

THE SPIRITUAL PHILOSOPHY OF THE NINETEENTH CENTURY

NO. 7.

BY ROBERT COOPER

In the above explanation the usual mistake is fallen into in representing that the exhibition of the Davenport's is a mere feat of rope-tying and untying; whereas the tying is only adopted for the purpose of rendering them passive agents

In the struggle between stubborn vituperative materialism and comprehensive science, the battle-ground is the psycho-physiological junction of the two worlds. Man, belonging to both the spiritual and the material world, cannot be properly studied except as a psycho-physiological being, and those who refuse to do this simply ignore anthropology. The effort of ultra-bigoted material

"I certify, that William Morgan Esquire, commands a company of volunteers in the service of the United States of America.

"Given at Head Qrs. at Morrisstown this 25th day of February 1777. "G. WASHINGTON."

Ever since my announcement of this discovery, in 1843, I have found it the most perfect agency ever devised for the investigation of character, and it has become well known throughout the United States. There are as many as a score of practitioners of psychometry who send me a written description of the character connected with any manuscript sent them, and a number of physicians who, with great success, use their psychometric power for the diagnosis of the condition of patients at a distance.

But experiments and investigations would be entirely useless if Dr. Carpenter could succeed in his aim to build an impassable wall for the exclusion of all *essentially novel truths* by denying the competency of scientific testimony to introduce new facts foreign to his own cramped conceptions of Nature.

love of truth. His sympathy with the sphere in which he moved, shown even in 1839, in his resistance to the progress of an experiment and his determination that it should not go too far, continued in his career at Paris and afterward amid the skepticism of Harvard. He was a champion of the science of evidence, and he was a champion of the search for the truth and of animal magnetism which he had felt in his own person, and became one of the most intemperate opponents of Spiritualism, doing his best to defeat any fair investigation. No doubt he felt interiorly that if he should ever become a subject, he would be, he might be, he would be a reasonable subject, and thus escape the ridicule or criticism of his associates.

It was twenty-five years since as a medical professor I met Prof. Agassiz at Cincinnati, and invited his attention to the sublection of medicines without contact on the human constitution. But the subject was not of sufficient importance to him, and he did not take any further action. The slavery of women to European fashions is not more thorough than that of many scientists.

It is a lamentable fact that moral courage to assert and maintain a novel and unpopular truth is extremely rare in the leading scientific societies of the present state. The scientific revolution which is now in progress of opinion will remove these hindrances, and the Cuvier and Agassiz of the past will be overshadowed in fame by future scientists, whose noble endowments will not be repressed by society, who will use *all* their interior powers, and who will not be content with the narrow range of the material and mere mechanical, efforts but will comprehend realities as well as appearances, and causes as well as effects.

*Originally printed in the Popular Science Monthly, Prof. W. J. Youmans, editor, New York City. Since revised and amplified by the author specially for the Banner of Light.

TO BOOK-HUTTERS.
The attention of the reading public is respectfully called to the large supply of Spiritual, Reformatory and Miscellaneous Works which are kept on sale at the BANNER OF LIGHT BOOKSTORE, 9 MONTGOMERY PLACE, BOSTON, MASS. We are also prepared to fill orders for such books, pamphlets, etc., as have appeared by name in the catalogue of works formerly offered by Andrew Jackson Davis, and hope to hear from the friends in the catalogue of the world. We will also forward any of the publications of the Book Trade Association, and will also forward any of the publications of the Book Trade Association, and will also forward any of the publications of the Book Trade Association.

SPECIAL NOTICES.
Notices of meetings, lectures, etc., should be forwarded to this office as early as Monday of each week, in order to insure publication in the same week's edition of the Banner.

In writing from the BANNER OF LIGHT, care should be taken to distinguish between editorial articles and communications (contributed or otherwise) of correspondence. Our columns are open for the expression of impartial free thought, but we cannot undertake to endorse the varied shades of opinion which our correspondents give utterance to.

