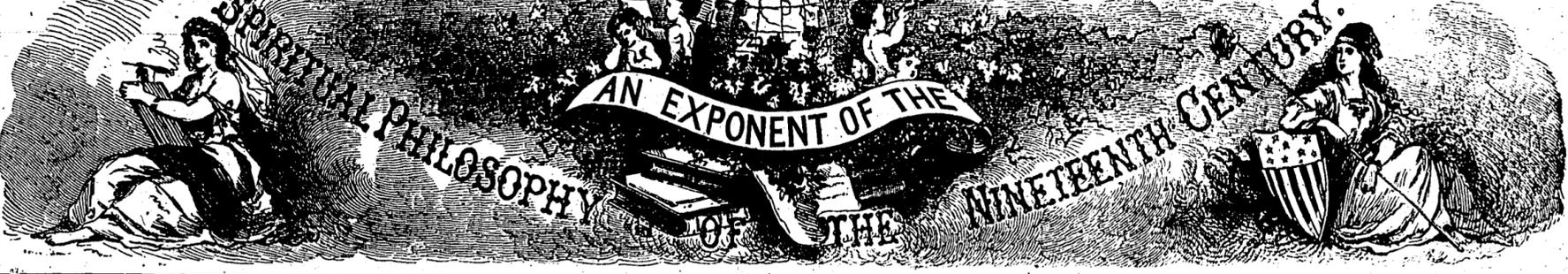


# BANNER OF LIGHT.



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### Original Essay.

#### SPIRITUAL GIFTS.

NUMBER FIVE.

Written expressly for the Banner of Light, BY EMMA HARDINGE BRITTEN.

#### On the Materialization or Temporary Re-incarnation of a Spirit in a Material Body.

That point at which we have now arrived in our analysis of spiritual gifts designated by the caption of this article is (humanly speaking) surrounded by so many difficulties that we would gladly drop the pen, or omit any notice of the subject altogether, but the stern impulsion to proceed onward in the path of duty and truth, however obnoxious such a movement may be, whether to the actor or spectator, is our plea for entering upon the much vexed and as yet ill understood theme of "spirit materializations."

The chief obstacles which arise in the path of the unprejudiced investigator are, first, the hindrances to a thorough test examination interposed by darkness, semi-darkness, screens, and other conditions usually alleged by mediums for "materialization" to be essential to its production; secondly, the fact that some of those deemed media for such manifestations have been detected in the practice of fraud, whilst others have actually confessed themselves to have been impostors and manufacturers of the pretended phenomena; thirdly, discredit has arisen, and still prevails, in respect to the truth of such that is now before the world as "spiritual," and it is a fact patent to every candid observer, that even amidst the ranks of the Spiritualists themselves opinions are as much divided on the genuine character of the "materializations" as if the one party were not Spiritualists and the other were over-zealous partizans.

When we add that exception is often taken to the class of media through whom, in a general way, these manifestations are claimed to proceed, and that no shrewd observer attending the séances for "materialization" can fail to note how very readily many of the sitters lend themselves to the unfounded belief that they can recognize friends and relatives, and then stereotype the impressions of a vivid imagination by publishing them as authentic facts—when all these obstacles to a clear and dispassionate judgment of the point at issue are considered, it is no wonder that calm truth-seekers should hesitate to accord full belief to the astounding records put forth on this subject, or that an historian, pledged to her own soul and to her spirit-guides to publish the truth, and nothing but the truth, should desire to evade the whole vexed problem until clearer light can be thrown upon it. Still the spirit says "Write!" and this article is given in token of obedience.

We start with the propositions, first, that in the realm of spiritual existence a sufficient understanding of *vitæpathic* chemistry exists to enable spirits to condense around their own bodies all the elements which compose the material or human body; secondly, that they can so act on fabrics of wood, cloth, metal, stone, plants, &c., as to compose and decompose them, render them visible and invisible, and convey one substance through another at will; thirdly, that spirits have performed these feats of chemical transformation, and can do so again; fourthly, that there is no just reason for assuming that these manifestations are "low and tricky," because the mediums through whom they are exhibited may not always be educated or highly intellectual persons, nor must it be assumed that "low, tricky," or, as the phrase goes, "undeveloped spirits," are the sole authors of such phenomena, the most exalted and scientific minds in the spirit-world being the most naturally interested, as they are the most capable of operating upon physical elements through the metaphysical forces which scientific and educated spirits alone can control.

On the question of evidence concerning the first of these propositions, namely, that spirits can materialize or condense the elements of the human body around themselves, and act as aforesaid on other substances, it will be seen by the list of objections to belief with which we have started, that it would be but of little use to cite such examples as have recently been recorded. The certainty of encountering strong prejudice for or against the truth of these records, the haziness of the conditions under which the phenomena occur, the assertions on the one hand, that

the media have been subjected to the most crucial tests, and, on the other, that there have been no tests at all—by one set of believers, that everything was indisputably clear and well proven, and by others that everything savored of fraud and credulity, renders such conflicting testimony of but little avail.

Shakspeare, whose pen was the very plummet line that sounded the deepest abysses of truth, makes Bassanio advise us to follow the old school-boy practice, and when we have overshot our mark and lost our arrow to shoot another in the same direction, and haply we may find the first; and a wise old proverb says, "When thou hast missed thy way, go back to the point from whence thou started, then shalt thou tread thy path in surer wisdom." Since so many of our arrows fall aimless as we shoot them toward the celestial realms, or what is worse still, since we are very apt to lose them behind the black curtain and suspicious cabinet of modern "materializers," let us go back to the days when we started on our first spiritualistic investigations, and ask what was the character of the FACTS which converted millions of skeptics into millions of believers? These same facts were constantly giving evidence that the spirits could produce sounds, sights, movements, and substantial appeals to the sense of touch. At a time when the whole world, learned and ignorant alike, deemed of a spirit—if it existed at all—that it must be an aerial being, the very nearest embodiment of nothing that any something could be, lo! we find our facts knocking down all our preconceived opinions like so many ninespins with the inconceivable and wholly undreamed of characteristics of sensuous, forcible and actually material demonstrations. A "ghost" might appear, or do anything of a phantom-like character, but to make knocks, pound on tables, carry objects hither and thither, write, draw, play on musical instruments, speak with a voice and exhibit hands and feet, warm, cold, hard, or soft, as the case might be, was what the world was not prepared for, and certainly would not have been the kind of exhibition which an impostor, however daring, would have attempted to show off in the name of "the spirits."

Anything but that—magic lantern shades, spectres even with the favorite old horns, hoof and tail, would have been more in the line of spiritual imagery to those who were hardly enough to attempt imposition, than such ponderous and unspiritual feats of materialism as breaking tables, shouting through horns and allowing people to examine what looked and felt like veritable human hands and feet—in short, let it ever be remembered that the first manifestations were all "materializations," and if not of as elaborate a character as those which are now recorded, were still in the category of sensuous and physical force demonstrations. It should also be borne in mind that these same early demonstrations were tested with an amount of skeptical acumen and resolved scrutiny never equaled in any other movement. The history of Modern Spiritualism during the past quarter of a century presents a page of judicial and critical inquiry, amply sufficient to stamp its truth to all future ages and to stereotype the assurance beyond denial, that the demonstrations were made by another order of being than mortals, and were sufficiently well proven in that respect to account for the conversion of millions of believers. In the first advent of this great movement, moreover, the phenomena occurred under no dubious or equivocal conditions. Circles were seldom held in darkness; in fact, it was at Jonathan Koons's spirit room, in Athens County, Ohio, some two or three years after the disturbances broke out at Hydesville, that the first noteworthy dark circles were inaugurated. In this case, the whole of the Koons and Tipton mediums, consisting of two families of seventeen persons, had become fully convinced of spirit communion by indisputable proofs given them in the light, before they consented to experiment in dark circles. This arrangement indeed was ordered by the spirits who communed with them familiarly, and the circles were finally held under such test conditions as would have rendered deception impossible.

To reiterate the immense mass of proof that is to be found in the spiritual literature of the day concerning the genuine character of the first phenomena produced, would indeed be superfluous and impertinent, whilst a review of the various records shows that the great bulk of the manifestations were of a sensuous nature, and so clearly denote the action of force becoming materialized in its action upon physical objects that there is far less to wonder at now in the presentation of substantial forms than there was twenty-five years ago in the production of raps and table-tippings.

Thousands of spirit circles have been held under the strongest test conditions, during which spirit forms have come and gone through closed doors, whilst flowers, fruits, fish, birds, and great varieties of solid bodies, animate and inanimate, have been passed through walls, ceilings and other material masses, without any apparent difficulty.

