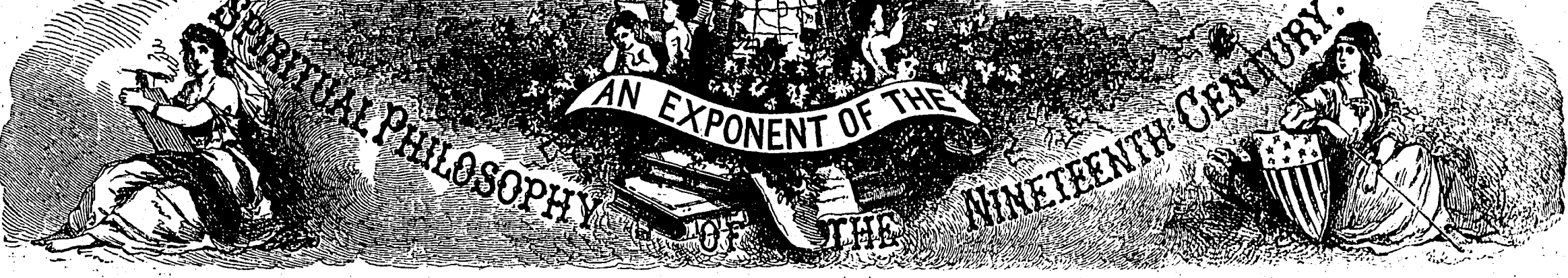


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SPIRITUAL GIFTS. NUMBER SEVEN.

BY EMMA HARDINGE BRITTEN.

The Double, or, The Apparition of Still Embodied Human Spirits.

(Continued from No. 6.)

In 1850 Emma Hardinge, then a resident of London, England, learned from two German gentlemen of her acquaintance some remarkable details of a society which held its sessions at Hamburg and Berlin, the chief object of which was the study and development of the occult forces latent in Nature.

Amongst other practices of the society in question were experiments on the nature and power of the "Doppel Gänger," or "Double Goer," as the apparition of the human spirit was termed when it was seen apart from the body. Emma Hardinge's friends were professed materialists, and, being officers in the Prussian army, men of culture and ability, they were accustomed to strengthen their own disbelief in the soul's continued existence after death by quotations from many of the most renowned literary authorities of their own country. Their principal basis of belief (or rather unbelief), however, consisted in their experiences with the society to which they belonged, and the evidences they thus obtained that the still embodied spirit of man could quit the form, travel to distant places, make its presence visible to the material eye, and, under favorable conditions, knock, move material objects, speak, and even answer questions intelligently. All this, they argued, sufficiently explained the nature of those appearances which superstition and legendary lore assigned to the spirits of the dead.

They alleged that the members of the society, being resident partly at Hamburg and partly at Berlin, were accustomed to meet at stated periods, when one of their number would magnetize another, and as soon as the magnetic sleep was induced, the company present would will the soul of the sleeper to go forth, visit the association of members in the distant city, make his presence known, and bring back some message, sign or token of his aerial flight and the success of his visitation. Sometimes the members of the association at one end of the line would assume masquerading costumes, and such strange disguises as, if described to the other party, would prove a test of the spirit's having been there by the correctness of his descriptions.

Sometimes the "Doppel Gänger" was charged by his magnetizer to upset a glass of wine, overturn a *fountain*, create disturbances, or do something of a material character, so as to bring conviction of the substantiality of the soul's nature. The gentlemen who related these circumstances to the author also brought to her notes of the sances, which it seemed had extended over a period of several years. The results there recorded were truly most extraordinary, and such as to excite the participants in these scenes for believing they covered the ground of supernatural appearances, hauntings, &c., &c. Those who were subscribers to Mrs. Hardinge Britten's magazine, "The Western Star," will remember the thrilling and wonderful narratives, entitled "Ghost Land," the contributions of a highly distinguished and talented Austrian nobleman, whose "researches into the realm of spiritual existence" have been pursued in every country of the earth with unremitting industry during the last half century. As these wonderful sketches (though only just commenced in the publication above mentioned,) may not be familiar to the readers of the Banner, it will be pertinent to our present subject to offer two quotations from the opening chapters of the work. We must premise that in Germany, some seventy years ago, there existed (and still flourishes) a secret society, established for the same purpose as that alluded to in the opening of this paper, namely, the study of occult forces. Many of the most distinguished sances of Germany were, and are still privately, associated with this society, whose branches ramify throughout many of the principal cities of the civilized world.

Most of the members disbelieve in the soul's immortality, although, like the students of occult forces generally, they accept of the fact that the embodied spirit of man can manifest its presence and powers apart from the body, and leave

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*, were 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 the '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 specters 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 certain castle in Bohemia, where friends of theirs resided, and then and there to make disturbances by throwing stones, moving ponderable bodies, shrieking, groaning, and tramping heavily, etc., etc. I there 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; I 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. Brittan, 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. Brittan's *reperoire* 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 his 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.—s, of Hamilton, from which I make the following extract:

"Tell Mr. Wilson that he is a fine fellow, and the next time that he calls at my house to leave his address, and not come on to run to all the hotels in town 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, as he is a fine fellow, and I think 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.—s 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.—s. Mrs. J.—s replied that there must be a mistake somewhere, as Mrs. D.—s 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.—s to write to Mrs. D.—s 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'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.—s 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 related 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, 1851, while sitting in the family circle of the friends I visited at Memphis, Tenn., we were joined by a gentleman (Dr. Graves) 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 influence, finding such control in private circles injurious to my public efforts; but although the force affected me as 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. Graves 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-named 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 psychical 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. I myself it appears have frequently been seen in distant places, and yet I still live.

In the month of February, 1851, 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, midday. Immediately 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 lot with the form seen in the vision, had cut his throat with a knife or razor at exactly twenty minutes to one, midday. 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, 1855, a circle of ladies and gentlemen whose names and unique individual integrity are well known to and vouched for by the author, were assembled at the house of Mr. Samuel M. 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, 1853, 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 uneasiness. The gentleman retired, and shortly afterward 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 o'clock 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 jacket. 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 Housley's harness 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 incredulity was manifested by his muttering as he went, 'I believe now you was the man that rode in my wagon last night, but how on airth-vegeel-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 *en-braut 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 reverend Thomas Benning frequently took part in these remarkable sances. 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 did 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 sance. At this same miracle-circle the manifestation of the "Double" was a very common phenomenon, and Mr. Ben-

ning suddenly bethought him of this, and wondered whether, if he were earnestly to set his mind upon his distant friends in Troy, he might not succeed in impressing them with the nature of his dilemma. He did not actually realize any result of this wish beyond the vague and disturbed feeling of preoccupation which had possessed him the whole evening. Suddenly this cloudy condition passed away, and from that time he entered into the proceedings of the circle with his accustomed interest and clearness.

But now for the scene that was passing in Troy. Here, as in New York, a circle had been established, of which the Rev. Thos. Benning was a member. The circle numbered eighteen persons, and as Mr. Benning often visited Troy for the purpose of giving Sabbath lectures, it was decided to hold sittings on the Saturday, at which time it would be entirely convenient for Mr. Benning to attend. On the evening in question seventeen of the members assembled in session, but Mr. Benning, who was confidently expected from the fact that he was engaged to lecture at Troy on the morrow, failed to put in an appearance.

