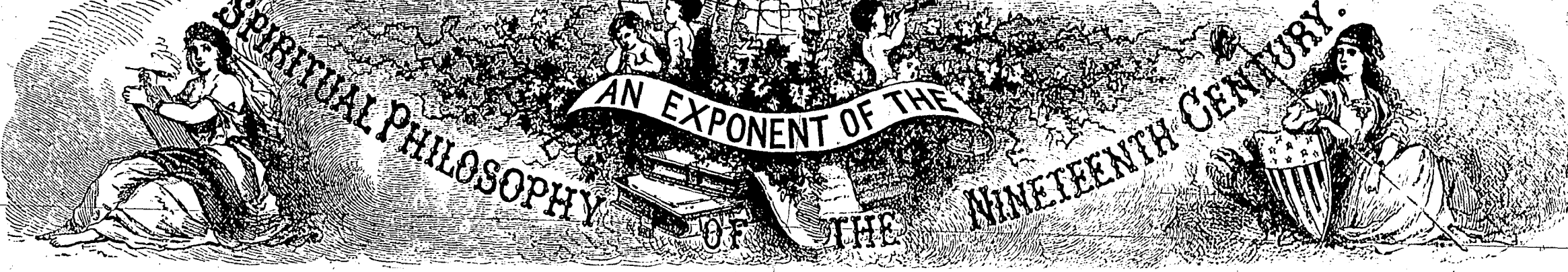


# BANNER OF LIGHT.



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## Banner Contents.

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## Spiritualism Abroad.

REVIEW OF FOREIGN SPIRITUALISTIC LITERATURE, AND SOME HOME NOTES.

Prepared expressly for the Banner of Light,  
BY G. L. DITSON, M. D.

MR. EDITOR—The *Revue Spirite* does not give us this month that promised notice of manifestations in the daylight, at the Crystal Palace in England, through the mediumship of Mrs. Jencken; but we may hope yet to be favored with it, if the wonders hinted at have been realized. We have, however, a very interesting letter from Prince Wittgenstein, which your readers shall have nearly entire:

"Nieder-Wallach, on the Rhine, July 26th, 1874.  
"MY DEAR M. LUXMORE: Your journal having made mention of a letter which the spirit Katie King gave in charge to my friend M. de Voh, for me, I think it would afford you pleasure to learn something of the details concerning it, and which goes indirectly to corroborate the theory concerning re-incarnation, which the English Spiritualists generally deny."

"The spirits, such as Katie, John King and others, find themselves under the direct influence of their mediums and the persons who direct the séances, lose in materializing themselves the free conception of events and things which characterize spirits disengaged from matter, and make, so to speak, complete abstraction of their individuality to conform to the exigencies of sight, or identify themselves with the manner of seeing, of those who evoke them. This is a curious phenomenon, that merits, I think, serious analysis."

"This Katie King being, when I saw her, under the influence of her medium, Miss Florence Cook, and above all, her guide in Spiritism, M. Luxmore, a man of absolute faith, of great magnetic force, and a will almost despotic—Katie, I say, acting only through their organism, denied, as did Mr. L., re-incarnation, accepting her denegations in a manner so positive, I nearly renounced the idea of awakening in her a souvenir of a past event which she no longer remembered."

"When I first saw her, a kind of lively sympathy drew us spontaneously to each other; and my spirit protectors explained this singular attraction by the fact of an incarnation which we had, some centuries since, together in Turkey, and where Katie had, under the name of *Salme*, animated the body of a young slave who had met a violent death. The fact is, that all pertaining to her, her costume, the vivacity of her gestures, the Oriental grace of her simplest movement, and above all the conformation of her hands and feet, reveal, at first sight, the Oriental woman rather than a young English girl. I myself have had from my earliest youth, reminiscences where I often review a mountainous, uninhabited country to which I seem to belong, a village skirting the base of the mountain in amphitheatre, and large tiled houses, interspersed with sombre verdure."

"Later, and still when ignorant of Spiritualism, voyaging in Turkey, I recognized the country of my dreams—Drobdia, with its large red roofs, cypresses and minarets. Having left London toward the end of December last, I wrote to Katie, praying Miss Cook to the same time to place at night by her bed panel and paper, to obtain, if possible, a response. The experiment was successful: Katie not only replied by direct writing, but copied my letter word for word without opening it, as a proof that she had read it. My letter she returned to me sealed, with my arms and seal intact, when I sent it, and enclosed in another envelope, in which Mr. Crookes had placed it previously to its being submitted to Katie."

"I had again tried to revive souvenirs lost to Katie, speaking of a far-off country, its sites, etc., and above all, demanded if the name of *Salme* did not awaken an echo in her memory. Some days previous to her last apparition, she wrote the following letter:

"MY DEAR FRIEND—You may think that I have forgotten you, but it is not so. I desire much to see you before my departure: could you not come to me? I do not forget anything of a previous existence, but it seems to me that I have known you before. Try to remember. We have not heretofore met. The name which you cite appears familiar. Why do you not explain it to me?"

"I shall depend on the 22d of May, and take the place which appears to me in the next world. My sins are expiated, and I am free."

"I send you my love, that you may keep it as a souvenir of Katie, who loves you."

"I am, with the most sincere affection, always yours,  
ANNA MORRAN, alias KATIE KING."

"Perhaps, my dear M. Leymarie, you will find in this something that will interest your readers. Do with it as you please, and believe in my cordial devotion."

EMILE, PRINCE DE WITTGENSTEIN.

The above record is so extraordinary in all its features, our readers will doubtless excuse us for giving to it so much space. When we have admitted that Katie is a veritable, materialized spirit from the "shadowy land," there is still besides a sanctity, a halo of beauty, and a romance about the whole thing that render the prince's statement marvelously startling and attractive.

Another spirit-photograph comes to us in the *Revue*, to illustrate—and most forcibly it is done—its characteristic matter. The editorial report concerning it is this:

"Monsieur de Palma came, six months since, to reside in Paris. He had a great desire, through the aid of psychography, to see the features of his relatives, and, above all, those of a brother

whom he had tenderly loved. After two sittings he was enabled to contemplate that physiognomy which we offer to-day."

M. de Palma is seated and is splendidly photographed. His spirit-brother, very much resembling him, appears at his left side and seems as if about to kiss him on the forehead. The spirit has thrown a veil over his brother, but it is so very transparent, it had nearly escaped my notice; its filers visible only as, like delicate rays of light, they lie along the right shoulder and left breast and arm of Mr. P.'s dark coat. A peculiarity of the spirit's head (not heretofore thus rendered) is, that it is quite in miniature.

M. de Palma, while giving an account of the visitors who came to see him and his new treasure at the hotel of the Villa Beaujon, says: "They are like a procession of souls in trouble, who twist and do violence to their common sense that they may see nothing and understand nothing." This we can apply to many in this country whose conceit makes them fancy that they are the only shrewd ones and we the dupes."