We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guarantee of good faith. We cannot undertake to return preserved manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, the writer will confer a favor by drawing a line around the article he desires specially to recommend for perusal.

Banner of Light.

BOSTON, SATURDAY, NOVEMBER 10, 1877.

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

The Rocks of Spiritualism.

In the lecture of the Rev. Joseph Cook, delivered in Boston Oct. 17th, 1877, we find the following passages relating to Spiritualism:

"It is well known that the levitation of the body of Mr. Home, in London, is asserted on the testimony of eye witnesses, including in their number Professor Crookes, editor of the Quarterly Journal of Science, Lord Lyndhurst, and many other men of large experience, trained minds, full culture and unimpeached integrity."

Mr. Cook comes about as near the truth here as he often does in his attempts to talk about multifarious subjects in the time of one well acquainted with them. It is not true that Lord Lyndhurst ever witnessed the levitation of Mr. Home, the medium. If Mr. Cook had said that Lord Lyndhurst witnessed the levitation, he would have been right in one of his statements. He continues:

"On a single page of the guidebook to which I have referred you (Quarterly Journal of Science, Jan., 1875, p. 53), you will find a statement of the names, country, condition and date of life of forty levitated persons. The darker and less historical the age, says this writer (p. 52), 'the more miracles, but the fewer of these phenomena [of levitation]. The testimonies to these, absent so far as we can see in the ages from the fourth century to the ninth, increase in number, respectability and accuracy, from the latter to the present day.' In this long list of instances, the levitation occurs as a rule in states of moral elevation, or trance. 'If levitation has occurred,' says this authority, 'it is natural. Under what conditions we may never be able to define; but whatever happens we must call natural, whether the naturalness be clear to few or many, to none or all of us (p. 39.)' Professor Crookes thinks that if we can prove that Caesar was assassinated, we can prove that there have been cases of levitation. I do not believe him. I think it very doubtful whether we can now demonstrate that physical levitation has occurred under the eyes of experts, or can be proved to the satisfaction of men of science."

"Under the eyes of experts." According to Mr. Cook's notions, then, a spectator, in order to be sure of his eyesight when he sees a medium lifted into the air, must be an "expert." An expert in what? Why, Mr. Cook will probably say, he must be a physicist. But what sort of a physicist? How, in the name of common sense, is a knowledge of chemistry, geology, botany, zoology, physiology, or any mechanical art, going to qualify a man to witness to a phenomenon like levitation any better than any man of common sense, with his five senses unimpaired and his wits about him?

Take the slate-writing phenomenon: you bring your own slate, see that it is clean, hold it out in your hand, away from the medium, and without his touching it, and you get intelligible writing. What expert in any science, art, or trade is better qualified to testify to the fact than any shrewd, careful, cool-witted man, who can tell his right hand from his left, has steady nerves, and a sound mind in a sound body? This prattle about its requiring "experts" to satisfy one whether these purely simple phenomena are genuine is all uttered in ignorance of the actual conditions. We freely admit that there are certain phenomena where an "expert" would be of some use. For instance, where lights are exhibited, a chemist might distinguish between artificial and phosphoric lights and those that are not explicable by the employment of any chemical contrivance. But in the simple phenomenon of "slate-writing" it requires no "expertness" save that of common sense, patience and tact, to satisfy one's self on the occurrence; and one of the best proofs that this is so is the fact that Professor Lankester, who, we suppose, would be called an "expert" by many because he claims to be a physicist, simply showed himself an impatient and ignorant simpleton when he snatched away the slate from Henry Slade upon the slightest and most flimsy and most unwarrantable suspicions of fraud, and thus lost, purposely it would almost seem, the opportunity of testing a great fact.

Mr. Cook further says:

"I do not ask you to accept Mr. Crookes's statements. I ask you only to note what some portions of the very latest science are saying, and to keep an eye on the lee shore, meanwhile taking soundings every now and then. Keep well away from the rocks of Spiritualism. [Great applause.] There are Maltrons in which, listening, it may be, to evil spirits, man sometimes mistakes the moral downward for the moral upward."

