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## The Rostrum.

#### A RELIGIOUS OUTLOOK.

An Eloquent Inspirational Address by Mrs. Cora V. Tappan, delivered at Chicago, Ill., Sunday, Nov. 14th, 1875.

#### INVOCATION.

Infinite Spirit, thou Eternal Source of Life and Light; our Father and our Mother God; thou to whom all nations turn, and before whom all peo-ples bow in praise, yet whose infinite light is hid-den and whose life is only made manifest through the beauties of Nature; thou who hast fashioned the orbs whereby space is filled; thou through whose laws the wonderful atom performs its work, and every flower and tree is shaped in work, and every hower and tree is shaped in beauty; thou that from the eternity of creation still fillest the universe with life and beauty, and in whom all images and forms have their being— we praise thee, even as Nature this day is vocal with thy praise! The earth rejoices with its fruition of harvest; the nations are glad because of a thanksgiving that goes out from the earth, or a thanksgiving that goes out from the earth, yfeldling its rich sheaves of grain and its ripened fruits. There is no harvest of war; this season abides with peace and plenty, and the peoples of the earth gather together in their temples, praising thee because of this; and we would praise thee alike for the summer and the winter, for the springtime and the harvest, for the winter of nations and their summer of peace, knowing that in thy laws all starms and tempests outwork for the tions and their summer of peace, knowing thabin thy laws all storms and tempests outwork for the fruition of time and the harvest of eternity." We praise thee for those wars that have made the nations greater, more wise and free. We praise thee for those times of peace that have given blessing and abundance and quietude; and we praise thee for those efforts of the past wherein truth and philosophy have reared up their temple, and for those divine inspirations wherein religion has blossomed out in human life, blessing the pations of the earth.

nations of the earth.
Oh, thou Divine Spirit, we praise thee that in up prophets and teachers to express thine in-spiration. We praise thee that in the present thou hast not forgotten the earth in its need; that the evidences of thy spiritual power and the waves of thy truth are even now sweep-ing over and around the fastnesses of error. We praise thee that another altar and another shrine has been-builded upon the earth; that its name is truth; that its temple is humanity; that its broad dome is the archway of heaven, and its floor is the earth carpeted with thy beautiful vesture of flowers and lovely verdure. We praise thee that the souls of men are becoming the shrines and altars of thy truth, and that not alone human tongues offer praise to thee, but that human lives are made consecrated and greater deeds are done, and that these grow hallowed in the sight of men, and the lofty sound of truth resounds through-out the earth. We praise thee that the harvest time of another spiritual kingdom has come upon us; and that even as in ancient days thou hast poured out thy spirit upon all flesh, and that there are those who prophesy, and those who dream dreams, and those who speak with unknown tongues, and those who interpret tongues, and those that have the gift of healing. And we praise thee that in the midst of all this the spirit of charity groweth stronger and abideth in the souls of men. Oh, thou Giver of good and perfect gifts, be thy presence made manifest on the earth to-day; let every heart be a shrine and every soul an altar; let each mind be illumined with contract of the second strong the second with some token of thy presence and power, and may the ministering angels that bend above, and the spirits that do thy bidding, and the voices of angels attune their songs with ours, until our voices and thoughts and inspirations blend with theirs, filling the dome of heaven with the sound of the earth made joyous with prayer and praise. And to thy name shall be every offering and all thanksgiving and the sweet fragrance of the flowers and the songs of the birds and the lives of thy children consecrated to good deeds now

#### and forevermore. Amen. THE LECTURE.

Friends, we have chosen for the theme of our discourse this afternoon a few thoughts on the present aspect of religion in Europe and America, from the standpoint of Spiritualism. Just now, your attention is called to a wave of religious thought that is beginning on the Atlantic coast in this country. We refer to what is usually called and considered among you a revival of religion. In same wave has lately swept over England. Unfortunately, or fortunately, whichever way you may choose to consider it, this wave of religious revival only replies to the churches. of religious revival only applies to the churches emselves. The recent revival in Great Britain has been a revival among the denominations of Christian religions, and as such it affords ample proof of some kind of religious power in that country. The present wave of religious thought beginning in the Atlantic cities affords proof of some kind of religious fervor there. What kind it is we hope to be able to show you in the course of these few remarks.

of these few remarks.

But first we must present to you a brief outlook of the religious aspect in the Old World. You are aware what the condition of Rome is, that deprived of her temporal powershe is seeking by all possible means to reinstate herself by enlarging her spiritual domain, mainly by the emissaries she employs in other countries—emissaries acting under her orders and obeying her instructions. England is at present the objective point of the operations of the Church of Rome. When you remember that an ex-premier considers it you remember that an ex-premier considers it

testantism as, perhaps, she would have you imagine. When Mr. Gladstone believes it necessary, after fulfilling the functions of his office, to write definitely and decisively concerning the preservation of the English Protestant church from the encroachments of the Roman Catholic power, they are everyody mosts that are worth coulder. they are encroachments that are worth considering, and are dangerous to the church. When the principal statesman of Europe considers it his duty to instruct his monarch, Frederick William, to employ the force of the army of Germany for the purpose of preventing Jesuitical offerings and ceremonies in that newly created empire, you may consider that the Roman Catholic church is a power that is still dreaded; and when that same monarch considers it his duty to say that he is the authorized champion of the Protestant church, and that he, under God, is permitted to uphold it, and that he upholds it by asking the whole of it, and that he upholds it by asking the whole of Europe to arm themselves upon a war basis in a time of peace, you may know that the Roman Catholic church is still a power that the Pro-testant church fears. And when Protestant Europe is obliged to put her armies on a war foot-ing in time of peace to protect herself against the secret and open encroachments of her ancient foe, you may consider that the religious aspect is

foe, you may consider that the religious aspect is most serious indeed.

For the most part, religion in Europe is divided into Roman Catholic, Protestant and dissenting. Roman Catholicism, as you know, prevails in the southern part of Europe, while Protestantism prevails in the northern and western part, the dissenting portion of religious thought being confined chiefly to England.

But what with Renan in France, Strauss in Germany and Colense in England, variously in-

Germany and Colenso in England, variously in-terpreting the scriptures and boldly challenging established religious thought in Europe, the church is in danger from its own dissensions and from the bold freedom of speech and pen which these men in their various ways wield with such power. You understand that Strauss, in Germany, is the ripening culmination of the school of thought of which Kant and his followers were the beginning, and that he not only challenged the entire system of Protestant interpretation of the scriptures, but the very foundations of those scriptures themselves. You understand that Renan in France has boldly published in a Roman Catholic country, not only a work on the religion of Christianity, and the life of Jesus, which in itself is more bold than most Protestant utterpress, but interprets in a culta different way. riser is more bold than most Protestant utter-ances, but interprets in a quite different way from the usual methods of religious interpreta-tions many of the principal foundations of Ro-man Catholic and Protestant faiths. You un-derstand that Bishop Colenso, in England, has fearlessly challenged the interpretation and trans-lation of many portions of the Old Testament, and that he still retains his orders in the Church of England, and his office as a bishop in that of England, and his office as a bishop in that church, although he declares that mistakes in the present version of the Protestant Bible are sufficient to produce an entire revolution in the religious world if that book were properly interpreted.

other words the high church of England, as it is called, which is but a modified form—indeed scarcely a modified form of Roman Catholicism; the low church, which is as bitter and vindictive as it ever was in its opposition to Roman Catho-lic, power, but is tied hand and foot between rituatism, which is the Roman Catholic branch of the Episcopal church, and broad churchism, the third section, which is the branch of infidelity within the Church of England, for you must know that broad churchism in England means the right to believe anything that one chooses if one does not express it in too plain and bold a manner against the thirty-nine articles.

The majority of English clergymen and Eng-lish church going people are broad church. They believe in the right of private interpretation of the scriptures and the right of mental reservation hen they subscribe to the thirty nine articles of belief; consequently infidelity in this mild form has more sway in England within the church than materialism has out of it. This form of religion is generally represented in the highest places of the church. Dean Stanley in West-minster Abbey does not enunciate the creeds and formulas of the church, but contents himself with speaking of the practical duties of life, and inculcating mild forms of infidelity which in another age and another time would have sent him perage and another time would have sent him perhaps a martyr to the scaffold. The various clergymen in the fashionable portions of London and England avow their belief in the right of private judgment instead of pronouncing doctrinal sermons, and the result is that all through society the tendency is to remain within the church, but to make that church as much as possible a cloak for every form and kind of opinion. It is convenient to have a state church for that reason, since the state church expels no one except for open and avowed infidelity; and so long as the parson or curate confine themselves to what their parson or curate confine themselves to what their congregation will tolerate, and so long as the bishop does not discover anything that is openly infidel to the doctrines of the church, the clergymen of the church of England are secure in their livelihood and in their private judgment; which, of course, is something that can scarcely be claimed for any body of Protestant dissenters in the world. parson or curate confine themselves to what their

This sweeping and general spirit of what might be considered infidelity, if it were in another age and time, is the prevailing tendency of thought in Great Britain to day; but the divisions between high and low church, between ritualistic and broad church, are such that the very structure of the state religion is ever on the verge of falling, and it is only a question of time hov long the very foundations upon which it is based may endure. If all were broad church, or all were ritualistic, or all were low churchmen, the Church of England might remain until the country itself were dissolved, but as it is, she has more to fear from internal dissension than from any external

enemy that may be brought to bear on her. The present enemies of the Church of England and of the Roman Catholic church are the various dissenting bodies and the free-thinkers. The dissenting bodies consist of all Protestant de-nominations, except the Protestant Episcopal church. They are Wesleyans, Lutherans, Cal-vinists, and the various other bodies that in different portions of England are alive to the fact that their opportunities consist in the divisions within the established church. The Wesleyans of England are a liberal, active, intelligent, and sincere body of worshipers. They know their

necessary that he shall write a religious pamphlet in England in order to stay the progress of Roman Catholicism there, you may consider the present is a serious time, and that the aspect of religion in England is not so favorable to Progress, and they take advantage of them. They build up in all sections of the provinces where free thought is encouraged; and wherever the parish church enforces her rates or rents too religion to the severer extreme of infinity or liberality. We must always expect the provinces are religion to the severer extreme of infinity or liberality. We must always expect the provinces are religion to the severer extreme of infinity or liberality. the scene of augmented power. But another and a chief enemy, is the enemy, called free thought. You will remember that the school that Bentham originated about a half or three-quarters of, a originated about a half or three-quarters of a century ago, has ripened and culminated in such minds as John Stuart Mill, Prof. Tyndail, Herbert Spencer, and the score of other minds that sway England to-day by their scientific and literary attainments. You will remember that this school of thought controls the leading periodicals of England. You will remember that this school of thought controls the scientific minds of England, and that even within Cambridge and Oxford the professors of all the branches of science and learning are secretly or avowedly the allies of John Stuart Mill, Mr. Huxley, Dr. Carpenter and Prof. Tyndail.

of John Stuart Mill, Mr. Huxley, Dr. Carpenter and Prof. Tyndall.

Thought in the world to-day is led by English minds, for English thought governs the English-speaking world, and the English-speaking world girds the earth about with a score or more of colonles, each one of which forms a commercial control there is therefore the leading thought in the world is the thought of English minds. These minds are really indifferent as to the subject of ruliday. Mr. thereby the proper dealers whether the tribules of the subject of ruliday. religion. Mr. Herbert Spencer declares that it is ipossible for any human being to know anything about God, or the human soul, or the here-after; that it belongs to the "region of the un-knowable;" and therefore Mr. Herbert Spencer is the only man in the world that knows anyis the only man in the world that knows anything about it, since he pronounces this opinion. Prof. Tyndall believes that such subjects should be accountion of the present life; that not form the occupation of the present life; that it wilf be quite sufficient when the future is at-tained to know what it is like. Mr. Huxley does not avow any opinion, but he says that he does not avow any opinion, but he says that he does not realize any interest whatever in knowing whether a man lives beyond this life or not. That whole class of minds have arrayed themselves, by their indifference or open expressions of lack of faith, against any form of religious thought; and you have heard in America the expression of the culmination of another form of materialism in the person of Charles Bradlaugh, who says that whoever believes in God will believe in any kind of superstition.

With Mr. Bradlaugh among the workingmen, and Prof. Tyndall, and Herbert Spencer, and

and Prof. Tyndall, and Herbert Spencer, and their allies, leading the thinking minds of England, you will understand what position religious thought must occupy in that land, where religion itself is made simply a convenience in its form of established and ecclesiastical worship. The truth is, that without any new or added fire—without any fresh spiritual juspiration—unless something were vouchsafed to the thinking minds of the world—English thought would lead the English speaking postpons from any angledous English speaking nations from any religious thought whatsoever? The tendency of all written expression on that subject on the other side of the Atlantic is to deal with things actual and material as seen in the outer world, leaving the spiritual nature unfed, unrecognized; the whole foundation of the sphere attacks the subject of the selection foundation of the schools—although theology is rigorously taught—is to enforce the world of fact ognized with pleasure and triumph the visit of the American revivalists to their shores. For once they forgot their differences, buried their denominational quarrels, consented to unite in public prayer-meetings, and visit asylums and hospitals to sing with the children for the purpose of destroying the common enemy. For once they were willing to forget that their fathers were Covenanters, or Puritans, or Quakers, or Protestants, or Roman Catholics, and joined hands and voices in the united services of the revivalists' meeting. But the revivalists' meetings left England much where they found it; with the church itself perhaps a little revivified, but with none of the Tyndalls, Spencers, Huxleys, or ly other materialistic minds whatsoever converted. No appreciable difference was shown in the thought and writing of the intelligent class of England. No appreciable difference was seen in the tenor of the public articles of the press; no one was converted who was boldly a materialist. or who was secretly indifferent to the subject of religion. The church itself may have gained a

ment of psychological power; a few more man-ifested zeal in orphan asylums, and in singli-g nymns for the Sunday schools, but, as we stated, the thought of England has not been appreciably Three or four years ago the manifestations of Modern Spiritualism created such attention in Great Britain and in Europe that it was thought essary to devote some time to them. Huxley was invited, with a number of scientific men, of whom Mr. Varley and Prof. Crookes and Mr. Wallace were the chief representatives, to join the investigations. Mr. Huxley said: "I am quite indifferent to the subject. One does not always wish to sit in a telegraph office or a postoffice even if it is true. I do not see how it can affect us." Then these scientific men who wished to make Mr. Huxley their condittor proceeded with the investigation, which ripened in he report of a minority of the committee before the Dialectical Society of Great Britain, in which this intelligent sub committee declared, after publishing on three hundred pages the results of their investigation, that they considered the sub-ject one which scientific men could not afford to pass by with impunity—resulting in the conversion of Mr. Crookes and Mr. Varley and Mr. Wallace, each of whom in his special sphere occupies one of the most prominent positions in the

little more vigor and power; there may have

been some reconversions made of those who were

already supposed to be saved; but for the most

part the souls of England remained, so far as the revivalists were concerned, in precisely the same

condition that they were before. A few more were added to the dist of insane from the excite-

world of science.

The Academy of Sciences in St. Petersburg have considered it necessary to appoint a committee, of whom Prof. Wagner is one of the chiefest, to investigate the manifestations of Spiritualism; and they report that they know what they are dealing with; and that they are dealing with facts and manifestations appealing to the philosophical nature of man. In the Academy of Sciences in France, before the present regime wieds freadom of expression of thought impossimade freedom of expression of thought impossi-ble, there were also investigations and advances on the subject of Spiritualism; but since the present regime there seems to be a relapse into the days of religious persecution, for one of the leading editors of a spiritual journal has been imprisoned and several mediums have been subjected to the severest censure without even the

tremes of religion to the severer extreme of infi-delity or liberality. We must always expect those things upon her soil, at least for the present

we know now the meaning of the various degrees of scientific thought in their application to the subject; for scientific men have in Great Britain taken the trouble to investigate and express their opinions to the world, and the result is, as Mr. Huxley was forced to confess, after the committee had appeared in whose have stigation. committee had reported, in whose investigation he refused to join, that "if these things are true it bridges over the chasm between science and religion, it affords the only reconciliation that the world is seeking between philosophy and re-vealed religion to man;" if these things as re-ported by twelve known scientific men are to be received, they form the basis of another line of thought which Great Britain is now beginning to recognize; namely, that the only successful bar-rier between the eneroachments of materialism and the decay of all forms of religion is that which is presented by Spiritualism in its presen

present aspect of spiritual thought in Great-Britain is, therefore, most encouraging. Men in high places recognize the importance of the manifestations, and have published those manifestations to the world with their own considerations. clusions. The clergymen in the Church of England have felt the approach of this wave, and they hall it with joy as the only safeguard for re-ligion itself. Dean Stanley in Westminster Ab-Ingion itself: Dean Stanley in Westminster Abbey has preached a sermon upon the future life, in which he said, "If the manifestations recently occurring and now known in the world are true, they present a knowledge of the future state which I think the delty intended us to have long ago." The Rev. Mr. Hawls, in one of the principal churches in London, declares that he believes in the present form of spiritual manifestations as being a revival of the ancient forms of ations as being a revival of the ancient forms of religion, and religious inspirations, and that he believes in the presence and power of ministering departed spirits.

Those are the facts which, gradually working their way into scientific and religious circles, must stay the tide of infidelity and of material-

nust stay the tide of initionity and of materiali m in both countries.

Deceive yourself as you will, even with all the
temporal prosperity that the various forms of religious denominations have in your midst, excepting there be a rekindling of the ancient fires,
religion in America, too, must follow in the wake
of English materialism and die. The prevailing
thoughts in America are not religious. The malarity of the 4 coule do not belong to any denomjority of the 1 copic do not belong to any denou-ination. The various sects are sustained by casination. The various sects are sustained by cas-ual worshipers, and not by permanent members, and the encroachments of free thought and of and the encroachments of free thought and of freedom of religious opinion have led them so far that they are outside the pale of denomination and outside the pale of any form of religious worship. This, perhaps, may not be so apparent to you, but when you discover that nearly all secular publications eschew the subject of religion, or only give it as an item of news, you will understand the present phase of radicious thought—even in your awn country.

religious thought—even in your own country.

As we stated before, that which is true in Engthat they have investigated the facts and phenomena of Spiritualism, and are capable of pronouncing judgment upon them: He pronounces judgment usually who knows little or nothing of ie subject. It is considered the best qualified tion here for an expression of opinion upon this subject, that the person expressing that opinion shall confessedly know nothing about it. They who know something, those who have taken the trouble to investigate it, those whose lives have been devoted to the investigation, are not considered qualified to judge. Not so with the scientific bodies in Europe. He who makes astronotific bodies in Europe. He who makes astronomy his lifelong study is considered better capable to judge of the motions of heavenly bodies than he who knows nothing of it and has never look-ed through a telescope. He who has made chem-istry and electricity his special thought is con-sidered best-qualified to pronounce opinion. And so when Mr. Grookes tells the scientific world of England that he has devoted four years to the investigation of the phenomena called spiritual, and he spreads out before them the results of that investigation, they are bound to take his testimo-ny; it would be impossible for them to refuse it. When Mr. Wallace, the naturalist, tells them he has devoted ten of the best years of his life to the as devoted ten of the less years of his life to the study of this important question, and has arrived at but one conclusion, namely, that disembodied spirits do communicate with mortals, and that the realm is open between the two worlds, they are bound to receive his testimony. When Pro-fessor Wagner and his condjutors assure the Academy of Science, in St. Petersburg, that they ire dealing with a class of facts of which they cannot as yet report the entire causes, but that they believe them to emanate from disembodied spirits, the scientific academies of Europe are ound to listen. When the Gallilean academy of lorence receives a paper from Dr. Sexton or Dr. litchman, of England, on the subject of spiritial science, they give it as candid and as impartial a reading as they would a treatise upon pre-Adamite man or any other scientific subject. And these are the men that govern the thoughts and sway the minds of Europe to-day.

Show us a scientific man of great eminence in America who will do this, and who calmly and

anowedly enters into the investigation as he would intoxinated any other science, and we will show you a change here in the form of secular thought upon this subject. While scientific menare fettered and bound by the fear of unpopularity, or are swayed and governed by the mere pit-tance which, they receive as salaries in the various universities of the land, we cannot expect freedom of investigation. The few scientific men that have investigated the subject and have become convinced of its truth, have been condemned
to an entire obscurity during the remainder of
their lives, because they ventured upon the sea
of investigation. A little more liberality in a
free country would be profiting by the; lesson
which, perhaps, America might learn from the
scientific men of England. A little more liberality and loss of biggter ways among those who. ty and less of bigotry, even among those who claim to have freedom of thought, would be an eminent virtue in a nation so distinguished for its virtues as America claims to be. But there is an advantage even here. Every subject is short-lived. Whatever happens to be the prevailing topic does not last always. In England, in Europe, everything becomes fixed and has a groove. It is so with reform; but here, fortunately, nothing lasts forever, and even bigotry is destined to be short-lived before the constant succession of new ideas that are spring-

ing up in the very fertile soil of America. Therefore, it is not long fashionable to remain bigots upon any subject, and the tendency here to-day, and the prevailing thought, and tone of the publle mind, prove that for five years the steadily in-creasing wave of spiritual thought has been gaining ground among intelligent and thinking classes in America, and show that the subject is a matter for thought and investigation, and that the inquiring minds do not consider it either diabolical or frivolous to be interested in that which g pertains to the spiritual welfare of man.

Our idea is that Spiritualism cannot crystallizo' into any form of expressed denominational religion. We are glad that it is so. Materialism has been the sledge-hammer or wedge which has broken as under the walls of denominations and creeds. Spiritualism promises to be the solvent of those various creeds. If you crystallize a solvent it presents a steady wall between you and the sunlight. If it is like the sunlight and like the air, it presents something that finally absorbs all that are congruents and releases all these are congruents and releases all these are congruents. all that are congruous and rejects all incongru-ous elements. In the spiritual alchemy Spirit-nalism is the solvent of religion. It unites the Baptist and the Methodist and the Episcopalian on one common basis of inspiration; it even reaches across the chasm of bloodshed and warfare between the Protestant and Roman Cathofare between the Protestant and Roman Catho-lic churches, and declares to them that all which is genuine in either section has its foundation in true inspiration. It joins hands with the Wes-leyans; it tells them that when John Wesley preached the sermon on "Good Ancels" a cen-tury ago, he knew what he was preaching about, and had visitations of spiritual beings. It clasps hands with the Lutherans, and tells them that which Luther saw a vision, which he believed to be that of his satanic majesty, it was none other than an evil spirit haunting his imagination. than an evil spirit haunting his imagination, which had become diseased by too much brood-ing over the sins of man. It believes that even Calvinism with its rigorous and austere forms, and its various severities, which perhaps may have been forgotten by some of you who are not gray haired, since they are no longer preached in the churches—that even Calyinism had its tide of spiritual inspirations, and that although infants are not condemned to the actual flames who are not baptized, there is still a fire which consumes all unworthiness and dross even from gensumes all inworthiness and dross even from generation to generation of time. It clasps hands also with Roman Catholics, who, in their original inspirations, laid the foundations of the existence of the Christian church to-day, but who departed from the spiritual whenever temporal power came within their grasp; but the various saints and marfyrs and the many miracles wrought within the Roman Catholic church testify that the many of the spirit has not altered the algorithms. the power of the spirit has not altogether departed at any time. It clasps hands with the ancient Hebrew faith, and solves the various mysteries which science declares as impossible, by repeating them to-day before the face and eyes of men. The miracles which sciences ays have been handed down to you by superstition become to day the actual possession of the world by their repetition in a matter-of-fact age; that which science has decided was impossible takes place to day in the presence of thousands of witnesses, and the records of the New Testament become verified religious world it that book were properly interpreted.

You will comprehend also that the various divisions in the church itself threaten her overthrow in England; for the state church of England is-divided into three sections, namely: the ritualistic church, which secretly clasps hands with the pope at Rome, and many of whose clerating and low church bodies of England crown have secretly clasps hands with the pope at Rome, and many of whose clerating and low church bodies of England records of the Secret state of the New Testament become verified by these living witnesses. You have not alone and leave the world of intuition unknown; and with the prevalence of materialism as the abiding thought in England, unless there were some verified by these living witnesses. You have thousands—nay, and the apostles of thousands—living men and women by and deliberately the manifestations which are going on in their midst. There is no body of dissenting and low church bodies of England records. It clasps hands with and unites the most ancient. It clasps hands with and unites the reflect by these living witnesses. You have thousands—nay, brave enough, daring enough to investigate calm, brave enough, daring makes of Brakma a living flame; it makes Osiris the light that kindled the inspirations of Egypt. The Buddhist had his inspiration, and the reformed faith of the East presents many things synonymous with that of the Christian church of the West. It blends and unites these ancient fires in one line of inspiration which God has given to the cearth in various periods of time. It makes all religious possible by redicing them. makes all religious possible by reducing them all to their original and pristine purify, and dissipating idolatry which has crept into every form of religion; it makes them genuine and pure and free in their general conception.