The *Revue* gives a recent and impressive case of obsession cured by Madame Bourdin. I will here condense an account of it. Returning from Paris to Geneva Madame B. found there, or rather at Courge, a young woman, who from the day of her marriage became as it were deranged, and was considered crazy by the doctors of Geneva. She detested her husband and all those whom she had formerly loved, and she attempted to destroy herself. She felt that she was damned to all eternity, and that the end of the world approached. The family had some acquaintance with Spiritualism, and Madame B. was sought out. After six days of struggle, at two o'clock in the morning, on the 29th of July, the distracted parents and husband had the joy of seeing their dear one wholly restored. The villagers of Courge were overwhelmed with astonishment and pleasure at observing her the next day conversing in the most rational manner and shedding grateful tears at her deliverance. She seemed as if awakened from a deep protracted lethargy, and she gave the most tender caresses to her husband and family, who had been so long so sadly afflicted. Being Catholics, the parents had given the priest of the village three francs (about sixty cents) for his prayers in behalf of the young woman; but on the evening when he was about to enter on this sacred duty, hearing that she had been cured through the aid of Spiritualism, he became very angry, abused roundly these good people for employing measures condemned by the church, refused to say mass as proposed, and returned the three francs.

"Do you not find," says the narrator of the above, "that Goethe, in his *Two Sisters*, has given us a type of the priest of Courge in the *curé du Saint Christophe*? How much there is yet to make clear to such as these—these Abbés Durant!!! Let us pray for them."

A letter from Rio Janeiro says that there has, for some time, been a society of Spiritualists there whose object is to "propagate the sublime doctrine throughout the empire of Brazil." They accept A. Kardec's teachings, and they have already had the satisfaction of ameliorating, by their prayers and counsel, the condition of a number of afflicted spirits, have cured several obsessed and healed more than forty individuals through spiritual advisement.

A number of Spanish, French, and Mexican journals that formerly came to us, have been missing of late. We may hope that they have not ceased to exist.

No. One of a new paper, in the German language, published in Allentown, Pa., is at hand. It is made up principally of translations of those letters from Col. Olcott that have appeared in the New York Sun and Graphic, and articles from the Banner. It is only one dollar a year, and will, if continued, do a great deal of good among a people eminently calculated to appreciate our doctrines. We may refer to it again.

A recent letter from Chittenden, Vt., has been read to us, in which it is stated that Col. Olcott has succeeded in weighing the spirit Honto. The first time she stepped on the scales she weighed eighty-eight pounds, the second time fifty-eight pounds (thirty pounds less), and the third time fifty-six pounds. Mr. Pritchard had there also brought to him a very little baby, and the spirit who brought it being asked if it was for him (Mr. P.), answered in the affirmative. This was somewhat embarrassing, as Mr. P. has never been married. It was soon ascertained, however, that it was his sister's great-grandchild, who had once previously been brought to its great-grandmother in the same way.

There is every probability that this important reform [woman suffrage] is destined to occupy a good deal of attention among our neighbors (the people of the United States), and possibly in Canada also. The right to vote for school trustees has already been granted to women, and is frequently exercised—and those who were interested in the recent election of representatives to the Council of Public Instruction will remember the importance attached to the lady teachers' votes in that memorable contest. So far as we can judge from the very limited extent to which the system has been introduced amongst us, there is no reason why it should not work well, and tend to mitigate some of the evils of Canadian politics. We should like to see a strong plank in favor of woman suffrage, and female enfranchisement generally, inserted in the platform of the Canadian National Association. —The Nation (Canada).

According to Bayard Taylor the women of ancient Egypt enjoyed many of the rights for which the strong-minded sisterhood contend to-day. The wife's name was often placed before that of the husband, and the sons often bore the names of the mothers, instead of those of the fathers; indeed, the man possessed no important right which was not equally shared with the woman.

## The Lyceum.

### WORK.

An Original Essay Delivered before the Children's Progressive Lyceum, — New York, Sunday, Sept. 20th, 1874, by Miss Carrie R. Perkins, aged Sixteen Years.

It has been claimed that order was heaven's first law, but I am inclined to think otherwise. When, in the beginning of the world, all was chaos, and the elements were at war, it certainly required a vast amount of hard labor to reduce this confused mass to anything like system and order. So I think work can at least claim an equality with the divine law of order, if it does not take the precedence. By work I do not mean merely the every-day duties of men and women, but any effort which brings into use the progressive faculties of either man, beast, tree or insect. For instance, place a seed in the ground: how Mother Earth labors to provide it with the necessary sustenance, and to develop its slumbering powers! Soon a tender green sprout appears above the ground, and tiny roots are sent down and out into the earth, to gather in its rich moisture and feed the plant above. At the same time the stalk labors and puts forth its branches and leaves, and minute veins traverse every portion, carrying their burden of sweet sap. Then buds and flowers greet the eye; and every flower has its work to do. Some may relieve the tedious hours of pain and sickness with their fragrance, and others whisper of the Great Creator to some stricken heart. Watch the bee's industrious labors, or the birds caring for their young. Even the ants and squirrels furnish an example it were well for us to follow.

Of course there are many things we do not notice the use of; still everything, from the most minute particle of dust to the grandest creation—man—by its work has its influence on the future. And what a blank, monotonous existence this would be were it not for this necessity of laboring. God's first command to man, that we have any record of, was "work." The bible says he placed Adam in the Garden of Eden "to dress it and keep it." So of course he meant that Adam should work. Instead, Adam dressed himself and lost his Eden. And how much the Adams of to-day resemble him. They dress themselves here—knowing the good and the evil, and lose their Edens in the hereafter. How hard they will have to labor in the spirit-land to regain that Paradise lost through their disobedience of nature's law. The command God gave to Adam is given to us all at the present day—that we keep our Edens; our homes, pure and fresh, that the insidious tempter—vice—may not creep in and whisper his evil counsels.

And our Lyceum is an Eden that we are to care for and cultivate. We must foster, oh so carefully! the tender plants entrusted to our charge, and for whose growth and beauty we are held responsible. And surely our works shall live after us. But here we can eat of the Tree of Knowledge until we are satisfied, with no fear that the Lord will banish us in consequence. What a field of labor is spread out before us! It is the duty of each to see that the tender saplings have no cumbersome branches, to be roughly hacked off in after life by the keen edge of bitter experience. We must root out the rank weeds of inharmonious, and plant in their stead the roses of love and kindness, the lilies of truth and grace.

And there is plenty of work for the little ones to do; efforts to be made to restrain the fretful explanation, and curb the impatient temper; little ministries of love and tenderness, to endear them to all they come in contact with; and all so acceptable to father and mother, burdened with their many cares! If there is a lesson to learn, or a duty to perform, do it well; and the promising little plants of to-day shall be mighty trees in the future, that no rough storm of adversity can shake or overthrow.

