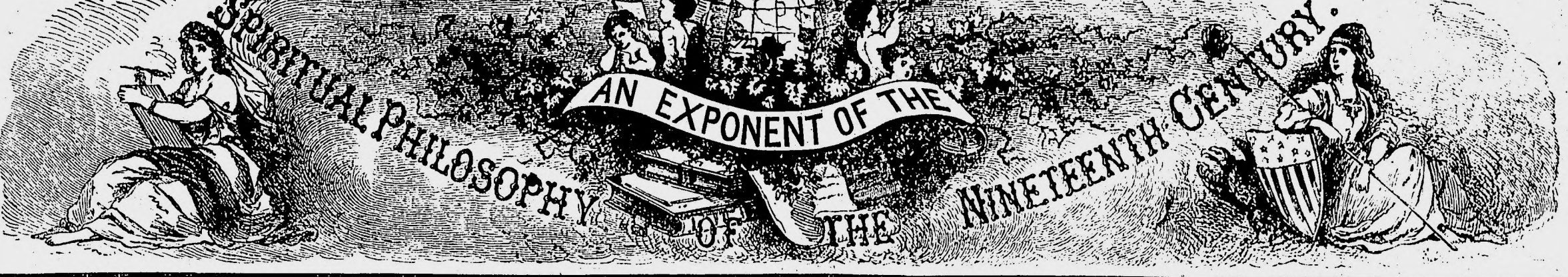


# BANNER OF LIGHT.



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## The Reviewer.

### PRIMITIVE CULTURE.

I have just perused a large English work, in two volumes, of about four hundred and fifty pages each, with so much interest, instruction and satisfaction as to incline me to a disposition to furnish a brief notice of it. Its title-page is: "PRIMITIVE CULTURE: *Researches into the Development of Mythology, Philosophy, Religion, Art and Custom.* By EDWARD B. TAYLOR, author of 'Researches into the Early History of Mankind,' etc. London: John Murray, Albemarle street. 1871."

The above work is a skillfully condensed selection from what was collected during a vast and exhaustive study of all accessible works of explorers, navigators, missionaries and the like, the world over, who have recorded their experiences, observations and opinions relating to savage tribes everywhere and in all times. For the deep and logical student, it is a work of great value. Its interest to the *Spiritualist* lies back, beyond where he is accustomed to turn his gaze. Its facts are such as bear upon the fundamental question whether any spiritualism exist at all; that is, whether there be anything but matter and its perishable products. The author very justly says (Vol. I, p. 433):

"The divisions which have separated the great religions of the world into intolerant and hostile sects are for the most part superficial in comparison with the deepest of all religious schisms—that which divides *animism* from *materialism*."

From pages 384, 385 and 386 the following extracts are taken:

"I propose here, under the name of Animism, to investigate the deep-lying doctrine of Spiritual Beings, which embodies the very essence of spiritualism as opposed to materialistic philosophy. Animism is not a new technical term, though now seldom used. From its special relation to the doctrine of the soul, it will be seen to have a peculiar appropriateness to the view here taken of the mode in which theological ideas have been developed among mankind. The word 'Spiritualism,' though it may be, and sometimes is, used in a general sense, has this obvious defect, to wit: that it has become the designation of a particular modern sect, who, indeed, hold extreme spiritualistic views, but cannot be taken as typical representatives of these views in the world at large. The sense of Spiritualism in its wider acceptance, the general doctrine of spiritual beings, is here given to Animism."

"The minimum definition of religion is, the belief in spiritual beings."

"The belief in spiritual beings appears among all races with whom we have attained to thorough acquaintance."

"Animism is the groundwork of the Philosophy of Religion, from that of savages up to that of civilized men."

"Animism divides into two great dogmas—first, concerning souls of individual creatures, capable of continued existence after the death of the body; second, concerning other spirits upward to the rank of powerful deities. Spiritual beings are held to affect or control the events of the material world, and man's life here and hereafter, and it being considered that they hold intercourse with men, and receive pleasure or displeasure from human actions, the belief in their existence leads naturally, and it might be said almost inevitably, sooner or later to active reverence and propitiation."

"Thus Animism, in its full development, includes the belief in controlling deities and subordinate spirits; in souls, and in a future state; these doctrines practically resulting in some kind of active worship."

"The nobler tendency of advancing culture, and above all of scientific culture, is to lower the dead without groveling before them, to profit by the past without sacrificing it to the present."

"In working to gain an insight into the general laws of intellectual movement, there is practical gain in being able to study them rather among antiquarian relics of no intense modern interest, than among those scintillating problems of the day on which action has to be taken amid ferment and sharp strife."

Mr. Taylor, though not directly advocating anything which we are now accustomed to use in our modification of the tree of the broad world's Spiritualism, has yet made a deep tracing of its roots downwards, and adduced strong evidence of their existence in the very nature of man, because he attests to the appearance of their upshootings wherever man exists, however low his condition. By a process as rigidly scientific, and with an intellect as keen and as cultured as the ablest material philosophers possess, he traces Spiritualism, or his Animism, down deep enough to suggest that spirit may be the animator of Huxley's protoplasm. He has shown us that "though the theoretic niche," for a tribe of men so low as to be without belief in spirits, "is ready and convenient, the actual statue to fill it is not forthcoming," and that while "nothing in the nature of things seems to forbid the possibility of such existence, as a matter of fact the tribes are not found."

This writer has established the probability that materialism—or in other words a belief that all man's thoughts, wills, affections, emotions, hopes, fears, desires and aspirations—that his whole living and thinking self—are only evolutions from an organization of the matter which forms his body, and therefore will perish when the body dies—has established the probability that such materialism, though now fast gaining acceptance in the philosophical world, is yet in opposition to the very nature of things, and therefore must in time be proved to be fallacious.

This point, viz., that no tribe of men has been found that, when well studied, had not attained to a belief in the continued existence of their friends after the death of their bodies, Mr. Taylor has made very manifest; and this is a point of great importance. This primitive belief among all the unsophisticated everywhere, and in all ages, is Nature's distinct declaration that the soul does not die with the body, and therefore is an

impairment of the worst feature of materialism. Probably we all care less whether we are the offspring of the organization of unconscious matter alone, than whether we are to soon become, and forever remain, unconscious matter. Not whence we came, but whither we are going, is the great question. The broad teaching of Nature through man, in his lowest known conditions—that the spirit survives the body—makes for the Spiritualist one-half of his demonstration, and calls upon the materialist to allow that either some property of matter is not subject to death, when the body dies, or admit that spirit interblends with organized matter in a living form, and becomes detached from it when that form ceases to live. He must show us that some conscious property of matter exists and survives the body whose organization evolved it, or admit that something not mere matter enters into the composition of man certainly, and probably of all other animated beings.

When this author came to a consideration of the Religion of Primitive Culture, his first question was essentially this: Are there spirits? do such exist? And he found the nations in the lowest stages of culture all answering: Yes. This answer is one powerful argument against materialism; and is equally an evidence in favor of the naturalness of the basis of the religions of the world. He is befriending Jews, Christians, heathen idolaters, and all worshippers, and gives to Spiritualists, as such, no special help; he does not specially elucidate the question now up for discussion between Modern Spiritualism and its opponents, viz., Do spirits return and communicate? but directs his argument to the fundamental question as to the very existence of any spirits anywhere, which materialism is prone to deny.

It is only rarely that one meets with a work in which hundreds and hundreds of pages of little facts are detailed with such spirit, smoothness and perspicuity as to enchain the attention; but here attractive life is infused into dry bones—in to the bare facts of human history. The execution of this ethnologist's purpose bespeaks a master workman. The Huxleys of this age have drawn forth an antagonist as well trained to scientific warfare as themselves, and from whose entrenchments they will find it difficult to remove him.