You believe that the Brahmin's faith is idolated.

trous. What is the church of Romo, where in the very altar and shrine of St. Peter there are forms and ceremonies devoid of the spirit? believe that Mohammedans are heathens. is the church of St. Paul in England, that it arrogates to itself any more spirit than that which the follower of the prophet of Mecca feels when he bows at sunset before the God of heaven? You believe that the eastern nations are swal-lowed up in idolatry. What are the western na-tions doing; that they also shall claim to be the only inspired people? Do they not say that the prophets are all dead, and that inspirations have ceased upon the earth, and within the church is any altar or shrine kept alive save by ceremoni-als and forms? You believe that the Brahmin-leal worshiper is bound in chains of idolatry. Thousands of dollars and many missionaries are sacrificed to convert the heathen of all lands, and who is there abroad in this land to convert the Christian to his own faith, or make the altar of the Christian church alive with the gifts of the spirit-2s Where is the gift of healing, and of prophecy, and of tongues, and of the interpretation of tongues? Who sees visions and dreams dreams in your midst, that you should criticise the heathen or convert him to the blind forms of

worship that are destitute of the spirit?
Nay, nay! it is the altar itself that must be swept and garnished. It is the living fire that must be kindled within the human heart ere you can convert any soul to any form of religion. The power of spiritual gifts, and the great wave of thought that is sweeping over the world has seen this—how destitute the church in the east and the church in the west bave been of hispira-tions and prophesy. Materialism is the natural outgrowth of this barrenness. You feed on husks and you have starvation. If you give stones for bread, you cannot expect the living truth will flourish in your midst. Let us have the wine of flourish in your intost. Let us have the wine or the kingdom, the pure bread of life, a harvest, full of the rich purple grapes of the spirit, cultivated in the power and fervor of a living faith. And this is what God is doing in the midst of all And this is what God is doing in the manufacture of this infidelity, of materialism and rupture of dynastics. church and state, of rise and fall of dynasties, of impurities without and within. Behold the hand of God is writing upon the walls of materialism, even as in ancient days upon the palace walls of Belshazzar, "Mine, Mene, Tika Upharsin." Spiritualism, in Clasping lands with ecological standards and search and standards the standards with ecological many in the standards and search a clesiastical power in the past, has made the world go down into this slough of materialism and despondency; but above all, and beyond all, behold, the line has been made by the fiery arch of spiritual truth. In the midst of the puch externote, the line has been made by the nery arch of spiritual truth. In the midst of the rent as made lindness the spiritual hosts his rent as under the temples, and the handwriting has appeared upon the wall of materialism and ecclesiastical power, and both are destined to crumble, while out of the ruins the temple of humanity lies bright and nurs and true and such as are rises bright, and pure, and true, and such as are

chosen to preach the word of life within and without the church, recognize the living spirit of nan, the voice of the angel-world and the living man, the voice of the angel-world and the hying God-in your midst to-day as he was in ancient times, and before you a pillar of cloud-by-day and a pillar of fire by night, leading you across the desert wastes and wildernesses of material-ism and despair even to the promised land of hope and life, where there is no death, and no dark-ness, and no despair, but only the living spirit that abides in your midst, and will work out its way even though man in his blindness turns away for a time. This is the religious thought which the present outlook reveals to the Spiritualist.

AN INSPIRATIONAL POEM.

The audience was then requested to select a subject for an inspirational impromptu poem, and "The Universe," "The Old and New," and "The Religion of the Future" were suggest-

Behold the sun berris in its hery sphere, "And all the autume days show to to gold; Behold the rounded barvest of the year." And askes training has be earth been told, But oh, what some and tokens of the word, How show we know thy coming, Lord?

The church far in the East uptears her head Mid ger geous forms and finages of old; And there men wently perform their fread, And well their souls for power and for gold, 18-16; Jack hair of thy promised world. How shad we know the coming of the Lord? Beheld, the church there in the West her head To the stand from the control of the west her head. Unterstand from sof service for the flying who are dead; But how shall she know of thy coming light? Where is the utterance of Falth whose word Shall make us know of thy last coming, Lord? Behold, o'er all the lands, the earth is still, And nations pulsete with expostancy. Where is the working of the mighty will. That shall reveal to man his destiny?

The church is dead or sleeping, and forgot When then wert premised, and remembered not To be alive, arrayed in sphendor feight, Oh, who is hell she be clothed in spaties white, So that the coming of the premised word Shall be revea ed and thou among us, Lord? Outside the temple gates, beyond the walls, Where men make prayers and all their creed appals; Rebook, Humanity a pleading stands, And sintin Marchdene quitts her hasds; no they the coming of the branched word. Foresee, and shall thou come to them, oh keptil?

A voice makes all the nations (vemble so, The air 1s illed with premise, and below Long lines of light along the sky are seen. The envering taxs (even) the morning sheen lightly lightly to the morning of the sheen. Rehold, there I is promise of thy spoken word. And thou art seen, and thou art coming: Lord.

And then are seen, and then are coming, so by Yea, then are seen in many a lowly place. By upturned eyes and farthful become five. And they who test and they who did nevel seen. The coming field and near thy ways have been. We know that then shalt rear in coming time. A golden a (a) full of song sublime. And that the speken interance of the word Shall be in thing own coming, oh, thou, Lord.)

Shall be in thine own comtog, oh, thou, Lord! Thou comest to the pure in heart, who see ... Thee near when hambly boxed in prayer. They breathe a vow to purest chastity. And trace thine broage on the charm'd air ... Thou comest to the patient and the mild. And to the simple who, e'en as a chial. Ask for admittore to thy temple door. Thou art revealed e'en now as herefore. Humanity upilits its weary head, and to:

Not within temple done nor gibbel wood. But wheese c'er humanity mist go.

There they art, and this is thy coming, Lord.

Huganity shall be thy altar, church, and shrine; And Truth shall be thy creed and Love divine; And I tuth shall be thy creed and Love divine; And all the nations shall be merged in peace, And all the omoto of war and stiffe shall cease; And 'neath the doine of heaven, and 'neath the sun, There shall be none outeast, no, not even one; For 'tis the utterance of thy spoken word, The church is man, and thou art silv its Lord,

#### The Rich Man Dies. Why not? The thread of life is in the hands

of one who does not measure man by the thickness of his wallet or the length of his purse strings. What to the Almighty are riches or poverty, when neither abundance or want come to him? Ged cannot be flattered by rich dinners, title deeds; nor turned back from any one of all his dutiful children because poverty has left marks upon his coat and labor has wrinkled his brow The rich man dies as the beggar, and God don't miss the former any more than the lafter. Men who worship molten calves now just as much as they did in the time of 'Aaron, and in every day's transactions say—"these are our gods, our saviours, our reliance and our hopes these brought us up out of Egypt, and these shall-open to us the promised land —men who count big dividends above humanity, and money better than wisdom, break out into loud lamentations when the rich man dies; and for two causes-first because he was rich, for the question they ask on "change" is not—"has he gone to heaven?" "change" is not—"has he gone to heaven?" but—"how much did he leave?" and second, it is a reminder to them that they too are mortaltheir golden gods can't save them. Yes; they how! and!ament. The heathen do that on simi-lar occasions; and poor Christians might do it, for fear the rich man of to day will find his portion where that "certain rich man" did in olden times; but we don't see that the order of nature infant of an hour; and we don't believe heaven infant of an hour; and we don't believe heaven is disturbed or the angels sorrowful more than they will be when you 'or I die. The sun will rise and set—the moon wax and wane—the seasons come and go in their eternal succession, after all who now breathe have been turned into fertilizers to make the grass green for the cattle, and the flowers beautiful for the children that shall hunt-buttercups and admire lilies when we have gone and been forgotten.

Yes—the rich man dies ; and those who believe in a dollar more than in God, stand still for a moment, as though an earthquake had opened the solid ground before them, and look serious, as though it was a special providence. Their poor neighbor died yesterday, and they did u't send to ask whether the fatherless children had any dinner; but now they inquire for their black gloves and gold-headed canes; they send to their greenand goid-headed cames; they send to their green-houses for flowers which are wrought into wreaths, crosses and harps; they call their coachmen, and you see a mile of carriages filled with million-aires, merchant princes, bank managers and factory owners—the representatives of wealth, following the rich man to the grave. When one seriously looks at that procession and weighs it at its real worth, it is a more melancholy fact than the gaping grave itself. How singular that men should delide and defraud themselves by the glitter and show of emoty bubbles! They hang over that hole in the ground that has received a Testering and rotting piece of humanity, holding up by a golden chain in their right hands, ar on that pull back again to earth and their old haunts-their palace homes, dinner parties, and their consultations to pile up more riches for themselves and more poverty for the toilers on land and sea. But in the end what is it all? Can money prolong life? can it bribe death? Oh, no; it won't cure the gout; it won't drive rheumatism from the limbs, nor dyspepsia from the stomach, nor apoplexy from the head. They are human; their breath is in their nostrils, as the old book has it; and it is appointed to man once to die; and then whose shall their riches be?

in his shroud and coffin; and the third day the sand and stones will rattle down on the casket and the turf be placed above him. "All that he and the turf be placed above him. "All that he had would he give for his life;" but life is not so extended. His money may build a monument; but that won't last long to tell his story. The moss will gather on it; the heat crack it; the rain wash out the inscription; and it will go where he goes—to dust! His children won't thank him for what he leaves them. Look'about. and see. What rich man's son says, "my dear father gave his life and soul that I might have plenty and rest!" The child of poverty remembers how his father toiled and his mother wore away her strength, that he might have bread, clothing, education; and he drops the tear on their graves and thanks God for the lessons they taught him. Their memory is sweet unto him. Where are the rich man's sons? What are they have the lower who labored to keep their parents. above the boys who labored to keep their parents from the almshouses? Who has power, and wis-dom, and virtue—who live full men to bless mankind and to bless themselves—the children of the rich or poor? It is true—the rich man dies; and the poor man dies. Let them die. Death is the great leveler; the agent of God; and the real friend of the human race.—The Merrimac

The rich man dies; and to morrow we see him

For eign Correspondence.

ENGLISH ITEMS.-No. 1.

From the shores of the Old World I send greet

Written specially for the Banner of Light, BY J. J. MORSE.

ings to the brethren in the New World: Greetings freighted with the loving memories of their kindness to myself while with them, as well as of the good wishes and loving words they lavished on me-when I left them. The deeps of Neptune and the rage of Boreas were safely passed, and the good ship "Baltie" reached her journey's end all safe and well. And though thoroughly . By a vote of the audience, the latter was English weather prevailed when I stepped ashore, It put no damper on the loving greetings given and bestowed by wife, and child, and friends to them and me. Our brethren of Liverpool-who, by the way, speak most kindly of good Brother and Sister Hardy-gave me a right royal welcome in good English fashion, and on speaking for them on Sunday a crowded house greeted my appearance. Two hundred miles in five hours, and once again I stood within the modern Babylon, London, the city of my birth! First come, first served; so I visited the rooms of the British National Association of Spiritualists, it coming first in my path. I was just in time to be for tunate enough to bid adieu to M. Alexander Aksakof, who was leaving England for Russia, after obtaining a couple of our media for investigatory purposes in St. Petersburg... Miss-Kislingbury, the resident secretary, gave me a most cordial greeting, as also did Mr. Harrison, the editor of the Spiritualist. This association has made most satisfactory progress during the past twelve months, and its local habitation is wellsuited to its requirements, and being handsomely furnished and maintained in excellent order, forms a pleasant and agreeable resort for mem bers and their friends. Driving on a brief distance further, I drew up at the door of James Burns, of the Progressive Library. I was sorry to find Mr. Burns far from well, in fact he seemed quite ill. I notice he speaks quite highly of me in his letter appearing in the Banner of Light for October 23d. Public workers should ever be friends. On Nov. 3d I received a public reception at the opening soirce of the Annual Conference of the British National Association of Spiritualists. This meeting was largely attended, many of the wealthy and influential members of our cause being present. Those able workers, Dr. George Sexton, Thomas Shorter, for many years editor of the Spiritual Magaziffe, Mr. Harrison of the Spiritualist, Mr. and Mrs. Everett, the latter one of our most respected and powerful private media, and a host of public and private characters were there to bid me welcome. I much regret Brother Burns did not look in during the meeting. I presume his illness prevented. The chair was occupied by that well known and veteran worker, Benjamin Coleman, Esq. All passed off happily, and a most enjoyable evening was spent.

The annual conference opened its sessions the following afternoon, when a full attendance was bought by gold, pleased with piles of bonds and pressut, Dr. Sexton in the chair. Mr. Thomas Shorter gave the first address, which was upon "Healing Mediumship;2" he related an account of a cure of cancerous tumor, of long standing, the cured person being his own sister; and in general, and particular, advocated the systematic development of healing mediumship. A brief discussion followed, in which W. H. Harrison, editor Spiritualist, referred to the visit of Dr. J. R. Newton to England, and of the cures effected by that gentleman. Mr. Harrison then read a paper upon "Mediumship; its Nature and Varieties." It was able and exhaustive, dealing with the question in a practical manner, and affording satisfaction to those who heard it.

> At the evening session Mr. Thomas Everett read a paper "On the Twofold Nature of Man." The essayist adduced a numerous array of facts in support of the reality of man's dual nature, and the discussion that followed seemed to admit the case proven. On the second paper, upon "Spiritualism Among the Working Classes," quite a lively debate arose, affording some amusement as well as eliciting some good thought. A paper was then read by Mr. Thomas Blyton, upon the "Necessity of Combined Action among Spiritualists,' and the discussion thereon brought the first day's meetings to a close. The second day's meetings were opened by the reading of papers upon the 'Necessity of Disseminating Spiritualism as a Religious Influence," papers being read by Mrs. Parks, Mr. E. T. Bennett, and your correspondent. A second paper, by Mr. Martin R. Smith, upon the "British National Association - Its Aims and Objects," was well calculated to place the Association right before the public. In it, it was stated the Association was out of debt, had a balance of some \$800, and had a membership of 650 persons, 150 of whom had joined during the past twelve months. Preferring to work upon secure ground, their progress might seem small, but having no bad debts, or deficiencies, and with a perfectly democratic constitution, their future was full of promise. At the evening session, which was the fourth and final one, Mr. H. T. Humphreys read a paper upon "Popular Errors in Regard to Spiritualism," and another one by J. r. Markly, upon "Spiritualism and its Critics." Pleasant debates followed each of these papers, and after the usual votes of thanks the Annual Conference of the British National Association of Spiritualists came to an end. A great amount of good has been again done by these meetings, through the reports appearing in the leading London and provincial dailies, which reported the meetings of the conference in a fair, and impartial strain, while the yearly bringing together of people from various parts of the country effects good results also. The several papers were well written, and the discussions, as a rule, able and fair, and altogether the conference proved a success exceeding the anticipations of its promoters.

Two interesting publications have recently been issued, one by James Burns and the other by W. 11. Harrison, the latter being a little work bearing the title "Spirit People," and containing its author's (Mr. W. H. Harrison's) experiences. narrated in a calm and dispassionate manner, and well calculated to interest intelligent thinkers; the former an enlargement of the "Spiritual Lyre," a hymn-book used by our cause here, said enlargement being obtained by a large selection from "The Spiritual Harp," "Psalms of Life," and other works, thus giving our movement a collection of songs of no little value, and supplying a want the original edition of the Spiritual Lyre could not meet.

At the present time we have four Sunday meetings running in London, one at Doughty Hall, managed by Mr. Burns, called the Free Gospel of him!

Spiritualism, ministered to by volunteer speakers, which makes it a pecuniary success; another at Cavendish Rooms, where Dr. George Sexton is the regular speaker as well as manager. The doctor is a strong pro Christian advocate, and is an able debater against materialistic skepticism. Another meeting at Cleveland Hall, the scene of the labors of Sisters Hardinge Britten and Cora Tappan, where your correspondent is the speaker; this meeting being under the management of the British National Association of Spiritualists and the last one in Church-street Hall, Islington, under the superintendence of two excellent workers-Mr. and Mrs. Bullock. Each meeting has ts deserved share of support, and all assist in spreading abroad our cause.

In my next I hope to be able to afford you a nore correct estimate of the position of our cause in the United Kingdom, as well as an estimate of the progress made during my absence. For the present I must content myself with this brief pistle. May the angels ever guide us onward into the paths of purity that lead to the plains of wisdom, where right and truth reveal their principles to our understanding, enabling us to bring the kingdom of God-goodness-down upon the

Warwick Cottage, Old Ford Road, Bow, London, Eng., Nov. 9th, 1875.

#### LEFT ASHORE.

BY HARRIET PRESCOTT SPOPFORD. Softly it stole up out of the sea The day that brought my dole to me; Slowly into the star sown gray, Dim and dappled, it soured away. Who would have dreamed such tender light Was brimming over with bale and blight? Who would have dreamed that fitful breeze Fanned from the tumult of tossing seas? Oh, softly and slowly stole up from the sea The day that brought my dole to me t

Glad was I at the open door While my footfall lingered along the floor, For three bright heads at the dawn of day Close on the self-same pillow lay; Three sweet mouths I bent and kissed As the gold and rose and amethyst

Of the eastern sky was round us shed;
And three little happy faces sped
To the dancing boat—and by went too—
And lightly the wind that morning blew.

Many a time had one and all-Many a time and one and all Gone out before to the deep sea haul:

Many a time come rowing back
Against the tide of the Merrimae,
With shining freight, and a reddening sall Flapping loose in the idle gale,
With the state of the Merring glog. While over them faded the evening glow, With stars above and with stars below. Trolling and laughing, a welcome din, Togre, and the warm shore making in.

Then why that day, as I watched the boat, Did I remember the midnight rote That rolled a signal across my sleep Of the storm that cried from deep to deep, Plunging along in its eager haste Across the desert and desolate waste, Far off through the heart of the gray mid seas, To rob me forever of all my ease? Oh, I know not: I only know That sound was the warning of my woe.

For lo, as I looked, I saw the mist Over the channel curl and twist, And blot the breaker out of sight Where its augry horn gored the waters white. Only a sea turn, I heard them say, That the climbing sun will burn away, But I saw it silently settling down Like an ashen pall upon the town : Oh, hush, I cried ; 't is some huge storm's rack My darlings, my darlings, will never come back

All day I stood on the old sea-wall, Watching the great swell rise and fall, And the spume and spray drove far and thin, But never a sail came staggering in. And out of the east a wet wind blew, And over my head the foam flakes flew : Down came the night without a star, Loud was the cry of the raging bar; And I wrung my hands and called and prayed, And the black wild east all answer made Oh, long ere the cruel night was done

Came the muffled toll of the minute gun; Nothing it meant to me, I knew, Save that other women were waiting too-For many the craft that, cast away On the shoals of the long Plumb Island lay Wrecked and naked, a hungry horde Of fierce white surges leaping aboard, And bale and bundle came up from the sea— But nothing ever came back to me.

And through every pool where the full tides toss I search for some lock of curling floss, Yet still in my window night by night The little candle is burning bright— For, oh, if I suddenly turned to meet My darlings coming with flying feet, While I in the place they left me sat, No greater marvel 't would be than that When so softly, so sweetly, stole up from the sea The day that brought my dole to me!

### PIOUS AND STUPID.

"Scrutator," a devout defender of the faith furnishes a very poor dish of pious pabulum to the New York Sunday Herald. We find this luminous passage in his last contribution of indigestible stuff:

"Can 'a inie of bricks and mortar add to or diminish the glory of God?' asks my critic again. I answer it can. Jehovah himself gave David I answer it can. Jehovah himself gave David the pattern of the Temple to be built at Jerusa lem, and when it was dedicated He filled it with His glory. And for centuries afterward the glory of the Lord abode in the Holy of Holies of that Temple!" that Temple.

Scrutator positively asserts one thing, namely, that "bricks and mortar may add to the glory of God;" and then he proceeds to disprove his own assumption by showing that the added glory is conferred by the Lord on the "bricks and mortar." Thus this blind reasoner reduces the object of his worship to a level with ordinary building materials by recognizing this reciprocal interchange of glories with no preëminence on the side of his Lord.

brick is not well calculated to inspire reverence for any higher power; nor will it quicken the faith of those who read the Herald. But Scrutator aims to fortify his argument by the duality of its form. He affirms that "bricks and mortar may diminish the glory of God!" But how is it possible for such gross things to deplete the Lord of his glory? Scrutator explains this mystery. Once upon a time the Lord was pleased to add the erection of the ancient Temple at Jerusalem; and who does not know that the Divine glory must have been diminished in proportion as it went out of him and into the bricks?

We incline to the opinion that such a use of

Thus, per saltum, the pious Scrutator arrives at a conclusion that not only reacts with damaging effect upon his premises, but it aims to demoralize all our ideas of the Divine plenitude. He appears to be lost in the solemn darkness. and fathomless profundity of his thought; and what is more deeply to be deplored, he has buried his God in the confusion and debris of his own "brick and mortar" illustration of his glory. May the Lord and the logicians have mercy on

"FRIENDS IN COUNCIL." NO. I.

BY J. WETHERBEE.

The sage's eye fell on an item, as he was readng the paper, showing how Dr. Cullis, of the Consumptives' Home, makes his ends meet. He needed, on the occasion, referred to, to meet an obligation, two hundred and fifty dollars. He went, as was his custom in such emergencies, into his closet to pray, and, coming out refreshed, he said to his wife, It is all arranged—the money will be ready! Sure enough; for he went about his work like a man whose necessities were provided for, and accidentally met a friend who said, Mr. Cullis, I am glad to see you, for I wanted to hand you this, and meeting you will save my calling. He handed him a letter which contained a donation, from a friend, of two hundred and fifty dollars. It caused no surprise; his prayer had been answered, as he knew it would

The sage, referring to this item, said to Artemas, What do you think of the efficacy of prayer? Artemas replied, I see nothing irrational or improbable in the Cullis item, for I have had similar experiences, but I think God had nothing to do with it, except as with everything, as the Great First Cause, of which nobody can intelligently refer to. But of prayer, in its general significance, I do not think it amounts to much as a practical force in one's affairs, except indirectly. A bed-ridden man was frightened once by an alarm of fire in his house, and the shock cured him. We would not consider it efficacious to burn houses down to cure monomaniaes, not withstanding the truth that an ill wind may now and then do somebody some good. Most men pray some way or other; it is a kind of relief. I do n't think it can be helped-it is in us, but the more intelligence there is in a man, the less prayer, using the word in the evangelical sense. In one sense I have been praying all my life, that is, thinking or talking with or to myself. Whether त्रेंड an invocation or a reverie, I do not think God hears me in the intelligent sense you do now. and I am glad he does not, for I should feel cheap at the thought; I think most any one would. In the mental attitude of prayer, I have felt it for many years to be of a boomerang character, and I was the only one hit by the effort, and it may be good practice as a mental or spirit ual gymnasium; but in the evangelical sense; as an intelligent, square act, it is a fiction, and there is just as much sense and propriety in propitiating a wooden god with John Chinaman, a force or a gas with O. B. Frothingham, as "Our Fa ther who art in heaven," who is altogether an unknowable institution, as Herbert Spencer says, and which John Stuart Mill extends into a cipher. Renan says truly, "The living God is felt, but is not provable," and so it seems to me, and therefore is a matter of instinct or emotion, and not of intelligence. Our head is infidel; the heart only is the true believer. Of course I do not refer to those organs physiologically.

Practically, then, said the sage, you live in a Godless world, and yet you say you have been praying all your life-to what or whom, pray? Practically, yes, said Artemas, to your first question, and practically to myself, to your second question, absurd as it may seem. I can no more conceive of God hearing me as a human being hears me, or that he sent two hundred and fifty dollars to Dr. Cullis in an emergency, than I can conceive of an odd number being divided by an even one without a fraction remaining. I understood you, said the sage, to say you thought the statement of Cullis's financial operation was both rational and probable. Idid, said Artemas, as a wholly human transaction; supermundane it may have been, but human clear through.

