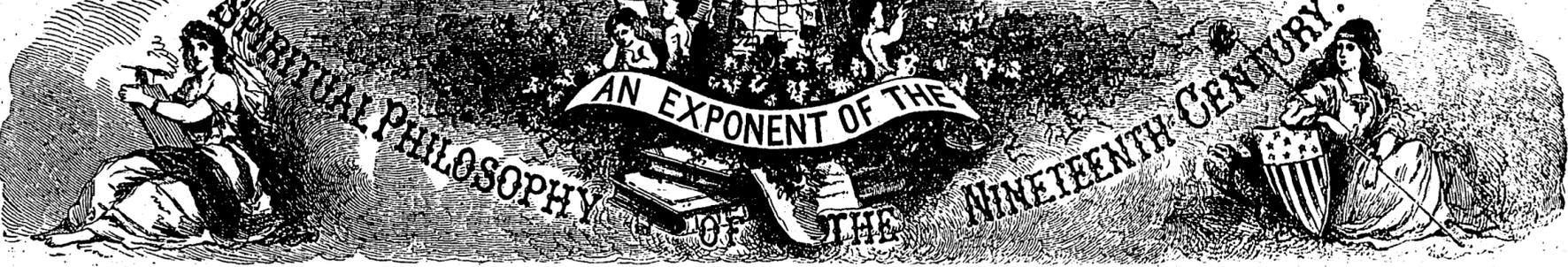


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records of its characteristics inscribed on the scenes of its earthly career, which, under certain conditions, can be perceived by sensitive seers.

The existence of these societies is little known, perhaps even undreamed of in America. The author of "Ghost Land" was himself an initiate of their body, and it is to their opinions and practices that he alludes in the following excerpts:

"Ever since the practices of Mesmer had become familiar to them, they had delighted in pursuing them in support of their favorite theory, which was that the soul essence of man could appear, make signs, sounds, and disturbances, in places distant from the body; that at times when these 'soul-essences' were dissipated suddenly, as in the action of violent death, they inhaled to earthly things and places, and for a time could maintain a sort of vague, shadowy existence, which at length melted away, and became dissipated in space, to be taken up from the grand reservoir of spiritual essences in other souls. Now the brothers insisted that these soul essences, which they called the *double goer*, and more frequently the 'atmospheric spirit,' by its occasional appearances, both before and after the death of individuals, covered the whole ground of specters, ghosts, apparitions, hauntings, and supernaturalism in general.

The fact that this 'atmospheric spirit' often lingered round the earth after the death of the body, and could be seen, heard and felt, did not militate against their theory that immortality was a fiction, and that the soul died with the body. 'It was merely the atmospheric spirit; a shadowy remnant of the soul,' they said, 'which had ever been seen or manifested in the realm of ghost land, and this was not a permanent intelligent existence, but merely a temporary relief of the broken organism, like the perfume which lingers about the spot where the flower has been.' By repeated and patient experiments with their magnetic subjects, they found that they could send the 'double' or 'atmospheric spirit' abroad in the somnambule sleep, and that it could be seen, heard and felt precisely like the spectres that were claimed to have been manifested in tales of the supernatural.

The author of "Ghost Land" was himself a clairvoyant of most remarkable lucidity and power. Being associated in intimate relations with the President of the Brotherhood, who was indeed his tutor in early youth, whilst little more than a mere child he was employed as a magnetic subject, and some of the narratives of his experiences in this direction are of thrilling interest and profoundly suggestive.

The following passage will doubtless be perused with incredulity by some, although the author, from an intimate knowledge of the narrator, his noble character and indomitable veracity, emphatically vouches for the truth of every syllable. Recounting his boyish experiences with the Association, whom he terms the "Berlin Brotherhood," Austria, he says:

"On one occasion the Berlin Society having thrown me into a profound sleep by the aid of vital magnetism, and the vapors of nitrous oxide gas, they directed my 'atmospheric spirit' to proceed, in company with two other lucid subjects, to a certain castle in Bohemia, where friends of theirs resided, and then and there to make disturbances by throwing stones, moving ponderable bodies, striking, growling, and tramping heavily, etc., etc. I here state emphatically, and upon the honor of one devoted only to the interest of truth; that these disturbances were made, and made by the spirits of myself and two other yet living beings, a girl and a boy who were subjects of the society; and though we, in our own individualities, remembered nothing whatever of our performance, we were shortly afterwards shown a long and startling newspaper account of the hauntings in the castle of Baron von L—, of which we were the authors.

In a work devoted to the relation of occult facts, I have myself in my library at this moment an account of the 'manifestations,' as they were termed, which occurred on three several occasions, at a certain castle in Bohemia. The writer attributes these disturbances to disembodied spirits, but in the particular case in question, I insist that the atmospheric spirits of the Berlin Brotherhood were the sole authors."

This gentleman, now a warm Spiritualist and believer in the power of disembodied spirits to effect what he once attributed to the spirits of mortals only, still affirms his faith in the superior force of the embodied human soul to perform feats of ponderous strength, and reminds us that no disembodied spirit can act upon matter until it has become saturated, as it were, with the vital force of a strong earthly medium.

As in every other phase of spiritual manifestations, we might re-duplicate testimony almost infinitum on the exercise of will-power in projecting the spirit forth from the body. The illustrations already presented in this and the preceding paper, must suffice for this portion of our subject, and we shall now offer some examples of the appearance of the "Double," independent of the will or in many instances of the consciousness of the person whose apparition is seen.

Dr. Baumgarten, of Pittsburg, Pa., furnished the author with the following narrative relative to one of his patients, whose personal testimony he also added, though the gentleman objected to the publication of his name. Whilst engaged in gardening a Mr. E. accidentally cut his finger with such force that he fell into a swoon and remained unconscious for quite an hour. On recovering his senses he said to his wife, "Dear wife, why did you awaken me? I was far away and felt so happy; I have been with my brother Max, in Berlin; he was drinking coffee with his family and other friends in the old arbor under the great linden tree, and observing me first, my brother advanced to meet me." After a few days the man got a letter from his brother at Berlin, in which the writer said:

"DEAR BROTHER—Please tell me what happened to you on such a day, and such an hour. We were sitting with several friends in the arbor below the linden tree, drinking coffee, and we were very happy. Suddenly I saw you coming to us, at a short distance, and I said, 'Oh, there comes my brother! Dear brother! All present also saw you. I arose to meet and embrace you,

but you disappeared suddenly before our eyes when I had got nearly to you."

According to the letter, the accident mentioned had occurred on the same day and hour.

