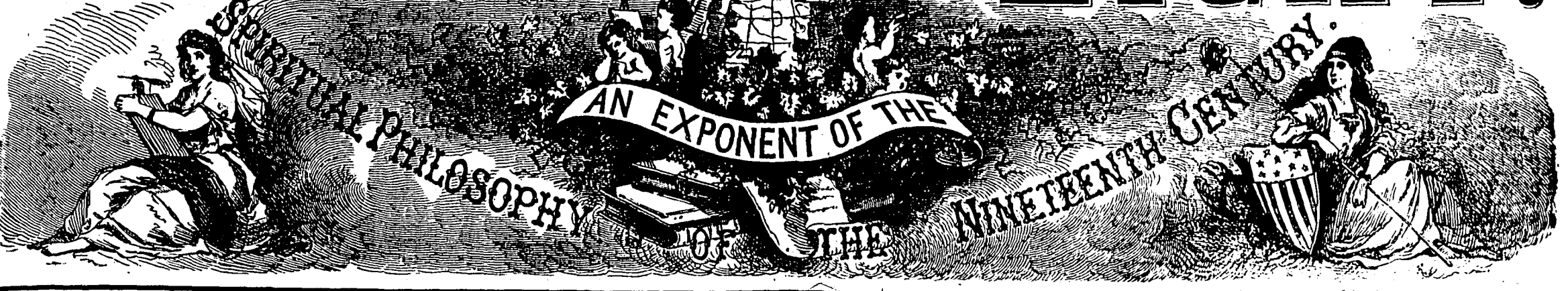


BANNER OF LIGHT.



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Original Essay.

SPIRITUALISM AND NATURAL LAW.

To the Editor of the Banner of Light:

The editor of the Popular Science Monthly has in the issue of that magazine for October condescended to admit an article from Dr. J. R. Buchanan, in reply to Dr. W. B. Carpenter's recent work on "Mesmerism, Spiritualism, &c., Historically and Scientifically Considered." Mr. Alfred R. Wallace's reply to the same work had been already allowed a place in a Supplement to the Monthly. It is useless to inquire whether these favors are due to a love of fair play, or to a sense of a growing spiritualistic sentiment which it is thought best to treat with an air of respect. It is enough that an article unequivocally defensive of the reality of the spiritual phenomena has at last found admission in a magazine of so solid merit.

But the editor in his place hastens to manifest his sympathy with the prevailing scientific incredulity upon the subject by censuring the temper in which Dr. Buchanan has responded to the utterances of Dr. Carpenter, and particularly to criticize the extension which Dr. Buchanan has given to the phrase "laws of Nature." The point of his criticism can be best exhibited by citations from the editorial. Dr. Buchanan has asserted that the Spiritualists were the foremost of all men to insist on the inviolability of those laws, and to claim their extension not only over all physical phenomena, but throughout the equally extensive psychic realm. To this the editor, Prof. Youmans, answers:

"It is obvious that Dr. Buchanan here uses terms to suit himself, as he gives to the phrase 'laws of Nature' a meaning very different from its established scientific significance. In its scientific sense, the term 'Nature' designates that sphere of phenomena, material and mental, of which we have constant experience, which is accessible to the human faculties, and which by its order becomes a subject of methodical knowledge; while the laws of Nature are the uniformities of action that are coextensive with this sphere. To this tract Dr. Buchanan annexes a psychic realm, meaning thereby not the common sphere of mind which is already embraced by the term 'Nature,' but a super-mundane, extra-material, preternatural, or spiritual world, above and beyond the sensuous order. This spiritual realm he claims to bring under the operation of the laws of Nature, and therefore to make it a part of Nature, which we hold is simply to confuse all distinctions and confound the natural with the supernatural."

We grant the truth of Prof. Youmans's assertion, that Nature in its scientific sense comprises that sphere of phenomena, material and mental, which he has well indicated by three essential criteria: (1) that (embracing classes of objects) of which we have constant experience; (2) that which is accessible to the human faculties; (3) that which by its order becomes a subject of methodical knowledge; and we grant that the laws of Nature are the uniformities of action coextensive with this sphere.

What we assert as Spiritualists is, that the spiritual phenomena are within the proper scope of scientific inquiry, and that science has of late assumed a direction so thoroughly materialistic that its cultivators are angry with the phenomena because they are so strongly suggestive that themselves are at fault.

Laying out of view the constitution and movements of the heavenly bodies, as a department of science of which there is at present no question, in the realm of phenomena it is the business of science to deal with chemical compounds, the so-called imponderable agents, and the mineral, vegetable, and animal kingdoms as such.

Every fact of Spiritualism falls properly within the special science of anthropology. Its subject-matter is found in sounds musical or otherwise, changes in the structure of substances, the locomotion of ponderable bodies, in writings, pictures, malades, and trances, as exhibited in their connection with persons called "media." These subjects are legitimate ones for the treatment of science, and on their basis Spiritualism rests. It cannot reasonably be objected that because the peculiar facts with which Spiritualism has to do are unusual—that because the sounds, the movements of ponderable bodies, the writings, the malades and trances known to Spiritualism are more or less abnormal and mysterious, that therefore they are not proper for scientific inquiry. None of them are so inconsistent and infrequent that they have not often recurred. Moreover, in every field but that of the spiritual phenomena, science has hitherto delighted to get its one unique fact in order to assign it its place in nature. A thrill of pleasure would pervade every committee of the Royal Society if it were announced in their solemn assembly that there had lately been discovered in zoölogy a new species of the genus *meppitis*. Why should not science be on the alert for new and strange facts connected with man's organism or his actions? The facts of Spiritualism certainly answer to all the criteria of the subjects-matter of any science, as laid down by Prof. Youmans. They are such facts as have been, and still are, repeatedly experienced. They are not only accessible to the normal action of the human faculties, but most of them are quite palpable to the senses. The variety in which they occur, renders them susceptible of classification and methodized knowledge, and thus suggests that the law of their genesis and evolution can be comprehended.

Prof. Youmans's real objection, however, to Dr. Buchanan's views, is that he includes a psychic realm within what he denominates "Nature," and thus embraces in Nature "a preternatural, or spiritual world, above and beyond the sensuous order." As it is charged that such an inclusion of a "world above and beyond the sensuous order," breaks down

and abolishes the barrier between the natural and supernatural, we should of course infer that Prof. Youmans restricts the proper domain of the science of phenomena to facts belonging exclusively to the sensuous order. Singular as it may seem, he endeavors not to do so; for he declares that Nature as the subject of science, comprises "that sphere of mental phenomena of which we have constant experience." This sphere of mental phenomena into which he allows science excursions outside of the "sensuous order," consists wholly of ideas, emotions and the like. The old psychology investigated the genesis and relations of ideas and emotions as embraced entirely in the sphere of the waking and sleeping consciousness. The later psychology traces back the genesis of thought and feeling to some sort of connection with muscle, nerve, and brain. If Prof. Youmans adopts the later psychology, does he not after all find the scientific explanation of mental phenomena in changes of brain and nerve, and thus really restrict science to sensuous phenomena?

His view of the limits of science we think we clearly understand. It should be confined on the one hand to the investigation of phenomena patent to one or more of the senses; on the other, in so far as it may venture out of the sensuous order, it should be limited to the study of the genesis and association of ideas and emotions. His spiritual world is entirely restricted to mental phenomena as they deploy in the field of personal consciousness. In other words, the realm of mere consciousness is the only possible spiritual world, the only one that deserves the name, the only one that science can recognize. Or to present the case concisely, in his view the domain of the science of phenomena comprises two departments; one made up of sensuous objects and their relations, and the other of ideas and emotions and their relations. Whatever else may exist, being outside of the sensuous order, is outside of nature. Differing from scientists like Helmholtz, Haeckel, Buechner, and their fellows, he is only not a sheer materialist, because with Tyndall and most of the English *savants*, who try to keep terms with theology, he has fenced off a little subjective world of "mind," whose phenomena we suppose he holds to be inexplicable by transformations of substance. The German *savants* are almost to a man materialists, and they seem to have no sympathy with the timidity of their English brethren who pretend to save a spiritual realm, every phenomenon in which they at the same time admit to be conditioned on physical changes.

It has been a maxim with English *savants* for nearly fifty years that the only discernible *neura* or tie between physical phenomena is that of invariable sequence. That a spark explodes powder is a fact that will occur whenever spark and powder are properly brought in connection. But nothing passes, they think, between spark and powder tending to explain the explosion. So in the mind realm, Haeckel and Buechner would maintain that when mental exaltation follows the taking of a grain of opium, a mental change has followed the action of the opium, of which change there is no explanation other than the contact of opium with nerve. In the case of the explosion, a spark has changed the state of powder; in the case of the excited feeling, a particular opium has changed the state of a nerve and with it that of a mind. The particular state of mind and feeling is exactly measured by the amount of motion set up by the opium. Sequences in mind being precisely determined by specific amounts of physical change, and sequences in material facts being determined by nothing else, the German physicists wonder why any sensible person familiar with these laws should emphasize the separate reality of spirit, whose existence every moment depends on a definite quantum of motion in matter.

We know that Prof. Youmans and the English school would assert that Buechner's facts only establish a correlation between changes in matter and changes in mind; but if the correlations are constant, if changes in mind are always accompanied by changes in matter, if we know of no instance in which mental changes are not attended by definite amounts of physical change, we have no reasonable ground for an inference that mental changes can go forward independently of physical ones.

In response to this idea of correlation Prof. Haeckel might say: "A brilliant dream in the head of an opium-eater is simply correlated in its minutest features with the impingement of certain opium particles on the nerves of the dreamer's stomach and brain. The image in a mirror is in the same way correlated with the luminous ether reflected from an object. The result in both cases is simply the motion of matter. The image in a mirror is just as truly a spiritual product, as the mental reproduction of the same image elaborated by the retina of the eye and the lenses in the mind. My dear Prof. Youmans, all phenomena are but sequences invariable or otherwise of other phenomena. In the last analysis, there are but three things in nature—matter, form and motion. Why not confess it? Why put forward a spiritual world attenuated into mere mental phenomena as a foil against the charge of materialism? A realm of spirit that is so intimately allied with matter, that all the currents of mental life are known to waver and fluctuate with physical changes, is independent of matter only in name. Show your colors, and do not shrink from the epithet of materialist."

We think it must be evident from our quotations from Prof. Youmans's editorial that he acknowledges no spiritual world other than thoughts and emotions correlated to matter, no spiritual world in which moral agents exist intrinsically independent of any of the senses, no spiritual world above the sensuous order. But the non-recognition of such a world is just what in popular language constitutes materialism. The popular apprehension has not yet reduced the hemisphere of being opposed to matter to a nebulous mass of sensations, perceptions, conceptions, and feelings. In the common conception, a materialist is one who holds such a view of Nature as to deny the possibility of the existence of persons in a supersensuous world. It is ridiculous to put in a caveat against applying the term to Dr. Carpenter, if the doctor's views of supersensuous possibilities coincide with those of the professor. Common people believe in a supersensuous world, in which moral beings hold intercourse with one another in modes transcending the ordinary reach of the senses; they have never imagined a spiritual world, inhabited only by thoughts, emotions and volitions floating loose from souls. This sort of world was discovered a few months since by one of the librarians at Harvard. But as yet there has been no great demand for eligible sites in it. Denial of such a world is not materialism, but the denial of a supersensuous world, or of any reliable means of verifying such a realm, is so.

The fundamental tenet of Modern Spiritualism is in accord with the popular faith, that moral agents in the attributes of personality like ourselves, do exist in modes habitually inaccessible by any of the five senses; that under delicate but fixed conditions they can exhibit their powers of volition, thought, and feeling by demonstrations falling however with-

in the capacity of those senses; can render themselves visible, audible, and tangible; can create savors and odors, and above all, can establish their identity with persons supposed to be dead.

We believe Prof. Youmans to hold that science cannot justify even by an inference the existence of such intangible persons; and that by no means can it make their relations to each other and to us the subject of investigation, so as to promulgate rules by which those relations can either be better understood, or rendered more conducive to an orderly and beneficent intercourse between them and us. All this is not only not within the power of science, but not consonant with its dignity. It is plain that science turns up its nose at the idea of laying telegraph lines across the Jordan.