We accept the felicitous phrase the "rocks of Spiritualism." Yes, our spiritual conclusions are verily based on rocks, which, after the assaults of thirty years of constant antagonism and pretended exposure, remain firm and unshaken. As for the bugaboo of "evil spirits," thrown out by Mr.

Cook, what does it mean if he sweepingly repudiates the fact of spiritual manifestations? Does he mean that, after all, the manifestations may come from spirits, but that inasmuch as they do not show themselves spirits of the stripe approved by Mr. Cook and his evangelical associates, they must therefore be shunned? Such would seem to be the significance of his intimation. But is there in it any of the moral earnestness of a veritable truth seeker? Would not such a one say to us: "Go on; investigate; courageously get at the truth, and do not be turned back by any superstitious fear of evil spirits; for if such spirits really exist, it is important that the fact should be demonstrated to the world; and they are but blind, pusillanimous guides who would persuade you to the contrary!"

Seen and Unseen.

VISIONS OF THE BEYOND, by a Seer of To-day; or, Symbolic Teachings from the Higher Life. Edited by Herman Snow.

This little book of nearly two hundred pages is a record of visions made by a capable hand, which were imparted by a medium of rare gifts. The reporter prefers to style himself their editor simply; and his reports are condensed abstracts of what was related to him directly by the Seer, always giving the ideas faithfully and the words as exact as possible. The mediumistic seer is Mrs. Anna D. Loucks, a person whose life experience has been one of marked severity, but out of the discipline of which has resulted a character "comprising various degrees of spiritual excellence, among which a deeply religious conscientiousness is especially prominent." She has ever been reluctant to receive anything like a pecuniary recompense for the exercise of her gifts, though at all times greatly needing such aid. She is, in respect to what is imparted through her, at the inspiration of a regularly organized band of wise and beneficent spirits, to which she devotes herself with the greatest sincerity of purpose. In his thoughtful and searching introductory chapter the editor puts himself and all other Spiritualists questions which it would be well for them to heed; such as the following: How can individual spirits be positively identified? How far are these unseen intelligences of a reliable and beneficent character? Are not most of what are generally received as tests imperfect as to the precise end in view? How far are these unseen intelligences fitted to be our instructors, and how far do they themselves need instruction at our hands? And, what are the most prominent dangers and abuses of spirit communion? These questions he discusses in the most candid, intelligent and instructive manner.

He treats of circles, their uses and abuses, and discourses at considerable length on the leading tendencies of the movement, acknowledging that it is an unprecedented one in the religious history of the race. In respect to the visions which are reported by him, he asserts that "certainly there were instances in which it seemed that the seer must have been in open and present vision with the scenes she described." Then at other times, he says "it appeared as if the vision had been prepared in advance by the controlling influence, much as is a painting or panorama with us, and then psychologically imparted through the mental capacities of the seer." There are ten separate chapters in the book, including the introductory one by the editor. They are entitled—Resurrections, Explorations, Home Scenes, Signs and Symbols, Healing Helps of the Hereafter, A Book of Human Lives, Scenes of Beneficence, Lights and Shades of the Spirit-Life, and Symbolic Teachings.

Nothing less than the perusal of these recorded visions of the beyond will convey an adequate idea of their character or value. While the language accords with an elevated state of the imagination, it is nevertheless the vehicle of the plainest truths to the simplest comprehensions. It is beyond measure gratifying thus to know, and even to see, what lies beyond the veil which we call death. The act of transition into the realm of spirits is described in a manner to dispel all doubts and make firm the faith that may be in the least wavering. The scenes and occupations of the spirit-life are depicted in glowing terms, yet the reflection is sternly forced back upon our minds that not by mere emotions can we hope to rise to the higher spheres, but by self-subjection, by actual works of charity, and by efforts that prove the sincerity of our aspirations.

Prof. Hartz vs. Spiritualism.

