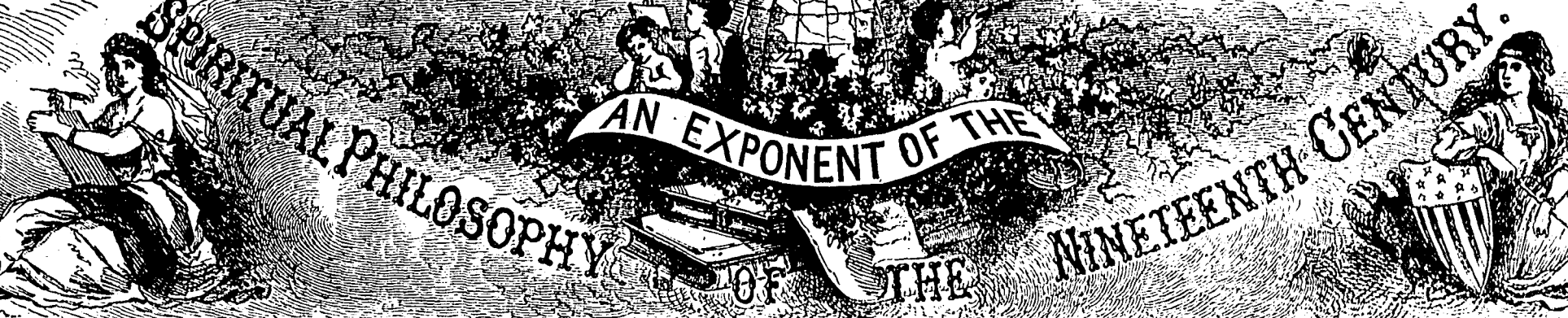


# BANNER OF LIGHT.



VOL. XXXV.

COLBY & RICH,  
Publishers and Proprietors.

BOSTON, SATURDAY, SEPTEMBER 26, 1874.

\$3.00 Per Annum.  
In Advance.

NO. 26.

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## THE PROOF PALPABLE OF IMMORTALITY.

BY EPES SARGENT.

[Continued from our last issue.]

### CHAPTER XI.

The late Robert Chambers, the well-known Scottish publisher and author, was a thoughtful investigator of the spiritual phenomena. During his last visit to America, I introduced him to the séances for physical manifestations, given by Miss Jenny Lord,\* and he was thoroughly satisfied as to their remarkable and genuine character.

In his introduction to the autobiography of Mr. D. D. Home, the well-known medium, Mr. Chambers has the following pregnant and suggestive remarks: "The idea is now arising that the cause of the undiminished darkness overhanging all that relates to a state of existence after this life, may be, that the right track has never yet been entered on; that the facts really affording in this direction materials for induction have hitherto been disregarded; that they nevertheless abound; and that a higher enlightenment will cause attention to be turned to them and reveal their profound significance."

How true is all this! In ancient times, before the positive and inductive sciences, which the nineteenth century has developed, had opened new realms of thought and discovery, men hardly discriminated between the ordinary phenomena of Nature and those which indicate a direct spirit origin. Both classes of phenomena being equally mysterious to the ignorant, a misleading superstition, fatal to all scientific progress, drew men away from the rational exploration and study of occurrences indicating spirit power and prevision. We must except such great thinkers as Plato, Aristotle, Cicero, and Plutarch; but the general scientific culture was not sufficient to make their explanations level to the popular understanding.

In medieval times, when witchcraft was rampant, men were no better off. A narrow but imperious theology, and a statecraft, bound in priestly fetters, made it dangerous for a man to prosecute researches into the "ill-famed land of the marvelous."

If even in our own day so enlightened a man as Professor Tyndall† is yet so beset with prejudices as to attempt to warn off investigators by denouncing Spiritualism as "degrading" (as if the knowledge of any fact of God's universe were degrading!), how can we wonder at the persecution which checked all rational inquiry into spiritual phenomena two centuries ago!

There truly has not been a time in the world's history till now when it was wholly safe for a man to investigate the facts, really affording, as Robert Chambers remarks, materials for induction in relation to a state of existence after this life.

Bear in mind, and learn humility from the fact, ye scientists of the year 1875, that, even in our day, the four leading professors of Harvard University tried to put a stop to all investigation into these astounding and now established phenomena by denouncing "any connection with spiritualistic circles, so-called," as corrupting the morals and degrading the intellect; as tending "to lessen the truth of man and the purity of woman;" that Professor John Tyndall, as late as 1874, spoke of Spiritualism, (a veritable science, by the testimony of such men as Wallace, Fichte, Flammmarion, Varley, and Hare,) as "degrading," and that Professor T. H. Huxley, as late as 1869, wrote a letter to the Dialectical Society, in which he says: "Supposing the phenomena to be genuine, they do not interest me."

If learned professors, in the full blaze of the science of the latter half of the nineteenth century can be so begoggled by their petty prejudices and preconceptions, as to try to blot out the facts of Spiritualism, surely it will be easy for us to find charity in our hearts for the clerical and legal authorities who advocated the slaughter of witches, but little more than a century ago!

Before concluding the testimony of our day as to the materialization phenomena, I must not omit an account of the Eddy family. Some ten years ago I satisfied myself by personal investigation of the genuineness of their mediumship, and my convictions were not impaired by subsequent reports that two of them had turned against Spiritualism, and were professing to make antagonistic exposures.

It appears that in some Western town, finding themselves utterly destitute of money and of the means of raising it, friendless and longing for home, they were tempted by some unscrupulous adviser to give exhibitions for the "exposure" of the phenomena of Spiritualism. This they did, and they got audiences and funds from the foes of Spiritualism, which they could not get from the friends. But the poor mediums were as helpless as was the ancient heathen medium, Balaam, when called upon to curse: "How shall I curse whom God hath not cursed, or how shall I defy whom the Lord hath not defied?"

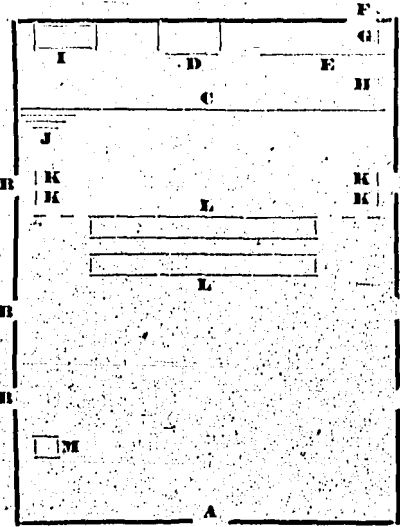
No one of the marvels wrought by spirits could be exposed or explained by any practical exhibition of trick or skill on their part; and those persons who had hoped to see Spiritualism finally shown up and exploded, went home in a sadder but wiser mood.

\* Now Mrs. J. L. Webb, and resident in Chicago. She gives remarkable tests of spirit power and identity. I have myself received some through her quite recently. Mr. S. S. Jones, of the Religious-Philosophical Journal, relates the following: "On the evening of June 13th, 1874, we with others attended one of Mrs. Webb's séances. Through her mediumship a spirit will materialize a hand, and write to it visibly. During the séance a spirit by our side wrote a communication on paper, folded it up and placed it in our hand. Immediately another spirit controlling Mrs. Webb's organs of speech, addressed us by name, saying: 'There is a spirit standing behind you; he looks as if he were seventy or eighty years old when he died. He was a large man and a messenger. He is now who wrote and placed the communication in your hand just now.' We held it until the gas was lighted, and then, to our joy, found it was from our old and esteemed friend, Dr. Underhill." (with whom Mr. Jones had had some slight differences of opinion, resulting in one or two unkind letters and a coldness, about a year before the doctor's decease). "It read as follows: 'Good evening, Mr. Jones. You will pardon a few errors in the past. You remember. Success to you. SAMUEL UNDERHILL.' The communication was given under absolute test conditions, such as would admit of no fraud or collusion on the part of any person present, and not only that, but no one present knew of any letters of unpleasantness having been received from Dr. U. by us."

† The overbearing minister of Nature says the late Prof. Dr. Morgan, "who snaps you with unphilosophicality, in scientific degradation," "as the clergyman once frightened you with *Indefatigable*, it is a recognized member of society, wants taming, and will get it. He wears the priest's cast-off garb, dyed to escape detection."

We must exercise the largest charity for the moral weakness that led to such an attempt by the mediums. Only he who has experienced the suffering of extreme destitution is qualified to estimate their temptation.

In a letter to the N. Y. Sun, dated Chittenden, Vermont, the village where the Eddy family reside, Sept. 2, 1874, Col. Henry S. Oleott, a well-known journalist of New York, gives an account which carries internal evidence of sincerity, competency, and careful observation of the phenomena. The following diagram will give an idea of the room where most of the occurrences which he relates took place:



A—Entrance door; B B B—Windows; C—Platform; D—Chimney; E—Cabinet; F—Window; G—Chair; where medium sits; H—Chair outside cabinet; I—Table; J—Stove; K—Chair; L—Two benches; M—Small stand on which a kerosene lamp stands.

This apartment is forty-eight by sixteen feet, with three windows on each side. At the west end is a raised platform the width of the room, about two feet high by four broad, reached by three steps of about ten inches rise. Between the kitchen chimney, which is in the middle, and the right hand wall is a small cupboard or closet, lathed and plastered, with a very narrow door, six feet and one inch high, opening from the platform, and a single window for purposes of ventilation. This closet is the cabinet in which the medium sits. A light hand-rail runs from side to side of the room at the edge of the platform.

The Eddy family, originally twelve in number, are now reduced by marriage and death to five—three sons and two daughters. The great-grandmother on the female side was condemned to death in Salem in 1634, for witchcraft. She escaped the gallows, however, by being rescued from the jail by her friends.

Chittenden, where the Eddys reside, is seven miles north from Rutland, and they live in a gloomy farm-house a century old, shaded by trees whose dense foliage makes the dark brown structure appear more sombre and inhospitable.