Professor S. B. Britton, whilst conducting the editorial department of the Spiritual Telegraph, in 1856, makes mention of a number of cases in which, under circumstances of indisputable authority, the spirit of persons still in the earthly form have been seen and even conversed with. The following incident is selected from Mr. Britton's repertoire of facts, and is furnished by the celebrated seer and test medium, Mr. E. V. Wilson:

"On Friday, the 19th of May, 1854, I was at my desk writing; all at once I fell asleep, leaned my head down, and remained thus for half or three-quarters of an hour. While in this situation I thought I was in the city of Hamilton, forty miles west of Toronto, and that I called on several parties in Hamilton collecting money (as I thought). After I had finished the business transactions, I concluded that I would call on a friend who has taken a deep interest in spiritual manifestations. At once I dreamed that I was at her house and rang the bell, when a servant came to the door and informed me that Mrs. D— was out and would not be in for an hour. I called for a drink of water, which the servant gave me, and I left my compliments for her mistress, and started, as I thought, for Toronto. Then I awoke, and my dream passed out of my mind. A few days after, a lady residing at my house in this city, received a communication from Mrs. D—, of Hamilton, from which I make the following extract:

"Tell Mr. Wilson that he is to leave his address, and the next time that he calls at my house to leave his address, and not come on to me, as I have to go and then not find him. Mr. W. called at my house on Friday, asked for a drink of water, left his name and compliments, I think he might have spent the night with us, knowing the fact that I take in spiritual manifestations. I shall give him a good scolding the next time I see him; and then our friends were so disappointed in his not stopping over night with us."

When Mrs. J— (the lady that informed me of the above) gave me this statement I laughed at her, and observed that Mrs. D— and her friends must be mistaken or crazy, as I had not been in Hamilton for a month, and that I was asleep at my desk in my shop at the particular time mentioned by Mrs. D—. Mrs. J— replied that there must be a mistake somewhere, as Mrs. D— was a lady that could be relied upon. Remembering all at once my dream, I half laughingly observed that if it must have been my spirit, I then requested Mrs. J— to write to Mrs. D— that I would be at Hamilton in a few days, that several other persons would accompany me, and that we would call at her house; also that it was my wish that she should not mention to her domestics that she expected me or any company from Toronto, and that when we came, to direct her servants to see if either of the parties in the parlor was the Mr. Wilson who called on the 19th.

On the 29th of May, I, in company with several others, went to Hamilton. We called at Mrs. D—'s house; were met at the door by the lady herself, and ushered into the parlor. I asked her at once to call her servants and see if they could remember me. Mrs. D— directed the servants to come in and see if either of the gentlemen was the one that called from Toronto. Two of the servants identified me as the person who called on the 19th, and gave my name as Mr. Wilson. I never saw either of these girls in my life before; and every word of the above can be supported by the testimony of the girls, as well as the lady at whose house the occurrence took place.

Yours in truth,  
E. V. WILSON.

Under the head of *Psychological Phenomena*, Rev. William Fishbough, in writing to the New York "Phrenological Journal," gives the following incidents in relation to the well-known and philanthropic Spiritualist, Mr. Joseph Dixon, of Jersey City. The writer states that about the year 1822, Mr. Dixon suffered an attack of bilious fever, and during the worst stage of the disease was for a portion of the time, as it was thought, delirious. While in a state thus characterized by the members of his family, he one day described his father, who was then at sea, as being engaged, with others, in a battle with the crews of two piratical vessels. He described the party who attacked the pirates as being drawn up in four boats before their vessels, and his father appeared to be aboard one of these boats, and he seemed to be standing by his side. He saw his father struck in the breast by a bullet which had passed through a man's head who stood before him in the same boat, and immediately exclaimed, "Oh, my father is shot!" He said his father seemed immediately to answer him, saying, "No, my son, I am not injured;" on saying which, he took the bullet from his breast and put it into his vest pocket. At the same instant a brutish-looking man appeared on the gun-wale of one of the piratical vessels, flourishing a broadsword, and challenging the boats' crews to come aboard. His father immediately seized a loaded musket and fired, and the man fell, pierced by half-a-dozen other bullets, which were directed to him at the same time; the pirates, seemingly disconcerted at the loss of a leader, immediately set sail and escaped.

All these particulars were related by Mr. D., while in a state which his attendants pronounced delirium; but when his father returned, after the lapse of several months, he confirmed the description in every particular, and produced the bullet which had struck him in the breast, and which he had brought home in his vest pocket. The battle with the pirates had taken place off the Island of Cuba, and on the very day on which the son's description had been given.

The following incidents of the author's own experiences are transcribed exactly as they were published in the various spiritual journals of the day. Their reproduction in these pages is justified by the fact that the names and addresses of all the parties concerned accompany the statements, and hence afford opportunities of inquiry and verification which render such testimony of more worth than citations referred to by initials only.

"On the evening of the 30th of November, 1861, while sitting in the family circle of the friends I visited at Memphis, Tenn., we were joined by a gentleman (Dr. Greaves) whose acquaintance I had then very recently made, who

for some years had been a practicing physician at Milwaukee. Shortly after this addition to our party, I experienced the usual sensations attending the near approach of a spirit who was anxious to communicate through my mediumship. For nearly a quarter of an hour I tried to resist. This, however, finding much control in private circles, injurious to my public efforts; but although the force affected me as if from a great distance, and with a sensation of extremity, it conquered my reluctance to yield sufficiently to compel me to apprise the physician that a spirit friend was near him—one who regarded him with great affection, and bearing the name of Anna. She subsequently added a second name, which, though spelled incorrectly at first, was sufficiently strange and definite in sound to identify the spirit as one of the Doctor's patients, between whom and himself had subsisted an affectionate friendship of many years' standing. In proof of her identity, and entirely unsought for on the part of the Doctor, the spirit proceeded to give a great many singular tests, making me describe a number of pictures in her house, its furniture, the situation of a certain tree near the house-door, together with the leading traits in her own character, and allusions to one of her deceased children and various fits of sickness, during which she had been under the Doctor's treatment; all of which minutiae brought home the identity of the communicating spirit with startling precision.

The manifestation occupied quite an hour, and concluded by the vivid appearance of the spirit herself upon the wall opposite to where I sat. Had any question existed upon previous points of identity, this appearance would have settled it, as there were some peculiarities in the shape of the lady's head, her mode of dressing her hair, and its color, which marked her with striking characteristics.

Then came the Doctor's avowal that all these presentations were identical with a person who, to the best of his belief, was still an inhabitant of earth, and the hesitancy with which the first part of the manifestations were received, arose from the fact that he recognized no such description as applicable to any one then, to his knowledge, in the spirit-world. While his thoughts, therefore, were fixed upon disembodied spirits, the idea of his still living friends never occurred to him—placing the hitherto solution of 'mind-reading' out of the pale of possibility—at least until after the name had been given.

Three weeks later Dr. Greaves met me in New Orleans, and showed me a letter from one of the relatives of the communicating spirit, announcing the fact of the lady's death—an event, however, which did not take place till one week after the period of the above-mentioned manifestation. I know I shall be told by many of the seers who undertake to reply to, but not explain, these phenomena, that no doubt the lady's mind was at this time fixed upon her old friend, and in view of her approaching dissolution she was deploring the absence of her accustomed medical adviser, etc.

The question however arises, Is thought then so material as to magnetize a medium into a psychological state, compel from her pantomimical representations, and produce the apparently objective representation of a well-defined shadow on the wall?