How ennobling is work! Who can hesitate, through a false pride, to say he or she works, when God has set the example throughout his kingdom? Go down deep into the centre of the earth, where the volcanic element has reigned for centuries, and you will find Nature ceaselessly laboring. The little coral insects toil among the rocky ledges in the ocean's bed, and to their exertions are due many of the beautiful sunny islands that dot the Southern Pacific. Even Old Ocean itself, carrying on its broad bosom its weight of human woe and happiness, gives the sailors their employment; and lashed into fury by the angry winds, or with the billows calm and sunshiny, is continually changing the form of the continents; and connecting one with another, forms a broad band of union between the Old World and the New. The sun's rays give us both light and heat, and bring in their season the ripened fruits and grains, with nearly all of the comforts we enjoy; the clouds, the snow and frost have each a mission; and the planets, in their never-ceasing revolutions, furnish but another example of God's work; yet all—the little insect, the mighty planets, the rain, sunshiny and dew but obey this immutable law of progression and labor that pervades the universe. The theme is inexhaustible. I might tell you of the progress of civilization. I should like to touch very much on the great and good work our friend Mr. Wilson is doing; but I know his innate modesty will not permit him to be praised in public. And last, but not least, the great work of Spiritualism. Our sublime doctrine is doing the mightiest work of all: lifting up the soul of man from the lurid pit of an eternal hell into which Theology has plunged him, and placing him in fair valleys of light; telling us our friends are not lying in the grave waiting an awful judgment-day, but are still living and working, still subservient to the law of progression, still striving to attain a higher sphere of usefulness and happiness, yet always ready to give a helping hand to mortals here below. It proves that they can still come to us with the old familiar welcome, touching us with their soft hands, and whispering the same endearing names; it has taken all the terrors from death, and added new interest to life.

Then let us not be daunted by any obstacle in our path, and by our efforts induce others to come here and learn of our beautiful truths. And let us not again be chided by our speakers for our apathy in as good a work as we have to do; but rather let us try to merit their praise, that others, seeing our success, shall be encouraged to work for the advancement of our beautiful Spiritual Philosophy.

Scotland contains thirty thousand acres, of which about one hundred and fifty-five thousand acres are taken up by inland lakes. There are seven hundred and eighty-seven islands of its coast, of which a hundred and eighty-six are inhabited. The country is fast becoming a commercial, mining and manufacturing rather than an agricultural country.

## Literary Department.

### THE LIGHTS AND SHADOWS

OF

### ONE WOMAN'S LIFE.

Written Expressly for the Banner of Light,

BY MRS. ANN E. PORTER.

Author of "Dora Moore;" "Country Neighbors; or, The Two Orphans;" "Rocky Nook—A Tale for the Times;" "Bertha Lee;" "My Husband's Secret;" "Jealousy;" "Pictures of Real Life in New York;" "The Two Cousins; or, Sunshine and Tempest," etc., etc.

#### CHAPTER V.

##### The Midnight Call.

Dr. Adams's two years in Europe lengthened to three. When he returned home, his nephew's practice was well established in Hopeton, and as there was not room for both, the Doctor accepted the professorship of anatomy in a medical school which was offered him at this time in New York City, and young Brightwood was appointed to lecture on Botany. The latter did not forget John Ramsey, of Morton Hall, but sent him many of our American plants, and tried to persuade him to come over to the States and make his fortune. Had John lived till after Lady Mary's death, he might have decided differently; but Patsie could not leave Mary, and John would not go away from Patsie. Brightwood, finding him thus firm in his friendship, added to his invitation, "If you should come in the future, find me out and I will aid you."

About this time Allasio had finished a picture of "Rosa and the Doctor." The Doctor's fine face and head were in striking contrast to the tiny child who held his hand and was looking up at him with an earnest, questioning gaze as if saying, "Have you found papa?" Gaze took this picture to Vicksburg, where it was seen by many people, and led to an invitation from some of the lovers of good pictures, to Allasio to come and make Vicksburg his home. Rosa had grown into girlhood. Her father had looked upon her only as a child to be petted and nursed. Lately he had come to think seriously of her future. The suffering and privation which he had endured in his own country had impaired his constitution. His long illness in the city, soon after his voyage, had sown the seeds of a disease which he feared his weakened frame could not throw off. The thought of dying and leaving his child unprotected in a strange land, filled him with distress. If he could make money for her he would paint pictures or sweep streets—any change was welcome which would add to his purse. He had thought, whenever he thought at all about the matter before, that if death came to him suddenly he would leave his child to Dr. Adams. But the Doctor had disappeared from their lives, and they feared they would never see him again. Mr. Jacobs had encouraged him to try his fortune in a city. He could make the effort. The more he thought about it the more hope whispered success. He sent word to Mr. Jacobs that he would accept the invitation accorded to him, and with his child and his artist's tools would be at the city on a certain day. Bob and Dick received this information in a manner different from what would have been expected from the character of the boys. Bob was inconsolable and demonstrative in expressing his feelings. "I declare, mother, you must not let her go; what will the house be without Rosa? why, like a garden without flowers, a dinner without any dessert. You must not let her go. Her father may go, but she must stay with us."

"I wish it might be so, Robert," said his mother, "but where the father goes the child must go. I think the man would die if the child were taken from him."

"He might let us have her half the time," said Bob. "I do not have much of a chance to play with her, for Dick thinks she belongs to him; but it is hard on a fellow when he has to take it out in just looking at a pretty girl like Rosa, that he cannot have that privilege."

Dick was silent on the subject. He did not ask Mr. Allasio to remain, nor express regret at his leaving; but he scarcely left Rosa's side from the time he knew she must go, till the hour of her departure.

Robert gave her the best pup of Diana's last litter. Diana was the finest dog on the plantation, and this pup of hers a beauty. Bob said: "His coat is as glossy as black satin, and his mouth is all black inside, Rosa. You need fear nothing, when he gets a little older. He'll stick by you better than any friend you can find that goes on two legs. A dog is a mighty nice thing to have, Rosa; he don't love you one day and turn against you the next. He don't love you for a nice coat or a handsome face; he likes you, yourself, and if you love him in return, he will never forsake you—other folks' love or good dinners can't buy him away from you. I knew one dog that died of a broken heart after his master died. He refused to eat, and was found dead on the grave. I knew the man and the dog. I am sure Di would die for me; and if I die first, she will die soon afterwards. I was going to name this pup for your father; but now, if you please, I will name another for him, and maybe you will be willing to call this one 'Bob.'"