"There is nothing about the Eddys or their surroundings," says Col. Oleott, "to inspire confidence on first acquaintance. The brothers Horatio and William, who are the present mediums, are sensitive, distant, and curt to strangers, look more like hard-working, rough farmers than prophets or priests of a new dispensation, have dark complexions, black hair and eyes, stiff joints, a clumsy carriage, shrink from advances, and make new-comers feel ill at ease and unwelcome. The house is dark, rough, and uninviting, the appurtenances of the rudest, the astounding stories of what the Eddys do excite suspicion and invite distrust, and it would not be strange if a majority of persons attending only one séance should leave, as did a gentleman who came here with me, persuaded that it was a colossal humbug."

"I thought about as much myself at first, and it was not until a second and third opportunity had been afforded me to enter the circle room, to inspect the cabinet before and after the performances, and I had informed myself from perfectly trust-worthy sources as to their antecedents, that I became willing to put my name to this tale and say that, whatever the source of the marvels may be, it is certainly not the chicanery orlegerdemain of a pair of expert thaumaturgists. It suffices to leave each to form his own doctrine and join with Cicero, who in describing the different kinds of magic says: 'What we have to do with is the facts, since of the cause we know little. Neither are we to repudiate these phenomena, because we sometimes find them imperfect.'"

Col. Oleott says:

"The Eddys can get no servants to live in the house, and so have to do all the housework—cooking, washing, and everything—themselves, and as they charge nothing for séances, and but \$8 per week for board, there is a small profit and much work in taking boarders. They are at first with some of their neighbors, and as a rule not liked either in Rutland or Chittenden. I am now satisfied, after a very careful sifting of the matter, that this hostility and the ugly stories told about them are the result of their repellent manners and the ill name that their ghost-room has among a simple-minded, prejudiced people, and not to any moral turpitude on the part of the mediums. They are in fact under the ban of a public opinion that is not prepared or desirous to study the phenomena as either scientific marvels or revelations from another world."

"Many points noted in my memorandum book as throwing suspicion upon the Eddys I omit, because upon sifting them I found there was an easy explanation, and I cheerfully admit that my impressions of the brothers, as to their honesty in the matter of the manifestations, as well as their personal worth, have steadily improved since the first day. I am satisfied, moreover, that they have not the ability to produce them if they should try, which they do not, nor the wardrobe nor properties requisite to clothe the multitude of forms (estimated at over 2,000) that during the twelvemonth last past have emerged from the cabinet and stalked the narrow platform."

"After some singing and dancing, the persons present at the séance are invited to seat themselves on the benches, and William Eddy hangs a thick shawl over the door of the cabinet, which he enters, and sits on the chair G. The lamp is turned down until only a dim light remains; the sitters in front join hands, and a violinist, placed at the extreme right of the row and nearest the platform, plays on his instrument. All is then anxious expectation. Presently the curtain stirs, is pushed aside, and a form steps out and faces the audience. "Seen in the obscurity, silent and motionless, appearing in the character of a visitor from beyond the grave, it is calculated to arouse the most intense feelings of awe and terror in the minds of the timid; but happily the idea is so incomprehensible, the supposition so unwarrantable, even absurd, that at first most people choose to curiously inspect the thing as a masquerading plaything on the part of the man they saw a moment before enter the cabinet. That the window of his closet is twenty feet from the ground; that no ladder can be found about the premises; that there is no nook nor corner of the house where a large wardrobe can be stored without detection; that the medium totally differs in every material particular; that the majority of the phantoms evoked; that the family are barely rich enough to provide themselves with the necessities of life, let alone a multitude of costly theatrical

properties, avails nothing, although everybody can satisfy himself upon these points as I did.

"The first impression is that there is some trickery, for to think otherwise is to do violence to the world's traditions from the beginning until now; besides which the feeling of terror is lessened by the apparition being seen by each person in company with numerous other mortals like himself, and the locked lands and touching shoulders on each side soon begot confidence. If the shape is recognized it bows and retreats, sometimes after addressing words in an audible whisper or a natural voice, as the case may be, to its friends, sometimes not."

"After an interval of two or three minutes the curtain is again lifted, and another form, quite different in sex, gait, costume, complexion, length and arrangement of hair, height and breadth of body, and apparent age, comes forth, to be followed in turn by others and others, until after an hour or so the session is brought to a close, and the medium reappears with haggard eyes and apparently much exhausted."

"In the three séances I have attended I have seen shapes of Indian men and women and white persons, old and young, each in a different dress, to the number of thirty-two; and I am told by respectable persons who have been here a long while that the number averages about twelve a night. The Eddys have sat continuously for nearly a year, and are wearied in body and mind by the incessant drain upon their vital force, which is said to be inevitable in these phenomena."

"For want of a better explanation I may as well state that they claim that the manifestations are produced by a band of spirits, organized with a special director, mistress of ceremonies, chemist, assistant chemist, and dark and light circle operators."

Col. Oleott describes these spirits, and of one of them, an Indian girl, he says:

"Honto is about five feet five inches high, a well-made, buxom girl, of dark copper complexion, and with long black hair. She is very agile and springy in gait, graceful in movement, and evidently a superior person of her class. At my second séance, she in my presence reached up to the bare white wall and pulled out a piece of gauzy fabric about four yards long, which parted from the plastering with a creak, as if the end had been glued to it. She lunged it over the railing to show us its texture, and then threw it into the cabinet. At either end of the platform she plucked, as if from the air itself, knitted shawls, which she opened and shook, and passed behind the curtain. Then descending the steps to the floor of the room, she pulled another from under Horatio Eddy's chair, where I had seen nothing but the bare floor a moment before. Then returning to the platform, she danced to the accompaniment of the violin, after which she reentered the cabinet and was gone. Let it be noticed that this creature had the shoulders, bust and hips of a woman's hair and feminine waves, and that she was at least four inches shorter than William Eddy, who measures five feet nine inches, and weighs one hundred and seventy-four pounds."

"A very estimable old lady of the neighborhood, a Mrs. Cleveland, told me that one evening, some doubt being expressed as to Honto's sex, she beckoned my informant to the platform, opened her own dress, and caused her to place her hand upon the naked bosom, and feel the beating of her heart. Mrs. Cleveland certifies that she is indeed a woman, and in the action of her heart the inspiration and the expiration of her lungs, and temperature of her skin, as substantial and lifelike as any woman she ever laid hand upon. It will also be noticed that Mrs. Florence Maryatt, of Boston, who was present at the first séance, felt the body of Honto in London, and that her report corroborates Mrs. Cleveland's."

"At my third séance, the same old lady being present, Honto called her up, and instantly forming one of her shadowy shawls, pulled it apparently from the back of Mrs. Cleveland's neck. She also, it almost seemed as if to answer the doubt in my mind, stood beside that lady, who is of the average height of her sex, and showed that she (Honto) is just about five feet four or five inches high. Before retiring on this occasion, she danced with Mrs. Cleveland as a partner."

"One of the most amazing sights I have beheld in this memorable vocation was the appearance of an aged lady, clad in white, who emerged from the cabinet, called her son to her, and with her steps, passing him by, she kissed him on the forehead. Kathie King's body in like manner in London, and that her report corroborates Mrs. Cleveland's."

"As she receded toward the curtain, she began to sink to the floor, 'as,' to use Mr. Pritchard's own words, 'a piece of butter would melt down if placed on a hot plate,' and having barely strength to push aside the shawl, she dwarfed until she was not above eighteen inches in height, when her son finally lost sight of her. Once Mr. Pritchard saw a like catastrophe happen to Honto, who ventured too far away from the cabinet, and entirely dissolved before she could regain it. As a further evidence, if any should be required, that William Eddy and the Indian girl are not identical, I again quote Mrs. Cleveland, whose word none who know her will dispute, and who says that once, when on the platform at Honto's bidding, she grasped her by the hand, and endeavoring to pass the other hand about Honto's arm, she found, to her horror, that it was only partially materialized, the hands alone being perfectly solid."

"Of the thirty-two spirit forms I have seen, more than three-fourths were recognized by persons present as near relatives. The first evening, my eyes not being accustomed to the light, nor my powers of observation trained to watch details, the spectral shapes came and went in a confusing manner; but the second and third séances found me prepared to scrutinize the phenomena with deliberation."

"The reader will please remember that owing to my inhospitable reception, the suspicions excited by my place and its surroundings, and the astounding claims set forth by the spiritual press as to the Eddy manifestations, I was on the alert to detect fraud and expose it. As each phantom came into view I observed its height against the door jamb, its probable weight, its movements, apparent age, style of wearing the hair, and beard if a man, the nature and elaborateness of its costume, and the external marks of sex, as regards form—all the while having in mind the square, Dutch build and heavy movements of William Eddy. I saw men, women and children come one after another before me, and in no one instance detected the slightest evidence of trickery."

"Among the remarkable tests of identity coming under my notice was the appearance of a young soldier of about twenty years of age, the son of Judge Bacon of St. Johnsbury, Vt., whose death occurred under painful circumstances in the army, and whose name or existence even had not been mentioned by his father to any person about the place. The spirit was clothed in a dressing-gown, light trousers, and a white shirt with turn-down collar. He was instantly recognized. The night that Mr. Pritchard was sitting on the chair H, two of his nephews, dressed differently, wearing their beards in different ways, differing in height and appearance in a marked degree, stepped forth and shook hands with him. I sat within five yards of them, and saw them with entire distinctness."

"The gentleman of whom mention has been previously made, Mr. E. V. Pritchard, of Albany, is a retired merchant,

"Quite a number of Indian spirits," says Dr. G. L. Ditson, "materialized themselves every night at the Eddys; for Mrs. Eddy was it said, a noble, generous-hearted woman, who cherished the most friendly intercourse with these red men when in the flesh, and one severe winter kept in her house a whole family of them that might otherwise have perished."