I had gradually began to feel that the only in telligent hearer of human prayers is the spiritworld, the arisen souls of departed human beings. I was sure from experience that hope, strength and courage were born of prayer. efficacious. I think the spirit of prayer makes me harmonious, or in good condition for spiritual and even temporal effort; if it did not bring spirits around me, it seems to put me in connec tion with them, and I have no doubt of it. Gradually I have shortened my lens, or spiritual telescope, from immeasurable stellar distances, to objects nearer our own system, so to speak, so that my prayers to day are not prayers at all in the plous sense, but a sort of communion with the departed. I'do not hear them, but I know they are around me, and hear me, and I can so intensify my thoughts and desires that I am sure I am understood by them, and stimulated by them, and when possible, or proper, aided by them. I never say now to the "circumambientair" with my own magnified image in the distance, Our Father who art in heaven, hallowed." &c. -I say (feeling serious and devotional) to the aforesaid "circumambient air," filled more or less with the loved and lost, (?) "Come, let us reason together; I am this side of the curtain, you are on both sides; inspire me with the right thoughts; I have a work before me, I want to be successful both for my own sake and for human good, and so on." Sometimes an idea has popped into my mind on such an occasion that I have wondered I did not think of before, that in carrying it out it has been as singular as the donation to Mr. Cullis, and these experiences 1 have had a thousand times. Pooh! interrupted the sage, who said, I have had thoughts just so sudden, I do n't think spirits did it. Perhaps not, said Artemas, but as mortals can change the current of one's dreams, why may not immortals? who are only mortals husked? Besides, I have many a time, when sitting with a medium for communications, had the very spirit friends of whom I was thinking, on some prior occasion, say they were present when the idea popped into my mind; and sometimes the spirit claiming presence was one unthought of, but the suggestion drew together circumstances that seemed to amount to demonstration. It would be instructive and illustrative to enlarge on my experience in this direction, but neither of us have now the time. One thing I wish to say, and that is, I am his glory to the "bricks and mortar" used in serious and religious in my nature; Spiritualism has made me rational on the subject of prayer. I do not go it blind, as most ministers do, including the Cullis order, nor am I superstitious like most prayists who are honest: the real benefit obtained by any, I get by a rational spirit communion, so real that Lam never alone when no mortal presence is near, and I govern my thoughts accordingly, knowing that walls have ears, according to the proverb, or rather, as I like to express it, the "circumambient air" is full of listeners, and we listen ourselves to them when we are not aware of it.

> Said the sage, Why do n't every worthy person for a worthy object get discounts from the same S. B. B. bank, and in the same way Dr. Cullis does, and

you say you do? I make no such claim, said Artemas. I do not get such discounts when I think I most deserve them, and I often get them when not so apparently well deserved; but I know there is supermundane intelligence in it. I am far from comprehending the whole subject. I think it requires both ends of the wire to be in condition for the evolution of product, that is for an answer to prayer, Now I have a word to sav of Mr. Cullis. Here is a slip I cut out of the Sunday Herald, said Artemas, handing it to the sage to read:

"Dr. Cullis of Boston, immediately after the death of his first wife, began to receive letters in her handwriting, style of thought and expression, and bearing her signature, with characteristic peculiarities so minute that neither the doctor himself nor the intimate friends of his deceased wife could distinguish them from her letters written when living. These missives, full of tenderness, good counsel and predictions of some great Christian work which he was to do in the future (for this was before he began his so-called faith work), came quite often during several weeks. During this time, regularly, at two o'clock in the morning, he would be awakened by three distinct raps on the table. One morning while awake, at about four o'clock, he was suddenly startled by a bird singing in his room. He arose, looked about the room but found no hird. This bird. about the room, but found no bird. This birdsong now became quite a regular phenomenon in his bed-chamber. Once, while sitting in his office in conversation with a gentleman, the bird-song suddenly startled them, as if just above their heads. The gentleman, turning his eyes upward toward the top of the window, said: 'You have a canary here, have you?' He was told that there was noise in the house. By this time, Dr. Cullis says that the thing began to be annoying. His friends who were cognizant of the facts, advised him to call in a medium, and establish communication with his departed who. Date, maked of this, he carried the whole matter to the Lord, on his knees, in these words: 'Oh, Lord Jesus, I decive to do thy will perfectly. If these strange things are from thee, I am ready to go into them and receive all the truth which thou dost wish to communicate. But if they are of the devil, put an immediate stop to them, Amen!' People who have strong, faith are remarkable for the brevity of their prayers. After this short prayer, the letters, the table rappings and the bird-songs suddenly ceased, and have never been repeated. Let all Christians who are similarly tempted to converse with the dead. follow the example of this good man, and ask God's opinion of resorting to necromancy, instead of the law and the testimony."

Well, said the sage, after reading the slip, how

do you get over that? Very easily explained,

said Artemas. Mr. Cullis is a medium; he gets

nearer, in a figurative sense, than most people, to the spirit-world; that world is filled with people who interest themselves with and very likely initiate movements here. According to his own showing, his departed companion, by missives of tenderness that neither he nor other intimates could distinguish from her letters when living, foretold his future work. There was a rare opening for him to have been made one of the happiest of men, perfect demonstration to his own mind of continued conscious existence, through knowledge and not faith alone, and to engage in a work adapted to his turn of mind, with the conscious, intelligent cooperation of the angel-world. He prays to the Lord on his knees. (Read the quotation.) On general principles, Dr. Cullis being honest and sincere, he ought to have got a square answer; but this matter must be looked at on more than one side. If the true light had shone into his soul in reply to his wish, and he had become a Spiritualist, the object in view foretold-"a great Christian work"-might have been squelched at birth, and the object may have been of more consequence for him and the world than that he should have the truth at the expense of that Christian success. It will not have been the first time that apparent evil has been done by spirits or mortals, that good may come. I can imagine that companion so full of tenderness and love, that she almost made a perfect connection with him, feeling somewhat' snubbed to hear him on his knees say: "But, oh Lord, if these strange things are of the devil, put an immediate stop to them. Amen!" Some women would not have stopped; but seeing the matter spiritually, and perhaps in consultation with the spirits interested in him and his work, and knowing that he would wake up finally into everlasting life and the truth, she allowed the gate to be shut on him for those rare favors falling to the lot of few. But his mediumship being constitutional and permanent, they—the band surrounding him -are able to play upon his "harp of a thousand strings," and make points between his prayers or desires and their wishes toward charitable or beneficent ends amounting to definite answers to his prayers, and very likely that heavenly band heard his prayer to the Lord the day he was deficient two hundred and fifty dollars, and sent it to him the way they did, and probably would have done so if there had been no closet in his house. and no prayer offered, they knowing he needed it, and conditions were right for them to bring it about. I am not sure but Dr. Cullis runs his Institution easier, has more friends, is more respected by press and pulpit and the community generally, than if his band had illuminated him as it might have done with Modern Spiritualism; but that is only a matter of speculation. I cannot help feeling that when he shuffles off this mortal coil and wakes up to the facts in the case, he will say, or at least think with Doesticks, what a "damphool" he was.

· Well, said the sage, I think Doesticks, though full of wise, quaint saws, is not a good source to draw inspiration from in connection with prayer, heaven, or angels; with this much of criticism I think you are very practical in your conception, of the spiritual world, or Heaven, as I should call it. I feel as you do somewhat in regard to prayer when I come right to the point, but my conscience forbids my admitting it, and so I try to do right, running for luck, as it were. There is too much "gush" in most prayers that I hear to suit me, but I cannot believe as you do, Artemas, that spirits, if they exist, can or do have anything to do with the affairs or events of this life, at least I hope not. When I leave this world, or die, I hope I am done with it. .

Well, said Artemas, I used to think so, and hungered also for annihilation. I rather dreaded the monotony of an eternity, but the new heaven or future world of Modern Spiritualism, so full of activities and possibilities, is a hopeful and happy future, and before I make my onward start on waking up into that life, it seems as though I could enjoy a score of years in seeing the "freshmen" stare when the evangelical Christians and worldly men of repute open their eyes into disappointment, the former inquiring for Jesus, and finding only sinners like themselves, the latter leaving "purple and fine linen," and finding themselves without a "wedding garment," or money or credit enough to buy one.

Stop, stop, Artemas; you are positively wicked, said the sage, and departed thoughtfully.

False modesty is the most decent of all falsehood.

Written for the Banner of Light. THE SPIRIT BRIDE.

BY THOMAS WICKERSHAM. ..

I come to cure thy spirit's pain, And heal its deadly blight; I come to pour upon each stain The waters of delight.

I come to fill thy heart with love, And teach thee from on high The holy life they live above, Beyond the azure sky.

I come to give thy soul new thought, And raise it from the earth, To that immortal home where naught May come of evil birth.

I come from where the angels live, To bring thee hope and peace, And give thee what earth cannot give, A love that no'er shall cease.

I come to thee with clearest light To fill thy darkened brain-To clear away thy mental night, And bring the day again.

I come in beams of holy love To soothe thy anxious heart, To fill its void with that above All time's inventive art.

I come to claim the trust of one Whose spirit lay in chains-Whose soul by evil was undone-Who cried in bitter pains. I come from one who loves thee well,

Who died thy soul to save, "Who conquered sin, and death, and hell, And triumphed o'er the grave.' I come from him clear light to bring

And give its beams to thee, That in its glow thy tongue may sing His song of victory.

## Banner Correspondence.

#### Florida.

JACKSONVILLE .- D. C. Gile writes, Nov. 20th, as follows: Will you kindly allow mealittle space in the Banner to say a few words upon Florida? I am fairly deluged with letters from societies, as well as from private parties, from all parts of the country, asking about State lands, homesteads, climate, soil, etc., etc. None of these letters contain a clerk's fee, and very few a postage stamp. I am neither able or willing to do these things longer, hence I adopt this mathed desirance of reaching the greatest num method, desirous of reaching the greatest num-

ber by the shortest route.

Our flourishing little city contains twenty-five thousand inhabitants, and is situated on the beauthousand inhabitants, and is situated on the beautiful St. Johns river, twenty one miles above its mouth. We have three first-class hotels, with two more nearly completed. We also have three halls, one of which, the National, has been refitted in first-class style; seating capacity one thousand. Will not some of our lecturers come and occupy this hall? The harvest is ripe; there are many starving souls seeking spiritual light in this place and surrounding country. A good test medium could live well in this genial climate this winter, and lay up stores for himself in test medium could live well in this gental climate-this winter, and lay up stores for himself in heaven. To any such, who can come well recom-mended through your house, Mr. Editor, I will give all the aid and comfort in my power. Messrs. Greely & Payne, bankers, are agents for above hall, also dealers in real estate, and both reliable gentlemen. The State Land Office is in Tallahassee, Col. James Egan, agent. Such lands can be bought by sections for seventy-three cents per acre, in all portions of the State. The Government Land Office is in Gainsville. I cannot now think of the name of the agent, though know him well. All government land is held for homesteads; none can be bought. Some of them are the best lands in the State. The best lands for general farming purposes, gardening, &c., are in middle Florida, in Gadsden, Leon, Jefferson and Madison counties. Oranges and sugar cane do very well, but for tropical fruits go south of parallel twenty-eight.

The Indian River county cannot be excelled. Being below frost, all kinds of tropical and semitropical fruits grow there. Climate warm in winter and cool and delightful in summer. Hernando,

Polk, Hillsboro and Manitee counties are equally as good. All of this part of Florida is exceedingly healthy, abounding with game, fish and oysters, Sugar cane does best on the gulf side, oysters, Sugar cane does best on the gulf side, reproducing itself year after year. No more trouble to cultivate than corn, and pays from three to five hundred dollars per acre. Pine-apples mature in from fourteen to eighteen months according to variety, and occupy about the same space of growth as common cabbages, or about fourteen thousand to the acre. At ten cents each this would be a nice little income.

Nothing more of "what I know about farming." About three weeks ago I went to Fernandina to visit my old friend, Dr. Webster. I found him hard at work upon his new building for a healing institute. In the evening we held a scance at the house of Mr. Bennett, and a glorieum for the freed things we held from our careful. ous feast of good things we had from our ange friends, who are ever watchful and ready with an abundant supply of spiritual food for hungry souls. Sister Bennett is a good test medium, and also Dr. Webster. Let none pass this sacred spot without partaking of its holy influences.

### Ohio.

COLUMBUS.—Dr. J. H. Randall writes, Nov. 20th, as follows: I have recently been lecturing in Gahanna, to good audiences that steadily increased from the first, and while there I met R. M. Sherman, the medium for physical manifestations and audible voices, and had the privilege of attending two of his scances. The conditions under which Sherman sits for manifestations are as follows: He is securely tied to a chair and placed in the centre or at one side of the circle, and generally a person on each side of him sitting in contact with his person and facing him; while in this position, instruments are floated around the room, and the "forms of the departed" pass around and touch us, generally coming in contact with all persons in the circle, as was the case in the scances that I attended. The medium, after a time, became very nervous, The medium, after a time, became very nervous, and demanded that we should fill up his mouth with something, and place him in such a position as would convince the company that he could not use his organs of speech; we complied by placing an egg in his mouth while he was still securely tied. The instant the light was put out, an audible voice commenced to talk to us, describing spirit friends and giving their names to those present. I had no previous acquaintages scribing spirit triends and giving their names to those present. I had no previous acquaintance with any of the persons present, yet the audibly talking spirit came directly in front of me and described a lady and child, even giving height accurately, which I recognized as my wife, with her little one, in spirit-life. Many others of the company received equally as good tests of spirit-mover.

I have heard many audible voices through the mediumship of various ones who have that phase of phenomena, but I have never heard them under more convincing conditions than I did on the above occasion. Sherman is a well-built man with bass voice, and the spirit voice is very fine and feminine. It talks plainly, uses no trumpet, and it discourses beautifully at all scances, be

sides giving many very satisfactory tests. Mr. Sherman has been out of the field and engaged in other business pursults for some time past, but for the year past many people in dif-ferent parts of the country have urged him to visit them that they might realize the evidences of a spirit-life through his instrumentality, and he has now decided to attend to calls as a medium, at least for this winter and the spring months,

and not wishing to incumber himself with any of the business correspondence, and not having the faculty to attend to or conduct his scances, he has engaged the writer to attend to the business part of his engagements. We have made some engagements, and our route will be from Toledo, O., to Terre Haute, Ind., and hence by the most direct route to St. Louis, Kansas City and Denver, Col. Friends in that direction desiring to arrange for lectures on Sundays, and scances to be held at private rooms during the-week, with twenty to thirty persons at a scance, will address me at my home, Clyde, Ohio.

Mr. Sherman bears a good record as a medium, and any reasonable demand of investigators will

and any reasonable demand of investigators will be complied with, and I am certain that with or-der and harmony the best and most convincing tests will be given.

Pennsylvania.
PHILADELPHIA. — "H. H." writes, Nov. 2d: "So far as my observation goes, the spirithal philosophy was never so full of promise as at the present. This is certainly the case in Philadelphia. Scances are being organized, mediums that have proven themselves worthy mediums that have proven themselves worthy are in great demand, and our public meetings were never better attended. Our present lecturer, Dr. Peebles—if I may so term him, since he is attending the 'Philadelphia University of Medidine, Anatomy and Surgery '—is speaking Sundays to very large audiences. Last Sunday morning, in a most effective discourse upon 'The Spiritual Methods of Reform,' he took occasion to express his approbation of the Moody and Sankey revivalists in our city. He believed them to be mediums doing a legitimate work in awakening men to the necessities of a religious life and the culture of their emotional natures. In the evening Mr. Peebles lectured upon 'The Moral Lessons of Travels in Egypt and the East.' Moral Lessons of Travels in Egypt and the East.'
It was one of his happiest efforts; and many
were obliged from a lack of seating accommoda
tion to remain standing during the entire evening.
The prospects of our Lyceum are brightening
up, and all looks fair for the coming Centennial.
Mrs. Hyzer, a favorite with us, occupies our plat-

Mrs. Hyzer, a favorite with us, occupies our plat form next month.

That Heaven may bless you for many years to come, in order that you may send out weekly the enlightening influences of the Banner of Light, is my sincere prayer."

#### Massachusetts.

MANSFIELD. - The Liberals, Spiritualists and Freethinkers generally, of Mansfield have formed themselves into an association. - It is named the "Mansfield Mutual Improvement and

named the "Mansfield Mutual Improvement and Discussion Class," and has adopted the following from the Truth-Seeker as its platform:

Our Platform.

We extend the right hand of fellowship to liberal minds of all grades and classes. We ask them not to adopt our special views and opinions, to see with our eyes, or to understand with our reason. We are not hide bound, nor do we ask others to measure their wheat in our half bushel. We embrace as in one brotherhood Liberals, Free Religionists, Rationalists, Spiritualists, Universalists, Unitarians, Friends, Indiels, Freethinkers, and, in short, all who dare to think and judge for themselves. Let us compare our views let us canvass each other's opinions and reasons, and see which has the better way. We have no creed or dogmas to ask others to subscribe to, but are in favor of independent thought, free inquiry, free speech, and everything that tends to break the chains of mental bondage, ignorance and superstition. As it is not possible or destrable that all persons should think exactly allke, we do not expect to bring others to our standard of thought. We wish not needlessly to wound the feelings of any, but hold to speaking frankly what we honestly believe to be true. We are firmly opposed to priesteriat, the errors, superstitions and false creeds of past darkages, and in favor of truth and progress.

Such societies are a necessity of the times, and

Such societies are a necessity of the times, and I hope other country towns will follow the example of Mansfield. JAMES SWINGLEHURST, President.

### Canada.

TORONTO.-A correspondent writes, Nov 24th: In reading the last number of your paper, I see that a brother Spiritualist of Seaforth, Canada, expresses a desire for some medium to come over from the States to this country. I coincide with him in this wish; the harvest is good, and ready for all true and genuine laborers. There are many Spiritualists in this city, but they seemat present afraid to show their true colors. And the public mind is so sectarian and Orthodox in its drift, that the street, relieved ears are not of its drift, that the street-rallyvay cars are not allowed to run here on Sundays. What we want is lowed to run here on Sundays. What we want is a good spiritualistic lecturer for Sundays, whether trance or otherwise, who will fight for the cause of true Spiritualism in the face of sectarian bigotry, and endeavor to bring the Spiritualists together to make a starting-point, which I have no doubt would be joined by a large body of the free-thinking community. Make a commencement, persevere, and your labors will ultimately end with success. I might also say that a good materializing medium might do well here by acting on his own basis, i. o., not being influenced by other persons here, and charging moderately. For any further information any medium entertaining the above can address "Spiritualist," 33 Queen street West, Toronto, Ontario, Canada.

### New York.

CLAY, ONONDAGA CO.—Orris Barnes says Nov. 8th, that L. Hakes, long an earnest medium-advocate of Spiritualism in this place, has recently removed his residence to Westbury, Cayuga Co., N. Y. He will be much missed in Clay, where his circles and his cures by spirit-power operating through his instrumentality—many of which cures were performed "without money and without price"—have greatly endeared him to the hearts of many residents there.

JAMESTOWN. - A subscriber, in renewing for another year, says the Banner is a household necessity. Mrs. M. D. Higley, the clairvoyant physician and medium, is still engaged in her work for suffering humanity; she also continues to hold her public scances. Sunday evenings, at which much spiritual food is obtained and many tests of spirit presence are given. The great truths of Spiritualism are shaking the world and enlightening those groping in spiritual darkness

### New Hampshire.

CONWAY CENTRE .- P. C. Mills, the lecturer, writes November 22d: I shall spend the winter in New Hampshire, but will answer calls to lecture in any part of western Maine within one day's ride by rail of this place. I have been lec-turing occasionally in Albany, Conway, N. H., and in Brownfield, Me. I am now giving a course of lectures every third Sunday at the Town Hall, Conway—the house being occupied by others the two intervening Sundays. Last Sunday was the first of the course, and although a terrific snow storm was raging, I was gratified in having an attentive and apparently deeply interested audience of about twenty-five per sons. If Societies in any part of New Hamp-shire or the western part of Maine will give me a call, defray my expenses, and compensate me at the rate of two dollars a day (what I earn with my hands during the week), I will speak for them when not elsewhere engaged, until April next. Please let me hear from you brethren, soon. Money is not so much an object as to give the truth to the world.

### Nebraska.

TABLE ROCK.—Mary E. Howe writes, Nov. 21st: Two years ago last spring we had a delightful revival of Spiritualism under the ministrations of Mrs. H. Morse. We have lately been favored again with her genial presence, and elo-quent, thrilling, magnetic and very practical lectures. She was with us only four days, but the season was one long to be remembered. Mrs. Morse charms every one that comes into her presence by her genial, social nature. She seems as happy and cheerful among the trials and privations necessarily encountered amid frontier life in this new country, as if the surroundings were most luxuriant. All love and admire her, from the babies and little children up to the aged pil-grims who traveled many miles to get a share of the spiritual food angels dispense through her. a spirit of She does not call herself a test medium, yet gives | Spiritualist.

it is due her that I say we class her with the very highest talent of the country. Her volley of words is perfectly wonderful, her oratory unequaled; her arguments unanswerable. Her audience is held with intense inferest during her entire discourse. Only her language could convey a correct idea of her wonderful gift as a speaker. Spiritual and Liberal societies desiring her services will address her secretary, Mrs. Olive K. Smith, Terrill, Kaufman county, Texas. I would also suggest that the Woman Sufrage Societies might do well to engage her, as she utters some of the truest, strongest, and most forcible arguments in their favor of any known speaker.

Mrs. Jacob Martin, Sec'y Liberal Religious Association.

BLOOMINGTON.—Mrs. Sarah Drake writes:

BLOOMINGTON .- Mrs. Sarah Drake writes: In August last, I accompanied my husband and several friends to Terre Haute, Ind., and we all attended a materializing scance at Mrs. Stewart's. There we saw and shook hands with our spirit-daughter. We recognized her beyond a doubt, and so did our friends, who were well acquainted with her before she passed to spirit-life. We also saw a nephew of ours, whom we recognized, and he gave me a sign known only to ourselves.

GEORGETOWN. — Ben. Burges writes thus: The light which the Banner is laboring so hard to unfold for the benefit of poor, ignorant humanity is spreading in Texas; not rapidly, inmanity is spreading in Texas; not rapidly, indeed, but amongst a useful class of people—doctors, lawyers and mechanics. Bro. Sam. Watson's views of the matter seem to attract the ladies most, being closer to the old landmarks. But in the intricate questions which arise along the path of the carnest and experienced investigator, your able paper is the standard. Our labors, as yet, would be very cheerless, were it not for the light within. My prayer for you and your labors is, God speed. your labors is, God speed.

#### Vermont.

NORTHFIELD.-D. T. Averill writes: Spiritualism is acquiring a rapid but healthy growth

#### "The World's Sixteen Crucified Saviors," by Kersey Graves. To the Editor of the Banner of Light :

Permit me most earnestly to commend to your readers the pages of a work which should be in the hands not alone of Spiritualists, but of every thinking and reasonable being in this age of civ-

By wading through fragments of literature diffused in every conceivable way, now cropping. up in a magazine item, nów occupying a column or two of some radical journal, now timidly peeping forth as an inference to be drawn from accounts of Oriental lands and antique monuments, and now forming the subject matter of some rare and scarcely heard of volume-from at least a thousand scattered sources which might tax the student half a lifetime to collect and collate, we might gain the same information, but never before, in the form of a well-digested and compendious volumes do we learn that the Jewish Messiah has had at least fifteen rivals for Messianic honors, some of them far older and much better authenticated than the gospel biographics put forth in his name.

If the maintenance of Christianity, founded on the assumed authenticity of the New Testament, has cost the world millions of its best lives, and uncounted millions of its wealth-if it still drains the people to their last cent, and imposes its iron yoke upon the necks of nine-tenths of the civilzed mentality of the age, it certainly should be worth while for that same civilized mentality to look into a small and unpretentious volume, which with the axe of truth cuts at the very foundation of all that they have held sacred, fought for, sinned for, bled and died for, and now sweat and pay for, and only to find at last that they have fought, sinned, bled, died, sweated, and paid for a myth!

To gather together such amazing proofs of the world's insanity, idolatry and bigotry as Mr. Graves unmasks, to afford to the struggling mind, tossed upon the ocean of opinion, such overwhelming testimony of the truth of his allegations, and save us from any more floundering in the realms of half declared and confused mythologies, is a work which ought to command the gratitude of the entire age, and above all, of that class of thinkers who, like the Modern Spiritual-ists, can afford to give up the ropes of sand which vain theologies offer, having the cable of spiritual truth connecting them with the anchor of immortal existence. Mr. Graves's style is clearand perspicuous, and whilst his vast research and candid reference to authorities which cannot be denied enables us to follow his statements in perfect security and good faith, we cannot close the volume without a fervent expression of gratitude to the patient and industrious author for the immense burst of sunlight he has showered abroad on the age. Such at least was my impression on perusing this remarkable and invaluable work, and it is as a meed of gratitude and acknowledgment for good service done, that I herewith tender publicly my thanks to Kersey Graves for his "Sixteen Crucified Saviors."

