove to them a source of life-long happiness and increased usefulness.

We are glad to learn that the event will not remove Mrs. Snow from the lecture platform altogether, but that she will respond to calls, either for lectures or to attend funerals, at places not too far distant from her home, which will hereafter be at Chicopee, Mass.

According to a correspondent of the Brooklyn (N. Y.) Daily Eagle, Mr. S. B. Nichols, most remarkable manifestations of a physical character are now taking place in that city, at the residence of a gentleman who is not a Spiritualist. His daughter, who is the medium, is, during each sitting, in "a normal condition, and is not conscious of any control by the spirits, and the manifestations vary at each sitting, and are as much enjoyed by her as by those who for the first time witnessed them." The correspondent closes as follows: "Christian brothers, men of science, skeptics, the power and intelligence producing these marvels claim to be disembodied spirits who have passed to an immortal life. If it is not what it purports to be, what is it?"

Mr. Warren Hidden, of the Mint, Constantino, called at our office last week. He spoke freely of his spiritualistic experiences, and of the interest felt in the cause by himself and Mr. Taylor, also of Constantino. Both these gentlemen have for years been warm friends of the movement in Turkey.

Good advice to mediums, by the spirit controlling Mrs. Rudd, will be found on our sixth page.





Advertisements.

BALTIMORE ADVERTISEMENT. SARAH A. DANSKIN, Physician of the "New School," Pupil of Dr. Benjamin Rush.

DR. J. R. NEWTON. Now prefers to treat only by means of magnetized liquids. His power in this direction has so largely increased that he does not require to see the patient.

The American Lung-Healer. Prepared and Magnified by Mrs. Danskin. Is an unfailing remedy for all diseases of the Throat and Lungs.

DR. F. L. H. WILLIS. May be Addressed (all further notice) at Clenora, Yates Co., N. Y.

DR. WILLIS may be addressed as above. From this point he can attend to the diagnosis of disease by his handwriting. He claims to be able to read the handwriting of any person, and to determine the nature of the disease.

SOUL READING, Or Psychometrical Delineation of Character. Mrs. A. B. SEVERANCE would respectfully announce to the public that she has discovered a new and accurate method of reading the character and peculiarities of disposition.

HULL & CHAMBERLAIN'S Magnetic and Electric Powders. Great Nerve, Regulator, and Blood Purifier. A COMPLETE AND RELIABLE FAMILY MEDICINE.

THE SCIENTIFIC WONDER! THE PLANCHETTE. THE WRITING PLANCHETTE! THE WRITING PLANCHETTE! THE WRITING PLANCHETTE!

MEDIOMETER, or Planchette Attachment. A SIMPLE and ingenious apparatus for the development of writing mediumship.

Boston Investigator. THE oldest return Journal in publication, will enter into its Forty-Seventh (47th) Year on the 25th of April, 1877.

ANNOUNCEMENT. THE VOICE OF ANGELS, edited and managed by J. P. MENDHAM, published monthly, containing nothing but messages from spirits of all grades of progression.

PIANOS. Magnificent Brand-New \$60.00. Superior Pianos, only \$75.00. Must be sold. Fine school and lecture rooms.

PSYCHOMETRY. POWER has been given me to delineate character, to describe the mental and moral capacities of persons, and sometimes to indicate their future and their best course for health, harmony and success.

NEW GOSPEL OF HEALTH. CONTAINING seven sections on Vital Magnetism and Illustrated manipulations, by I. H. STONE. For sale at this office.

GOLD. \$2500.00. Agents wanted. Business worth \$2500.00. Agents wanted. Business worth \$2500.00.

Mediums in Boston.

Dr. Main's Health Institute, AT NO. 60 DOVER STREET, BOSTON. THOSE desiring a Medical Diagnosis of Disease, will please enclose \$1.00, a lock of hair, a return postage stamp, and the address, and state sex and age.

Mrs. S. E. Crossman, M. D. CHIROVYANT AND MAGNETIC PHYSICIAN. Also Trauma Medium. Specialties: Curing Cancers, Tumors and Female Complaints.