I may, however, add that the influence of these manifestations generally differs from that of the 'spirits,' inasmuch as it produces sensations of coldness, and sometimes a slight faintness, while the disembodied spirit brings a peculiar feeling of exhilaration and strength. Also in the above, and some other cases of a similar nature, the manifestations have been succeeded very rapidly by the death of the persons whose spirits were presented.

I beg to state that I offer no inferences on this point, especially as it is not the general experience of those who have witnessed these phenomena myself. It appears, however, frequently been seen in distant places, and yet I still live.

In the month of February, 1861, the author was engaged to deliver a course of three lectures, at Dixon, Ill. Here she was hospitably entertained in the house of Mr. Bacon of that city, and whilst there the following incident occurred:

One morning, when, as usual, Mrs. Hardinge had been receiving a number of visitors, feeling herself particularly fatigued, she begged her guests to excuse her for a short time whilst she retired to her room to recruit her strength by half an hour's quiet repose. The apartment occupied by the lecturer was a parlor adjoining the room in which the visitors remained, the window of which looked out upon the snow-covered prairie. On entering this chamber Mrs. H. felt impressed to take a seat immediately opposite the window, and by an impulse she could not account for looked at her watch, which told the hour as twenty minutes to one, mid-day. Instantly on replacing her watch, a vision appeared before her, representing a large man with dark hair and eyes, broad shoulders, short neck, and altogether a person of marked and rather repulsive appearance. This figure instantly drew out a carving knife or razor, and appeared to cut his throat with it. The head fell back, and so distinct were the details of the vision that the seeress could plainly perceive all the anatomy of the throat, displayed in ghastly proportions by the frightful wound.

After remaining stationary for the space of full three minutes, the whole representation slowly melted out and disappeared. The languor which had before overpowered the seeress now became succeeded by the most lively excitement and interest, and she immediately returned to the sitting-room, where she related the vision to the many guests still assembled there, one of whom she surmised might recognize the appearance she had witnessed in connection with some spirit friend or relative.

No one present, however, could identify the form of the man, nor was there any one who could remember the commission of such a suicide as had been described.

Four weeks after her departure from Dixon, Mrs. Hardinge received a letter from Mr. B. H. Bacon, at whose house the manifestation occurred, in which he stated that about a week after her departure, Mr. Wilbur, a near neighbor, a man whose appearance tallied in every iota with the form seen in the vision, had cut his throat with a knife or razor at exactly twenty minutes to one, mid-day. At the date of Mr. Bacon's letter the unfortunate suicide was still living, though his decease was hourly expected.

In the month of February, 1853, a circle of ladies and gentlemen whose names and addresses are given in the preceding pages, were assembled at the house of Mr. Samuel K. Cutler in Cleveland, Ohio, for the purpose of holding a circle. After having sat for a short time, one of the ladies present became influenced to speak German, she being totally unacquainted with that language. The spirit purporting to speak through her claimed to be the mother of Miss Mary Brant, a German

lady then present. During the medium's enunciation she said in the German language many things which Miss Brant declared were known to no human being save herself and her mother. At the close of the dialogue, Miss Brant being herself a seeress, exclaimed with great astonishment that she actually saw her mother and recognized her fully in the spirit that had addressed her through the medium. As far as she had any knowledge of her mother's condition, Miss Brant affirmed her belief that she was alive and well; she had been so, at any rate, when last she had heard from her, and the fear lest this spiritual visitation gave token of her mother's decease occasioned the young lady the most painful anxiety. Before many months had elapsed, however, an acquaintance of Miss Brant's arrived from Germany, and called upon her. He knew nothing of Spiritualism, but in reply to Miss Brant's inquiry about her mother stated that in February, 1828, just at the time when this circle was held, her mother, to all appearance, died, and was about to be carried to the grave, when she showed slight signs of life. She was kept in this state for two weeks, occasionally showing signs of animation. When she came out of this condition she stated that she had seen her daughter in America, in a large room, surrounded by a number of people, and had talked with her. The German related several things, also, that Miss B. had said to her mother, while in the circle. The above facts can be attested to by a number of persons of the highest respectability.

Some years ago a gentleman by the name of Daboll, residing in New London, Conn., and who was reputed to possess a faculty of seeing things in distant parts of the country, was applied to for information respecting a sea captain and vessel which had sailed from that port, and concerning whose fate there was some uncertainty. The gentleman retired, and shortly thereafter returned, and said he had seen the captain at a certain porter-house at New Orleans, in the act of drinking a bowl of punch, and that he was then on the eve of sailing for home. The circumstance was noted down, together with the day and the hour of the observation. In due time the captain returned home with his vessel, and was questioned respecting his whereabouts on the day above referred to. He said, among other things, that he was at a certain porter-house in New Orleans, and that he was regaling himself with a bowl of punch; he plainly saw old Mr. Daboll come in at one door and go out at another. Many of our readers will recollect an almost precisely similar case related by Jung-Stilling about an old seer who resided in solitude on the banks of the Delaware, near Philadelphia.

In 1857, some few years before the stupendous changes ensued in the political economy of America which culminated in the abolition of slavery, Mr. Hensley, a very well-known and reliable citizen of Louisville, Ky., gave the following item of his experience to his friend, Mr. Charles Partridge, from whom the author received it with abundant assurances of its unquestionable truth:

"Last week," says Mr. Hensley, "I went to bed one night very early, and fell into a dream which seemed wonderfully real. I thought that I was searching for a runaway negro of mine on the track of the New Albany and Salem Railroad. It appeared to me that I had been looking for the fugitive all night, and that I was tired and worn out; but just about daylight I found a wagon going toward New Albany, and I asked the farmer who was driving it to let me ride. The wagon, I noticed, had one spoke in the wheel broken, and the word 'Fillmore' was painted upon the side. The farmer was a tall man, with a swallow-tailed coat on. He said his name was James Hudson. We entered into conversation upon various subjects, till we approached the suburbs of New Albany, which is all I remember of my dream. Now comes the mystery: The day after, while standing conversing with a friend by the side of the Market House, between Third and Fourth streets, before Roush's bonnet store, who should I see but the identical man, with the same wagon that I had beheld in my dream, with the spoke broken, and 'Fillmore' on the side! I was horror-struck, and stood gazing at the driver as he came up the street, till he got opposite me, when, happening to turn his head toward me, he exclaimed, 'Where did you get off at?' Upon receiving no answer, he again exclaimed, 'Are you not the man that was hunting a nigger, back of New Albany, yesterday, and took a ride with me?' As the man was a stranger to me, and evidently too uneducated a person to comprehend the possibility of one's making an acquaintance spiritually, I simply assured him he was mistaken, and that I had never seen him before. He passed on, but his words were manifested by his muttering as he went, 'I believe now you was the man that rode in my wagon last night, but how on earth you got away from me is the puzzle.' Such are the facts, friend Partridge, but as to the rationality of the thing, I leave you to study that out for yourself."

The above narratives are selected from a mass of well-attested cases, sufficient in number to fill a quarto volume; we shall only refer now to a few incidents in which the appearance of the "Double" was the result of will, rather than of unconscious or herd action, as the seers designate Spiritualism generally.