Dr. G. L. Ditson, of Albany, a well-known writer and Spiritualist, says of Mr. Pritchard, in whose company he witnessed the phenomena at the Eddys: "His veracity and good judgment no one will question who knows him."—E. B.

whose credibility must be well known in that city at least. He came to the Eddys in May, expecting to remain only a few days, but his experiences have been so satisfactory that he is still here. He first saw the spirit of his brother's son, who was killed in the army, and afterward his brother's sister's husband, two of her sons and one son-in-law, and his brother's son. He has seen four or five female spirits carrying children in their arms, and setting them on the floor, lead them about by the hand. He has seen the children in some cases clasp their arms about their mothers' necks. Once an Indian woman brought in her papoose, swaddled in the Indian fashion, and he heard it cry. An Indian girl brought in a robin perched on her finger, which hopped and chirped as naturally as life.

"Mr. P. saw a mother spirit walk to the front of the platform and hold her babe over the railing toward the audience, so that they could see it kick its little legs, move its arms, and hear it cry. Again, on another evening, three little girls, apparently four, six and eight years of age respectively, stood side by side in the door of the cabinet, and the eldest calling to her mother in the audience, spoke her own name, 'Minnie.' No William Eddy in this instance, surely. Mr. Pritchard has heard the specters speak in all voices, from the faintest whisper to a full, natural voice. As regards costumes, he has seen the forms clothed in what appeared to be silk, cotton, merino, and tartan, soldiers in uniform, one navy captain in full uniform, and wearing his side arms, women in plain robes and richly embroidered, Indian warriors in a great variety of costumes, some barfooted and others shod in moccasins. Once a pipe was lighted and handed to Honto, who walked about smoking it, and at each whiff her bronzed face was illuminated so that every lineament was shown. She came and smoked in his very face to give him a perfect view of her own."

"Out of the mass of testimony I have noted in my memorandum I will only quote in addition what Mr. Bacon says, as this, added to what has preceded, should suffice to at least clear William Eddy from the suspicion of producing the phantom shapes by changes of voice and dress. John Bacon 2d of St. Johnsbury, Vt., is an associate Justice of the county court of Caledonia county. He came here August 22d, 1874, to see the phenomena. The first evening he saw the spirit of his father, who died forty-eight years ago. Recognized him by his shape. The form was dressed in dark clothes, with a standing shirt collar and white shirt. He was bare-headed. Standing erect he towered to the height of six feet one inch, and called his son by his Christian name, speaking in his familiar tones. His breathing was distinctly perceived in the act of speaking. Besides him the Judge has seen one sister, fifty-three years of age at the time of her decease, and another of only three years; his wife's father and mother (the latter wore a light dress and a white cap; she is a very short woman, not above five feet in height); and finally his own son, whose death has elsewhere been alluded to. By actual count kept he has seen sixty-six different spirits to date (Sept. 2d, 1874)."

According to Col. Oleott he had an interview with Andrew Jackson Davis before going to Chittenden, and in reply to Col. Oleott's question how he could account for the impartation of life to these temporary organisms, so that the heart can be felt to beat and the other physical operations be carried on, Mr. Davis said he had no explanation to offer, and left the riddle for the disciples of Comte and Tyndall to solve. He said that Varley, the English electrician, wrote to him recently to ask where was the connecting link between matter and spirit. He replied that it was just upon the plane of these materializations, where spirit descended toward matter, and matter ascended toward spirit, the point of contact would be found: "There are: 1, solids; 2, fluids; 3, atmospheres; 4, ethers; 5, essences (the impalpable distilled out of the whole universe of matter). Matter is at its climax of progress there. Then takes place the alliance of spirit, and at this sensitive place occur all these apparitions. The spirit lifts matter up to this point, and by reducing its temperature and motion he evolves the apparition. The reversal of this action produces the vanishing of the shape. All forms and potencies exist in the atmosphere, and by the action of spirit upon them all these and any other desired results are attained."

Mr. Davis is disposed to regard all these materialization phenomena as "feats of jugglery by expert spirits, numbers of whom are deeply versed in chemistry and the other natural sciences."—The phenomena, he thinks, are "necessary to convince nine-tenths of the world's people, that death does not kill a man." He considers Kathie King and the Eddy ghosts as of no importance as individual identifications; they are simply important as establishing the general doctrine of immortality.

But Mr. Davis does not regard himself or any other seer as infallible. His opinions must be taken for what they are worth in view of all the facts. There are many intelligent witnesses who wholly dissent from the notion that there are no "individual identifications" in these materialization phenomena. I see no reason why the proofs of identification are not as strong in the case of materialized spirits as in the case of those spirits who manifest themselves only to the clairvoyant vision. The question of identification is equally difficult in all its phases.

"Vain is it," says Dr. John P. Gray, "to rely on the integrity and childlike honesty of the seer's outer-life character as a protection against illusion on this topic of identification; the world's history is full to overflowing of the recorded contradictions of seers."

There is still a long distance, it would seem, between the highest spirits and the Infinite Intelligence; and it is time that we were made to realize this important truth. In exposing the error of the common notion as to the infallibility of men when they have passed out of their earthly surroundings, Spiritualism is doing a service next to that of proving immortality. The hiatus caused by passing from the mortal to the spiritual state is not so serious as is generally supposed. [To be continued.]

Spiritualism I hold to be the alone science or philosophy that is adequate to the reconciliation of all such speculative opinions [referring to the elated views of Haeckel and Ruckert and Huxley] in naturalism, theology or religion; nay, more, adequate to the adjustment of the *Demon* of Socrates, the *Idea* of Plato, the *Noûs* of Aristotle, the *Arche* of Parmenides, the *Animus* of Stahl, the *Cogito ergo sum* of Descartes, and, to come nearer home, the vital principle of Pritchard, the protoplasm of Huxley, and the *Donum* of the *Donum* of Hooker. Just that trustworthiness some knowledge does Modern Spiritualism now demonstrate to each faithful disciple, that the philosophers of Germany have hitherto lacked, to reassure their hearts and minds of the everlasting spirituality of the soul of man. Without demonstrable objective spirit-forms, philosophy has no science of soul. Spiritualism, therefore, however unjustly regarded by some, as furnishing to the world only a wilderness of weeds, needs but the diligent application of scientific culture, in principle and practice, shortly to realize not only a garden of flowers for the present generation, but to blossom in the coming ages of peace, purity and perfection as the Paradise of Humanity.—Dr. William Hitchman (of England).

Stimulants do not create nervous power; they merely enable you, as it were, to use up that which is left, and then they leave you more in need of rest than before.



Banner Correspondence.

**A Word to Clairvoyant Practitioners.**  
The hostility of the majority of the practitioners of medicine to clairvoyant physicians and healing mediums, is a lamentable fact, and if it were in their power they would doubtless suppress, by heavy penalties, all modes of medical practice not sanctioned by the majority. The widespread influence, however, of the homeopathic, eclectic and independent physicians, has prevented the establishment of so infamous a monopoly, and medical legislation has been limited to compelling all practitioners to obtain a license or to attend a medical college. Such is the effect of the laws adopted by the Legislatures of New York and Kentucky at their last sessions.

By the law of New York it is made a misdemeanor punishable by a fine of from fifty to two hundred dollars for the first offense, and one hundred to five hundred dollars for the second, with imprisonment for not less than thirty days, to practice medicine without first obtaining a license from the Board of Censors of the State, district or county society, unless the practitioner has a diploma lawfully obtained from some duly authorized college. It is also made the duty of the censors to notify practitioners, requiring compliance with the law within thirty days from notification. The Kentucky law is similar.

That such a law is an anti-republican interference with the right of the people to choose their own physician is clear enough. To be consistent it should punish the patient who knowingly employs such a physician, for if there be any crime the patients are the chief criminals in patronizing the physicians.

These laws, however, will be enforced, and probably they may be kept on the statute book; and if the patient most concerned will take the proper course the results may be good rather than evil. The practical effect will be to compel some worthy persons to give up for the present the practice of medicine, in which they have been doing good—but in the majority of cases I trust it will compel them to attend a medical school, and thus place themselves on an equality with their fashionable competitors, so as to have a more successful career hereafter. I hope that every practitioner who has not a diploma will be found in attendance at a medical school the coming winter.

Unfortunately, in the majority of medical colleges the clairvoyant or medium would find himself very much out of place with the prejudices of the faculty and class aroused against him, and could hardly expect a fair and courteous treatment or justice to his claims. He would hear such himself of scorn of his impostors, and feel humiliated that he had ever entered the walls of such an institution.

There are several institutions, however, in which a more liberal sentiment prevails, in which a good medical education can be had, and the attainments or success of a clairvoyant or medium would be regarded as honorable. I hope that no such practitioner will be induced to resort to the disreputable expedient of purchasing a diploma from parties who deal in such articles. Such a course is not only disgraceful to all concerned, but will inevitably result in detection and heavy punishment. Certain diploma peddlers of Philadelphia have been so often exposed in the public press, that no one who deals with them can plead the excuse of ignorance of their true character.

I cannot speak very definitely of many of the schools, but in the city of New York the vilification of Spiritualism by Dr. Hammond and by Dr. Marvin, would certainly be a sufficient warning to Spiritualists to avoid the schools in which they are engaged. On the other hand the liberal course of the Eclectic Medical College must commend it to all progressive minds. This school has always opened its doors freely to both sexes, and is in all respects a liberal institution. Last winter Dr. J. R. Buchanan, the Anthropologist, was one of the faculty, and gave a course of lectures especially interesting to all who entertain advanced and spiritual ideas. The College has recently received donations amounting to over ten thousand dollars, and is at present the only representative of liberal medicine in New York. I have not seen the announcement of the coming session, but those who wish to be informed can obtain all necessary information by addressing Prof. R. S. Newton, M.D., No. 137 West 47th street, New York. In such an institution liberal minded practitioners will find teachings in harmony with their own sentiments, and if my suggestions are duly regarded, they will result in great benefit to a worthy class of practitioners, whose merits will be better appreciated when they have a college endorsement.

**Proofs of Progress.**  
I gave notice several months ago, in the Banner, that being temporarily at leisure, I would, if desired and applied to, attend grove meetings. Since that period I have not only attended meetings of this character, but have, in compliance with invitations, lectured many times and in several places in large halls—in some cases owned by Spiritualists and Liberals, in other cases hired at considerable expense for the occasion. In nearly every instance I have succeeded in awakening an interest for the cause, unequalled in my past labors. Everywhere I have lectured, the friends have expressed themselves highly gratified with my labors; and at every place I have been met with persons who solicited me to visit other localities to lecture—generally persons living several miles distant, and at a number of these occasions no fee has been given. Here is evidence of a new awakening.