The hour appointed for the commencement of the séance had passed some thirty minutes, when the usual signal knock announcing a member's approach was heard. The circle sat in a hired room on the second floor. It was the custom of the members to give a signal knock at the street door, so that none but themselves should be admitted, or ushered up stairs. When the well known signal sounded, therefore, the one whose office it was that night to be doorkeeper ran down stairs, unlocked and opened the street door, and there beheld standing in the clear moonlight Mr. Thos. Benning. Mr. A., the doorkeeper, immediately began to reproach the delinquent for his tardiness, and urged him to come in quickly, as he was impatiently waited for. To his surprise, however, Mr. Benning made no show of entering, but halted on the threshold, as if unwilling either to go or stay, and muttered in an undertone some words about his inability to lecture the next day. Somewhat provoked by this strange reticence, Mr. A. grasped the other's shoulder, pulled him forcibly in, at the same time complaining of the extreme cold occasioned by the open door, which he then closed, and somewhat brusquely pushed or impelled Mr. Benning up the narrow stairway before him. Before ascending Mr. A. hastily locked the door, and as the custom was when all the eighteen members were assembled, he put the key in his pocket; meantime the circle above stairs becoming impatient of the long and unusual delay, sent two of its members to inquire what was the matter. These persons both encountered Mr. Benning on the landing, and began simultaneously to reproach him with being so late. To both Mr. Benning excused himself in the same low muttered tones, but instead of apologizing for the present occasion, said indistinctly enough, but still sufficiently plainly to be heard by all three of his associates, that he could not lecture on the morrow. "Well, come in, come in," cried the cheerful voice of Mr. W.; "you've kept us waiting long enough." In saying these words he put out his hand and laid it on the arm of the absentee, but to his great surprise, Mr. Benning drew hastily away, and pushing by both his other associates, ran down stairs, and passed out at the front door, slamming it violently after him. Astonishment at the unaccountable conduct of their much-esteemed friend formed the prevailing topic of conversation amongst the members of the circle during the remainder of that evening. The whole scene was written in the minutes of their proceedings, but none of them could offer the slightest shadow of an explanation. It was not until they broke up their séance, and descending the stairs found the door still locked as Mr. A. had left it, that the slightest suspicion occurred to their minds that something of a more weird character than that of mortality had been amongst them.

The next day several of the party repaired to the lecture hall, hoping to obtain from Mr. Benning himself some clue whereby to fathom the mystery. Of course the absence of the good preacher only served to make "confusion worse confounded." Here they learned that in consequence of a detention on the line, the letter of Mr. Benning had been delayed till after ten at night; but as the words "haste and immediate" were written on the envelope, the postmaster had kindly sent it round to the hall on the Sunday morning. Still it was not delivered until some twelve hours after the mysterious visitor of the preceding night had anticipated the intelligence it contained. The author not only heard this narrative from the honest and truth-loving subject, Mr. Benning himself, but she has also received the testimony of two of the gentlemen who saw, recognized, and felt the ghost on the stairs; and by them she was assured, that however spiritual might have been the character of their visitant, his grasp was powerful enough to throw one out of his path, and nearly hurt the other down stairs.

Mr. Harrison Green, of Brotherton, Yorkshire, England—a gentleman of distinguished social position, and one who as a visitor to the United States will be remembered by many Americans as a worthy and truth-loving person—belonged to a circle in the neighborhood of his own estate, established chiefly for the purpose of investigating the phenomenon of the "Double." The records of this circle, although far too voluminous for quotation in this paper, furnish a most profound and interesting chapter in occult philosophy. On several occasions Mr. Harrison Green, himself a good seer, and a young lady of remarkably fine clairvoyant powers, Miss Chapman, one of the principal mediums of the circle, saw the author of these papers in spirit, conversed with her as with other spirits, and heard from the lips of the phantom Emma Hardinge an announcement of her intention to return to England some weeks before the mortal Emma Hardinge had even decided upon such an arrangement. The appearance and dresses of this phantom were so clearly seen and described by Miss Chapman that, though she had never seen her except thus spiritually, no portrait could have been more accurate, no *modiste's* description more correct. A marked change in the style of *coiffure* too was observed, and just at the time when a few days before embarkation Mrs. Hardinge had her hair cut short, the phantom presented itself in Yorkshire for the first time with a closely cut head of short, thick curls.

At a séance of several well-known French Spiritualists in New Orleans, the author's wealth made an appearance, gave certain characteristic communications, entertained the circle with her weird performances for over half an hour. This phantom was habited in a dress not even then in existence, but one the materials of which were

In the author's possession, but only made up and worn about a fortnight after its apparition had been seen, and the exact record of its pattern, trimmings, &c., entered amongst the minutes of the evening's proceedings. Mrs. Hardinge received the letter of her New Orleans correspondents, all strangers to her, detailing her appearance amongst them, and describing the dress she had worn, on the very morning when it came fresh from the hands of the dressmaker, and was put on for the first time for a New Year's reception at the house of her friend, Mrs. Eliza Neal, at Cincinnati. Miss Laura Edmonds, Mrs. Sweet, Mrs. Kellogg, Miss Seabring, and several of the best New York mediums who were contemporaries of the author's when she commenced her spiritual experiences, some seventeen years since, endeavored to tranquillize her mind, when she found that she was constantly annoyed by being made the unconscious medium of communications from the spirits of still living persons, by the assurances that their experience was of a similar character. "For my part," said Mrs. Sweet, one of the best and most truthful of the early mediums, "I am always uncertain whether the spirit I am communicating for is in the form, or out of it, until some test facts reveal the true state of the case." If these remarkable phenomena complicate our researches into the realm of the spiritual, they prove most clearly, on the other hand, that all the powers and possibilities which belong to the soul enfranchised from its mortal tenement, also belong to it here; that it is our ignorance of that soul's capacity and quality which hinders its expression, limits its executive functions, and narrows it down to the circumscribed attributes of its material body.

Whatever we may be or can do hereafter, we may anticipate and measurably be and do here; we need only an earnest, thorough and rational system of investigation, carefully conducted experiment, and a lofty aspiration after spiritual things, to make us beings of a higher mold, nobler powers, and mightier achievement than we have ever dreamed of in our wildest flights of prophecy. Spurning all mean, selfish or petty aims in Spiritualism, sternly ignoring all performances which savor of charlatanism, and casting out from our midst all that can deform by trickery, imposture or impurity, all that tends to lower or degrade this noble religious science, we may, and we must if we will, "take the kingdom of heaven by violence," eat anew of the fruit of the tree of knowledge, and become as the gods; the fabled paradise forfeited by sin and ignorance will thus be regained by innocence and knowledge.

Our next paper will include a brief analysis of Somnambulism, Clairvoyance, and other kindred states.

PSYCHOPATHY.

BY R. P. WILSON, OF NEW YORK.

The power to utilize the elements of nature is the leading characteristic of the human mind. Our "resources" are the earth, the air, the water, the imponderable substances evolved from our immediate surroundings. Moved by the arm of labor, mind is fast converting the whole earth into one vast laboratory for human uses. But, vast as has been human progress, our achievements are yet in an embryonic state. Necessity forces mind into external conquests; the true sphere of mind is with mind, not merely as an educating motor, but as an elevator. The power of mind to act upon mind and thence down upon the body, is a matter of fact of every day's experience.