—ALEX. PUTNAM.

## Spiritual Phenomena.

(From the Chicago Inter-Ocean of Sept. 17th.)

### A SHOW OF HANDS.

NOT THE ORDINARY HARD PISTS OR LILLY WHITE MEMBERS, BUT HANDS FROM THE UNSEEN WORLD.

A select party of twelve or fifteen ladies and gentlemen assembled at the residence of Mr. E. B. Stearns, No. 200 Fulton street, last evening, to witness a spirit manifestation through the mediumship of Mrs. M. M. Hardy, the noted Spiritualist of Boston. These manifestations, the company were informed in advance, differed materially from the many forms in practice, being an exhibition of materialized spirit hands, if the expression is allowed, without other aid than a table and a box to secure the requisite harmony and enable the hands to be plainly discernible.

An ordinary extension table was opened in the centre to the width of five or six inches, the sides were draped to the floor with a cloth, and an ordinary box, about the size of a candle box, without the cover and with one end knocked out, draped inside with some black material, was placed over the aperture of the table, and with lights turned down, a sepiacircle was formed and developments awaited. The first manifestation was in the form of raps, which was construed to mean a demand from the spirits for a season of darkness, and the lights were extinguished. Then came a short season of waiting, then the spirits demanded light, and a lamp was accordingly lighted and shined in such a manner as to leave the table in partial darkness. Then came a hand from the opening in the table—small and white as a lady's—and questioning began. "Is it for me?" asked a member of the circle, and the hand was waved in dissent. "Is it for me?" asked others in succession, until the right person propounded the query, when the hand shook rapidly a number of times in succession. The lady who was thus recognized named over a number of departed relatives, until, uttering the name of "Julian," the hand again shook vigorously. Then she placed her hand in the opening and plainly felt the touch of the soft and warm fingers within. After this other hands appeared, some small, some large, some like a woman's and others like strong men's, and all were recognized by different members of the party, who would then place their hands in the aperture and feel the velvet touch, some only once, some two or three times.

This part of the séance over, the box and cloth were removed, a slate and some fragments of a pencil procured, and a circle formed around the table, with Mrs. Hardy in the centre on one side. The person opposite her passed the slate underneath the table and Mrs. Hardy took hold of it from her side. Soon two or three little raps with the slate pencil were heard; the slate was removed, and a name known to one of the circle was found written upon it. The next time came the message, "Our blessing." Then another person took the seat opposite Mrs. Hardy and another spirit communicated its name and gave a short message. Then others took the place and filed the slate, and in no instance was there a failure to write something, the fragment of pencil always remaining in the "exact spot where

placed and the writing being on the side of the slate, which was held close up to the table top.

After this several persons, but one or two identified with Spiritualism, grasped Mrs. Hardy's right hand underneath the table, while her left was in plain view above, and felt their hands touched a number of times by other soft, warm hands, which they could not account for without believing in the presence of spirits. This concluded the séance, the first part of which, Mrs. Hardy said, was not as satisfactory as she has been used to since she began this form of manifestation some three months ago. In Boston, with her own circle, which is more harmonious on account of frequent association, the hands have been less timid in appearing, have had the power to grasp the extended members of their mortal friends, and have shown their materialism by wearing rings and cuffs which have been placed on the edge of the opening.

This manifestation is certainly a very curious one, and the plausibility of the table and surroundings would seem to render an illusion of this nature impossible. Unbelievers were freely allowed to examine the articles used, both before and after the séance, but were totally unable to discover anything that would lead to the faintest suspicion of trickery, and Mrs. Hardy and her husband both pretend to be unable to give any theory or philosophy concerning these materialized spirit hands further than the belief that a number of spirits combine to produce one for one of their number, and then "for another. We are free to confess that we have not any theory to offer."

### DR. PETER WEST IN BOSTON.

EDITOR BANNER OF LIGHT.—As this gentleman is a stranger in the East, I desire to call the attention of your readers to his remarkable powers. He, like many other of our media, was called from his employment as a manual laborer to be an instrument of the higher intelligences. He did not have, as to education, the advantages of even a common-school course; yet much that is given through his lips bears the impress of culture and intellect. His modesty equals his value as a medium, in that he claims nothing for himself save his peculiar constitutional fitness for spirit control; all the rest he credits to his invisible guides, who have repeatedly led him in mysterious ways, for purposes best known to themselves, but have always exhibited the most perfect ability to protect and assist him in his labors, in whatsoever field they might call him to act.

The mental and physical phenomena which occur in his presence are wonderful to believer and skeptic alike. The slate is written on without visible contact of the medium, with but a fragment of pencil, much too small to be used by any mortal operator; and the messages so transcribed are logical and sensible, and often convey intelligence of value to the person sitting.

Questions asked mentally, and others written upon thick paper, and folded so that his material eye cannot decipher the writing, are answered with remarkable correctness through this medium. Within a year he has had a new unfoldment, which is of a musical nature. The consists of the beating of a drum in his circles—both sticks being plainly used, and the music produced without visible material contact—said drum being placed beneath the table, and the apartment being well lighted at the time. To produce this manifestation in his séances, the combined presence of himself and Mrs. Fannie T. Young has been found necessary. "The execution of difficult accompaniments proves the invisible musician to be well versed in his art. This occurrence taking place in the light, and under circumstances which preclude the possibility of deception by the mediums were they so disposed, is calculated to appeal successfully to the belief of all skeptics attending who still continue to cherish faith in their own individual senses."

Dr. West does not claim infallibility, either for himself or his guides, but courts inquiry from all who care to investigate the great subject of spirit communion, and is willing to be judged entirely by his own merits—or those of the unseen workers around him. He will remain in this section for a season, and all who desire to patronize a worthy and deserving, as well as wonderfully developed medium, should visit him at his present residence, 40 Russell street, Charlestown, Mass.

Yours for truth,  
Boston, Sept. 20, 1873. A. S. HAYWARD.

While an old hen and chickens were scratching vigorously on a pier at Richmond, Va., the other day, a rat stealthily approached from the wharf, and, seizing one of the brood by the leg, attempted to drag it to his retreat. Instantly the old hen pounced upon the back of the invader, trampling him ferociously, while another hen joined her, and with two successive strokes of the beak, expeditiously plied, succeeded in cutting the rat's throat as cleanly as if it had been done with a knife. A number of persons saw the contest and applauded the result.

There are some men who are so outrageously cultivated that they are miserable the moment that they are away from all which is exquisite. It is a pity that such men were born into a rough world like this, where God forgot to finish up rocks, and to make tree trunks smooth, and to slope the mountains down gently to the plains. That is true cultivation which gives us sympathy with every form of human life, and enables us to work most successfully for its advancement. Refinement that carries us away from our fellow-men is not God's refinement.—*Bocher.*

Galignani says that Pere Hyacinthe has abandoned the clerical garb.

## Literary Department.

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## THE TWO COUSINS; OR, SUNSHINE AND TEMPEST.

Written Expressly for the Banner of Light.

BY MRS. A. T. PORTER.

### INTRODUCTION.

Ten years ago, a carefully taken census developed the fact that among civilized nations there is an average of one insane person to every five hundred inhabitants. This seems a large proportion, but the saddest part of the story is, that the disease is on the increase. Now here is a great, stubborn fact for the statesman and philanthropist.

These poor wails, to use the words of one who has examined this subject well, are "the waste thrown up by the silent but strong current of progress, the weak crushed out by the strong, in the mortal struggle for development; they are examples of decaying reason thrown off by vigorous mental growth."