This adroit disciple of the sleight-of-hand art has been in Haverhill, Mass., of late, and in addition to the attractions incident to the ordinary course of his profession, could not resist the temptation to tickle the Orthodox palate by a Sabbath night "exposé" of Spiritualism, and the satisfactory manner in which its phenomena could be duplicated by himself and those of like ilk. But, unfortunately for this polished pretender, the proprietor of the Haverhill Publisher is a man whose eyes are open; he attended that séance, and from his editorial (Oct. 23d) alluding to his experiences we quote the following reply to the Professor's rhodomontade:

"In the rôle entered upon last Sunday night he was not so brilliant, inasmuch as the feats he attempted were of themselves 'light weight,' and not calculated to impress those who have been close observers of things in that line."

We got the impression that Prof. Hartz intended to convey the idea that there is no reality in any of the physical results ascribed to spiritualistic power, but if that is what he intended he is either mistaken in regard to a fact, or he can be beaten as a magician. We have seen a woman, entirely unprofessional, and unskilled in magic or any predilection, without paraphernalia, without traps, doors or cloths, and without confederates, who could so far distance Hartz, Caz-nure, and Heller, in certain things, that all they have done or can do as magicians, pale shrivels, and drops into nothingness in the comparison. There are many facts in the universe. The facts of magic are of one class, and there is another class of facts belonging to the mysterious which we do not at all understand, and which no man or set of men have yet been able to explain or fully account for. The magician, with his budget of curious things, we accept, and occasionally take pleasure in. The facts pertaining to higher and stranger results we accept as existing, because we know they do exist."

At last accounts the tergiversatory Bishop was testing the gullibility of the Philadelphians with his "exhibitions." Having escaped beyond the range of Charles H. Foster's presence (at whose hands he experienced a most signal reverse), he now bravely offers (\$1,000 as a reward to any professional medium who will produce in his presence any manifestation which he cannot expose and explain. We fear Mr. Bishop has a very defective memory.

Amory Hall Meetings.

A good audience assembled in the above named hall last Sunday afternoon, on which occasion Dr. Gardner, manager, introduced Cephas B. Lynn as the speaker for November. Mr. Lynn, by the discourses with which he opened his engagement, proved that the high reputation as a platform advocate of Spiritualism, which he has won in the West and elsewhere, is founded on solid merit and worth. The speaker took for his theme, in the afternoon, "The Spiritual Vitality of Free Thought in Religion." The following is a synopsis of his thoughtful and practical address:

Please consider what I shall have the pleasure and the honor of submitting for your consideration this afternoon as an introductory conversation. In all sincerity I desire to say that it is with considerable trepidation that I assume the arduous task of conducting the services here during the present month. Most of you have spent many years in the study of Rationalism and Spiritualism. What poor word of mine can add to the attractiveness, pleasure, or profit of these gatherings? Still I feel that you will accept my rude offering in a friendly spirit.

The world to-day needs the manifestation of personality; not an erratic individualism, but a strong, vigorous, philosophic personality. According to Emerson, he who puts the stamp of his personality into his utterances has secured a degree of originality sufficient to satisfy any ordinary ambition.

What shall be our theme? Think of our task as Spiritualists. We have a complex work to perform. In the first instance we are specialists. Spiritualism calls attention to a series of remarkable phenomena, both physical and mental; it presents a duplication of the so-called miraculous in history. To coordinate these phenomena and give a scientific and philosophical exposition of their significance, and to show their relations to human wants, is the paramount duty of Spiritualists. The last clause in the foregoing statement shows that the special work first alluded to is without narrow limitations. In the second place, we must assimilate the current rationalism of our day. It is to this last mentioned topic that I desire to call your attention at the present time. Let us take for a motto or text the following sentence from Theodore Parker:

"God made men so that they might live with each other and gain sweeter, dearer and truer delight from that intimacy."