This facility on the part of spirits to suspend the operation of that physical law known as "impenetrability" by some other law belonging essentially to spiritual existence, should set to rest the attempts of the carping critic to gage spiritual operations by the limitations of matter. Spirits can either compose or decompose material substances with incredible rapidity, convey one solid body through another, or cause them to become visible or invisible at pleasure. If they can do this, (as irrefragable testimony proves they can,) then why can they not consolidate matter

around their own forms, and array themselves in the very garments, jewels, &c., they can so readily manipulate? Nor need we refer all the transformations effected in this manner to purely spiritual operations. The transformations which matter is constantly though silently undergoing from visible to invisible states, must be taken into consideration; for example: No one who enters a room where several human beings are assembled will pretend to say that the natural eye can discern about each one present an atmosphere of blood, bone, sinew, adipose, muscular and nerve tissue—in fact the entire variety of elements which constitute the human structure. And yet these elements are there, though invisible to the natural eye, and there is not a human being but what is thus surrounded. Let it be remembered that one-half of the processes which we call life are made up of waste; waste takes place in a great measure by evaporation, and the evaporation which is perpetually going on in the human organism, exhales into the surrounding atmosphere portions of all the physical elements which make up the structure. Shut up a single individual in one room from the cradle to the grave, and in that place will be exhaled into invisible air more than one-half of all the solid, fluid, and gaseous matter which has constituted the visible organism during life. Thus, then, it will be seen that the physical emanations of every human being are held in solution in the air they breathe, hence storehouses of blood, bone, nerve, muscle, and organic pabulum generally, exist on all sides of us, and only require the action of a skillful chemist to collect from the air and recombine into veritable visible substances.

Thus far we have presented only hypothetical positions of our own. We will now give the explanations rendered by spirits concerning the mode in which the physical aura or emanations of human beings are wrought into pabulum for the exhibition of "materialized forms" and the demonstrations of spiritual presence by sounds, movements, &c., &c.

Spirits claim that the substance of their own organisms, no less than the spiritual body of man, is the highest known sublimation of that universal element called electricity, the attribute or exhibition of which is force; that this element is the life of the universe as well as that of man; and that besides this spiritual body there is in man an interior and distinct element called spirit, the attribute of which is INTELLIGENCE; that in the change or breaking up of the mortal body called death, the spiritual body accompanies the spirit, clothes it, and the union of the two elements forms soul.

They further add, that as the spiritual body is refined electricity or force, so all that electricity can be made to do by skillful earthly chemists can also be effected by their own spiritual bodies. For instance: by passing sparks of electricity through certain cases, they can be condensed into water; by acting with electricity upon water it can be solidified into a crystal; crystals also can be disintegrated back into gaseous matter again. Thus, then, it will be seen that electricity is the great motor by which all the transformations of matter are effected from invisible gases into visible solids, and from ponderable solids into imponderable gases. If mortals with their imperfect instruments and rudimentary knowledge can effect these marvelous transformations in matter through electrical action, is it not rational to expect that spirits in an advanced condition of life and knowledge, and with the most perfect of all electrical apparatus at command—their own spiritual bodies—shall be able to effect still more remarkable transformations, even to the consolidation of the emanations given off by mortals, and the temporary crystallization of these organic particles around their own forms? If electricity can be made to produce sounds, and used as a motor by earthly chemists, why not by spiritual ones as well? Earthly chemists pass into the spirit-world, where, with extended spheres of knowledge and far more available apparatus, they may be expected to continue and improve upon the rudimentary branches of knowledge they acquired on earth.

In regard to the specialties which constitute some human beings better mediums for the phenomena of spiritual communion than others, it is said the magnetism, or vital electricity, of each individual differs in correspondence with the varieties of their mental, moral, and physical states. Where this vital electricity inheres most strongly to the organs which govern the *physique*, rather than the *morale* or *intellect*, where it is abundant, negative in direction, and readily given off, the individual so constituted forms a good physical-force medium. Find a spirit endowed with the same characteristics, but whose quality of magnetism is positive rather than negative, and the two can assimilate and act together on the principle of a galvanic battery. If these mutually-adapted persons happen to be surrounded by others, as in a spirit circle, where the atmosphere is charged with human emanations, the battery is strengthened, the force increased, and hence the reason why spirits can often perform feats of physical power in an assemblage of well-adapted human beings which cannot be otherwise exhibited. The *modus operandi* by which good electricians can use the force evolved from their batteries may be difficult of comprehension to the uninitiated; no less, but still *no mora so*, are the difficulties of understanding how the spirit and the mortal can so combine their electrical forces as to form a battery, and thus act upon the atmosphere that surrounds them, but the process is strictly analogous in each case, and it only requires a thorough appreciation of the fact that the spiritual body is electrical in its nature, and an apprehension of this

vital electricity can do, to believe that all the phenomena of life and motion can be performed by spirits, under the direction of capable and scientific minds.

We have endeavored to direct the reader's attention to the fact that in this Modern Spiritualistic Dispensation a large proportion of the manifestations have always consisted of sensuous demonstrations—that they have from the first been essentially materialistic, and have involved chiefly material agencies. The marvel of presenting a fully formed and fully clothed organism, then, is only one of degree, not of any phenomenal strangeness or differential nature from the other demonstrations which have testified to spiritual agency.

That which we have to guard against most cautiously, is the chance for deception which conditions of darkness and mystery afford, also to lessen ourselves against too much credulity on the one hand, or too much skepticism on the other.

The eager demand for marvels and the apparent necessity of pandering to the vitiated and over-stimulated appetites of marvel-seekers, unquestionably underlies the mask of deception which has of late obscured the fair face of this bright young spiritual science; neither should we dogmatically refuse to believe altogether in a phase of mediumship which, however wonderful in its totality, is but the natural sequence of what has preceded it.

It has long been predicted by impressionist media, that the time would arrive when spirits could converse with their earthly friends face to face, ay, and reappear in the midst of the scenes they once inhabited, with all the familiarity of a mortal visitant. The signs and tokens which give us the right to expect the fulfillment of these prophecies are to be found in every demonstration whereby spirit can act upon matter and manipulate material substances.

As to whether the apparitions or materialized figures that are so frequently seen are genuine, *bona fide* spirits, that question must depend rather on the good faith of the medium through whom they are exhibited than the ability of a good spiritual chemist to perform the feat of materialization.

Two still more important problems, however, remain to be solved. The one is, whether the identical spirit whose presentation is shown is there in bodily or actual individuality, or whether operating spirits do not manufacture the resemblances seen around their own spiritual bodies; and the other is a question often addressed to the writer, as to whether the spirits, if they are capable of re-incarnating themselves in matter for a short time, may not eventually succeed in assuming permanent spiritual envelopes, and so resume their places on earth again as its denizens at will. To the first question we respond, on the authority of our spirit-guides, thus:

As there are several methods whereby the apparition of a spirit may be presented to a mortal, so there is more than one mode of materializing a substantial body around a spirit form. In the first place, the spirit who effects such a transformation of elements must be a *medium spirit*, that is to say, the spirit must be in direct magnetic rapport with the earthly medium. Every manifestation is made through this process, and, as a general rule, all mediums are attended by one or more spirits who perform on the invisible side of the telegraph the same part as the earthly medium does on the visible. In a word, there are *medium spirits* as there are *mediumistic mortals*, and in each case none but *mediumistically* endowed organisms can effect the desired rapport between the two worlds.

We are accustomed to observe that certain temperaments most commonly manifest special signs of mediumship, and especially in the department of physical force mediumship the specialties essential for this phase are marked and peculiar. As with the mortal so with the spirit: certain idiosyncracies of organism alone can become effective in producing rapport with a physical medium, and unless these are equally manifest with the spirit as with the mortal, no demonstrations of a sensuous character can ensue. And thus it is that though the beloved friends and relatives of an earnest inquirer may be in actual presence at the point of inquiry, they may yet be unable personally to assume the office of respondent, but be obliged to employ the service of a medium spirit, in order to effect a rapport with a medium mortal.

This is especially the case in the phenomenon of materialization. Spirit friends may be in attendance at the séances held for this purpose, and eagerly desire to gratify their earthly kindred by presenting themselves for recognition. Not more than one out of a hundred, or even a less average than this, can give off that quality of magnetism that fits them for contact with human emanations, and where this deficiency exists, the medium spirit who ordinarily controls the séances manufactures out of the atmosphere redolent of mortal aura the requisite envelope which represents the true spirit that desires to communicate. Even this cannot always be done, as all spirits cannot see each other, and it sometimes happens that the controlling spirit cannot see those who desire to be represented. Now and then, the veritable spirits who appear can effect a rapport for themselves, but we are assured this is very seldom the case, hence the forms presented in materialization are in a great majority of instances, though not all, representations given for the attending spirits of the circle, and objective realities only of those who cannot thus readily incarnate themselves.

Did time and space permit, we could cite some singular and interesting representations of this

vicious mode of materialization which have been presented clairvoyantly to the writer. As such narratives, however, depend only for acceptance on her own statement and seership, we prefer to give the philosophy rendered by communicating spirits. Let it not be supposed in this connection that we would infer the materializations to be all deceptive, or the work of deceptive spirits, because the form is not always the identity it professes to be. The whole order of the communications are as much based upon instrumentalities arranged in series, and regulated by scientific adaptation, as are the messages of Congresses and Parliaments when transmitted through successions of agencies. The President of the United States dictates a message to his Secretary, who forthwith imparts it to a subordinate, who in his turn communicates it to a scribe. The message thus written is entrusted to some appropriate messenger who conveys it to the telegraphists, and not improbably it may have to pass through a second series of officials before it can be signalled by the lightnings to the place of destination. Transmitted to the new station, it then passes through another chain of interposing executives, and not until it has been manipulated by at least a score of subordinate agencies will the message of the President reach the one individual for whom it was intended.