At the time when the famous miracle-circle was holding its sessions in New York, the late highly esteemed and truly revered Thomas Benning frequently took part in these remarkable scenes. On a certain Saturday, Mr. Benning, being engaged to preach for the Spiritual Society of Troy, N. Y., found himself afflicted with such a severe attack of sore throat as to render it impossible for him to fulfill his engagement on the morrow. He accordingly despatched a letter to the President of the Society excusing himself on the ground of indisposition. Finding the severity of the attack lessened toward the evening, he thought he would drop in at the circle, which was then to be in session. Whilst there, he began to speculate on the chances of his letter being received in sufficient time to enable the Society to supply his place. Considering all the circumstances, he determined in his own mind that his letter could not reach in time, and his kind and conscientious nature was much disturbed thereat. He knew there was no help for this, but still his anxiety continued, causing him to be absent in manner, and too much preoccupied to attend to the proceedings of the séance. At this same miracle-circle the manifestation of the "Double" was a very common phenomenon, and Mr. Ben-





THE RELIGION OF SPIRITUALISM.

BY GEORGE A. HAYCOCK.

To the Editor of the Banner of Light:

In the Banner of Light of Oct. 30th appeared an editorial headed "Spiritualism not a Religion," which, like good things generally, is provocative of thought. The view there taken is strongly fortified, and many assertions therein made cannot be gainsaid; but there is another view or aspect of the case which is equally necessary to be stated in this connection, which seems more just than the one already presented, and more in consonance with a larger and grander comprehension of the subject.

With no desire, however, to specially controvert the positions taken in the aforesaid editorial, we yet solicit space to present, in a general way, a different view of the same subject. Truth is many-sided, and only a unitary view reveals her in harmonious proportions.

Why Spiritualism, in the present condition of its development, cannot properly be termed a religion, as much as it can a philosophy, it would be difficult to tell. The mode of reasoning or line of argument necessary in the one case, is sufficient for the other. The chief difficulty appears to be concerning the agreement as to what constitutes religion. The lexicographers have one definition, each of the several disputants his own, while the different sects vary as much as those who acknowledge no sect. Theodore Parker, in his epigrammatic way, used to say, "The highest morality is the best religion." While the two however are naturally allied, they do not represent or stand for the same thing. Quaint John Wethers says, "Religion is love with an upward twist." He is a brother to Matthew Arnold, who says, "Religion is morally suffused with emotion." Mr. Abbot, of the Index, declares it to be, "man's effort to perfect himself." In Protestant England, religion is the established Church. In Spain and France it is Catholicism. The New Testament (James 1st, 27th) declares religion to consist of expressions of sympathy and a life of purity. O. B. Frothingham justly observes, "Religion is something more than dry knowledge; it is philosophy and science infused with feeling. We should see a sinking of the level of human character and virtue if we had not religion, but only science and philosophy."

As popularly apprehended, religion has reference to that which stands to humanity in the relation of Deity or Parent; a belief in a Supreme Power, or faith in a Divine Source, toward which or whom man rests under certain obligations. It further implies a recognition of the doctrine of immortality, with its corollary, a state involving man's accountability, responsibility, &c.

From facts, properly arranged and systematized, we get at the science of Spiritualism—classified knowledge and science being convertible terms. By a comprehension and a harmonious explanation of the causes underlying the phenomena, is evolved the philosophy of Spiritualism. The religion of Spiritualism, grows out of that which appeals to the coronal faculties of man; to his sense of worship, to his emotional, his affectional, his reverential nature. True, these several branches are yet not much more than forms of expression, though even one year-old Spiritualists flippantly use them as if they were professors in all three departments. We could wish that in case might take the place of in prose, but only expect its fulfillment through the usual methods.

While Spiritualism is a matter of knowledge, it is kinship with a faith that finds root in intuition. What else but the religion of Spiritualism so effectively demonstrates the continuity and perpetuity of human love over death and the grave? The essence of Spiritualism, as of religion, is Love. Said Thos. Gales Foster recently, "notwithstanding the practical, the intellectual and the philosophical departments of the subject, Spiritualism is yet based on the affections." Religion may exist without any special form—be entirely subjective. It is the cultus, or worship, which is the outward expression or mode of manifesting the religious sentiment.

Spiritualism is comprehensive and unitary—a fact, a science, and a religion, corresponding to the practical, the philosophical and the spiritual department of man's being. But because it becomes to one or to many a vital religion, there is no more danger of its necessarily becoming a sect, in the popular acceptance of that term, than there is of those who accept it as a philosophy becoming its exclusive guardians, and ruling out all who do not philosophize agreeably with their formula. It forever acknowledges no man master. In the special keeping of no cabal, clique or clan, it is intended for the whole family of man. "No pent-up Utes contracts its powers." No Chinese wall can circum-crite its influence, no "overlasting gates" prevent its entrance, no combination of man can stay its onward march. Universal as nature, and beneficent for good as infinite in range, how futile for puny man to attempt to sectarianize it!

Because it does not work miracles and change the character of certain media, who while demonstrating in their own persons particular phases of the phenomena of Spiritualism, are reputed to be unsafe guides in matters of morality; because, forsooth, mediums are not "always persons of saintly lives, great aims, and beneficent acts," Spiritualism cannot therefore claim to be a religion! This logic is as bad as the predicated fact is lamentable. Such reasoning, however, refutes itself. In spite of their professions of religion, in spite of their so-called sacred office and its duties, Christian clergymen have been known to commit the most heinous of crimes, including murder; yet it militates not against the idea that Christianity is not to be regarded as a religion.

It is a primal fact that the question of Mediumship is dependent upon organization, not character; and character in its turn is independent of creed. Worthy and unworthy individuals belong to, and are connected with, all faiths and denominations. Though a medium may violate all the commands of the Decalogue, the natural and inevitable tendency of the facts, truths and teachings of Spiritualism, is to make the acceptor or believer not only conform to but illustrate in his or her life, the principles of the Higher Life. A knowledge of the existence of a future life ennobles that of the present. It is nevertheless true that the recognition of a spiritual fact is one thing—its appreciation, often quite another. "T is said, an undevout astronomer is mad. The man, however, who lacks the religious element can't be religious though the heavens fall.

In one of her inspired moments, Mrs. Tappan once asked and answered this very question: "Is Spiritualism a religion? If religion has to do with the human soul; if religion has to do with the spiritual of man's nature; if, indeed,

it lifts, elevates, and strengthens, then it has to do with religion. It has no creed though it spiritualizes all creeds. It has no institutions, but it enters all institutions. Is it a religion? It inspires the pure and holy; the worshiper may bow under any form of service, it matters not so long as the conscience is satisfied. Seers have seen through it living light; poets have seen and have described in living rhythm, and the beauties of the spirit-land. Is it a religion? It makes known its voice whenever death comes, and those long schooled in the darkness of the past, when they thought there was no hope and no life, now lift up their voices and see there is life and there is hope. Is it a religion? The All-Father, whose ways we are now somewhat finding out, bendeth in loving care over his children, and by these various means, and through these various forms of inspiration, he speaks to the nations of the earth, and what does he say? That no age is without its revelation, and no nation without its divine and distinct inspiration; that all ages and nations have had prophets, and seers, and saviours, reared by the divine will, the instruments of his divine messengers. The religion of Spiritualism has for its assistants, bards and seers, prophets and sages. It has for its mouthpieces those who are humbled in their labors, and those who are the most exalted; the king may be inspired, the cottager may hear voices; the babe on its mother's knee may see the spirit and give utterance to its voice; the man in priestly raiment, if his soul be humble, may see, and behold, and question. It is indeed the solvent of all religions. It unites the past and the present.