The mental constitution of the universe is such that mental conditions, as well as material elements, are graduated according to the spheres of manifestation. Jesus said: "In my Father's house are many mansions." Hence, degrees of progress: one "mansion," house, sphere, world, system or plane, differing from all others. Yet such is the unity of the whole that we are no more "strangers," but fellow-citizens of the household of God, no matter what part of the universe we may for the time be in.

In approaching the inner temple of human nature we travel over and in very fine lines of sympathetic substances. The spiritual atmosphere permeates the universe. No point of space but what is filled with God—who is All-in-All. Hence the ennobling principle of *sympathy* can be exercised by all. The extent of the manifestation of this principle and its effect upon each other forms a part of the history of the world, but the unwritten history of influence will only be made known as the evolution of the ages unfold the unseen records of the past to future growth.

If we could dwell as we should in these bodies of ours, we would be positive to all forms of disease, and we would never be sick; but through our cares, anxieties, labors and fears, we throw off our spiritual forces and often become negative in our feelings. At this point we are attacked with some condition which further disturbs the spiritual circulation, and the result is a cold, or fever, or some kindred malady, takes possession of the body; and temporary disaster, or complete shipwreck, is the result. When thus out at sea, in a storm (diseased state), people generally call a doctor to right ship and aid them to gain the harbor of health. In many cases a physician is necessary; but in most cases a better and cheaper method would be to get back into yourself. Summon all your energies of soul, concentrate your mental forces, and if possible secure magnetic assistance from some positive mind, and restored health will soon be the result.

The Wellington correspondent of the Cross writes in feeling terms of the death of Mr. Tolmie, and adds: "The predecessor of Mr. Tolmie was Mr. Cantrell, of whom, during the session of 1873, a curious story is told; and, as it is vouched for by the persons named, I give it here. Mr. Cantrell had, like Mr. Tolmie, been detained by illness from arriving in Wellington at the opening of the session. Some weeks afterwards Mr. O'Connor said in the House one evening to Mr. Swanson, who was an intimate acquaintance of Mr. Cantrell: 'Oh! I'm glad to see old Cantrell back again. He's within the House, in his old corner.' 'I must go and see him,' said Mr. Swanson. 'Where is he?' 'There he is, in that corner seat,' rejoined Mr. O'Connor. Mr. Swanson went, and found the place empty. Next morning came a telegram stating that Mr. Cantrell had died the previous night. This story is verified by the two interviewers. Spiritualists may make of it what they like.'—*Otago (New Zealand) Daily Times*, Aug. 26th.

A book agent called on a farmer near Oriskany the other day, and was told that the farmer was too busy to talk with him. "But," said the agent, "your farm work is all done. You have nothing to occupy your time." "Yes I have too," retorted the farmer. "I've got to plant my foot and raise a book agent," and he did. He raised the book agent about four feet.

The H'm'loes extend their hospitality to their enemies, saying: "The tree does not withdraw its shade even from the wood-cutter."

JOHN GREENLEAF WHITTIER.

BY E. LOUISA MATHER.

A prophet, poet, priest and king,
His name shall ever be
A synonym of all things grand,
Of Love, Truth, Liberty!

A prophet of the coming time
Millennial, when the sword,
To plow-share beaten, shall haste on
The garden of the Lord.

A priest, with vestments white and pure,
To minister of good,
And on Humanity's broad seal
To stamp its brotherhood.

A king, amid the human ranks,
In kindness and in love,
With trumpet blast 'gainst Error's hosts,
Yet gentle as the dove!

A poet, tender, sweet and pure,
With zeal against the wrong,
What warbling tones his lyre breathes forth,
What pathos in his song!

What mounts of verdure do we gain
To view the sounding sea;
What blessed sunshine, cooling dew,
And fountains gushing free!

Like breezes of blest Arab, y,
Our fevered soul they cool,
And gird us with new strength to bear
Our part in sorrow's school.

They lift us up from earthly hate,
From envy, fear and thrall,
Unto our Father's love, whose sun
Doth beam alike on all.

Drop down, O tender skies of blue!
Upon his latest days;
Sing, breezes, gently to his heart,
And fill it with God's praise.

And when he hears the other shore,
His angels shall he meet—
Those loved ones, who made earth's home dear,
Shall make that home most sweet.

Old Parsonage, Hullyme, Conn.

Spiritual Phenomena.

Manifestations in Illon, N. Y.

A correspondent, "E. W. H.," writes under a recent date, giving his views concerning certain phases of spirit mediumship, and his experiences with Dr. Slade, of New York City. From his narrative we select the following passages. Certain occurrences having created an increased demand for knowledge of spiritual things in Illon, O. B. Deas, whom the writer designates as "an inspirational speaker of very rare merit," by request gave two lectures to crowded audiences in the place, which, as might be expected from his efforts, largely augmented the lively interest already felt.

The writer then goes on to say: We soon opened correspondence with Dr. Henry Slade, of New York, with the view of obtaining his services for two days, and were successful. In securing the same. Agreeable to arrangements, Dr. Slade came here on Friday evening, October 29th, and during the following two days gave 21 séances to 43 persons. We kept a tabular statement of the manifestations, of which the following is an abstract:

- 43 persons heard raps.
- 43 persons saw ponderable objects moved.
- 10 sitters and their chairs were moved upon the floor.
- 35 persons felt touches of invisible hands.
- 2 materialized hands were seen.
- 33 persons heard music, the accordion being held by Dr. Slade.
- 4 persons heard music, the instrument being held by sitters; one tune called for mentally was played.
- 32 persons witnessed writing, the slate lying on the table.
- 38 persons witnessed writing, the slate partly under the table.
- 22 persons witnessed writing, the slate lying on a sitters' head.
- 22 persons witnessed writing, the slate held by the sitters alone.
- 63 names and facts were written unknown to Dr. Slade.
- 28 persons saw the table suspended without contact, except fingers on the top.
- 6 persons saw it suspended entirely without contact.
- 3 times the table was placed upon the heads of the sitters.
- 10 persons saw a chair suspended without contact.
- 6 persons saw it suspended by request.

The cover of a dressing-case twelve feet from the medium was opened, and pebbles taken out and thrown at the sitters.

The report of the sitters was taken with great care as they left the séance room, and with one or two exceptions all joined in making the report, each one being cautioned not to mention anything of which he doubted the genuineness. In this way we secured, as we believe, a correct report of the manifestations.

Among several interesting incidents of the visit of Dr. Slade which were not of a character to be put into the tabular statement, I will mention one: A gentleman who is well known in this community, and who for many years was in the confidential employment of Mr. Singer, of sewing machine fame, took with him to Dr. Slade's room a double slate which did not leave his possession for a moment, nor was it once touched by Dr. Slade; a bit of pencil was put between the slates, which were then placed out of the reach of the Doctor. As soon as hands were joined the slate began to move; it opened a little and closed several times, and then writing was heard within it. On opening it, it was found to contain a communication from Isaac M. Singer, of a personal and very interesting character.

Later in the afternoon two gentlemen were sitting with Dr. Slade, one of whom had taken a new slate with him, and both of whom had noticed particular marks on the frame, so as to know it again if it should leave their sight; but it did not for a moment leave the possession of one of the gentlemen, or the sight of either; nor was it touched by Dr. Slade, except with his thumb to assist in holding it partly under the table-leaf.