It is quite possible that one out of the sixteen may chance to suffer death-outright under the lash of such an excisement, but as we do n't realize that any one will really be hurt if the whole number were to take the places to which they belong, namely, as different ideal incarnations of the Sun God, we do not feel much concerned for the result, but end with our favorite and immortal motto, "The truth against the world."

EMMA HARDINGE BRITTEN. 206 West 38th street, New York.

### Spiritualism and the German Press.

Considerable sensation has been produced in Germany by a pamphlet by Alexander Wiessner, entitled "The Revived Belief in Miracles," in which the author attacks the writings of two very different thinkers in Spiritualism, Mr. A. R. Wallace and the Baroness von Vay. This is again replied to by Dr. Franz Hoffman, of Würsburg University and is further than the second to the secon burg University, and if further echoes are called up in the newspaper press, Spiritualism in general, and Wallace's writings in particular, will eral, and Wallace's writings in particular, will have been well advertised. A monthly high-class journal, "Deutsche Blätter," gives a very 'fair review, by C. E. Baumstark, of Wallace's "Scientific Aspect of the Supernatural;" and the "Salon," a magazine of a lighter character, publishes the first of a series of articles by Mr. G. C. Wittig, sub-editor of "Psychic Studies," on "Modern Spiritualism; Superstition or Scientific Experience?" The article is illustrated by a representation of the death-scene, as clairvoyantly described by Andrew Jackson Davis in "The Philosophy of Death." The article Mr. Nestl. of Perfesentation of the death-scene, as can voyant by described by Andrew Jackson Davis in "The Philosophy of Death;" the artist Mr. Nestel; of Leipzig, calls it "The New Birth of the Soul in Death." Another German weekly, devoted to literature and the fine arts, "Die Gegenwart," has also published three articles by M. Rayen on the Argenta Sairthudists," which are written in

"American Spiritualists," which are written in a spirit of fair and unbiased criticism.—The

#### WISCONSIN.

### Quarterly Meeting

Quarterly Meeting

Of the Northern Wisconsin Spiritual Conference, heid at Oakfield, Wis., Sept. 24th, 25th nad 26th, 1875.

Meeting calied to order by President Orvis, Fidia évening devoted to conference. Speakets, John Collier and Elvira Wheelock Ruggies, Business Committee, Bro. Wheeler, Dr. Brown, Ir. Phillips and wite, and Mrs. Yos or, On flaances, Mrs. Laura Jones, Mis. Bitstol, Bro. Patnam. Remainder of eyening devoted to conference.

Saturday, Do'clock A. M., conference opened by Pres. Orvis, relating how and why he became a Spiritualist, giving some fine ard interesting experiences. Dr. Brown, of Milwaukee, compared the teachings and they less of theology with Spiritualism, and was happy to find the beauties of the latter surpass those of the former. Mrs. Cumningham knows Spiritualism is true, yet she would stay in the church as long as possible, for the sake of entightening the members. Bro. Servet, of Princeton, some at length on the communistic idea of flying as being the only true one, and the only way the highest development of the race could be attained. Bro. Collier gave a very interesting acceptant of the Englishe coperative manner of flying, and closed by saying that brains will always control hands. Locture by Mrs. Ruggles; subject—"The Gospel of Truth."

Saturday, two o'check P. M., President in the chair. Conference opened by Dr. Brown giving his decade communistic life and free speech; has not had the privilege of free speech in Mitwaukee for the past three years (in Spiritual Society) multi recently. Bro. Collier thought it agood bing for some one to tread on our toes occasionally. It has a fendency to liven usup. Bro. Pratt, of Mitton Junetion, made some perfinent remarks on love. Bro. A. B. Severance came to the Contention to enjoy bimself; did not intend to epack; believed in Spiritualism embracing all reforms; if not broad enough for this, was not broad enough for him. The main object should be in combigle of the punished him of the particular, networks that the diversing than a perso

Sunday, 9.4. M., conference opened by Norman L. Pratt on the beauthes of variety. As there are no two leaves in the forest alike, no two sowers nor blades of grass alike in any particular, neither are there two persons alike in their constituent elements.

The Finance Committee proceeded to raise necessary fonds to defray the expenses of the meeting, which was readily accompilshed.

Bro, D. S. Woodworth gave some flue remarks, on the right of each individual to like out his highest convertions. Dr. J. H. Severance read a beautiful poen on charlety. Lecture by Bro, Collier on portraying Spiritualism in all its beauty as compared to Christianity.

Sunday, 2.7. M., conference opened by Bro, Brown on the Centennial question. The question of holding the next quarterly meeting came up; decided on Rhom as the place, and the 17th, 18th and 18th of December, 1875, as the time. Lecture by Miss. J. H. Severance, prefaced by Genald Massey's poem entitled "TIS Coming, Yes, Tis Coming; yes, Tis Coming, Yes, Yes, Yes, Yes, Ye

Adjourned to meet at Ripon, Dec. 17th, 1875. DR. J. C. PHILLIPS, Sec. ISAACORVIS, Pres.

#### "IS IT 'A NEW VIEW OF SPIRITUAL PHENOMENA'P"

### To the Editor of the Banner of Light :

Your able contributor, Mr. A. Putnam, in his article headed as above, seems to underrate the claims of occultists, when he speaks only of certain beings of a lower grade than those of the departed humans to the spiritual realms, and their manifestations. Having made myself acquainted with the claims of old Jewish Cabalists. it would seem that their system teaches of a superior, as well as an inferior class of spirits, the former being the intermediate agents of the Great Spirit himself, who by certain cabalistic signs, claimed to have been given personally by God to his servant Moses, and by him transmitted to his follower Joshua, and so on verbally to our present day, can be invoked to do the bidding of man. If the claims of Cabalists could be substantiated, Spiritualism might have cause for apprehending its downfall. But the impossibility of making these claims a subject of investigation, the conditions imposed, make it almost impossible that one in ten thousand may fit himself to become a successful experimenter. This, together with the enjoinment of the strictest secresy, would keep all results in the hands of the few. Spiritualists therefore need not fear any new-fangled Theosophy, founded on the same revelation as the theologians have for their foundation; and I think your contributor, Dr. Bloede, is right when he warns Spiritualists against the designs of Theosophists, Occultists or Cabalists, for instead of fostering knowledge, such as may be gained by the investigation of modern spiritual phenomena, they would lead us back to grovel in the misty darkness of past ages, perhaps to fetter us with superstitious shackles, make a high priest of some occult individual, who alone is to Enter the holy of holies, while the people should be satisfied to be fed on the husks the priests may throw to them.

Most respectfully yours, M. GREENSFELDER. Harrisburg, Pa., Nov. 9, 1875.

### Light Wanted.

A few points in the "conditions" under which the "Art Magle" exposition is to be made (if made at all), seem to require some little elucidation at the hand of Mrs. Britten.

1. If the work is to be fit for sale and saleable (in demand), why may it not "become a marketable commodity?"

2. And, if not a marketable commodity, how is it to be "exchanged" for a ratio of the cost of publication?" 3. Can there be any absolute certainty that no

sprofessional critics" will be found among the favored few interested and worthy students and advanced thinkers" to whom the deep mysteries of the "black art" are to be revealed? . If the publisher (?) adhere strictly to the letter of all the conditions enumerated, there is little if any reason to fear that the dark work in question will [ever] see the light." H. N. S.

### Plymouth, Mass., 1875.

Brethren, avoid the use of the nose as an organ of speech, for the best authorities are agreed that it is intended to smell with. Time was when the masal twang was the correct thing, but in this degenerate age you had better let the month keep to its work, without the interference of the olfactory instrument.—Spurgeon to his pupils.

### SPIRITUALIST MEETINGS.

SPHINGFIELD, MASS. Spiritualist and Liberalist So-chely meets at Liberty Half Sundays at 25 and 75 p. M. Mary A. Dickinson, Corresponding Secretary. MARLROHO', MASS. Meetings are held every Sunday in Temperance II all by the Spiritualists and Liberalists. Sid-ncy Howe, Secretary.

Temperance Hab by the Spiritualists and Liberalists. Sidney Howe, Secretary.

Plamouth, Mass. Meetings are held every Sunday in Layden Hall, F. W. Robbins, Corresponding Secretary. The Children's Lyceum meets at Hat. M. L. Carver, Conductor: Mrs. M. C. Robbins, Guardian: Miss Mary Lewis, Idicating Mr. Lewis Doten, Musical Director: Mr. Thos. P. Swift, Musician.

Rockland, Mass. The Children's Progressive Lyceum meets at 12, P. M. In Phoen's Hall. F. J. Gurney, Conductor: Maria Bennett, finandian: Henry Chase, Secretary.

West Guotos, Mass. The Liberal Association hold meetings every Sunday in Wildwood Hall. Lectures at 2 and 7 P. M. M. E. French, President: H. M. Macintire, Secretary. Mary L. French regular speaket.

ANDOVER, O. Children's Progressive Lycenia meets at Morley's Hall every Smalay at 11% A. M. J. S. Morley, Conductor; Mrs. F. A. Knapp, Guardian; Mrs. E. T. Colonian, Assistant Guardian; Harrief Dayton, Secretary, Application, Secretary, Meetings are held at Council Hall each Sunday at 24°, M.

ATLANTA, 34A. First Association of Spiritualists,—Officers: J. M. Ellis, Atlanta, President, R.C. Kert, Marietta, Win, Colonian, Cuthbert, R. B. Atlord, Lattrango, Vice Presidents; Win, G. Forsyth, Atlanta, Septelary, Bimongress, N. Y. Sorlety of Spiritualists meet at Gal-Binork, Wy. N. Y. So-lety of Spiritualists meet at Gallaton Hatt. 12 Fullon street, at 3.15. M. and 75. p. M. Enhand Hattlings Britten, present speaker. Dr. A. R. Smith, Pagalant: H. P. Bostwick, Vace President: George W. Young, Secretary. Address 12 North Portland ave. Carlier is Progressive Rive unemnets at the A. M. W. H. Bowen, Conductor (Mrs. R. A. Bradford, Gorrellan,

H. Rowen, Conductor (Mrs. R. A. Bradford, Garddan, BATELCHERK, MICH. The Flist Society of Splithal-ists hold meetings at Straart's Hallovery Smiday, at 10g A. M. and 7g P. M. A. H. Avertif, President; J. V. Spencer, Secretary; William Mertitt, Treasurer, BAYCITY, MICH. The Splithalist Society hold meet-ings in Lyceum Hallocali Smiday at 10g A. M. and 7g P. M. Hon, S. M., Green, President; Mrs. J. A. Webster, Secre-tary,

BALTIMORE, MD. Lyric Hall. The "Flist Spiritualist Congregation of Baltimore." Lectures every Sunday by Wash, A. Dansking and cheles for spirit communications every Friday eventing.

Lyric milital, No. 22 W. Baltimore street. Children's Progressive 15 cum. No. 4. more with this hallevery Sunday morning, al 40 o'clock, and every Thursday evening. Levil Weaver, Conductors, Miss Livie Werney, Tudwidian's Miss Kate Powell, Librarian; George Broom, Musicai Director and Secretary.

Rate Powell, Librarian, George Wroon, Musical Director and Secretary?

Cleveland, O. Lycenin meets every Sunday at Tem-perance Hall, Ist Superior street, at 14 A. W. Conductor, F., C. Richy, Guardian, Missey, Thompson; Treasurer, George G. Wilsey; Sécretary, A., Dundap, 33 Whitman street, Temperance Hellichyla Superior street, The First Re-ligious, Society of Progressive Spiritualists, meets every sundry at 1 and 7 gr. 86. D. 8. Critichley, President; L. W. Gleason, Secretary, 29 Case avenue.

Sundry at 1 and 7 y F. St. D. S. Critchiey, President; L. W. Glerson, Societary, 29 Case avenue.

Chircago, R.L. The First Society of Spirifualists meets in Grow's Opera Haff, 54 West Maddson street, every Sunday, at 102 A. M. and 7), P. M. A. H. Williams, President; W. T. Jones, Vice President; S. J. Avery, M. D., J. J. Hunt, A. H. Williams, W. T. Jones, Collins Eaton, Trustees; E. F. Stoeum, Societary; Dr. Ambrose Davis, Teasurer, Present speaker, Sammel Maxwell, M. D., J. Jones Stoets, S. Hall, The Progressive Lyceum holds: Resossions Letiood Templar's Hall, vorner of Washington and Despains streets every Samday 44 P. P. M. All and livited, Mrs. C. A. Dye, Conductor; A. Dinsmore, Corresponding Secretary.

"Clype, Q. Progressive Association hold moetings every Sunday in Willis Hall. Children's Progressive Lyceum meets in Kilme's New Hall at Hall. S. M. Terry, Conductor; S. Dewy, Guardian, F. Eurgek, Cal. Meetings are held on Sunday of each week at the Spiritualist Hall. Children's Lyceum meets at the same place each Sabiath at 22 o'clore, P. M. Address W. J. Sweasey.

HAMMONTON, M. J. Meetings held every Sunday at 103 A. M., at the Spiritualist Hall on Third Street, Mr. W. D. Wharton, President; G. Valentine, Secretary, Lyceum at 114 A.A.M., James O. Ranson, Conductor; Mys. E. B. Brewington.

KHRISVILLE, Mo. The Society of Spiritualist sand Lifterallist meets every Sonday at 42 P. W. E. B. Brewington.

Brown, Guardian,
KIRKSVILLE, Mo. The Society of Splittualists and Lifteralists meets every Sundayat 3 P. M. E. B. Browington,
President; Robert Harrison, Vice President; E. M. Gill,
Secretary John L. Potter, Treasurer.
Montle, Ala. Splittual Association: Prof. H. A. Tatum, President; S. Moore, M. D. /184 Vice President; Capit,
P. U. Murphy, 21do.; C. Barnes, Secretary and Treasurer;
Oliver S. Beers, Corresponding Secretary. Regular meetlings at 11 A. M. Sundays, and Scances Sunday and Tuesday
evenlings at 75 o'clock.

Oliver'S, Heeve, Corresponding Secretary, Regular meetings at 14 A, M. Sundaya, and scances Sunday and Tuesday evenlings, at 7% o'chock,

Mirwat'kre, Wis. The First Sphilmalists' Society hold meeting every Sunday at Chy P, M, in Field's Hall, 119 Wisconsin street. George Godfrey, President; Mrs. Lee. A. Skilmer, Secretary.

Miran, O. Society O'Pspiritualists and Liberalists and Children's Progressive Lycenin nyers at 14 A, M. Hudson Tuttle, Conductor: Emma Fattle, Guardian.

New York City. The Society of Progressive Spiritualists hold meetings every Sunday in Republican Hall, No. 55 W, 33d Street, near Broadway, at 10% A, M. and 7% P, M. & A. Corlino, Secretary, 13T West 37d Street, Children's Prigressive Lycenin neets at 2 P, M. & A. A. Corlino, Conductor; H. Dickinson, Assistant-Conductor; H. Dickinson, Assistant-Conductor; H. Dickinson, Assistant-Conductor; M. S. H. & Corlino, Guardian; Mrs. M. A. Newton, Assistant Guardian; G. W. Hayes, Secretary; J. B. Sammis, Tiegsmer,

New Hayers, Corn. The "Free Lecture Association" meets at Loomis Temple of Music, corline Orange and Ceps for Streets, E. R. Whiting, Treasure, 95 Dixwell ave,

inicets at Loomis Temple of Muste, cother Orange and Censter Streets. E. R. Whiting, Treasure, 95 Dixwell ave, Seryleez each Sunday at 2½ and 7½ P. M.

"Yew point, Ry.—Lyceum meets every Sunday at 2½ P. g., at Barnes Hall, No. 5 York. Sitem. John Johnson, Conductor; Miss Mary Marsh and George Moriow, Guarstdians; Chao, Donahower, Musteal Director; Wille Johnson, Grand. Lecture every Sunday evening at the above hall at 7½ o olock.

N. K. Wark, N. J., Spiritoal meetings are held every Sunday at 2 and 7 P. M. in Upper Library-Hall. Conference at 2, the first half-hour devoted Joadiagnes in diseases and relieving the sick who are poor free of charge. Lecture at 7, Address Dr. J. K. Coonley, 33 Academy Street, For the State Association, address Dr. D. J. Stansbery, 63 Broad

date Association, address Dr. D. J. Stansbery, 60 Broad

PHILADELPHIA, PA. The First Association of Spirit-PHILADELPHIA, PA. The First Association of Spiritmalsts hold, regular meetings on Smidays at 100 Å. M.
and 75 p. M., also on Tharsday evenings, at 13moda Hall,
corner of Broad, and Coates streets. Prof. Isaac Refin,
President, 321 North 7th street; E. Add's Engle, Secretary,
958 North 6th street. Speakers engaged: J. M. Poecdes for
November, Mrs. Hyzer for December, Nellie Brigham for
April, 1876. Lycemin No. 2 meets at Thompson street
Church, Thompson street, below Front, Smidays, at 105
A. M. Geo, Jackson, Conductor; Mrs. Hartbey Gamdlan,
Spiritual Circle every evening at Circle Hall, 43 Vino
street, with change of medlinns. Free Contenence Mysting every Smiday, at 25 or piock.
POICTLAND, ME. - Arema Hall, Congress street, - Spirflual Fraterinty meets every Sunday, at 3 p. M. James
Furbish, Esq., President; William Williams, Vice President; George C. French, Secretary; William Thayer,
Trensurer.

Ident; George C. French, Secretary; William Thayer, Treasurer.
Treasurer.
Treasurer.

Treasurer.

The Spiritual Association meets regularly every Sunday. Absert Standay Resq. President; George II. Barr, Secretary.

SAN FRANCISCO, CAL. "Under the patronage of the San Francisco Spiritualists" Undon, a Children's Pregressive Lycenin is held at 10½ A. M., and a Conference at 2 F. M.; also regular Sunday evening lectures are given at the New Hall, 9th Market Street.

The San Francisco Spiritualist Society meet every Sunday at Charter Oak Hall, Market Street, near Fourth. Progressive Lycenin at 10½ A. M., Medlums Conference at 2 O'clock P. M., Lecture at 7½ P. M., Mrs. Ada Foye, President.

ident.

St. Louis, Mo. - "The Scientific and Philosophical Religious Society" meet at Avenue Hall, Ninth and Washington avenue, on Sanday evenlogs at 7½ o'chock. Seals fire. A collection taken up to defray expenses.

Stockton, Cal. - Meetings archebi fill Hickman's Hall, on Hunter street, each Sunday evenlog, by the Spiritualist Society, of which Dr. Hudson is President, Mr. A. M. Strong, Vice President, and Messrs, Manchester and Surgeon, Secretary and Treasurer.

Sunggon, Secretary and Arasaner.

SACHAMENTO, CAL.—Meetings are held at Central Hall,
Katreet, each Sunday evening. Messrs, Wheatley, Vanalstine and Butter, Lecture Committee. The Children's
Progressive Lyceum meets each Sundaf at the same hall. Progressive Lycoum meets each Sunday at the same hall, SPHI SGFIELD, O.—The Spiritualist Society meets at Mechanic's Hail, corner of Mahr and Market streets, every Sunday at Ind. Center of Mahr and Market streets, every Sunday at Ind. A. M. and Tap.P. M. Jacob G. Dice, President; J. F. Oaks, Vice President; Mrs. Jusic Kiper, Treasurer; J. W. Ludlow, Recording Secretary; W. S. Tibletts, Corresponding Secretary.

Thoy, N. Y.—The Progressive Spiritualists' Society meets every Sunday. In Lycoun Hall, Nos. 12 and 14 Third street. Lectures at 10% A. M. and 7% P. M. The Children's Progressive Lycoum meets in same hall at 2 P. M. Speakers engaged: December and January, Nellic J. T. Brigham February and March, N. Frank White, VINELAND, N. J.—The Society of the Friends of Pros

Hrigham; February and March, N. Frank White, VINELAND, N. J.—The Society of the Friends of Progress meet at Cosmopolitan Hall, Plum street, every Sunday, at 105 A. M. and 7 P. M., for lectures, conference of free discussion. Louis Bristol, President; C. B. Camp, bed, Lucinda D. Louis, Bristol, President; S. R. Camp, bed, Lucinda D. Louis, Wire Presidents; Nelson E. Shedd, Treasurer and Agent of hall; Dr. David W. Allen and Sylvia Sylvester, Corresponding Secretaries.—The Children's Progressive Lycenia macets at 125 P. M. Dr. David W. Allen, Conductor; Mrs. H. R. Ingales, Guardian; Lucius Wood, Musical Director; Miss Phebe Willeur, Librarian; Elvira L. Holl, Corresponding Secretary, Speakers wishing engagements will address the Corresponding Secretary. VINCENSES, ISD.—Free fectures at Noble's Ead cach VISCENNES, IND, "Prec lectures at Noble's Hall cach, Sunday evenling at 75,0 clock, before the First Spiritual As-sociation, C. W. Stewart, Lecturer, S. S. Burnett, Pres-ident; M. P. Glue, Vice President; D. B. Hamaker, Sec-

WILLIAM SHIP (IN N. Y.—The Spiritaal Progressive Association of Williamsburgb-metsevery Sunday, at 30 clock P. M., in Latham's Hall, Ninth street, near Hope. Those who destre the promotion of all that is good, true and pure, in reference to things both spiritual and temporal, are cordially invited to meet with us. J. H. Kollock, Sectetary, 46 Union avenue.

WINONA, MINN.—The Spiritualists hold regular meetings. Mrs. Jane Davis, Vice President; Mr. S. G. Brooks, Treasurer; Mrs. Esther Douglass, Secretary.

WASHINGTON, D. C.—The First Society of Progressive Spiritualists hold their meetings every Sunday at it a. M. and 7% r. M. at Lyceum Hall, No. 108 f street, northwest, Col. J. C. Smith, President; Prof. Brainerd, Vice Presi-dent; O. R. Whiting, Secretary; M. McEwen, Treasurer.

#### To Book-Buyers.

At our new location, No. 9 Montgamery 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.

in quoting from the BANNER OF LIGHT, care should be taken to distinguish between editorial articles and the co-amunications (condensed or otherwise) of correspondents. Our columns are open for the expression of impersonal free thought; but we cannot undertake to endorse the varied shades of opision to which our correspondents give utterance.

# Banner of Bight

BOSTON, SATURDAY, DECEMBER 4, 1875.

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

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Letters and communications appertaining to the orla? Department of this paper should be addressed to true Conservanted all Business Jaktrass to back ICR, BANNER OF LIGHT PUBLISHING HOUSE, BOS-

#### Judge Edmonds in Spirit-Life.

We sincerely trast it is not necessary to express the hope that all readers of the Banner three weeks ago, perused the beautiful and impressive address of Judge Edmonds through the organization of Mrs. Cora Tappan, in New York. To the uninitiated and unbeliever it will be marvelous in the extreme, but to the genuine Spiritualist it is as natural as what passes under his observation or within the range of his experience here on earth. How earnestly spirits yearn to communicate to mortals those great truths which are given them to understand in the other sphere, the Judge endeavors to make known through the power subject to his control. One point is worthy of special attention at the outset: he says that he believed, as most people do, that with the disembodiment of the spirit its power over material things diminished; but he has discovered that the fact is the very reverse.

The power of the spirit, he assures us, over all experience of elementary knowledge and over material bodies, when the laws are known, becomes infinitely greater as the spirit withdraws from the body. In his present spiritual existence he is conscious of his power to reach a greater mass of matter and of mind. He feels agreater degree of personality than ever-before. And all angularities, idiosyncrasies, pride, Lhaughtiness, uncharitableness and severity that may belong to life on earth, are in spirit-life, by the spirit's becoming divested of this sort of personality, merged in the light of the spiritual world, and become a life of charity and kindness. And the spirit looks at Nature not through the senses, but through the spirit itself. It sees human minds and human desires before it sees

Spirits find their earthly friends by their attraction to them, instead of looking for their locality. Condition, says Judge Edmonds, is superior to law; he may mean to imply that condition, or state, includes it. If he thinks of a person he is mean him, if of a place he is there. Time and space do not enter at all into the spirit's relations.

The Judge believes the American Government the one best framed as yet on earth for human progress, and thinks a codification of the laws of the State and Nation can be executed that shall present the purest and best system of laws known to the world. Yet he does not think that any system callaws can help or hinder the spread of truth among the inhabitants of earth generally.

He sees plainly that the laws on which so much severe study and thought have been spent may be and in time will be superseded by "simpler methods and spiritual principles." He says he commenced his work in life at one end, but now he intends to begin at the other. He means now to work from the spiritual outward. He believes he can accomplish far greater and more beneficent results for the world spiritually than he ever did or dreamed of before. The mainspring of all judicial decisions and legislative enactments on earth are councils of legislative and judicial minds assembled in spirit-life. From these high and pure sources are to proceed the influences which, through the laws and their interpretation, shall lift'up mankind to a higher level than ever. He ever believed this when on earth; now he knows it to be true, that the leading mixed of earth that hereafter assumble on earth for instituting human government are to be spiritually guided.