Is it any less the President's message because so many persons have interposed in its transmission? Undoubtedly not, will be the universal answer, and as all the intervening agents are necessary to the process, we take no exception to their work; "but," cries one, whose affection for the "beloved ones gone before" cannot be thus clearly satisfied, "if the hand I grasp or the form I greet at the materialistic circle be not that of my veritable friend, I may as well clasp the hand of his statue or gaze upon his picture. The mere presentation of my spirit friend's semblance is no more to me done in *flesh and blood* than in marble or oil. Think, reader, can you grasp the real hand or greet the real form of the spirit? Think whether the flesh and blood you feel and the garments you touch can be spiritual? Your own reason, if you will but exert it, assures you it cannot. Spirit is not matter, and whatever the actual nature of the spiritual body may be, the dense corporeal matter you come in contact with is but an envelope, an aggregation of particles gathered up from the emanations that surround the circle, and presently to be dissipated into the atmosphere from which it was collected. Alas! you can but touch that envelope, nothing more, and if the form presented in this paper is correct, and the veritable form of a spirit, clothed in mortal pabulum and panoply, can be shown, the fact that it is recognizable by those who behold it testifies that the original of the shape, if not within the envelope of matter, must be present as a model, and is at least the inspiring genius of the representation. It may be the original of the manifestation, but as in telegraphing through the raps, movements, or any other mode of signaling, it is more common for spirits to manifest through medium spirits. As to the second question, to wit, whether it may not ultimately be possible for spirits to retain their materialistic forms, put them off and assume them again at will, we respond, not so long as the process of materialization depends, as now, upon the emanations of a medium, fed and strengthened by a sympathetic circle of other human beings. So long as the force of those emanations remains, the particles of which the form is composed adhere together and are sustained; but when medium and circle are drained to the fullest extent they can bear, and the force becomes exhausted, the form exhales away, dissolves, and has no tangible existence. Spirits are constantly experimenting by new methods of spiritual science. How to utilize and control the magnificent order of being that opens up to the mind of the philosopher of the spheres, is a favorite subject of study amongst the most profound and exalted souls who have passed behind the veil, and whilst unthinking mortals exclaim, "I cannot bear these materializations; they are always made by low spirits and surround me with low influences." Such persons forget that the delicate viands they partake of have been prepared by low people, and the silken garments they flutter in with so much pride could never have been fashioned by a dainty *modiste* until the wool had first been spun by a poor worm.

Carpenters, masons, and bricklayers are, it is true, more effective in building a temple than the architect who plans it, or the priest who ministers within the completed edifice; but the architect's plan would be useless, and the priest's power of ministrations abortive, unless the strong operative executed the work for the one and prepared it for the other.

Spirit chemists, engineers and electricians study out the nature of matter and force, plan the work, construct the batteries, and arrange the machinery; but few amongst those exalted thinkers possess the earthly magnetism that qualifies them to run the machinery, or, in plainer terms, few amongst the highly refined intellects of the spheres possess organized dense and earthly enough to form a direct rapport with earthly mediums. That they choose to avail themselves of the magnetic strength and adaptation of strong earthly spirits should be no more a matter of wonder than that the coal merchant employs a porter to deliver his wares instead of carrying them himself.

When once a rapport is effected, however, and an actual spiritual materialization is in our midst, how much does the ordinary mortal spectator do toward extracting philosophy or instruction from the sight? "Oh, John, if that's you, take

hold of my hand; bring me something from the spirit land. Why don't you tell me something that will help me to make a fortune, or better my condition? What will be the name of the winning horse in such a race; the lucky number in such a lottery, or will such and such an article bring me a fortune? Can't you tell me a fortune? Can't you come and tap on my pillow to-night? These, and scores of similar questions, form the staple of a vast mass of the conversation volunteered to our immortal visitors, when they do flash athwart our eyes from the profound mystery of the beyond.

Silliness, selfishness and frivolity make up the great sum of the conversation attempted by mortals. How then can we expect the results of instruction or philosophy from the spiritual side of the telegraph? How often do we see, too, that a selfish desire to engross the manifestation to one individual excludes the rest of the circle from its benefits, and the talk, or more properly the "chatter," which goes on between one or two careless spectators and the spirit operator, is a gauge alike of the intelligence and interest of the world at large in these most wonderful and suggestive gleams of information.

In Europe, no less than America, the thoughtful and earnest inquirer into spiritual verities must have felt humiliated and pained to see such golden opportunities as the visit of an individual from another world of being, and one so recently revealed to humanity in such a tangible form, frittered away by idle platitudes, poor jokes, poorer fun, and even silly coquetries between the ignorant mortals and a spirit perhaps employed to demonstrate its power of appearing, by some of the noblest and wisest minds of the immortal world.

Now, as in former papers, and in many of her platform speeches, the writer feels compelled to reiterate that the great demand of Spiritualism is for SPIRITUALISTS. A few such, unselfishly merging their own desires of personal gratification into the common good, and applying home the pilgrims from the further shore with well-timed and pertinent questions, might aid in the elevation of the operating spirit, and extract volumes of instructive information. Such a course, too, would do more to detect the unprincipled masqueraders who find it so easy as well as so profitable to get up "materializations," for the benefit of the credulous, than all the columns of newspaper assertion and denial that have sickened the public with the subject for the last twelve months.

A spirit that can crack jokes and make funny speeches, can tell something of his own state and whereabouts, and the conditions that can admit of "materialization," can doubtless explain something of the process as well as cry "hands-off" whenever tests are attempted. None who use their unprejudiced reason, and suffer judgment to scan over the records of the past quarter of a century, can doubt that the materialization of spirits is some kind of physical pabulum derived from the atmosphere of human beings is possible, as well as probable. Those who say it is all fraud, folly, ill-nature, vulgarity or evil, are either unphilosophic, too prejudiced or themselves the source from whence their complaints are derived. May we not take warning by the mistakes of the past, and whilst the evidence of this wonderful phase of spirit power is in our midst, retrieve our faults by a more serious, earnest and thorough research into the facts and philosophy of the materializations.

My next paper will be an analysis of "THE DOUBT," or eddion of souls still inhabiting the mortal form.

ASTRONOMICAL PREDICTIONS.

BY PROFESSOR DANIEL KIRKWOOD, OF BLOOMINGTON, IND.

Phenomena to be observed in the Heavens during the next Twenty Years—Eclipses, Comets, and Star-Shows from Now to the Next Century.

To the amateur astronomer brief enumeration of the principal phenomena to occur in the near future will not be without interest. The following list includes the total eclipses of the sun and moon, the transits of Mercury and Venus, occultations of fixed stars by the moon, the return of periodical comets, the probable dates of meteoric showers, and the epochs of maxima and minima of solar spots, from the present time to the close of the nineteenth century:

1875. On the morning of Nov. 23, Spica Virginis, a well known star of the first magnitude, will be occulted by the moon. The immersion behind the moon's bright limb will occur about 20 minutes before 2 o'clock, or a few minutes after the moon shall have risen. The occultation will continue about 1 hour and 12 minutes.

1876. Three occultations of the Pleiades will take place in the last three months of the year, viz.: On Oct. 6, Nov. 30, and Dec. 28. The phenomena may be well observed with a small telescope.

1877. D'Arrest's comet will return to perihelion in January of this year. A total eclipse of the moon, invisible in this country, will take place on the 27th of February. Another will occur on the 23d of August, partly visible in the Eastern States.

1878. This will be the next year of sun-spot minima. On May 6, Mercury will pass over the sun's disk, the transit occupying 7h. 47m. This, with a single exception, is the longest duration of a transit on record. On the 28th of July there will be an eclipse of the sun, total in Colorado, and also in the Island of Cuba. No other opportunity of witnessing a total solar eclipse in our own country will occur till after the close of the present century. Encke's comet, and the second comet of 1867 will both return to perihelion in August.

1879. Brorsen's comet of short period will pass its perihelion about the last of June.

1880. Winnecke's comet (period 5y. 7m.) will return about midsummer. The moon will be totally eclipsed on Dec. 16; invisible in the United States.

produced the showers of 1787 and 1820 may be expected to return between 1885 and 1888.

1887. Total eclipse of the sun, Aug. 19, visible in Asia and Eastern Europe. The comet of 1815, according to Bessel's calculations, will be in perihelion in February.

1888. The moon will be totally eclipsed Jan. 28. Encke's and Faye's comets will return about midsummer.

1889. D'Arrest's comet will return in November, and the second comet of 1867 in December. A minimum of sun spots is expected.