What before was in the dark is explained now. The long warfare between religion and science is at an end; for where science leaves us and merges into this spiritual life, there does Spiritualism begin! It unites, as with the key-stone of the arch, the two conditions of mankind; on one side is materialism, bound and shackled to the senses, receiving only that which sense can give; on the other side is religion or theology, receiving only that which comes from divine revelation and divine prophecy. When the spiritual is attained, when the other side of the arch is reached, where sense leaves off, and the life of the spirit begins, there the eyes are opened, and we have the sight of the spirit, and we can see with it. And we can behold that broadest and as with a flame of fire angels are lighting the torches on many an ancient altar, and the Promethean fire kindles and burns again as of old in the hearts of men; it is no longer a myth and a fable. Small is revealed, and the sermon on the Mount is brought home to many hearts by angel-messengers. It is no longer merely a hope, for we have the grave behind, and the mount of transfiguration is before; the glorious light of immortality is spread out above us as with a flame, the truth is revealed to man by ministering spirits, the angels ascend and descend as of old, and once more the teacher is in your midst, and blesses you through the mouths of little children.

Boston, Dec., 1875.

The Natural and the Supernatural.

To the Editor of the Banner of Light:

I do not content for the miracles of the Bible in their entirety; indeed, I should think that the balance of probability is, that some of them never took place at all, and that others are greatly exaggerated. There is, however, a thread of Spiritualism undeniably running through the entire Bible, and all I contend is that this should be recognized, and not explained away, as appeared to be the aim of Prof. Denton in his late letter.

Whether Mr. S. C. Hall accepts the Bible statements in their entirety, or whether he merely considers Modern Spiritualistic phenomena an argument for their possible occurrence, I cannot say; but greater men than he or myself would seem to do so. This is the case, I believe, with Mr. William Howitt, and judging from his writings was also the case with the late J. B. Ferguson, both, whatever their credulity, men of great intellectual capacity. There is this to be said about the matter, that if we admit the existence of a spiritual force outside ourselves, it is impossible to draw a line as to the extent of its operation. If liquids can be transmuted, as modern experience goes to prove, water can be changed to blood; and to change the water of a river is simply a question of degree. I know a case where a person was covered with lice as a premonition of death, which as readily disappeared. If, then, insects can be produced by some creative force in small numbers, it is merely a question of degree as to the extent to which they can be multiplied. But, as I have already said, I consider such occurrences as those in question extremely improbable; and yet after hearing Prof. Denton expatiate on the vast extent of the material universe, proving as he does that this earth is but a mere sand-grain as compared with the mighty whole, I can conceive of the existence of a power in the universe adequate to the production of any or even all the marvelous occurrences recorded in the Bible if any purpose were to be served by their accomplishment. We have much to learn as to the action of spirit in our world. Spirits may, for aught we know, exert an influence on the elements; and "the spirit of the storm," and the "fire-fend," may be something more than poetical fancies.

Without referring to any lexicon to ascertain the meaning of the word "miracle," I take it that its true signification is something wonderful. A miracle need not, then, presuppose an infraction of natural law—it is only apparently so. The example that Prof. Denton gives is not a fair case. A steam-engine, a barometer, a telegraph, a watch appear miracles to a savage, not only because they transcend his experience of actual law, but because they are things altogether beyond his comprehension—he does not understand their nature; in fact he knows nothing about them. That which we may fairly call a miracle is when a result is produced contrary to all acknowledged experience. As an illustration, a balloon ascends in the air when inflated with hydrogen gas. This would be a miracle to a savage who did not understand the cause of its ascension, but it is not so to us. Instead, however, of using hydrogen, let carbonic acid gas be used, and if a balloon thus inflated ascends it becomes a miracle to us, for the reason that we know that carbonic acid gas is specifically heavier than the atmosphere, and consequently would tend to keep the balloon down instead of causing it to rise up, and it is just as unnatural for a table to rise as a balloon under these circumstances; and yet we know tables do rise, and their doing so is to all intents and purposes miraculous, at least from our present standpoint; when we get into the spirit-world we may understand the modus operandi, and know that no infraction of law was involved in effecting such results.

As to the question of prayer, I do not suppose that Prof. Denton and myself are much at variance; perhaps not in other matters when we rightly understand each other. I think it cannot be denied that prayer is attended by a beneficial influence in some way or other; it may be on the principle of the boomerang, as suggested by John Wetherbee. One thing is very certain, that whatever response is elicited by prayer is in perfect accordance with the laws either of the natural or spiritual world. ROBERT COOPER.

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

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

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

Banner of Light.

BOSTON, SATURDAY, DECEMBER 11, 1875.

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

AGENTS FOR THE BANNER IN NEW YORK, THE AMERICAN NEWS COMPANY, 109 NASSAU ST.

COLBY & RICH, PUBLISHERS AND PROPRIETORS.

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

Letters and communications pertaining to the editorial department of this paper should be addressed to LUTHER COLBY; and all BUSINESS LETTERS TO ISAAC H. RICH, BANNER OF LIGHT PUBLISHING HOUSE, BOSTON, MASS.

Science and Religion.

Because science has pushed its demonstrations up to that point at which it is able to formulate a few of the laws of creative energy, some of its votaries go so far as to set up the claim that they have either discovered the secret of the system of the universe, or are capable of discovering it in due time. It is to be set down to the credit of science that it has broken the thick crust of superstition, so that spiritual light can be let in from the heavens. The six literal days of creation that used to be a fundamental part of the belief of Old Theology, have been swept away by the actual transcripts of creative power as they have been found by science written upon the framework of the earth. And so with other forms of blind faith, which are grouped under the name of superstition.

It is publicly understood that Prof. Richard A. Proctor, the distinguished English astronomer, who has for several weeks past been delivering courses of lectures in Boston, on his favorite study, has abandoned the position in relation to religion which was held by Agassiz up to the date of his death, and resolved, because it was absolutely essential, to prosecute his researches without any regard to creeds and forms of religious faith, and in fact independently of all distinct religious considerations whatever. For this necessary step he is anathematized by many of the credosists as an atheist and unbeliever. He himself confesses to an expansion of his views in respect to the connection between science and religion as objects of pursuit, yet he is very far from admitting that the more profound a man's knowledge of the laws and extent of the universe becomes the less disposed he is to religious impressions.