I attended, by invitation of Dr. Pence, the Terre Haute Four Days Mass Meeting, which was so frequently interrupted by showers and threatening storms, that but few were present until the last day, when the long-looked-for sun broke through the clouds; yet much good was done by the efficient laborers present, both in private and public. We had with us the mild, pleasant and calm speaker, T. B. Taylor, who again did something effective in the way of "Turning old theology upside down," and the eccentric and erratic P. B. Randolph, who is rather better calculated to amuse than instruct, though he occasionally makes a good hit and pleases those who love fun. He appears to be a well meaning brother. At this Convention I encountered that good brother and able leader, Dr. Graham, of Evansville, who expressed upon me his remarkable "Gift of the Holy Ghost," or some other power, which had the effect to revive and revivify both soul and body, and lift me apparently to a higher plane of development. And my labors, since that period, seem to be inspired with a new life and a new power. Here, at West Lebanon, where my third lecture will be given this evening, I find a small band of noble workers, who make up in practical life and a noble zeal what they lack in numbers—first and foremost of whom are those good working brothers, S. M. Green and J. Tullis.

As I was returning to my lodgings one evening after the lecture, walking by the side of Bro. Tullis, he remarked, "Bro. Graves, you are getting the people waked up here; you will have a big crowd out to hear you to-morrow evening." Another brother remarked to me, on the street, "Mr. Graves, your facts, arguments and logic are the most powerful and convincing of any I ever heard." You seem to be master of your subject. Before coming here I lectured at Shelbyville, where some of the friends expressed themselves highly gratified with my labors in that place, and manifested their appreciation of my services by paying me more than I charged. At Terre Haute I found an indefatigable laborer in the person of Dr. Allen Pence, who owns the hall of that place, and a large splendid hall it is. The cause will never die at any place where and while Dr. Pence lives. For in the appropriation of his means to promote the cause, he do not stop at pence, but often goes to pounds. He is a noble wife never sleeps while the cause is making demands upon her energies and liberality. Spiritualism is in good hands in Terre Haute; and here at West Lebanon also.

As our fifty thousand dollar hall, at Richmond, has passed into the hands of those who seem to value Spiritualism only for the amount

of money to be made out of it, we can no longer use said hall for lectures and Lyceums. I therefore desire to seek a new home in some city, town or village, where a hall can be controlled by Spiritualists and Liberals to hold meetings in once a week, or twice a month. I desire a moderate-sized residence, with pleasant surroundings, for myself and a lovely and loving wife, and four promising children. Ohio or New Jersey would be preferred. Can some friend aid me in finding such a place? K. GRAVES.  
Address me at Richmond, Indiana.

**Illinois.**  
CHICAGO.—Ruth W. Scott Briggs writes, Sept. 7: Since I left my home last March I have attended two large conventions, also the Anti-Slavery Reunion held here. After having done some missionary work in Milwaukee, I came here, where I have spoken for two months. On the 27th of Aug. I left Chicago with Mrs. Suydam, the "Fire Test medium," for Terre Haute, Ind., to attend a camp-meeting. The rain storm prevented a large attendance. Deacon Hook and Dr. Pence put themselves to a great expense and labor, fitting up in anticipation of a large audience. Mrs. Pence took a personal active interest, and did much to make it enjoyable for all. She is a superior woman, with whom many parted with regret. On my way to this city I stopped at Crawfordville, Ind., and attended a private seance of Jennie Kertner, a medium of wonderful powers. We sat in a dark circle; I being a stranger was introduced to the control, who spoke through a very large tract which was independently suspended in the center of the circle. The medium had received a sealed letter from Knoxville, Tenn., to be read and answered, which was done by the control while it (the letter) was held between the hands of two of the circle. A son of Mrs. Speed, the lady of the house, having prepared himself to write, recorded the contents of the letter as it was read by the control, by whom it was answered. The letter will be returned unopened with the answer, and judging from the many others I have heard of being read and answered in the same way, I infer it will be most satisfactory. Four of my spirit friends were described correctly, and full names of two given, and the first name of the other two, the voices seeming directly in front of me as I spoke. This, and a circle that I attended of Dr. Fellows's in Vineland, N. J., two years ago, one of Anne L. Charnel's at her home, 109 Van Ness Ave., and one of the Bangs children's, 335 W. Van Buren street, are privileges long to be remembered by me. New have I listened to such beautiful music of various kinds as at Anne's seance. My heart is in this great human work, and I am ever willing to labor in patience, anticipating my reward in future. All calls will reach me at my present abode, No. 532 W. Madison street, Chicago Ill.

**Ohio.**  
NEW PHILADELPHIA.—A correspondent writes, Sept. 11th: Believing that you would be pleased to learn how the religious discussion between G. L. Tinker, M.D., and two prominent clergymen of this place terminated, I take this occasion to address you. Both of the Doctor's opponents were very learned men; and one a Greek, Hebrew and Latin scholar. As to the Doctor, he makes no pretensions other than that of being well educated as a physician. The question at issue was upon the truthfulness of popular theology—but a very desirable question for any clergyman to argue through the columns of a newspaper at this time—and it is quite probable that they could not have been induced to write on such a subject had they not almost unconsciously been led into it by well-directed strategy on the part of the editors of the Ohio Democrat and Dr. Tinker. The over-confident priests were completely discomfited, and gave up the question in disgust. The force of well-directed truth advanced by the Doctor was more than they or the public could resist. True religion—Modern Spiritualism—beams brighter from our horizon to-day. The light of living truths has been shed broadcast, and from the soul of many a doubting one a horrible ignominy has been removed; even the word *Spiritualism* has been raised to a degree of respect from out the mire of prophibition into which it had been cast by its enemies; and the God-in-the-Constitution business, in this section, has received a direct and crushing blow. This is encouraging to the workers in a holy and humane cause.

**New York.**  
BRANCHVILLE.—A correspondent writes as follows: "Who taught this rude, unlettered child to speak wisdom?" Some thirty years since the people of an obscure country neighborhood were excited over the strange performance of an uneducated boy of the place, by his preaching in his sleep. My truthful informant thus describes his preaching: It would usually be heard after he had been hard at work, and was very tired—sometimes even during a noonday nap. No effort could awaken him at these times. He would give out and read a hymn, make a prayer, announce a text, and proceed to deliver a sermon, using good language, and preach so loudly that he could be heard a great distance. For a long time his hearers would not believe that he did it unconsciously, but after hearing him many times, and failing to wake him even by almost cruel means, they were obliged to accept the fact as real. Now the question comes up, how could he use good language in his sleep, when the fact was that he could not understand such language when awake? I cannot account for it, except on the theory that some spirit took possession of him for the time being. He afterward studied, and became a "minister of the gospel of Jesus Christ."

**West Virginia.**  
WHEELING.—Veritas writes as follows: Our smoky city has been just lighted up by the beautiful countenance of that earnest and accomplished worker in the cause, Mrs. Mossop Putnam, who is now here on a short visit to Mrs. Michael Sweeney, one of our hardest working Spiritualists. On Sunday, Sept. 14th, Mrs. P. gave two lectures in her eloquent and beautiful style, and we must say that she is one of the best speakers we have ever had the pleasure of hearing. She speaks in an earnest, convincing way, at the same time using perfect language, and magnetically enchanting her audience, so that when she stops all feel like asking for more. We intend trying to secure enough good lecturers this winter to keep supplied the increasing public demand for the beautiful truths of Spiritualism. Our people are fast awaking to the fact that there is some truth in the assertion that our friends do come back and visit us after leaving this world.

**Massachusetts.**  
SALEM.—S. G. Hooper, Sec. of the Spiritual Society, writes Sept. 15: The meetings for the fall term of the First Spiritualist Society of this place commenced on Sunday, the 6th inst. Mr. John Collier, of England, gave the first four lectures, which were both interesting and profitable. The people here generally liked him as a lecturer, and found him to be a true gentleman. We would cheerfully recommend him as an able speaker, a sincere worker, and one that would please any true Spiritual Society in want of a lecturer. Mrs. S. A. Rogers Heyder, of Haverhill, Mass., has also spoken for us. Professor Whipple of Cambridge is engaged to speak during the month of October.

Less than one hundred years ago—in 1759—a lady wrote thus of her visit to Saratoga: "On reaching the springs at Saratoga we found but three habitations, and those but poor log houses on the high bank of the meadow, where no one the eastern side of the street on the ridge near the meadow. This was the only spring then visited. The log-cabins were almost full of strangers, among whom were several ladies and gentlemen from Albany, and we found it almost impossible to obtain accommodations even for two nights." At the present time the eight principal hotels of Saratoga have ample accommodations for six thousand persons, not to mention smaller hotels and boarding-houses.

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**The Rostrum.**  
**PROF. TYNDALL'S ADDRESS**  
BEFORE THE BRITISH ASSOCIATION AT BELFAST, IRELAND (WEDNESDAY, AUGUST 19, 1874).  
[Conclusion.]  
These papers were followed in 1859 by the publication of the first edition of "The Origin of Species." All great things come slowly to the birth. Copernicus, as I informed you, pondered his great work for thirty-three years. Newton for nearly twenty years kept the idea of gravitation before his mind; for twenty years also he dwelt upon his discovery of Fluxions, and doubtless would have continued to make it the object of his private thought, had he not found that Leibnitz was upon his track. A concentrated but full and powerful epitome of his labors was the consequence. The book was by no means an easy one; and probably not one in every score of those who then attacked it, that read its pages through, or were competent to grasp their significance if they had. I do not say this merely to discredit them; for there were in those days some really eminent scientific men, entirely raised above the heat of popular prejudice, willing to accept, any conclusion that science had to offer, provided it was duly backed by fact and argument, and who entirely mistook Mr. Darwin's views. In fact, the work needed an expounder; and it found one in Mr. Huxley. I know nothing more admirable in the way of scientific exposition than those early articles of his on the origin of species. He swept the curve of discussion through the really significant points of the subject, enriched his exposition with profound original remarks and reflections, often summing up in a single pithy sentence an argument which a less compact mind would have spread over pages. But there is one impression made by the book itself which no exposition of it, however luminous, can convey; and that is the impression of the vast amount of labor, both of observation and of thought, implied in its production. Let us glance at its principles.