What he describes as having witnessed in the spirit-world in relation to the national movements which are going on in our own, is well worth the serious attention of all persons who either are set to lead or to follow in the affairs of humanity. Error is extirpated by the ability to see error, that is by the presence of truth. His hopes of humanity are large, because he believes that the change of the material conditions of human life will tend to direct human thought steadily toward that which is right and just. When the affairs of life are once dominated by such a tendency, which then becomes to the view a principle, wars will cease, the arbitration of differences will supplant them, and nations that are wont to consider chiefly their spiritual force and power will be the last to throw it away by resort to arms:

We cannot begin to cull from this most remarkable address of the spirit of Judge Edmonds the beautiful thoughts, the original ideas, the spiritual truths, and the elevated and holy sentiments which pervade it. It should be read again and again by all persons, Spiritualists or not, who would get larger, higher, clearer views of life here as well as life hereafter; who would understand more and better of their relations to their fellowmen and their duty to themselves; who would have the film brushed away, and the confusion cleared up, and the doubts solved, that are now the cause of this uncertain movement and of the guess-work that usurps the province of sight and reason.

Read the interesting letter from Mr. J. J. Morse which will be found on our second page

#### Prof. Proctor.

This distinguished English astronomer is at resent lecturing in this city to large and delighted audiences, who go away from the meetings with a reluctance felt by those who attend on few gatherings of any sort. Since he has been in Boston he has had occasion to declare, in a somewhat public manner, by means of a letter, the extent to which his views have changed in relation to Religion and Science since the time when he first began to give them publication. In r letter dated the 10th ult., he states his position in so clear and impressive a style that Spiritualists at least will welcome him with sincere congratulations as one who is making progress qually with themselves.

"The mysteries of the Universe," says Prof. Proctor, "grow more impressive to me, more awful, the more I study them. They have never seemed so wonderful or so solemn to scienceworkers as since Science established the doctrines of Evolution and Conservation of Energy. The little light we have gained has but rendered visible the infinite darkness enshrouding and overshadowing us. A few links of the mighty chains which bind the universe together have been traced, and others may one day be perceived, but we know that the chains are endless. We stand in the presence of many infinities, before which the soul trembles, perplexed and dismayed by infinity of mystery." Could any master of the ught and expression have stated in fewer and more impressive words the belief of Spiritualism itself, that philosophy of the universe before which the creeds of the past are but childish-

"The little light we have gained." That is the language of a mind that has been borne away into the depths of far-off mysteries, sailing as it were an unknown sea that has no shore and that returns to report that all is mystery, everywhere is mystery. And that Mystery is the Divine. It is what the early mind of the dreaming East attempted to embody in the Sphinx. The worshipers of India named it Brahma. But to them it was thought without sight, or very near sight at most: to men like Proctor it is thought with sight; but to both, to all, it is but the Alpha to which there is no final Omega. The chain is endless. It is the spiritual alone that exists. The material is but the fleeting shadow, breathed upon as it passes, but not spirit.

Astronomy is the handmaid of spiritual truth, not more in what it brings before the human consciousness by such far reaching suggestions than in what it shows to be beyond the stretch of human conception. It teaches only what Spirtualism teaches, that the worlds we see sailing their regular rounds in space are parts of one stupendous plan, whose foundations are laid outside the bounds of space and far from the reach of human sight or speculation. Spiritualism covers the whole subject, all the sciences included. It ceases not its tireless search for knowledge at any limit, but continually pushes on and on, and still on forever. The little creeds, cramping and confining the human though wit dissolves in the alembic of its large and expanding truths, till no vestige of them remains. In a man like Prof. Proctor it finds an able and convincing coadjutor.

### Still in the Field.

Mr. T.P. Stevenson, the Corresponding Secretary of the National Reform Association, better known as the God-in-the-Constitution Society, sends around a little slip to the press of the country on which is printed this:

MR. EDITOR-You will no doubt be pleased to publish the following as an item of news, of in-

terest to your readers :.

The National Association, organized to maintain existing Christian features in the American government, and to secure the Religious Amendment of the Constitution of the United States, met in Paliadelphia on the 9th inst., for the transaction of its annual business. The Hon Felix R. Brunot. of Pittsburg, President of the Association, occupied the chair. Steps were taken to secure articles of incorporation, under the name of the National Reform Association, under the name of the National Reform Association. pied the chair. Steps were taken to secure articles of in-corporation, under the name of the National Reform Asso-ciation. The maintenance of Sabbath laws; the referation of the Bible in the common schools; the defence of -the ju-dicial eath, and other Christian features of the govern-ment; and the securing of suitable religious acknowledg-ments in all new State Constitutions, were expressly recog-nized as among the objects of the society. The next National Convention was appointed to be held in Philadel-phia during the last week in June, 1876.

There is the notice just as it was sent to us, and we judge that we have done the new Association a good turn in publishing it at length, as we feel sure we have done justice to our readers and to all liberal minds by letting them seefor themselves what it is that this movement aims at. We ask in return only that spiritual interests shall be presented as fairly by these folks whenever they are called upon to pay them any notice at all.

It is ominous that this whole business is to concentrate itself at Philadelphia just on the opening of the Centennial Exhibition, and particularly at the time of the commencement of a general political campaign. The sectarian element has already been invited into that struggle, with every prospect of being dragged in if it will not come in voluntarily. Put the passions thus aroused alongside of those which, by the terms of this "National Reform" movement, are certain to divide the Protestant sentiment of the country, and we see at a glance what a sea of perils we consent to plunge into to gain-what? Nothing but a chimera. A whim of religious sentiment. A gratification of religious bigotry. And in return for this we are to receive—what?

Why, a distracted and divided country. Liberty placed at the mercy of cabals, rings, and perhaps a despot. This movement may profess to be wholly religious at its beginning, and the leaders who are engaged in it may believe they are doing God service; but as surely as all records of human experience have any meaning in them, it will speedily pass into hands whose methods are inevitably those of violence and blood. We again warn all people who love liberty of conscience as well as liberty in government of the danger that threatens them, while they stir neither hand nor foot for their own security.

The present issue of the Banner of Light deserves attention. On the first and second pages will be found an excellent discourse by Cora L. V. Tappan; and a letter from J. J. Morse, narrations of the recurrence of spiritual phenomena at Terre Haute, Ind., San Francisco, Cal., and other places, a large installment of Banner correspondence, "No. 1" of John Weth. | a golden as well as a centennial year to those erbee's new series entitled "Friends in Council," poetry, editorials on current topics, reports of meetings, and items of general interest, combine to make up a readable number.

The subject of "The Double; or, The Apparition of Still Embodied Human Spirits," is continued in No. 7 of Mrs. Emma Hardinge Britten's series of essays on "Spiritual Gifts," which will appear in our next issue.

#### The Wrongs of the Red Men.

The report of Brevet Major-General John Pope, commanding the Department of the Missouri, has of late been given broadcast to the public through the daily press, and in it is embodied the clearest possible statement which can be made concern-Indians have been the victims, and to which we at some length the campaigns against hostile Indians in the Department during the past year, Gen. Pope says:

"All the bands of Indians in the southwest

Cheyennes and Arrapahoes, Kiowas and Coman-ches, are now at their respective agencies, brought there by military force, after a campaign of eight there by minary force, after a campaign of eight months of almost unprecedented hardship and exposure, and after a heavy expense to the gov-ernment. They are brought there, too, entirely subdued, and in such condition and under such ircumstances that there is not the least danger in my opinion, of any further trouble with them if they only are treated with common humanity, and dealt with with even ordinary honesty. Ui less they are properly fed they must either su for the pangs of hunger or starve to death. To see that they are so cared for, as the government as well as humanity demands, and as the usual appropriations of Congress provide for, is a duty devolved upon another Department of the gov-ernment. If honestly performed in the future, as I am sorry to believe it has not been done-in the past, further troubles with these Indians may nearly be considered at an end."

Referring to feeding these Indians, he says: "It is presumed, though without positive knowledge, that the appropriations made by Congress, if honestly disbursed and judiciously distributed, will be sufficient for the purpose, and I cannot, in view of the peace of this frontier and the honor and good faith of the government, too strongly urge that this subject be closely looked after, and that measures more vigorous and efficient than those hitherto pursued be adopted and enforced without delay. The military forces have done well all that they have the right or power to do, and they cannot or ought not to be held accountable for the second content of able for any further hostilities with these In-dians, due to bad treatment and want of food at the agencies to which they have been forced to return and where they are now. It is with painful reluctance that military forces take the field against the Indians, who only leave their reservations because they are starved there, and who must hunt food for themselves and families, or see them perish with hunger.

It is revolting to any humane man to see such things done, and far more to be required to be the active party to commit violence upon forlorn Indians, who, under the pressure of such neces-sity, only do what any man would do under like circumstances. I desire to say, with all emphasis, what every army officer on the frontier will corroborate, that there is no class of men in this country who are so disinclined to war with the Indians as the army stationed among them. The army has nothing to gain with war with the Indians; on the contrary, it has everything to lose. In such a war it suffers all the hardships and privations, and, exposed as it is to the charge of assassination if Indians are killed, and to the charge of inefficiency if they are not, to misrepresentation by the agents who fatten on the plunder of the Indians, and misunderstood by worthy people at a distance, who are deceived by these very agents and their followers, the soldier has little to expect from the public sympathy; nevertheless, he is so placed, under present arrangements and orders, that he has no power whatever on the Indian reservations to redress or prevent wrongs which drive the Indians to

On the contrary, at the demand of every agent whose unfair dealing with the Indians has brought on a difficulty, he is obliged to pursue and force back to the same deplorable state and place Indians whom he knows to have been wronged, and who have only done substantially what he would have done himself under like provocation. Such a relation to Indian affairs and Indian agents is unjust and unfair to the army, and a serious injury both to the interests of the government and the well-being of the In-

### The Bible in the Schools.

Mr. Beecher in his Thanksgiving Day sermon at Plymouth Church, opposed the policy of attempting to enforce the reading of the Bible in the public schools, and supported it with sound and sensible considerations. It is not to be disguised that a large number of persons in the churches are of his opinion, but they dare not come out openly against the practice for fear of being thought to yield to the Romanists' demands. It is not a courageous position, nor one that is consistent even with dignity. This question must be settled sooner or later, but better that it were settled voluntarily than by violence. If it is in a sectarian spirit merely that the custom of reading the Bible in the public schools is retained, that of itself is enough to determine its injustice and impropriety.

The church congress of the Episcopal Church of the United States recently met in Philadelphia, and declared in the same sensible and just spirit against the practice which is so seriously contested. It declared its sentiments on the subject in such language as this, which we can heartily endorse and commend: "We should abandon the irreverent farce and desecration of perfunctory reading of the Bible in our public schools. Thousands of our citizens feel that this would be the right thing to do, who are yet unwilling to yield the point because it would seem like a surrender to Romish dictation. But if it be our conviction, however it may have been reached, it will be true dignity to act on it. No good cause loses by just concessions. Then, and then only, can we place our public school system on an impregnable foundation." We hope that so liberal a sentiment will grow until it takes complete control.

NEW HAMPSHIRE.-In Lisbon a vein of gold ore of considerable extent has been opened by a Boston company. The parties have a new, cheap process for saving gold, and have erected a mill, which is now filled with new machinery. It is about one hundred feet by fifty. Lisbon has had auriferous attention before, but there is in this enterprise an indication that it means business, and not speculation. Work will commence in three weeks, or less.—Boston Evening Transcript.

We like to see the "saints" flourish, and so copy this item, because "St. John" - better known to our readers as John Wetherbee-Is the engineering spirit of the enterprise, the "New England Mining and Reduction Company." Mr. W. has had great and expensive experience in handling auriferous rocks, and has got the right thing as a process for saving at trifling cost the gold in refractory ores. He says he will show us the product in the shape of gold bricks before the year 1875 expires. In that case 1876 will be who are interested with him.

Melbourne, Australia, has a Children's Progressive Lyceum, of which W. H. Terry is Conductor. The sessions are held each Sunday morning at Masonic Hall, Lonsdale street.

Dr. T. S. Lambert, of New York, has recently been lecturing at Music Hall, Boston, upon "Biometry; or, the Measure of Life," and kindred themes.

#### Exposures.

The Eddys have recently been "exposed," according to the sensational New York Sun. The Davenports were "exposed" in London many years ago by the London papers. But they did not stay "exposed." On the contrary, the Loning the multiplied acts of injustice of which the | don exposure (?) was the direct means of spreading the Spiritual Philosophy all over the contihave for years called the thoughtful attention of | nent of Europe. Even kings, queens, emperors, the people of the United States. After reviewing | nobles, etc., became convinced of the truths of Spiritualism through the manifestations they witnessed in the presence of the Davenport Brothers. 'May not the recent "exposure" of the Eddy Brothers produce like results? We hope so, at least. All such exposures end in good, for

"God works in a mysterious way His wonders to perform!" On the contrary, if the Eddys have been proved impostors, we are glad they are exposed. We laven't seen the proof as yet, however, and shall continue, until we do, to give the accused the benefit of the doubt.

And now, while speaking of mediumistic exposures, it behooves us to again caution our friends and the public in regard to an alleged spirit-photograph artist who has recently been operating in the western part of this State. Here is what the Springfield Republican says in regard to his doings:

"The spirit photographer was a fraud, and has left town. His name was T. R. Evans, and he hailed from 392 Bowery, New York. His method was the ordinary one of taking tin-types, except that he would put the plate in a camera in a darkened room and sit at a table until the spirits gave signal that the work was done. After bath-ing the plate, as is customary, in a dark closet where he kepta candle burning, a form, generally indistinct, would appear on the plate. One of the photographers of the city remarked to him, a few days since, that his pictures could be, and undoubtedly were, made by the use of transparance of the city remarked to him, a few days since, that his pictures could be, and undoubtedly were, made by the use of transparance of the city of the rencies or photographs on glass and the simple light of a candle. The fellow remarked that he was detected for the first time, but, nevertheless, kept on in the business at the old stand. The other people in the office, however, made a close scrutiny of the room whenever the operator was absent, and at last were rewarded by finding sev eral negatives. They were of various people, so that he could suit all tastes, and one of Lincoln would do for patriotic persons. The background would do for patriotic persons. The background was covered with paint, so that nothing but the figure would be taken on the transparencies obtained from them, by which the pictures for his patrons were taken. On being confronted with these he disappeared, leaving his camera and a valise containing several spirit photographs of the Eddys and Honto and their other allies."

#### Charles II. Foster -

Is doing credit to the cause in St. Leuis, Mo. and The Republican of that city under the heading "Is there a Six'h Sense?" says:

Whilst the philosophers are engaged in inves tigations of mental phenomena, we would like for some one of them to look into the extraor dinary faculty possessed by this man Foster, the so-called Spiritualist. \* \* \* That he has a wonderful "gift" or individual quality that exists in no other living person, at least to the same degree, is beyond dispute. Is it a sixth sense, belonging to everybody as a rule, but only developed in Foster? It is a fact that, whatever it is, it is susceptible of being developed, or of growing, as shown by Foster himself, whose "manifestations" are activities of the subject to the same degree is subject to the same degree in the subject to the same degree is beyond the subject to the same degree, is beyond the subject to the same degree in the subject to the subje festations" are certainly more curious than when he last visited St. Louis, some years ago. Certain it is that what he does surprises, astounds and puzzles the strongest minds. Is he a mindreader, or what is it that enables him to tell such strange things of one's dead friends, without con-federates, and with absolutely no previous knowl edge whatever?

The students of Cornell College, Mount Vernon, Ia., have recently been exhibiting an animus which is hardly to be considered in harmony with the "holy violence" which their creed -Methodism-inculcates ... Capt. H. H. Brown, State Agent for the Iowa Association of Spiritualists, visited the place, gave a ringing course of lectures, was kindly entertained by the resident liberal element, and finally was "interviewed" by the students armed with that old-time Jewish argument, the stone—the house of the aged and venerable Mr. H. Post, where he stopped, being friends of Mr. J. B. Hatch (Conductor of the bombarded for some hour and a half by these young creedal barbarians, who were evidently countenanced in their work of destruction by the older churchmen of the town. The Chicago Times editorially calls this occurrence - and rightly -- "an outrageous interdict of free speech," and Capt. Brown closes his letter to that paper detailing the circumstances, in the follows

ing plain terms: "President King, when approached upon the subject by one of the citizens, remarked that he could not be running over town and apologizing for the acts of his students. Give him the names of the offenders, and he would punish them. But we ask more than this, and that is the defence of free speech, by word, by presence, or by act.
We demand that before Methodism or any other sect shall be placed the principles of liberty; that before our pupils learn chemistry, geology or nil-itary tactics, they learn how to become good citzens, and that before the teaching of theological tenets they be taught by precept and by example those principles of liberty of speech and press on which our republic is founded."

A magnetic physician resident in Boston writes us recently as follows, his words being founded on personal knowledge:

"The impression has gone out to the public through the press and the utterances of multitudinous preachers that Mr. Wilson was a Congregationalist in belief at the time of his exit to the spirit world. For the benefit of those who desire to know the facts in the case, I would state what there is abundant proof of—that Mr. Wilson was a constant patron of clairvoyants and mediums of all phases of spiritual gifts. As long ago as when his wife was in the material form, he employed mediums in her case, and has continued to consult them. He employed magnetic medi-ums in his first attack, several years ago, and continued to do so until just previous to his depart-ure to the higher life.

While he was stopping at Saratoga Springs last summer he was constantly consulting his spirit friends through a public writing medium there, and he was not ashamed to read his spirit comnunications to his friends in the public parlor of his hotel.

When a man of note leaves the world of materiality, and the public get the impression that sectarian religion was his strong hold and sustaining power, it is the duty of those who are aware of his confidence in the spiritual philosophy to make it known to the public."

A valued correspondent writing to us under a recent date thus sets forth a fact connected with human life, and the spiritual work especially, with the existence and effects of which we (because of sympathetic longings to do more than we can) are painfully familiar: 'If one had the fortune of A. T. Stewart, it would be a very pleasant thing to help all the lame ducks to find clear water and good feed; but unfortunately we lack the ability, and the merchant princes are wanting in the disposition."

Miss Lottie Fowler continues to be very successful in her special development, as a clairvoyant and physical medium, and is well spoken of by the English papers

#### The Deceased Vice President.

Who, on Nov. 22d, at the beck of physical change went out from his high place of political power a poor man in material wealth, though rich in the knowledge which he possessed of the eternal verity of spirit communion, and of the added usefulness of which the soul is capacitated on its entrance into the higher life, has left behind him a kindly memory in many hearts, which is clearly witnessed by the reverential attention paid to his remains by the Washington public and officials, and also those of the great States of Maryland, Pennsylvania, New York, etc., through which the solemn cortege proceeded on its homeward way. At Independence Hall, Philadelphia, and Doric Hall, (State House) Boston, thousands thronged to view the body as it lay in state. On Tuesday, Nov. 29th, the Commonwealth of Mas. sachusetts officially, and with the highest honors, delivered the pulseless form to the hands of neighbors and friends in Natick for interment. So much has been said by the daily press all over the continent concerning the event and its details, that nothing is now needed at our hands in this direction, and we will close by endorsing the following eloquent remarks of the Gold Hill (Nev.) Daily News:

"All over the land to day the people mourn the departure of a distinguished advocate of human rights, and an incorruptible and able servant of the nation. The voice of carping criticism is hushed. Envy grovels in the by-ways, and malice is rebuked at the presence of death. and mance is reduked at the presence of death. Hatred, scorpion-like, turns and stings itself in anguish, while the cold mantle of uncharitableness is for once cast aside. In the years which are to follow, when the historian shall search the records for the works of this dead statesman, there will be found nothing of public interest unworthy to be published and recorded in the life and death of Henry Wilson." death of Henry Wilson."

#### The Spiritualist Lectures at Paine

Hall. The course of lectures arranged by Dr. H. F. Gardner at this hall, on Appleton street, Boston, have proved eminently successful during the month of November-large audiences regularly assembling to listen to the eloquent discourses delivered by Prof. William Denton. Prof. Denton will continue the course during the month of December, his subjects for next Sunday being: Afternoon, "The Philosophy of Religious Revivals"-evening, "Ancient America-The Mound-Builders and Copper-Workers."

In the month of January, Prof. Denton goes to Minnesota—where he has engagements for two courses of lectures-and Prof. R. G. Eccles will succeed him, delivering a series of addresses, spiritualistic and scientific, at this hall, during the first week, and inclusive of the first two Sundays of that month. These meetings at Paine Hall, representing as they do a high order of excellence, deserve the fullest patronage on the part of the liberal public of Boston and vicinity.

Tickets for the whole of this second (December) course of eight lectures by Prof. Denton, can be obtained at the hall ticket office at \$1,00 each; the price of single tickets is fixed at 20 cts.

#### Social Celebrations.

On Monday evening, Nov. 29th, Mr. and Mrs. C. C. Hayward celebrated the twenty-fifth anniversary of their wedding at their residence, 824 East Fifth street, South Boston, the meeting being attended by an assemblage of friends which crowded the hospitable mansion to repletion. A marriage service (and, subsequently, anecdotes and recitations) by N. Frank White, speeches by J. B. Hatch, Dr. A. H. Richardson, Mrs. Hattie Wilson, and others, an original poem from Dr. Samuel Grover read by Fred L. Union, and the partaking of refreshments, filled the measure of the evening's enjoyment. Among other offerings a fine silver service was presented to Mrs. Hayward by the Ladies' Aid Society, of which she is president.

On the evening of Tuesday, Nov. 30th, the Boston Children's Lyceum) held a congratulatory service, consisting of speeches by Dr. John H. Currier, and others, singing, etc., etc., at his residence, 31 Lexington street, Bunker Hill District, the occasion being the 30th anniversary of his marriage. A pleasant evening, despite the arctic cold which characterized the weather, was the result.

### Corroborative.

Last week we quoted from the daily press reports concerning the decease of Mr. Wilson a significant paragraph, wherein it was set forth that he had a warning or "impression" that he should die suddenly. We find that in the mind of the Vice President it was something more than our cotemporaries have been ready to admit, and our information comes from Mr. John Hardy, husband of the celebrated test medium, Mrs. Mary M. Hardy, of this city. Mr. H. states that on the afternoon of Nov. 30th, Capt. Boyden, who was with the Vice President at the time of his death, called on Mrs. Hardy and stated that Mr. Wilson informed him that this sickness would be his last-he felt sure of it-that his wife had told him through Mrs. Hardy of Boston that he was about to pass over. He also gave Capt. Boyden the address of Mrs. Hardy, and advised him to call on her if he visite 1 Boston.

The Temecula Indians are all right now. Commissioner Smith has authorized the expenditure of \$500 to relieve them. This is about seventeen cents and a fraction apiece. It is to be hoped they won't spend the money in reckless extravagance and riotous debauchery.

The above, from a Western exchange, is a merited sarcasm. Here is a case where a whole people descended from Indian tribes of the most remote date have been-at the instance of two white men who preëmpted their lands under the laws of California and the United States-driven from their homes, reduced to beggary, and robbed of the fruits of their toil, for they were civilized Indians and lived by agriculture; and now the munificent sum above cited is devoted to them as a charity, probably, by the immaculate Indian Bureau! .It is to be hoped that these forlorn outcasts in the very land of their birth may have really efficient aid given them from some source toward once more obtaining the shelter and food which as humble and patient toilers they have in the past shown themselves worthy of.

Our New York special correspondent gives an interesting review of the late exposé (?). of the Eddy mediums by the Sun and Herald, which accounts for "the milk in the cocoanut."

The lecture by Cora L. V. Pappan, on our first page, was revised especially for the Banner. of Light from the report of the Chicago Times.

We regret to see the announcement in The Medium and Daybreak (London) for Nov. 12th, that Dr. George Sexton is seriously ill.

#### BRIEF PARAGRAPHS.

SHORT SERMON .- That life which is best employed doth man the most honor and is the happiest. Himself shall re-solce, after death, in the advantage of it.

Many of our public men are rapidly passing to the other country, where their talents will be better appreciated than here; where they will join the grand congress which is concentrating its forces to save this nation from anarchy

"A little explained-a little endured-a little passed over as a foldle, and lot the ragged atoms will fit like amouth mesale."

"Merry Christmas " is coming, is almost here, there fore it behaves all good people to buy presents for their friends—if they think best. Our Bookstore is stored with the most appropriate books for Christmas presents. Don't forget to give us a call.

A DARK TRANSACTION-Stealing the Black Hills from the Indians. That's the plan of the Ring.