The secular press is beginning to look at this thing in a juster light. The Philadelphia North American confesses that the fact is not to be lost sight of "that in every conflict between the scientist and the theologian, up to a recent period at least, the former has steadily advanced, while the latter has as steadily retreated. The error lies in consenting to identify religion with theology. Science with its demonstration may go on smashing old theology into minute fragments, yet its pursuit, as Herbert Spencer insists, cannot but make men more profoundly religious. This, we contend, is the good work which science is engaged upon. In breaking up the crust of theology it is clearing away the rubbish of superstition.

The journal just alluded to reminds us of the progress made in liberal opinion by the aid of science with a simple citation. "It is but little more than thirty years ago," it says, "that Comstock incorporated into a school-book a long treatise, or argument, addressed to the task of proving that the universe was created and the earth rendered habitable for man in six literal days. And his devotion was highly applauded. It is safe to say that such an argument would not be listened to to-day. A great many orthodox people of this day do not regard the Bible as a textbook of science." "Conceptions of the Almighty," it adds, "vary as men vary; and were it possible to get at the conceptions of God entertained by the individual mind, and to take in the innumerable multitude of these conceptions at a glance, what a pantheon should we behold!"

Prof. Tyndall has been publishing an essay on this very subject, in which he does more than has hitherto been done to beat down and dissipate this senseless cry against the religious convictions of those who are supposed to sacrifice their feelings in the pursuit of knowledge. He makes it appear to be purely a misunderstanding on both sides. He is far from succeeding in the task of reconciling the claims of knowledge and faith, but he has led the way in introducing a new spirit into the discussion of the problem which will go a great way toward its final solution. So far as this whole dispute involves the question of finding out God, it will prove to be both aimless and barren. By the utmost search it cannot be done. Neither Science nor Faith can hope to do any such thing as that.

No school of science can justly pretend to have the monopoly of truth, nor, on the other hand, is any belief wholly one of error. The spirit of faith and of investigation is all. Let that be reverent, as it ever ought, and the old disputation ceases. The constant discovery and unfolding of the facts of the universe ought to kindle in the human soul more worshipful thoughts. It surely cannot put one further away from the Creator to come into a wider and closer acquaintance with his secrets and to understand more intimately the laws of his universe. If religion is an emotion merely, it cannot become less than that because the full light of expanding knowledge has been turned on. Nor need the close followers of theology think that, if the devotees of science fail to limit their speculations to the rigid theological formulas, they are infidel to those profound reverential emotions which are the religion in every heart.

The essay on our first page by Mrs. Emma Hardinge Britten deserves special attention.

President Grant on Free Schools and Church Property.

We have frequently expressed our opinion—and one which is shared not only by the Spiritualists and free thinkers, but by many practical business men all over the country—that there existed no cogent reason why property owned by any church or religious organization should be exempted from bearing its share of the burden of taxation, merely because of such ownership by said party. It gives us great pleasure, therefore, to note as a cheering sign of progress in this regard that the President of the United States, in his recent message to Congress, takes the broadest grounds regarding not only this matter, but that also of secularizing to the fullest degree our common school system. In that instrument he considers that the education of the masses is the first necessity for the preservation of our national existence, and the grand institutions bequeathed to us by the fathers of the republic, and this system of education he thinks can be best accomplished by a constitutional amendment, making it the duty of every State to establish and maintain free schools adequate to the education in the rudimentary branches of all the children, irrespective of race, color or sex, and forbidding the teaching of religion, atheistic or pagan tenets for the benefit of any religious sect. To the mind of the President, as well as to that of the Liberals in this country, there appears to be much trouble in store by reason of the accumulation of vast amounts of church property not liable to taxation, and he consequently advises such legislation as will put the burden of taxation upon all property equally, whether of churches or corporations, with the exception of cemeteries, and possibly, with proper restrictions, church edifices. This action on the part of the President is a move in the right direction, upon which we hope favorable Congressional notice will elicit the seal of national approval.

The Banner Message Department.

Having secured the services of Mrs. Sarah A. Danskin, of Baltimore, an excellent trance medium, we shall next week regularly resume the Message Department on our sixth page. This arrangement, be it understood, is entirely independent of our Public Free Circle Room Meetings.

Mr. Parker, the President of the Circle Room Band of Spirits, informs us that himself and others are preparing a suitable medium through whom all grades of spirits—whether high or low, educated or uneducated—can communicate to the people of earth. When the opportune moment arrives to re-open the Circle Room, the fact will be duly announced in these columns.

The spirit messages through Mrs. Danskin—if nothing in the meantime occurs to prevent—will appear on the same page with those which may from time to time be given at this office—thus doubly adding those anxious spirits who are continually seeking mediumistic avenues whereby they may commune with their loved ones here.

Dr. Crowell's Second Volume.

We have only space this week to announce that the second volume of Dr. Eugene Crowell's elaborate and exhaustive work, entitled "The Identity of Primitive Christianity and Modern Spiritualism," is now in the binder's hands and will soon be ready for publication. We have seen proofs of the volume, and from a brief examination can confidently say that it promises to exceed in interest the first volume, good as that was. The chapters on "The Ministry of Angels," "Death," "The Spirit-World," "Spiritualism and Science," are especially full of matter of the profoundest interest not only to the psychological student but to the general reader. We have marked many passages for quotation, and must defer to another week a more extended notice. Dr. Crowell's work will take rank as the most comprehensive that has yet appeared on the subject of Modern Spiritualism.

The Eddy Family.

We are informed by a letter from S. W. Jewett, of Rutland, Vt., dated Dec. 7th, that "all the Eddy family, but two, have this day left Chittenden for Greeley, Colorado, to settle there, having disposed of their landed estate here. Horatio Eddy and Mary Eddy Hinton still remain at the old homestead, where circles are held."

Julius Leach writes us from Wamego, Kan., Nov. 29th, that he has sent money to Mrs. C. E. Morrison, of Boston, who advertises as a healing medium in these columns, and that the only reply he has received for said money was the statement that she had gone to Oswego, N. Y., for ten days. The period having expired some time since, he is restive under the delay, and seeks to hold this paper responsible for his ill fortune. We have only to say that the lady is a practicing medium, and known to the public as such, and as such we have regarded the announcement of the fact as a proper business transaction. Concerning her movements, or method of dealing with her patients, of course we have no personal knowledge.

Read Col. Olcott's letter to the New York Sun concerning the alleged exposé at the Eddys'. In the same number of that paper Dr. E. P. Miller writes:

"While I was there [at Chittenden] I saw William Eddy go into a new cabinet in a room where he could have no connection with this chimney spoken of, and ten or twelve materialized spirits walked out of the cabinet. The same phenomena occurred at the house of Edward Brown, a brother-in-law of the Eddys, in a room where there was no chimney, and where a rigid search had been made for trap-doors without success. The Eddys have also produced the materialization in a tent in an open field, where it was utterly impossible to have either chimneys or trap-doors."

By reference to our sixth page, it will be seen that the wife of Warren Chase has recently obeyed the welcome invitation of the angels: "Come up higher."