DR. H. B. STORER'S. Now Office, 29 Indiana Place, Boston. Mrs. Julia M. Carpenter, Medical Clairvoyant. WE TREAT all forms of Chronic Disease with remarkable success.

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Susie Nickerson-White, TRANCE AND MEDICAL MEDIUM. 130 West Brookline street, St. Elmo, Suite 1, Boston. Hours 9 to 4 A.M.

MRS. JENNIE POTTER, MEDIUM-Test, Medical Clairvoyant-136 Castle St., near 200 Tremont St. Hours 9 to 10. Sundays 2 to 3 P.M.

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MRS. J. C. EWELL, Inspirational and Healing Medium, Suite, Hotel Norwood, cor. Oak and Washington Sts., Boston. (entrance on Ash St.) Hours 10 to 6. Oct. 6.

FRANCIS M. REMICK (Fannie), Trance Medium, Spiritual and Physical Healing, 31 Common St., Oct. 6. A. B. SEVERANCE, 111 State St., Boston.

MRS. H. W. CUSHMAN, Musical Medium. Private Sittings from 9 to 10 P.M. Tuesdays, and Public Circle every evening at 7:30. 10 Lexington Street, Charlestown, Mass. 4th-Sept. 23.

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SAVE Doctors' and Druggists' BILLS! For all Liver and Stomach Difficulties, try HOLMAN'S PAD. IT has effected more cures, made warmer friends, and grown faster in favor than all the world's treatments combined.

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Grace's Celebrated Salve IS A VEGETABLE PREPARATION, INVENTED in the 17th century by Dr. Wm. Grace, Surgeon in King James' Army.

SETH W. FOWLE & SONS, 86 Harrison Avenue, Boston, Mass. July 14-20w

Babbitt's Chart of Health. Dr. D. Babbitt has prepared a large, handsome Chart of Health, over a yard long, to be hung up in homes, schools and lecture rooms.

THE PSYCHIC STAND AND DETECTOR. Invented by Francis J. Lippitt. The object of the Stand is to detect the truth of the communications spelled out through the movements of tables and other objects.

SOLE PLATED WATCHES. Invented by Francis J. Lippitt. The object of the Stand is to detect the truth of the communications spelled out through the movements of tables and other objects.

R. H. SPALDING, Jobber and Retailer in Silvers, Watches, Jewelry, and Fancy Goods, Yankee Notions, &c., 96 Chalmers Street, Boston. 1st-10th Feb.

\$1200 SALARY. Permanent positions wanted. For full particulars apply to Mr. G. A. GRANT & CO., 2 to 5 Home street, Cincinnati, O. Aug. 11.

SPRITUALIST HOME, 46 BRANCH STREET, BOSTON, MASS. MRS. A. M. DOWLER, Proprietress. Oct. 13.

50 LARGE MIXED CARDS, with DAME, 13c. For 10 in case. Outfit. Dowd & Co., Boston, Ct. June 10.

New Books.

Price Reduced from \$1.50 TO \$1.00, postage free. ANIMAL MAGNETISM (MESMERISM) AND Artificial Somnambulism.

Artificial Somnambulism: Being a Complete and Practical Treatise on that Science, and its Application to Medical Purposes. Followed by Observations on the Affinity Existing between Magnetism and Spiritualism.

THE COUNTESS CAITHNESS DE ST. DOMINIQUE. This work on Animal Magnetism is just what has been long needed, and will no doubt meet with a rapid sale.

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THE RELATIONS OF THE FACULTIES AND AFFECTIONS TO THE ELEMENTS AND THEIR FUNCTIONS, AND TO THE ELEMENTS OF THE EXTERNAL WORLD. BY PROF. S. B. BRITTAN.

THE GHOST-LAND; OR, Researches into the Mysteries of Occultism. ILLUSTRATED IN A SERIES OF AUTOGRAPHICAL SKETCHES, TRANSLATED AND EDITED BY EMMA HARDINGE BRITTAN.

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LESSONS IN Elementary Physiology. BY THOMAS H. HUNLEY, LL.D., F.R.S. This is the sixth London edition of this useful book, containing a full and complete description of each particular part of the human frame.