1890. Brorsen's comet will be nearest the sun in August.

1891. Return of Winnecke's comet in September, and of Encke's in October. A transit of Mercury May 9.

1892. A display of meteors derived from Biel's comet may be expected about Nov. 21.

1893. A sun-spot maximum. A transit of Mercury Nov. 10.

1895. Encke's comet will become visible in January; the second of 1867, in August; and Faye's in December. The moon will be totally eclipsed on the night of March 25.

1896. Perihelion passage of Brorsen's comet in February, and of D'Arrest's in March. A total eclipse of the sun will occur on the morning of August 19. Visible in Lapland and high northern latitudes.

1897. Winnecke's comet will be due in April.

1898. Encke's comet will return in May, and Tuttle's in October. The moon will be totally eclipsed on the night of December 27.

1899. The maximum display of Leonids, or November meteors, may be expected this year on the morning of the 13th of the month. Considerable showers, however, will probably be witnessed each year from 1897 to 1901. Tempel's comet, which is connected with these meteors, and which preceded them in 1866, will probably pass its perihelion in March.

1900. A total eclipse of the sun will be visible in Virginia, May 27. The first comet of 1867, whose period is 3 1/2 years, and seven months, will return in the summer of 1900. The sun-spot minimum will also occur in this last year of the century.

The foregoing list makes no claim to completeness. None but total eclipses have been pointed out, and even some of these may perhaps have been overlooked. The most important celestial phenomena, however, and especially such as may be observed in our own country, have been briefly designated.

From the Spiritual Magazine (London, Eng.) for July. THE GHOST'S WARNING. A Norse Legend, newly rendered into English Verse.

BY NEWTON CROSLAND.

[There are already in print two versions—perhaps more—of this effective and remarkable ballad, which dates back as far as 1591 A. D. One appears in the Notes to Scott's *Lady of the Lake*; it is crude; crabbled; and in a dialect repellent to a southern ear; the other version—unequal in quality—is among Longfellow's Poems, where it was published in *Aftonhult*, without the slightest intimation of the ancient northern source from which it was derived. Of course the art required, and here merely attempted, in reproducing in translation a work of this kind, is to combine the terse vigor, the earnest feeling, the colloquial homeliness, and the simple form of the antique conception, with the ease, neatness, and lifting euphony of modern ballad composition. With the view of rendering the translations of the story less abrupt, I have ventured to add here and there some touches, which I fancy the original author, in his present state of existence and development, will not consider blemishes, as I believe them to be in keeping with my text.]

So high went forth and brought home a wife, To share the joys and cares of his life. Within eight years from their wedding-morn, Six little children to them were born. At last Death summoned her soul away, And her body was buried in grand array. Sir Hugh then married another wife, But she made his home an empty life. The body he wed was a dream and a shade, Both proud and vain, and so became. When into the east-chamber door she came, The six small children were sad to see. Wherefore they stood in doleful doubt, She called at overhead and thrust them out. Nor eases nor mead to the children she gave, But told them that "Nothing but her life I have."

Free Thought.

RE-INCARNATION.

BY HORATIO N. SPOONER.

An occasional discrepancy may be detected in Mrs. Tappan's oration on the above subject. [At the conclusion of her second paragraph she states that the Brahminical worshippers believe that Buddha appeared three several times in human form. Subsequently she says: "The idea among the Brahminical worshippers is that Buddha himself appeared many times." Three times in human form—many times in what form?]

"We state again," says Mrs. T., "that the soul in its essence, although identified, is not individualized in the usual sense of external individuality; and that between the thought of personality and identity there must be a line drawn; personality meaning that which distinguishes you one from another in your outward forms; identity being the actual individual consciousness of the soul itself." A very convenient distinction, perhaps; but not equal to the prevention of the confusion consequent to her theory. Suppose a case: The soul of Smith, re-incarnated, becomes the soul of Brown. How may it be identified as the soul of Smith that was? Brown has no single characteristic that will remind you of Smith more than of any other who has gone before. How with regard to the actual individual consciousness of the soul itself? "The external form (Brown's) cannot recollect that which has not been in the nature of its experience." Of course, then, Brown has no knowledge of Smith; for "souls having had an eternity of experience, cannot force that experience into an external form." Then what has become of Smith's identity? "Lost forever—merged in Brown—and neither here nor hereafter can Smith ever again be identified. Brown's identity will hold good until he is re-incarnated, when that likewise will be gone to be known no more forever. The soul will still have a local habitation, and, if here, a name; it may be John's, perhaps. If there, whether Smith or Brown, may be a problem for the re-incarnationist to solve.

Mrs. T. regards re-incarnation as indispensable, "since all souls do not have equal opportunities in a single expression of life." But is there any certainty that a second, a third, or any number of opportunities of earthly experience would improve the situation? afford better conditions for desirable earthly developments? It cannot be shown that, if the first earth-life results in failure, the next or any subsequent trial would prove more successful. A weakling re-incarnated might be a weakling still, or worse—an idiot.

"And 'tis a poor relief we gain, To change the place and keep the pain." If the first earthly experience was too brief there can be no assurance that the next would be of any longer continuance, or that the individual would be able more effectually to contend against the ills of life; nor can there be any certainty that the subject would be "made perfect through suffering." And what "advantages of earthly experience" may not be more than counterbalanced by the experience of spirit-life?

"Earth has no sorrow that heaven cannot heal." "We will refer you to symptoms," says Mrs. T. In reading history we are each (?) aware that at some particular points of the reading particular characters have appeared to you as familiar; and you have a vague consciousness that you were with Alexander or Pharaoh, or some of the ancients; and to a youthful imagination this amounts to the wish to emulate the ancient hero whom he most admires." Herein the lady has evidently mistaken cause for effect, and vice versa. It must have been the "wish to emulate" inordinately indulged in that induced the chimeric—the "vague consciousness" that you were with the ancients mentioned. "If you watch your sensations closely \* \* \* you will have a peculiar thrill of consciousness that you were there, and witnessed the scenes there portrayed." If the thrill of consciousness were real; based on a past experience; if the recollection of that experience were possible, would it be necessary to "watch your sensations closely" to feel the peculiar thrill? In stating that "the external memory of the physical body cannot retain consistent recollection of events in the experience of eternity," she has rendered nugatory the evidence adduced from all the "ancient souls" she has summoned to her aid.

"Every soul in the great cycles of eternity must have equal opportunities of advancement and perfection; \* \* \* and sooner or later every individual soul embodied upon earth must, either upon the earth, in connection with its presiding angels, or upon some other planet, possess as perfect a form, be endowed with as high attributes and possess as gigantic qualifications as the greatest that have risen among men."

"If we look beyond the bounds of time, When what we now deplore, Shall rise, in full immortal prime, And bloom to fade no more."

The hope of the re-incarnationist looks backward, in the belief that earth is to cure the sorrows of heaven.

THOUGHTS ON MEDIUMSHIP.

To the Editor of the Banner of Light:

Reading, from week to week, the same criticisms on physical mediums, some of them, at least, who if by any transaction in life unconnected with Spiritualism are deemed worthy of trust, I ask what is it that changes the real character the moment they engage in that pursuit? I have been a close investigator of the phenomena for twenty years, and my own experience confirms me in the opinion that real mediums never resort to trickery. Those who do not possess the gift may attempt to imitate the phenomena for purposes of gain, but the idea that a person who is under spirit control a great portion of the time, and liable to be entranced and say and do things unconsciously at any time, would run the great risk of carrying about with him masks, rubber hands and other paraphernalia necessary to produce the semblance of ghosts, is simply absurd. It requires a clearer head than most mediums carry to plan and execute a system of trickery. No; I believe that Spiritualists will have to look to other sources for such mysteries. If mediums can show in their lives a truthful, honest principle, I think it is all that should be required of them, and all honest people should shield them from such abuse as at present almost all of them are suffering. The fact is patent that fraud is never detected in a circle of harmonious, earnest investigators. There must always be one who is "bound to find out the trick." Now who can say that that person who joins the circle for such a purpose is not the very one who attracts his like, and with his strong will power adds low

spirits in using the power of the medium to produce or bring masks, etc., etc. If spirits can bring flowers and shrubs why not other things? The fact that such articles are found about the cabinet, with no proof that they were procured by or seen in the possession of the medium, is not conclusive as to the medium's dishonesty to my mind. S. W. B. Boston, Mass., Sept. 14th.

TIMELY HINTS.

The Spiritualists of Vermont—The New Unsectarian Seminary—The Combined Efforts and Power of the Y. M. C. A.—Untraced Church Property—Appeal to the Spiritualists, etc.

To the Editor of the Banner of Light: I attended the late Spiritualists' Mass Convention held at Plymouth, Vt. There was an effort made to raise three thousand dollars to build a seminary at that place, in which instruction should be free from all theological or sectarian character or bias, and where all the various branches of education now taught in other schools should be more effectually expounded and made practical, but beyond this and in addition, the lights, sciences, and philosophies that are being revealed and developed in the present age and present day.