As soon as hands were joined writing commenced, and, on examining the slate at the close, a message was found, signed by Isaac M. Singer, advising all mankind to live true lives if they wished to be happy in the spirit-world, freely acknowledging that he was himself unhappy at present, by reason of what had transpired during his life on earth, though hoping for ultimate happiness by doing something in the future to make good the past.

Speaking of the flimsy excuses and baseless hypotheses offered by skeptics in explanation of the existence of the spiritual phenomena, our correspondent remarks: Oh, what a pitiable exhibition of learned ignorance. I know of no ar-

gument that can reach it, so I suppose we must submit to being looked upon as still in a *mesmeric* condition, as we think we still have in our possession mementoes of the manifestations, such as slates filled with beautiful communications, &c.

It is mesmerism, then, which makes believers in "the communion of saints" think they see portions of the dresses of materialized spirits cut out; which makes them think they still have possession of such pieces; which makes the most experienced dealer in fabrics fail to recognize the material; which makes the microscope fail to represent it; they would have us believe that mesmerism makes us plunge our hands and faces, with open eyes, into melted paraffine floating upon the surface of water at a boiling heat, and think all the time that it is from materialized spirit forms that we obtain the molds; mesmerism that prevents our eyes from being burned out by this molten bath, and mesmerism still that makes those who see the east recognize in it the features of loved ones long gone before. Verily "a Daniel hath come to judgment."

Now that the smoke of battle has cleared away we find that there is an increasing interest in the subject of spirit-communication, and a very urgent demand for opportunities to witness other phases of mediumship.

Reprinted from the St. Louis (Mo.) Globe-Democrat for Nov. 22d.

An Afternoon with Chas. Foster, the Great Medium; Marvelous Exhibition of Clairvoyant Powers; Messages of Love from Disembodied Spirits.

Undoubtedly, the most wonderful medium which this age has produced is Charles H. Foster. Eminent mental scientists have made his clairvoyant powers a subject of careful study, and none have ever discovered aught that would justify the suspicion of trickery. On the contrary, so far as appearances go, his claim that the usual laws which he exhibits is derived from the disembodied spirits who come and go at his bidding, is manifestly well founded. "Thousands of people in every city of the Union can attest the fact that he possesses some sort of occult or occult force, which is not only mysterious and inexplicable, but apparently preternatural. He gave a private séance yesterday afternoon in his parlor, at the Southern Hotel, to three gentlemen whom he had courteously invited to call upon him, and each of them were startled at the marvelous revelations that he made. The writer was one of the trio, and thinks he is doing nothing more than justice to the cause of Spiritualism in relating the miraculous things he witnessed.

There is nothing particularly noticeable about Mr. Foster's appearance. He has nothing of the dreamy, *ophtic* look peculiar to the ordinary medium. The traditional long hair is missing. On the contrary, his rich suit of dark hair is closely cropped and closely combed. He is quite stout, and apparently possessed of great vital force. His look is benign and gracious, and his brown eyes full of gentleness, though they occasionally give forth a humorous twinkle suggestive of things of the earth, earthy. His head is large and round, the moral faculties being quite prominent. His way of talking is short and impulsive, though exceedingly well bred. While talking under spirit influence, he assumes the inspirational way, yet sustains a pleasant naturalness at all times.

The three visitors found Mr. Foster alone, and, excepting some melodious air upon a piano which stood in his parlor. He is reputed to be an accomplished performer on this and other musical instruments.

After a courteous reception and a brief desultory conversation, the visitors were requested to seat themselves around a varnished pine table in the center of the apartment. A number of sharpened pencils were on the table; also a card containing a printed alphabet and figures, and several strips of soft white paper. Each gentleman was requested to write the names of such persons whose spirits they desired to communicate with. This was complied with, each writing the different name on separate slips of paper, folding the papers tightly and placing them in the center of the table. This was done in such a manner as to defy detection. Almost immediately thereafter a gentle tapping on the floor was heard, and Mr. Foster announced that a spirit was present. One of the gentlemen was directed to run over the alphabet with the medium, and to write down the letters indicated by the spirit's taps, which were to occur when the desired letter was reached. In this way a name was spelled out, which was that of a brother of one present. Mr. Foster then took up the folded papers one by one, and placing them at his forehead, as if reading them with his mind's eye, indicated correctly the name which had been spelled. Subsequently, he told correctly where this individual had died, including the day, month and year. The date was December 25, 1850, and the place an obscure town in Louisiana. One of the gentlemen, who had several years ago, been engaged to be married to a young lady who died in California, wrote her name on a strip of paper in the manner described above, and accompanied it with a written desire to know if she had loved him while on earth. Without apparent effort the medium selected the right paper from among the heap, and wrote out the name in full, without examining the paper. In addition to this, he wrote out the name Santa Barbara, as the place where she died. This name had never been written by the gentleman, nor had it been mentioned in any way, yet it was admitted to be correct. In answer to the question propounded directly to the spirit of the deceased lady, Mr. Foster here in a concise and inspiring manner, that she did love her fiancé while on earth, and loved him yet, and that she also loved the lady he was going to marry. Mr. Foster informed the interrogator that he was engaged, and would be married shortly, an impeachment which the interrogator did not gainsay or deny. By request, the medium initiated the signature of the lady, and it was admitted to be a most clever counterfeit. The same gentleman called for the spirit of his father, whose name the medium readily transcribed on paper and announced that his father was present, and also that his mother, Sarah, was there. The mother had not been called for, nor had the name Sarah been mentioned, and that the medium should so readily pronounce her name was a matter of special wonder.

One of the gentlemen present lost his father many years ago in Pesth, Germany, but did not remember with certainty the year in which he died. He wrote the name on a slip of paper and placed it, folded up, with the others. This name Mr. Foster picked out in a brief space, and informed the gentleman that he had made a mistake as to the year; that his father died in 1857, instead of 1858, as it had been written. The same gentleman furnished the name of a young lady for whom he had a tender attachment while in the flesh, and desired to know if her spirit were present. Mr. Foster had some difficulty in selecting her name from the many that lay on the table, and failed a number of times, unfolding and retranscribing the wrong ones. Finally he said that the spirit desired the name written in German, her native tongue. Her name, with several others, was written in German, and indiscriminately mixed in one heap. The medium readily selected the proper one, indicating that the spirit was present.

One of the visitors called for a comrade who had been killed at the battle of Shiloh. It was impossible for Mr. Foster to have seen the name, and, without touching the paper, he took a pencil and wrote this brief note:

"I am with you."

PAUL SIBSON.

This was the name of the spirit called for, who, the medium said, was then on hand. The same visitor called for his mother, and her name and presence were announced by the medium without touching the paper.

One feat of spirit-writing occurred during the séance. Desiring to get a name which had been

called for, the medium placed his hand, containing a pencil and piece of paper, under the table, and in a moment drew it forth with the desired name legibly written.