Thirty years ago the sad condition of the insane attracted the attention of benevolent men and women, and efforts were made to place them under good medical treatment and care. It was found that the insane, in a majority of cases, were abused by their relations—that family affection was not powerful enough to induce the patience and vigilant supervision requisite for the comfort and safety of the sufferer. The matter was brought before our legislatures, and sympathy aroused.

Buildings were erected, doctors provided, and patients gathered from jails, work-houses and homes; the experiment worked well, and hundreds of cold, naked, filthy, miserable beings, were made comfortable—warmed, fed and clothed, and on the road to right-mindedness. A feeling of State pride was aroused. The State had proved a better mother to the unfortunate than the guardians by right of kindred blood. "Let us do better still," then it said, and they went to work, without a knowledge of psychological laws, and legislated for large and elegant institutions to which they could point with pride and say: "See what homes we, the strong, provide for the weak."

There was little opposition, for the short-sighted economist said: "It is cheaper to warm and feed one thousand persons in one large, commodious building, than to scatter them in various parts of the State in eight separate houses."

The architects planned, the builders wrought, and landscape gardeners ornamented, till our insane asylums were stone palaces, to which our law-givers pointed with pride. Alas! we made the same mistake that we have made with our criminals. Forgetting that the object of imprisonment should be to reform, and the design of the asylum to heal, we have simply made machines of human beings, taken away individually, reduced everything animate to a number, and we, the strong, who have not been too strongly tempted to sin, or who have inherited constitutional vigor, or on whom trouble and sorrow have not laid too heavy a hand—go by, feeling secure in our freedom because stone walls and armed sentinels guard one class of unfortunate, and iron-bars, straight jackets, and innumerable locks keep guard over the weakness and misery of another class.

In all this we forget the one principle which should never be lost sight of, by those who legislate—that it is dangerous to give great power to one man—that there is safety in checks and counter checks. No wonder that abuses have arisen, and we feel sure that the smallest fact only has been made known that many poor bewildered minds have suffered cruelly and abuse in lonely cells, where there were none to accuse and judge the oppressor. We blame the system more than the superintendents of these asylums. The forms of insanity are as various almost as the individuals in an asylum, and each one needs special care. No physician can manage eight hundred cases himself; he must rely on his subordinates, and by them is the mischief wrought. These assistants are difficult to obtain and need constant supervision. In the woman's department they are often young women, who exercise an authority over women old enough to be their mothers and grandmothers, that is often tyrannical and keenly felt by the objects of it. There still lingers in the community the old notion that insane people are possessed by the devil, and many good men and women too feel like Cotton Mather, when he advocated hanging witches, "let us hang them and get the devil out of them."

If we could fully understand that insanity is disease—a disease of the body, and, in two-thirds of the cases, curable disease—we should give the sufferers different treatment. This separating of mind and body, this everlasting cant about "diseased souls," has wrought much mischief. Let the blood be healthy, the circulation right, the nerves strong, and the soul will take care of itself, as far as insanity is concerned. The true devil is the disordered body—the misstrung harp which gives out discordant sounds, and needs a skillful hand to re-tune.

Insanity is physical disorder, brought on by disobedience to natural laws. Children inherit

the diseases incurred by the vices of the parents. In the animal and vegetable worlds, there is a tendency to retrograde. There must be a struggle upward, a strife to enter into that glorious kingdom of the earth, earthy, but grand nevertheless, when the race of man shall enjoy perfect physical health—when disease shall be as rare as leprosy in this age. Now the whole creation grows together, because man, by indolence, vice and gluttony, has retrograded. To the brute—no, I slander the brute—for a lower type of humanity.

We must strive now to bring it back, and for this purpose is philanthropy at work; but, if possible, let it be philanthropy with acute ears, and eyes wide open, and Argus-eyed, too. Hear one who knows that which he affirms: "The land has been covered with overgrown and over-provided asylums, to which almost the whole human population has been assigned. A most wise humanity dictated the founding of these asylums, but prejudices as strong as those which they encountered bar the way to further reforms; and as long as the insane are believed to be possessed with devils; instead of being regarded as only sick men, just so long will the benevolent find the path to improvement full of difficulty. To be a lunatic, in public estimation, is to be cut off socially from humanity. The feeling is one which cannot be justified, and the system which it inspires cannot be just. That system is the system of indelicate sequestration—of locking up a person in an asylum, simply because he is mad. The true principle to guide our practice should be this: that no one—sane or insane, should be entirely deprived of his liberty, unless for his own protection or the protection of society. Therefore, instead of acting on the general principle of confining the insane in asylums, and making particular exceptions, we ought to act upon the general principle of depriving no one of his liberty, and of then making the numerous exceptions which will undoubtedly be necessary in the cases of insane persons, as in the cases of criminals." Our medical men were foremost and zealous in the work of gathering this unfortunate class from the hands of their former tormentors; we wish that, instead of exorcising the abuses of the asylum system, they would expose and reform them."

I had written the foregoing, and it had lain for months in my desk, when I was invited to visit a friend. She was ill, but under the care of an experienced and faithful nurse. In the kitchen was a good-looking, stout American girl. She was broad-chested, large-handed, with a strength of arm which few women possess. My friend's nurse was taken ill suddenly, and obliged to leave. I was surprised at the indifference and want of sympathy manifested by this girl when the nurse was gone. There seemed to be no more feeling for human suffering than if she had been a machine that was wound up to do its daily work. I looked at her in astonishment; that any one could be so regardless of the pain and needs of a suffering woman seemed horrible.

The husband and myself supplied in a measure the lack of the nurse, while the strong young woman with her heavy tread, made worse by thick creaking boots, went about her work noisily, or dressed herself in fine clothes and walked out for amusement. A prostrating sick headache threw me one day upon my bed, where I lay cold and helpless, and would have lain till the next morning, had not other aid than this human machine come to me. "Who and what is she?" I said to my friend: "She can wash and iron and cook; has she no power of sympathy?"

"She ought to know something about sickness," was the reply, "for she was an attendant for a long time in an insane asylum in Massachusetts, and they would like her again."

"Oh, dear!" I exclaimed, "that heavy tread and that cold face, so impassive to the sight of suffering! It would drive me mad to look at her, and no doubt when mad she could overcome me with her physical strength."

Our story was written after a visit of some weeks to an insane asylum, where we spent some hours every day with the inmates. It is one of the best, as well as the largest in our country, and few are managed as well.

But I could see where differences must rise, and understand clearly the difficulty of classifying the patients and ministering to their individual wants. I understand the suffering and cruelty which an ignorant, impatient attendant may inflict upon patients, unknown to the superintendent. I see that it requires gentleness, firmness, health and wisdom to take care of the inmates, and that these qualities are rare in young women who take the place for the day. Sisters of Charity might do it; I wish we had more of them, or that schools for nurses might be formed, from which we could draw those who understand the







## Free Thought.

## WHY DON'T THE SPIRITS TELL WHERE THE NATHAN MURDERER IS?

The St. Louis Democrat, a few days ago, contained the following tilt at Spiritualism, which till contains falsehood and an insult to thousands of the best citizens in the land, to whom Spiritualism is as sacred a religion as is Protestantism or Catholicism to the Protestant or Catholic: The editor probably imagining, however, that fewer dollars and cents come to his establishment from the pockets of Spiritualists and those inclined to favor Spiritualism than from the purses of Orthodox people, and that therefore he can "let drive" at them when and as he pleases. But certain it is that if all the Spiritualists and other liberally religious people were to withdraw their patronage from his paper, he would soon be seen very impatiently adjusting his spectacles for a keener look, in trying to ascertain why it was that the Democrat hallo!ed:

"There are still those who insist upon it that Spiritualism is neither dead nor declining. And yet it declines to tell us anything about the Nathan mystery or the Goodrich murder. It declines to do anything that is common-sensical or that might reasonably be expected of it. In the name of the prophet, figs!" It still yells vociferously about the market-places; but it has no figs to offer—nothing but the driest and most useless of husks. Most of the people of any power who supported it are dead or have abandoned the delusion, and its advocates at present are nobodies or worse. If it could call upon the spirit of old Mr. Nathan, and induce him to declare the name of his murderer and tell where the proof is to be found, it might redeem its character, and would surely be believed in to that extent."