The old modes of education are sluggish and clumsy, and the subjects taught are too limited, too sectarian, too stringent and dogmatic; the old teaching is of subjects distant and remote from the practicalities of life and the laws of nature, of human organism, of health and beauty, of industry and probity. So those people think, and they desire to start a real reform school, where pupils will be taught to know themselves and the laws of their own being. Such a school is already in progress there, conducted in the large hall in the Wilder House.

Mr. Wilder does not lack enterprise to build the Seminary house, nor disposition; but lacks money to do it. Nor is the money provided by others, although there is a very flourishing school kept in his large hall, and one man has promised five hundred dollars toward the school-house.

I speak of this rather to introduce a work of justice and reform to the Spiritualists. We Spiritualists all pretend to be reformers; perhaps we are in some respects; I hope we are as such individuals, and so far as individuals have reformed themselves humanity is improved and in the aggregate made better. But still there is much to do yet, and we must be more comprehensive in our aims.

There has grown up quietly, without haste or much noise, an institution, within a few years, called the Young Men's Christian Association, with its lodges, branches, in all the cities and towns in these United States, all bound together with one object, one motive, comprehended and understood at the head centre by the leaders, and all subordinate to the head and brains of the leaders in the enterprise and objects of its creation.

That this immense organization has an object to accomplish no one can doubt, but what that is people outside of it can only conjecture, but ere long may learn to their sorrow. While Spiritualists sleep this enemy may be "sowing tares" in our political wheat fields.

Now this Young Men's Christian Association, spread all over the land, is an immense power, and from the centre to the circumference every society can be reached on Sunday. Every religious creed, or sect, has an organization; they have a centre and circumference, so from the centre to the out post, and through these ligaments of life flows the animus of the organization, and in one day every one may be inspired with the grand object of its creation by the leading centre.

I learn from an experienced statesman that there are, in round numbers, sixty thousand priests of all religious sects, and eight million of rank and file following in their steps, and, although these are wide differing in faith and form, there is a central attracting power, which is: they are all to be saved by the blood of Christ. This is a central attraction, and may override, and get the emergency of all other considerations. This body of sectarians has two hundred millions of property not taxed—except from the burdens that other interests bear, and, more than that, other interests have to pay the tax for this same property.

We Spiritualists call ourselves reformers, and here I want to ask what general measure we have ever taken hold of, of reformatory character? If we have, as a body, entered upon any general reform, it has escaped my notice. Spiritualism is in its twenty-eighth year—nearly as long as a few anti-slavery men were engaged in abolishing slavery; and we have not removed from the mass of the people one single oppression that the laws of the land or the fashions or public sentiment impose.

Second to slavery in injustice and oppression is the exemption of church property from taxation. We must have a government to protect our rights personal, and to protect our property. This government costs money, and the property of the land must pay it. All property alike should be taxed to pay it. But the sectarian influences found way into our legislation, and enacted laws excluding their own property from taxation, and thereby taxed individual property to make up what sectarian property is exempted from paying, and we Spiritualists pay the taxes of the church buildings and submit to the yoke as though we had no power to help ourselves.

We have our conventions and camp meetings and séances; we feed each other with theories, and glorious truths that are revealed to us from time to time; we live and rejoice in ourselves, and become exceedingly happy, and go home rejoicing in the new truths and the happy results of the gathering, and fail to consider and take hold of this existing wrong with a resolute and strong arm. The Spiritualists of the county of Windsor, Vt., probably pay taxes enough on religious exempted property every year to build the schoolhouse at Plymouth.

If the Spiritualists would cooperate in well adjusted organizations, those of Vermont and indeed in New England, might, through the first election of legislative representation, secure the repeal of all laws which exempt the property of religious societies, and bring in under taxation, like other property, and thus relieve themselves from this wrong and injustice of paying the taxes justly chargeable to the sectarian property all over the land. No wonder that we are so often asked, "What good has your Spiritualism done?" We can make no public showing of any. We may and do tell how much good it has done us, as individuals, but they cannot realize either our faith or feeling, therefore they see no good done by it.

Now, Mr. Editor, I have written this for the sole purpose of stirring Spiritualists up to take hold of this enormous injustice of exempting the property of religious corporations from taxation, and thus increasing our taxes to protect their property. This question, in its essence, is precisely the question that led to the American Revolution: "Taxation without representation."

We Spiritualists are in no way interested or represented in these bodies or their property, and yet are compelled to pay their taxes. I have no warfare against the religious bodies who hold this untaxed property, but I do demand justice of them and of our laws.

And now I call upon the Spiritualists throughout our land, to cooperate and organize for this purpose, if nothing else—to expunge all laws giving religious societies or their property any preference over that of other interests, and demand justice. This is easy to do, and, when done, we can show the evildoer some good it has done. I call upon all Spiritualists to engage in this matter of public reform. Vermont Spiritualists can do it in fifteen months. I ask Spiritualists of Windsor County to go to work, and thus save their taxes to build this desirable seminary at Plymouth. RICHMOND.

BECKWITH ON HEALING BY MANIPULATION.

Notice, again, that the child is not the only creature living on earth. Quarks in medicine and in religion have no people's ambulance of health. Let a traveling medium set up his table of healing by touch all diseases, and people will flock in multitudes to his aid, to be stroked and patted and puffed and puffed into soundness of body and mind. Let some strange demon announce a new dispensation, and men are found shouting hosannas who cannot possibly be seen in the truth of the Scriptures. Yet they can swallow the delirium of an Iowa Jackson Davis, and while so doing at the story of a Nazareth man after his death of a thousand years at their days. Extract from a Sermon by Rev. F. G. Beckwith, at Park Street Church, Boston.

The above seems out of place and incoherent, unless the learned D. D. intends to destroy faith in the biblical record concerning the gift of healing by "touch" or "the laying on of hands." Does he refer to the healing said to be practiced by Elijah, Elisha, Jesus, Paul and Peter, or does he intend the public shall understand it to be those who are following in the steps of their predecessors now practicing in this age? It is said that "people flocked in multitudes" in the olden times to be healed, and Jesus said greater things would be done, etc. Now I ask this question: Is it right, or does it show any degree of confidence in the words said to be uttered by Jesus? Does it not, on the contrary, tend to destroy the faith that has been placed in the reliability of the ancient record?

I must say it would shake my faith in the healing gift if I did not know from living witnesses that such a gift exists in this age; therefore I cannot doubt of its existence in the past and that it will continue in the future. When church ministers burlesque things that are done to-day, and believe the same were accomplished in the past, it seems to me that they mistake their calling and need "converting" to the truth as was taught by Jesus himself. A. S. HAYWARD.

London Letter—Words of Interest from J. Burns, Proprietor of the Medium and Daybreak.

To the Editor of the Banner of Light:

The excellent mediums which have lately visited us from your side have done much to promote the cause, and interest us in our brethren beyond the waves of the Atlantic. First we had Messrs. Bastian and Taylor. Latterly their materializations became so satisfactory that the mediums were fairly overwhelmed with business. Next we had Mrs. Hardy, and her visit was perhaps the greatest triumph I have ever witnessed in mediumship. She came amongst us disclaiming against mediumship, stating that she meant to rest, and that she had visited Europe solely for pleasure. When a report of her trance-description of spirit friends appeared in print the people were positively wild to have a sitting with her. The materialized hands also charmed investigators, for they afforded such a good test of genuineness that it could not be gaisayed. Mrs. Guppy (now Mrs. Guppy Volkman) arranged a series of sances for Mrs. Hardy at her own pretty residence at Kensington. There Mrs. Hardy met most distinguished company, including a cousin of the late Prince Consort of our Queen. All these great people are enthusiastic Spiritualists, and they made much of Mrs. Hardy. One evening the powerful mediumship of Mrs. Hardy and Mrs. Guppy produced a novel result. A closely set and large circle sat in the drawing-room, Mrs. Hardy in the inside clapping her hands, as it was a dark sance. Mrs. Guppy sat in a recess outside of the circle between two ladies, with whom she was in conversation. At my request the spirits took her up, and carried her over the heads of the sitters into the circle. They then floated her up to the ceiling in an upright position. She was conscious all the time and conversed with us, her voice coming from above, while her feet were felt, first here and then there, by various sitters. Then she was placed on my knees, taken away again, and brought back into the same position the second time. This was an astounding phenomenon for the entertainment of royal and most noble personages, and a result which astonished myself as much as any one, as I scarcely expected my whimsical request to be complied with.

At Mrs. Guppy's sances the spirit-hands produced through Mrs. Hardy's mediumship were so powerful that they could pull equal to the ordinary strength of any of the sitters. We tried many experiments, to test not only the strength of the hands, but the intelligence guiding them. Many persons conversed with their deceased relatives, through signals given by these hands. The hands frequently appeared in the light, coming from under the table-cloth while Mrs. Hardy was entranced and giving a test sance. I have observed that all American mediums who visit this country obtain a higher degree of the phenomena, or new manifestations entirely, and the same is true when mediums migrate to other countries. I hear that Miss Lottie Fowler since her arrival in Austria has had physical manifestations—a result which she never dreamed of. Who is to be our next American visitor? We could do with a good speaker, a good test medium, and ditto physical medium. We can utilize successfully all forms of mediumship, if it be genuine, but deception will fall with us.