Let us give a few illustrations of the capacity of science not to know when she is not in the humor. If, for example, upon a slate writing should be produced hundreds of times, under circumstances absolutely precluding any chemical processes, or any mechanical agency other than of a common pencil, that fact would not in the estimate of science be sufficient to justify the inference that a person in intangible presence had produced the writing.

If a table suspended in mid air were made to yield intelligible movements in the presence of persons having no agency in the motion, and without the intervention of mechanism appreciable by any ordinary human sense, that fact would not warrant the inference of the presence of an intangible person aiding in the suspension.

If a well-known tune were played on a piano without the intervention of any mechanism distinct from the instrument, or of any automatic appliances, or the contact of any object of sufficient consistency to be at once visible and tangible, science could not justify the inference that an intangible person did the playing.

If three persons the sole occupants of the same chamber and the same house, none of them ventriloquists, should, in such chamber and house converse with an audible voice addressed to all, and if the voice should communicate to each one facts known only to each, that fact according to science would not justify the conclusion that the voice proceeded from a person who lacked the attribute of a tangible body, and was not one of the three.

These supposed illustrations exhibit the attitude of science to the alleged facts of Spiritualism, as understood by Prof. Youmans and Dr. Carpenter. No amount of testimony is adequate to verify the alleged facts; no logic known to science is sufficient to warrant an inference from any facts of the existence or intervention of spirits, or the reality of any supersensuous world!

The behavior of the loadstone is thought by scientific men to warrant the inference of a magnetic force; a stroke from the Leyden jar indubitably proves the presence of an electric force; the fall of an apple establishes the reality of the force of gravity. Yet no human sense can directly cognize any one of these forces. They are simply inferred from motions of bodies. They belong entirely to the supersensuous world. Science can manage to put on them the seal of its approval, even though they are strictly supersensuous, because they are *impersonal*.

But other forces equally supersensuous, revealed like gravity and magnetism in insulated cases of the disturbance of the state of solid substances, science cannot recognize, because they are *personal*, and reveal human intelligence and affection existing in modes hitherto undreamed. There is danger, probably, if science recognizes any such forces upon any testimony, that man may be discovered to be capable of surviving death!

"Dr. Buchanan (says Prof. Youmans) opens his batteries against the materialists, but might he not as well have left this to some late theologian? This polemical dash cannot be effective against Dr. Carpenter, who is certainly no materialist, either by his own avowal, by the tenor of his writings, or their common interpretation. On the contrary he is a religious man who has written copiously and cogently against materialism."

Doubtless the religious world will be thankful for his aid. It is just now in great distress and grateful for small favors, and it has always been ready to welcome a good turn, even from the father of lies. The doctor's assistance may reasonably be expected to smack sufficiently of inspiration from that quarter to render it highly acceptable. How very cogent against materialism must have been the writings of a man of science, who restricts all spiritual existence to mental activities exactly correlated with changes of nervous substance, and who has loudly trumpeted his conviction that no uttered testimony, no evidence, no facts can prove the existence of spirits! These are the sentiments the doctor nurses as his contribution to religious knowledge.

To assert the existence of a spiritual realm possessed of the power to make occasional interventions in this, Prof. Youmans maintains to be the confusing of all distinctions and the confounding of the natural with the supernatural. Is it so?

The fundamental principle of all true science is that every phenomenon or event is always dependent upon conditions. To affirm the reality of the supernatural is to assert the existence of a realm of being in which conditions as nearly as possible alike will not be followed by like phenomena; or that like phenomena are not preceded by like conditions. But to assert the existence of a supersensuous realm is to assert that forces appreciable in themselves by none of the five senses manifest themselves in sensible phenomena. The whole visible and tangible universe implies an invisible and intangible hemisphere of being that is supersensuous. It were strange if there were nowhere present in that hemisphere personalities habitually exalted above the sensuous order.

Undoubtedly, for long periods in primitive times the race of man was seriously thwarted in its progress in knowledge by the propensity to attribute all strange or grand phenomena to spiritual personalities. And the human mind for ages has been gradually learning to narrow the realm within which such agencies intervene; till now modern science emphasizes the other extreme, and asserts that outside of man's visible personality there is nowhere any other than involuntary agency, and no causes other than such as can be appreciated by the five senses, or reduced to a level with such causes. Science now denies that there are any supersensuous causes, least of all any supersensuous personal causes. But if supersensuous causes intervene in the ordinary series of phenomena only under conditions, they are still amenable to natural law. When the Spiritualist denies the possibility of the explanation of certain phenomena by any hypothesis of involuntary agency, either purely physical, or such as invokes ideas and emotions in a happy murmur of unconscious cerebration, he neither denies the natural nor invokes the supernatural. He simply declines to insult his understanding by attempting to explain all phenomena by agencies purely sensuous and involuntary.

Spiritualism will compel science to face this dilemma: either to admit the intervention of supersensuous personal agencies in mundane affairs, or to deny the existence of any real supersensuous agency in Nature. The German *savants* accept the latter alternative without hesitation. No original forces exist according to them, that cannot be reduced into some form appreciable to sense. With them consciousness, thought, and personality are incidents in the involuntary change of nerve matter. Nervous substance is not the instrument of mind and soul, but mind and soul are evolved in the grander evolutions and involutions of nervous substance.

Dr. Carpenter, Tyndall, and their compeers have not advanced quite so far. Their "respect for religion" induces them to barricade off a little corner of creation, within which ideas and emotions can hover and flutter, held to substance by a metaphysical tie of correlation, and from which they can occasionally discharge elegant arguments against materialism in aid of theology. This kind of nonsense will in another generation cease, and the English *savants* will no longer play the valet to theology, but will avow an unflinching and thorough going materialism.

"The spirits (says Prof. Youmans) are never alleged to be the causes of cohesion, attraction, digestion, gravity, or any of the matter of course operations that go on around us. They are only disclosed to us by striking, wonderful, exceptional, or miraculous manifestations; that is, the common order of Nature gets along without them, and they are only known by breaking through it."

Why should they be referred to as the causes of cohesion, gravity, and similar constant operations that go on around us? Persons in this world are not expected to be parts of constant operations in which they do not voluntarily share. If man after ages of experience has learned that the great constant operations of nature are not controlled by personal volitions, why should the intervention of supersensuous persons be expected in other than exceptional instances, which on account of their rarity seem for a time miraculous? Personality is itself a phenomenon whose characteristic it is to vary the order of all constant operations. The basis of nature is the involuntary and impersonal repetition of like movements; the summit of nature is the voluntary and personal diversification of movements beyond any known law of uniformity. The higher we ascend in the scale of being, the more multifarious the interruptions of personal volition into the established order in modes not precalculable. It is only in the laboratories of nature that a grinding mechanical routine prevails forever and ever. If then while in the body we demonstrate the reality of our personality, only by interrupting that order which forces like gravity and cohesion establish, why, provided we are so fortunate as to survive death, should we not acquire enhanced powers of interruption? In every personal movement while we live, we disturb the order established by gravity. If we continue to do so after death, we are surely proceeding in the line of *anti-mortem* analogies.

Extending the list of imagined absurdities in which Spiritualists believe, Prof. Youmans continues:

"In Nature we see with our eyes; in the 'psychic realm' men are said to see with the backs of their heads. In Nature tables remain at rest upon the floor forever unless some definite terrestrial force is applied to move them; in the 'psychic realm' they travel about or rise to the ceiling without the intervention of any earthly cause."

In nature we not only see with our eyes, but we have abundant evidence that in common epilepsy, to say nothing of innumerable alleged cases occurring in the mesmeric trance, vision of physical objects can be effected without eyes. It is easy to verify the fact, if one be not so scientific as to have lost capacity for patience and candor. No facts are known to Spiritualists tending to show that in the "psychic realm" men see with the backs of their heads. But if the principle of the Darwinian selection is real—in accordance with which it is said that unused organs waste away, as in the case of the eyeless fish, or may by a protracted strain be developed in abnormal localities, it is clear that ere long many scientific critics of what is possible in the spiritual world, will have eyes only in the backs of their heads. Such a transposition of the optics in the case of a certain eminent English physiologist would not be likely to detract in the least from the remarkable directness of his vision.

Spiritualists cannot enumerate the instances in which tables and like articles have risen in the air in the presence of competent witnesses without the aid of "any definite terrestrial force." And any pretender to science who during the last thirty years has made any effort proportionate to the novelty and gravity of the phenomenon to witness the fact, has simply been unfortunate, if his search has not met with success. The "psychic realm" contributes just as much to these table levitations as it does to the levitation of a bar of steel in the coil of a helix, traversed by an electric current. A force inappreciable by any of the five senses, in both cases causes the levitation; in the case of the steel, the force is impersonal; in that of the table, personal.

In Nature (says Prof. Youmans) if a man unguardedly loses his balance in a window, he falls to the earth; but in the "psychic realm," Mr. Home floats in the air by moonlight out of one window and in at another at a height of seventy feet from the ground. In Nature, if we wish to go to a house, we must walk there, or get a conveyance to be carried, and then can only get inside by the opening of some passage of entrance; but in the "psychic realm" (quoting Mrs. Guppy) "sails through the air all the way from Highbury Park to Lamb's Conduit street, and is brought by invisible agency into a room of which the doors and windows were closed and fastened, coming plump down in the midst of a circle of eleven persons who were sitting in the dark shoulder to shoulder."

Why should one who ventures to vouch for Dr. Carpenter's respect for religion, incur the risk of shocking the feelings of religious people by so indiscreet an allusion to the levitation of Mr. Home and the flight of Mrs. Guppy? Does not Prof. Youmans know, religious persons might say, that nearly the entire Christian world believes Jesus to have appeared after death in a physical body, and in a room into which entrance for material things was closed? That the Evangelist Philip in a substantial living body, on a journey from Gaza to Jerusalem, was suddenly caught away to Azotus? It is a good thing to ridicule the Spiritualists, but in using alleged facts for that purpose, care should be taken to select such as will not return like a boomerang to bruise the heads of religious people. Of course the Spiritualists are fools, but if Mrs. Guppy's flight had been narrated in the New Testament it would not be so very incredible after all. In fact if the occurrence were assigned to Palestine and to the first age of the Christian era, it would derive just that degree of enchantment from distance in place, remoteness in time, and the absence of all reliable testimony in its favor, to entitle it to a high place among the so-called evidences of Christianity. Certainly, Prof. Youmans, you would not say that Philip's flight, or the Prophet Elijah's transcendent chariot ride, oc-

(Continued on fourth page.)

To the Editor of the Banner of Light.

It would be almost impossible, without writing a volume, to touch upon all the wonders that challenged our notice and admiration in Salt Lake City. A vast area of desert plains, valleys and mountain canyons, converted into a rich and verdant country; the rich and hard-soiled waste fields made into countless fields of grain; beautiful dwellings and magnificent public buildings, all transforming the most savage wildernesses on the American continent into scenes on which would do honor to the highest conditions of civilization! But the strangest part of all these magical changes is to be found in their *motor power*, and this has been, first, the irresistible influence of the one-man-power, the resistless, invincible faith of the many in the divine authority of the one.

To the Editor of the Banner of Light:

Dr. Weeks criticised the speaker, and was somewhat in favor of fashion, as he considered it was a manifestation of the development of a finer taste for the beautiful.

Mr. Choate and Mrs. Waldon also disapproved of the usage of the term, the former carrying his views to a remarkably radical extreme.

Mr. Thompson regarded woman as the embodiment of a grand idea, and considered maternity her greatest glory. He dwelt at considerable length on the e-the-tical view of her character.

Mr. Mattland thought that if dress and fashion had been the cause of the war, the beautiful idea had been sadly perverted by the doctors, and dry goods men of the present day, who seemed to be in conspiracy to extort the highest prices

New York, 1877.

Massachusetts.

over one may be needed.