To this thrust at the most beautiful and reasonable religion extant—the only doctrine that requires no faith merely, no blind belief, but absolutely demonstrates the immortality of the soul—Dr. Daniel White, of this city, made the following pertinent reply:

"To the Editor of the Democrat:

In your Thursday's issue you complain because the spirits of the dead do not reveal the Nathan mystery or the Goodrich murder. We will answer by asking a similar question: If it is true that there is a God who is all-seeing and all-wise, why does he not reveal these mysteries to you? Do you expect more from the servant than his Master? Do you expect a spirit to do what God himself disdains to do? You might as well doubt the existence of God because he does not respond to your interrogatories or cater to your ignorance or prejudices. A great many Spiritualists, and not Spiritualists, have tried in vain to have spirits do a work that legitimately belonged to themselves individually to perform, and their attempts, as heretofore, will always prove abortive. If you believe the Bible, you must be aware that spirits did return and commune with mortals anciently. If so, why not at the present day? "Has God or his laws changed?" Is he not the same yesterday, to-day and forever? Your remark that, if the spirits would only do something "common-sensical" to redeem themselves, is worthy of the trials of an ancient medium, which may be found in the fourth chapter of Matthew, second to ninth verse, which we respectfully commend to you and other skeptics for perusal and application when propounding such questions.

Instead of "Spiritualism dying out" it is increasing with greater rapidity than heretofore, and through a different channel. There is scarcely an intelligent and devout member in any of our churches at the present day but who is more or less conversant with spirit communion, but policy restrains them from making this conviction public. There is another class who have become tired of "eastern pearls before swine," and remain comparatively inactive. It is true that there are men and women who have espoused the cause of Spiritualism only to disgrace it; but this is not true in regard to every sect or denomination? We challenge a comparison with any and all others. If you really think its present advocates are "nobodies or worse," open your columns for the free discussion of the subject, and let the public see how easily they can be used up.

After twenty-four hours' legislation and head-scratching the logician of the Democrat struck a happy(?) thought, and came out with the following glaring non-sequitur:

"We are still of the opinion that Spiritualism is not a success, even as an 'ism,' whatever abstract opinions may be held concerning the capabilities of spirits. If it be true, as our correspondent of yesterday assures us, that the devil was an 'ancient medium,' we presume he is still such, and are not anxious to inquire into the matter any further."

"Not anxious?" Certainly not, for "if it be true," the writer of so much untruth should, for longevity and health's sake, shy, with palpitating heart and agitated knees, from that fumiferous and ash-covered fiend as promptly as the guillotine shies from the scare-crow. But, unlike an all-wise, "finished, and forced-in" editor, even the crow, persists in bolder and bolder investigations of the terrifying underworld, until he finds that it is neither ghost, man, nor devil; and so an editor, by brave and persistent investigation, might possibly find an object to be more or less than his dyspeptic "fancy painted it."

From time immemorial it has been asserted that Christ was and is the "mediator between God and man," and a mediator is nothing more nor less than a medium or agent. Christ, being the incorruptible medium of a Holy Power, the gift of "all the kingdoms of the world" could not induce him to act as the agent or medium of Satan. "Thou shalt not bow down to any other god," and the devil, and not Christ, was the "ancient medium" in question; is discreditable to its author and an insult to every intelligent reader; but it is consistent with much of latter day editorship.

The spiritual mediums that are constantly being developed all over the country, the increased demand for spiritual books and papers—hundreds of them being sold in this city alone every week—do not indicate that Spiritualism is "dead or declining"; and the fact, which is patent to every ordinary observer, that prominent as well as humble but intelligent and well-informed citizens in every city and hamlet in this great and free Republic, numbered in all by thousands, are either quiet or boldly avowed Spiritualists, answers very forcibly the question as to who the "nobodies" are. A comparison of the public and private advocates of Spiritualism with the editor of the Democrat would not hurt the "nobodies," so-called, very much. But then there is hope that some men, now known as editors, who do not own the world, although they may have great an opinion of themselves and their possessions, mental, moral and secular, as to think so, will yet see the truth and dare to defend it. If there are some things more disgusting than others in this world, the assumed superiority and autocracy of many modern editors of secular journals are among those most offensive things.

The "nobodies" are aware of the fact, even if the *San Francisco* is not, that spirit communications would not be taken as evidence in court, nor would information thus received be generally acted upon by officers, while the medium would be subjected to the greatest anxiety, annoyance or trouble, and possibly much expense, if the spirits were disposed to seek to discover criminals and bring them to justice, while assassination, or imprisonment on the charge of libel or slander, would frequently be their reward, and the only reward.

While our spirit friends may sometimes give us, as private individuals, a limited amount of worldly information, and occasionally direct us, they more frequently tell us that they cannot perform our duties for us, and urge us to "work out our own salvation" from ignorance, sin and misery; and wisely enough, too, for this mundane sphere is only a primary school whose A, B, C's, and a, b, c's must be learned principally through our own exertions.

The consistency and logic of opposers or abusers of Spiritualists and Spiritualism are shown, as by a caustic light, when they call upon spirits to do what the "omnipotent God" and "mighty angels" of orthodoxy, so-called, never do, although the appeal or supplication be never so heartfelt and eloquent, as well as never so eminently just.

HENRY HITCHCOCK.  
St. Louis, Mo., Sept. 12th, 1873.

## COMPARISONS.

BY WARREN CHASE.

Half a century distances the childhood of life so much that it seems like a well-remembered dream, or recalled from some story read from a writer's pen. Sometimes in the still hours of night we climb over the stone walls, walk among the pines, now in the meadows, or thresh the grain on the old homestead of the Granite State, where in early manhood we were taught democracy in politics and freedom in religion; but the earlier days of sorrow and suffering are not even recalled in dreams. And sometimes, as at the great camp meeting of Silver Lake, we refer by comparison to our childhood and birth, and bless the dear mother that brought us here through such suffering as no married woman ever passes through; and then some caterer for popular prejudice catches up the item, and with sharpened wit and a ready pen gets an item for the rounds of the press that is rolled under the tongue of social corruption as a sweet morsel of gossip. As we are not a candidate for popularity, we care very little what the press says of us, nor do we say anything especially for their notice. Whenever it seems good, we bless the dear mother that bore us in sorrow into life; and since she could not have been married to the man whose name we bear, and whose family character is markedly in us, and since, had she been the wife of another, our chance for being here as we are would have been destroyed, therefore we do bless her, and rejoice in the circumstances which others might be ashamed of; and we are not.

A few days since we found a beautiful little fatherless waif in one of the finest homes of the great "Salt Lick" city of the Empire State. Nicely clothed, fed, petted and cared for, as if the child of wealth and respectability, as she really is while in the care of that childless family, full of the sweet affection of a mother's yearning heart, we hope she is not cursed by the wild passion or burning lust of a reckless father, as too many such children are. Waifs are not always the brightest and best children, as some people suppose, for it is frequently the case that paternal dissipation and reckless passion overcome the yearning heart and earnest love of a mother, if she has them, as is also too often the case in marriage. Stipulations will yet be studied as a science, and taught in the advanced schools where youth are educated for matrimony, as they should be and will be. Let no one suppose, in our utterances of tongue or pen, that we advocate turning society loose to run like wild beasts, or worse, recklessly in dissipation and lust to riot unrestrained. We believe as strictly in marriage as any of its advocates, but believe, as it is now fixed by law and religion, it brings more misery than blessing, and more than chattel slavery did before it was abolished in our country. We would *legally* and in every respect make the sexes equal, and then put marriage in the general law of civil contracts, separating it entirely, as we have partially, from religion and the church, and hold to a strict accountability parties in the contract, securing, as in partnerships, personal liberty and self-control for each.