There accompanied Mr. and Mrs. Hardy to this country a gentleman, Dr. Mack, who is practicing healing very successfully. I have never known a healer all at once work himself into such a good position as Dr. Mack has done. He opened his rooms, and people flocked to him as by intuition. They came and were benefited, and soon sent others, till the doctor is literally worked off his feet. We had a healing sance at Doughty Hall, on Sunday evening, and Dr. Mack was very successful before the audience. He recommended himself so much thereby that during the week his rooms have been crowded.

I cannot close without remarking how much the Spiritualists of London are satisfied by the presence amongst them of Dr. Hallowell, of New York. This gentleman (accompanied by Mrs. Hallowell) is to be seen wherever he can be of use in the cause. Dr. Hallowell placed himself in harness at once, and has already given a great number of lectures. He has also introduced the method of turning the Sunday evening meetings into conferences, and with great success. The labors of the doctor have already had a marked effect on the movement here, and we shall regret the day when he returns again to his own country. J. BURNS.

Spiritual Institution, 15 Southampton Row, London, W. C., Sept. 7th, 1875.

Mr. Bergh, the earnest friend of dumb animals in New York City, on finding Saturday, Sept. 18th, that a poor Irishman was driven by necessity to drive his poor horse having a sore back, withdrew his complaint and made the man a present of \$25 to get catables for his children.

"If Jesus undertakes to pull my ears," said a loud-mouthed fellow on a street corner, "he will just have his hands full, now." The crowd looked at the man's ears, and thought so, too.



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Banner of Light.

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

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

The Nineteenth Year of the Banner of Light—Its Outlook.

With the present issue this paper commences the closing volume of the NINETEENTH YEAR OF ITS EXISTENCE. How varied have been the experiences of its publishers in their efforts to keep it actively at work! How arduous have been the labors gone through with in the years now past to render it a worthy vehicle for the conveyance to the masses of the purest form of Spiritual Truth!

There are those connected with the advocacy, either by pen or tongue, of the cause of demonstrated spirit return and communion, who are inclined to take a dark view of the present condition of the New Dispensation to whose advancement they have given whatever of influence or power they may possess; but we are not of that number. As we have again and again stated, during our long years of trial and experience, the clash of ideas, so that it be conducted on principles of honesty and justice, is not dangerous to but rather productive of the advancement of the truth.

Cast your eyes over the surging whirlpool of popular disfavor, where at the present hour swirls and systems grown hoary with years are sweeping down the yeasty stairway of the waters to darkling obscurity and final mental oblivion, we behold clear evidence that the fair argosy which sails under the white pennon of spirit-communion has nothing to fear, but is surely speeding on to the Haven of Safety and ultimate Triumph.

With regard to our own circumstances, as a public journalist, we have, as is our custom at the coming of each new volume, some words of a personal nature to offer. Notwithstanding all through which we have been called to pass in days that are gone, we have yet been successful in promulgating what we believed to be true, and to-day the patrons of this paper include the inhabitants of every part of the civilized world, the differences of clime or tongue seeming to impose no barrier to its circulation.

Banner Public Free Circles. We have received from many correspondents residing in various parts of the continent, letters of true sympathy with us in the heartfelt sorrow felt by ourselves and partner, and the numerous personal friends of our ascended sister, for which we extend to the writers our deepest thanks; though we have not been able to print all those epistles, yet we have afforded to our readers a sufficient number of the same to evidence the kindly regard in which she was held by the people at large.

We had hoped to find business prospects throughout the country of a sufficiently cheering aspect to warrant an enlarging of the size of our paper at the commencement of this volume, and indeed had commenced the purchase of material for that purpose; but the monetary stagnation which everywhere prevails is such that we do not feel the project to be feasible at this time; and in this opinion we are joined by our financial partner. We however thank the numerous friends who have written us cheering letters, pledging their interest to aid in the extension of our subscription lists in the event of our enlarging our sheet, and would say to them that should business prospects improve within the next six months perhaps the desire which we have so long cherished may be brought to a successful issue, and we be able to offer to our readers and the public generally even greater attractions than in the past.

In concluding these remarks, we feel to say to our friends and patrons that we shall go onward in the future, as in the past, doing our best to serve them and the cause; keeping them advised of whatever is of interest in matters spiritual or reformatory; and shall diversify our reading-matter by choice literary productions of an elevating nature, suitable for the home-circle, from the pens of some of the best minds in Europe and America. In the meantime it is the earnest wish of the proprietors that all Spiritualists good and true cooperate in keeping the Banner waving at the masthead of the stanch ship "SPIRITUALISM," no matter how fiercely the winds of bigotry may blow or the waves of discord lash its sides.

The Lords of the Loom.

When Charles Sumner, in his great philippic against South Carolina, arraigned in equal breath the Lords of the Loom and the Lords of the Lash, he well knew, from a life passed largely among the Cotton-Doges of New England, that both kinds of slavery—that in a Northern mill or on a Southern plantation—were equally galling, iniquitous and tyrannical. In each case, man's freedom, labor, sweat and life itself being made to build up the fortunes and pamper the arrogance of purse-proud and heartless aristocrats, who, while glad to obtain the votes of the "dear people" and the highest honors of the republic, were at the same time as despotic as Domitian, as sensuous as Charles II., and as sordid as Louis Philippe.

The Lords of the Lash have gone; but the Lords of the Loom remain. Since the words of the great Senator were uttered, many of the wrongs then existing at Lowell, Lawrence and Manchester, have been redressed, and a more humanitarian spirit actuates the employers, which none will more readily acknowledge, than the employed. But still certain great evils continue to exist wherever the factory bell rings, or the sound of busy looms is heard; and notably so in that young manufacturing city, Fall River, which, built up as by Aladdin enchantment, has manifestly been the work of evil genii far more than of the good. Indeed, when it is remembered that this city of nearly fifty thousand inhabitants, with elegant stone mansions, and expensive mansions belonging to their owners, has nearly trebled its population in a few years, it looks to the good spirits who labor for humanity, as it does to all thoughtful observers in the community, like some pyramid built in honor of the few, out of the blood, labors and misery of the many; and it is as manifest an indication and monument of tyranny and oppression, as were the Egyptian pyramids of Cheops and Cephren.

But wherein consists the great meaning of the wild cry which is going up from the workmen and workwomen of Fall River, that now arrests the attention of the community, and paralyzes the enterprise of that once busy city? It is this: The cotton lords of the border city wish and demand the right to dismiss their hands at any time, without payment of money already earned, and on any pretext which they may allege. Not content with forcing their operatives to a minimum and almost starvation wage, so that an honest workman can hardly pay for food and shelter, these spindle autoerasts desire even to reserve this hard earned pittance, whenever their sovereign whim may so ordain it, and to withhold their laborers' wages in order to increase their mill dividends and means of luxurious living. In a word, the demand of the Fall River autocrat is: "Work for me with all your strength, and I will pay you what I will, and when I will." And before this arrogant assumption in a free country, no wonder that the spirit of man, insensibly rebels, and the spirits of God, as well, cry for justice, equity and reform.

Yes, reform!—and reform we must have. It is not surprising that an ignorant spinner or weaver, who gives every golden hour of the working week to his lord and master, and receives back only a grudging pittance in return, which can hardly keep the wolf from bursting into the open door of his hovel, should, in presence of plenty which he cannot share; cry out for justice if not vengeance, and join his fellows in parading the streets, exclaiming, "Bread or blood." Wiser men than he, of whom history makes mention with honor, have done the same; and such a voice, under such circumstances, must be interpreted according to the old Roman standard of vox populi, vox Dei—the voice of the multitude is the voice of God. And when fifteen thousand employees are ready to agree to such a righteous proposal as this—that "they are willing to give and take ten days' notice on all questions of wages and labor, or otherwise forfeit all pay belonging to them—then due, and they expect the same in return for instant dismissal," and when such a proposition is not immediately acquiesced in—then indeed the times have come when God's elect spirits must enter actively into the labors of humanity, and vindicate the rights of the oppressed, if justice is ever to rule the earth and the millennium era be possible. The world was made for man the multitude, not for man the autocrat, aristocrat, miser and despot.

We have received from Miss Emily Kinsbury, Resident Secretary, 38 Great Russell Street, Bloomsbury, London, W. C., Eng., several specimen copies of the new edition of the Constitution of the British National Association of Spirituallists.

The Pulpit Confesses.

While the pulpits of the country are thundering against everything like spiritual freedom, and denouncing Spiritualism above all other influences because it is undermining their power over the popular mind, they are likewise making open confession, not of choice but from necessity, of the lamentable fact to them that ecclesiasticism has received a hard blow, if indeed it has not reached the actual date of its fall. Not very many weeks ago we saw this foreboding on their part forcibly illustrated by the language that fell from the lips of one of their conspicuous occupants. It was Rev. Florence McCarthy, minister of the Amity Baptist Church, in Chicago. "In order to stir up his own brethren he felt obliged to tell them the truth, thinking thus to frighten them into greater sectarian endeavor. The fact is, however, that it cannot fail to have a directly contrary effect."