New York.
—BROOKLYN.—W. C. Bowen writes: "We are having in Brooklyn, at the present time, what might be termed a 'revival' in the great cause of Spiritualism. Our Sunday meetings are crowded to overflowing, as are also our Saturday evening conferences. It reminds one of the earlier years of the modern spiritual movement. Mrs. F. O. Ilyzer of Baltimore, is speaking for the Brooklyn Society, and it is no exaggeration to say that she easily ranks with the foremost pulpit orators of the 'Uity of Churches'; but unlike most of them, among her most prized gifts is the dissemination of the truths of rational religion and a genuine spiritual philosophy. Her discourses are replete with practical wisdom, and she

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this."

... ..

1. **Identify the problem.** The first step in the problem-solving process is to identify the problem. This involves understanding the situation, gathering information, and defining the problem clearly.

University. Having myself been present, I venture to send you a few particulars, at least as far as they refer to our school work. This

When Christian ministers place in the hands

Speaking personally with regard to this wonderful book, I find it impossible to express in the form or space of a newspaper article my feeling of its importance and significance at the present juncture of the Spiritualist movement, but all

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We cannot find space to give all the extracts we would like to lay before our readers to show the various conclusions arrived at by the author, but close with the following:

Those desiring to see more of this work can obtain it by sending to the Banner of Light office, Boston, Mass.—*The Saratoga (N. Y.) Sentinel.*

How does the busy little fly
Improve each frosty hour,
In getting ready for to die
Before the tempests lower.

I look upon the matter of baptism as an incident, not as an essential. I think it should be complied with; but I do not think the Church ought ever to make a test of baptism for admission to the privilege of Church-membership.

"SWEET SPIRIT, HEAR MY PRAYER."

BY GEORGE WENTZ.

Of all the human-helping songs to God
That swell upon the dim cathedral air,
Most helpful seems to me this song of all—
"Sweet spirit, hear my prayer."

There is a supplication in the sound;
And on that flight of music's solemn sigh
My weary soul, earth-sick and full of care,
Mounts upward to the sky.

A clear soprano, like a mounting bird,
Soars o'er the organ's deep, vibrating tone,
To hear to her the lovingness I feel
But may not plead alone.

For she, a spirit, from her lofty place
Doth o'er her sympathetic ear incline
To hear a mortal's word, and stills her heart
To catch the beat of mine.

The tender pleading of the song remains,
While priest and altar fade upon the air;
And all the dome is worshipful with her
Whose spirit hears my prayer.

THE CAUSE OF INSANITY, AND ITS PERMANENT CURE.

To the Editor of the Banner of Light:

If there is one thing that should attract and employ the mind, and weigh upon the conscience with a greater force and stimulus at this time more than any other, it is the consideration of those sadly unfortunate ones, whose numbers are so rapidly and alarmingly increasing, affected with mental prostration and nervous derangement, commonly called insanity.

How painfully and frequently we are called upon in these days to see the sacred domain of the mind ruthlessly and rashly invaded, and all the rich treasures gathered there devastated, scattered and laid waste, by a power so insubstantial and subtle that its approach cannot in the slightest manner be perceived, much less measured or stayed by the common understanding, or any method now known to the schoolmen for its discovery, prevention or cure.

There is nothing so sad or deplorable in all Nature's broad domain as faculties blighted and reason deformed.

Having been called upon to give the matter close attention and study for many years, and having passed through numerous painful experiences, I propose to say something of the cause and permanent cure of this malady.

There are times in the earth's history well-known and marked, when old things have to pass away and give place to the new; a period of change, of breaking up—disintegration, disruption, derangement and confusion taking place—in all the realms of mind and of matter; elements struggling for supremacy; the new battling with the strongholds of the old; the old offering firm and determined resistance.

A faint semblance of this is seen in external Nature in the breaking up of dreary winter, manifested by wind and the storm cloud, preparatory to the ushering in of warm and genial spring. And just so sure as the ice and snow melt, and verdure, equally sure, is that the cold and rigid forms of the past, with their chilling, dreary and deadening influences, must give place to others, wherein dwell spiritual life, warmth, and an ever-increasing vitality, strength and beauty.

The time having now fully come through long ages of preparation, and all events having been fulfilled necessary to the development of the race up to the present point, man now stands anxious and expectant, looking to the bending heavens, awaiting tremulously for the down pouring of that long promised power, the earnest of whose coming has been given to every tongue and people through suffering ages, sustaining them as a bow of promise to do battle to the weary end, when they were to be released and surely delivered from the environment of false and distorted ideas, theories, modes of thought, rules of conduct, laws and customs born throughout the dark ages of ignorance, selfishness and superstition.

He who in the beginning said "let there be light, and there was light," has again spoken and said, let there be more light, and in obedience to that Omnipotent Voice bright robed messengers of light have come forth and are encouraging around those strongholds of darkness, and distorted thought, falsities and superstition, and with a power that cannot be resisted are bringing from their dark caverns and hiding places those who in their willful and obstinate persistent blindness, are seeking vainly to cling to that which must inevitably breed disorder, spiritual darkness and insanity. Light thus radiating from the beaming centre of an All Father's love, penetrating and curing the dark recesses generated by all the falsities of the past, must bring to the surface those stultified and misshapen forms, victims of pernicious teachings and example, which have sapped the inmost principle of life, instilling a virus poisoning body, mind and soul. "We war not," said one of old, "with flesh and blood, but with powers, principalities and spiritual wickedness in high places."

But the earth-plane is the arena upon which the great battle is to be fought, the terrible conflict between light and darkness, truth and error. The vast spiritual world stretches for ages back of us, beneath and all around us—a stupendous reservoir in which still exists all the essence and the animus of their pernicious education and experiences, and the poor deluded children of dogma, creed and example, all becoming more and more intensified and active by the light which is being poured in upon them, are calling upon the rocks and mountains to cover them to hide them from the presence of this power.

This vast spiritual world and world material are gravitating, or being drawn by the power of wisdom, nearer and in closer connections, the one blending and interpenetrating the other, making exchanges of the products of both, and the world of matter being negatively no less than all this vast world of spirit, it must receive in a large measure and partake of that which is so powerfully impinging upon it. If the curtain were lifted, and that which is behind revealed to mortal eyes, they would stand appalled, and the wonder would not be why there are so many suffering from mental derangement and disorder, and myriad other ailments so prevalent at this time, but the wonder would be why there are not more affected.

The Commonwealth of Massachusetts, and many others all over this fair country, are busy devoting their energies, spending their millions in multiplying and enlarging the abodes for these rapidly-increasing unfortunate ones, without taking a thought or appropriating a dollar in the direction of discovering the cause, or exerting any means for the prevention of this terrible scourge and pestilence stalking about at noon-day in their very midst. Spiritualists, who compose so large a share in the Commonwealth, cannot escape sharing largely in the responsibility for this condition of things. To them, as to none others, in this or any age of the world's history, has been given the means and opportunity to clearly perceive and know the subtle cause, and the power of staying this mighty tidal wave so noisily and so disastrously surging in with a constantly increasing force upon the intellects and consciences of men. There are many who have been called by the higher and more divinely exalted spiritual influences to be educated and trained to act and stand as bulwarks and towers of strength and safety against this great insidious tide of evil, through whom heavenly influences could be poured and transmitted to the subjugation, overcoming, teaching and exalting of all this degraded, frenzied mass of imperfectly individualized humanity.

They have taken their eyes from the one great grand purpose for which the phenomena are given, viz., the amelioration and the betterment of the condition of universal humanity, and fixed

their attention too much upon phenomena themselves, impelled too often by a higher motive than selfish ends or idle curiosity on the one hand, and nothing, or how could it be otherwise than that both investigator and medium should be overwhelmed in disappointment, perhaps disaster.

The consequence of carelessly seeking, receiving and using these mediums gifts must necessarily be terrible. There are but two alternatives, and two only: either onward and upward, or backward and downward. On the one hand we go forth to deeds of usefulness and love, hand in hand with angels, constantly developing a nobler manhood and womanhood, strewn flowers of happiness and contentment along our pathway, or on the other hand settling back into unalloyed passions, and all manner of debasing self-indulgences, drowning the pure white soul of our being in these muddy and turbulent waters, there to drink the bitter cup of anguish and remorse for an untold period of time over golden opportunities and gifts misused, despised and neglected, and valuable time wasted.

Having been born into these spheres of living, spiritual realities, through long years of prayer, labor, and the suffering and tears of one who was given and appointed to stand on my side, the threefold capacity of companion, wife and mother, together we are now called to be the instruments, under angel guidance, to establish a Home and School for the rescue and treatment and education of those wanderers whom God shall see fit to gather into this fold.

We were sent from Boston, Westward, some four years ago by an influence we had no power or will to resist, and in which we had reason to have the utmost confidence, it having brought my companion from the strongholds of the Roman Catholic faith and after long disturbing influences, and myself from atheistic Materialism, and both of us from a low condition of health—physical wrecks. After having spent nearly all my living upon physicians, and been given over by them as being beyond the power of their art, I was snatched from the verge of the grave by angel hands. Both myself and wife having been restored to perfect and robust health by angel ministrations, we feel that we can safely trust them and become the willing instruments in their hands to aid in establishing surroundings through which they may extend the saving hand to many, many others. We are finally left, after some three or four years' absence, to our dear friends in the City, Colorado, which is now our home, and where we are directed to commence in a humble way to prepare at first a house and schoolhouse where the great teachers and healers can freely approach and administer to the stricken ones sent to their care and instructions. I have been sent back to Boston by them in furtherance of the object proposed. An Insane Asylum it will be outwardly called, but inwardly a Home and Schoolhouse for the unfortunate. Those who are in sympathy with this movement, can address me for the present at No. 329 Tremont street, Boston.

J. D. RHYNS.

(From the Boston Transcript.)

"THE INDEPENDENT SLATE-WRITING PHENOMENON."

To the Editor of the Transcript:

About a year ago the newspapers were full of attacks upon Mr. Henry Slade, a so-called "medium" for "independent slate-writing." Prof. E. Ray Lankester, of London, laid at an experimental sitting in that city, snatched away the medium's slate, and denounced him as a cheat. The evidences of this were wholly fraudulent, and were rejected as insufficient by Messrs. Alfred R. Wallace, Dr. Carter Blake, Sergeant Cox, and some forty more men of science or of culture, who testified to the genuineness of the phenomenon. Notwithstanding this, Mr. Justice Flowers, of Bow street, before whom Slade was tried on Lankester's complaint, decided that the court could not go against "the regular action of nature," that the pretence of spirit action was probably a fraud, and therefore, that though the testimony in Slade's favor from respectable persons was "overwhelming," he must regard him as gullible, and sentence him accordingly to "three months imprisonment at hard labor." All this for the infernal testimony of two persons only—Messrs. Lankester and Donkin.

From that decision an appeal was at once entered, and those Spiritualists of the United States who knew the phenomenon was genuine in a very short space of time raised the sum of two thousand dollars, and sent it to England to help their English brethren see to it that Slade was properly defended. At the new trial, January, 1877, Mr. Slade was released from further prosecution on some grounds of law, and being in a prostrate state of health, his friends, chief among whom was Mr. J. Emmore Jones, hurried him off to the Hague before Prof. Lankester, who hoped to re-arrest him on some frivolous charge, could discover his whereabouts. At the Hague and in Brussels Mr. Slade has for the last eight months given proofs of the slate-writing phenomenon of a nature to satisfy some of the best men in Holland of its genuineness. The testimony to it, if I may use Justice Flowers's expression, continues to be "overwhelming."

Recently Mr. Simmons, the medium's agent, addressed to Mr. Lankester a polite letter, offering, if he would abstain from all further attempts to molest the medium by legal processes, for which there was no reasonable ground, he [Slade] would return to London, and give him the most ample opportunities, free of charge, to test the phenomenon. This liberal proposal Mr. Lankester, by his silence, refused. As an instance of the awe of public opinion which some of the London newspapers are actuated, I may here state that nearly all the leading journals of London, including the Times and the Telegraph, refused to publish, even as a liberally paid-for advertisement, Mr. Simmons's wholly respectful and unexceptionable letter.