Under such regulations, the sexual intimacy would have to be voluntary and mutual, and require the constant appliances of courtship to hold parties in constancy and devotion to each other, and we know of no legal restraint that can do it as the early love in courtship does, even without the sexual intimacy of marriage. As our law and society now is, married men run riot in passionate looseness and indulgence, while the wives are, at least supposed to be, consecrated by the marital bonds to exclusive sexual life, and shut up to the maternal and domestic duties of married devotion.

For twenty years we have been a target for the shot of every gossiping pretender to moral virtue, who was indulging his lust and passion under the present system, and who found it "good enough" for him even if it killed his thousands of sensitive females to satiate his lust; attacked as an advocate of free lust and reckless licentiousness, because we have demanded a better system and purer life and equal justice to man and woman.

In St. Louis, we demanded the registry of the men who visited and patronized the registered female prostitutes, and if we had belonged there, would have boldly set the example and reported them. We are glad the law in that city is declared unconstitutional, partly on account of its sexual partiality, for in this it was admissible. Of course we have been ever misrepresented on the social question, but prefer that to the company of those who misrepresent us, for that would too often bring us into self-condemnation and contempt, as well as the registry we require of them.

## SPIRITUALISM vs. FREE LUST.

I deeply regret the inevitable division in our ranks, and yet I believe the final issue will be glorious. "Offences must needs come, but we unto them by whom they come." I believe there are many truly noble men and women under the Woodhull eclipse, and I cannot suppose that so large a force and determined a movement is all accident or *evil design*. But the movement has elements that must hurt if not restrained. The theories are contradictory, and some of them base in their bearings. Our Spiritualism must rise above this morbid slavery and *dis-eased* reasoning, that times all with sexual lust, as it is *damned*. I dread division; but what is left us but secession or slavery? Must we be *compelled* to yield tacit assent or open endorsement of theories that

are forced into organic expression in the name of the National Association? I believe in freedom and agitation, but the partisan spirit that rules in this movement is neither conducive to freedom nor friendly to justice. Mrs. Woodhull is not an advocate of freedom! She is a fanatical devotee of passion slavery. Obdurate to impulse, in defiance of reason, law, or moral restraint, is her avowed doctrine. We must meet it.

Very truly,  
LYMAN C. HOWE.

## Banner Correspondence.

## A Card from K. Graves.

Having offered my services as a public teacher of the spiritual philosophy, some of its friends are desirous of knowing my views on the controverted social or sexual question which now agitates the spiritual ranks. It is right that the position of our public speakers should be known on this question. Hence I cheerfully comply with the request to make a brief statement of mine. Suffice it to say, then, that as framed in the conviction that that portion of our population, which is the only one that can ensure the moral welfare of society, or the perpetuity of the race. An experience of many thousand years, in which every theory of sexuality has been thoroughly tried, including Mormonism, Shakerism, Libertinism, "promiscuity," "a change of affluities," and variable "soul attractions," has established the conclusion in the mind of every philosopher and man of science that the indulgence in a plurality of sexual liberties or sexual intercourse must inevitably result in a diseased condition, and the ultimate demoralization of the race. Insuperable indulgences of the amative propensity, inside as well as outside of wedlock, have already produced almost universal disease of that organ, especially in the male sex. I have been cherishing the hope for years that the time is not in the far distant future when Spiritualists can rejoice in having inaugurated the era that shall witness the elevation of that portion of our population, who profess to have emerged from barbarism above that plane of animality which now prompts to such sexual indulgence under the sanctity of marriage, as well as that of a more illegal character. The grandest mission of Spiritualism, if I understand it, is to check that almost boundless indulgence of man's animal passion, and propensities now so prevalent in society by lifting the people to a higher plane of purity, spirituality and moral perfection than they have ever yet enjoyed, when it will be learned that the true purpose of sexual gratification is the production of offspring, and that this is its only legitimate function among the *gens homines* as well as the lower class of animals.

Permit me to say, with respect to my proposed labors in the lecture field, that I desire to hear from all parts of the country. And those who do not wish to incur the expense of a three-cent stamp can make a brief statement on a postal card, on receiving which I will mail them a circular setting forth my programme, and containing resolutions passed by various spiritual societies, which I have addressed expressing their appreciation of my labors, by which those who have no practical acquaintance with me can learn my true position as a speaker. Parties can propose their own terms, and I will respond. But don't fail to write.

Richmond, Ind., Sept. 18th, 1873.

## Delaware.

WILMINGTON.—A correspondent writes thus: Allow me a few lines about the spiritual movement in this city. We have had many good lecturers here. Mrs. C. F. Hyer filled an engagement for one year; Mrs. C. F. Allen spoke here last fall for one month, and others for long periods of time. During the summer no regular speakers have been employed, but meetings were held for mutual discussion, and many times were quite interesting. A few weeks since a picnic was held on the Western Railroad, at Cuba Hill, which was largely attended, and the time was about equally divided between interesting speeches, scenes, and dancing. As a Spiritualist gathering it is likely to be of benefit to those who are inquiring whether or not they loved ones were to hold converse with us in the flesh. If Spiritualism, as being promulgated at the present time, is true, why keep it distinct from all other movements not necessarily forming any part of the foundation principles upon which it is based, and on which it must stand or fall, independent of any or all other progressive movements of the present time? The Spiritualist society of this city is not made up of the wealthy classes of the community, and consequently as the lecture season is coming round, have resolved to rely largely for speakers on home talent, though I understand that engagements will be occasionally made with such popular speakers as have not announced publicly that they will not go where they are not allowed to speak on any and all subjects, whether the lecture committee may think profitable or advisable—at least in this community.

The following notice has appeared in one of our popular daily papers, announcing the coming of the work of a Spiritualist with home talent:

John G. Jackson, of Hockessin, in this county, who has been more or less interested in the subject of Spiritualism for the last twenty years, has been engaged by the Spiritualist Society of this city to deliver a series of lectures on that subject, during the approaching lecture season.

Mr. Jackson's lectures will be delivered on Sunday, the 24th inst., in Spiritualists' Hall, Second and Washington streets, and the remaining ones at such time and place as the committee may determine.

The following topics have been chosen by Mr. Jackson as the subjects of his respective lectures:

1st. What is Spiritualism, and what evidence does it afford?

2d. The rationality of Spiritualism, and its consistency with the laws of nature.

3d. Spiritualism, the "Out Home," or what good does it do?

4th. Is Spiritualism the angelic, angelic, or of the devil, devilish?

5th. The guardianship of angels.

6th. The sexual matter, and the present condition of the religious world.

John G. Jackson, Esq., is one of the business men of this county, and at present chief engineer of one of our railroads, and a firm and consistent Spiritualist.

## Missouri.

ST. LOUIS.—J. H. Chesley writes: Being in Louisiana, this State, a short time ago, in company with a friend, we visited the residence of that amiable and estimable man, Dr. Daniel White, in the suburbs of the city—surrounded with all the necessities of life. We were cordially received and invited to spend the evening. After partaking of a refreshing repast we were invited into the parlor, where we found a neatly arranged cabinet, which had been previously prepared for us by Dr. White. We sat down, and he commenced, and though the manifestations were not of that forcible character which might be expected from a Seer or Pastor, yet they were enough to fill the soul with joy. And a more delightful evening it has never been my lot to enjoy. To be at the house of such a warm-hearted Spiritualist, (and one that has left the ranks of the Methodist church, though still claimed by them) with such a spontaneous flow of spirituality, is well calculated to awaken the keenest feeling of gratitude, and fill the soul with unbounded joy. She spoke of her much respected and venerable husband, as possessing a congeniality of feeling and sympathy with her. After a spiritual feast in communing with our friends on the other side of life, which lasted until ten o'clock, we returned to our hotel, and took our departure for home the next day, feeling greatly benefited by the trip.