Bob had never made so long a speech before to Rosa; and as she looked into his eyes, and saw how pleasant was their expression, and that they smiled with his mouth, and that though the latter was large, it was not a bad mouth after all,

she liked the boy very well, and told him that she would take good care of "Bob," for Bob the dog should be named, and that she loved dogs, and that she could not have given her anything she should like so much for a present.

Dick made her no present, but he rode by her side, on his fine pony, for a dozen miles or more, till they came to the town of R., where they were to take a boat. He looked very handsome in his gray suit with silver buttons, and his military cap. He rode finely, for his person was tall and straight, and he sat well on his horse. When he bade her farewell he spoke low, as he said: "I shall see you before long, Rosa; look for me one of these fine days."

She watched him from the deck of the boat, as he turned and kissed his hand to her and bowed gracefully.

"A very handsome fellow, that," said the passengers.

Rosa heard them, and was proud of Dick.

Mr. Jacobs was a moneyed man, and had influence in Vicksburg. If he thought Allasio's pictures were good, and worth money, there were men who followed him blindly, and thought as he did. They might have followed a worse guide. Allasio's pictures became the fashion. He had plenty of work, and his studio was the resort of men and women who were pleased with the pictures, and charmed with the artist.

At the suggestion of Mrs. Jacobs, he took a cottage and kept house, or rather the house was kept for him by Rachel, one of the trustiest and neatest of women, such as were sometimes found under the old regime.

Rosa had retained, through the kindness of Mrs. Le Mark, her little waiting-maid, whom she had named Gazelle, because she moved so quick and had such fine eyes. It was only a pet name which the girl consented to take for her little mistress, not quite fancying it herself. "Zell," it became; and "Lady Bird" and Zell almost forgot that they were ever called by other names.

Allasio now began to lay up money for his child. He worked incessantly, and became eager to increase his gains. Mr. Jacobs, who understood his motive, invested his money for him and turned it over till it doubled itself. I said he worked incessantly, but there were hours, and sometimes days, when the pain of his disease was too great for him to use the brush; but his daughter never knew, for he locked himself in his studio, at such times; and bore it all alone. To her he never spoke of death. He could not use the word in her presence, but he wrote all that he wished to say, in case of his dying suddenly. He told her the story of his life, of her mother, of her proud descent, and gave her rules for the guidance of her own life.

Four years passed. Rosa's beauty was remarkable; but her father lived so quietly that she seldom saw strangers, and found pleasure in his society. Twice a year she visited the Le Marks.

Robert, inspired by some strong motive, had astonished his friends by taking to study. His capacity enlarged so that he found room for two ideas; and went to college.

Dick came often to see Rosa, and looked so handsome, and was dressed with such taste, that the girl was very proud of him. He preferred the tour of Europe to going to college. He should visit Italy, the land which Rosa loved so well; and he hoped to see kings and emperors; he said; he liked them; he wished he could have a king in this country. Rosa's father smiled, sadly, when the boy said this, and shook his head.

"When I come home," said Dick, "I shall turn planter like my father and grandfather. Bob may be a lawyer or doctor or minister, if he chooses. I shall be an independent gentleman."

Rosa listened to all this with kindling eyes and flushed cheek, and thought Dick superior to all the other men she had ever seen, save her father. Bob came to visit her before he went to college, and brought her a mocking bird in a pretty gilded cage. It was a wonderful bird which he had trained himself, and which loved him like his mistress. Rosa was delighted with it, and hung the cage in a little bay window that was covered with vines and flowers. Bob was equally pleased to find his dog so well cared for by Rosa; its silver collar bore his name, and wherever you saw Rosa, there was the dog. "He will love you to the end, Rosa," he said; "you can trust him." Bob could talk only about animals and trees and flowers, and of these in a rough, boyish way; moreover he was awkward, and was conscious that he had faults and feet, and though he knew very well what to do with them in the woods, they were only in the way in Rosa's parlor. It troubled Bob much that he could not tell Rosa how hard it was for him to go North to college so far away from her, but the words would not come at his bidding, and he went away with just a common farewell. She wished him a pleasant journey and success in college, and "Bob, do not forget us," she added. He looked at her











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In reporting from the BANNER OF LIGHT, care should be taken to distinguish between editorial articles and the communications of our correspondents. The latter are always given in full, and are distinguished by the initials of the writer. The former are written by the editor, and are distinguished by the initials of the editor.

## Banner of Light.

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ISAAC H. RICH, BUSINESS MANAGER.

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## Reality of Materialization in Philadelphia.

To the Editor of the Banner of Light.

I am sorry to know that certain Spiritualists, who have not attended a single one of the sittings for materialization by the Holmeses, in June and July last, assume to decide, in advance of personal observation, that these manifestations are the result of imposture.

I attended forty of the sittings then held. No one who saw "Katie King" walk about, and heard her speak, and touched her, ever doubted, for a moment, that she was a living, thinking being. Either, then, she was what she professed to be—a spirit from another world—or else she was a confederate, secretly introduced by the Holmeses for purposes of deception.

But if human beings cannot pass and repass at pleasure through the substance of a brick wall or of a stout walnut partition, then, under the conditions we obtained, entrance to or exit from the cabinet except by the door into the parlor where we sat, was a physical impossibility.

It follows that, if human senses are good for anything as evidence, the "Katie King" whom I and four or five hundred others saw and heard last summer was a spirit not of this world.

Of all this, and especially of the precise conditions under which these materializations were obtained, the public will be better able to judge by reference to an article, to appear in the January number of the Atlantic Monthly, which I am preparing with the strictest care, containing a record of what passed during these sittings.

I stake whatever of reputation I may have acquired, after eighteen years' study of Spiritualism, as a dispassionate observer, upon the genuine character of these phenomena.

ROBERT DALE OWEN.

Philadelphia, November 2d, 1874.

## The Work Goes Bravely On.

Spiritualism, *per se*, is marching on with giant strides. Evidences of spirit return are multiplying everywhere. New mediums are being rapidly developed for the physical manifestations, and we expect such a "revival" in this direction one of these days as was never before seen on earth. In the meantime the secular press is waking up from its long slumber on the subject. Just hear what Mr. H. S. Olcott, one of the *attaches* of the New York Graphic, says he himself has witnessed:

"I know the full value of words, and I mean to say unequivocally that a woman—a breathing, walking, palpable woman, as palpable as any other woman in the room, recognized not only by her sons and daughters, but also by neighbors present, as Mrs. Zephaniah Eddy, deceased December 20th, 1872—on the evening of October 2d, 1874, walked out of a cabinet where there was only one mortal, and where, under ascertained circumstances, only this one man could have been at the time, and spoke to me personally in audible voice! And nineteen other persons saw her at the same time and heard her discourse. Now, let the materialists put that in their pipes and smoke it. Perhaps they may want to begin by stuffing me in as wadding, but they cannot; the fact is so large that there will be no room left."