It is conceded on all hands that what are called varieties are continually produced. The rule is probably without exception. No chick and no child is in all respects and particulars the counterpart of its brother or sister; and in such differences we have "variety" inepitome. No naturalist could tell how far this variation could be carried; but the great mass of them held that never by any amount of internal or external change, nor by the mixture of both, could the offspring of the same progenitor so far deviate from each other as to constitute different species. The function of the experimental philosopher is to combine the conditions of nature and to produce her results; and this was the method of Darwin. He made himself acquainted with what could, without any manner of doubt, be done in the way of producing variation. He associated himself with pigeon-fanciers—bought, begged, kept, and observed every breed that he could obtain. Though derived from a common stock, the diversities of these pigeons were such that "a score of them might be chosen which, if shown to an ornithologist, and he were told that they were wild birds, would certainly be ranked by him as well-defined species." The simple principle which guides the pigeon-fancier, as it does the cattle-breeder, is the selection of some variety that strikes his fancy, and the propagation of this variety by inheritance. With his eye still upon the particular appearance which he wishes to exaggerate, he selects it as it reappears in successive broods, and thus adds increment to increment until an astonishing amount of divergence from the parent type is effected. Man in this case does not produce the elements of the variation. He simply observes them, and by selection adds them together until the required result has been obtained. "No man," says Mr. Darwin, "would ever try to make a fantail till he saw a pigeon with a tail developed in some slight degree in an unusual manner, or a pointer until he saw a pigeon with a crop of unusual size." Thus nature gives the hint, man acts upon it; and by the law of inheritance exaggerates the deviation.

Having thus satisfied himself by indubitable facts that the organization of an animal or of a plant (or precisely the same treatment applies to plants), is to some extent plastic, he passes from variation under domestication to variation under nature. Hitherto we have dealt with the adding together of small changes by the conscious selection of man. Can nature thus select? Mr. Darwin's answer is, "Assuredly she can." The number of living things produced is far in excess of the number that can be supported; hence at some period or other of their lives there must be a struggle for existence; and what is the infallible result? If one organism were a perfect copy in regard to strength, skill and agility, external conditions would decide. But this is not the case. Here we have the fact of variety offering itself to nature, as in the former instance it offered itself to man; and those varieties which are least adapted to cope with surrounding conditions will infallibly give way to those that are most competent. To use a familiar proverb, the weakest come to the wall. But the triumphant fraction again breeds to overproduction, transmitting the qualities which secured its maintenance, but transmitting them in different degrees. The struggle for food again supervenes, and those to whom the favorable quality has been transmitted in excess will assuredly triumph. It is easy to see that we have here the addition of increments favorable to the individual still more rigorously carried out than in the case of domestication; for not only are unfavorable specimens not selected by nature, but they are destroyed. This is what Mr. Darwin calls "Natural Selection," which "acts by the preservation and accumulation of small inherited modifications, each profitable to the preserved being." With this idea he interpreters and leaves the vast store of facts that he and others have collected. We cannot, without shutting our eyes through fear or prejudice, fail to see that Darwin is here dealing, not with imaginary, but with true causes; nor can we fail to discern what vast modifications may be produced by natural selection in periods sufficiently long. Each individual increment may resemble what mathematicians call a "differential" (a quantity indefinitely small); but definite and great changes may obviously be produced by the integration of these infinitesimal quantities through practically infinite time.

If Darwin, like Bruno, rejects the notion of creative power acting after human fashion, it certainly is not because he is unacquainted with the numberless exquisite adaptations on which this notion of a supernatural artificer has been founded. His book is a repository of the most startling facts of this description. Take the marvelous observation which he cites from Dr. Crüger, where a bucket with an aperture, serving as a spout, is formed in an orchid. Bees visit the flower; in eager search of material for their combs they push each other into the bucket, the drenched ones escaping from their involuntary bath by the spout. Here they rub their backs against the viscid stigma of the flower and obtain glue; then against the pollen masses, which are thus stuck to the back of the bee and carried away. "When the bee, thus provided, flies to another flower, or to the same flower a second time, and is pushed by its comrades into the bucket, and then crawls out by the passage, the pollen-mass upon its back necessarily comes first into contact with the viscid stigma," which takes up the pollen; and this is how the orchid is fertilized. Or take this other case of the *Catasetum*. "Bees visit these flowers in order to gnaw the labellum; on doing this they inevitably touch a long, tapering, sensitive projection. This, when touched, transmits a sensation or vibration to a certain membrane, which is instantly ruptured, setting free a spring, by which the pollen-mass

is shot forth like an arrow in the right direction, and adheres to its viscid extremity to the back of the bee." In this way the fertilizing pollen is spread abroad.

It is the mind thus stored with the choicest materials of the teleologist that rejects teleology, seeking to refer these wonders to natural causes, which illustrate, according to the method of Nature, not the "technic" of a manlike artificer. The beauty of flowers is due to natural selection. Those that distinguish themselves by vividly contrasting colors from the surrounding green leaves are most readily seen, most frequently visited by insects, most often fertilized, and hence most favored by natural selection. Colored berries also readily attract the attention of birds and beasts, which feed upon them, and spread their manured seeds abroad, thus giving trees and shrubs possessing such berries, a greater chance in the struggle for existence.

With profound analytic and synthetic skill, Mr. Darwin investigates the cell-making instinct of the hive-bee. His method of dealing with it is representative. He falls back from the more perfectly to the less perfectly developed instinct—from the hive-bee to the humble-bee, which uses its own cocoon as a comb, and to classes of bees of intermediate skill, endeavoring to show how the passages might be gradually made from the lowest to the highest. The saving of wax is the most important point in the economy of bees. Twelve to fifteen pounds of dry sugar are said to be needed for the secretion of a single pound of wax. The quantities of nectar necessary for the wax must, therefore, be vast; and every improvement of constructive instinct which results in the saving of wax is a direct profit to the insect's life. The time that would otherwise be devoted to the making of wax is now devoted to the gathering and storing of honey for winter food. He passes from the humble-bee with its rude cells, through the *Melipona* with its more artistic cells, to the hive-bee with its astonishing architecture. The bees place themselves at equal distances apart upon the wax, sweep and excavate equal spheres round the selected points. The spheres intersect, and the planes of intersection are built up with thin laminae. Hexagonal cells are thus formed. This mode of treating such questions is, as I have said, representative. He habitually retires from the most perfect and complex, to the less perfect and simple, and carries you with him through stages of *perfecting*, each one a step toward increment of infinitesimal change, and in this way gradually breaks down your reluctance to admit that the exquisite climax of the whole could be a result of natural selection.

Mr. Darwin shirks no difficulty; and, saturated as the subject was with his own thought, he must have known, better than his critics, the weakness as well as the strength of his theory. This of course would be of little avail were his object a temporary dialectic victory instead of the establishment of a truth which he means to be everlasting. But he takes no pains to disguise the weakness he has discerned; nay, he takes every pains to bring it into the strongest light. His vast resources enable him to cope with objections started by himself and others, so as to leave the final impression upon the reader's mind that, if they are not completely answered, they certainly are not fatal. Their negative force being thus destroyed, you are free to be influenced by the vast positive mass of evidence he is able to bring before you. This largeness of knowledge and readiness of resource render Mr. Darwin the most terrible of antagonists. Accomplished naturalists have leveled heavy and sustained criticisms against him—not always with the view of fairly weighing his theory, but with the express intention of exposing its weak points only. This does not irritate him. He treats every objection with a soberness and thoroughness which even Bishop Butler might be proud to imitate, surrounding each fact with its appropriate detail, placing it in its proper relations, and usually giving it a significance which, as long as it was kept isolated, failed to appear. This is done without a trace of ill-temper. He moves over the subject with the passionless strength of a glacier; and the grinding of the rocks is not always without a counterpart in the logical pulverization of the objector. But though in handling this mighty theme all passion has been stilled, there is an emotion of the intellect incident to the discernment of new truth which often colors and warms the pages of Mr. Darwin. His success has been great; and this implies not only the solidity of his work, but the preparedness of the public mind for such a revelation. On this head a remark of Agassiz impressed me more than anything else. Sprung from a race of theologians, this celebrated man combated to the last the theory of natural selection. One of the many times I have the pleasure of meeting him in the United States was at Mr. Winthrop's beautiful residence at Brookline, near Boston. Rising from luncheon we all halted as if by a common impulse in front of a window, and continued there a discussion which had been started at table. The maple was in its autumn glory; and the exquisite beauty of the scene outside seemed, in my case, to interpenetrate without disturbance the intellectual action. Earnestly, almost sadly, Agassiz turned, and said to the gentlemen standing round, "I confess that I was not prepared to see this theory received as it has been by the best intellects of our time. Its success is greater than I could have thought possible."