In his preface to his "Hacker's" books, advocating radical materialistic views in philosophy, Professor Lankester had committed himself pretty broadly to an atheistic materialism. It would seem, from his indisposition to investigate, that he is not at all disposed to have such a fact as "independent slate-writing" empirically demonstrated. It would force him to acknowledge that he had blundered and been grossly unjust in his conduct toward Mr. Slade, a "medium," an American citizen and a stranger in the land. It would, perhaps, force him also to pause in some of his scientific teachings. We all know how hard it is for a young and budding physicist to admit that he is not infallible, especially when he has become indoctrinated with extreme materialistic views. We must not be too hard on Professor Lankester.

Having given Slade (though I had never seen him, and though I knew him only through the testimony of friends,) a letter to a professor in the London University College, I felt some desire to vindicate him from what I believed to be unfounded aspersions. American papers were denouncing him as an "impudent pretender." One of our Boston papers published an article commenting thus: "This fellow who calls himself 'Doctor Slade,' etc." Now Slade, before leaving this country, had expressed the wish that in my letters to London I should not designate him as Doctor, for, wrote he, "I have no claim to the title; it was fastened upon me by certain persons whom I have benefited by my medical prescriptions in cases of sickness." This shows how injustice may be propagated.

Some time in October, 1876, I wrote a long article in vindication of Slade, with the view of publishing it in some leading Boston paper. On further consideration I withheld it, however, and resolved to wait till I could personally testify to something equivalent to the slate-writing phenomenon as manifested through Slade. I had repeatedly, during the last thirty years, witnessed analogous phenomena, so that I fully believed in the testimony in his behalf; but I wished to be able to say that I had myself witnessed something quite as extraordinary. That time has now come, and I ask it of your courtesy to allow me to report my experience.

Tuesday, Sept. 18th, 1877, I bought a new slate, enclosed in covers, at the store of Messrs. Nichols & Hall, Bromfield street, Boston, and proceeded to No. 46 Beach street, where Mr. Charles

E. Watkins, of Cleveland, O., was making a brief professional stay.

[Mr. Sargent here rehearses the main facts of the case substantially as printed over his signature in the Banner of Light for Sept. 29th, and concludes as follows:]

Now, if any of my readers can explain these phenomena, so direct, explicit and unequivocal, by any theory, excluding that of the operation of a super-sensible energy or force, working intelligently on a material substance, I shall be pleased to be enlightened.

Dr. Carpenter warns us off from all belief in these demonstrable phenomena, on the ground that it is dangerous to meddle with what is opposed to "the common sense of educated mankind." But it has been well retorted that there was a time when every new discovery—the circulation of the blood, the motion of the earth around the sun, included—was contrary to what was then called "common sense."

"There is nothing," says Broussais, "so brutally conclusive as a fact." A fact is a divine disclosure, and it must win in the long run. I can produce at least a hundred reputable witnesses from Boston and Portland who will testify to having witnessed in the case of Watkins, within the last three months, in an equally conclusive form, the phenomenon of independent slate-writing to which I here bear testimony.

"But any number of witnesses," says Carpenter, "cannot commend to the attention of a man of science what is rejected by our inherent sense of the improbability of the fact referred to."

I am not surprised at the extreme anger (in which there is an element of fear) manifested by Mr. Leslie Stephens in the Fortnightly Review, and by Mr. Frederic Harrison in the Nineteenth Century, toward what they both stigmatize as this "disgusting subject of Spiritualism." It tends and annihilates their godless and Sadducean systems. It makes perfectly credible the appearance of Christ, after the dissolution of his external body, to his disciples in the room with closed doors.

Let us distinguish between science and men of science. Men are fallible; science is infallible. Lord Bacon could not accept the Copernican system; and yet it is now admitted as a fact.

Messrs. Stephens, Harrison, Hammond and Carpenter rebel at our proofs of "independent slate-writing"; and yet it must, at no distant period, be admitted as a fact.

EPES SARGENT.

No. 68 Moreland street, Boston, Mass.

DO EMBODIED SPIRITS EVER LEAVE THE FORM AND CONTROL MEDIUMS?

To the Editor of the Banner of Light:

I have seen and read much of the case of Frank Baxter and the Abe Bunker circumstance. I do not propose to reconcile or explain the matter, as I know nothing about it except what I have read in the Banner. I am not personally acquainted with Frank Baxter, nor with St. Paul. I only know them by their works and reputation. They both have my entire confidence as mediums controlled and used by invisible spirits. I have no doubt of the integrity of either. St. Paul did his work nobly, boldly and fearlessly in his day, and has gone on to his reward, enjoying the compensation of his fidelity to the subject he so boldly maintained.

Mr. Baxter, I trust, will be as true and faithful and as useful in his day and service as his faculties and abilities are capable of being made by the wisdom and powers that control them. Whether less or more than that of St. Paul, he will be as sure of the reward due for his fidelity and service to God and mankind as St. Paul.

Spiritualists should learn, as well as others, that we do not possess all knowledge, and, more than this, that, compared with what is unknown, we are very ignorant. We should not doubt the existence of a fact because we cannot comprehend the subject.

Every day and every year reveals something to the true Spiritualist that he did not know before, if he keeps awake to what comes to the observation of mankind. I suppose that the wisest men among us fall as much short of knowing all knowledge yet to be known as they do of filling all unoccupied space in the universe.

We understand very little of spirit, of spirit-life, of spirit-ability, either within or outside of the human form. In 1855 I lived in 20 Park Row, Chicago, Ill. We were holding weekly circles then at my house, at the request of the well-known spirit of John Quincy Adams, ex-President, who attended and superintended the spirit side of our circles, which he promised to do when he requested us to hold the circles. Thomas Gales Forster and Cora L. V. Scott, before her marriage to Dr. Hatch, were both at the time stopping in Buffalo, lecturing there or in the vicinity. At one of our evening circles in Chicago there was a sudden apparent spirit stir, and in a moment the medium was controlled by an Indian girl spirit, called "Shannie," whom we well knew by her uniform address and manner, and she introduced us to the spirits of Cora L. V. Scott and Thomas Gales Forster. They both manifested their presence, and declared that their physical beings were then controlled by other spirits, lecturing, and with "Shannie," as an experiment, they came to our circle. They were in much haste to return lest some bad effect might ensue from their absence; so as soon as they had fully established their identity to our circle all left at once in apparent haste. This is a remarkable instance of a spirit existing in the form leaving it and manifesting itself after the manner of disembodied spirits.

Again, upon the 75th and 76th pages of the book entitled "God Dealing with Slavery," an instance is briefly related, which is as follows: Dr. Franklin, through a writing medium in Boston, wrote to me at Chicago, about the 1st of December, 1861, just after the war of the rebellion commenced, requesting me to come to Boston as soon as convenient. I did so some days before the 20th. On the 21st Dr. Franklin requested Mrs. Parmelee, Mrs. Lull—both mediums—and myself to unite in forming a circle for continuous sittings on Thursday evenings, for permanent uses and purposes, declaring at the time that our chemical or magnetic forces, brought together, formed a battery that they (the spirits) could use to great advantage in the control of mind and men, and which they desired for the purpose of reaching the mind of the President and men in authority in our national affairs, who were conducting the details of the war.

We obeyed the request and formed the circle under spirit instruction and guidance. There were present more than sixty spirits of our former most eminent men and statesmen, who gave their earth names and requested their records with the record of this "circle of three." Several of them spoke of the object and usefulness of the circle in aid of public affairs, as an instrument for the use of controlling spirits; of much importance.

Dr. Franklin instructed the circle to meet and have a sitting every third Thursday evening in Mrs. Parmelee's parlor, in house 1040 Washington street, Boston, the hour from eight to nine o'clock. To my remark that, living in Chicago, I could not be present at the sittings, he replied to me, "I wish you to go by yourself on the

same evening, at a corresponding hour (making allowance for difference in time), and fix your mind, thought, will, and inner forces upon this place and circle, and so hold yourself for the hour, and it will serve us the same purpose as if you were here in full person." I obeyed this injunction fully with all my consciousness at the circle. Both Mrs. Parmelee and Mrs. Lull, being mediums and clairvoyants, informed me that I was there at the circle, a spirit, as clear and distinct in form, manner, and expression as any of the disembodied spirits, who were numerous, that attended the circle.

I have frequently heard of other cases where the spirits of living persons have been seen and identified. I suppose it has become a well established fact that spirits of persons in the form not unfrequently, under some extraordinary intensity, do appear, as other spirits, at any distance from the body to which it is the life and essence, under conditions that are peculiarly effective. St. Paul's spirit went into the third heavens and had conscious recognition of wonders that were unlawful for him to utter at that time. St. John was "carried away in the spirit." The bodies of these two persons were resting in torpid dreamless sleep. Neither of them performed these feats from their own effort or volition, some power above acting upon them.

1 Kings, xlii: 23: "Now, therefore, behold, the Lord hath put a lying spirit in the mouth of all these thy prophets, and the Lord hath spoken evil concerning thee." Read the whole chapter. This case shows clearly how lying spirits got into the mouths of God's prophets of old, and how the same might occur in the case of Frank Baxter and Abe Bunker, without any agency or fault of the medium.

T. RICHMOND.

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 curred only in the psychic realm; for you have respect for the beliefs of pious people, and you know what multitudes of such people believe these things. And might not even the religious feelings of Dr. Carpenter be shocked by being constrained to contemplate Philip and Mrs. Guppy undergoing the same undignified experience?

"Can those (inquires Prof. Youmans) who believe these things be said to maintain the laws of Nature? Certainly not, in any such sense as that which science affirms. The Spiritualists say that these apparently miraculous effects are not really miraculous, but are simply the consequences of higher laws of Nature by which the lower ordinances of the material sphere are over-ruled. But it is clear that before the man of science can accept such astounding propositions he must give to the wind all those laws of the natural world which he has been accustomed to regard as of demonstrated constancy."

The acceptance of such facts will or will not compel the man of science to ignore all that he has been wont to regard as constant laws of nature, just in proportion to the enlargement of his experience of like astounding occurrences. If he could see a planet formed once a week for three months, planet manufacture at the end of that time would be to him as normal a phenomenon as the baking of a cake. The "demonstrated constancy" of the operations of nature, so far as measured by our past experiences, is liable to frequent disturbance. The attraction of the loadstone was once an incredible phenomenon, and would still be so, if the fact could not be easily reproduced. That a person should be suspended in the air without contact with physical supports, is just now incredible to most people; though the elevation of a man of two hundred pounds weight on the tips of six fingers, if all the parties expire and inspire alike, is incredible only to those who have not seen it done. The volume resulting from the mixture of two gases fills less space than either gas filled before the mixture was complete, and the fact is not incredible after the "constancy" of the known laws of cohesion has in one's mind been a little shaken by one experience.

Sarantind no difficulty in believing that the luminous aura, which is a substance, passes through crystal without having recourse to pores, but they are very certain that a lump of gold could not pass through a larger mass of silver without visible rupture of the parts of one metal or both. But previous to experience the actual and the alleged fact are alike in credibility. It would be just as difficult to believe in the passage of light through crystal as of gold through silver, if nature had not given us an experience of what light can do. One fact the *auræ* know can happen; the alleged fact he does not know cannot happen. A future age may discover that to make the solid body pass through the equally solid body B without the sensible rupture of the parts of either, it is simply necessary to raise the whole mass of A to a velocity of motion equal to that which is habitual to its constituent atoms. When the man of science assumes to measure the possible behavior of matter as respects gravitation and cohesion by the past experience even of the entire race, he does so at the risk of being unexpectably compelled to see that the law of nature so long regarded as established, needs a re-statement.

"In life, by all his resources," (says Prof. Youmans), "the most gifted man cannot suspend the operation of gravity upon a single particle of matter by an infinite-jum fraction. But when he dies, we are taught that his ghost can come back, and suspend the action of gravity in a way to excite the astonishment of whole circles."

It is true that in life no man can suspend the operation of gravity. It is equally true that after death he is just as impotent. He can "suspend" gravitation, so far as we know, neither before nor after death. But in defiance of purely physical laws, he can when alive counteract gravitation by simply leaping from the ground. No laws of mere physics can explain the locomotion of an atom a hair's breadth; nor the movement by volition of a living man's arm. If science will be so kind as to allow a man to survive the death of his body, can it be sure that he will not come back and counteract gravity by lifting a table or a chair, or writing without the use of a visible hand on paper or slate? To do any one of these things, the reputed dead need not undertake so heavy a task as "to suspend the operation of gravity."