And we have here in Boston a medium for physical manifestations—Mrs. Theophilus Youngs—in whose presence ponderable bodies, such as pianos, etc., are lifted and moved about, to the utter astonishment of believers in many cases as well as skeptics. This lady held a public séance in Providence, R. I., on the evening of the 1st inst., in the Franklin Lyceum Hall, which report says was attended by a house full of believers and unbelievers, many of the best people of the city being present. The manifestations were advertised to consist of moving and raising a heavy piano with five persons sitting upon it, and similar wonderful demonstrations in the light. The medium performed the feat in a seeming marvellous manner, and excited a great deal of interest. A man in the audience then rose and claimed that Mrs. Youngs performed the feat simply by using her own muscular power in an ingenious way, and amid some confusion attempted to do the very same things which had been accomplished in the presence of the medium by the invisible powers; but the great majority of the audience ignored his bungling performance, which ended in great excitement, the bigoted initiator and his skeptical friends undoubtedly having arranged their programme, to disturb the séance, before they entered the hall. The idea that the phenomenon occurring in presence of Mrs. Youngs is fraudulent in its nature, is absolutely preposterous; so evidently thinks the Boston Herald, which in an editorial paragraph, concerning this Providence séance, says: "If it is a trick, it has eluded the detection of hundreds of critical observers in Boston. The writer of this has not only seen the piano dance while the

lady sat playing on it, but rise upon two of its end legs while the medium stood at the opposite end with her hands upon the top."

Mrs. Hardy's séances at 4 Concord Square continue to give evidence that spirits possess the power, when suitable conditions are obtained, to materialize in such a manner as to convince the most skeptical that an occult power is at work, without one single muscle of the medium being brought into operation to produce the wonderful results beheld by the most reliable witnesses.

The Springfield Republican of Friday, Oct. 30th, contains an article some eight columns in length wherein one of its correspondents, Leon Case—evidently a materialist of the bitterest type—gives his experience with the Eddy mediums at Chittenden, Vt., and describes the appearance of numerous spirit-forms which were unmistakably recognized by friends who had come from various parts of our continent to attend the sittings; thus—even while he intimates that the idea of a life after death for humanity is, to him, an incredible and an unpleasant prospect—bearing additional testimony to the verity of the evidence offered in proof of said life.

The editor of the Republican refers to the unmanly attacks of Mr. Case on Christianity, and calls attention respectfully to the announcement made through the Banner of Light, that the time would eventually come when spirits materialized would walk the streets of Boston—intimating that, in the light of the Chittenden manifestations, it would seem that this prophecy was in a fair way to be fulfilled. Here is one of the leading daily journals of the country accepting the phenomena of materialization as no longer a subject for ridicule and doubt. Verily, the world moves.

## A Good Man Gone Home.

Mr. Bela S. Lynde, who has been a resident at the National House, Haymarket Square, Boston, for some thirty years, passed—after a brief illness of two days—from the mortal to experience the joys of that spirit existence for which his kind heart and blameless life have so eminently fitted him, on the morning of Thursday, October 29th. His length of days on earth reached the extended term of seventy-nine years eight months. The deceased was well known to us as a fellow-boarder at the hotel for upwards of twenty years. The truest index of his character which we can offer to the present age, is that for fifteen years before her death, his wife, confined to her bed at the National House by reason of the severest type of inflammatory rheumatism, was watched over by him with the affection of a father. He carried with his own hand the food to his suffering mate at each meal, and after escaping from his business cares at nightfall, passed every evening at her bedside, hoping by his presence and converse to cheer the heart of the helpless invalid. The only occasion in which we remember having seen the lady in the house for that entire period of fifteen years, was one when her husband was trying to encourage her to take a few tottering feeble steps in the hall near their chamber. Verily, sweet must have been the meeting of that pair in the higher life.

J. Winchester, of San Francisco, Cal., has issued a Circular "to mediums and others" in regard to what he considers "the most remarkable manifestation in the phenomena of Spiritualism that has ever been given to the world; viz., the lifelike portraiture of an Ancient Band of Spirits, some of whom [he avers] inhabited the earth in the pre-historic age, dating back sixteen thousand years ago." He has forwarded to us photographic specimens of these portraits, the originals of which were executed by Mr. Anderson, the spirit-artist. We have received twenty-three specimens in all; and—aside from any knowledge on our part of their being likenesses of the characters whose names they bear—they are, we must confess, as works of art, very beautifully executed. They may be seen at this office.

Mr. Winchester attaches much importance to the alleged "advent" of these Orientals at this time in the world's history, as indicative of great social, moral, political and religious changes, not only in this country but on the whole earth, and says that the visit of the Band has not been understood nor its purpose appreciated by Spiritualists and Liberal Reformers as fully as should be the case. We have not the remotest doubt but that the nations, including these United States, are on the eve of a mighty change, politically and morally, as Mr. W. asserts; but we cannot possibly divine what influence these ancient spirits can bring to bear to effect the result thus speedily to be outwrought on earth. We are somewhat skeptical upon the point, we must confess.

The Connecticut State Reform School is entirely free from debt, and besides there is \$8,000 in the treasury. This school is one of the best educational institutions New England affords. But it is sad to think poor children have got to commit crime in order to get a good practical education; yet that is the case. We think it time legislators took hold of the matter and established industrial schools all over the land, where children could get a good practical education. Such schools can be made self-supporting. The State is obliged to abide by the decisions of its citizens as expressed by their votes when they are twenty-one years of age. It now behooves the State to educate its growing voters in such a manner that they will make good, intelligent, useful citizens. Give us better practical schools, and we will have fewer criminals.

Workingmen, says an exchange, united, have all power; divided, they are the servants of the money-power and the toilers of corporate wealth which is grabbing up all there is of the commonwealth and the country, and legislating constantly for unequal privileges. Labor, which creates everything and does everything, is the protector and preserver of all, is for itself unprotected and weak. It feeds others; it starves itself. It clothes others in purple and fine linen, while itself stands shivering in rags, asking alms at the doors of those whom it has made rich. Thus it must be to the end of time, unless it can learn of capital one lesson—and that is, THAT POWER LIES IN COMBINATIONS.

Mrs. Frank Campbell, the excellent clairvoyant and healing medium, has removed her place of business from No. 616 Washington street, to No. 14 Indiana street, room 5. This street runs from Washington street to Harrison avenue.

J. William Fletcher and his wife, Susie A. Willis Fletcher, are located at No. 9 Montgomery Place, Room 4, Boston, (Banner of Light Building,) and are having good success as test, business, and medical mediums.