Said this Chicago preacher of orthodox: "It is agreed on all sides that the Christian Church is approaching some great convulsion. Tendencies in the public mind which cannot be the effect of design or effort, because they are epidemic and as yet unintelligible, indicate some universal upheaving like that of the sixteenth century as their objective point. The unexampled interest of the human mind in religious speculation, the contempt with which ecclesiastical tribunals are regarded, the growing impotency of creeds to influence human belief, and the merciless exposure of hypocrisy and licentiousness in the pulpit, which is a part of the current reformation, all point, like the handwriting on the wall of Belshazzar's palace, to a moral earthquake, in which all existing religious institutions are to perish, and on the crater and crags of which a new and better religious vegetation is to grow."

The preacher proceeded to observe that he was himself a natural iconoclast, and revered nothing simply on account of its age. "I luxuriate," said he, "in the thought that the sects and the creeds, being in their dotage, are slumbering on the brink of eternal obliteration. For I see in it not the ruin of Christianity, but restoration; and, saturated with that impression, I behold without alarm the gathering storm, and feel without dread the premonitory breaking of the ground under my feet. So far from it, I lift my untrifled face to the heavens and cry 'Amen.' Even so, Lord Jesus, come quickly." There could not be any plainer talk than this on any subject. The speaker avines the fact that he had scrupulously studied the premonitions of the storm, and that his belief in its rapid approach has only been strengthened by his careful investigation.

He has a choice, too, it seems, in the evils which he would see overwhelmed in the approaching trial. "One of the religious evils," he says, "of which I have long been weary, and which I hope and believe will perish in the coming earthquake, is the professional Christian ministry. The men who occupy the pulpit to-day are, as a class, unworthy, dishonest, insincere, selfish, corrupt and useless. They make a trade of religion. They believe only what will pay in money. They are afraid to denounce sin. They live, many of them, in effeminate luxury and elaborate idleness. They are morbid, jealous, bigoted and cruel; and the sooner they are cut out of the body ecclesiastic, and the sore place burned with moral lunar caustic, the better it will be for their hearers. These evils," he added, "press upon my mind constantly, and I feel moved to speak concerning the kind of ministers of the gospel which this wicked and sorrowing world needs."

Now what is there wrong in the spirit in which this man of deep insight and large views has found it necessary to express his convictions? It is not to be discarded because it hurts the worldly interests of the Church. The Church ought to have no worldly interests. But such occurrences as adultery cases are bringing it into contempt and making the universal mind ready for the change which is to come. Nothing, in fact, could be accomplished until a breach was made in this bulwark of the ministry. What its human elements are this Chicago preacher has graphically described. Assuming divinity as its clothing, it has shown itself to be of the earth, earthy, in all respects; fond of power, pomp and wealth; covetous of rich congregations and huge churches; despotic in its denunciations of every sincere effort at free inquiry.

If this is the Christian religion, in spirit or effect, then that religion must needs go, too, in the general overthrow. But it is not, if the Christian doctrine of humility and charity has been truly set forth. The ecclesiastical establishment, no matter by what name or name called, has haughtily usurped the realm and title of the mild and forgiving Jesus. When the crash comes the ministers themselves will be the most astonished to find their congregations, parishes and flocks abandoning them in hot haste. They are making ready for it now. Liberal ideas are working out the dogmas of Old Theology in the churches. Charity and love run over the bounds so rigidly set by the teachers of bloodless doctrines. Creeds and catechisms demand a renewal. A new light streams on man from the heavens, signifying that the next revolution will be one of the power of Love. Speed the day when it is to come in.

One of the very best of men, and an excellent medium, writes to us as follows: "I am deeply aware of the great loss the Banner has sustained in the departure of the good sister whose faithful ministrations have so long added lustre to its columns. But I know she lives, and have her word that she is still, and will be, connected with the dear old Banner. She came to me one morning, ere I had arisen, in company with Brother Wm. White. I distinctly saw and heard them. The next day or two she entranced me, and give a brief message to the friends present. Quite well, it being in part a friendly personation. She said, among other things, that she 'died' sooner than would have been the case had there been entire peace in Boston; and less opposition to mediumship among Spiritualists, as well as others. I pray that the Message Department be in some way and form continued—even if my own mediumship has to be taxed. The world wants and needs more mediums, not less, and every instrumentality to the cultivation and development of mediumship should be sought and hailed with gratitude. Mediumship will yet prove itself to be THE WORLD'S SAVIOUR!"

E. D. Blakeman, Circleville, O., announces that he has been for many years a conscious writing medium, and that any person who may desire his services for communications can obtain such at the rate of twenty-five cents per one hundred words. Address him as above.

Coral E. V. Tappan Coming to America.

We are in receipt of a letter, under a recent date, from this celebrated American medium, wherein she informs us that she is about to leave England for this country, and, indeed, by the time this article reaches the eye of the reader she may have arrived in New York City. That she has accomplished mighty results in England is clearly outlined in the spiritual press of that country, and many personal friends there join with the general public in wishing her a safe voyage and a return at some future time to them. We do not know that we can more succinctly put the matter concerning her decision to come to this country and the character of her work in England, than by giving the following extracts, first from her letter and second from one written us by J. Burns, editor of the Medium and Day-break—the residue of which last epistle, treating of the farewell meeting held in London, will be printed next week.

DEAR BANNER AND FRIENDS—I have intended ever since the departure of our beloved friend and sister, Mrs. Conant, to write you a line of sympathy, regret that the Banner and the cause have lost the only medium in the world who could fill that place, and joy that the dear spirit is relieved from suffering. Accept both in the spirit of faith and hope in the blissful future state.

I have also within three days received a message from my guides that I must return to America, remaining a short time in the East, and passing the winter on the Pacific Coast. The two years' constant labors in England have been crowned with most gratifying success, and my health, constantly improving at first, now begins to suffer. California climate, I hope, will restore the weakened nervous system.

I expect to be in New York the first week in October, and in Boston the third and fourth weeks, and in Rochester the first week in November; in Western Pennsylvania (visiting friends) the second week in November; in Chicago the last two weeks in November, reaching San Francisco by the middle of December.

My tour this summer has been more like an ovation than a battle for truth, and I leave one united voice of kindness and sympathy behind me, which will cheer me wherever my duties may call. Until we meet, and in all sincerity yours for the truth, CORAL E. V. TAPPAN.

Belper, Derbyshire, Sept. 10th, 1875. [Address care of Banner of Light, Boston, or A. J. Davis & Co., 24 Essex 4th street, New York.]

To the Editor of the Banner of Light: "Mrs. Tappan never did such a work, even in double the time, as she has accomplished these two years in England. It will be two years on Sunday next (Sept. 19th), since her first appearance in St. George's Hall, London. Since that time nearly one hundred of her orations have been carefully reported, corrected by her guides, printed in the 'Medium,' made into somewhere about twelve hundred stereoplates, and a portion of them will shortly appear in a huge volume of seven hundred pages. Her labors with us here have affected the whole world where the English language is spoken, and in countries foreign the orations have been translated and read to numerous assemblies of Spiritualists. I trust she will meet with an equally useful field for her energies in the United States, and aid the cause as much with you as she has done with us.

J. BURNS. Spiritual Institution, 15 Southampton Row, London, W. C., Sept. 13th."

A Timely Rebuke.

Mr. William Lloyd Garrison very recently was called to attend the funeral of a life-long friend, in New Jersey, at which a clergyman officiated who was of the old theology faith and speech. In the course of his remarks to those assembled he strove to impress the moral upon their minds, that this man had died because he was a sinner; not, perhaps, meaning that he was a sinner above others, but because he was a sinner by inheritance, dating back his birthright to Father Adam. "The wages of sin are death," repeated this orthodox minister several times; meaning, that death was because of sin—that because men are by nature sinful therefore it was decreed to them to die. However true such an interpretation might be theologically, there was certainly a manifest impropriety in introducing it and dwelling upon it at a time when bereaved friends were hungering only for words of consolation.

When the ministerial remarks were finished, Mr. Garrison rose from his seat and improved the opportunity, first to pay a merited tribute to his life-long friend, and then to protest against, even to the limit of denouncing, the dogma that had been theologically thrust into the thoughts of all present. He rejected and resented it with all possible emphasis of feeling and expression. He denied that death was the result or penalty of sin, as the preacher had just declared; it was the baldest and most literal meaning that he had given to the well-known Scripture phrase. We die, said Mr. Garrison, simply because we are born to die. That is the natural termination of our earthly career. Death is as much a part of the divine plan for us as birth; and to those who live out their allotted period death is always welcome, as it was the divine intention that it should be. This is the true view. The minister, like the most of his kind, had given the Scripture text its literal meaning, being unable to penetrate to its spiritual one. He should have said, if anything, that sin produces spiritual death, so long as we continue in it; but he worships the letter of his Bible. He was well rebuked, and ought to feel instructed also.