With what consistency can science that alleges the potency of the invisible chemical ray of the spectrum, deny the possibility of an invisible hand or foot that can be thrust through glass or marble as easily as light penetrates crystal? Elephants in Siam do not walk on solid water; and that such a thing should occur, used to be quite contrary to the laws of Nature in the estimation of philosophers of that country. But elephants can walk on solid water in Holland, and it is probable that Dutch *sarantind* would hardly discredit the fact to day.

If a spirit should in the study of Dr. Carpenter take body from thin air, and for six days of seven deliver a quiet lecture on unconscious cerebration, vanishing on every occasion from the same point, such an incursion would be in conflict with no established law of Nature, with no known laws of gravity or cohesion. It would simply be inconsistent with any experience of the doctor previous to its first occurrence. In advance of such experience he would be unable to say that it is impossible; and after a week's repetition, it would be no more amazing than to see Prof. Tyndall freeze water with a current of heat, or light a taper with heat transmitted through a ball of ice. *Ad argumentum ad absurdum*, on the ground of its impossibility, or its incompatibility with the laws of Nature, is simply frivolous. There are no known laws of Nature that preclude it. The weight of human experience is against such facts, but that experience is in favor of facts every whit as mysterious. On the contrary, there is a steadily augmenting experience in favor of spiritual intervention coming through phenomena addressed to every sense, and indicating a tendency to issue in an intercourse between ours and the supersensual world, constant, regular, and rigorously conditioned.

We are willing to believe that one cause of the supreme indifference of men of science to the claims of Spiritualism, which Prof. Youmans seems to think so well justified, is because it is contrary to what they are pleased to call natural laws. But a far stronger reason for that indifference is that the facts to which it bears testimony are repulsive and alarming to the dominant religious feeling of Christendom, and hence the subject is *unpopular*. It must of course receive the abuse of men of science till the tide fairly sets in its favor. Meanwhile Spiritualists should neither court their approbation nor seek to avert their scorn. Thirty years' experience of their prejudice, their lack of candor, and their measureless conceit, are enough to show that the

opening of the new domain of truth so attractive to Spiritualists, is not likely to be essentially furthered or obstructed by eminent scientific persons. The movement did not originate in the "sensuous order" to which Prof. Youmans would restrict all knowledge; and the "sensuous order" will neither direct nor control it. Our facts depend for their acceptance on no person's patronage; the pressure of ridicule cannot extinguish or thrust them out of view. Abundantly increasing in number, variety, and beauty, they are competent to win their own way to general recognition.

Washington, D. C., October, 1877. D. L.

TO BOOK-KEEPERS.

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We do not read anonymous letters or communications. The name and address of a contributor are required, and we reserve the right to publish or withhold as we see fit. When we have received a letter, we will endeavor to return it to the sender, unless it is otherwise directed.

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Business Letters should be addressed to ISAAC B. RICH, Banner of Light Publishing House, Boston, Mass.

MODERN SPIRITUALISM.—The key which unlocks the mysteries of the Past, explains the Present, and demonstrates the Future existence of man.

"D. L.'s" Reply to Prof. Youmans.

If any one wishes to read a most thorough and conclusive Reply, in which every link of argument is riveted with facts and with logic, let him peruse the article on the first page of the present issue, entitled "Spiritualism and Natural Law," in answer to the objections made to Spiritualism by Prof. Youmans, editor of the Popular Science Monthly, in a recent number of that excellent magazine. We think that Prof. Youmans himself, to whose candor and liberality in admitting articles on Spiritualism into his Monthly we pay our compliments in passing, cannot read this masterly paper without confessing that the author of this Reply has here fairly and logically shown that Spiritualism is in no true sense in conflict with natural law, either in theory or in fact. It is their misconception of the whole subject, their ignorance of the actual phenomena, and their inherited mistrust of everything like a spiritual fact, that have led our physicists to shrink from investigations into the subject of Spiritualism because of its assumed supernaturalism. "D. L." has now fairly and scientifically pointed out their error; and we hope that our readers will preserve his article as a reply, that will never be out of date, to all the objections to Spiritualism that a pseudo science can raise. The article is not one to read in a railroad car or just after dinner. It requires the closest study and attention in order to be able to recognize its full force and point, as a logical and unanswerable vindication of the claims of Spiritualism to scientific recognition. By this paper and his previous ones, published in the Banner some months ago, in reply to Mr. John Fiske's Cartesian notions on the subject of spiritual possibilities, "D. L." has placed himself in the front rank of the few able and well-equipped writers who have bravely and confidently thrown down the gauntlet for Spiritualism. We should state that the italicized passages in this paper were marked by ourselves and not by the author.

Thomas Starr King on Spiritualism.

Messrs. James R. Osgood & Co., Boston, have recently published in one beautiful volume a series of sermons by the late Mr. King, collected and edited with a memoir by Edwin P. Whipple, and bearing the general title of "Christianity and Humanity." It is needless to say that Mr. Whipple's part of the work is excellent, for he rarely touches what he does not adorn by the vigor and incisiveness of his style and the freshness of his thoughts. He was the intimate friend of King, and he gives us an intellectual picture of him almost as vivid and faithful as the striking and admirable physical portrait which makes the frontispiece of the volume.

The curious thing in these sermons is that, while they manifest almost on every page, the strong, intuitive tendency to Spiritualism which actuated Mr. King, as it does most intuitive minds, he was nevertheless, as represented in one of his discourses in this book, opposed to the modern manifestations. He says: "Many persons suppose that by the methods of what is called Modern Spiritualism, they get specially and peculiarly into communion with the spiritual world. They sit around tables, have things told to them which, possibly, have been looked up in their memory, see manifestations of force which they cannot explain, and listen to speeches made in trance, and then suppose that they are in instant communication with the spiritual world. I have very little doubt that there are forces developed and active in many of these circles which have not yet been explained, which are very interesting as problems in science, and which seem very mysterious."

We have warned the people repeatedly that the Supreme Court of Heaven was in session; that the All-Seeing Eye was fully cognizant of the affairs of men. Verily, "things done in secret" are being "proclaimed upon the housetops." Where are the Tweeds, the Winslows, the Halls, the Spencers, the Gilmans? These men, who stood high in society, several of them church members, are now known as criminals. The sifting is still going on in all grades of life. The Great Day of Judgment is even now. Sins in high places have been winked at too long. "Beware, lest ye fall," therefore, should be proclaimed from every rostrum in the land.

A correspondent writes us that Mr. Seward Mitchell is sick and in want, and requests public aid for him. Those who feel so disposed are therefore requested to address Mr. Mitchell, Cornville, Me., or remit to A. Briggs Davis, Secretary of the Independent Tract Society, Worcester, Mass.

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ous. But I have not one particle of faith, not so much as a grain of mustard seed, that these unexplained forces, or any fact or word that I ever saw, heard of or read of in connection with what is called Spiritualism, come from the world of spirits."

Here Mr. King falls into the error so common and so mischievous (in the light of our facts) of supposing that a spirit loses his human identity in passing from this life—becomes a different sort of being—so elevated and so "spiritual" (we use the word in the transcendental sense under which it has been writhed from its real, etymological meaning), that he has forgotten and abjured all the low phrases and thoughts of his earth life, and has been raised all at once, by merely casting off his husk of flesh, from an ordinary, vulgar fellow, into a sanctified being whose conversation must have all the elegance and pious fervor of a Fenelon or a Channing.

Such views, we repeat, are false and pernicious; and we need no better assurance of the divine mission of Modern Spiritualism, than the fact that it is demonstrating practically every day that these returning spirits are the identical individuals they were when they left this sphere; that their attainments or lack of attainments while here are manifested still in their speech and their tone of thought; and that if they do not manifest their human characteristics and abilities, the proofs of their identity fall, whatever distinguished names they may choose to assume. And so, when superficial inquirers complain that spiritual communications cannot be implicitly trusted, the obvious reply of the Intelligent Spiritualist is: "Well, probably that is the very lesson that they are chiefly intended to teach you."

But even if these manifestations do come from the other world, continues Mr. King, "if they flow from the spirits that pretend to originate them, the most we can get at through them is that there is a continued life, and that people exist after they leave their body."

The "most" indeed! As if in this Sadducean age, when the doctrine of the non-immortality of the soul is preached from pulpits, and strenuously upheld in leading popular magazines, like the Nineteenth Century and the Popular Science Monthly—and when the leading novelist of the day, George Elliot, puffed and extolled (far beyond her merits, we think) by almost every newspaper in the land, tries to throw the veil of a shallow and false sentimentalism over her undisputed belief in the soul's extinction at death; as if the "most" (of which Mr. King so slightly speaks) were not all the difference between death and life—immortal—between the charnel-house and the broad universe, visible and invisible—as if the most were not quite enough under the circumstances! The "most" we can get at through Spiritualism is "that people exist after they leave their bodies." Good God! What would we have more in these days when what pretends to be Science tells us that the visible death is the end of man!

But Mr. King thinks that we ought not to be doubting Thomases, but of those who are blessed because, not having seen, they "yet have believed." Here he falls into the error to which men of his temperament are very liable, namely, that of thinking that belief ought to be just as easy to other men as to himself. He was intuitively a Spiritualist, probably with medial gifts that under some circumstances might have been clearly developed.

"You ought to believe in immortal life," he tells us, "on deeper and nobler evidence than physical manifestations and alphabetic spellings and trance impersonations. You ought to believe that, by the inward witness of the Spirit," &c., &c.

Now it is very easy for a person intuitively sure of his immortality (like Goethe, for instance) to say to another, "You ought to believe this, or that," but every thinking man knows that belief is quite independent of the will; and that no one has a right to say to us, "You ought to believe this or that," until he has fully convinced our reason that this or that is true. It is quite idle to talk of the "inward witness of the Spirit" to those who recognize no such witness, and who yet may be very good, conscientious and truth-loving persons.

We lay stress on these false views of Mr. King, because they are fashionable with many of our transcendental writers, who keep up a vague sort of hypothetical fog about the question of our personal immortality—a misty and mystical dogma of the question; we refer to such writers as R. W. Emerson, Dr. Hedge, John Weiss, Samuel Johnson, Felix Adler, and others. Very ignoble in their eyes are our coarse, palpable proofs of man's immortality; and much to be pitied are the minds that require such evidences. But in God's good providence these evidences are given; and given, we must believe, not without a purpose; but to be heeded by men. If such a pure and noble soul as Elizabeth Barrett Browning could give her whole heart to Spiritualism, and find moral elevation, comfort and repose in her convictions, we do not fear that the knowledge of spiritual facts, rightly and fairly apprehended, will be injurious to any healthy mind, morally sane and pure.

In taking leave of this volume by King, we can, with the qualifications we have made as to the few passages here quoted, commend it as deserving a place in every spiritual library. There is no equivocation or doubt in his views of personal immortality. He was a thorough Spiritualist in spite of his misgivings as to the *science* of our phenomena; misgivings which we think he would have surrendered, as more light came to him, had he lived ten years longer.

We have warned the people repeatedly that the Supreme Court of Heaven was in session; that the All-Seeing Eye was fully cognizant of the affairs of men. Verily, "things done in secret" are being "proclaimed upon the housetops." Where are the Tweeds, the Winslows, the Halls, the Spencers, the Gilmans? These men, who stood high in society, several of them church members, are now known as criminals. The sifting is still going on in all grades of life. The Great Day of Judgment is even now. Sins in high places have been winked at too long. "Beware, lest ye fall," therefore, should be proclaimed from every rostrum in the land.

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The Indian's Case.