## Massachusetts.

LYNN, Sept. 2nd, 1873.—Please give a place in the Banner to the following, concerning Spiritualism in Lynn.

A class of Spiritualists in this place, wishing to be understood in the community as advocates and supporters of strict morals, such as true Spiritualism teaches, and desiring to take such a position as will enable each one to maintain his or her own self-respect, thus commanding the respect of others, have formed an Association, distinct from one before existing here. The

name adopted is, "The Rational Spiritualist Association of Lynn." Its officers consist of a president, a clerk, three trustees, a treasurer and corresponding secretary; which officers constitute a board of managers. The following are the names of persons elected as officers: President, Isaac Frazier; Clerk, H. H. Lake; Trustees, Lord Harris, H. C. Smith, Isaac Winchester; Treasurer, J. O. Marshall; Corresponding Secretary, Mrs. E. G. Lake. In connection with the Constitution, the following preamble and resolutions were adopted:

Resolved, That the object of this organization is the advancement and promulgation of Spiritualism in its purity; and that certain teachers are advocating in the name of Spiritualism theories which we deem contrary to the principles of the Gospel.

Resolved, That we will not engage any person as speaker upon a platform who endorses either the theory or practice of what is known in community as "free love."

Resolved, That no person shall be allowed to hold office in this Association who endorses the theory or practice of what is known in community as "free love."

H. H. LAKE, Clerk.

WINCHESTER.—I. I. O. writes: I wish those people who are so bitterly opposed to Spiritualism would examine into its merits, and thereby gain wisdom, strength, and better views of life, which will make them more charitable, more desirous of doing good, and lead them out of the darkness of error and of infidelity, and take away the fear of what people call death.

LYNNBURG.—A. C. Estabrook writes: Spiritualism has been the leaven of the churches in this State, having in its ranks good and exemplary members.

## Alabama.

MONTGOMERY.—E. H. Coleman writes: Should any good test mediums be passing this way, I will engage to pay their expenses and ensure them a good reception during their stay, if they will address me in time to make arrangements for such reception, as there are large numbers who are very anxious to investigate, but who are not disposed to brave public sentiment without some reasonable show of having some result follow. The call is for physical and materializing mediums. Quite a number of prominent gentlemen have expressed a strong desire to witness some of these physical manifestations.

## SPIRITUALIST MEETINGS.

BOSTON, MASS.—*Edison Hall, Free Association.* The Spiritualist Society of Boston, which has been organized in the above-named elegant and spacious hall, will commence its public meetings on Sunday, the 10th inst., at 7 o'clock, P. M. The first subject will be "The Spiritualist's Creed." Tickets, 50 cents. The following are the names of the officers: President, J. H. Lake; Secretary, J. O. Marshall; Treasurer, J. O. Marshall; Corresponding Secretary, Mrs. E. G. Lake. In connection with the Constitution, the following preamble and resolutions were adopted:

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### The "Mystery of Edwin Drood."

"This remarkable work, which has been so singularly completed " through the hand of a medium," as its announcement goes, is about to be put upon the market. The book will contain forty-three chapters, (embracing that portion of it which was written prior to the decease of the great author,) making one complete volume of about six hundred pages, in handsome cloth binding, and will be issued from the well-known press of Clark W. Bryan & Co., Springfield, which is a sufficient guarantee of the superior excellence of its typography.

"Since last Christmas the medium has been at work steadily and assiduously, producing a work which resembles Dickens so closely as to make one start, as though hearing the voice of one long silent in the grave." "The style, to the very minutiae of chapter headings, is thoroughly Dickensian. If Mr. Charles Dickens had written the work, we should say that he had inherited his father's ability and manner to a greater degree than the heir of any other literary man with whom we are acquainted."

Colby & Rich will offer the volume for sale—price two dollars per copy, postage free—at their bookstore, No. 9 Montgomery place, Boston, on or about the 15th of October. Send in your orders at once, as the first edition will soon be exhausted, and those who order early will be saved the delay of waiting for the second.

The Chicago Tribune informs the public that a curious transaction was recently consummated in Charleston, S. C. The Baptists of that city, it seems, owned a fine church edifice, worth \$60,000, but being hard up offered it to the Methodists for \$20,000. The Methodists eagerly grabbed at the opportunity. Subsequently the Baptists repented of their hasty offer, and wanted to withdraw it, but the Methodists refused, threatened damages and compelled a transfer of the property. Thereupon the Baptists got indignant, and their organ the Church Union, having quoted the details adds: "In regard to all which we have simply to say that to purchase for \$20,000 what was worth \$60,000 was unfair; to force the bargain when the losers wished to recede was unkind; and to grab in this way from one denomination for another was unchristian." The Methodists, however, looked at it in a different light. Bishop Haven, describing the transaction, says: "Didn't the happy band shout for joy? They had prayed and fasted and wept; now they rejoiced and feasted and wept." We fancy that the public sympathy will go with the Baptist children of light, who were deceived by the Methodist children of this world in a game which they (the Baptists) did not understand.

See the announcement in another column of this novel and attractive work by Allen Putnam, A. M., of Boston, Mass. The perusal of this book will, as it were, clear the mental vision of the reader, wherever it may go. It will do vast amount of good in fields where the more polemical east of spiritual thought cannot yet find a lodgment. Spiritualism, to do its work truthfully and well, must reach back into the churches to bring advanced souls into the clearer light outside, as well as speed onward to the occupation of more and more radical grounds. This new book by Mr. Putnam, while eminently fitted to do yeoman service among inquiring church-members, is also a tower of strength for the full-fledged Spiritualist, demonstrating, as it does the recognized action of invisible workers in the old days. Circulate it, friends of free thought, the harvest from its seed is sure!

We have received the closing communication from M. D. Leggett, Commissioner, in answer to F. J. Lippitt's reply as published in our last, and Mr. Lippitt's final appeal to the Board of Examiners in Chief, in the controversy now going on concerning the patentability of the "Psychic Stand." We shall publish the documents in our next issue.

Will the deepest satisfaction we announce that the seventh season of these meetings, which have, since their inauguration, made a reputation for usefulness and importance all over the continent, will be commenced in the Music Hall, Boston, on the afternoon of Sunday, Oct. 5th, at 3 o'clock. Mrs. Nellie L. Palmer, of Portland, an eloquent truce-speaker, delivering the opening lecture. An excellent choir will add interest to the services.

Mr. Edward Jenkins, of England, gave a very able lecture on "The England of To-day," at the Music Hall, this city, Sept. 30th. During his discourse he took occasion to say that "the Established Church had, no conscience." True every word. We shall give his views upon this point in full in our next issue. He was introduced to the audience by Senator Sumner. The lecturer also said: "I have often thought that the God whose name is not mentioned in the American Constitution is more revered than the God who, in England, shares with Her Majesty the headship of the Church."

THE BANNER OF LIGHT is not responsible for what Warren Chase, Cephas B. Lynn or any other correspondent to its columns may take occasion to say in public assemblies or elsewhere—they alone are answerable for such utterances. This paper was established to expound to the world the grand truths of Spiritualism, and will continue in that line of duty unswervingly in the future as in the past.