Mr. Foster's manner during the progress of the séance was quite peculiar. At times he appeared as if about to go into a trance, but would immediately recover himself and resume a natural appearance. His color would change frequently. Once, while endeavoring to obtain a response from a spirit, he seemed to be under some overpowering influence, the blood rushing to his face, and he placing his hands firmly to his ears as if his circulation were too strong for him. He smiled almost constantly, frequently rising abruptly and going to the adjacent mantelpiece for a match. At intervals he would refer to his faculties as a spiritual medium, claiming that he had unlimited prophetic power, and could furnish a horoscope for any person which would be as certain as fate. To him and to the spirit-world, he said, there was no division of time. The past, present and future were the same. What was to us the future was to him the present, inasmuch as his clairvoyant vision verifies coming events as certainly as actual experience does present occurrences.

The taps indulged in by the spirits were quite curious, and not at all like the commonplace raps we are accustomed to hear around the medium's table. The sound seemed to come from the carpet, generally in the vicinity of Mr. Foster's chair, but often they came several feet distant from him. They were low, but quick and distinct, and came only in response to questions from the medium.

The effect upon the visitors is not easily described. All expressed themselves astonished beyond measure, and felt that they were indebted to the medium for the most wonderful performance they had ever witnessed. All had gone there thoroughly skeptical; all went away profoundly impressed that Mr. Foster has powers of the most extraordinary character, such as justify entitle him to the claim of being the greatest living medium. He will remain at the Southern during the present week, and those who do not see him will deny themselves much pleasure, as well as profit.

MINNESOTA.

State Mass Meeting of Spiritualists and Liberals.

A large audience assembled at Harris Hall, Minneapolis, Nov. 12th, pursuant to call. The meeting was called to order by E. V. Wilson, President *pro tem*. The officers present for the Mass Convention were as follows: President, Mrs. Dr. Severance, of Milwaukee; Vice President, J. S. Wales, of Minneapolis; Secretary, Mrs. M. C. Marston, of St. Paul; Business Committee, Mrs. F. W. Hanscom, E. T. Lovering, Minneapolis, and Warren Smith, of Graham Lake.

The officers proved themselves both prompt and efficient. The work was well laid out for each, and performed with the utmost harmony, and with the cooperation of both visible and invisible workers and the audience. The speakers from abroad were E. V. Wilson, of Minneapolis, and Mrs. J. T. Severance, of Milwaukee. These speakers were not only well known to need mention, and yet we should not do justice to public opinion here did we not commend them. Meeting and hearing them for the first time, we were hardly prepared for the pure, chaste language from the exhaustive mental storehouse that Mrs. Severance seems to possess, nor the stanch independence of E. V. Wilson. His power of delineating character, giving names, dates, and circumstances—in fact, his power as a test medium cannot be rivaled.

Minnesota prides herself upon her home talent, and at this Convention all parts of the State were well represented. Were we to touch upon the merits of this home talent, we would not know where to begin or end; but we may, however, speak of a few of the speakers. Mr. J. T. Severance, of Milwaukee, was a speaker of no small note, and his address was well known to need mention, and yet we should not do justice to public opinion here did we not commend them. Meeting and hearing them for the first time, we were hardly prepared for the pure, chaste language from the exhaustive mental storehouse that Mrs. Severance seems to possess, nor the stanch independence of E. V. Wilson. His power of delineating character, giving names, dates, and circumstances—in fact, his power as a test medium cannot be rivaled.

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A Cheerful Wife.

What a blessing to a household is a merry, cheerful woman, one whose spirits are not affected by wet days or little disappointments, one whose milk of human kindness does not sour in the sunshine of prosperity. Such a woman, in the darkest hours, brightens the house like a piece of sunny weather. The magnetism of her smiles and the electrical brightness of her looks and movements infect every one. The children go to school with the sense of something great to be achieved; the husband goes into the world in a conqueror's spirit. No matter how people annoy and worry him through the day, far off her presence shines; and he whispers to himself, "At home I shall find rest!" So day by day she literally renews his strength and energy, and if you know a man with a beating face, a kind heart and a prosperous business, in nine cases out of ten you will find he has a wife of this kind.

A Card.

We, the undersigned, having listened with great satisfaction to the series of lectures just closed, delivered by Abbie W. Tanner, of Montpelier, Vt., take this opportunity to express our appreciation of her excellent and valuable work, and to thank her for her ministrations, and for her efforts for us, with the assurance that we cherish an earnest respect for her as a woman, and that we hope to be able to do so in the future. We are, dear friends, ever yours, with warmest wishes for her welfare.

U. B. MARSH, Mrs. I. A. TOWNARD,
G. S. CARVER, H. E. STODDARD,
J. W. LEONARD, Mrs. E. L. KENISTON.

Banner Correspondence.

Letter from Miss Whiting.

To the Editor of the Banner of Light:
Some time has elapsed since I furnished any notes for the readers of the Banner. My time has been fully occupied, and, moreover, during the summer, spent mostly in my immediate vicinity, where, as at the great camp meetings, there were others at hand to report all events of interest. Now my course is westward again. En route, I spent a week in New York City, at the residence of our esteemed friend, Dr. H. Slade, with whose peculiar and wonderful mediumship you and your readers are so well acquainted through personal observation and the testimony of numerous witnesses. My sittings with him, on this occasion, were, as usual, entirely satisfactory, writing being obtained while I held the state in my own hand, including a message from my mother, who when I last visited the Doctor was with me in the flesh. This independent state-writing is to me one of the most perfect tests of identity ever offered us through external demonstrations. When I receive a letter which bears a *fac simile* signature and alludes to matters known to no other person but the one so signing, I am compelled to conclude that that very individual is responsible therefor, and it is neither the work of magic nor any of the "undeveloped" elements recently introduced to the public with such a flourish of trumpets.

By the way, a new Daniel has lately "come to judgment" through the columns of the "Detroit Evening News." Paper No. 6 of a series on "Spiritism, its Origin, Nature, and Tendencies," is devoted to a wholesale attack upon Dr. Slade, and contains some premium absurdities. For instance, the writer charges that Slade makes the loud raps by wearing extra large boots and slipping his feet back and forth in them, while the fact has been many times stated that he always wears slippers in his own rooms. He next tries to explain "the accordion business," to the effect that the instrument has a second set of keys at the bottom. He does not inform us, though, how it is that so many experts have examined said accordion and failed to discover these appliances, nor how other instruments brought in by their owners—who never before discovered anything peculiar about them—should immediately develop the same wonderful qualities. Is it possible that those "extra keys" spring forth magically at the touch of the medium, and vanish as mysteriously as they come?

But this sage's exposition of the slate-writing is the most astonishingly absurd. After admitting that he obtained a communication signed as from his dead son, he says, "The slate is held under the table with the thumb and index finger, thus leaving three fingers at liberty. Mr. Slade wears a coat with wide sleeves. Next time you have five dollar sitting with Dr. H. Slade please peer up that right hand sleeve, and you will probably discover an elastic tape. This is a band on the arm above the elbow, to which one end of the tape is attached. Dangling at the other end is a pencil. Tape and band and pencil are of the color of the shirt sleeves and coat lining, and to detect them you must peer close." In the language of the gamins, "Here's richness!" I beg to return thanks for these valuable suggestions, and inform all interested that I profited by them, but alas! failed to find the very interesting paraphernalia so graphically pictured.