We learn of revivals of religion in various localities and of frequent murders in the same places. A very singular coincidence.

Read the advertisement in another column of Dr. R. P. Wilson of New York, headed "Heal the Sick—Psychopathy."

Father Beeson and Col. Meacham have been of late presenting just views of the Indian question at Newark, N. J.

Read the account on our second page of a séance with Charles H. Foster, which we reprint from a St. Louis daily.

Read the LITTLE BOUQUET for December.

The Paine Hall Lecture Course.

So successful during the month of November, was re-inaugurated for December on the afternoon of the 5th inst., by Prof. William Denton, his remarks treating of the philosophy of religious revivals. An abstract of his discourse will be found on our eighth page. Next Sunday afternoon Prof. Denton speaks on "Mental Culture," in the evening on "What I Saw on the Pacific Slope;" on the 19th inst. in the afternoon he will discuss "The Utility of Spiritualism," and in the evening discourse on "The Races of Men and their Destiny"—which lecture will be rendered additionally attractive by some sixty portraits, pictures, etc., illustrative of the subject matter; on the 26th, in the afternoon Prof. Denton will preach "A Sermon from the Buddhist text, 'Thou shalt not lie,'" and in the evening will close the course by a conclusion of his lecture on "The Races of Men," etc. Prof. R. G. Eccles, from the West, will follow Prof. Denton at this hall in January.

On Sunday afternoon, Dec. 19th, at the close of Prof. Denton's lecture on "The Utility of Spiritualism," another platform séance for obtaining paraffine molds of spirit hands will be held, Mrs. Mary M. Hardy being the medium. This series is eminently worthy of—and will no doubt receive, as did the past course—the patronage of the liberal public in Boston and vicinity.

"People from the Other World."

One of our esteemed correspondents writes as follows: "I have been surprised to hear that Col. Olcott's book has not been largely taken. It seems to me to be the best exposition of the phenomena that I have read—exceedingly thorough and clear and interesting. I have myself witnessed a large portion of the manifestations he describes, and so far as I can judge, he is remarkably accurate in his descriptions." We concur fully in the opinion of our correspondent, and hope Col. Olcott's work will be widely circulated.

Williamsburg, N. Y.

We learn from the Secretary that the "Spiritual Progressive Association" at Williamsburg, Eastern District of Brooklyn, N. Y., is in a flourishing condition. Meetings are held every Sunday evening in Latham's Hall, 9th street, on which occasions large audiences assemble. Any communications for the society should be addressed to John W. Fox, Secretary, 111 Union Place, Green Point, L. I.

Dr. J. R. Newton, the Healer.

We are in receipt of a letter from this renowned healer by laying on of hands, wherein he states that he has changed his plans, and will remain in San Francisco, Cal., for the present. By tarrying there until early spring he will escape the cold of the eastern winter. He now heals in public, at Dashaway Hall, on Sundays, large audiences attending the meetings.

A bigoted reverend at the recent anti Masonic Convention, held at Lake Village, N. H., had the audacity to say, in this enlightened nineteenth century, that anything not recognizing Christ, including Masonry and the Constitution of the United States, ought to be destroyed. No wonder the secular press repudiates such sentiments, and remarks: "This is the regular old fire-and-fagot notion, and, therefore, altogether unlike to anything that Jesus Christ ever said or thought of."

The annual message of Gov. Thayer of Wyoming Territory says: "Woman suffrage has now been in practical operation in our Territory for six years, and has, during the time, increased in popularity and in the confidence of the people. In my judgment its results have been beneficial, and its influence favorable to the best interests of the community. A right or privilege once granted is not easily surrendered. In this case it is difficult to perceive any good reason why it should be."

Minnesota's constitutional amendment, which was adopted by a large majority at the recent election, provides that any woman who has reached the age of twenty-one may vote at any election for officers of schools, or on any measure relating to schools, and may be eligible to any office pertaining to the management of schools.

We recently published an article from the pen of our fellow-townsmen and ripe scholar, Allen Putnam, on "Victoria Woodhull as a Medium," to which one of our gifted lecturers on Spiritualism, Giles B. Stebbins, has thought proper to comment. His "Comments" will appear in our next issue.

Rev. J. D. Fulton has been dismissed by his church in Brooklyn, N. Y. He was default up to the last moment. When such men are selected to preach, is it any wonder the churches become disintegrated? Those who inculcate the teachings of the Prince of Peace, should above all others practice what they preach.

In the course of a business note, Mr. J. A. Riley, of Tulare City, Cal., informs us that highly satisfactory spiritual phenomena are occurring in his own family, through the mediumship of two of his little boys who have become developed as physical media.

Dr. T. B. Taylor tells of Spiritualism in Baltimore. See sixth page.

Lois Walsbrooker has arrived at San Francisco, Cal., and can be addressed care Norman Snow, Box 117. She is ready to accept calls to lecture, and has also a choice lot of books on sale.

Our second page contains an interesting collation of the results produced by a professional visit from Dr. Snide to Ilton, N. Y.

We thank the friends named below for contributions in aid of our Public Free Circles: M. C. Hoyle, \$2; E. C. Welsh, \$1.85; A. D. Johnson, 85 cents.

The friends of Lois Walsbrooker will find a letter from her on our third page.

A terrible explosion occurred at Swath's main colliery near Barnsley, in West Riding of Yorkshire, Eng., at 10 o'clock, on the morning of Monday, Dec. 6th, whereby 150 miners lost their lives, and many more were injured. It is held by underground workings with Edmond's main colliery, where twelve years ago over 200 persons perished. Another disaster of a similar character is reported as occurring Dec. 7th, in a coal mine near Pentreath, in South Wales. Twelve persons were killed and ten injured. On Saturday, 4th, an explosion near Tredegar, Eng., 20 miners were killed and 10 wounded.

Seven hundred Indians intend removing from Coughnaga, the Canadian reservation, which is too thickly settled to the United States Indian Territory, when the requisite treaty is concluded.



Message Department.

The following Spirit Messages were given through a well known public medium who visited our Circle Room recently:

Deacon Moses Grant.

Spiritualism is not a mistake. I was quickened by the presence of spirit friends to deeds of sympathy and charity...

Luther J. Hart.

I was only six years old when by accident I came to the spirit-world. My education has been gained in the spirit world. I am now about twenty years old...

Mary Breese.

My name is Mary Breese. I lived in Saugerties, N. Y. I was eleven years old. I am now sixteen. My father's name was David Breese...

Spiritualism in Baltimore.

There is a great deal of Spiritualism here; that is, there are many who have an inkling of the phenomena, and some understand well the philosophy...

Still "the work goes bravely on," for our hall, No. 92 West Baltimore street, is packed every Sunday night to its utmost capacity...

There are in my audience every Sunday several clairvoyants, and often they see the same vision at the same time in the hall...

LETTER FROM A SOUTHERN SPIRITUALIST. Dr. T. B. Taylor—Your cheering words, as given forth in the dear Banner of Light...

have been a participant with him. (ere he left the body) in experiences of spirit manifestations...