In our day great generalizations have been reached. The theory of the origin of species is but one of them. Another of still wider grasp and more radical significance, is the doctrine of the Conservation of Energy, the ultimate philosophical issues of which are as yet but dimly seen—that doctrine which "binds nature fast in faith" to an extent not hitherto recognized, exacting from every antecedent its equivalent consequent, from every consequent its equivalent antecedent, and bringing vital as well as physical phenomena under the dominion of the same law. The connection which, as far as the human understanding has yet pierced, asserts itself everywhere in nature. Log in advance of all definite experiment upon the subject, the constancy and indestructibility of matter had been affirmed; and all subsequent experience justified the affirmation. Later researches extended the attribute of indestructibility to force. This idea, applied in the first instance to inorganic, rapidly embraced organic nature. The vegetable world, though drawing almost all its nutriment from invisible sources, was proved incompetent to generate anew either matter or force. Its matter is for the most part transmuted air; its force transformed solar force. The animal world was proved to be equally uncreative, all its motive energies being referred to the combustion of its food. The activity of each animal as a whole was proved to be the transferred activities of its molecules. The muscles were shown to be stores of mechanical force, potential until unlocked by the nerves, and then resulting in muscular contractions. The speed at which messages fly to and fro along the nerves was determined, and found to be not as had been previously supposed, equal to that of light or electricity, but less than the speed of a flying eagle. This was the work of the physicist; then came the conquests of the chemist, the anatomist, and physiologist, revealing the structure of every animal, and the function of every organ in the whole biological series, from the lowest zoöphyte up to man. The nervous system had been made the object of profound and continued study, the wonderful and, at bottom, entirely mysterious, controlling power which it exercises over the whole organism, physical and mental, being recognized more and more. Thought could not be kept back from a subject so profoundly suggestive. Besides the physical life dealt with by Mr. Darwin, there is a psychical life presenting similar gradations, and asking equally for a solution. How are the different grades and orders of Mind to be accounted for? What is the principle of growth of that mysterious power which on planet culminates in Reason? These are questions which, though not thrusting themselves so forcibly upon the attention of the general public, had not only occupied many reflecting minds, but had been formally broached by one or two before the "Origin of Species" appeared.

With the mass of materials furnished by the physicist and physiologist in his hands, Mr. Herbert Spencer, twenty years ago, sought to graft



By myriad blows (to use a Lucretian phrase) the image and superscription of the external world are stamped as states of consciousness upon the organism, the depth of the impression depending upon the number of the blows. When two or more phenomena occur in the environment at the same time, they are stamped to the same depth of consciousness, and indissolubly connected. And how is this to be a threshold of a great question. Seeing that it could in no way rid himself of the consciousness of Space and Time, Kant assumed them to be necessary "forms of thought," the molds into shapes into which our intuitions are thrown, but belonging to our-selves solely and without objective existence. With unexpected power and success Mr. Spencer brings the hereditary experience of the race into his account of this question. "If there exist certain external relations which are experienced by all organisms at all instances of their waking lives—relations which are absolutely constant and universal—there will be established answering internal relations that are also absolutely constant and universal. Such relations

that what I am really conscious of is an affection of my own retina. And if I urge that I can reach my soul of you by touching you, the retort would be that I am equally transgressing the limits of fact, for what I am really conscious of is, not that you are there, but that the nerves of my hand have undergone a change. All we hear and see, and touch, and taste, and smell are, would be urged, mere variations of our own condition, beyond which, even to the extent of hair's breadth, we cannot go. That anything answering to our impressions exists outside ourselves is not a *fact*, but an *inference*, to which all validity would be denied on the first test. Mr. Spencer takes another line. With him, as with the uneducated man, there is no doubt or question to the existence of an external world. But it differs from the uneducated, who think that the world really is what consciousness represents to be. Our states of consciousness are mere *symbols* of an outside entity which produces them *as*

It has been said that science divorces itself from literature: the statement, like so many others, arises from lack of knowledge. A glance at the less technical writings of its leaders—Helmholtz, its Huxley, and the late Professor Mond—would show what breadth of literary culture they command. Where among modern writers can you find their superiors in clearness and vigor of literary style? Science desires no isolation, but freely combines with every effort toward the bettering of man's estate. Singly handed, and supported not by outward sympathy, but by inward force, it has built at least one of the great wings of the many-mansioned house of man in his totality of demands. And if, through want of knowledge, we are induced to indicate that one of the wings of the edifice is incomplete, it is only by a combination of the parts required with those already irrevocably built that we can hope for completeness. There is no necessary incongruity between what has been accomplished and what remains to be done. The moral glow of Socrates, which we all feel by ignition, has in

[illegible]

gent, sentences short and clear cut, and style  
ny, clear and captivating.—*Woman's Journal*.



## To Book-Buyers.

At our new location, No. 9 Montgomery Place, corner of Province street, Boston, we have a fine Bookstore on the ground floor of the Building, where we keep on sale a large stock of Spiritual, Reformatory and Miscellaneous Works, to which we invite your attention.

Orders accompanied by cash will receive prompt attention. We are prepared to forward any of the publications of the Book Trade at usual rates. We respectfully decline all business operations looking to the sale of Books on commission, or when cash does not accompany the order. Send for a free Catalogue of our Publications.

Importing from the BANNER OF LIGHT, care should be taken to distinguish between editorial articles and the editorial department of the paper. Our columns are open for the expression of independent free thought, but we cannot undertake to publish varied shades of opinion, to which our correspondents give utterance.

## Banner of Light.

BOSTON, SATURDAY, SEPTEMBER 26, 1874.

PUBLICATION OFFICE AND BOOKSTORE,  
No. 9 Montgomery Place, corner of Province  
street (Lower Floor).

AGENTS FOR THE BANNER IN NEW YORK,  
THE AMERICAN NEWS COMPANY, 119 NASSAULT.

COLBY & RICH,  
PUBLISHERS AND PROPRIETORS.

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

Letters and communications pertaining to the editorial department of this paper should be addressed to LUTHER COLBY, and all business letters to ISAAC B. RICH, BANNER OF LIGHT PUBLISHING HOUSE, BOSTON, MASS.

## A Suber Story.

We shall commence in our next issue—No. 1 of volume XXXVI—a thrilling story of life and its trials, entitled:

THE  
LIGHTS AND SHADOWS  
OF  
ONE WOMAN'S LIFE.

BY MRS. ANN E. PORTER.

Author of "Dora Moore," "Country Neighbors," "The Two Orphans," "Rocky Nook—A Tale for the Times," "Barth's Life," "My Husband's Secret," "Jessie Gray," "Pictures of Real Life in New York," "The Two Cousins," "Or, Suchlike," and "Tempest," etc.

Mrs. Porter is a writer whose reputation was established years ago as a touching and faithful chronicler of every-day scenes and circumstances, especially as met with in the married state. Her portrayals of domestic affection and the endearments of home are of irresistible attraction; and she has, in the current instance, thrown around her story a dramatic interest which will unfailingly lead the reader on from chapter to chapter, even unto the end. Those who have perused the grand works from her pen which we have enumerated above, and which have from time to time appeared in our columns, will not accuse us of undue enthusiasm in thus commending Mrs. Porter as an authoress to the public; and those who have not will find in the present story—which all should read—a fine exponent of her scope of treatment and style of diction.

## End of Volume XXXV.

The present number (26) completes the thirty-fifth volume of the Banner of Light, and we are about to go forward to another semi-annual division of our labor, with earnest purpose to deserve the continued patronage of old friends, and the added favors of new ones. The path trodden by those who seek, whether from press or rostrum, to aid the onward movement of reform, in whatever department, is—what we have learned by long experience—a rugged and thorny one, wherein steep inclines and sharp angles stand prominently before the mental and, mayhap, in a pecuniary sense, the physical vision, but the voice of Unseen Counselors is ever heard in the pauses of effort, bidding them "go forward," in obedience to the call of duty, knowing of firm assurance the truth that though man dies, his work for humanity's weal goes on.

And so we again gird our loins, and prepare to move on through the "Red Sea" of Trial, to whose waves, in the past, we have not been a stranger, with firm trust in the Angel-Guides who have been to us thus far pillar by night and cloud by day, knowing that a victorious end is sure!

## Belief and Unbelief.

When these two opposing terms are employed, they commonly refer to the Christian creed as standard; if one accepts that, according to the prevailing ecclesiastical interpretation, it is called belief; if one questions it, with whatever motive, it is called unbelief. The latter is regarded to be something opposed to the general belief of religious Christians; that is, of such as profess in form the doctrines of the Christian religion. But there is a vast multitude who do not come within either limit, who are nevertheless styled Christians in the jump. They are members of no Christian church or body, and still it would give them a pang not to be considered Christians. There is a strange meaning in the phrase, "the prevalence of unbelief." It might be regarded as an epidemic, but that is not it. It is something whose originating cause must be sought for below the surface. Neither belief nor unbelief can be a matter of deliberate choice by the individual himself. It must have come to him through some educational process. For the last fifty years education has advanced with more rapid strides in Germany than in any other part of the world, and it has helped to give to the world the results of a great deal of high scientific thought. Within the above period theology has been subjected to great change, and is destined to undergo still more. Once the priests were also the political leaders, and because they were powerful they set up their authority against physical truths and, for the time, overpowered them. This can be no longer, however. The people are too generally educated to be thus imposed upon. Both in Germany and the United States they are educated up to that point where they will not knowingly permit any truth to be sacrificed.

The world is in constant motion. Education is

the Archimedean lever, whose fulcrum is the brains of the human race. Theology must either move with it, or be left in the rear. If theologians would have men believe, they must preach doctrines which the most intelligent can accept and believe. Individually, men may have no choice as to their belief. Theologians should unquestionably preach what they believe—nothing more and nothing less. But inasmuch as all the different religious dogmas are now become familiar to the general mind, and inasmuch, too, as all the classes of the best minds are indisposed to accept such teachings as conflict with their deliberate judgment, would it not seem to be wisdom, on the part of theologians, to carefully reexamine what they so persistently solicit these minds to believe? Intelligent minds are always open to conviction, to the reception of new truths, from whatever quarter they may come, for they are satisfied that no single truth can possibly conflict with any other truth. It is past the time when a rational man may be condemned for being merely rational; and therefore such terms as heresy and heretics no longer have power to frighten, nor indeed any significance at all. When superstition was brought out of the mystery of its shadows by the simple cutting away of the underbrush, the power to punish heresy was gone. It is a sign of intellectual imbecility for a theologian to call a man now a heretic. The childhood of mankind has passed, probably not to return, unless when the world may fall into its gage. The theologian may elect to stand still where he is if he pleases, and see the world go by; it will be certain to look back at him, as his musty old tomes are now regarded by those who keep them on their shelves but never read them.