Mr. Parker was a royal preacher to humanity. His disarming intellect was quick to detect an error. And yet he plainly saw—that so many of our so-called such-and-such, though outwardly legitimate, did not constitute the whole function of pure preaching. With him, free thought in religion was a creative center of high and holy influences. He called forth a constituency. His words possessed great spiritual vitality. His memory is strongly entrenched in the affections of lovers of religious liberty all over the world, and the sky-rocket rhetoric of bombastic champions of conservatism most indignantly fails in the attempt to enhance that sacred relation. The philosophic student of religious progress looks beneath mere theological wrangling, and affirms that the main question is one of the development of sensibility in man. The primitive man had no fine sensibility. He took cognizance simply of external things—facts. In time he began to analyze. Then came the question of the scope of things—quantity. At last, the subtle question of the quality of things came to the surface. This is the basis of religion. In religion, its solution depends largely on the spiritual unfoldment of the individual.

The speaker illustrated the evolution of grades of sensibility in man by referring to the different historic faiths. Continuing, he argued that to understand the question, the spiritual nature of man must be considered as an orderly evolution. The finest abilities, which we call spiritual, alone can solve the question of the quality and relation of things. The world wanted harmony. How can this be gained? Was the Golden Rule a myth? No! It was a practical statement of the proper relation of things. We are obliged to look to legal science for a solution of our best thought of human conditions. The professional teachers of religion fall in in that direction. The lawyer instead of the minister is the true man. Legal science is the evangel of a well-ordered society wherein justice is enshrined as God, and wherein liberty and equality are recognized as completing the divine trinity. Dissatisfaction with old methods prevailed. It was assumed that rationalism was without spiritual vitality. The speaker argued that the dissatisfaction was legitimate; that it led to protests which were tangible proofs of the vitality of the movement. He next replied to the cry that liberalism was the only safe position. A denial could possess life and nourishment. But liberalism also affirmed great truths. It exalted human nature, made character the supreme requisite for salvation. Was not this full of spiritual strength?

In making the application of Spiritualism to the subject, Mr. Lynn argued that the current rationalism of our day was included in a comprehensive spiritual philosophy. Spiritualism demonstrated that the declarations of rationalism were the basis of the testimony of those who had gone over to the spirit life. In their communications we discover that peculiar intellectual moods do not govern the question of happiness or misery after death.

In conclusion, the speaker said: Brethren, do you derive spiritual vitality from these meetings? If you are not thus benefited, take my advice and go elsewhere. Seek spiritual strength till you find it. But if, by some sacred ministry here, you feel love, peace, joy and good will come to you, then ally yourselves with me. We ought to make these gatherings a centre in whose purified atmosphere we can gain strength to soar aloft in thought on unfettered wings into the upper air to enjoy communion with the choicest souls in existence.

The evening session was well attended. During the course of the services Mrs. T. Barnard sang "Within the Veil," and "Come in Beautiful Dreams," the music of which was composed by Robert Cooper, who also acted as accompanist. Mr. Lynn prefaced his discourse with selections from the utterances of Selden J. Finney, and then continued the treatment in some degree of various points argumentative and reflective which were suggested by his afternoon discourse.

He met with a most cordial greeting from the audiences which convened during the day, and his best points elicited hearty applause. He will speak again at Amory Hall next Sunday afternoon and evening, at 2:30 and 7:30 o'clock.

It is to be hoped that during Mr. Lynn's stay in Boston he may receive that attentive hearing at the hands of the resident Spiritualists which his marked talents so clearly deserve.

Leslie M. Goodell, inspirational speaker, writes us from her home in Amherst, Mass.: "The dear old Banner comes to us every week, freighted with loving messages from the angel-world and words of wisdom from inspired ones in earth-life. I would assure you of my sincere appreciation of your noble and successful efforts in defending all good and honest mediums. May Heaven ever smile upon you its benedictions. A purer, whiter man than J. Frank Baxter never lived. Dishonesty and falsehood do not exist in his brave and sincere nature. God bless him for his grand loyalty to truth and principle."