✓ We have received from John S. Adams & Co., 25 Bromfield street, Boston, some specimen copies of designs in chromo, issued on small card-boards, and admirably fitted for school rewards, for merit and kindred purposes, while, at the same time, the beauty and finish of the work will render them attractive to older eyes. We might almost pronounce them exquisite in conception—"barring the wings!"

THE REPORT OF THE LONDON DIALECTICAL SOCIETY, a volume of intense interest as presenting the spiritual phenomena in a scientific light, is presented to the American public in an attractive typographic dress, and may be obtained at the Bookstore of Colby & Rich, 14 Hanover street, Boston.

The plan of correcting the echo in public halls by stretching wire across them from wall to wall has had a practical trial in the cathedral at Cologne and is said to have given satisfactory results.

form: but what is said upon insanity is only  
cidental.—

“Uncharitably, too,” says the Advertiser, “aman’s religious opinions, false and dangerous as we may consider them, are his own affair and nobody else’s, so long as he does not obtrude them unnecessarily on those whom he knows do not agree with him.” Indeed! Why not apply the rule to the Rev. Mr. Murray or the Rev. Mr. Fulton? Every week they obtrude opinions that are offensive to a great many people, though acceptable to some. Mr. Bradbald *does no more*. Would the Advertiser claim for the former an exemption and freedom which it would not allow to the latter? Such would seem. But this is an age when people are beginning to do their own thinking irrespective of the cries of would-be dictators as to the limitations of thought and science.

“There is a wide difference,” the Advertiser tells us, “between Theodore Parker and Abner Kneeland, between Francis Newman and George Holyoake.” The first we respect, however widely we may differ from him; the last a righteous public judgment condemns for blasphemy.”

"A righteous public judgment!" Does our contemporary believe that the public judgment was righteous which perceived that brave, honest and respectable old man, Abner Kneeland for words which would now be considered tame and conservative by the staff of the utterance of even such men as Emerson, Frothingham, Weiss, Abbott, and hundreds of others who could be named? Does the editor not know that such words as Abner Kneeland was punished for publishing are now the common staple of a good portion of the books, journals and scientific lectures issuing from the press? *A right* on public judgment indeed! It was a judgment worthy of the days of the inquisition—a judgment utterly disgraceful to the public which sanctioned it, and judgment which would be repudiated by the present generation supply with a calm and smiling contempt. Nothing so blasphemous was ever uttered by Kneeland as by Prof. Tyndal lately the admired guest of Boston, in his famous proposition for a prayer-gauge.

Test this appeal to our religious prejudices should fail, the Advertiser utters an appeal to our pockets. It says:

"International duty, Christian charity, common sense, all teach us that we owe it to the English people, that we owe it to ourselves, to give such a man no recognition. *The payment made for 4 or 5 days ago at Washington* should end forever all vindictive feeling arising from our relations with Great Britain during the late war. (???) The English have a right to unquench their own affections and to expect from us a cordiality in respect to the persons of those who are incompatible with the honoring of Bradlaugh as a reciprocal neutralism would be with their honoring the persecutors Twined and Barnard. If we receive him as a guest deserving hospitality and attention, we must not complain if plain English people object that American republicanism has a natural

ality for socialism and anarchism.

11. To gratify religious zealots, we cannot make up our minds to insult Mr. Bradlaugh, we must do so, it seems, because England has handsomely handed over the money in payment of that lit Alabama debt! This mingling of respect and piety and for plunder will strike a certain class of minds as rather comical.

12. Mr. Bradlaugh is a lecturer against Spiritualism, but he speaks his honest convictions, and we know that the cause of truth can never suffer the most hostile saying that it can be subject to. And so we say to him, "Come on, brother and welcome! Apply all your best, marshal your objections—you will but confirm us in the truth if they fail, and if they succeed we shall thank you for our emancipation from an error. We have no fear of the result. If we had ours were but a half-way belief—we might trouble at your coming even as the man of the Aryan does. We might warn our readers against you—we might point to their pockets as well to their prejudices—and try to make the whole community turn their backs on you!"

We all try to get the remarks from the advertiser. Had we seen them in the Globe should not have been surprised. We confess we had supposed the Advertiser was far above such mediæval narrowness. Come on, Mr. Braugh, laugh, and never fear. This is the nineteenth century, and there are people even in Boston who have risen to a realization of that great fact, have left ourselves but little space for a notice of the Advertiser's impudent sneer at the late Mr. Stuart Mill as "a dreamy philosopher." His sense, it seems, was in "tolerating" Bradbaugh. "The fame of Mr. Mill, that brave and noble extraordinary thinker, will not be tarnished by breath like this. It is dishonorable only to utter it. The Advertiser will hardly make any claim among the best thinkers by this very injurious and narrow-minded attack on Mill, Braugh, and free thought."

**Discharged from a Lunatic Asylum**

In the Supreme Court, 12th ult., Judge W gave a hearing on a petition of Edward Thorneike, of Charlestown, for a writ of habeas corpus to secure the discharge of Emeline August Thorneike, of Beverly, who has been confined in the receptacle for insane persons at Ipswich. It appeared in evidence that a warrant for commitment of Miss Thorneike was issued by Justice of Beverly: that a certificate of physicians pronounced her insane, and thereupon she was arrested at her home early morning by a constable, and, without being permitted to see her friends, was taken to an insane asylum. And this in the nineteenth century the State of Massachusetts! Is it not high time that the management of insane asylums was overhauled, generally? The statute provides that notice shall be given before an insane person can be removed; and that the physician must make a personal examination of the patient. In this case the requirements of the law were not complied with, and, according to the testimony of Miss Thorneike, no physician had visited her since 1878. The authorities who committed Miss Thorneike were present in court, offered no defense, and Judge Wells ordered the discharge of Miss Thorneike.

Hooker condemns the "State patronage of vice," such as we see illustrated in the new experiment of St. Louis, in terms none too severe, for their indignation. It is a foul experiment, which we hope never to see obtain in this country. It is no less than the authoritative recognition of vice, with intent to license it. The plausibility that surrounds the argument for it is entirely brushed away by the vigorous assaults of Mrs. Hooker. She attacks it as he would a woman could—as no man could do, if he were; and from henceforth it is to be hoped that no more will be heard of a proposal as vicious as the vice it de-signs to, re-  
sist.

It is on the welcome subject of motherhood, that Mrs. Hooker writes with the mostunction and effect, and we sincerely wish that every mother and father in the land would make it a point to peruse with sober thought what she has written, and then to "make" it a matter of free commentary between them. Nothing could well be more plain or pure than her instructive pages on this profoundest of human questions. Mothers were in the habit of keeping their sons close to them until the age of manhood came on, and revealed to them, by wise degrees, those divine mysteries of life on earth, which are thrown out among vulgar "secrets," to be brought to the knowledge of the young through improper and impure sources, they, of all others, would not need to be told what fearful precipices their offspring would escape, from knowing where they were, and what immensely larger legacies of purity and virtue and nobility would fall to their share as they entered upon the work of the world and most needed them. It will give pure-minded parents, who honestly desire to learn what has till this time been hidden from them, the truest delight to be instructed by a noble and bravest intelligent woman in matters of such profound importance, of which they have hitherto remained ignorant. Blessed will be that generation which shall be allowed to enter life on this planet obediently to the principles which are so impressively enunciated in this simple and brief essay on motherhood. It deserves to be read by every married pair on the continent.

Mrs. Emma Hardinge Britten and husband have been giving lectures on Tuesday evenings, at their home, No. 155 West Bookline street, Boston, demonstrations, to private assemblies of invited guests and friends, of the remarkable power of this new system, the discovery of Dr. Elizabeth J. French, of Philadelphia, which claim by the use of the galvanic battery to find on the brain a complete code of the organs of the body and to be able to discover disease without resorting to physical examination or questioning in regard to symptoms. Mrs. Britten has been a pupil of Dr. French, and evinces the greatest aptitude in the following out of the system. On numerous occasions, persons entire strangers to the operator have been astonished to a great degree by the revelations of their physical and neuro-vital conditions made by her.