Like many other philosophers, this one has constructed his theory with a lofty disregard of facts. He neglects to state that the "three fingers at liberty" are on the *under* side of the slate, while the writing takes place on the upper side, which is pressed tightly against the table. He also ignores the fact that the writing frequently occurs when the slate is laid on the table, without folding slates, and in foreign languages unknown to the medium. All these things are too familiar to your readers to require repetition, but perhaps one little detail is rather different. Character will prove interesting. I had long been aware that Dr. Slade possessed at times the power to read folded and sealed manuscript, a gift which seems closely allied to that of diagnosis striking by a lock of hair, but never witnessed so drastic an instance as the one to which I allude.

A letter was handed him the postman had just brought. He took it in his hand and was about to open it when he paused and said, "I feel P— [his spirit sister] so plainly! I believe I can read this letter without opening it. Please sit quietly a moment." We did so—there were three persons present—when he proceeded to describe how the letter was written, on the first page, then on the third, and back to the second, reading it through from beginning to end, and even mentioning the position of certain interpolated words. On opening the letter, the reading was found accurate to the minutest particular. It is very strange, however, that such things, the drafts on his time and vitality in other directions are so great. People from all parts of this country, I might almost say from all countries, are to be met in his parlors, all alike seeking tidings of the great beyond. Some come timidly, some hopefully, some almost defiantly. They are met by neither argument nor elaborate theory, but by a few simple yet startling facts. Upon these facts they are invited, nay, urged, to bring to bear the most thorough scrutiny and draw their own conclusions. Many hearts comforted, ay, souls saved from despair, attest the power that dwells within that quiet seance-room, and bless the devoted medium and his angel guides.

I regret that fatigue and unpleasant weather prevented me from meeting numerous friends whose hands I had hoped to grasp while in their city, and shall look forward to that pleasure some time in the future. At present I am home-bound, and correspondents will please address me at Albion, Mich. Yours very truly,
R. AUGUSTA WHITING.

Kentucky.

LOUISVILLE.—G. H. Kruder writes, Nov. 28th, as follows: A movement is on foot among reformers and the working classes to form a Universal Brotherhood. Its objects will be the attainment of human rights, and the perpetuation of them, and in its work the amelioration of the condition of humanity in every possible manner will be sought. At first, we will seek to bring the masses of the people nearer to this idea of a universal brotherhood, by inducing them to cooperate in the purchase of the necessities of life; after they get a taste of cooperation they will naturally gravitate to cooperating in all branches of industry. A bloody conflict of labor and capital is imminent, and all good men desire to avert it. How can it be done? By cooperative industry—distributive and productive. If the masses of the people can be induced to unite in the household plan of cooperation, I believe the conflict can be averted. Judging from what has been accomplished in England within a third of a century, we may reasonably expect the working classes to become, in a quarter of a century hence, the owners of nearly all the land and property in America. If such a result is possible, I think it a speedy solution of the problem of capital and labor, as labor will then become equal owner with capital. Would be pleased to hear from reformers and workmen on the subject of a Universal Brotherhood, with a view to go to work systematically for the accomplishment of this object; in fact, would be pleased to hear from any one, whether favorable or not to organizing. Those desiring reply will please cooperate a little with me, by enclosing stamps for return postage. My address is No. 270 West Jefferson street, Louisville, Ky.

Missouri.

KANSAS CITY.—J. F. Jameson writes, Nov. 11th: There is an increasing interest manifested here in regard to Spiritualism, although there is no organization. Many come to Mrs. M. M. Jameson's circles, 815 Main street, for spiritual food; and go away delighted with the proofs given by spirit friends that the dead live again and can come back and identify themselves. For the first time in two years we have begun to hold seances for the materializations of hands, &c., and also for physical manifestations through the mediumship

of Frank Keeler and sister. Three seances have been held, at which interesting manifestations in a cabinet, with top uncovered, have been witnessed. While the mediums were tied (by spirits or a committee), bells would be rung, &c. After Mr. Keeler was securely tied with a strong rope by a committee selected by the circle, and while in the cabinet alone, the light was lowered, and immediately his coat was mysteriously taken off, and he was found tied as before. Hands were shown plainly. An accordion was suspended by invisible hands over the top of the cabinet in plain view, while "Home, Sweet Home" was played on it. A chair was elevated in the same manner, in view of all present. When the medium was examined, he was found to be tied as usual, none of the knots being disturbed. After putting his coat on again, the committee applied another test, by tying his thumbs together very tightly with a cord, so that the indentation in his flesh was seen for a long time afterward, then put him into a sack sewed up with a sewing machine, and tied it securely around his neck. In less than half a minute after the cabinet door was closed, his coat came flying out from the top of the cabinet, and on examining him he was found secured exactly as the committee had left him, but no coat on. Considering the care taken by the committee to prevent fraud, or to detect it if practiced, this test was satisfactory.

The Keeler mediums have been thoroughly tested, and all who have witnessed their manifestations say they are superior to any they have seen, and recommend them to earnest investigators.

New York.

POTSDAM.—S. C. Crane, in renewing his subscription for the Banner of Light, writes: "North-ern New York, like all other communities, has undergone a wonderful change in the past twenty years. Now no one scoffs at us or our religion, nor speaks disrespectfully of our Banner of Light or spiritual books. A few years ago a prominent man of our town said that 'All who believe in Spiritualism are physically and mentally weak or diseased in some way.' One day last week this same man requested the loan of our paper (the Banner), as he wished to read what Judge Edmonds had to say through Mrs. Tappan. We of course furnished him with our copy, and he said to us on the following day that he sat up late the evening before reading our paper to his wife—reading it, even to the advertisements. He has changed his opinion in regard to the condition of Spiritualists as believers, and now thinks that Spiritualists are a healthy class of people, quite on an average with other sects. Grookes, Wallace, Sargent, Denton, Tuttle, Owen, and their co-workers, have captured the better class of the American and European thinkers and writers, and although the many may not fully adopt the Harmonical Philosophy, yet the spirit of toleration and good will is in the ascendancy."

Fifteen years ago intolerance and proscription was the prevailing spirit which buffeted us on every turn, and no sympathy could be obtained from any quarter except from the faithful few who thought as we thought, and believed as we believe. We are ready to exclaim in the language of one of our friends, "Now let thy servant depart in peace," for I have grown gray in the service, and have seen that my perpetual prayer has been answered. My neighbors are willing that I shall enjoy all that comes from Spiritualism; and still more, they like to sit under the old Banner, and read, and hear read, the good spiritual news of the day. My prayer is that our beautiful faith (knowledge) may not be perverted to selfish ends; that no priesthood may monopolize it; that no attempts may be made by designers to fossilize it into creeds; that the coming armies which march under our Banner may never go into fort or barracks, and may the eternal rights of private judgment be preserved intact, with no "organization" which shall in the least curtail the freedom of the individual. They who paddle their own canoes on the River of Life learn how to navigate, and understand well the currents and opposing waves. And they are those who have been, and are, the world's Christs.

Connecticut.