Mr. and Mrs. Horace M. Scofield, of Sterling, N. Y., made us a call last week. Mrs. S., formerly Miss Martha M. Kellogg, is well known as a trance test medium in Central New York.

"Phantom Whispers—No. IV," by John Wetherbee, Esq., put in type for this issue, is unavoidably postponed to our next number.

Henry Slade in Denmark.

We are in receipt of a letter from J. Simmons, agent for Mr. Slade, dated "Fuglsang, Nykjøbing, Falster, Denmark," in which the intelligence is conveyed that October 2d the party left Brussels and arrived at their destination October 4th, at 10 o'clock p. m. They are now the guests of a gentleman in easy circumstances, who, after visiting Mr. Slade while at the Hague last summer, and holding séances with him, was so much pleased as to invite him to his "estate, or domain, which is called Fuglsang." The writer finds the subject of Spiritualism but little understood, but a spirit of investigation seems to crop out largely, now that an opportunity exists to prosecute inquiry. He further says:

"I think Dr. Slade's visit here will be the cause of establishing the facts of the phenomena in the minds of quite a number of influential persons, thereby laying a foundation for future growth in this direction, as they become better acquainted with the subject."

Dr. Slade has given sittings every day during the time we have been here with good success. Some are fully satisfied of the genuineness of the phenomena, some are undecided, while some few adhere to the theory of deception. However, so long as they will investigate I have no fear of the result. Mr. Neergaard [the host of the party] has sittings every day and is examining very closely. He has had excellent manifestations.

There have been a few words or sentences written in the Danish language, which is interesting as well as gratifying to know that wherever we go we soon get writing in the language spoken there. Since our arrival here I received a letter from Mr. Aksakoff. He desires Dr. Slade to come there about the 15th of November. We are hoping to go from here to Berlin, where we may stop for a few days before going to St. Petersburg.

Philosophic Ideas.

OR THE SPIRITUAL ASPECT NATURE PRESENTS TO J. WILKINSON, is the title of a volume of over 150 pages, which COLBY & RICH, No. 9 MONTGOMERY PLACE, BOSTON, have in press, and will soon issue. The writer of this volume starts out with a list of some thirty-six topics which he proposes to elucidate "according to the light with which" he "is favored," using at the same time such suggestions as he may find at hand in the field of thought as expressed by others. Among those to whom he acknowledges indebtedness occurs the name of Andrew Jackson Davis. In the list to be considered are to be found the queries: "What is truth? and what is the test of truth?" "What is the nature of that which lies back, as it were, of all phenomena, presumably 'the unknowable' of Herbert Spencer; the 'promise and potency' of Tyndall; the 'substratum' of Huxley?" "What is Happiness?" "What is Intuition?" "What is the Spirit-World?" etc., etc.

In the course of his work, among much matter of profit, he pronounces against the God-in-the-Constitution scheme, gives advice as to the best method of escaping from a desire for intoxicating beverages; "holds out as a maxim for young people and old ones, too, for that matter," "Keep the mind chaste, and the body will follow suit," and inculcates the highest order of unselfishness—translating the old sentence, "Fiat Justitia," etc., with the new rendering, "Do your best for others, if the heavens fall." The work will be one of interest alike to the student and the active wrestler with the gnarled and knotted problems of life, and should have on its appearance a wide sale.

Revival Among the Spiritualists.

Under the above title, a writer in the Brooklyn Daily Times contributes a paragraph from which we make the following extracts, going to show the condition and prospects of our cause in that city:

During some three months past, an unusual interest has been prevailing among the Spiritualists of Brooklyn. Mrs. Hyer, inspirational lecturer, has for several Sundays been pouring forth the most marvelous strains of impromptu eloquence in Everett Hall, always in response to questions sent up to her by the assembled audience immediately preceding the lecture. The conference meetings at Downing Hall, every Saturday night, are crowded to overflowing, and often a mysterious invisible power seems to sway the minds of the speakers, and is felt by many persons in the audience. The interest is beginning to extend to the Eastern District. On a recent Tuesday evening Phoenix Hall was well filled with attentive auditors on the occasion of the first of a series of weekly conferences proposed to be held in the same place. A large delegation of Western District Spiritualists were present, including several mediums, in whose speeches, delivered in the entranced state, the audience manifested great interest. The gifts possessed by this class of persons are said to be similar to those exercised by the class called 'prophees' and 'energumens' in the apostolic and post-apostolic times, or at least to be governed by the same psychological laws."