## Orthodox Public Libraries.

A. E. Gilles, Esq., a gentleman well known to the Spiritualists of this vicinity at least, having generously tendered the gift of nearly thirty volumes of Andrew Jackson Davis's works to the public library of Hyde Park, the managers of that institution have for some time past been incubating on the question whether they would like to accept a gift of that character. They thought to evade the issue for a good while, and probably hoped the matter would die out and spare them the trouble of coming to a decision. But that device failed to work. Notice of the donation was continually given to the committee on the selection of books, until they at least had to face the situation and perform something like the service belonging to their office. After holding a number of meetings and going through several discussions, some of the books of Mr. Davis were accepted and some were peremptorily rejected. But if the sentiments enunciated by the Library Board are to be taken as ruling ones in the formation of public libraries, they would very soon become the most Orthodox affairs possible to conceive of. Think of an Orthodox library, made such by two or three ministers, that goes by the name of a public library, a library for the people! But that is what ecclesiasticalism is trying to force us all into by every means in its power. One of these wise ministers on the Library Board, seeing no other way out of the dilemma, declared the books of Mr. Davis "too silly to do any harm." He doubtless entertains a first-class opinion concerning his own Sunday sermons.

Mr. Weld, the Chairman of the Board, showed his intelligence and liberality in what he said advocating the acceptance of Mr. Gilles's gift. He likewise vindicated the moral character of Mr. Davis from the aspersions cast upon it. Rev. Mr. Davis had talked with Rev. Mr. Williams on the merits and morals of the volumes, and came to the conclusion, from information derived from the latter, that the Arabian Nights might readily be mistaken for the writings of Andrew Jackson Davis. Artemus Ward would have replied to such a speech—"This is a gook," though too poor to excite the risibility of any but such narrow-minded persons as its author. Rev. Mr. Gilbert declined to accept any such construction of the character of the books as this, reading copious extracts from "Morning Lectures," and reaching the conclusion that they were filled with "atheism and blasphemy, and ridicule of sacred things." Simply because Mr. Davis reverences the Divine Creator more than he does the creatures known as ministers. He declines to take their sayings as "sacred," and they resent it by denouncing him; and that is about all there is to it. Father Corcoran was opposed, first and last, to admitting the books to the Library shelves at all. A certain number of them were voted in, after a protracted discussion, and the remainder left for future disposal. "Morning Lectures" and the "Autobiography" were rejected by a vote. So that Hyde Park is in a fair way of having a sort of a public library, containing only books that should be on every Orthodox minister's shelves.

## The Barnes Will Case.

As we have taken occasion frequently to declare, in previous issues of this paper, is a test as to whether the Spiritualists of the United States, (or any persons who may sympathize with them,) have the legal right to bequeath their money to the advancement of the cause so dear to their hearts, or whether the making of a will in favor of Spiritualism does not furnish positive proof that the testator so conducting him or herself is non compos. We hope the matter may be carried for decision to the fullest extent of the law, and cheerfully give publication to the subjoined call from the proper committee, hoping that the material aid required by it may be forthcoming immediately.

## AN APPEAL TO THE LIBERAL PUBLIC.

The committee appointed by "The Indiana State Association of Spiritualists" to prosecute the BARNES WILL CASE, desire me, as Secretary, to set forth to the Spiritualists and Liberalists of America the fact that this great fund of about three quarters of a million of dollars, donated for the benefit of the orphan children of liberal parents within our State, is still in controversy, and we confidently believe that a new trial will be granted, and the Will sustained, provided sufficient funds are furnished to fight the case properly against wealthy heirs who are trying to wrong the orphan children out of their just due.

We need one thousand dollars, immediately, to pay necessary expenses, including the retaining fee of one of the best lawyers within our State, and whose services are essential. I am authorized by the committee to state that the court is authorized by law to finally order all necessary expenses to be paid from the Will Fund, whichever party is successful; hence all donations will be more loans.

Will the friends of Liberalism see this large fund go back to distant heirs, from the lack of a little generosity? thus fastening a lasting disgrace upon us all for an age to come, and discourage other donations from being made in the same way. Friends, we appeal to you, one and all—in the name of Liberalism, in the name of humanity, in the name of the angel-world, and especially in the name of the orphan children of Indiana, to give of your means in the time of need, to sustain the Will of the late Robert Barnes.

Many a friend could, unaided, furnish all the money needed, and thus lay those having this matter in charge under lasting obligations; but a small sum from each will accomplish the same end. How many will heed this call?

Please send all funds to Dr. Allen C. Hallowell, Evansville, Ind., and receipts will be forwarded. The Doctor, that staunch old Quaker Spiritualist, is giving of his time and means, far beyond his ability, to make this case successful. Who will help to carry the burden?

J. R. BUELL, Secretary of "The Indiana State Association of Spiritualists."

Indianapolis, Ind., Oct. 24th, 1874.

The reliability of the assertions made by returning spirits; the open Polar Sea; the predicted changes in the Solar System; the Eddy brothers; the bells of spirit-life; and other interesting matters, are treated of in the Questions and Answers Department on sixth page; Charles Sumner gives reply to certain queries which his friends in earth-life have propounded; Maggie Hamill, of Brooklyn, N. Y., expresses her conviction that the right will finally triumph; Fred Carson, of New York City, tells his mother he hasn't "gone to Jesus, but to Grandpa Carson"; Henry Wright claims to have presented himself as a subject for photographing, and asks that efforts be made to verify his picture; Jane French, of Hillsboro, N. H., desires to communicate with her children; Lucy Abbott, of Chicago, wishes to reach her mother and sister; Andrew Jackson believes that there is enough of justice scattered throughout the nation to be-and-by gather itself into a force and demand a hearing; and Red-Wing answers the questions of his squaw.

## Spiritualist Meetings at Beethoven Hall, Boston.

Austen E. Simmons, of Vermont, addressed the "Music Hall Society of Spiritualists," at this place, on the afternoon of Sunday, Nov. 1st, his subject being "Universal Inspiration." In the prophetic light of the beautiful to-be, he said, it was profitable and interesting to look at the historic footsteps of our ancestors in the past, and to trace the progress, political and theological, which had been attained to by gradual development. Christians were wont to claim for themselves and their creeds exclusively the all of revelation, the entirety of inspiration, and to declare that in their system, only, was the way—the truth—the life. But human experience had demonstrated in this age the value of an eclectic system in theology as well as in medicine, and we were taught by present unfoldings to look for and to accept the best in every form of faith. The inspiration which filled the souls of Abraham and the patriarchs, as they sat at evening at their tent doors, the inspiration which uplifted the soul of the Jew, and culminated in the life of the Nazarene, was not an exclusive thing; every land and every nation had had, in its history, a similar process of revelation, an equal inspiration from the same great fountain; and the sacred books of other lands were of as high an order of reliability to those embracing their tenets as were the books of the Old Testament to the Jew, and the testimony in favor of the Galilean system as recorded in the New to the Christian. In support of this position, the lecturer proceeded to depict the forms assumed by the spiritual illumination of mankind in Babylon, China, Persia, Greece, Turkey, among the Aboriginal Indians of America, (who could have had no knowledge whatever of the Hebrew system,) etc., none of which forms were restricted to the narrow circle of the Jewish creed, but all proving the existence of a Power, who was not the God of a province but the God of all Nature around us.