In all your work, that of befriending the suffering media is the noblest. Few can guide, cure and secure the necessary conditions for these...

I remain, with full esteem and regard, a worker in the Southern Lodge of the Temple.

ROBERT C. MACGREGOR. Sardis, Miss., Nov. 18th, 1875.

I have at last got settled in my new home; Mrs. Taylor and our little ones are here. I shall organize a circle of first-class material next week...

Mr. Montague Connelly, one of the clearest legal minds in the county, the law reporter for the Baltimore American, has published a little work, "worth its weight in gold," which I would be glad to see in every family...

Written for the Banner of Light. NOT FAITH, BUT WORKS.

Let preachers preach, and faithful ones believe whatever they can.

The best of creeds for earth or heaven is love to God and man.

And though the sternest church that stands within our midst to-day.

Will hurl down curses on the head that dares its rules gainsay.

Yet from its bosom hard and cold it feeds its babes so well they oft outgrow their early faith—in works of good excel.

And many times to urge them on, it shows, in prose and song, how holy deeds to heavenly gates must bear their souls along.

It tells of one, a pious man, who dwelt in Theban cave, content to tarry there if so his soul he could but save.

Away from men, and better still, remote from women's smiles.

He spent his slowly-eeling days in penances and prayers. Thus lived he till three-score and ten he counted as his years.

Then, like St. Anthony, besought the Lord in anguished tears.

To now vouchsafe his heart's desire, and deign to let him know.

What other saint to imitate as greater here below—

Thinking, perhaps, that soon would come the joyous glad reply.

"No purer soul than thine'er found its birth beneath the sky."

Throughout the live-long night he knelt the sacred cross before.

The symbol that was salvator's sign the whole world o'er.

And as the shades of night before the sun began to roll,

A light from out a purer world dawned on his troubled soul.

O'erawed for once, the tyrant self sat powerless on its throne.

Dropped from its hand the scepter, fell—forgot to claim its own.

With his waiting spirit another seemed to say,

"Go down to yonder village; take up thy staff straightway, and find a certain minstrel who begs from door to door.

Of virtue and of sanctity he can obtain thee more."

Then rising up astonished, the holy man went down, and finding low before him as he stood in mute amaze,

With his viol and his flute, the minstrel wearily says,

"Tell me, I pray you, brother, what good work hast thou done?"

"Or by what prayers and penances a crown of glory won?"

"Oh! I may not, my father; the good works have I done."

"And slender that I am, would prayers avail from such a one?"

"Come, tell me of thy wayward life: In all thy evil days thou may'st have done some action that worthy was of praise."

"Why wanderest thou a minstrel? Hast thou spent thy heritage with the riotous and wicked where voluptuous orgies rage?"

"Nay, my father; and a woman sobbing wildly once I met, both her children and her husband had been sold to pay a debt."

"Many souls of Bellah sought her, seeing she was very fair, so I led her to my dwelling that I might protect her there; then I brought her to the city, gave her all that I possessed, to restore to her the children and the man she loved the best."

"Surely in this there is nothing that of good deserves the name."

"Is there, father, person living who could not have done the same?"

"Weeping bitterly the hermit rose, and as he turned to go, said, 'I clearly read the lesson that the Lord would have me know: So much of good I never done, nor had such humble heart, yet I am called a man of God, and thou a minstrel art.'"

Loicell, Miss.

Apotheosis.

At our home in Cobden, Ill., my wife, Mary P. Chase, aged sixty years, a native of Newport, N. H., and daughter of Enoch White, formerly of that place, left us and her body for a brighter and better home among the wingless angels of a glorified spirit-life...

SOCIAL, RELIGIOUS AND POLITICAL, and has been a faithful wife and mother, gaining the esteem of all who knew her, and the love and protection of hundreds of spirits who have now welcomed her to a brighter and better world...

Electricity and Spiritual Mediumship. To the Editor of the Banner of Light: The vast number of letters which I receive asking for information on the subject of electricity as a means of unfolding mediumship...

TO-DAY. Only from day to day. The life of a wise man runs; What matter if seasons far away? I have gloom or have double suns? To climb the unreal path, We leave the roadway here, We swim the rivers of woe, And tunnel the hills of fear...

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...

PUBLIC MEETINGS, ETC. To the Spiritualists and Free Thinkers of Wisconsin. The Northern Wisconsin Spiritualist Conference will convene at Ripon, Wis., on Friday, Dec. 18th, 18th and 19th of December, 1875...

A People's Convention of the Spiritualists of Michigan will convene at Stuart's Hall, in the city of Battle Creek, Friday afternoon, Jan. 15th, 1876...

Quarterly Meeting. The Van Buren Co. Association of Spiritualists will hold their next quarterly meeting at 58½ minutes of the Hall, Battle Creek, Mich., on Saturday and Sunday, Dec. 19th and 20th...

Spiritualist Convention. There will be a Spiritualist Convention held at the Court House in Corning, N. Y., on December 18th and 19th, 1875...

Passed to Spirit-Life. From Lake Village, N. H., Nov. 15th, Mr. Alvah Tucker, aged 72 years. Mr. Tucker was one of the oldest Spiritualists of New Hampshire...

From Norwich, N. Y., Nov. 17th, Hiram Hadlock, aged 88 years. He had long been a reader of the Banner of Light, and a believer in its principles and tenets...

From San José, Cal., Nov. 13th, Frank E. York, son of Dr. J. L. York. He was born in Batavia, N. Y., in March, 1850, and had resided in California about fourteen years...

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Battle of the Wilderness. A Descriptive Piece, composed by Laura Hastings Hatch. Price 75 cents.

TO-DAY. Only from day to day. The life of a wise man runs; What matter if seasons far away? I have gloom or have double suns? To climb the unreal path, We leave the roadway here, We swim the rivers of woe, And tunnel the hills of fear...

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...

PUBLIC MEETINGS, ETC. To the Spiritualists and Free Thinkers of Wisconsin. The Northern Wisconsin Spiritualist Conference will convene at Ripon, Wis., on Friday, Dec. 18th, 18th and 19th of December, 1875...

A People's Convention of the Spiritualists of Michigan will convene at Stuart's Hall, in the city of Battle Creek, Friday afternoon, Jan. 15th, 1876...

Quarterly Meeting. The Van Buren Co. Association of Spiritualists will hold their next quarterly meeting at 58½ minutes of the Hall, Battle Creek, Mich., on Saturday and Sunday, Dec. 19th and 20th...

Spiritualist Convention. There will be a Spiritualist Convention held at the Court House in Corning, N. Y., on December 18th and 19th, 1875...

Passed to Spirit-Life. From Lake Village, N. H., Nov. 15th, Mr. Alvah Tucker, aged 72 years. Mr. Tucker was one of the oldest Spiritualists of New Hampshire...

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Loved Ones are Waiting for Me. Song and Chorus. Words and Music by S. W. Tucker. Price 40 cents, postage 1 cent.

The Bright Celestial Shore. Song and Chorus. Words by S. W. Tucker. Music by Robert Cooper. Price 25 cents, postage 1 cent.

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