Every week brings fresh proofs with it that the cause of the red man of the West is vindicating itself, and that justice is to be done, though slowly. The journals of the land are taking up the subject with fresh zest and energy. They openly admit that the President's address to the Indians who came to Washington to hold an interview with him opens up a new policy. One of our exchanges remarks that whereas the Indians have hitherto been given large reservations on which to hunt and live as they pleased, while the Government pledged itself to keep white men away from them, the President now declines to continue to make any such promises. It says that the Government has notoriously failed to keep its promises, and therefore the President justly declines to renew them on its behalf. In place of setting off large tracts of land to them as has heretofore been done, the President now tells them that they are to have given them what will amount to a farm apiece, and that they must get their own living on these farms for themselves.

This is the new policy, then, and it cannot be denied that it practically amounts to an act conferring citizenship on them forthwith. The President told the chiefs who came to see him that they would be amply subsisted during the winter, but must select their farms in the spring, to which they shall have just the same titles as the white settlers. This is the real beginning of the work of their civilization. When the promise of more "reservations" ceases to be made to them, then their hunting days are over. They are to begin to live and labor like white people, and by the new process they will come into the realm of what is called civilization. The chiefs at first made no reply, for it was a proposition that surprised them all; but after much subsequent talk, during which a good deal was said about cattle and schoolhouses and mowing-machines, the interview terminated agreeably on both sides.

There has been nothing done yet that approaches a genuine "peace policy" so closely as this plan. For it stops the agency, and the trading, and the cheating business, and leaves the Indian surrounded by good and honest influences, with examples all about him of men who support their families and enjoy life by continuous industry. He will soon learn to imitate that example and will improve by doing so. Another exchange—a daily journal of this city—breaks out into a loud and deserved complaint against the course of the Federal Government in its dealing with the tribes. Referring to certain recently published statements by Gen. Pope, it says that if these are correct "it will need something more than conferences and good advice at Washington to put our Indian policy in a satisfactory condition. The Indians at the Cheyenne Agency have been doing precisely as the Government wished. They have gone to the Agency, lived quietly, and been true to all their promises, and yet they have been unmercifully lied to, cheated in the quality and quantity of their supplies, substantially robbed by corrupt agents of the Indian Ring, till now they are on the point of starvation; and unless extraordinary relief is given, are in danger of beginning another Indian War."

This is sound and true. And so is what it says further, in language none too indignant for the facts which have become so notorious and disgraceful. "They are thus"—says the same journal editorially—"under the apparent alternative of submitting to the outrageous swindling of the Government agents, or else of being shot down by the Government troops. Gen. Pope is an officer whose word is not to be questioned, and his opinion in these matters is decisive. He lays his finger on the foul spot in our national treatment of the Indians. The Indian Ring must be broken up, and none but honest, capable men allowed to represent the Government in its dealings with the tribes." Words that ought to have been spoken years ago from that quarter.

Another of our city dailies, in commenting on the same scene at Washington, also observes that "the most important and significant thing about this interview was the President's telling the chiefs that they were to have homesteads surveyed and allotted to them next summer on which they must live, giving up the chase and raising crops and cattle for their support, and promising to recommend to Congress to assist them with means to carry on their farms." "It is not to be supposed," adds the same journal, "that the Indian will readily or cheerfully give up his wild ways of life, but the President told what sad experience had shown to be true, when he said that the multitude of white men could not be restrained, and would overrun the Indian country, and the only security was in a settled life on land of their own."

Now here is a plan well worth trying, and the reasons for it are briefly given in the President's statement that on their separate reservations the white population was liable at any time to overrun and dispossess them. Take the case of the Black Hills for an illustration. The red man is not strong enough numerically to withstand the great white tidal wave alone. Let him settle on land that is individually his own, and thus legally his as much as any other land can legally be that of the white settler, and instantly the face of the whole matter is changed, and the intricacies and complexities of the Indian problem clear up. He can settle in communities of his own, or he can distribute among the whites; in either case, his legal title to his farm is just as good as that of his white neighbor, and he can freely enter the courts to vindicate and sustain it. This will end the agencies and agents, the traders and their cheating, and clean out the Indian ring so thoroughly that not a vestige of it will remain.

"Visions of the Beyond."

By a Seer of To-day; or, Symbolic Teachings from the Higher Life," is the title of a new work edited by Herman Snow, Esq., of San Francisco, Cal., which Colby & Rich, No. 9 Montgomery Place, Boston, now have in press, and will soon issue. Dedicated to the "Dear ones in the Beautiful Beyond," this book is redolent of the true spiritual idea, and contains much of an attractive and at the same time practical nature. Due notice of its appearance before the world of readers will be given in these columns hereafter.

The Truth Seeker of a recent date speaks in the kindest vein concerning a séance recently attended by its editor, whereat Mrs. Maud E. Lord was the medium. We shall copy the account next week.

The sturdy words for justice editorially expressed in the Boston Investigator, Oct. 17th, concerning J. Frank Baxter and the course of his traducers give us pleasure indeed.

Dogs on the Steps.

There is a certain order of intellect that is absolutely required to interpret to the popular comprehension the thoughts of deep thinkers and the far thought of gifted seers. Their place is fixed, and they accept it with satisfaction, for their reward is in the reception of new light into their own minds, which they in turn pass down to others. If these men are not original thinkers, they are at least the ones for whom the original thinkers have written and spoken. But not of the same breed is another class of men who assume to be interpreters for the ecclesiastics to the people. These catch no new light in their souls, but submissively put on brass collars and bark instead of interpret.

They are what we call the barking dogs that sit on the steps of the churches. They are there to warn other people away, to bite every new truth that approaches, to serve the priests and please the congregations. They manifestly think or try hard to think they are doing God service, whereas they are but working for hire as palpable as if it was taken from the parish box and put into their own pockets. They aim simply to make money out of it, just as many a man hires a costly pew and goes to church regularly in order to advertise his business. There is more of this hypocrisy practiced, consciously and unconsciously, than people would be willing to credit. If this large class were pulled out of the churches by the roots, the few that remain would be able to pay but meagre salaries to the occupants of the pulpits.

But even these are not the special class we are coming at. They do not bark, and they do not sit on the steps. On the contrary, they sit in their upholstered pews and are still. The barking dogs to which we refer are the newspapers that impudently volunteer to champion the churches by abusing those who refuse in reason to submit to the yoke of ecclesiastical tyranny. They are the very agents that illustrate in this country the union of Church and State, for they work in politics while barking for the churches also. It is time their mouths were muzzled, so far as they pretend to speak for liberty. Such abject toadyism for the sake of making a living surpasses anything of which they complain themselves in the current conduct of Romanism. There is no earthly reason why public newspapers, professedly devoted to politics and general intelligence, should set themselves up as ecclesiastical vicegerents and assume to issue bulls and thunder denunciations against all who think differently from the clergy.

This barking-dog business has gone so far in this country that it has brought popular journalism into deserved disrepute. Readers can tell very easily what particular religious denomination certain journals favor and blow for, though it is notorious that none of them speak in any but terms of reverential respect of the rich religious societies. Money is alike their god and touchstone. They can find where it is as readily as a miner can tell you the location of a gold placer. And while discoursing in set terms over the glory and grandeur of liberty and free thought, they fill the air with their yelpings for the church that has the rich congregation and the popular minister.

It is time that American journalism broke away from such fetters and asserted the independence and freedom with which it desires to be credited. In the grave issues that are certainly impending in this country, and which must be settled one way or the other if we are to know whether we are free, it will be of the first necessity to know whether our press is indeed free or works in shackles for one church in preference to another. As matters now stand it would be difficult to get much of anything but ecclesiastical service out of them. Something better than this must be had if we are to entrust our civil liberties to their care.

What paper that does not think it perfectly safe to have its flag at Spiritualism? If Spiritualism were a creed and in the fashion, supported by authority and embodied in heavily mortgaged churches, what paper that would dare use the language respecting it and those who believe in it that is now used toward both? This is the comfortable characteristic of the American secular press on which we unadvisedly, and it will have to be eliminated before it can hope to wield that deep and strong influence over the popular mind which is rightfully its due. The times are demanding very different agencies from that of servility and lickspittle. If there is any speaking out to be done, let it be done on the side of the freest thought and the widest latitude of belief.

Amory Hall Meetings.

E. V. Wilson addressed the audiences assembled in Dr. H. F. Gardner's course, on the afternoon and evening of Sunday, Oct. 21st, at this hall. In the afternoon his remarks were founded on the text quoted by Mr. Beecher in his Friday night talk concerning W. C. Gilman's delinquencies: "It is of the Lord." At the conclusion the speaker gave tests and character-readings, as is his wont.

In the evening the exercises were introduced by a song by Mrs. T. Barnard, Robert Cooper accompanist, after which Mr. Wilson made prefatory remarks going toward the comparison of the Church and the Spiritualistic conception of God, and the manifestations of his attributes, as expressed through the human soul. He also urged the necessity of purity of life to attain the highest spiritual unfoldment while yet in mortal.

After a song by Mrs. Barnard the lecturer proceeded to consider the query, "What is Prayer?" Prayer he defined rather as action directed toward a definite result than the mere marshaling of words. He urged the necessity of prayer of this sort among Spiritualists, through organizations devoted to the advancement of the cause. He elaborately treated of the law of spirit-control, and again counseled his hearers to follow the path of right living. Tests, etc., concluded the service.

Next Sunday afternoon, Oct. 28th, Mr. Wilson will hold what he calls a Question Meeting, viz: he will, under the influence of one of his spirit-guides, answer any question from the audience upon the phenomena or philosophy of Spiritualism or spirit-control, etc. In the evening, at half-past seven o'clock, his lecture will have for a subject the Past, Present, and Future of America. This discourse—his last in Boston for the present—has been given in other localities and pronounced a remarkable production. Admittance fifteen cents.

Cephas B. Lynn

Will be the speaker in this course for the four Sundays in November. Mr. Lynn is said to be one of the very best lecturers in the field, by those who have heard him, and richly deserves the attention of the Spiritualists in this vicinity.

A Striking Delineation—"Rum or Bread?"

Charles H. Stearns, of this city, has placed on exhibition at our office a painting, 34x43, in dimension, which is a most pertinent temperance discourse in itself, beside being the first attempt of this gentleman to reproduce in oil colors the ideals of his mind. The scene represents a wretched attic, through the window of which a glimpse of blue sky and a warm light ray combine to throw out a foil to the otherwise sombre hues of the painting. Poverty, the result of long continued dissipation on the part of the head of the family, has reduced the wife and two children included in it to the direst want, which fact is shown by the empty utensils upon the table, the few and simple appointments of the room, and the attire of its occupants. At the right of the picture (as viewed from the front), with his hand upon the latch of the half-opened door, stands the husband and father, his eyes looking fixedly down upon a small sum of money which lies exposed in his hand—the thoughts passing through his mind being well expressed by the title of the picture: "Rum or Bread?" Shall he expend his last cent (or its equivalent) to buy food for his family, or to procure liquid poison for himself, in obedience to the demands of a depraved appetite? Directly behind him, darkly outlined against the wall, shows the face of a tempting spirit, who seeks to urge the drunkard on to the appeasing of his morbid wish for stimulants with the evident hope of attaining, through his close proximity to the inebriate, some satisfaction of his own desire, the power to gratify which has passed from him in a great measure through the loss of his physical body. On the left, seated upon the bed—no chairs being left for use in the apartment—is the weeping wife, to whom the children turn in a vain appeal for food; while near her stands, in a halo of bright rays, the spirit-mother of the dissipated man, with her hands clasped in entreaty, as if to add her influence to the prayer of the sorrowing woman. The condition—mental and moral—of the drunkard is thus shown to be so depraved that a stranger intelligence, and one which tempts him to sin, can come nearer to him than the loving spirit of his mother who strives to reach him from the better life, but is repelled by the dark, material sphere by which he is surrounded.

The lessons of the necessity of sobriety, and of the importance of seeking to cultivate an aptitude of drawing good influences around one, and of embodying (or seeking so to do) their pure teachings in a well-ordered heart and life, are strongly thrown out upon the mind of any one gazing upon this graphic picture. We think the artist has reason to be proud of the execution as well as the moral of this his maiden effort in the field of the easel and the pallet.

New Work by M. A. (Oxon.)