In view of the varied conceptions entertained by the different races of mankind concerning a future life, the skeptic as to his immortality was wont to declare the idea to be a spectral illusion of the mind; but the Spiritualist, more than any other, stood in the position to give evidence to the contrary; while he took the good from all systems, he could go beyond them all; while the sectarians hoped for a heaven where perhaps God would break down the partition walls of the schools and let them pass an eternity at peace with their brother theologians, our modern philosophy went further and demonstrated the existence of all in an ultimate state of happiness, and answered the non-immortalist's sneer with regard to the diversity of opinion by the nations, with the fact that as there were various methods in the realm of mathematics for the working out of the same problem, so all these views converged to the same point, and did not for a moment permit of the cancelling of the quantity, "human hope," because of the different forms made use of by different races for stating the same question.

Christianity showed its narrowness, as compared with Spiritualism, in the fact that while it was ready to accept hints from all the scientific systems and discoveries of the Pagan world, it was deaf to the claims of their systems of theology spiritual illumination, while Spiritualism acknowledged and accepted the good in all. Indications were everywhere of an ever widening circle that there was at work in our midst a form of the same Universal Inspiration—not Jewish, or Asiatic, or European, but thank God, American! and fitted to the demands of the present age—in Modern Spiritualism, which led men to dare to rise above what is written, to judge for themselves upon all matters of importance, to recognize that life's trials were their saviours, leading them up through storm and darkness, it might be, to the sublimer heights of perfected peace.

Mr. Simmons will lecture at the same time and place next Sunday, Nov. 8th.

On the authority of Western correspondents we learn that Mr. M. Milleson, long known to Spiritualists as an artist for the production of spirit pictures, has been very successful of late in producing family groups of portraits of deceased persons, every one being represented accurately. This is indeed a precious gift, and the artist should not be allowed to languish for lack of patronage. It especially behooves wealthy Spiritualists to lend him a helping hand.

Mr. Milleson, who has been lecturing on the "Uses and Beauties of the Art-Phase of Mediumship"—sometimes since conceived the idea of having built a Spirit Art Gallery at Ann Arbor, Michigan; but unforeseen circumstances frustrated the plan, which is very much to be regretted. The time will come, without doubt, when such an enterprise will be inaugurated. The sooner the better. Spirit pictures, whether by the aid of the pencil, or the photograph, are of paramount importance to the people of earth, and the sooner Spiritualists move in the direction of establishing in some central location an Art Gallery, where all such evidences of the return of the spirit after its physical death may be seen, the better it will be for the cause of Spiritualism and the world.

We have been made the recipient—by the kindness of J. Burns, Progressive Library, 15 Southampton Row, London, W. C., England—of a copy of the "Memorial Edition" of the Letters and Tracts on Spiritualism by Judge J. W. Edmonds; the volume also contains a portrait of the same, two inspirational orations by Cora L. V. Tappan, and particulars respecting the personal career and passing away of the Judge. The book is well printed, finely bound, and will be an enduring perpetuator of the name of one whose pen and influence were during his life in the physical ever at command of what he believed to be the truth.

The Santa Barbara, Cal., Index, of a recent date, comes to us containing paragraphs wherein William Denton is thanked for donating a full set of the volumes composing his work entitled "The Soul of Things" to the Odd Fellows' Library—of which institution the editor says: "The library is as public, and as free from any religious or political control, as any in the world," and the announcement is made to the citizens of the town that Mrs. Ada Hoyt Foye may be expected in Santa Barbara late in the fall, she having been pressing invited to visit the place for the purpose of giving test séances.

The fences of Boston and vicinity (and perhaps other localities) were heavily placarded just before election day with the following piece of credulism: "CHRISTIAN CITIZENS! VOTE AS YOU PRAY!" Wonder if that was the reason that the "face of prohibition" received such a stunning defeat last Tuesday in Massachusetts?

Read "HEATHENS OF THE HEATH" (by the author of "EXETER HALL"), a brief review of which the reader will find on our fifth page. The book is for sale by Colby & Rich, No. 9 Montgomery Place, Boston.

We will forward free to any address the Catalogue of S. R. Wells, of New York City, publisher of and dealer in Phenological and kindred works, whose publications may be had at this office.

## Public Seance at Parker Fraternity Hall.

On Sunday evening, Nov. 1st, Mrs. Mary M. Hardy, the celebrated trance medium, afforded her professional services gratuitously to assist in the financial betterment of "Council No. 1, of Boston," which holds regular meetings at the above-named hall. Music by Miss Nellie M. King preface the exercises, which were much the same in character as those occurring in past years at the interesting Sunday and Wednesday evening séances held by Mrs. Hardy at her residence, but which, by reason of the increased call for private sittings, and the demands of a new order of development upon her vital energies, she was obliged some months since to suspend. The occasion was marked by the quiet and respectful attention which pervaded the large audience, and many present received indubitable proofs of that power of return which inheres by right in the nature of disembodied man.

## The Nursery.

All Spiritualists who want a publication for their children, which keeps clear of all sectarianism while inculcating the purest morality; which gives the most charming pictures and the most apt and engaging reading matter; should subscribe for "The Nursery," a monthly magazine for youngest readers, published by John L. Shorey, 36 Bromfield Street, Boston, at \$1.50 (post-paid) a year. Send ten cents for a specimen copy, and, our word for it, you will want the work in your family if you have a child to care for and instruct. We have known of several children who have taught themselves to read out of this charming little periodical. It is a better teacher than many of our primary schools. It has made its way to a great circulation by its sterling merits and its perfect adaptation to the wants and capacities of children. New subscribers for 1875 get the November and December numbers of 1874 for nothing by subscribing during this month.

## Church Property.

The Northwestern University (Methodist) owns several hundred acres of land in Cook Co., Illinois, on some of which are built valuable business blocks. It also owns a large area in Evanston which has never paid taxes. The county treasurer having claimed judgment for unpaid taxes upon this property, the University resisted. But the county court decided that under the State Constitution no exemptions apply excepting upon property used exclusively for education, and all property held for profit must be taxed. An appeal has been taken to the supreme court, which can hardly stretch the exemption principle over property held purely for gain, fleecing from the people at large to benefit some peculiar creed or organization.

## The Recent Elections.

The State elections which took place Tuesday, Nov. 3d, in some thirty different States, resulted in a political revolution. In many of the States the Republican party was completely routed. In Massachusetts, Wm. Gaston, the Democratic candidate, was elected Governor, while Republicans were chosen for the other State offices. Six Republican candidates for Congress were defeated, including Gen. Butler.