The Abyssinians recently surprised and massacred 1200 Egyptian soldiers, including seventeen officers.

Brown, the mind-reader, has found a rival in Chicago whose name is Moyer, and they are to appear together in public and make a comparative test of their powers,

They want Mr. Tobey of this city To-bey Indian Com missioner; but he hesitates:
"To be or not to be, that 's the rub,"

John Wells, associate justice of the Massachusett Supreme Court, died at Salem at 1:10 o'clock, Tuesday morning tov. 23.

Vice President Wilson said, shortly before his decease, "I have sat in the senate with eighty-three men who are now dead. What a record! No other man living can say the same, unless it is Hamilin, and I am not sure about Cold winter has come,

But the rich have their rum. While the coal of the poor is scanty. Would it not be as well To stop their "grog" for a spell, And warm the poor man in his shanty?

Grace Greenwood says bables are not fashionable in Paris, though weddings are. Oh, Grace!

The inhabitants of Pictou, N. S., are in a very destitute condition, starvation threatening many of them.

A disastrous gale provailed on Lakes Eric and Huron, Nov. 28th and 25th, doing much damage to the shipping. It is feared that a large number of lives are lost. The wind storm in other sections of the country Monday, Nov. 29,

The report of the chief of the ordnance bureau of the army states that the aggregate strength of the organized militia of the United States is 84,724 men, and the unor-

Four vessels bound from Quebec to the Magdalen Islands, with supplies, have been lost, together with many lives.

England is said to be the junk shep of the world. Digby inquires if that is the reason of the frequent junketings of the Prince of Wales.

Postmaster-General Jowell had a prolonged conference with the book publishers of New York recently with reference to a reduction of the present postal rates.

The Internal revenue-whiskey?

The French Assombly has adopted by a large majority the clause of the electoral bill providing for voting by arrondissements. The vote stood 401 for and 200 against

SAN FRANCISCO. Nov. 20th .- The bark Florence, from Port Discovery for this port, laden with lumber, foundered off Umbqua river Nov. 17th. The crew, consisting of Capt. Dayton, chilef mate Anderson, second mate Cary, five seamen and a Chinaman, while attempting to land in a boat

The Erle Canal is frozen over.

THANKSGIVING.

What golden visions of the day of yore
Send thrills through all our heling i
The circle as it never will be more.
The sights that charmed the seeing i
Parents are in their prime again in days
With gladness running over,
And children, little, bappy at their plays,
As lambs in fields of clover,
And grandsires, grandmas, long since gone to rost,
Their this death's white lips piessing.
Make rapture for young hearts, so sweet, so blost,
With words and deeds of blessing!
Sunshine comes streaming up from olden days
To sweeten love's communion,
To cheer us when we go our chosen ways,
After this glad reuplion.

An extensive militing casualty occurred in the Wyoming valuer at the Chauncey and Grand Tunnel mines, between Plymouth and Nanticoke, Pa., on Nov. 27th. The whole fall embraced over 100 acres, and the damage to the mines was estimated at over \$100,000. Several hundred miners were thrown out of employment. The idea is expressed that the casualties were the result of a slight earthquake. which passed through the valley in a northeast and southwest direction.

An Indiana paper tells about a pony who, fluding no water in the trough, seized the nump-handle in its teeth, and pumped itself enough water for a square drink.

New York city had a \$370,000 fire, Nov. 22d.

A "funny fellow" in one of our Western exchanges says that, in view of the present phenomenon of hands formed in wax, "Spiritualism is assuming a cereous shape."

A ten-cent subscription having failed to finish the Washington Monument, it is now proposed to try a Centennial

A grand entertalnment was given in Paris, France, on Nov. 19th, which was participated in by more than 6000 persons, in aid of the project to erect in the harbor of New York a monument to Liberty by the subscriptions of the French people. Mr. Washburne, United States Minister, Consul-General Torbert, ex-Minister Sirkies, the Marquis of Rachambeau, the historian, De Tocqueville, and Uscar de Lafayette were present, tegather with several members of the National Assembly and representatives of the press. "The Star-Spangled Banner" and other American songs were sung and played antid great enthusham, and the file terminated in the evening with a grand linumination of the Palace of Industry.

The British iron turret ship Monarch of the channel fleet came in collision Nov. 23th with the Holden from Pensacola for London, both vessels being seriously injured.

More carthquake shocks in California.

The English government of the Fegee Islands went into oneration on the 1st of September,\_\_\_

A quart of kerosene oil will often last a poor woman her lifetime, especially if she fills her lamp by candle light.

The Princess Hanem-Zeinub-only 15 years of age-a favorite daughter of the Khedive of Egypt, and wife of Ibrahim Pasha, died recently in Alexandria of typhus fever. Lying is trying to hide in a fog; if you move about you are in danger of bumping your head against the truth; as

soon as the fog blows up, you are gone anyhow. Francis V., ex-Duke of Modena, legitimate heir to the British throne, or thrones, in virtue of the Stuart claim, forfeited at the Revolution of 1638, and who lost his Italian

throne in consequence of the deliverance of Italy from Austrian ascendency by the French in 1859 and through the success of the Italian Revolution of 1859, died recently aged Henry Vogel & Co. will soon recommence the publication of the National Protestant, at 67 Liberty street, near Broadway, New York City. The editorial management of

the paper will be in the hands of D. M. Gazlay, Esq., for merly editor of Gazlay's Pacific Monthly, and for twenty one years connected with the press of the country. Some heartless critic thus " reviews " the nursery rhyme which the children of untold generations have been taught

to reverence as an embodiment of a most worthy principle: "How doth the little busy bee Improve each shining hour,"

"by loafing and eating up through the winter what It madeduring the summer season."

Commend us to Indian agents for ingenuity in devising ways and means to raise the wind. A little ring in Kansas have been lining their pockets by "administering upon" the estates of absent Indians, on the pretence that they were dead, and approprinting all the proceeds. "Administering upon" is a new phrase.—Baston Glube.

Charles M. Stacy, of Roston, and a Mr. Fay have been awarded eliver medals from the Massachusetts Humane So clety for their efforts in rescuing persons from drawning near Long Island, in Reston Harbor, during a storm on the night of Sept. 5th, 1875.

Jo Cose is requested to call at this office immediately, under pen-alty of ex communication.

In Hallfax, N. S., the inhabitants have to pay a "Vicar's Rate," which Mrs. Besant says is an admirable title, " as many of those who pay it only go to church vicariously, while the Vicar performs his duties in their respective locality in the same fashion." But, a poor man's goods be. al Circles."

ing sold at auction to collect this tax, the town was pla-carded: "Wanted, an auctioneer who has lost all self-respect, to sell the poor man's goods for the support of the rich man's church,"

The British Government has bought from the Khelive of Egypt £4,000,000 worth of the shares of the Suez Canal Company, and the Egyptian Government is authorized to draw on the Rothschilds at sight for the amount.

The Cathedral of the Holy Cross, Boston, will be dedicated Dec. 8th.

The Indian Bureau is " seeing stars " at present, Scoretary Chandler having, on one occasion recently, signed formal notifications addressed to the chief clerk, three heads of divisions and seven other principal clerks of that department. Cause-suspected affiliation with the Indian ring.

Active naval preparations continue to be nut forward by the United States Government, and it is reported that both the European and South Atlantic squadrons of our navy

A far greater courage is it to sliently endure a groundless defamation, than to march up to the cannon's mouth. - Dr W. W. Hall.

"Art Magic " is nowhere in comparison to the "Magic Staff," which you can see by calling on A. J. Davis, Esq. at his cozy little Bookstore in New York,

The works of the Boston Rubber Shoe Company at Edgeworth were burned Monday morning, Nov. 20th. The loss is about \$300,000, about half of which is covered by insuranoc. Eight hundred operatives were thrown out of em

AN INSECT'S LIFE, It is a jovial life the insect leads. That finds a lodging in the lify fair. Think of a palace—ivory or pearl—With silver columns, capitals of gold, Exhaling such perfume as never rose From human censer. Fancy, too, the fun -Of tucking up yourself to rest at night In rescient folds, in quietude to sleep, Rocked by the gently sighing summer air; Nothing to do at morn, when you awake, But in a dewdrop wash yourself, then cat Your bedelothes for a breakfast, then walk out.

-OLD COLONY BARD. Miss Jennie Collins was announced to hold a Martha Washington tea-party at Hosin's Bower, on Thursday afternoon, Dec. 2d, in aid of the proposed free dinners at the Bower, the present winter.

The Russians have been doing a little more fighting and flogging in Khokand, and giving the rampaging folk there a few pointed moral lessons—with the bayonet.

Further successes of the Spanish government in the way gainst the Carlists are announced. Probably Don Carlo thinks such blows are but poor returns for his magnantmous offer to help Don Alphonso conquer the United States They are the only reply he gets to that offer.

Refore all leaves are shed— While yet the gold and red Brighten the bough— A sudden flurry shakes, And winter sends his flakes Before the plow, So ere our days are sped— While yet the white and red Cling to the cheevs— Time flutters with his wings' And whitened feathers flings As rest he seeks.

The British minister to Spain, while recently passing through Billion, declined to receive a visit from Burriel the captain general of the province, in consequence of bi inhuman treatment of the Virginius captives. All hono to bis manhood.

Whoever it was that called a sausage "a ground hog" has made the best pun of the current month, -Inter-Ocean The Prince of Wales made a visit to Baroda, where he

was warmly welcomed, and returned to Bombay. On the 25th of November he sailed in the Scrapis for Ceylon, the Taprobana of the ancients, and the Serendib of the Sara

The Quebec government has decided to send 500 barrels of flour to the suffering people of Magdalen Islands in the Gulf of St. Lawrence.

According to General Pope's report, there are in our do minion 100,000 Indians who are civilized, 135,000 who are only half-civilized, and 81,000 who are barbarians-making a total of 310,000, which is a large number, considering hov long we have been engaged in removing the Reds to the West-and west of sunsetting.

William B. Astor, son of the celebrated John Jacob Astor, and one of the wealthiest holders of real estate upo

this continent, died recently, Bessle Turner's book, "A Woman in the Case," although out but a few days, has already reached its fifth edition.

The belligerent Fulton is about to be interviewed by an nvestigating Committee chosen by the Hanson Plac Church.

The corner stone of the new Catholic church in Lexing. ton, Mass., was laid Friday, Nov. 26th.

guides have given him a recipe by the use of which sufferers from kidney complaint or diseases of the blood can obtain a cortain cure. This recipe he will send to any address on receipt of \$1, and one three cent stamp. Address him 343 West Baltimore street.

### A Noteworthy Seance by Mrs. Thayer.

A correspondent writes to the Boston Rerald that he was present at a scance recently held by Mrs. Thayer, the flower medium, at the house of a gentleman in Roxbury, without prearrangement or knowledge by any of the party or the medium that a scance was to be held. After a cup of tea, the lights were extinguished, and there fell upon the table instantaneously and before the lights were fully out, a large circular wreath of evergreen and flowers: Also within the space of a few minutes two specimens of quartz rock with a large proportion of mica, a handful of beach sand, moist and salt, as though just taken up from the shore, and containing about a dozen small shells and several pebbles. several branches of tuberoses, two large bunches of grapes (by request), two branches of a sumac tree, and a quaint-looking, antique table knife, which was said to have been brought and again taken away at a sitting held some months previous. All this occurred in the space of a few

A Fair in aid of the Boston Missionary Society will be held in Music Hall, in December, 1875, commencing on the 13th and continuing until the 23d of the month. Contributions of all kinds will be thankfully received and duly acknowledged by the proper officers of the Society. Articles contributed may be sent to Dr. Eben Tourjee, Music Hall, Boston. Money contributed may be sent to Mr. Silas Peirce, jr., 59 Commercial street, Boston. During the progress of the Fair a table will be set apart where donations of any description will be received. At that time packages should be directed, "Donation Table, Music Hall, Boston." Should any choose not to deliver their contributions, they will be sent for to any part of the city, if notice is given to the proper officers. Mrs. Silas Peirce, jr., 434 Columbus avenue, is Chairman Ladies' Committee, and Miss Mary E. Holt, 4 Berwick Park, Corresponding Secretary.

Dr. Holland has got almost discouraged about curing drunkards, either by legislation or personal appeals, and now suggests that we stop making drunkards. As this is an important step, he asks the cooperation of the ladies.—Boston Herald:

Here in the garb of pleasantry is really embodied a great fact—the power of pre-natal influence—the importance of which we have urged for years past upon the public consideration.

Week after next we shall publish a carefully prepared article from the pen of Thomas R. Hazard, Esq.) entitled "Mrs. Seaver's Spiritu-

Movements of Lecturers and Mediums. Cophas B. Lynn concluded a very successful engagement

of three months before the Free Lecture Association in New Haven, Ct., last Sunday. He will speak in New York City in December: in Philadelphia, January ist and 8th. Mr. Lynn is ready to make engagements in any part of the country.

John Collier spoke with good success at Berlin Heights, O., under the presidency of Hudson Tuttle, at the Town Hall, on Monday, 22d Nov. Mr. Collier is now at Clyde, U.; from thence he goes to Van Wort, U., and probably on to Battle Creek, Mich., for December, thence to Chicago. He desires correspondence on the line of travel. Address, Lock Box 157, Springfield, Mass.

Warren Chase lectures in Olathe, Kan., Dec. 5th, 6th, 7th and 8th; in De Sete, Kan., Dec. 9th, 10th, 11th and 12th; in Council Bluff, Iowa, Dec. 15th, 16th, 17th and 19th; in Ogden, Utah, Dec. 231, 24th, 25th, and 26th; in San Francisco during January. His address will be Oakand, Cal., after January 1st, till further notice.

W. F. Jamieson was to deliver a course of six lectures in Quincy, Hi., Dec. 1st, 2d, 3d, 4th and 5th; and will remain the three following Sundays, Dec. 12th, 19th and 20th. Dr. H. P. Fairfield will speak in Bartonsville, Vt., Sun

days. Dec. 12th and 19th. He would I'ke to make other engagements. Address him Greenwich Village, Mass.

J. Wm. Fletcher will speak in Conway, Mass., Sundays, Dec. 5th, 12th, and 19th; in South Deerfield, in Universalist Church, 8th and 15th; in South Ashfield, Universalist Church, 9th and 10th. Address 9 Montgomery Place, Bos-

W. S. Bell is at present at 55 Foster street, New Bedford, Mass., (where he was formerly settled over the Universalist society) and will promptly respond to calls to lecture before Societies of Spiritualists or any other body of Liberals, Mr. B. is an unusually fine speaker, and his brilliant mind is fully imbacd with the Spiritual Philosophy; so much so, that in order, to enjoy freedom of conscience and give utterance to the progressive thoughts that were welling up in his sout, he felt obliged to cut loose from all church and creedal entanglements; and now he stands before the world, theologically speaking, a free and independent man. Such an advanced thinker should be kept steadily at works Give him a call at once. He has filled two engagements with the Boston Music Hall Society of Spiritualists, and also in several other places; to the general satisfaction of his

Miss R. Augusta Whiting, after a successful lecturing tour East, has returned to the West to fill engagements, and will be pleased to receive more. Address Albion, Michigan.

Dr. J. L. York, of San José, will speak in Eureka, Cal ifornia, during December and January, and in Santa Bar-bara during February.

John M. Follett, Secretary, writes: "Dr. E. C. Duny will lecture before the Henry Co. Association of Spiritual ists the first three Sundays in December at the Court House in Cambridge, Henry Co., The All are invited to attend. Thomas Cook is reported as now locturing and holding saances in New York, and Brooklyn. Sunday afternoon November 21st, he spoke at-Latham's Hall, East, Brooklyn and in the evening at Harry IIII's Theatre on East Hous ton street, near Crossly street. The New York Herald in reporting his speech said that "Last evening there gathred in Harry Hill's Theatre one of the most respectable audiences that were ever seen in that place," and that they "were surprised at the earnestness of the sneaker. Mr Cook." He spoke from the same stage on Sunday evening. November the 28th. His address is 209 West 32d street,

Spiritualist Meetings in Boston.

PAINE MEMORIAL HALL.—Prof. Wm. Benton will continue his course of Resures in this Hall, Appleton street, each Sunday at 2:45 and 7:45°C clock until further notice, Dr. H. F. Gardner, Manager.

JOHN A. ANDREW HALL.—The meetings at this hall, if Chauney street, are free to the public. Mrs. S. A. Floyd, trance speaker, will lecture and answer questions from any persons in the audjence at 24 and 7%. Quartotte singing.

ROCHESTER HALL .- The Children's Progressive Ly ROUBESTER H'ALL.—The Children's Progressive Lyceum No. 1, which formerly met in John A. Andrew Hall, will hold its sessions at Rochester Hall, 730 Washington street, voery Sunday, at 10% o'clock. Julia M. Carpenter, Cor. Sec'y. Lecturers on the subject of Spiritualism or Liberalism are notified that his hall is op in for engagements during the week, or on Sunday afternoons and evening?. Parties wishing to secure it should correspond with Alonzo Danforth, address ing him at the hall.

The Laddes' Aid Society will until further notice hold its meetings at Rochester Hall, on Tuesday Afternoon and evening of each week. Mrs. C. C. Haj ward, President; Miss M. L. Barrett, Secretary.

HES A. L. DAFFEIT, SECRETARY.
LUBLINE HALL —Free Public Circles are held at this fail, No. 3 Winter street, every Sunday at 10½ A. M. and ¼ r. M. by many of the best test mediums and speakers the city. Good music provided. All are invited to atomic.

BOSTON, -Rochester Hall, -Every seat allotted to spec ators was filled at this hall on Sunday morning, Nov. 28th by persons assembled to witness the exercises of the Chil dren's Progressive Lyceum. The readings and recitation were by H. B. Johnson, Bertie Kemp, Eddy Washburn Ella Carr, Albona Smith, Helen Dill, Martha Cross, Johnny Baich, Jenny Pratt and Linwood Hickok. At the close of the Lyceum, a meeting composed of ladies was called by Mr. Hatch, to confer together in reference to a Christmas Tree, for the benefit and pleasure of the children. We hope that a general interest in this affair will be manifested by all who are friendly to the Lyceum, as well as by the immediate friends and relatives of the children, and let us endeaver to gladden the hearts of our little ones by a beautiful and well-filled Christmas Tree. Donations Frank T. Ripley writes from Baltimore, Md., that his for this purpose may be sent to Mrs. Hattle Wilson, 40 guides have given him a recipe by the use of which suffer- Carver street, or to Mr. David Brown, rear of 891 Washing-

ton street, Boston, Mass. JULIA M. CARPENTER, Cor. Sec. Lurline Hall. - A correspondent, "P. R.," writes:
"Last April the 'Free-Platform Spiritualists' were compelled to vacate Harmony Hall, as It was to be demolished to make room for another. They moved to Lurline liall No. 3 Winter street, where they have held meetings every Sunday since. Through the hottest of the weather the hal at the free circles on Sunday mornings and afternoons was crowded. In October the regular lecture course was opened by Moses Hull. The audiences were for the most parlarge and appreciative. In November the speakers have been Robert Cooper, Prof. Topley, and Mrs. S. Dick. During December Free Circles Will be held as usual every Sunday morning. Moses Hull has been prevailed upon to ostpone his Western trip, and speak every Sunday after-noon and evening. It is hoped his usual enthusiastic audiences will extend to him the same cordial reception as o

John Collier at Berlin Heights, O.

To the Editor of the Banner of Light: The lecture of Mr. John Collier was most fa vorably received by an attentive audience. His excellent singing before the lecture created an enthusiastic feeling which was still further en-couraged by his masterly reading of an appropri-ate poem. His coming has made him many warm friends, who will welcome him whenever

his engagements allow him to visit this town.

Mr. Collier brings to the work scholarship, culture, and a zealous, unselfish devotion which cannot be too highly praised. It is significant of the real drift of Spiritualism and the sympathy of its supporters, that Mr. Collier does not tack lecture engagements. Say who may that we are wanting "a philosophy," and are too unscientific to observe facts with accuracy, Spiritualists never-fall in the end of appreciating the good and discrete the shows. carding the shams. HUDSON TUTTLE.

The high civic functionary recently al luded to in this column as a Spiritualist, was the late Henry Wilson. He was a frequent, if not a regular, visitor to mediums in Boston, and pre-sumably so to those in other parts of the country where he traveled. The last day the writer of this say, him was that on which he attended a floral scance at Mrs. Thayer's, on which occasion the neck of the Vice President was enercied by a wreath of smilax and his hands filled with lilies and roses. He used to invoke the spirits through the mediumship of Mrs. Wildes and Mrs. Hardy, and was sometimes so delighted with the result as to insist on doubling the fee of the medium. For reasons which he doubtless deemed politic, he refrained from a public con-fession of his faith, and to all outward appear-ances continued to move in the Orthodox grooves. —Boston Sunday Herald.

THE SPIRITS' BOOK, containing the Principles The Spirits' Book, containing the Principles of Spiritist Doctrine, "according to the teachings of spirits of high degree, transmitted through various mediums," collected and set in order by "Allan Kardec," translated by Anna Blackwell. "Allan Kardec" is the nom do plums of Loon Dénigarth-Hippolyte Rivail, an educated Frenchman, born in Lyons in 1894. The work contains a lengthy introduction, but is chiefly made up of a Spiritist catechism, beginning with the question, "What is God?" and ending with, "Will the reign of goodness ever be established upon of a Spiritish cauchian, tion, "What is God?" and ending with, "Whit is God?" and ending with, "Whit the reign of goodness ever be established upon the carth?" answered very satisfactorily in the affirmative. The volume is an interesting body of Spiritualist theology, and will be of service to those who wish, to know something of the sect. Boston, Colby & Rich.—The Commonwealth.

MEDWAY. - The statements in regard to the singular display of supposed supernatural lights over the corpse of the late Patrick Savage are over the corpse of the late Patrick Savage are further verified by a Frenchman, named Dennis Pittiput, who is not a Catholic. He formerly worked for Mr. Savage, and he describes the appartition thus: "First, I saw a bright light, which appeared on the breast of the corpse, and moved gradually up to its chin. Then a crown and cross of blazing lights appeared on the wall above its head, while, at the same time, the whole room became lituminated with various colored lights. Then other lights appeared on the celling and over the bed, and were apparently as thick as stars in the heavens. The cross and crown appeared twice, and the other lights three times inside of half an hour. All of the lights were in motion, and each one was of a different line and There were at the time seven persons in shape, the room besides myself who can swear to the scene. I am not a believer in religion, but I can swear to what I saw with my own eyes."—Boston Herald.

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THE LONDON SPIRITUAL MAGAZINE. Price 30 cents. HUMAN NATURE: A Monthly Journal of Zoistic Science and Intelligence. Published in London. Price 25 cents. THE SPIRITUALIST: A Weekly Journal of Psychological Science, London, Eng. Price 8 cents. THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to phrimilism. Published in Chicago, III. Price 8 cents. The Little Bouquet. Published in Chicago, III. Price 9 cents. Price 10 cents.

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The Chucago, III. E. V. Wilson, editor. Price 6 cents.

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That some are in "a scale so low,"
While some have every luxury; The BOY who's "CLOTHED" at GEORGE FENNO'S, Where he 's been dressed both warm and neat, Happy from his fine STONE he goes, Corner of Beach and Washington street.

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NEWASH, ONTARIO, D. C., March 30, 1870. MR. FELLOWS-Sir: Some two months ago my son lost ils voice. I became very anxious about him. None of the physicians could do him any good. Having heard of your mpound Syrup of Hypophosphites (I obtained a bottle. Strange to say, my son's voice was restored about two hours after taking the second dose. You are at liberty to publish this for the benefit of other

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## Spiritual Phenomena.

MANIFESTATIONS IN PRESENCE OF MR, PECK.

To the Editor of the Banner of Light ?

Having never before ventured within the hallowed precincts of spiritual literature, it is with fear and trembling I approach the portal and ask the indulgence of your-readers while I give an account of some physical phenomena which recently came under my observation through the mediumship of Mr. A. Peck, who is now stopplng in San Francisco, Cal., where he proposes to establish his headquarters for some time. Mr. Peck, is a fine looking, gentlemanly appearing man, of about thirty-five years of age, of an honest, straightforward cast of countenance, which at once favorably impresses the investigator. His séances are held in a privaté house on Taylor street, San Francisco, where he has double parlors, with accommodations for twenty persons only. A small cabinet, on castors, boarded up, each board being separately nailed, stands next the wall facing the street, thereby precluding the possibility of an accomplice on the outside.