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Banner of Light.

BOSTON, SATURDAY, OCTOBER 20, 1877.

The Bliss Trial.

To the Editor of the Banner of Light: For the last ten days Philadelphia has been under quite an excitement, in consequence of the trial in one of our courts of Justice of James A. Bliss and Christina Bliss, on the charge of conspiracy to defraud the people by falsely representing what are generally termed "materialized" spirits of departed human beings.

His Honor, Judge Briggs, before whom the hearing was had, I think deserves the hearty thanks of all good Spiritualists, for the careful, patient and impartial manner in which he tried the case. In all his rulings during the trial, every one who listened to him was impressed with the eminent fairness he displayed, and no one seemed disposed otherwise than to give him great praise for his freedom from bias, either for or against the prisoners at the bar.

I take the liberty to send you herewith the Judge's charge to the jury—trusting you may see fit to give it a place in your columns—believing it will do much toward enlightening the people as to the true status of Spiritualism, as well as within the province of the law as interpreted by so intelligent a jurist, and thereby prevent many from ignorantly coupling our beautiful philosophy with all the frauds that are perpetrated under the cover of its name.

Yours very respectfully, J. F. LANSING.

No. 1413 North 7th Street, Philadelphia, Oct. 18, 1877.

The following is the charge in full as given by the Judge to the jury:

THE JUDGE'S CHARGE. This bill of indictment contains two counts. The first charges that the defendants, with Capt. Harrison and Miss Snyder, conspired to cheat and defraud the public, and to obtain possession of the goods of the public, and in pursuance of such conspiracy, actually did cheat and defraud the public, by false pretenses, without committing any of the offenses charged in the second count. The second count charges that the defendants, with Capt. Harrison and Miss Snyder, conspired to obtain possession of the goods of the public, and in pursuance of such conspiracy, actually did cheat and defraud the public, by false pretenses, without committing any of the offenses charged in the first count.

The testimony is fresh in your minds, and doubtless more vividly impressed on yours than mine. You take the conflicting and conflicting statements of the witnesses and extract the truth from them. You do this to reach the truth, if possible; if that cannot be done you must cut the tangle by your verdict in determining which is true. I ought to refer to two of the witnesses for the Commonwealth, for they are self-convicted conspirators, and because they are criminal in the eyes of the law, they may be in another. The law requires me to say that you should scrutinize their testimony with great suspicion. Having done so, and you find it to be true, you should accept it, though it comes from the lips of confessed criminals. For truth is truth, without reference to the source from which it emanates. In referring to these witnesses I do not desire to draw your attention from the other testimony, for you should take the evidence in its entirety, and if you are convinced the Commonwealth has sustained her accusations you should, of course, convict the defendants. Let us then inquire whether the defendants, by their advertisements and representations, have in any way falsely and fraudulently represented themselves as being gifted with the power of bringing back the spirits of those who have passed away, and still believe, and so whether Disinger and Wolff and the others who witnessed the exhibitions believed in them and were cheated and defrauded by them.

Were these alleged spirits real or illusory? Strange as it may seem to you, I am compelled to submit that question for your determination in point of fact, for any other question raised by the evidence. The defendants, and their witnesses claim they were real, and this claim the witnesses for the Commonwealth deny. In passing upon this the law raises no presumption in favor of such a claim. The law only presumes those things to be true which are presented by men in the various relations of life. He who claims more than this must prove it, presumption will not help him. The defendants' claim is based upon supernatural powers, before you accept this testimony should be clear and convincing to you. I repeat, it cannot be presumed. If the defendants have not proved it the pretense is a false one, and they should be convicted if by their victims were defrauded. Nor does the fact that those who were defrauded believed the things to be true, and still believed, make the least difference. They still are entitled to protection. The Commonwealth sits like a merciful mother over her children and protects those who are alike with those who do not. It is not a question whether Spiritualism is true or not, but whether the expediencies resorted to by the defendants were true and still believed, and so whether Disinger and Wolff and the others who witnessed the exhibitions believed in them and were cheated and defrauded by them.