Dr. Graham on Our Indian Wars.

The venerable and highly intelligent Dr. C. C. Graham, of Louisville, Ky., says in an essay in the Courier-Journal of that city:

"Being born in the 'dark and bloody ground' near ninety-four years ago, and having had much to do with the Northwestern Indians, both in war and peace, and twice a prisoner with them, I am well assured that all the wars with them for the last hundred years have been brought on from the wanton cruelty of our own border ruffians, or by the dishonest and faithless conduct of the agents sent them from Washington."

Lyman C. Howe writes from Fredonia, N. Y.:

"I have just received word from Binghamton, N. Y., officially notifying me of acceptance of terms, &c., for an engagement there for one-half the Sundays for a year—it being optional with me whether I serve alternate Sundays or alternate months or alternate half months. So I can use the other half of my time according to demand elsewhere. I expect to begin my year in Binghamton in November."

A recent communication in the Banner from Charles Lowe, of this place, is known and recognized here as true. His father resides here, and is an Advent preacher. I think there is a general awakening among Spiritualists and growing souls everywhere."

The First Annual Congress of the National Liberal League, at Rochester, N. Y., was a complete and gratifying success. The League voted to adopt the three principles of the "Call," unchanged, as their political platform for 1880, and to postpone the making of nominations to another year. The audiences steadily increased at each session, till Corinthian Hall, seating sixteen hundred persons, was well filled by the people attending. The press of Rochester gave full and respectful reports of the proceedings; numerous liberal organizations sent messages of sympathy to the Congress, and many sent delegates.

Those who desire the services of a first-class piano or organ-tuner, at reasonable rates, will find Edward W. Thompson, 251 Meridian street, East Boston, reliable and worthy of patronage, and as such we recommend him to our friends. Read his card in another column.

The Seventy-Fifth Anniversary

Of the birth of Allen Putnam, Esq.—with whose clear-cut and forcible articles and thought laden books our readers and the free-reasoning public generally are well and favorably acquainted—occurred on Wednesday, Oct. 31st, and was commented on in a most pronounced and friendly manner by an impromptu gathering, during the evening hours, of the admirers of this venerable worker for Spiritualism, at his residence, 426 Dudley street, Boston Highlands, Mass. The occasion took the form of a "surprise party," and was one in fact as well as name. Though the descending rain brought locomotion to a discount, a goodly number of the friends braved the elemental strife, and made the parlors of their genial host bright with pleasant faces. The exercises consisted mainly of social converse, a speech by John Wetherbee, Esq., remarks, and tests through the mediumship of Mrs. Rudd, Mrs. Rockwood, and Mrs. Allen; a short statement from Mr. Putnam as to the causes which had led him to become a Spiritualist in the earliest days of the movement; the reading of a poem written for the occasion by Timothy Bigelow, the presentation of offerings, speech by Mr. B., to which Mr. Putnam feelingly responded, and the "good-night" words in which those present conveyed their best wishes, and their hope that for years to come this first defender of the new gospel might be spared not only to continue the service he has so faithfully performed for the truth, but also to enjoy in some measure the fruits of his willing efforts—which desire concerning him we also endorse to the full.

"Spiritualism and Natural Law."

The splendid essay on the above topic which was contributed to our columns (No. 5) by Darius Lyman, Esq., under the signature "D. L.," has called forth the warmest eulogiums on every hand. We quote below from various correspondents in proof of this assertion: J. E. Hendricks, Des Moines, Ia., writes in the course of a letter ordering copies of the essay for distribution: "Though the Banner always contains some valuable thoughts, the last issue (No. 5) is exceptionally interesting. . . . The letter of D. L.'s addresses itself especially to persons who will read and appreciate a logical argument."