After the medium and cabinet were examined, the committee then placed Mr. Peck in the cab-Inet, securely tying him to a staple in the floor, and placing handcuffs upon his wrists, locking them and putting the key in his (one of the committee's) pocket. A kerosene lamp, slightly shaded, so that every object in the room was disthetly visible, was placed on the floor beside the cabinet. The audience were requested to sing, and we had no sooner commenced than the manifestations began. Hands were thrust out of the aperture, three and four, of different sizes, at a time, Mr. Peck remaining conscious and commenting upon them, for it is very unusual for him to remain in a conscious condition, as he informed us. A shelf, placed under the aperture, contained pencil and paper, which were freely used by the spirits in writing communications. Inside the cabinet were a drum, guitar and harmonica. "Home, Sweet Home," was beautifully rendered on the latter, at the samy time the drum was beaten Justily, and hands appeared at the aperture. Col. Sedgwick, who claims to be the controlling spirit of the band, attempted to materialize and come out, but succeeded in getting only partially through the door, and one of the committee and another centenan who sat in controlling spirit of the band, attempted to macommittee and another gentleman who sat in range of the side of the cabinet, distinctly saw the figure of a man, while we who sat in front could only see his face at the aperture. One member at a time was then selected from the circle to place his or her right hand through the opening of the cabinet upon the head of the medium, the left forming the circle, and each one testified to being caressed by hands. This hand was vigorously shaken while the hand came outside the aperture and was distinctly visible to us all, the drum being several times thrust out and beaten, while the medium never stirred. The committee then examined the medium, and found him tied just as he was left. We were then requested by the Colonel (who gave his directions through the trumpet) to extinguish the light and prepare for a dark circle. The medium was placed in the centre, still handcuffed, with the instruments scattered about promiscuously, and all being in readiness, we were requested to sing, when at once the guitar, drum and fife seemed to be imbued with life, all moving about the circle at the same time, each being played upon, while in all parts of the circle people were touched by hands, and, judging by the not very gentle pats on the head of your correspondent, there certainly was a "power behind the throne" with which I would not care to cope. But last, best, and sweetest of all, was a solo in which I was joined by a spirit-voice through the trumpet. The voice was sweet, loud and clear, floating over the heads of those in the circle and about the room, heard and enjoyed by all. The manifestations, we were told. Were much before than on any previous occasion. spirit-voice through the trumpet. The voice was vere much better than on any previous In San Francisco, owing to the circle being composed of harmonious people who obeyed the rules, and we were also greatly indebted to the committee, who were kind, gentlemenly men, and treated Mr. Peck as though he had some feelings in common with the rest of mankind—in a word, was human. He was securely tied, but not so tightly as to cause pain. The circle throughout was conducted under strict test conditions, as all admitted. In the audience were many hard skeptics, among the number a detective, who, upon being asked his opinion after the circle, replied he did not know what to make of it; that certainly one man could never do what had been done there, and he could not detect any accomplices. When it is taken into consideration that Mr. Peck has only been before the public as a medium one year, he certainly has remarkable powers, and as he is honest he should be encouraged. It was, as the Orthodox would say, a 'season of prayer," and one long to be remembered. For the time being we seemed to be lifted above the sordid cares of earth, to the glorious realities of life-beautiful, active life beyond the tomb. Surely our much-abused Spiritualism has done more to demonstrate immortality than all the religions that ever existed, and to me that is enough. I do not ask spirits to come back to tell me the price of "Ophir" or "Mexican," or whether "Consolidated Virginia" will be up or down next week. I only ask that the angels will give to my husband and self strength and health, that we may be able to help forward this glorious Yours for the Truth,

Healdsburg, Cal., 1875. Mrs. Dean Clarke.

MOLD OF A SPIRIT'S HAND AND FOOT.

To the Editor of the Banner of Light:

Reports of spiritual phenomena indicative of development are always interesting, therefore I venture to send you a line respecting Mrs. Collier's latest manifestations in the direction of obtaining spirit molds; and as these phenomena through Mrs. Collier's mediumship have been tested and proved by Prof. William Denton, and others of repute in the spiritual movement, I simply state the facts. At a recent-séance Mrs. Collier obtained a lady's hand, with the fingers bound round with fine lace, a most curious cast also another hand; but the most wonderful incident at the scance was the obtaining of a part of a foot, with all the toes and the underneath of the foot perfect. All this marks development in this class of phenomena, and the wonderful nature of the affair can be better understood when we realize that the parafilne must be perfectly liquid, and at a heat that no mortal could possibly bear their fingers in, much less their toes. A sitter at Mrs. Collier's scances, some long time after the manifestations had ceased nearly scalded her finger by placing it in the paraffline which had been used. Prof. Den-

ton has, I believe, several casts obtained through Mrs. Collier's mediumship, of fingers and thumbs, and now hands and feet are becoming common. What next? The spirits talk of giving full casts' of their faces! So the work, goes on, and the spirit world is proving its power. In writing this, my object is to put on record the facts of Spiritualism as they occur, and to encourage other mediums-not to seek any patronage for Mrsi Collier, as she is not a public medium. This lowever, I may say, that Mrs. Collier will at all times be happy to welcome any friendly student of spiritual phenomena at her private séances, and she may be addressed for this purpose Lock Box 157, Springfield, Mass.

#### STARTLING PHENOMENA.

WONDERFUL MATERIALIZATION SCENES. MORE ABOUT THE HAIR THAT RETURNED TO THE SPIRIT'S HEAD.

A SLIPPER THAT CRAWLED TO THE FOOT OF AN OTHER SPIRIT.

From the St. Louis Globe-Democrat

TERRE HAUTE, IND., Oct., 27th, 1875. I am still giving some attention, now and then, to phenomenal Spiritualism. In doing so, my aim is not so much to enlighten the stupid public as to satisfy my own mind that man is really of immortal destination. Yet, convinced that there are among your numerous readers not a few who are glad to be informed upon the subject, I propose to state a few facts touching my investiga-tions at Terre Haute through the mediumship of Mrs. Stewart, whose materializations are like y to astonish the world.

Now, if the reader will imagine himself with me in the scance room, I will try to make him have attended here, but at a single one. There stands the cabinet, a plain, simple thing, made of thin walnut boards.—The folding doors are flung wide open; the light shines into every part of it, leaving not the sign of a shadow in any nook or corner. Look all around, behind and underneath it; nothing can you find to awaken suspicion in the most suspicious mind. It is seven o'clock in the evening. Here comes the little woman, car-rying about her no indications of the wondrous power she possesses. Plainty yet neatly dressed is she, modest and unassuming; greets you with a sweet smile, and takes your hand with cordial-ity; converses a little with her friends; passes on to the cabinet; enters and closes the door after hor.

er.
The light is turned down, but not so far as to which our accommodating friend, Dr. Pence, has just brought in. By-and-by one wing of the cabinet door slowly opens, and out steps a slight but beautiful figure, robed in pure white garments, looking a girl of about seventeen; not quite so tall as the medium, but with a step more clastic. Pausing an instant near the threshold, she says, "Good evening," in the softest imaginable tones, then the context in the softest imaginable tones, then, turning round, throws open the other wing of the cabinet door, showing us the medium sitting in a chair, apparently asleep, and deadly pale. At this a stranger whispers me, "May not the figure in the chair be made up, and con-sist of something other than flesh and blood, while the creature in white is really the medium playing ghost?"

Did some invisible ear, as well as my own, eatch this whisper of suspicion? Ammediately the chair in which the medium sat entranced commenced rocking, and the unconscious occupant thereof, lifting her arm, waved a white handkerchief. But all this failed to satisfy the skeptic. "Ah, the thing is a machine," said he, "moved by wires." These words, though uttered in an undertone, fell not unheard by the apparition moving before us. Going at once to the medium, the figure in white raised her to her medium, the figure in white raised her to her feet, brought her out of the cabinet, and stood side by side with her. Having thus swept away dark suspicion, the apparition returned into the cabinet with the medium and closed the door. Very soon a tall figure, in male attire, came out of the cabinet, gracefully bowing to the circle, and booking the full orbed man. Fixing his gaze steadily upon a lady who sat next me, he whispered a few words, but so feebly our dull ears caught them not. The lady at once claimed him for her husband, and he bowed, as if to confirm the claim. Rising, the lady offered the appari-

sed the door and remained about two minutes in the dark, as if to gain new strength, then came out again and by what seemed a painful, but determined effort, made his way to the lady already mentioned, and took her hand in his with a whispered "God bless you!". Several other figures, variously attired, and differing greatly in size and stature, came out one after another during the séance.

Finally the figure in white came out again. requested her to give us the best proof she could that she was not a mortal like ourselves. After expressing a willingness to try, she called for a pair of seissors, which, being furnished, she handed to me; then kneeling down before me, requested that I should cut a lock of hair from her head. I complied; clipping quite a large lock from her crown. The tress was passed round the circle, as all were curious to feel of it. The apparition then taking the hair into her own hands, laid it upon a white handkerchief close by me, and upon a white handkerchief close by me, and folded it carefully therein; then rising, she went into the cabinet and shut the door. Directly the kerchief deliberately unfolded itself, and the hair straightway appeared to act like a thing of life, rolling over and moving about with a strange activity. After a little while it leaped off on the carpet, and began traveling toward the cabinet. While it was proceeding in that direction, the apparition opening the door, came out, and stood notionless, while the lock of hair leaved upon. motionless, while the lock of hair leaped upon her white skirt and climbed slowly to her shoulder, and then sprang to her crown; seeming to fasten itself to the very spot from which I had ISAAC KELSO.

TERRE HAUTE, IND., November 10. In your Sunday issue of October 31st appeared a brief account, written by myself, of materializations and other spiritual phenomena, at Terre Haute, Ind. Permit me now to give to the public, through the columns of your widely circulat. paper, a few additional, if not more remarka-e, facts upon the same subject.

Allow, me first, however, to make some brief allusion to a statement contained in my former communication, concerning a lock of hair which I cut from the head of an apparition, and saw return, seemingly of its own accord, to the head of the ghost, and to the very spot where it belonged. the ghost, and to the very spot where it belonged. I only allude to this again because certain parties, witnessing the same thing, have confidently asserted that the tress which I clipped from the crown of the lady in white evidently traveled back to its place by means of a finely spun vire. Now, a simple statement of the facts will readily show how impossible this was.

The apparation knowled before me throw her

The apparition kneeled before me, threw her long raven tresses forward, allowing me to make my own selection. Cutting off a large lock, close to the scalp, I drew it carefully through my hand, then passed it to others; it was handed round; perhaps a dozen persons examined it; after this perhaps a dozen persons examined it; after this it was returned to the apparition, who remained in her kneeling posture close by me. Taking the hair into her hands, she stretched it out, laid it on a white handkerchief right under my eyes, and in full view of all the company, then folded the handkerchief over it. Having done this she retired within the cabinet, and closed the door, which placed her at the distance of at least nine

which placed her at the distance of at least nine feet from the lock of hair.

hair in any way with the being from whose head I had clipped it. Very soon the lock of hair bounded from the handkerchief on to the carpet, and began moving toward the cabinet. Before it reached the threshold the apparition opened the door, and came out. The hair leaped upon her white skirt, and slowly climbed to her shoulder; from thence it suddenly sprang to her crown, and seemed to plant itself upon the very spot from which it had been taken.

To simple minds this, no doubt, may seem a simple thing, and not worth telling. Ah, did not Galleo's discovery seem a simple thing to the cowled monks who shook their empty heads when the astronomer insisted that they should look through his telescope and see with their own eyes the moons of Jupiter? Had he been able to prerail upon them to do so, what could such ignorant men have seen more than little shining points in the sky? The discovery, to them, would have signified nothing. The phenomenon I have just described, to eyes that look no deeper than the surface of things, can only appear a creeping lock of hair; they must fail to find in it a wonderful, far-reaching law, pertaining to the spiritual universe, and indicating immortality to

Somewhat similar to the phenomenon I have just related, is what we called the slipper test. The same apparition performed this in the fol-lowing manner: Coming out of the cabinet and towing manner: Coming out of the casines and having on a dark-colored pair of slippers, she took off one and threw it several feet from her; it fell near where I sat. Now, taking hold of her skirts with both hands, she lifted her dress with we could plainly see her ankles; then, raising the bare foot, held it about four inches above the floor. Presently the slipper began moving toward her, sidewise. When it had approached within about six or eight inches of where she stood, it leaped from the floor and went upon her uplifted foot without the slightest appearance of an effort. It is very easy to say: "Oh, that was but a trick, mere sleight-of-hand!" There can be no trick without action. In what I have just related, there was, during the moving of the slipper, not the slightest sign of motion on the part of the apparition, nor the least moving of a muscle. ISAAC KELSO.

### Hartman, the Spirit-Photographer.

To the Editor of the Banner of Light:

In the interest of truth, and in justice to what consider an honest medium, and at the solicitation of many of his friends, I desire to make a few plain statements, and I trust they may find insertion in your valuable paper. I refer to Jay J. Hartman, a spirit-photographer, who has been stopping here for a few weeks. Mr. Hartman has several times kindly given me opportunity of investigating his gifts, obligingly rendering every facility within his power. Although not a practical photographer, I do assure you that in the searching investigation I made I exerted my utmost capacity and ingenuity in the endeavor to ascertain definitely, if possible, as to the genuineness of his mediumship, and to detect and expose fraud and trickery, if such were employed. As the result, I have no hesitancy in expressing a perfect confidence in Mr. Hartman's integrity in the premises, and in the verity of the pictures. Like most all mediums, Mr. Hartman has been shabbily treated in Cincinnati, by some to whom he has given investigations. Experienced photographers have subjected him to the most thorough crucial tests, and have obtained spirit pictures under the most rigid and austere test conditions, and thereafter declined to subscribe their names to certificates simply and succinctly setting forth the unvarnished facts in the case. When questioned, they unreservedly affirm that they were unable to detect fraud, and frankly express their inability to account for the phenomenon upon any known principle of photography, and yet refuse to state as much on paper. This course seems to me - to use the mildest possible form of expression-exceedingly unkind and ungenerous. They search him lest he might have a duplicate or other plate concealed upon his person, minutely inspect the camera and dark room, and follow closely throughout the entire process-from the cleaning of the plate to the completion of the operation-obtain a result that baffles their ingenuity to explain away upon any other hypothesis than the one claimed, declare it to be wonderful, fail to thank the poor medium artist for his kindness, sneak away from the room like whipped spaniels, and avoid, as far as possible, being interviewed on the subject.

Notwithstanding this treatment, Hartman, conscious of his power, and fully imbued with the importance and magnitude of the work set before him, goes straight forward with his work, and, in my judgment, is destined, with the proper sympathy and encouragement, to make his mark in the world, in the exercise of the choice gifts bestowed upon him by the Father and developed by the angel-world. He deserves success, and I E. II. GREEN. hope will secure it.

Cincinnati, O.

The Proof Palpable of Immortality. This grand work by Epes Sargent, Esq. -which s for sale by the publishers, Colby & Rich, No. 9 Montgomery Place, Boston-is receiving merited attention both by readers at large, and the cultivated minds of the age, and is sure to accom-plish direct results the far-reaching importance of which time alone can demonstrate. We would recommend the work to the attention of all investigators who desire firm mental ground on which to stand as they try to follow, in thought, the beckening hand which the spiritual phenomena and philosophy extend, calling them out from the shelter of preconceived notions and long cherished beliefs. The confirmed Spiritualist should read this volume, that he or she may attain to some idea of the immense advances which the cause is making, and the wide circle of evidence which it is able to command as proof of its verity.

### To the Liberal-Minded.

As the "Banner of Light Establishment" is not an incorporated institution, and as we could not therefore legally hold bequests made to us in that name, we give below the form in which such a bequest should be worded in order to stand the test of law:

"I give, devise and bequeath unto Luther Colby and Isaac B. Rich, of Boston, Massachusetts, Publishers, [here insert the description of the property to be willed] strictly upon trust, that they shall appropriate and expend the same in such way and manner as they shall deem expedient and proper for the promulgation of the doctrine of the immortality of the soul and its eternal progression."

To the Spiritualists and Free Thinkers of Wis-

To the Spiritualists and Free Thinkers of Wisconsin.

The Northern Wisconsin Spiritualist Conference will hold its next quarterly meeting in Ripon, Wis., on the 17th, 18th and 19th of December, 1875. Mrs. Dr. Severance, of Milwaukee, is already, engaged; other prominent speakers will be secured. Let all come up to the work, and not leave the burden for the few. The meeting will be called to order at two o'clock P. M., Friday the 17th.

Dr. J. C. Phillips,

Sec'y Northern Wisconsin Spiritual Conference.

Omro, Nov. 24, 1875.

ISAAC ORVIS, Pres.

George V. Edes, editor and proprietor of the Piscataquis Observer, died at Foxcroft Friday morning, Nov. 26th. aged 80 years. He was the oldest printer in the country, and set type without glasses until the last three weeks of Married:

In Zoar, Nov. 25th, at the residence of the bride's parents, by Rev. N. Frank White, Miss Mary Edna, eldest daughter of E. A. and C. E. Negus, to Richard H. Young, of Willimantic, Conn.

#### Passed to Spirit-Life:

From Fort Dodge, Iowa, Oct. 25th, Mrs. Ellzabeth Weston, wife of Mr. C. F. Weston, of this place, aged 4 years

ton, wife of Mr. C. F. Weston, of this place, aged 4s years 3 months and 25 days.

Mrs. Weston has been a member of this community for many years, coming here when the place was quite young, and has proved herself a frac and, noble woman in every relation of life-daughter, wife, mother, sister, friend. She needs no monumental marble or printed words to perpetuate the memory of her charitles, for they are engraven in imperishable characters upon the hearts of those to whom she has been an inhistering angel. Truly can it be said, "None knew her but to love her."

Mrs. Weston had been for many years a firm believer in the philosophy and religion of Spiritualism, and she wished it distinctly announced that she died, as she had lived, a Spiritualist. She made all the arrangements for her funeral, even to the minutest details, as caimly and cheerfully as if arranging for a pleasant journey. In her last moments she saw and spoke the names of friends who were there to meet her at the gate of the hereafter.

From Augusta, Me., Mr. Leander G. Russell, of Bethel.

From Augusta, Me., Mr. Leander G. Russell, of Bethel,

From Augusta, Me., Mr. Leander G. Russell, of Bethel, Me., aged 60 years.

Another faithful worker in the spiritual ranks has been called to the higher life to join the loved ones. His kindhearted, social nature won the love and respect of all. He embraced Spiritualism some fourteen years ago, and when a resident of Cape Elizabeth, in former years, he employed speakers and carried on spiritual meetings there, and, alded by his good wife, supplied the singing, also. Many who have accepted Spiritualism feel grateful to him for having, induced them to investigate the subject. His widow mourns the loss in him of a kind and affectionate husband. Com.

From Warwick, Mass., Nov. 8th, Phineas Child, aged 98 years 6 months and 12 days,

98 years 6 months and 12 days,

As some one has said, "the old oak has fallen, "but in reality the ancient one has been translated to his spiritual existence; he has east off his mortal form which could no longer be made useful, and been born into the celestial spheres, todwell with the loved ones on the shores of immortality, where age and sickness never come.

Father Child was a full believer in spirit communion; in fact he knew that be should live in that fatrer land, where friends and loved ones would take him by the hand and joyfully conduct him to those scenes of peace and love that he for years had been contemplating, that were the solace of his sickness and the comfort of his last hours. He was a good man, a kind husband, a loving father and a faithful triend; he practiced what he believed, and he has gone home to reap the reward of a long and active and a well-spent life.

Nov. 15th, 1875. spent life. Nov. 15th, 1875.

From Lowell, Mass., Oct. 31st, Ira Edwin Nichols, son of John and Almira Nichols, in the 23th year of his age. Edwin wasan active worker in the Children's Lycenin, and during the last years of the existence of the Lycenin was ever found at his post of duty. Our beautiful philosophy enabled him to endure with patience the last hours of his lilness, and the remaining members of the family are consoled by the thought that Edwin has only passed on to realize the joys of that home which is eternal. The services were ably conducted by the Rev. Dr. Flanders. From Lowell, Mass., Oct. 31st. Ira Edwin Nichols, sor

From Downleville, Luna, Co., Cal., on the 24th of Octo per, Mrs. Emily T. Trego, aged 56 years.

ber, Mrs. Emily T. Trego, aged 56 years.
Her sickness was typhold fever. She has been in the lecturing fiold for the last two years. She was a test, psychometric and healing medium. She left her two young sons at Oakiand, Cal., two hundred miles from her, which must have been a source of sorrow to her in her last moments, but she will no doubt watch over and care for them still. She loved the Spiritual Philosophy, and was happy in feeling she was one of the chosen instruments to work in the field her Heavenly Father had appointed.
N. W. THOMAS.

From Bristol, Conn., Mrs. Sallie Matthews, aged 71

years.

She was an old resident and was universally esteemed. A consistent Spiritualist, she has gone to meet her reward and to partake of the dielights of the higher life. The funeral services were conducted by C. B. Lynn, Nov. 26th.

The subject of this brief memoir [Abigail Bowdoin] was, at the time of her departure from earth-life to a glorious existence beyond the river, 94 years of age.

at the carly age of sixteen months she was placed among the people called Shakers, by her parents, who also united with that body. Her father remained but a short time, while her mother, having unceasingly devoted the remaining portion of her life to the cause which she embraced, deceased in the year 1821, aged 72. For any who were personally acquainted with the subject of our note, few words are necessary by way of approbation; her practical virtues and excellencies of character generally, ever since the remembrance of nearly all now living, having served as a beacon light, ever shisting with the same undiminished brilliancy. We know that although her form has been laid beneath the sod, she is yet with us ready and even eager to administer spirit-help.—Her long life of cheerful toll for the cause of rightcousness and purity, entitled her to a home in our Father's house, wherein are many mansions; while her robe, woven by her life-work here, we are sure will be a desirable one. That we, her children, may so live as to be under her direct blessing and protection, is our highest ambillion. C. A. Briggos.

[Obituary Notices not exceeding twenty lines published gratuitously. When they exceed lills number, twenty cents for each additional line is required. A line of agule type averages ten words.]

### Jos. John's Works of Art. The Dawning Light.

This beautiful and impressive picture represents the "Birthplace of Modern Spiritualism," in Hydesville. N.Y. An actic messengers descending through, rifted clouds, bathed in floods of celestial light, are most successfully linked and blended with this noted house and its surroundings, of road, yard, the well and its oaken by ket, shade trees, orchard, the blacksmith shop with its blazing forge, and the Hyde mansion resting against the hill in the distance. Twilight pervades the foreground in mystic

distance. Twilight pervales the foreground in mystic grades, typical of spiritual conditions in the eventful days of 1818.

A light for the wandering pligrim shines from the windows of that toom where spiritual-telegraphy began to electrify the world with its "glad tidings of great 195," Laminous floods of morning light stream up from the cloud-mantled horizon, lliuminating the floating clouds in gorgeous tints, and then failing over the angel band and the dark done shoyond.

A large Circular, containing a map of Hydesville, and diagram of that humble temple, is furnished free with each Engraving and Photograph.

Size of sheet, 24 by 20 inches; engraved surface, 14 by 11 inches.

Steel Plate Engraving, \$2,00.

The Orphans' Rescue.

The Orphans' Rescue.

This beautiful picture, and one of most thrilling sentiment, lifts the vell of maferiality from beholding eyes, and reveals the gnardians of the spirit-world.

In a boat, as it lay in the swellen stream, two orphans were playing. It was late in the day, before the storm ceased, and the clouds, lightened of their burdens, shifted away before the wind, leaving a clear, bright sky along the horizon. Unmoticed, the boat became detached from its fastenings and floated out from shore. Quickly the current carried it beyond all earthly help. Through the foaming rapids, and by precipitous rocks, dashed the bark with its precious charge. As it neared the brink of the fearful cataract the children were stricken with terror, and thought that death was inovitable. Suddenly there came a wondrous change in the little girl. Fright gave way to composure and resignation, as, with a determined and resistless impulse that thrilled through her whole being, she grashed the rope that lay by her side, when to her surprise the boat turned, as by some unseen power, toward a quiet eddy in the stream—a little haven among the rocks. The holy, of more tender age, and not controlled by that mysterious influence, in despair fell toward his herole sister, his little form nearly paralyzed with fear. But means of salvation calmed the 'heart's wild tumuit,' and lighted the augry waters as the angels of receue—they who were their parents—came to the little voyagers on waves of undying affection; when, through that love which thrills alike the heart of parent and child, a power was transmitted that drew the boat aside from its impending doon and lodged it in the crevice of the rocks, and they were rescued.

Size of Sheat, 24 by 30 inches; Engraved Surface, 15½ by 195 inches. 1914 Inches. Steel Plate Engraving, \$3,00.