The religious degeneracy of some of the great minds of Germany, as well as of England and the United States, is mourned over by the pulpits advocates and defenders, but instead of lamenting it would be more profitable to look for the cause. It will not be found to be in consequence of any antagonism to the foundation principles of real Christianity, or to the noble principles that control the lives and conduct of so many of its followers, or to the moral precepts and excellent measures they would inculcate. There is, in truth, no such necessity for antagonism as is hastily alleged, and it can therefore exist only through theological opposition to scientific facts. The facts cannot be changed, like the forms and dogmas of religion. That religious faith is weaker than any unbelief itself which permits the one professing it to tremble at the advance in knowledge which is making everywhere among men. Is it either the province or policy of true Christianity to check and restrain it? Christianity already claims to have taken the lead in the education of mankind. Is she now to withdraw from that leadership? She must either do that and take all the consequences, or go forward and take a stand herself in the front rank of progressive thought. This is the alternative that lies before the Christian theologian. It is not, what will the world do? for the world's motion cannot be stopped; but, what will the Christian theologian do? The human race is not to be wholly ruled by abstractions; it has become too practical for that. It is not abstract ideas and dogmas that will lead men away from wrong doing into the paths of virtue.

What men need to be continually taught and have impressed upon their minds, is practical benevolence, intelligent charity, love for their neighbors, a hatred of double dealing, of hypocrisy, of cheating and lying—in fact, Christ's own simple principles. A distinguished theologian says, perhaps complainingly, that "all avenues of communication with the people—the press, the lecture-room, the lyceum—are now freely open to those apostles of modern unbelief, and wherever they present their views, by voice or pen, applauding throngs are sure to gather." But the reason of this is, not that scientific men seek to oppose the dogmas of certain religious believers, but because they present truth in an attractive light, and because the people are intelligent enough to receive and appreciate the truth. No good Christian need tremble or fear on this account. God is still over all. The advancement of knowledge which we witness, is just as much a part of God's plan as is the religion of Christianity; and if it were not consistent with His grand ulterior designs, no such advancement would ever have been permitted. Let our Christian friend hold honestly to that which he believes to be the truth, and leave the rest to his Maker. In such hands there is no sort of occasion for fear. But any faith that needs strengthening simply needs to undergo the process of spiritualizing anew.

## Woman's Political and Social Rights.

A lecture by this title, from John Scott, of England, a distinguished chemist, and author of "The Philosophy of the Influences of the Surroundings of Men," lies before us with its riches of reflection and argument on a subject which is commanding wide attention in the mother country as well as here. He sets out with asking the questions: "Are women fit for politics?" "Are politics fit for women?" and his answers to these timely queries are thorough and satisfying. The matter is discussed from every side, and all the current objections to the equal education and the enfranchisement of woman are handled with candor and ability. A supplementary lecture to the foregoing is one entitled "Woman's Natural and Social Rights," which is made to accompany the others. By the perusal of both these very able productions, from a mind so thoroughly trained and so widely informed, the reader will be able to obtain a just view of the whole field and to comprehend the question in its length, breadth and depth. Did space allow, it would be a source of sincere gratification to supply a series of pertinent extracts from the pages of these two essays; but in lieu of that privilege we must content ourselves with referring to them and to their author in the tone of laudation for his efficient service in a cause that is certain to triumph at the last, and excite the universal wonder at its having been so long and unjustly opposed. "Inasmuch," concludes Prof. Scott, "as woman is the builder of the foundation of society and nations, she should be furnished with sound and pure materials, as a kind of compensation for the work she performs." These are a just representation of her interests, a good matrimonial relation, a complete education, counsel—not commands, and honor—not patronage.

We have received No. 1, Vol. 1, of the Northampton (Mass.) Journal, A. M. Powell editor (formerly conductor of the New York Standard); Mrs. Elizabeth Powell Bond, assistant editor. The Journal is issued on good paper, with clear typography, and is filled with matters of interest.

## Gold and Indians.

The excuse offered for invading the Indian reservation known as the Black Hills country, is that there are gold-findings in that Territory and the precious mineral ought to be got out. As specie payments seem to be no nearer now than they were ten years ago, it may be seriously questioned whether the plea is of the least value whatever. But whether it is gold in the hills, or gold or currency in the pocket of the Indian agent or trader, it makes but little or no difference so far as any respect for the Indian treaties is concerned. It is the love of money that precipitates these Indian wars and massacres in any case. "With characteristic impatience with the requirements of treaty obligations," says the New York Times, "hundreds of men are preparing to rush into the reservation, law or no law. They claim, doubtless, that the territory is part of the United States, that the Indian is a scurvy fellow, and has no right to occupy this favored land to the exclusion of citizens of the republic. This sort of argument is popular and plausible. But," adds the Times, "with increased emphasis, 'a solemn treaty with the Sioux declares that for certain peaceful considerations, that tribe shall have exclusive possession of a described tract of land including the Black Hills country, and that they only shall be permitted to pass over it, settle upon it or reside therein. It is held by the Government that a military force may explore the country; or it may enter the reservation for the purpose of expelling intruders, whether they be unfriendly Indians or interloping whites. There has been fair warning on both sides. The Sioux say they will defend their hunting ground. It is their last refuge, after they have been crowded to the extreme West.'"

And now let us proceed with the confession of the Times, the same which is making continually by the more fair and intelligent portion of the press of the country. It admits that "the Government has had infinite and costly experience with white invaders of reservations. Within a few weeks Indian disturbances have been precipitated by these lawless encroachments. The fight at Wichita Agency was the natural consequence of an attempt to force a white settlement on the reservation. A similar outrage of treaty rights resulted in hostilities on the Republican Fork. It is notorious that a greater part of the so-called Indian wars are justly chargeable to offenses by white men who invade the territory of their red neighbors, and then call lustily for the protection of the Government." There is the whole truth of the case respecting these Indian wars in a nutshell. It is precisely what the Banner was the first, or almost the first paper in the country to declare, and it called down the just penalties of such a deliberate crime on the heads of its perpetrators. But it received only maledictions in certain quarters for its candor and love of justice, while its benevolent intention was sneered at as the proof of pusillanimity. How stands the case now? The Peace Commissioners appointed by the President threw up their places because they were opposed in their work so strenuously by the Indian Ring near the Government. It is the fortunes that are to be made by swindling the Indians out of their lands that tempt the cupidity of this Ring and its adherents far and near. As a civilized people we are committed by every possible obligation to demand a cessation of this infamous wrong and robbery.

## Re-incarnation.

While the British scientists at Belfast have invaded and disturbed firmly-grounded theories of spiritual things, says the Boston Post, another organization has been coming into harmony upon the question of the nature, range and being of the spirit itself. Prof. Tyndall may feel tolerably well contented if in five years he finds his views accepted by as many intelligent people as have in that time adopted those of the late Allan Kardec, the leading Spiritist of France, and it may be said of Europe. To that portion of the world which reads deeply, his theories on re-incarnation are not unknown, though new to the majority of mankind, to most of whom they will doubtless appear strange; and though to a few they may seem absurd, there will be no general denial that they are interesting. Kardec holds that the soul has a past as well as a future, and that the soul of each one of us may have inhabited many successive bodies. But the most curious feature of this belief is that the soul may have long intervals of rest and recreation in the spirit-land, or it may only take a few hours' absence from animating duty in an earthly tenement. The European Spiritists, according to their own estimate of themselves, number seven millions, and the theories of Kardec are now universally accepted by them. In this number are included some of the names that philosophy reckons among her cherished children. The American Spiritists do not accept re-incarnation to a great extent, but the extension of the theory so rapidly shows that it has afforded a satisfactory conclusion to many psychical investigators.

## A. J. Davis's Latest Book.

Entitled "Conjugal Love," which is for sale by Colby & Rich, No. 9 Montgomery Place, Boston, is calling forth encomiums in all quarters, and is meeting with an extensive reading, as it deserves. The voice of the secular press is unanimous in its favor, notices of a commendatory nature being contained in the Daily Graphic, Orange (N. J.) Chronicle, Golden Age, etc. etc. The Chronicle says: "The vital questions involved in Conjugal Love are treated in a delicate and straightforward manner, and the argument of the book carries conviction to every heart. It holds the attention with peculiar interest from first to last, and appeals to all that is truest and best in the human soul."

The Golden Age in reference to the book remarks:

"Mr. Davis has no faith in free-love notions and no patience with their advocates. He finds the way of life in a wise self-control, and insists that woman shall be the mistress of her own person, but that marriage should be courtship indefinitely prolonged. But he favors divorce for the mis-matched, when there is a crime for persons who repel and irritate each other to continue relations in which each makes the other miserable if not wicked. Separations can be regulated as well as marriages, though if men and women were rightly matched in the first place they would grow together instead of falling apart, till separation were impossible."

A subscriber, writing from Woneo P. O., Jeanne Co., Wis., Sept. 18th, says: "God bless the dear Banner of Light! May its folds be borne around our globe, and may angels aid it in doing its duty in giving good news to the multitudes. Amen!"

## Kardec's Book on Mediums.

This finely-executed and richly-fringed work is now before the English-speaking public, and is eminently worthy of the widest perusal. Read the following article, which the Boston Transcript of Sept. 10th publishes under the head of "Literary Matters":

"Messrs. Colby & Rich, of the Banner of Light, have published this work in an elegant volume of 438 pages, of which the title page is as follows: 'Experimental Spiritualism: Book on Mediums; or, Guide for Mediums and Investigators: containing the special instruction of the spirits on the theory of all kinds of manifestations; the means of communicating with the invisible world; the development of mediumship; the difficulties and the dangers that are to be encountered in the practice of Spiritualism. By Allan Kardec. Translated by Emma A. Wood.' Among the Spiritualists of France and the continent of Europe, Kardec's works have long been esteemed as the best and most authoritative on the subject of the phenomena and their teachings. He seems to have been acquainted with all the phenomena claimed by Spiritualists as genuine, including even the materialization of spirits in the full form, as now admitted by Mr. Wallace, Mr. Crookes, Mr. Varley, and several other fellows of the Royal Society.