It will be seen by the following letter that the announced work by M. A. (Oxon.) has attracted a goodly number of subscribers, and that it will duly appear as soon as the author's relief from pressing engagements will permit. He is one of the ablest and most indefatigable workers that our cause has ever had; and uniting, as he does, medial power, manifested both in physical and mental phenomena, with high collegiate, literary and philosophical culture, he brings an authority such as few writers on Spiritualism have ever brought. We hope that there will be a large demand in the United States for his forthcoming volume:

To the Editor of the Banner of Light:
Sir—I have to thank you for many very courteous and flattering notices of my forthcoming work. I am happy to say that the subscription list warrants publication, and I shall press on my preparation with such speed as the many calls upon my time permit. Had my health permitted much would have been done during my summer vacation. This was prevented by ill health and consequent inability to do much work. Moreover I find it desirable to rewrite nearly all the matter which I at first proposed to publish. By this means I hope to get a freshness which republished essays would somewhat lack; and to provide a complete and concise guide to the literature of Modern Spiritualism.
Such a book is not ephemeral, and there is no real necessity for hurrying its production. I therefore avail myself of a longer period of preparation than I had proposed, and delay the time of publication till a future period, of which I will give due notice.

Again thanking you, I am,
Yours fraternally,
M. A. (Oxon.)
London, Oct. 1st.

Concerning Voltaire.

Frederick Beecher Perkins made his first appearance as a lecturer in Boston, not many evenings since, choosing for his subject, "Voltaire." The discourse was mainly a defence of the great French author against the abuse which he said had been, and still was, heaped upon his name both by Catholics and Protestants, and a vindication of his honesty and reverence for the Deity. The leading traits of his character, good and bad, were presented with impartiality and illustrated by many anecdotes and incidents of the author's career. His bitter attitude toward Christianity the lecturer accounted for from the corrupt form of religion with which he came in contact, on the general principle that "many men naturally react from a bad kind of religion not to a good one, but to no religion at all." Mr. Perkins is a clear, pleasant speaker, and his lecture was direct and fearless in its style and contained much to hold the attention of an intelligent audience.

Speaking of the recent temporary reprieve of a condemned murderer in this State, (Joy) the Merrimack Journal (Amesbury, Mass.) thus expresses itself in condemnation of capital punishment generally:

"We are free to say that whether guilty or innocent—while we think the doubts should save him—we are opposed to the hanging. It can do no possible good; and never get was a hanging that did not demoralize the community; we hope, therefore, to see a general movement of all the towns in the county, to turn this reprieve to a commutation of sentence. If God will let him live, and we can be as safe with him entombed in prison as though he were in the grave, there is no justification for the hanging. We have passed the age for such acts. Let the gallows go with the stocks, and racks, and the whipping-post to the museum: as the relics of an age which we may every day thank God we escaped by being born in the era of Christian civilization."

According to the Gazette and Courier, Greenfield, Mass., Amariah Briggs, of West Deerfield, was informed by Mrs. Suydam, at a sitting held with her at the Lake Pleasant Camp-Meeting last summer that he had seven springs on his place of great magnetic and medicinal value. He was told how to find them, did find them, and reports that "several people suffering from divers ills have commenced to imbibe the waters, and are experiencing the greatest benefit."

Massachusetts Children's Protective Society.

A step has been taken in the right direction, we believe, by an incorporated organization bearing the above title, which—the preliminaries settled—is now in the process of development as to its work, having its office in the city of Boston. A number of prominent ladies and gentlemen in this city and the State generally, recognizing the fact that in all great centres of population there are numbers of children growing up in idleness, beggary, thieving, and other vices, who soon fall into the ranks of the criminal and dangerous classes; who not only degrade their own characters, but prey upon, burden, and disturb the peace of society, have banded themselves together for the purpose of ameliorating the condition of these suffering little ones, by personally examining each instance, and applying the remedial measures best fitted to each individual case. This Society will also seek to advance the object in view by efforts toward the securing of all needful legislation, and the enforcing of all laws of the State for the protection of children from abuse, cruelty, and deprivation of their rights to education, and the furnishing of the means of fitting them to discharge their duties in life with the best advantage to themselves and the public. Abbott Lawrence, of Boston, is President, and in a long list of Vice Presidents can be found the names of Henry W. Longfellow, James Freeman Clarke, and others. Loring Moody is Secretary; those who may feel interested in the important field of operation selected by the organization can forward communications to him at No. 8 Hamilton Place; and donations may be sent to the Treasurer, Wm. S. Whitwell, at 68 Devonshire street, Boston, Mass. We wish this new enterprise the full success its worthy aim deserves.

Another "Exposer" in the Tolls.

RUTLAND, VT., Oct. 22d.—Harry J. Baldwin, advance agent of the Cecil Brothers, exposing Spiritualism, was arrested at Burlington this afternoon, having in his possession a \$10 overcoat, the property of a boarder of the Berwick House, in this place. He was brought here and held in \$200 to appear at the March term of the Rutland County Court.—*Boston Herald.*

Prof. O. S. Fowler gave the second in his course of free lectures in Tremont Temple 19th inst., and the popular turn-out was surprising. Half an hour before the time for the speaking to commence the hall was crowded, and it is estimated that fully fifteen hundred persons were turned away. The Professor's subject was self-culture, and the exceedingly clear and common-sense instructions he gave proved that his forty years of mind-study had not been in vain. He emphasized the need of having a sound body as the basket for a sound mind, and showed how health was the first thing to be sought. More human ailments arose from colds than any other cause, and cold feet were the fruitful source of this difficulty. The feet could be kept warm by exercise. Any one, he said, could double his functional power in twelve months by proper care, and that (as he rightly holds) as people start on the other side where they leave off on earth, it would seem to be a wise thing to do. Mr. Charles H. Root, a prominent provision dealer, was nominated by the audience for an examination, and Prof. Fowler delineated the peculiarities of his character with an accuracy that surprised that gentleman and all who knew him. Two children were also brought forward as subjects, and the Professor's comments on a precocious one in the pair were a scathing rebuke to the fashionable custom of crowding the little ones. It would save many a child from an early grave or from a life of misery if its parents would heed the advice Prof. Fowler gives.

POEMS OF THE LIFE BEYOND AND WITHIN.—In the course of its review of this choice work the Detroit Free Press says: "If it is a sufficient answer to those who doubt the immortality of the soul, or demand proof thereof that the brightest spirits in all ages have believed therein, this volume ought to be conclusive. It is a compilation of poems from many lands and centuries, selected, as the compiler says in his preface, 'with the hope that they may help to make still more clear and vital an abiding sense of the reality and nearness of the immortal life, and of the power and beauty of the spiritual life and light within us—the truths of the soul.' The wide field which has been gleaned in making the selections, the utter disregard of national and sectarian lines, attest the integrity of purpose with which the work has been performed no less than the earnest faith in immortality which led to the undertaking. The Hindoo Vedas, the lore of the Brahmins, and the heathen poets, so called, have been drawn on as freely as the poets of Christendom; and while the reader will probably be able, in many instances, to name poems which he would gladly have seen in the collection, he will find but few which he would have had the compiler exclude." For sale by the publishers, Colby & Rich, No. 9 Montgomery Place, Boston, Mass.

The Living Gospel is the title of a monthly magazine, devoted to Spiritualism, Free Thought, and the Advancement of Truth, Morality, and Human Happiness, which is to be issued at New Berlin, N. Y., Jan. 1st, 1878. Addison Ellsworth, editor, assisted by W. F. Jamieson, Chicago, Ill.; Lyman C. Howe, Fredonia, N. Y., and several others. It will be printed upon the finest book paper, contain 32 pages reading matter, and will be issued at \$1.25 a year, five copies for five dollars.

Charles H. Foster is doing a grand work in Rochester, N. Y., if we may judge by the reports which find publication in the local press of that city. It seems he has in mind the undertaking of a trip across the Atlantic in the near future. Wherever he may go, he deserves the esteem and patronage of the friends of the cause.

On the evening of Thursday, Oct. 18th, the centennial of the birth of Lorenzo Dow was celebrated by a party of Spiritualistic believers (so says the National Republican) in Washington, D. C.

The Spiritualists of Laona, N. Y., and vicinity, will hold a quarterly meeting in the Free Church in Laona, on Saturday and Sunday, Nov. 17th and 18th, so we are informed by Mrs. J. F. Carter.

"The Rising and the Setting Faith," by Dr. R. T. Hallock of New York, put in type for this issue, is unavoidably postponed to No. 6.

We call the special attention of readers of the Baxter case to T. Richmond's article on our third page.

Movements of Lecturers and Mediums.

Miss E. Philbrook, inspired medium and magnetic physician, from Vermont, has located at No. 31 Edinboro street, Boston.

Kersey Graves has returned to his home in Richmond, Indiana, after a three weeks' successful lecturing tour in the West.

Baslian and Taylor are still meeting with good success in Chicago, in the manifestations and attendance at their sances.

J. M. Allen's address during October will be 215 Chestnut street, Philadelphia, Penn., care of A. H. Love. He has closed his labors in New Jersey, and is now turning his face southward and westward. Those who desire his services should address him soon.

Miss Jennie Rhind, inspirational medium and speaker, has returned from Chicago, and is now located at 60 East Newton street, Boston.

Mrs. Maud E. Lord is at present at 222 West Thirty-seventh street, New York City.

Charles E. Watkins is at 9 West Twenty-ninth street, New York.

The Haverhill (Mass.) Publisher states that Dr. W. L. Jack was badly poisoned while in the woods on Friday, Oct. 5th, and was confined to his residence in Bradford in consequence.

George A. Fuller, of Sherborn, Mass., spoke at the Annual Convention of the New Hampshire State Association of Spiritualists, Oct. 20th and 21st. He speaks at Croydon Flat, and Croydon East Village, Oct. 28th; Nov. 4th at Goshen Mill Village, and Nov. 11th at Lemper. Address during November, care of Mrs. Olive G. Pettis, Goshen Mill Village, N. H. Is ready to make engagements to lecture anywhere in New England, especially New Hampshire, where he will present the claims of the State Association.

P. C. Mills speaks at Nashua, N. H., Sunday, October 28th. Will be pleased to answer calls to lecture in any part of New Hampshire, or the western part of Maine, or Vermont. Permanent address, P. C. Mills, North Waterboro, Maine.

J. Frank Baxter has recently given week-evening discourses in West Medway, Natick and other towns. Sunday, Oct. 21st, he spoke in Stoneham, and will be there again next Sabbath, Nov. 4th, and Tuesday, Nov. 6th, he speaks in Willimantic, Conn.; Thursday, Nov. 8th, and Sunday, Nov. 11th, Stafford, Conn.; Nov. 18th and 25th, Haverhill, Mass.; Dec. 2d, 9th, 16th, 23d and 30th, Philadelphia, Pa. The friends in towns contiguous to his Sunday engagements will do well to engage his services for week-day evening lectures.

Mrs. Ira B. Eddy, who resides at 666 Fulton street, Chicago, is giving many very satisfactory tests as a medium. She is both clairvoyant and clairaudient.

Miss Minnie A. Oberman, of Joliet, Ill., is said to be an excellent test-medium and clairvoyant.

Mrs. Boothby, of this city, the materializing medium, was expected to arrive in Chicago this week.

Mr. H. A. Berry, of Bertram, Iowa, has built a large hall for the benefit of Spiritualists. He desires the services of a good materializing medium. Will some one correspond with him?

Dr. D. P. Kayner, of Chicago, is on a lecturing tour in Minnesota.

Bishop A. Beals is to speak the last Sunday of October at Saginaw, Mich., and the first two Sundays of November at Battle Creek. Then he goes to Kalamazoo. His meetings have been well attended.

Hudson Tuttle, of Berlin Heights, lectured in Mantua, O., Sunday, Oct. 21st, on the subject: "Have Spiritualists a Religion?"

On last Friday evening, says the Religio-Philosophical Journal, Mr. and Mrs. William Richmond entertained a select circle of their more intimate friends in a quiet but highly enjoyable celebration of the first anniversary of their marriage. We congratulate the spiritualistic public on the improved health and vigor of Mrs. Richmond, whose place as a speaker could hardly be filled should she be called home to dwell with those in the spirit-world, with whom she is already as familiar as with her earthly friends.