#### Life's Morning and Evening. AN ART POEM, IN ALLEGORY,

- A river, symbolizing the life of man, winds through a landscape of hill and plain, bearing on its current a timeworn bark, containing an aged Pilgrim. An Angel accompanies the boat; one hand rests on the helm, while with the other she points toward the open sea—an emblem of eternity—reminding "Life's Morning" to live good and pure lives, so

"Ives, so
"That when their barks shall float at eventide,
Far out upon the sea that 's deep and wide,"
they may, like "Life's Evening," be fitted for the "crown
of immortal worth."
A band of Angels are scattering flowers, typical of God's
inspired teachings. One holds in his band a flowery crown
of light. A little flower-wreathed Scraph, clothed fil rose
tint and white, drops roses and buds, which in their descent
assume the form of letters and words; "Be Kind;"
"God is Love;" "Charity"—"Faith" and "Hope;"
"Lites of Great Men;" "So Live," etc.
The boy, playing with his toy boat, and his sister standing near, view with astonishment the passing scene,
Size of Sheet, 26½ by 22 inches; Engraved Surface, 20½
by 15 inches. y 15 inches. Steel Plate Engraving, \$3,00.

The above Engravings can be sent by mail securely in rollers. For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street, (lower floor,) Boston, Mass.

### The Tyler Boys.

BÝ F. M. LEBELLE.

This is a capital story, well written, lively and entertaining. There is as much dramatic interest in the affairs of these little people as in those of grown-up children upon a wider stage. The characters are so vivilely portraved that the reader can see them every one. The Spiritual Philosophy is nicely intervoven throughout. It is considered, a difficult thing to write well for children, but this author has succeeded far better than the average of those who undertake it.

Price 75 cents, postage 10 cents.

For sale wholesale and retail by the publishers, COLBY & RICH, at No. 9 Montgomery Place, cerner of Province street (lower floor), Boston, Mass.

New Books.

Immortality Demonstrated THROUGH THE MEDIUMSHIP OF

# MRS. J. H. CONANT.

(WHO PASSED TO THE HIGHER LIFE AUG. 5, 1875.) This exceedingly interesting BIOGRAPHY of one of the marty r mediums of the 19th Century

contains a full history of her mediumship to within a short time previous to her

translation; together with extracts from the diary of her physician; selections from letters received verify. ing spirit communications given through her organism at the Banner of Light Free Cir. cles; and spirit messages, essays and invoca-tions from various intelligences in the other lif

The whole being prefaced with Opening Remarks by the close student and astute scholar. ALLEN PUTNAM, ESQ.

This important Work presents to the skeptic, in a con-

An Earnest, Unequivocal and Individual Example of the Good wrought by Spiritualism.

Its perusal cannot fail to CHEER OUR STRUGGLING MEDIA,

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### Pearls.

And quoted odes, and jewels five words long, That, on the stretched fore-finger of all time, sparkle forever."

After the flight, the downy nest; Over the shadowy-river-rest. . When not prompted by vanity we say little, ... Due de la

ANGELS UNAWARES. In this dim world of clouding cares We rarely know, till 'wildered eyes See white wings less ning up the skies The angels with us unawares. Gerald Massey. Nothing so soon mars a hollday as care. It is the bunch . of hissop in our cup of joy.

> STHE LIFE DIVINE. The Eternal One

Lives in my life and sees in my beholding. Naught is but God, and God is naught but Life. Clearly the vell of things rises before thee. It is thy self! What though the mortal die? And hence there lives but God in thine endeavors, . If thou wilt, through that which lives beyond this death The vell of things shall seem to thee as vell, And unveiled thou shalt look upon the Life Divine.
- [Fichte-Seeley's Translation.

Since I cannot govern my toogue, though within my own teeth, how can I hope to govern the tongues of others.-

COMPORT IN THE NIGHT. She thought by he aven's high wall that she did stray Till she beheld the everlasting gate; And she climbed up to it, to long and walt, Feel with lier hands (for it was night), and lay Her lips to it with kisses; thus to pray That it might open to her desolate.

And lo! it trembled she! her passionate Crying prevailed. A little, little way. It opened; there fell out a thread of light, And she saw winged wonders move within; Also she heard sweet talking as they meant To confort her. They said, "Who comes to-night Shall one-day-certainly an entrance win !" Then the gate closed, and she woke content.

The friend who shows me the interest of myself, who conceals no defects, gives me friendly warning, and heartly scolds when I have not fulfilled my duty- he is my friend,

(Jean Ingelow.

## Ngw Dork.

From Our Special Correspondent. Vice President Wilson a Spiritualist:

Doctor Slade at the Eddys'; etc., etc. To the Editor of the Banner of Light:

Many of your readers are aware that Vice

President Wilson, recently deceased, was a Spiritualist, though he was shy to acknowledge it except in the circle of his most intimate friends. The theologians, however, repudiate this, and claim him as an Orthodox Christian. In order to settle this question to the satisfaction of a large number of inquirers in New York, at least, I called yesterday on Dr. J. V. Mansfield, a wellknown test medium of this city, who, I understood, had given the Vice President some wonderful tests. In answer to several questions on this subject, Dr. Mansfield briefly informed me that while he was at Saratoga last August, Henry Wilson called upon him with one of his business. circulars in his hand, which Dr. Mansfield still retains as a relic of the visit, and said that he had called to see if he could have any tests. Mr. Wilson obtained several from his wife, Charles Summer and others, which he pronounced satisfactory, and told several skeptics in the Hotel, whose testimony can be produced to prove the fact, that he had received communications which no human being could possibly have given him. The spirit of his wife endeavored to dissuade him from pursuing the hard brain work in which he was then indulging, and said to him, "Henry, quit that book and take rest, or you can't live much longer than three months." The tests were all written down, and can probably be foundamong the Vice President's papers, for it appears he was very anxious to preserve them. He received several communications from Mr. Summer, and urgent requests to use his influence in bringing before Congress some matters which death prevented Mr. Sumner, from prosecuting himself. The communications which he received in reply to some inquiries regarding the next President, were not, as his memorandums if preserved will'show, of an encouraging character, and on this account he was considerably depressed, as he had set his heart on harmonizing all the discordant elements of the Republican party and leading it to victory in 1876.

The meetings of the Spiritualists in this city and the séances, both public and private, are well attended. The semi-religious elements seem to have their interest and curiosity considerably aroused, and being unable to get any nutriment for the mind in the humdrum sermons and bad music of the churches, they attend some or these spiritual séances in large numbers. Independence of thought is becoming more apparent, and the clergy are losing their hold on the minds of the people. This is more clearly manifest since the Moody and Sankey revival fizzled out. With all the united power of the clergy and the press, that attempt at wholesale conversion by the Evangels was a sad abortion, and from a Christian point of view shows the general hardness of the Brooklyn heart, except in those isolated cases where "true inwardness" has shed its benign influence on the feelings. Perhaps the Evangels will be more fortunate here at the Hippodrome in January.

There is considerable agitation among certain Spiritualistic circles here at present in regard to the Eddy Brothers and their sister, Mrs. Mary Eddy Huntoon, some contending that they are not genuine mediums. A young man named Washington Irving Bishop has undertaken to prove the Eddys frauds, and rushed rashly into print in the Herald on Sunday morning last accepting Dr. E. P. Miller's challenge on the subject. He makes such conditions in his acceptance, however, that he does not really accept the challenge which was given by Dr. Miller, but virtually offers new terms, one of the conditions being that whoever may win the money is to go to St. John's Guild, whereas Dr. Miller insists that the mediums shall have the benefit of it if they prove to be genuine. Bishop, however, is merely made the tool of presenting the challenge, which is virtually concocted by the anti-Spiritualist Hepworth-Talmage Christian Ring, which would virtually lose nothing in any event if the money went to whatever charity they might designate. Moody and Sankey were also instrumental in putting this young man forward to confound Spiritualism, and Moody conferred his blessing upon him by the laying of his fat little hands on the young man's head and saying, in the most impressive manner, "God is with you, to the word a meaning so foreign to that in which it is generally employed, and then seek to make others responsible for the definition thus arbitratily given. Supernatural means that which is my dear boy." The ludicrous side of this be-

Moody and Sankey gospel was powerless to penetrate. And this is the instrument which the sanctimonious Hepworth, the fanatical Talmage and the immaculate Evangel's use as their medium for exposing Spiritualism and spreading the gospel of Christ in New York and Brooklyn. This is stretching the doctrine that the "end justifies the means" to an extent that would appal the Church of Rome herself.

Dr. Miller, however, has offered to give these rigidly righteous people a very fair chance to expose the Eddys if the latter will submit to the test, and I have some reason to believe they will. He proposes to engage the Music Hall, or any other large hall, to hold séances for twelve nights, appointing a jury of a dozen clergymen, who, on proving the manifestations to be jugglery, and explaining them, may have the proceeds to donate to any churches or charitable institutions they may agree upon; but on their failure to explain, the benefit is to go to the mediums.

Bishop, who is a highly inquisitive young man, alleges that he has discovered secret springs and trap doors at the Eddys' by which the materialized spirits make their exits and entrances, that the manifestations are effected by confederates and change of costume, and that he recognized Horatio Eddy personating a materialized spirit. All this he claims to have discovered at one visitof a few hours, while Dr. Miller, who was a skeptic when he went there, paid three visits of a week each, and though a man of considerable perception, who made the most of his time trying to find out some trick, was unable to discover anything of the kind, and received many tests of a most remarkable and convincing character.

There is something very singular in regard to arecent visit to the Eddys by Dr. Henry Slade. an eminent medium of this city, well-known to the editor of the Banner of Light and a large number of its readers. While there he saw something that seemed to unhinge his mind for several days after his return. He imagined that Mrs. Huntoon played some legerdemain trick instead of an exhibition of true mediumship, and thought Horatio Eddy was the person who appeared instead of a materialized spirit. It is probable that Bishop may have got this idea from Dr. Slade, and taken credit to himself for the discovery. I understand, however, that it can be proved that Horatio Eddy was attending anofher circle at a distance, on both occasions,

It may be, then, that these men are both correct in one sense in so far as their natural vision s concerned, and this is probably a peculiar instance of the "double." I interviewed Dr. Slade on the subject, and he said the manifestations appeared to him at the time to be jugglery and humbug, but he said afterwards it was probable he may have been under a delusion. The visit exercised a very strange influence over his mind for some time, and came very near causing him to renounce the idea of spiritual influence as the cause of his own manifestations. The various changes and modifications of belief and skepticism through which he passed for a few days would afford matter for a very interesting chapter on spiritual metaphysics; but he seems to have returned to his normal condition. The explanation that occurs to my mind is that during the family dispute among the Eddys, which was probably caused by certain spirits for some purpose not yet developed, every one that went there may have been used as an instrument to foment the trouble, and in this way Dr. Slade and others may have been made the victims of a temporary delusion by some mischievous spirits.

I think, however, the Eddys will come out shortly and demonstrate their true capacity, to the general satisfaction of the intelligent public. New York affords them an excellent chance of doing this at present. T. D. M. New York, Nov. 25, 1875.

#### "The Natural and the Supernatural." To the Editor of the Banner of Light:

Mr. Cooper complains that I reject all or nearly all the miraculous occurrences in the Bible, the only exception being the handwriting on the wall. If by miraculous he means what Webster gives as the definition of it: "Performed supernaturally; effected by the direct agency of Almighty Power, and not by natural causes," then I reject Bible miracles, because I reject all miracles; and if I regarded the handwriting on But if he means by miraculous that which is performed by the agency of the spirits of departed human beings, I no more reject the reasonable accounts of spiritual intervention, which are contained in the Bible history of the Jews than I do those in the history of the Greeks and Romans, nor was anything said in my lecture that could justly lead to the conclusion that I did.

Does it follow, because I believe in the exist-

ence and influence of departed human beings, operating according to natural law, that I shall dso believe that a man struck a river as large as the Mississippi at Cairo, and six hundred miles of it were instantly turned into blood, and remained so for seven days? that the same man struck the dust with the same stick, and that in consequence all the dust in a country four times as large as the State of New York was instantly turned into lice I If Mr. Cooper can accept such stories in consequence of his belief in the facts of Modern Spiritualism, he is the only man that I know of who can, and I think few Spiritualists. will envy him the possession of so large an

amount of credulity.

That Mr. Home, one of the best mediums for spirits to operate through, placed his head for a short time in a blazing fire, is probably true, for we have the testimony of living men of veracity, who were eve-witnesses of it; and spirits may be who were eyewinesses of it; and spirits may be able to do it, as naturally as a chemist can pour water into a red hot crucible, and turn out of it instantly a ball of ice; but because he may be able to believe this, it does not follow that we shall believe on the unsupported testimony of the pseudo-Daniel, that three men walked about in an exceedingly hot fiery furnace, and came out unsinged, the Soul of the Universe having kept who commanded the Israelites to butcher bables, was the true God. Mr. Hall and Mr. Cooper may be able to believe this, but I think when the spiritual gullet is sufficiently distended to take this in, the stories of the Arabian Nights' Enter-tainments might glide down without an effort.

When Mr. Cooper says that the spiritual ele-ment of the Bible gives to it its intrinsic worth, I agree with him; but when he says that I reject this spiritual element of the Bible, he says what no written or spoken sentence of mine gives him

any authority to say, and what is not so. Lastly, Mr. Cooper gives us his definition of miracle and supernatural. A miracle, according to him, is "every event that transcends our experience of natural law," and "everything that is effected by disembodied intelligences" is supernatural. To a savage, then, a steam-engine, the telegraph, a watch, and a barometer, would all be miracles for they transcend his averytopes. all be miracles, for they transcend his experience of natural law. Mr. Cooper has no right to give my dear boy." The ludicrous side of this be-comes manifest when it is known that Bishop is confessedly a "hard-shell" Infidel, which the and a person, to criticise me justly, should have

used the word in the sense in which I employed it, and not in a sense that no lexicon justifies.

Mr. Cooper never heard me say that there is no efficacy in prayer. The prayer that I criticised was that which called for the intervention of su-

pernatural power; and such prayers are as use less as they are unscientific. WILLIAM DENTON.

#### Prof. William Denton on Spirit Materialization; A Mold of a Spirit Hand Obtained Under Test Conditions.

On Sunday afternoon, Nov. 28th, the regular lecture of his present course in Boston was delivered in the uppe hall, Paine Memorial Building, by Prof. William Penton His remarks covered the ground occupied by his researches for the obtaining of casts of spirit hands, etc., and embraced his experiences from his early experiments in get-ting impressions of such hands in flour, putty, and other substances, to the latest development yet witnessed in this phase of the phenomena. He also reverted to the proof given him by Dr. Slade, and other medlums, in demonstration of the continued conscious existence of the soul of man after the physical change called death had supervened, and said our friends were not only alive after this event, but were determined that we should be informed of the fact, and to that end were using every order of evidence which came within the scope of their powers-they being, however, as we, the subjects of natural law, and being obliged to operate by and through it in the varied phenomena which characterized the present dispensation of Spiritual

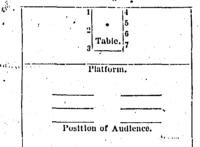
ism.

In the course of his lecture he adverted fully to his experiences with Mrs. Weston, Mrs. Hardy, and others, accounts of which have from time to time appeared over his own signature in the columns of the Banner of Light The lecture was elaborate in detail, amply illustrated at various points by citations from the utterances and writings of Cicero, Tertuilian, Proclus, Josephus, and others, and during it the Professor presented a telling mass of facts in proof of the verity of spirit communion—many of which facts had passed under his individual notice.

The speaker said, in closing, that he would take up n more time with remarks, but would proceed to the practi-cal experiment which had been announced as in order during the afternoon. He briefly sketched the rationale of the process for obtaining molds of spirit-hands, and stated that while by the processes of materialization and de-materialization spirits could with comparative celerity form these remarkable objects, it was only by the closest attention and with plenty of time for slow and difficult work that the molds could be imitated by mortal agency-great smoothne sof the hand being required by the physical emulator, and also opportunities for repeating the wax at every thre during the removal wherein the danger of fracture supervened. The pail of boiling water, with the paradine floating upon its surface, being placed before him on the platform by an usher, he demonstrated the obtaining of a finger-mold, showing the impossibility of a medium being personally able to accomplish it when sitting in full sight of a circle of investigators.

THE SEANCE.

At the conclusion of his remarks, the table, so often described in the past, was arranged on the platform, and Dr. II. F. Gardner explained to the audlence that the appearance of Mrs. Mary M. Hardy before them was voluntary on her part -- she freely giving her services, in order that the fact of this new phenomenon might be demonstrated beyoud doubt to the minds of the people. He then called on the audience to elect a committee of four who were to act as an investigating board to represent them at the table and to test the manifestations in the following manner, which was considered by Prof. Denton and others, who had thought over the matter, to be a conclusive evidence of genulneness, viz.: The pail and its contents were to be weighed in presence of the audience by this committee of four, and a re; ort of said weight made and recorded; then the circle is to be held, and at its close the pail was again to be lighed, and the molds—if any were obtained—and if at such time the difference of weight corresponded with the weight of the molds, it was fair to presume that the substance composing them had been absorbed by the invisible workers from the paraffine in the pail. By vote of the audience, Messrs. Horace Seaver, (editor of the Boston Investigator,) N. B. Bryant, (a legal gentleman, and a confirmed skeptic,) - Kirkwood, and John Verity, were appointed to act as this committee, and in presence of the people the pall, and its contents were weighed on a Fairbanks scale, the result being announced as sixteen pounds and ten ounces. The individuals to compose the circle were then arranged as follows:



1. Mrs. Hardy, the medium.

2. Siss Rate Station.
3. N. B. Bryant.
4. Miss Lizzle Doten.
5. John Verlty.
6. Horace Seaver.
7. Prof. Donton.
\* Aperture in table under which the pail was placed.

A period variously estimated at from twenty-two to twenty-five minutes now clapsed, during which the shutters of the hall windows remained closed to keep out a certain portion of the daylight; the audience continued in perfeet quiet, listening to the fine music of C. O. Fosgate, and at the same time narrowly watching the parties sitting the wall as miraculous, I should reject that also. In full view before them upon the platform. A rattling fire of good-natured badinage, bordering at times on argumentation, was kept up during this interval, and was parton, and others of the party. Mr. Seaver several times de-clared his preference for light, and wished the manifesta-tion to occur on the top of the table rather than under it: and he was replied to by others of the party, who said we could not make conditions any more than could the photographer, who needed darkness for the development of his photographic negative. The raps, at the expiration of the time given above, denoted that a result had been obtained, and the company arising from their seats, the table was lifted from the floor and beneath it was found a fine mold resembling a lady's hand. The fact was met by the applause of the audience, and much interest to get a nearer view was manifested, but all kept their seats upon announcement that an opportunity to examine it

would be given at the conclusion of the meeting.

The committee weighed the pall and contents at once after the table was raised, and found a difference of some two and a half ounces from the former weight; the hand was tested and found to weigh something over two ounces. about one-fourth of an ounce being allowed for waste of paraffine and evaporation of the boiling water during the scance. Mr. Scaver stated at the close of the sitting that the experiment appeared to be successful, but he should have been much better satisfiel if the square carpet-curtain around the pail had been nailed to the floor, so as to preclude the possibility of any party's placing feet thereunder. The certainty as to the hand, if genuine, being that of a spirit, would also have to be demonstrated to his understanding before he could accept the conclusion arrived at by Dr. Gardner, Prof. Denton and others; he would like also to know the name of the spirit who had shown in-

dependence enough to come to Paine Hall. Dr. Gardner replied that it was not so much matter as to whose hand it was—the true questions to be solved appeared to be "Is it a hand?" and if so, "By what means was it formed beneath the table." The depleted pail told the story more plainly than words that the substance compos-ing the mold had been taken therefrom, and it was almost an insult to reason to suppose that any person had the power to abstract, in the presence of the company, just the amount—or within a quarter of an ounce of it—which the mold weighed; therefore the hypothesis of its preparation previous to coming to the hall must fall to the ground, and the question of the production of the hand remained for the materialist and skeptic to solve for their own satisfaction, he, the doctor, being himself fully satisfied that it was due to the exercise of spirit power. The people then passed around the half and across the face of the platform to view the mold and the casts thereon arranged, and the

satisfactory meeting adjourned.

It subsequently transpired that one of the skeptics seated at the table, concerving that the pall was too near Mrs. Hardy, introduced his foot under the carpet-enclosure and found that said pail was nearer to himself than to her; he continued to rest his foot strongly against the bucket, and distinctly felt the jar caused by the dipping and re-dipping which resulted at last in the completion of the mold—thus, as he expressed it, being able, by the transmission of sound, to hear what he could not see. This he admitted in conversation to Dr. Gardner, thus proving that the skeptics of the party were on the alert to discover anything which might be construed to favor their theory of delusion."

As they were unable to fathom the occurrence, and several of them acknowledged the fact, the sitting may be considered as highly successful. satisfactory meeting adjourned.

of them acknowledged the fact, the sitting may be considered as highly successful.

In the evening of the same day Prof. Denton in a most eloquent manner compared the lessons taught by astronomy, the science of the heavens, and geology, the rockbible of the earth, and found them to be identical as to the antiquity of the world and the solar system, the continuance of creation in our day as in bypast ages, and the grand story of progressive development in all coming time.

#### New Publications.

LITTLE FOLKS' LETTERS, by Namette S. Emerson, is a compilation of children's letters on childish subjects, which are really amusing, besides touching the hearts of grown folks rather tenderly. They will answer to read a good many times, and will enchant like the stories of Hans Andersen. George W. Carleton & Co., publishers.

THE RIVER OF DREAMS, and other Poems, by G. E. O., is a thoughtful, tranquil, and delightful metrical imposition, whose perusal will go far to soothe the most troubled nature, and inspire the heart with holy purposes. It i full of pictures that will do to hang in the memory. Lee & Shepard, publishers.

CHERRY, THE SINGER, is a little story "for young and old," by Mrs. Samuels, about a little child, Cherry, who may yet appear before the public to display the qualities of a wonderful voice. It is delightfully told, and introduce other young characters. E. A. Samuels, publisher, Bos-

LITTLE CLASSICS is carried on to the Story division, and includes A Fight for a Wife, Dr. Marigold, The O'Conors, the Loan of a Lyre, The Widow by Brevet, A Friend of Globertl's, Tha Truthful Resolver, and A Story without a Tale. The beauty of this series of little books is beyond praise. W. F. Gill & Co., publishers. A WOMAN IN THE CASE is the famous Bessie Turner's ook-she who figured in the Beecher trial as a witness

The book has already reached its fifth edition. Not very much literary, and much less genius-istic, the story wil sell as a sort of sequel to a great sensation. George W. Carleton & Co., publishers. INFELICE is the new and widely proclaimed novel of Augusta Evans Wilson, author of "Beulah," "St. Elmo,"
Vashti," and other stories that have enjoyed a rushing

popularity. This is accounted the best of them all, judged by the standard which she has set up for herself and faith fully maintained. A sketch of its plot is simply impossible her reputation with novel readers will go further to recom-mend it than any sketch that could be given. Published by George W. Carleton & Co., in handsome style, COURTING AND FARMING is the sixth of the series of novels written by Julie P. Smith, its predecessors claiming

to have achieved a wide popularity. The title indicates the character of the story. It reads as if it would be crisp enjoyment by those who are fond of piquant love tales. Published by George W. Carleton & Co.

HEALTH FRAGMENTS, or Steps toward a True Life, is an illustrated book-treating practically and minutely of health, digestion, disease, and the science of the reproductive organs. Its author is George H. Everett, M. D., and he prefixes what we suppose is his own portrait, a very handsome picture, healthly considered. The information contained in this book will save much sickness and prevent numerous errors, thereby assisting one to enjoy the life which is hardly worth having at all without health as its condition. Published by Charles P. Somerby, New York.

NEW MUSIC.—We have recently received from W. H. Ewald & Bro., 136 Newark Avenue, Jersey City, N. J. the following choice pieces: "No Inflation; or Hard-Pan Waltz," by H. Maylath; "Keep one little Kiss for me"-Gaiop, also a March by the same name, both being arranged by H. F. Wagner; ''Schoolmaster, or 'A,''B,''C,''' song, words and musichy Maurice Wellfaro. From Horace Waters & Sons, 481 Broadway, New York City, we have also received a Temperance Song entitled "Father, bring home your money to-night, "words by Mrs. M. A. Kidder, music by W. F. Sherwin.

#### The Gilbert Library and Prisoners' Aid Fund.

NEW YORK, April 28th, 1875. To the Editors of the Press of Boston:

May I ask you to give space in your paper for the following report as soon as convenient?

My work in New York began September 1, 1873. Since that time, to this date, I have received from the public, cash and books as follows: cash and hooks as follows:

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