The mode of operation is as follows: The subject is seated beside a table, on which is arranged the battery, and one of the poles is placed between his (or her) palms, Mrs. Britten retaining the other. The forehead and hair of the patient being slightly moistened, also the fingers of the manipulator, Mrs. B. presses with her unoccupied hand lightly on the forehead of the subject and inquires concerning the exact sensation which follows her touch, and from the description of the feelings superinduced upon each organ by the electric current under these circumstances—whether it be one of dull heaviness, soreness, sharp, quick pain, or only that of magnetic shock—the operator is able to locate the seat of disease, and to trace its ramifications. The system. The patient is then taken into a private room, and listens to the result of the operation as stated by Mrs. Britten. In all cases the far person so examined has been perfectly comforted (and his (or her) symptoms so accurately described, and has borne willing testimony to that effect to the company on returning to the presence. As a cure or relief for disease Mrs. Britten uses the French system of electricity, as also the electric vapor bath. She uses no medicines, claiming that drugs engender disease in the system. "The treatment is simple, and although she has been practicing but a short time on the new plan, she has effected some astonishing cures. Persons affected with disease in any of its various forms will find in the system practiced by Dr. A. Mrs. Britten an agreeable form of relief.

The public mind is considerably exercised at the present time in regard to the manifestations witnessed at the séances of the Eddy Brothers, Chittenden, Vt. That several of the manifestations witnessed were of genuine spirit production we have the testimony of some of the most credible witnesses, whose judgment was pronounced after careful investigation; and their opinions have been corroborated by spirits through mediums who have no special interest in the Eddy Brothers. And we feel sure that the Brothers are mediums for genuine spirit manifestations, when conditions are right. But on the other hand, we have received several communications of late from equally reliable witnesses, stating that the manifestations produced while *they* were present, were bogus—imposition practiced upon those who were honestly seeking and hoping to enjoy one of the most sacred and dearest privileges ever open to mortals—the seeing and communing with spirit friends.

We do not desire to say one word in these columns against our public mediums, for we are well aware of all the malign as well as harmonious influences which surround them; but when fraud is practiced through selfishness, it is our duty to warn the public against those who misuse the divine gift of mediumship for solely mercenary purposes. In this particular case we shall not condemn hastily, but await further developments.

Remarks then followed from Mr. Shorter, Rev. W. F. Monek, L. L. D., (who seconded the resolution,) Messrs. Emmore, Jones and Harper, and Miss Hay; after which, the resolution, carried, was conveyed to Mrs. Tappan by the Chairman, who observed, in so doing, that there were thousands who would reciprocate every word of welcome now extended to her, and be glad to see her at work among them for a cause which they all had so deeply at heart.

After a few words of reply by Mrs. Tappan in a normal condition, she passed under spirit influence, and spoke substantially as follows:

"The words of old testament must needs be few and feeble. We too must thank you. The world of spirits is anxious for such kindly utterances as you have this evening given to this meane-worker. Give all such a loving welcome. Sustain and support them, and then there will be no lack of evidence of spirit power and of the truth of human immortality. Spiritualism is the solvent of seeds, and leads the soul to a consciousness of its own immortality. It is not by study alone that the truths of spiritualism can be grasped. You must have a voice that speaks in five voices which tells you of spiritual life. This five voice gives you power to understand what you see, hear or experience in connection with spiritualism, or there is no awakening sense of spiritual life. We thank you, not for welcoming a person, but for the light, and willingness to receive light, there is in your minds. We thank you for giving encouragement to a voice that proclaims there is no death. We shall speak to you again, though this is the last time you will be freed from childhood to this work."

She closed with an inspirational poem; after which, remarks of a practical character, looking to an arrangement of pecuniary affairs whereby Mrs. T. could be assisted in addressing the people, supervised, Dr. Sexton, Messrs. J. Burnham, A. Leighton, Slater, Greenlenny and others taking part therein. The meeting then adjourned.

The following letter to her American friends shows the writer to be alive with earnest interest in the home of her birth, while, at the same time, she is ready to devote her restored health to influencing labor-ing whatever part of the vineyard she may be called to

**EDITOR BANNER OF LIGHT**—This, with the papers which you will receive from England will inform you of my recovered health and return to my home. I do not thank those kind friends in Boston and other places in America whose kind wishes have followed me through my severe illness; and if any of their letters remain unanswered, let them consider this an answer, and know that I fully appreciate their kindly sympathy, and am most grateful to them. Power that has restored me to health and usefulness.

Most sincerely yours,

CORA L. V. TAPPAN.  
69 Great Russell street, London, W.-C., Eng.

Rock Island, Ill., Sept. 22, 1873.  
BRO. COLBY: Dear Sir—I enclose to you ten dollars for the benefit of the Banner of Light on account of the misfortune caused by the great fire in your city. I have taken your paper ever since the seventh volume, and expect to take as long as I live on earth in this old body mine, which is seventy-one years old.  
Yours truly, W. T. COBBINS

It is with deep gratitude we acknowledge such favors as the above at a time when we need funds more than ever; and more especially because such favors are the most substantial evidence we can possibly have that our management of this journal is fully appreciated. Friends everywhere, now is the time to show, like our correspondent above quoted, *that you are determined to fully support the dear old Banner.*

22 Samuel Johnson delivered a very able address last May, before the 28th Congregational Society, Boston, entitled "The Law of Inspiration," an abstract of which was published in the Index. We should be pleased to print the oration entire could we obtain a copy. Among other things, by way of illustration, the learned speaker said :

*—No race makes progress until it begins to take the rude instincts of self-indulgence, and drenches its steps in discipline. Tribes that cannot do this cannot be civilized, any more than our actions. American policies can make pure patriot veterans out of San Domingo cockfighters or Alaska savages. Our experiment with the Indians, if it fails, will be only by destroying. A scandal to our civilization is the outcry we have heard that the whole Indian tribe must be exterminated for a net of treachery and bloodshed perpetrated by a few chiefs, who have been, but too apt pupils of the barbarisms of government agencies and border white warfare. Here is a race, subject to generations to all manner of foul, deceitful and abominable usage, so outraged that officials, our own confederates, have been driven to murder. Modest treachery lies at our doors; yet within doors broken treaties and a half-century swindling and pushing to the wall scored again in the record of our dealing with this perishing race, we cry out for their extermination because the Indian is too treacherous to be trusted even with his own life. "He has dared to murder an American general every body loved and loved him, that is not. Crying to the world, more than the rest of his countrymen, that he shot or poisoned by white marauders, or spoiled of his red square by some ruffian worse than himself? In face of much progress in civilized life by many tribes, a distinguished general is reported to have said that "the only good Indian is a dead Indian." This is our war-whore, the humane Indian policy fails, it will not merely because we have so long put off the effort to make them self-restraint in a race peculiarly unsuited to it. We have not only have so long corrupted even them by our example, and repelled them by our evil usage, but such capacity to learn any good from us that they may have had is gone.*

Those of our subscribers whose time expired with the last number of the Banner will receive No. 1 (this issue) of the new volume; and may we entertain the hope—that when this paragraph meets their eyes—that they will decide to remit the amount for another year's subscription.

G. N. Johnson, writing from Leraysville, Pa., Sept. 24th, speaks in high terms of the elixir's powers possessed and exercised by Mr. Julia Chaffee, as demonstrated by some remarkable cures performed by him in his family.







grand-daughter of Justus D. and Ellen C. French, age  
year 9 months and 24 days.