NEW HAVEN.—L. Robinson writes November 29th: Will you, Mr. Editor, and your host of readers, accept the fraternal greetings of the Free Lecture Association of New Haven? Our hall is crowded the Sunday lectures, and our finances are now in a splendid condition, our moral teachings are unexceptionable. To be good and to do good is our theme. Thus we greet our friends who are struggling to get out of the old rut, and ask them to bury out of sight all their conflicting opinions, and weld together their influence and their means in battling for free thought and a free religion. It has ever been the plan of our people to employ the best talent in the field, and to pay them well and promptly; and there is scarcely to-day a prominent advocate of liberal thought who has not been heard from the platform of this Association. Cephas B. Lynn closed on Sunday last his three months' engagement with us, and in all that time his addresses have exhibited an inexhaustible fund of new and sparkling thought. He is one of the very ablest speakers in the field. He closed his labors here, on Sunday evening, with a perfect triumph, in a crowded house, which was followed on Monday evening by another gathering of the faithful at the residence of E. R. Whiting. That occasion and its results must have satisfied Mr. Lynn, if he had doubts before, that he has a host of friends in New Haven.

Oregon and Washington Territory.
DR. J. L. YOLK, writing from San José, Cal., Nov. 19th, says: During the last five months I have been on a lecturing tour to Oregon and Washington Territory. I have attended two camp meetings, and lectured in Portland, Oregon City, Salem, Albany, Eugene City, Astoria, Victoria, (British Columbia) and in Olympia, Port Townsend and Seattle in Washington Territory. In all, I delivered ninety-eight lectures. In the above places to large audiences, and was gratified to see a general interest manifested to learn the great truths of Spiritualism. Fate threw the Rev. Mr. Hammond, the revivalist, into the same field. He called on the people to accept Jesus, while I invited them to accept common sense. The clergy were bitterly opposed to us, which only helped to fill our halls to overflowing. I am to speak in Eureka, Cal., during December and January, and in Santa Barbara in February.

Florida.

OCALA, WARREN CO.—Robert H. Coleman writes: If any good test mediums contemplate visiting Florida this winter, and will address a line to me, I will assist them in making arrangements. Ocala contains some people who are anxious to investigate Spiritualism, and would be willing to contribute toward expenses. And as the people are remarkably hospitable and liberal in sentiment, I feel sure great good would come of a visit by a good test medium, and I will guarantee a pleasant reception and sojourn here during our winter months. Our climate is genial, spring-like from December to March, flowers blooming freely, and the orange, lemon and entire citric family flourishing finely.

Maine.

BRADLEY.—James J. Norris, in remitting for a renewal of his and two other subscriptions to the Banner, says: The paper we must and will have, notwithstanding hard times. Our Lyceum and Society are doing nicely, and the people are much interested. The spiritual friends of Bradley and vicinity recently got up a levee and dance, and cleared one hundred dollars, and had a good time generally. Mrs. P. D. Bradbury, of Fairfield, speaks for us one-fourth of the time, and has done so for nearly two years, to good acceptance. We consider her one of the best speakers in Maine, and one whose character is unquestionable and without reproach.

THINGS AS I SEE THEM.

BY LOIS WATERBROOKER.

To the Editor of the Banner of Light:
On leaving Boston, Oct. 22d, I went as far as Providence, where I learned that Bro. L. K. Joslin had just closed the eyes of a lovely daughter, whose funeral (so we say) services were to be held the next day, Bro. Tobey, of Boston, officiating. I made some calls in the morning, after enjoying the hospitalities of the genial home of Brother and Sister Kenyon, and intended to go to Bro. Joslin's in the afternoon, but did not get around in time.

On Sunday had a pleasant time at the Liberal Hall, and on Monday had the pleasure of meeting that lovely and venerable lady, Paulina Wright Davis, and at her house, Mrs. Isabella Beecher Hooker, who is recently home from Paris, and in Providence on a visit. The hearty recognition received from these ladies more than compensated for the carping criticism of many who make much more pretension to Spiritualism, but are not as intelligently such.

I reached Philadelphia in time to be at the Radical Club, and present Mr. Donmore's pamphlet, "Economic Science"; sold some copies, and expect it will form the basis of some future discussion. I find true souls everywhere—those who, in Bible language, "have not bowed the knee to Baal."

Returned to New York on Friday, and had some conversations with "Madox of Maine." I wish that the readers of the Banner would read his article on "Annihilation," in Woodhull & Claflin's Weekly of Nov. 6th; he referred to that, and claims that our planet is illegitimate, out of harmony with the plane of the zodiac, moving in an ellipse instead of a circle, and says that observation demonstrates that we are eight million miles nearer the sun than one hundred years ago, and that when we swing into the plane of harmony (the circle) this movement toward the sun will cease, but the change to the planet will be so great that only those who are honest, true to their highest, deepest convictions, in love with truth for its own sake, can survive the shock.

There is certainly something in this almost universal looking for "that which is to come." A lady who is well known and would be recognized by the Banner readers, but whose name I do not feel authorized to give, said to me recently, "I wish I could tell you all that is being revealed to me of what is close upon us—as near as the Centennial. I think much of it, or at least its beginning, and of the power of those who are being prepared for that time, tested, tried."

"I do not ask you," I replied, "for it might interfere with what is necessary for me to do, and what I should know will be shown me."

I do not claim any knowledge of astronomy, so cannot say if the statement of Mr. Madox is correct; but I wish the readers of the Banner would look into this matter. Truth, like a diamond, is many-sided, and each, when polished, reflects a blaze of light. The hosts of heaven seem preparing for some grand event, and we shall be there.

On Saturday, Oct. 30th, we swung out from Pier 42, at the foot of Canal street, in New York, but lay in harbor till Sunday morning, then set sail for Aspinwall. That and the two succeeding days were quite rough, the waves at times breaking clear over the ship; but last evening it calmed down, and to day it is beautiful. We were, the most of us, sick of course; but that is past, to our great relief, and to the addition of the cook's labors. The balmy air of the southern clime sweeps through the open doors of the cabin as I write, and one feels as if autumn was going back to his old love, summer, instead of hastening toward winter.

And now, dear Banner, as I am not usually personal, please allow me a word with my critics. Bro. Wilson, in the "Spiritualist at Work," says of "Nothing Like It": "I have not read it, but a lady friend says it is against marriage, and, if I, I condemn it, for I am opposed to promiscuity." I have not quoted exactly, but in substance, except the last clause, which is in his language. Bro. Wilson, you had better read the book, and then you will know if it advocates promiscuity. It declares against legal marriage, and claims with Jesus that "love is the fulfilling of the law." Is love promiscuous, lewd, lustful? When will the people learn that those who plead the cause of love versus legality are not seeking to debase, but to elevate? and can you not see, my brother, that the anarchy which comes of mighty changes is but transient?

And now a word to Bro. Tuttle concerning his criticism in the Religio-Philosophical Journal—there is in it so much injustice, which I can but hope is not intentional, as I would like to retain for him the genuine respect that I feel for all sincere opposers.

Brother Hudson, I have never had the pleasure of your personal acquaintance, but have read the "Blossoms of our Spring" with genuine pleasure, and heaven grant that their fruit may not be thorns. You say of "Minnie Morris," one of the characters of "Nothing Like It": "Minnie Morris from a victim becomes a keeper of a house of ill repute, and finally starts a strange home where ten sworn sisters do the work for ten male boarders. It works charmingly until, discovered by the world, when there is trouble."

Until what is discovered? Not that they were keeping boarders, for there was no secret about that, and it is expressly stated that they did not lodge them. No, it was the manner of their former lives that was accidentally discovered by the coming into the neighborhood of a moneyed wretch who had formerly known one of them. There was no fault found with what they were then doing, but your comment, my brother, would lead the reader to suppose that they were living secretly with those ten boarders, than which there was nothing further from my intention of saying, and there is nothing in the book to warrant such an inference. I would have people live the lives they are willing to be accredited with, that which they believe to be right, and which they can honestly defend; and surely, Hudson Tuttle, the philosopher, the poet, the Spiritualist, would not have remanded those girls back to their former conditions after, with their leader, they had made such heroic efforts to escape it.