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wealth's accusation that the defendants have tried with feelings so sacred. Any man or set of men committing such a crime should be punished without mitigation. Distinguished men have given their adhesion to this faith. The late Judge Edmunds, of the New York Court of Appeals, was its outspoken advocate. So was the late United States Senator Tallmadge, from the same State, and no criticism could abate his zeal. Robert Dale Owen was a firm believer. The late Professor Hare, of this city, whom we all respected, gave it the support of his learning, intelligence and character. Others might be mentioned—indeed, names of our citizens whom we all respect have been given during the trial as converts to Spiritualism. I repeat, we should not ridicule the sincere believer, however much we may differ with him. The enjoyment of religious opinions is a man's right, and he must be protected in it. Hence I say to you that Spiritualism is not on trial, but the sole question is, have the defendants, with Capt. Harrison and Miss Snyder, committed the crime charged against them? If they have, you should convict the defendants, though their victims were Spiritualists, and some of them even now believe that the representations were real. It may be that some of you believe in this faith. If so, you should not hesitate to convict, if the evidence satisfies you of the defendants' guilt, because they, too, profess the same belief. Should a Catholic jurist hesitate to convict a guilty defendant because he, too, is a Catholic? or a Protestant jurist to convict a guilty Protestant? I present this feature of the case to you in this light from a desire to impress upon you the fact that the sole question is the guilt or innocence of the defendants, and not whether Spiritualism should be accepted as a rational religious belief.

You have before you the dress which it is alleged that Miss Snyder wore in these exhibitions; also the wig, amethysts, wreath and jewels, which it is alleged that Capt. Harrison hastily brought away with him. Are these the paraphernalia there used, or have they been made to be used in evidence to strengthen the Commonwealth's theory in order to convict the defendants? If the latter, then Miss Snyder and Capt. Harrison are, indeed, the worst people at large. Was the trap-door set, too, after the exposure by Capt. Harrison in order to give color of guilt to the defendants? This is the contention raised by your verdict. But the defendants allege that the visitors were duly informed at these stances that they were merely exhibitions, and no pretenses were made that the powers exercised were supernatural. If that were so, and the visitors understood them in that light, there was no deception, and the defendants are not guilty.

Gentlemen, I have presented this case as fairly as I can. I have spoken with some warmth to protect these Spiritualists from the hands of impostors. I would be false to my oath of office and to my manhood if I did not. Now, do not be moved a feather's weight by the excitement surrounding the case. It is expected that you will reach your conclusions one from a careful study of the testimony. Justice, in her chosen temple, must be administered without fear or favor. If you have a doubt of guilt against the defendants, for so long as there is a doubt they may be innocent—or they may be guilty. The law never speculates with liberty, and when she has to guess she guesses in favor of innocence. But the doubt to acquit must be a manly doubt, one springing from the testimony and which cannot be gotten rid of, not specious or manufactured to rid you of an unpleasant duty, but such an one as would cause an intelligent, cautious man to hesitate. When such a doubt arises, then, and not till then, should you acquit on account of the doubt. Now, gentlemen, take the case, and if you find the defendants guilty, so say without hesitation; if not guilty, so declare with equal determination.

Foreign Items.

Mr. and Mrs. Thomas Gales Forster have left London for the Isle of Wight.

The complimentary *soiree* to Mr. J. J. Morse, the lecturer, was to take place at the Cavendish Rooms, Wednesday, Oct. 17th.

Mr. Charles H. Foster, the celebrated American medium, contemplates visiting England, and his powers are said to be so strong that they cannot be neutralized by any amount of opposition or skepticism. His presence in this country would be very useful to the movement.—*The Spiritualist*, London.

Mr. Burns, of the Medium and Daybreak, we regret to learn, is suffering from a painful prostration of the nervous system, caused by too close attention to work.

Mr. C. E. Williams, the renowned physical medium, has resumed his sances at 61 Lamb's Conduit street, London. On Monday evening, Sept. 23d, the sitters enjoyed manifestations of a remarkable character. His mediumship is in a fine state of usefulness, and shows great variety of adaptation.