## God's Poor Fund.

Since our last acknowledgment we have received the following amounts—to be devoted to the destitute poor: From Mrs. Lothrop, Melrose, Mass., \$2.00; Joseph West, Galveston, Texas, 60 cts. Thanks, friends.

We have received from Gerald Massey, the celebrated English poet and Spiritualist, a copy of his work entitled "The Secret Drama of Shakespeare's Sonnets Unfolded." We desire to tender our thanks to the author for his kind remembrance, and to J. J. Morse, the eloquent British trance speaker—now lecturing in America—for his politeness in serving as a vehicle for the bringing of these neatly printed sheets to us from England.

Rev. Dr. Bartol will, by request, repeat his lecture on the Beecher scandal, at the Parker Fraternity Hall, Appleton street, Sunday afternoon, at 3 o'clock.

P. B. Randolph has issued a new edition of "Seership: The Magnetic Mirror," and has reduced the price to \$2.00, postage 6 cents.

Send for a Catalogue of our extensive assortment of New Books. The Trade supplied on the most liberal terms.

Read Dr. H. P. Fairfield's card in another column.

## Movements of Lecturers and Mediums.

Prof. E. Whipple will speak in Social Hall, Harwich, Sunday, Nov. 8th, at 10½ A. M., and 1½ P. M.

Mrs. Mary Andrews, formerly of Moravia, has returned to her home at Cascade, N. Y., and is now giving two circles per day. The house will remain open during the winter.

John Collier, (writes Dr. J. H. Wells,) has just closed his engagement in Springfield, Mass., where he has had large audiences and given good satisfaction. He had the pleasure of hearing him deliver his closing discourse there, on "The Poetry of Spiritualism," which was, we think, one of the best lectures we have ever listened to. He will speak in Greenfield through the month of November.

New Haven has just closed a successful engagement at New Haven, Conn.—where the Spiritualist society is in an excellent condition—making nearly three months there since the first of February. The friends resident surprised him by a party at the house of Mrs. Hubbard, on Tuesday evening, Oct. 27th, and presented him, as an evidence of their appreciation, with a massive and elegant gold-headed cane. His address, through November, is Stafford Conn.

J. J. Morse, the English trance speaking medium, now in America, is lecturing in the Lyceum Hall, 69 W. Baltimore street, Baltimore, on Sundays, morning and evening, during November. He will speak in Philadelphia during December, and in Boston during January, 1875, excepting first Sunday. He may be addressed care Levi Weaver, Esq., 220 W. Baltimore street, Baltimore, Md.

William Fletcher spoke at Manchester, N. H., on Sunday, Nov. 1st, and will lecture there again on the 8th. Mrs. Susie A. Willis Fletcher occupied the platform at Webster Hall, Lawrence, the 1st inst., and speaks there again Nov. 15th.

We learn that the lectures delivered by Dr. H. P. Fairfield, at Oxford-street Chapel, Lynn, Mass., on the afternoon and evening of Sunday, Nov. 1st, were largely attended and well received. Dr. F. is expected to speak there again next Sabbath, after which he would be happy to make engagements to lecture wherever his services may be desired. Friends, keep the Doctor busy—he is an eloquent and indefatigable worker, and deserves well of the public. His permanent address is P. O. Box 74, Lynn, Mass.

Mrs. S. A. Rogers Hyder has removed from Haverhill to Salem, Mass., and is ready to accept calls to lecture on Sundays at any locality not too far distant from that place. Address her 71 Stubbs Block, Room 3, Salem, Mass.

Mrs. E. M. Hickok has just returned to her home, 90 Bunkerhill street, this city, from a short lecturing tour (on the subject of Temperance) in portions of Maine. At Lisbon, Durham and Portland, she was greeted with good audiences.







Price 15 cents, postage free.  
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& RICH, at No. 9 Montgomery Place, corner of Provid  
street (lower floor), Boston, Mass.







[Continued from our last issue.]

"It has been asked," says St. Thomas Aquinas, "If there is a God, whence comes evil? We should rather conclude thus: If there is evil, there is a God, for evil would have no existence without order in the good, the privation of which is evil."

mold our spirit-bodies by every thought, act and affection of the earth-life; that there is a principle in our very nature which punishes all violations of divine order, and, sooner or later, in this world or in another, works reformation without other compulsion than that of experience and knowledge; that all the truths and all the good examples and all the regions of the past are our heritage, from which we may select and assimilate what we need for our spiritual growth; that good or bad influences may be attracted by the state of our will and the affections; that earnest prayer is no mere shouting into a void, answerless and echoless, but the expression of a true spiritual instinct, the very life-principle of religion, having an efficacy proportioned to the right spiritual conditions under which it is exercised; that the highest wisdom is to trust rationally in God and to worship him especially by doing his will, as indicated in the laws of Nature and the laws of man, and by laboring for the universal good.

"Do we want a new revelation?" it is often objected; and to this some one aptly replies: "Yes; what you want is a revelation that the supreme fact of your old revelation, the fact of immortality, is an actual living truth." A knowledge of this is what Spiritualism offers. It is very near to every

Billot aptly replies, that "the question of Spiritualism is one of opinions, but of facts: these are the things that to the truth." Obviously, to separate our facts from our conjectures is our duty in this investigation.

\* Although Kant in his philosophy narrows down the grounds of immortality to the fact of a moral element in man, he seems, in higher moods, to have had a vision of the truth, for he says: "Perhaps will be proved yet that the human soul, even in this life, is by its nature immortal, connected with all the immaterial natures of the world, acting upon them and receiving impressions from them." This is a statement of a spiritualist's faith, for he says, in another intelligent Spiritualist, whose comment on Kant's words is: "The philosopher as well as the true poet is a seer!"

† See the London Spiritual Magazine for March, 1873.

people think, matters little; what they know, matters much. We are glad to present a few facts that will annihilate the dogmas of the sects. Your systems of theology and ethics permeating society are in harmony with the truths and facts of Nature. A false system of ethics accepted by those who are acquainted with the reality of God's work and the evil are considered beneath the favor of God and the notice of humanity. The truth will often reverse this, and demonstrate that men live necessarily, and you are to be made acquainted with the causes of the difference.

We labor for the overthrow of this false system. Strike hands with us in this work, and into the assembly of such souls shall we come. We promise you that, whenever in humility you prepare the hospitable banquet table, we shall come. We have little to respect for those who cannot appreciate the noblest of human qualities.

If in your politics you would be governed less by the routine system, so reflecting as candidates those men and women in whom you have placed confidence, and violate the rule of party, statesmen would appear in place of men who would lead on to better things.

You must break out of the narrow groove. Do not wait for liberal parties to be formed. Begin the work, and a party will be made. Strike hands with us, continue with us, and we promise you results that will be worth the waiting.