Mrs. P. W. Stephens spent three weeks in Utah on her way Westward, and met with excellent success. She states that she had the pleasure of meeting Mrs. and Mr. Britten while there. She stopped in Eureka, Nev., a few days, where she found "a field which is not often met with by earnest workers, where the people are true to the core, and willing to give good compensation." She is now at Carson, the capital of Nevada, where she finds many of the prominent citizens of the State strongly interested in the liberal teachings of Spiritualism. She expects to go to California soon.

Dr. G. Amos Peirce, (Post-office Box 87, Auburn, Me.) inspirational and trance speaker, will be glad to make arrangements to lecture wherever his services may be desired.

Lyman C. Howe, an eloquent trance advocate of Spiritualism, has challenged the clergy of Binghamton, N. Y., to discuss with him the truth or falsity of the modern spiritual manifestations. No clergyman there of any denomination has yet been found who dare accept the challenge.

Spiritualist Meetings in Boston.

SPIRITUALIST LECTURE COURSE.—A series of Sunday afternoon and evening meetings will be held at Amory Hall during the present season at 24 and 75 precisely, Dr. H. F. Gardner, Manager. This course has no business relation to connection with the C. P. L. N. Y. When full lecture and give tests afternoon and evening during October.

AMORY HALL.—Children's Progressive Lecture No. 1 holds its sessions every Sunday morning at this hall, corner West and Washington streets, commencing at 10 o'clock. The public cordially invited. J. B. Hatch, Conductor.

EAGLE HALL, 616 Washington street.—Fast Circle every Sunday morning at 10 o'clock. Inspirational speaking at 2 and 7 1/2 P. M. Good mediums and speakers always present.

ROCHESTER HALL, 700 Washington street.—Public Circle for tests and speaking a. m. and in the hall every Sunday at 10:30 a. m. and 7:30 p. m. Several reliable mediums always in attendance. Good quartette singing provided.

PYTHIAN HALL.—The Ladies' Aid Society—Mrs. John Woods, President, Mrs. A. C. Perkins, Vice President—holds its meetings regularly on the afternoon of Friday of each week, at this hall, 170 Tremont street. Social in the evening, to which the public are invited.

Children's Progressive Lyceum.—The regular services of this school were held in Amory Hall on the 21st, and despite the unfavorable weather a large and interested audience attended. After the usual Golden Chain Recitations, the following programme was executed: Songs by Misses Minnie Day, Nellie Thomas and Alice Bond; Reading, Frank Baker, and some highly interesting remarks from Dr. John H. Currier, Mr. Edwin Keene, Dr. McMillan, and Mr. Anderson.

WM. H. MANN, Rec. Sec.
Social Meeting.—A correspondent, "J. W.," writes: "Last season some of the Lyceum members and other Spiritualists had a series of interesting meetings at the residences of various of the friends. The first of the same series this season was held on Thursday evening, Oct. 18th, at

Dr. Charles Mann's, in Dover street. There is a sort of magic atmosphere in the Doctor's house, accentuated by a peculiar decoration of his rooms and unique variety of fixings in it, said to attract the ancient worthies. These associations, in keeping with the speeches made by well known and several new faces, made the affair quite interesting."

PAINE HALL.—Miss Susan H. Wixon, of Fall River, Mass., will lecture in this hall next Sunday afternoon, at 2:30 o'clock. The public are invited to attend.

RATES OF ADVERTISING.

Each line in *Agate* type, twenty cents for the first, and fifteen cents for every subsequent insertion.

SPECIAL NOTICES.—Forty cents per line, *Agate*, each insertion.

BUSINESS CARDS.—Thirty cents per line, *Agate*, each insertion.

Payments in all cases in advance.

For all advertisements printed on the 5th page, 30 cents per line for each insertion.

Advertisements to be renewed at continued rates must be left at our office before 12 M. on the day previous to the date when the advertisement is to appear.

SPECIAL NOTICES.

THE WONDERFUL HEALER AND CLAIRVOYANT.—For Diagnosis and Cure of all ailments, and \$1.00. Give age and sex. Address Mrs. C. M. MORRISON, M. D., P. O. Box 2519, Boston, Mass. Residence No. 4 Euclid street, A. 11 13w.

Dr. S. B. BRITTAN treats chronic diseases, especially such as are peculiar to the female constitution, by *patent methods*, using the best remedies known to modern pharmacy, together with Electricity, Magnetism, Medicated Vapors, and other subtle and psychological agents. Rooms at 232 West 11th street, New York.

Patients visited at their homes when necessary. F. 3.

Clairvoyant Examinations from Lock of Hair.

Dr. BUTTERFIELD will write you a clear, pointed and correct diagnosis of your disease. Its causes, progress, and the prospect of a radical cure. Examines the mind as well as the body. Enclose One Dollar, with name and age. Address E. F. BUTTERFIELD, M. D., cor. Warren and Fayette streets, Syracuse, N. Y.

CURES EVERY CASE OF PILES. 9w S. 22.

Within the Whole Range of tonic and alterative medicines known, none is entitled to more consideration than the Peruvian Syrup. In all cases of enfeebled and debilitated constitution it is the very remedy needed. The most positive proof of this can be adduced. 2w O. 27.

Bronchial troubles often result in death, if they do not lead to consumption. These and all other affections of the throat, coughs, colds and kidney diseases can be cured by DR. QUAIN'S COMPOUND SPRUCE ELIXIR. O. 27.

SPIRIT COMMUNICATIONS TO SEALED LETTERS. Address M. K. SCHWARTZ, Station K, or 239 East 84th st., New York. Terms \$2.00 and 3 stamps. O. 13. 4w.

Change of Locality. Dr. WILLIS may be addressed at his summer residence, Glenora, Yates Co., N. Y., until further notice. O. 6.

SEALED LETTERS ANSWERED BY R. W. FLINT, 58 Clinton Place, N. Y. Terms, \$2 and 3-cent postage stamps. Money refunded if letters sent are not answered. 4w O. 6.

Mrs. NELLIE M. FLINT, Electrician, and Healing and Development office, 250 Jordan street, opposite City Hall, Brooklyn, N. Y. Hours 10 to 4. O. 13. 4w.

J. Y. MANSFIELD, TEST MEDIUM, answers sealed letters, at 61 West 42d street, New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS. O. 6.

THE MAGNETIC HEALER, DR. J. E. BRIGGS, is also a Trance Physician. Office 121 West 4th street, between 5th and 6th ave., New York City. D. 30.

Public Reception Room for Spiritualists.—The Publishers of the Banner of Light have assigned a suitable room in their Establishment EXPRESSLY FOR THE ACCOMMODATION OF Spiritualists, where those so disposed can meet friends, write letters, etc., etc. Strangers visiting the city are invited to make this their headquarters. Room open from 7 A. M. till 6 P. M.

Dr. J. T. GILMAN PIKE, Eclectic Physician, No. 57 Tremont street, Boston, Mass.

BUSINESS CARDS.

NOTICE TO OUR ENGLISH PATRONS. J. J. MOISE, the well-known English lecturer, will act as our agent, and receive subscriptions for the Banner of Light at fifteen shillings per year. Parties desiring to subscribe can address Mr. Moise at his residence, Warwick Cottage, Old Ford Road, Bow, E., London.

ROCHESTER, N. Y., BOOK DEPOT. WILLIAMSON & HIGGINS, Booksellers, 62 West Main street, Rochester, N. Y., keep for sale the Spiritual and Reform Works published at the BANNER OF LIGHT PUBLISHING HOUSE, Boston, Mass.

ROCHESTER, N. Y., BOOK DEPOT. WELD & JACKSON, Booksellers, Arcade Hall, Rochester, N. Y., keep for sale the Spiritual and Reform Works published by Colby & Rich.

PHILADELPHIA BOOK DEPOT. DR. J. J. RIGGS, of North 4th street, Philadelphia, Pa., has been appointed agent for the Banner of Light, and will take orders for all of Colby & Rich's publications, and also for the Spiritual and Reform Works published at the BANNER OF LIGHT PUBLISHING HOUSE, Boston, Mass. Parties in Philadelphia, Pa., desiring to purchase the Banner of Light, can consult Dr. RIGGS.

PHILADELPHIA MEDICAL DEPOT. WILLIAM WADE, 826 Market street, and N. E. corner Eighth and Arch streets, Philadelphia, has the Banner of Light for sale at retail each Saturday morning.

NEW YORK BOOK AND PAPER AGENCY. CHANNING D. MILLS keeps for sale the Banner of Light and other Spiritual Papers and Reform Works published by Colby & Rich, at 62 Broadway, and 6th avenue, and Republican Hall, 55 West 34th street.

BALTIMORE, MD., BOOK DEPOT. WASH. A. DANFORTH, 705 Saratoga street, Baltimore, Md., keeps for sale the Banner of Light, and the Spiritual and Reform Works published by Colby & Rich.

MAN FRANCISCO, CAL., BOOK DEPOT. At No. 319 Kearney street (upper end), can be found the BANNER OF LIGHT, and a general variety of Spiritual and Reform Books, at Eastern prices. Also Adams & Co.'s Golden Pens, Penholders, Pencils, and other Stationery. Positive and Negative Photographs, Orion's Anti-Tobacco Preparations, Dr. Morse's Nutritive Compound, etc. Catalogues and Circulars mailed free.

Remittances in U. S. currency and postage stamps received at Post. Address, HERMAN SNOW, P. O. box 117, San Francisco, Cal.

ST. LOUIS, MO., BOOK DEPOT. Mrs. M. J. REED, 26 Third street, St. Louis, Mo., keeps constantly for sale the BANNER OF LIGHT, and a full supply of the Spiritual and Reform Works published by Colby & Rich.

CHICAGO, ILL., PERIODICAL DEPOT. W. H. PHILLIPS, 107 Madison street, Chicago, Ill., keeps for sale the Banner of Light, and other Spiritual and Reform Works.

CLEVELAND, O., BOOK DEPOT. LEE'S BAZAAR, 16 Woodland avenue, Cleveland, O., has the Spiritual and Reform Books and Papers kept for sale.

HARTFORD, CONN., BOOK DEPOT. E. M. RICH, 26 Third street, Hartford, Conn., keeps constantly for sale the Banner of Light and a full supply of the Spiritual and Reform Works published by Colby & Rich.

WASHINGTON BOOK DEPOT. RICHARD H. ROBERTS, of No. 107 Seventh street, above New York avenue, Washington, D. C., keeps constantly for sale the BANNER OF LIGHT, and a full supply of the Spiritual and Reform Works published by Colby & Rich.

LONDON, ENG., BOOK DEPOT. J. BULLEN, Progressive Editor, 8, in Southampton Row, Bloomsbury Square, Holborn, W. C., London, Eng.

LONDON, ENG., BOOK DEPOT. W. H. HARTISON, No. 45, Fleet street, London, Eng., keeps for sale the Banner of Light, and a full supply of the Spiritual and Reform Works published by Colby & Rich. He also receives subscriptions for the Banner.

AUSTRALIAN BOOK DEPOT. And Agency for the BANNER OF LIGHT, W. H. TERRY, No. 41 Russell street, Melbourne, Australia, has for sale the works on Spiritualism, LIBERAL AND REFORM WORKS, published by Colby & Rich, Boston, U. S., may at all times be found there.

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Any Book published in England or America, not out of print, will be sent by mail or express.

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DR. QUAIN'S COMPOUND SPRUCE ELIXIR.

For Coughs, Colds, Sore Throat, Influenza, Bronchitis, Whooping Cough, Hoarseness, Incipient Consumption, and all diseases arising from imperfect action of the Kidneys.

DR. QUAIN'S COMPOUND SPRUCE ELIXIR has been recognized as a remedy for coughs, colds, sore throat, bronchitis, and all affections of the throat and lungs. It is composed of the medicinal extracts of the spruce, the spruce and other trees and plants, whose leaves are for the healing of the nation. It acts like magic upon a cold, breaking it up almost immediately, and restores the inflamed throat and restores the desire to cough. It is a SAFE REMEDY, containing

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