The progress of Spiritualism is assisted by the efforts of two distinct classes. One class see in it a merely phenomenal question; the other—and a more numerous body—see in it once a powerful stimulus to moral and spiritual life, as well as a source of phenomenal facts. This latter class is by far the greatest in the Provinces, Spiritualism being with them at once a consciousness of the presence of the departed, an inspiration from the higher life, and a glorious philosophy of spiritual democracy that speaks of the love of God, flowing to all his creatures. Hence it is that provincial Spiritualism presents itself for public notice, chiefly in the form of Sunday services for devotional purposes.—*The Spiritualist*.

J. William Fletcher, of Boston, held a sance at the house of Thomas Wilks, Newington-green, London, of which, among other things, Mr. W. remarks: "I can conscientiously say I never had so clear and direct a testimony since I first began my inquiries into Spiritualism."

In Dublin Spiritualism is creating much interest, as indicated by a letter from J. W. Coates in *The Spiritualist*. He says: "Good mediums for physical manifestations, tests, raps in the daylight, would do well here, while the inspirational powers of Messrs. Morse and Colville, lecturing on subjects chosen by the audience, would carry the city by storm. The articles which have recently appeared in Saunders's newspaper have excited considerable attention and comment; as much, if not more so, than the able article on Spiritualism which appeared in the columns of the Nonconformist some two years ago, by Prof. Barrett, of the Royal College of Science, Ireland."

IMMORTALITY NO FANCT. A Collection from the Works of A. J. Davis. Translated into German by Phil. Walburg Kramer, of Munich. Contents: Introduction; Views of Spiritualism; Biography of A. J. Davis; Extracts from "Principles of Nature and her Divine Revelations"; The Philosophy of True Marriage; An Uncongenial Marriage; Impersonality of Aruba; The Death of my Father, and his Message in the Banner of Light; Interview with the Spirit of a Sailor; A Guest from the Summer-Land; Law of Spiritual Intercourse; Why do Spirits appear in Earthly Dress? As an Illustration—A Tale of an Old Clergyman; Touching the Spirit-Body; Pantheism; Mysteries of Memory; Has God Consciousness? Extracts from the Views of Our Heavenly Home; Informal Reception to A. J. Davis at the Banner of Light Publishing House. 142 pages. Price 25 cents, postage free. For sale by Colby & Rich, No. 9 Montgomery Place, Boston, Mass.

New Publications.

ORIENTAL RELIGIONS AND THEIR RELATIONS TO UNIVERSAL RELIGION.—By S. H. HENNING. Boston, U.S.A., published by Colby & Rich, No. 9 Montgomery Place. Price \$3.00. This solid volume of 375 pages bears marks of the patient and thorough study, the broad and comprehensive view, and the impartial and unbiassed spirit of its author, and is the result of years of scholarly research. It is his second work on Oriental Religions, the first, on India, having been printed some years ago. He has been a preacher of the Free Religious School at Salem, Mass., is a man of broad sympathies, who has outgrown bigotry, and now devotes his time to the great life-work of giving a true idea of Asiatic religions, and so helping the needed work of comparative theology—Pagan and Christian—called for in our day.

His view of the Chinese is comprehensive and thorough, the chapter being a treatise on the Chinese Mind, so different in its unimagined and practical tendencies from the subtle Hindu thought. Labor comes next—a sketch of what they have done and are doing—full of suggestive value. Language and Literature are ably and carefully treated on, in such wise as to be of great interest not only to the scholar but to all thinking readers. Chinese poetry, of all new, varied and secular, is given, enough to show delicate feeling and fancy more than we would suppose. The sage—Confucius, Mencius and others—have due place, and the beliefs are treated under the heads of "Patriarchism, the Ancestral shrine, the Future Life, Yin-Yang and Taoism. Buddhism, as modified by the Chinese character, is treated ably and clearly. Miscellaneous Fallacies and Fruits is a chapter relating to folk-lore, why and how efforts to Christianize these heathen have done much or little, and is full of good sense. The Y King, Chinese Metaphysics and other views of their Y King are given, and all in clear and simple style, yet retaining marks of fine thought, spiritual insight, and great research in matters but little known. Enough of history, education, social and domestic life and manners, is given to chain us with variety and help to a clear insight of the religious life and spiritual culture of this great people. The stories of old sages are rare and admirable, and the legends, from the marvelous to the probable, are given in the book in an engaging and readable style, such as cannot be found elsewhere, and the author has culled a great favor on all sensible readers and all scholars by his work.