Chester A. Greenleaf writes from Chicopee, Mass.: "The reply of 'D. L.' to Prof. Youmans and Dr. Carpenter should be in the hands of every Materialist and Spiritualist in the land. It is cheering to know that there are so many able men and women, and this writer, D. L., in particular, ready to write, speak and debate in defence of our Spiritual Philosophy. His article is one that the most advanced Spiritualist can put into the hands of the most scientific Materialist or the most conservative Orthodox, and feel assured that his belief in Spiritualism will be confirmed, and the respect of unbelievers be won by their perusal of it."

William Emmette Coleman writes us from Fort Leavenworth, Kansas, a letter in high compliment to this essay, and referring to the religious views of Dr. Carpenter. We shall print his contribution next week.

A Dastardly Outrage.

While passing quietly along Pleasant street, Friday evening, Oct. 26th, Horace Seaver, the veteran and venerable editor of the Boston Investigator was set upon by some party armed with a "slung shot" or other murderous weapon, and severely injured. Mr. Seaver refers to the event in an article from which we extract the following paragraph:

"The cowardly villain who assaulted us made his escape, but as the police are on his track he may be caught and brought to justice. We are not in favor of much punishment, as a general thing, but if any rascal deserves the State Prison, it is he who without provocation attacks with a deadly weapon a peaceable and aged man. It is a marvel, almost, that we were not killed on the spot or maimed for life; but as some people can go through a great deal and 'still live,' we may have in us a number of years yet to devote to the help of the Liberal cause."

Seance with the Flower Medium.

A correspondent informs us that at a circle given in Boston by Mrs. Thayer, on Monday evening last, before a select few, the following flowers and plants were brought into a closed room: A carnation pink plant with about fifty flowers in full bloom; six or seven varieties of ferns; emall, several feet in length; two castor oil beans and leaf. Flowers of various kinds, viz.: Jessamine, fuchsia, Maréchal Niel roses, tuberose, azalia, lily (peculiar description), pansy, violet, calla lily, camellia (a very delicate flower, which, as is well known, will not admit of the slightest handling), rosebuds, souvenir rose and other plants, names unknown. A white dove was also brought on this occasion.

"The Crowning Act of Injustice."

At the Episcopal Church Congress, in New York, on Friday, Nov. 2d, Bishop Whipple denounced the last Indian war as the crowning act of injustice. The Nez Percés, he said, were always loyal to the Government, and got nothing for it but blankets made of glue and shoddy, and shoes soled with paper. The Apaches can tell a dark story of treachery and baseness on our part. The Sioux war was the result of violation of solemn treaties by the United States. The Indians were never first to violate a treaty.

Mrs. HELEN M. BARNARD, so well known to the national capital as a brainy pen-driver, has made a hit in the artificial ice business. She is the proprietor of the Thomas Cook artificial ice machine, and lately sold the right for Alleghany County, Pennsylvania, and will shortly have on exhibition in Washington a quantity of the ice. This machine will manufacture ice fifty per cent. cheaper than it is now put on the market, and of a quality far superior to any frozen naturally on the ponds. The indications are that it is destined to revolutionize the ice trade everywhere, of the need of which reform a long suffering public (particularly in "dog days") is fully and painfully aware.

As will be seen by a special notice on our 5th page, Prof. S. B. Brittan has removed his office to No. 2 Van Nest Place (Charles street, corner Fourth), New York City. We understand that Prof. B. has been very successful of late in his medical practice—a fact which his removal to more commodious quarters would of itself argue, and that he has been privileged to accomplish some extraordinary cures of long standing disease, which, to use the words of a correspondent, "touch the lower limits of the miraculous." We recommend Dr. Brittan to the attention of those needing the services of a medical assistant along the road to be traversed in regaining lost health.

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