You say further that, "the characters are drawn from the imagination, and have no representatives living in the world." You are mistaken, my brother. There may be none such in your world; but the world of philosophy and of facts sometimes differ. I know that age and wisdom do not always go together, but with nearly fifty years experience I know that there are such characters, and Minnie Morris has more than one representative, though the outworking may not take the exact form that I have painted. Keepers of houses of ill repute

are not all incarnate devils, and but for the press, are upon them and the money controlled by men who thus control their bread and butter, would not be there. I might go on taking up other clauses of the criticism, but I forbear.

And now, dear Banner, I will be able to send this on the return ship that we expect to meet to-morrow; if not, it will be mailed at Aspinwall, and when I next write it will be from the land of gold and grapes, and I hope to get some of the former, and eat many of the latter, and return to you in time refreshed for the battle of truth against error.

Steamship "City of New York," Nov. 3d, 1875.

Aiding Discharged Convicts.

The State agent for aiding discharged convicts makes the following report: Three hundred and sixty-five discharged prisoners have been aided during the year 1875. Two hundred and fifty-nine have been inmates of the Massachusetts State prison, and one hundred and seven were discharged from the house of correction. Idleness, says the agent, is the great source of evil and crime. Close the dram-shops, look after the lads and young men faithfully before they are led into crime, take them as apprentices in all the different trades, and see to it that every young man is furnished with some employment whereby he can earn an honest livelihood, before he is led into committing crime through idleness, and in five years time the prisoners in the different prisons and jails can be reduced fifty per cent. The agent states that of a gang of 100, turned adrift in a country village and given up to vice, who become the illegal mother of a long race of criminals and paupers. Of her posterity, she kindred and society there are known to have been abandoned and degraded persons. If this gang had been cared for, the country would have been saved this addition to its worse than worthless population. The agent spoke of the necessity of taking the discharged convicts and of helping them to start anew in life; without it many would soon find their way back to prison.

The amount drawn from the treasury of the Commonwealth for the past year has been as follows: Paid for tools, \$289.27; for board of discharged prisoners while seeking employment, \$279.22; for clothing, \$785.22; for meals and lodging, \$45,000; for family stores, \$26.25; for transportation of discharged prisoners to their homes, and to other States, to seek employment, \$24,007; for rent of office, office expenses, and salary, \$237.63; total, \$3053.66.

The average age of men when discharged from prison has been thirty years eleven months and fifteen days. Of the whole number one hundred and ninety-four hailed from Boston.

LIST OF LECTURERS.

[To be useful, this list should be reliable. It therefore behooves Societies and Lecturers to promptly notify us of appointments, or changes of appointments, whenever and wherever they occur. This column is devoted exclusively to lecturers, without charge. If the name of any person not a lecturer should by mistake appear, we desire to be so informed.]

- WILLIAM A. ALFORD, France and Inspirational lecturer, Buckland, Franklin Co., Mass.
J. MADISON ALLEN, Medford, Mass.
M. A. AMFIELD, Inspirational, 27 North Halsted street, Chicago, Ill.
MRS. N. K. ANDROSS, France speaker, Delton, Wis.
C. FANSTIE, ALLYN, Stoughton, Mass.
STRENGTH, H. A. ALLEN, 72 West 11th street, New York.
MRS. M. A. ADAMS, France speaker, Battleboro, Vt.
MRS. EMMA HARRINGTON, Glen, 2nd West 34th street, New York.
REV. J. O. BARRETT, Glen, 2nd West 34th street, New York.
REV. JOHN B. BEACH, Rockingham, N. J.
MRS. RUTH A. BEACH, 72 West 11th street, New York.
MRS. S. J. T. BROWN, Elm Grove, Colorado, Mass.
MRS. R. W. SCOTT BROWN, West Winfield, Herkimer Co., N. Y.
MRS. ABY N. BROWN, Station F, 33 Third Avenue, New York City.
MRS. J. B. BROWN, will speak in Washington, D. C., during December and January. Present address, Building, Campbell Co., Wisconsin.
BISHOP A. BEALS, Versailles, California, N. Y.
MRS. E. T. BROWN, 10th St., N. Y.
MRS. J. B. BROWN, 10th St., N. Y.
CAPT. H. H. BROWN, lecturer for the Iowa State Association of Spiritualists. Will attend weddings and funerals and accept calls in adjoining States. Address, Cedar Rapids, Iowa.
MRS. E. BROWN, Inspirational, box 7, Southport, Conn.
DR. J. B. BROWN, 10th St., N. Y.
MRS. J. B. BROWN, Inspirational speaker, box 66, San Francisco, Cal.
MRS. H. P. BROWN, National City, San Diego Co., Cal.
PROF. S. B. BRITTON, Newark, N. J.
WILLIAM BRYAN, box 34, Camden, P. O., Mich.
H. B. BROWN, 10th St., N. Y.
W. S. BELL, No. 35 Foster street, New Bedford, Mass., will lecture on the following subjects: 1. Evolution, new theory of life, and the origin of man. 2. The origin of man. 3. The origin of life. 4. The origin of the world. 5. The origin of the universe. 6. The origin of the human race. 7. The origin of the human mind. 8. The origin of the human soul. 9. The origin of the human body. 10. The origin of the human spirit. 11. The origin of the human heart. 12. The origin of the human lungs. 13. The origin of the human stomach. 14. The origin of the human intestines. 15. The origin of the human liver. 16. The origin of the human kidneys. 17. The origin of the human bladder. 18. The origin of the human rectum. 19. The origin of the human anus. 20. The origin of the human vagina. 21. The origin of the human uterus. 22. The origin of the human ovaries. 23. The origin of the human fallopian tubes. 24. The origin of the human cervix. 25. The origin of the human vagina. 26. 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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 posse*, but only expect its fulfillment through the usual methods.

While Spiritualism is a matter of knowledge, it is kinship with 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 philosophical, 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 circumscribe its influence, no "overlating 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. "It 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 its living light; poets have seen and have described in living rhythm 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 light, the instruments of his divine messages. The religion of Spiritualism has for its assistants, birds and seers, prophets and seers. It has for its mouthpiece those who are humblest 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-tone 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. Sinai is repealed, and the Sermon on the Mount is brought home to many hearts by angel-messengers. It is no longer merely a hope for we leave 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 contend 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; 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.

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Banner of Light.

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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 credos 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 errors 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 dispute 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 reverent 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 religious, 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 affix the seal of national approval.

The Banner Message Department.

Having secured the services of Mrs. Sarah A. Danskin, of Baltimore, an excellent stage 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 aiding those anxious spirits who are continually seeking mediocrity 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 *trance 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 defiant 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 of Mrs. 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. Slade to Ilion, 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 13 miners lost their lives, and many more were injured. This colliery is one of the largest in the southern part of Yorkshire. It is filled 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 Penryn, 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 Caughnawaga, the Canadian reservation, which is too thickly settled, to the United States Indian Territory, where the requisite treaty is concluded.