Kardec accepts all these as natural phenomena, which he reconciles with the admitted laws of science. The miraculous and supernatural are excluded from his teachings. He is the most prosaic, scrupulous and unmythical of Spiritualists. He claims to have based his deductions on information got by long and repeated questionings of spirits of various degrees of intelligence. His style is clear, compact, and incisive; never misty nor dubious. His explanations, such as they are, are always level with the average understanding. One great reason for his immense popularity in France may be found in this fact. Born in 1804, Kardec, whose real name was Rivail, died in 1869. Allan Kardec was what the French call his *nom de plume*; but he gained for it such distinction that his widow now goes by the name of Madame Kardec.

The present is Kardec's first appearance in an English dress. The 'Book on Mediums' has been very accurately and admirably translated by Emma A. Wood, who says, 'The work of translating has been a labor of love, to be fully repaid to me by the good I am sure it will perform among our own people.' Messrs. Colby & Rich have exhibited much enterprise in getting out this volume in so handsome a style. Lady Cathness is about to publish, at her own expense, translations of Kardec's complete works in England, but the American publishers have anticipated her, though not intentionally, in the most famous of Kardec's productions. It is full of interest not only to Spiritualists, but to all persons interested in the occult, as well as the admitted phenomena of the human soul. It cannot fail to attract attention at the present time, when strange reports are coming to us from all quarters of inexplicable phenomena."

## Katie King.

Blissfield, near Adrian, Mich., is the present field of operations chosen by Mr. and Mrs. Holmes, (formerly of Philadelphia) for the holding of those remarkable materialization séances for which they have been so justly celebrated. On September 10th a séance was held by them at which a reporter of the Detroit Times attended, and his experiences, as given in that paper, were satisfactory in the extreme. As a culmination of the phenomena witnessed on the evening in question, "Katie King" appeared. She walked around the room, and touched the guests present. She was dressed in the traditional white, and her form was artistically molded. Her countenance was almost transparently white. The announcement of the presence of these mediums has created much interest in Detroit, and the indications are that Blissfield will become a point of convergence to inquirers for some time to come.

"Crude Matter" and other subjects are discussed upon by the controlling intelligences on the sixth page, present issue; Georgie Davis, of South Boston, speaks to his mother; Henry Francis Adams, of Boston, "telegraphs" that "it's all right with me"; Samuel Gerrish, of Portsmouth, N. H., calls upon his nephew Joseph to investigate as to whether there is any good to come from the "Nazareth" of Spiritualism; Mary Jane Willets sends message to her mother; Jonathan Hamlin, of Maine, wishes his children to inquire into the new truth which he so earnestly combated while in mortal; Jane Elliot, of Worcester, Mass., assures her son and daughter that her mental health is restored in the land of souls; Judith Gates, of Portsmouth, N. H., bears witness to the truth of the scriptural promise: "Knock, and it shall be opened unto you," in the matter of spirit communion; Senator Lane answers the question of a friend concerning the feelings of Charles Sumner in the spirit-world; George W. Olney, of Auburn, N. Y., presents words of comfort to his mother; and Theodore Parker offers up an earnest prayer that strength may be granted the pastor of Plymouth Church to bear the present "assaults of time."

From all quarters we continue to receive kind notes complimenting the course of the Banner of Light, and expressing for it the highest regard. One of our correspondents says, recently: "As the very best means of obtaining a knowledge of Spiritualism, its facts and phases, for the least amount of money, I recommend the Banner to all inquirers;" and another, writing from St. Helena, Cal., to our agent in San Francisco, thus expresses his views: "I fear my subscription for the Banner of Light may expire before I again visit the city. I like the paper so much better than formerly, that I wish to receive it always. Please regard me as a regular subscriber. Will make all right when I come down." And these two are but specimens chosen at hazard as indices, from the multitude.

The Dorchester, Mass., Woman Suffrage Club unanimously passed the subjoined resolutions at its meeting held Monday evening, Sept. 14th:

Whereas, The Legislature has enacted a law affirming the right of women to serve on school committees; and, whereas, the presence of women in such committees is greatly needed; therefore,

Resolved, That the Woman Suffrage Club of Dorchester respectfully invite both political parties to nominate ladies of suitable qualifications to fill the vacancies that will occur in said boards this fall.

Prof. Tyndall's Inaugural Lecture before the British Association, at Belfast, Ireland, is now issued in pamphlet form, and may be obtained at the bookstore of Colby & Rich, No. 9 Montgomery Place, Boston. See advertisement.

The American Woman Suffrage Association will hold its sixth annual meeting for the election of officers and the transaction of business, in Detroit, Mich., Tuesday and Wednesday, October 13th and 14th.

Colby & Rich have received and offer for sale at their bookstore, No. 9 Montgomery Place, Boston, the London Spiritual Magazine for September.

## Next Course of Spiritualist Lectures.

As will be seen by announcement in another column, the Society of Spiritualists heretofore meeting in Music-Hall, Boston, will commence its course of lectures for the current fall, winter and spring season at the new Beethoven Hall, 413 Washington street (near Boylston), on the afternoon of Sunday, October 11th.

The first and second lectures of the course will be delivered by William Brunton, formerly a Unitarian clergyman, but who for many years past has been earnest and eloquent in his advocacy of the Spiritual Philosophy. Mrs. Emma Harding Britten is to follow Mr. Brunton. The list of speakers engaged embraces the names of Austen E. Simmons, of Vermont, J. M. Peebles, Thomas Gales Forster (who will fill an engagement in the Spring of his health, which we are glad to report is improving, will permit), J. J. Morse, of England, and other able expositors of the cause. It is to be hoped that the earnest labors of the Lecture Committee in preparing a series of standard discourses on the Spiritual Philosophy will be supplemented on the part of the public by a generous taking up of the reserved seat checks, which may be obtained for the course at reasonable rates.

## The Finest Spirit Picture Extant.

We shall in a few days place on exhibition in our Bookstore—free to the public—one of the finest specimens of art in oil colors ever seen in Boston—the painting being neither more nor less than a full-length portrait of a Spirit Indian Maiden, known by the name of "Springflower." This spirit was seen by the artist, Joseph John, in a vision, dressed in her unique hunting costume. Remembering vividly her appearance, in form, face and dress, he has faithfully—according to competent clairvoyants in this city who have often seen and conversed with "Springflower"—transferred to canvas a correct likeness of her.

In our next number we shall speak more definitely of this elegant painting and its subject, accompanying our remarks with a fine descriptive Poem, (written for the occasion, by request,) from the pen of our reporter, Mr. John W. Day.

## Notice to Subscribers.

The present number closes Vol. XXXV of the Banner. Those of our patrons whose time of subscription expires with said number will find the fact registered upon their papers by the inscription, "26th Sept. '74" printed upon the top margin. Such are respectfully and earnestly requested to renew their patronage, and so strengthen our hands for the uncompromising issue with error in which we are engaged.

Those who intend to renew will confer a great favor on our mail clerk by forwarding names and money as soon as possible, in order that he may be spared much labor in revising and correcting the printed list for our mailing machine.

## Our Age

Is not dead, but will be resumed in January, so says the editress, Lols Valsbrook, who is in Boston, and will receive calls to lecture in New England for the next three months. Address in care of this office.

II. W. Beecher's address before the annual Caledonia Agricultural Fair, at St. Johnsbury, Vt., Sept. 22d, was one of the pleasantest and yet the most pointed public speeches this talented orator ever uttered. He kept during its delivery the vast throng of listeners in the very best of humor, he himself—according to the published reports—"appearing to be in the very best of good health and spirits." Sobering down from the jocosity as he neared the end of his felicitous remarks, he adverted evidently with earnest feeling to the terrible civil war in this country, and the late commotion in New Orleans, concluding as follows:

"The North and the South shall clasp hands in reciprocal unity, and the East and West join to gather their accommodations, and this great land is yet to stand before all other lands; and she is to achieve this not for the sake of sitting down in fat idleness, not to make arrogant and to oppress the weaker nations, but that she may bear witness to the longing race of mankind that everywhere are languishing for that knowledge, freedom, morality, love of country and love of God, which makes all things fruitful and all things strong."

It gives us great satisfaction to state that Prof. Seelye, of Amherst, the would-be-God-in-the-Constitution-delegate to Congress from Western Massachusetts, has after all had his prospects for election virtually annihilated by the overweening confidence of his friends. It will be remembered that a few weeks since we announced that a movement was on foot to urge him for the nomination; and agreeable to call some thirty-five men assembled in "Convention" at Greenfield, and instead of taking steps to secure delegates to the Republican Convention they carried out the true creedist programme, as proposed in said call, and nominated the gentleman outside of party limits entirely. The church candidate will now be obliged to fight it out as best he may, and we trust that the liberal-minded voters of the district wherein he is nominated will see to it that his defeat, which is sure, will also be overwhelming, so that the zealots who endorsed him may not mistake the voice of the people.

We have received a kind letter from our old and faithful co-worker, Thomas Gales Forster, of Philadelphia, who sometime since withdrew from the lecture-field on account of ill health, which gives us the pleasant assurance that this fine trance-speaking medium will again return to the rostrum. First, however, with his beloved wife, he will pay a visit to England. Probably his first reappearance before an American audience will be at Beethoven Hall, in this city. Our friends in England must send him back to us well, for we cannot yet afford to lose so able an expounder of the Spiritual Philosophy.

Dr. Sexton, with whose brave words our readers have ere this become acquainted, and whose recent lectures at Marylebone Music Hall, have created so much interest among Spiritualists and skeptics alike, is (so says the London Medium and Daybreak) preparing an elaborate answer to the strictures laid by Prof. Tyndall upon Spiritualism, and the general drift of the address to which that scientist has lately given utterance. "The Reply" will be a strong work from a steady hand, and cannot fail to redound to the credit of the cause of truth.

Henry T. Child, M. D., writing from Philadelphia under date of 21st inst., says: "Messrs. Colby & Rich—Please send me, at your earliest convenience, fifty copies of 'Kardec's Book on Mediums.' It is a grand success, and I think we shall sell many of them."







[Notices for insertion in this Department will be two cents per line for every line exceeding twenty—twenty lines or less inserted gratuitously. No poetry printed under the above heading.]



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