The temptation to give extracts from these all sent pages is great, but a single word from the author's pen, which speaks so eloquently of the truth, would be a waste of space. The book is an encyclopaedia of Chinese life and thought, such as cannot be found elsewhere, and the author has culled a great favor on all sensible readers and all scholars by his work.

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CONTENTS.

- War's Wisest than We Know, The Everlasting Memorial, Duty of Spirit-Communication, Hail of Haba Christal, The Light Path to the Skies, Heaven's Vain Paradise, A Vision of Angels, The Grand of Man, Soul and Body, The Shade of Hector, Heaven's Zephyr, The Dying Poet, Abdallah's Message from the East, Eudais, Morning and Evening, The Wonderful is Man! Resurrection, Spirit-World, Unseen by Whom? Via Crucis Via Lucis, Paradise Must be Fairer, Your Darling Sleeps, Greeting an Infant's Birth, The Eternal God, Dante's words Beatrice in Paradise, The Saluted Spirit, A Heaven's Spirit Song, What a Moral Soul in Paradise, The First Thing in Mortality, How Far from Here to Heaven's Joy, Heaven's Joy, The Ministry of Angels, Death shall be, Sweet Day, How Wonderful is Man! The White Island, How to wear the Soul's Garment, The Soul's Dark Cottage, The Soul's Picture, Homeward in Song, Mozart's Impromptu, The Two Worlds, The Soul Impromptu, The Immortal Immortality, Where this Paradise Hope, The Immortal Immortality, The Immortal Immortality, The Kingdom of God, About Ben-Athem, The Golden Gate, "What's in a Name?" Festus, Heaven, The Soul beyond the Sea, To my Guardian Angel, Life shall live for evermore, We watch'd her breathing, Too Materialistic, Futurity, Sweet Spirit, comfort me, Oh! may I join the Choir Invisible, Cloth, beveled boards, fine tinted paper. Price \$1.50, postage 10 cents; full gilt, \$2.00, postage free.

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CONTENTS.

- War's Wisest than We Know, The Everlasting Memorial, Duty of Spirit-Communication, Hail of Haba Christal, The Light Path to the Skies, Heaven's Vain Paradise, A Vision of Angels, The Grand of Man, Soul and Body, The Shade of Hector, Heaven's Zephyr, The Dying Poet, Abdallah's Message from the East, Eudais, Morning and Evening, The Wonderful is Man! Resurrection, Spirit-World, Unseen by Whom? Via Crucis Via Lucis, Paradise Must be Fairer, Your Darling Sleeps, Greeting an Infant's Birth, The Eternal God, Dante's words Beatrice in Paradise, The Saluted Spirit, A Heaven's Spirit Song, What a Moral Soul in Paradise, The First Thing in Mortality, How Far from Here to Heaven's Joy, Heaven's Joy, The Ministry of Angels, Death shall be, Sweet Day, How Wonderful is Man! The White Island, How to wear the Soul's Garment, The Soul's Dark Cottage, The Soul's Picture, Homeward in Song, Mozart's Impromptu, The Two Worlds, The Soul Impromptu, The Immortal Immortality, Where this Paradise Hope, The Immortal Immortality, The Kingdom of God, About Ben-Athem, The Golden Gate, "What's in a Name?" Festus, Heaven, The Soul beyond the Sea, To my Guardian Angel, Life shall live for evermore, We watch'd her breathing, Too Materialistic, Futurity, Sweet Spirit, comfort me, Oh! may I join the Choir Invisible, Cloth, beveled boards, fine tinted paper. Price \$1.50, postage 10 cents; full gilt, \$2.00, postage free.

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