Persecution.

J. H. Harter of Auburn, N. Y., a lecturer upon Spiritualism, temperance, and various reforms, recently received at the hands of the prohibitionists the nomination for County Treasurer. Subsequently he withdrew his name from the ticket. The only cause of opposition to him, was his earnest, outspoken Spiritualism. In a letter published in one of the Auburn dailies, he says:

"Allow me further to state that I am a believer in Ancient and Modern Spiritualism, and that I advocate it from a Biblical, Christian, scientific standpoint, and that I will do what I can for the enlightenment and salvation of humanity, but especially for the few bigots of Auburn who refused me the use of the Court House, and who now desire the removal of my name from the county ticket, after it was put there by the unanimous vote of the Convention.

Permit me also to say that I will continue to preach, pray and vote for Prohibition, with the name of Harter dropped from the ticket. Yours truly, J. H. HARTER."

J. S. Armstrong, proprietor of the Cascade, Cayuga County, N. Y., writes, Sept. 26th, concerning the celebrated medium of Moravia memory: "Mrs. Andrews is here, and will remain until after November 1st, and give daily sances; after which time she has under contemplation a trip to Russia."

An interesting account of the tests given and recognized at Liberty Hall, Springfield, Mass., by J. Frank Baxter during the month of September, will appear in our next issue.

Moody at Northfield.

The revivalist Moody has opened fire at Northfield, his native village, in the far western part of this State; and there, too, has opened the first demonstration against him. It was made in the Unitarian pulpit of that place. The Unitarians are not wholly pleased with these sensation religious meetings, and this is their mode of manifesting it. In a recent sermon the pastor of the Unitarian Church assailed the Moody theology very vigorously in a regular series of telling points, which he made against J. He charged that Orthodoxy is anti-Christian, that it is unreasonable, that it is essentially immoral in the tendency of its creed, and that its present place in the Church is a usurpation. Which, it must be confessed, is a rather bold and decisive assault on the outworks if not a rather effectual sapping of the foundations. Mr. Moody, it appears, accepted this challenge of his Unitarian opponent, and in a succeeding discourse laid down the Orthodox theology in his own way, which was said to be wholly original and not wholly ineffective. Both of these sermons, not to call them arguments, were reported with sufficient fullness in a New York journal. The discussion is quite within the bounds of courtesy, and therefore becomes the more interesting. Moody is going to New York soon, and another journal of that city warns him not to bring any "twaddle" to that market, because it will have no effect on "the iron-clad, strong-hearted, bullet-headed, brazen-faced, flagitious sinners" that there abound. Moody may even be frightened off from going there at all.

J. J. Morse.

This talented and genial gentleman has just returned to this city after filling his final months' engagement during his present trip to the United States, in Bangor, Me. This engagement was a return one, arranged for at the close of his term in that city in March last, and has given the greatest satisfaction.

Mr. Morse sails for England in the White Star Steamer "Baltic," leaving New York on Saturday next, October 9th. He expresses himself in the warmest terms concerning his visit, and he will long remember the kindness of his American friends.

In addition to arrangements for lecturing in New York, Philadelphia and New Haven, the Bangor Association have secured his services for two months upon his return next year, of which particulars will be announced in our columns in due course. An able advocate of Spiritualism in its philosophical aspects, all who have heard his utterances when under the influence of his spirit guides, will regret his departure, and look for his return with pleasure.

That influential body, the British National Association of Spiritualists, has arranged to give Mr. Morse a special reception at the Cavendish Rooms, London, on November 3d, an honor duly appreciated by its recipient.

American Mediums in London.

We hear encouraging accounts of the good service which is being performed in the English metropolis by the friends who have visited that country recently. The speeches and labors of Dr. R. T. Hallock and wife, of New York, are also reverted to by the spiritual press there with pleasure. J. Burns, editor Medium and Day-break, in a letter dated Sept. 13th, thus refers to Dr. Main, of Boston, and Mr. and Mrs. Horn, of New York City:

"Dr. Main is with us for a few days; he sails for Boston on the 21st. He may with truth be named our apostle. Goodness and sympathy follow him wherever he goes. His powers of diagnosis and soul-reading are something marvelous, and he heals both body and mind. We wish we could keep him altogether; he is just the kind of man I should be delighted to retain on the premises. I hand over to him all cases as they come, and none come amiss. We shall be sorry when his pleasant influence leaves us. I have just had a letter from Mrs. Hardy; she is taking what we denoted her here-rest; and we hope she will be in a condition to work more when she comes again next spring, or the one following.

We expect Mr. and Mrs. Horn soon from the continent. I had a nice little sitting with them on their stay in London. Their wonderful book, 'Strange Visitors,' made myself and many others desire to know the authors personally."

In the Constitutional Convention recently in session in North Carolina, a proposition was seriously made by one of the members to make an amendment to the State Constitution, that should render all citizens who do not believe in the Old and New Testaments incapable of holding office. At this odd piece of intelligence the New York Herald cries out in indignant language: "Back! back! malignant bigot! What do such people as you know about religion?" There is a good deal of this sort of stuff in North Carolina, and we wish we could say it was to be found there only. An emancipated public opinion in States further north suppresses such acts as those of the North Carolina member, but the same spirit of bigotry burns under many a coat of black, that would delight to have the complete disposal of those who differ from it in any particular. Let us not shout "Freedom!" till we are out of the woods. There is a battle yet to be fought on this identical ground, and very near home too. Bigotry has for decency's sake covered its claws with velvet, but they are there all the same, and ready to be run out as cruelly as of old, whenever the opportunity safely presents.

Colby & Rich, No. 9 Montgomery Place, Boston, offer for sale the October numbers of those choice magazines, THE SCIENCE OF HEALTH, and THE PHRENOLOGICAL JOURNAL, which are issued regularly by S. R. Wells & Co., 737 Broadway, New York City. The first-named publication in its present number treats, among other subjects, of "Pugilistic Training," "What I know about Doctoring," "Poisoning the Wells of Life," "Sanitary Influence of Atmospheric Conditions," "Shall we use Placebos?" "Oats and Oatmeal," "A Hygienic Dwelling," with plan, "The Perilousness and the Floods," "Temperance and Faith in Shooting," etc. The JOURNAL, among other matter of interest, presents articles entitled "Won Again," a social sketch; "House and Window Gardens," illustrated; "Comfort for Diffident Young People," "Francis F. Spinner, late United States Treasurer," "A Lesson in English Finance," "Some of the Institutions of San Francisco," "Emmanuel Kant," "Not all Gold that Glitters," "Business Mismanagement," "The Lesson of the Great Floods," "Agricultural Hints," etc., etc.

An article from the pen of that keen and able writer, Allen Putnam, criticizing Dr. Beard's statements in regard to Spiritualism, will be printed in next week's Banner.

BRIEF PARAGRAPHS.

Sacred courage indicates that a man loves an idea better than all things in the world; that he is aiming neither at self nor comfort, but will venture all to be in act of the invisible thought in his mind. He is everywhere a liberator, but of money or convenience, but to have no other limitation than that which his own constitution imposes. He is free to speak truth, he is not free to lie. He wishes to break every yoke all over the world which hinders his brother from acting after his thought. - Ralph Waldo Emerson.

When a man is sleepless he is not in a nappy condition. Mrs. Lincoln, since her arrival at Springfield, Ill., on a visit to her sister, Mrs. Edwards, has manifested much of her usual cheerfulness, and shows much gratification in meeting old friends, many of whom have called upon her. She rides out frequently, and takes a deep interest in the changes since her former visits to Springfield.

France this year will make, at a low estimate, 4,200,000,000 gallons of wine.

It was reported that four hundred lives were lost during the destruction of Indianola, Texas, by the cyclone, a brief account of which we gave in our last issue.

Despatches from Sidney (N. S. W.), Sept 15th, announce that a plague has broken out among the Filijans, and 40,000 persons have been swept away.

THE HARVESTERS. Pity, bounty, mercy, all these bright, And give the people bread; At every conquering stride you take On want and woe you tread. Drop heavy ears, and give the strength You gather from the plain. That man may rest refreshed and firm, And the great things that God bless the hands, all hard and brown, That guide the cleaving plow, That cast abroad the shining seed, That hold the world in their grasp, They rear the bread our children eat; 'T is by their toil we live: Hereat give thanks and cheer: That grateful hearts can give.

Lester Sykes was entombed by the cavity of a deep well which he was digging, at Springfield, Mass., Sept. 21st, and remains there till death ended his sufferings; the efforts of hundreds of men who strove to rescue him being of no avail.

Approve of a recent personal collision between a deputy sheriff and district-attorney in Rochester, the Democrat of that city says: "When men break things, it is the duty of the private citizen to step in and preserve the peace."

A cynical clergyman recently found one of his lady parishioners in deep distress. She was a widow, and had endeavored to support herself and family by keeping boarders. She had paid her current expenses, but had not been able to discharge the rent, and so she had been threatened to discontinue her boarders by the landlord. The clergyman at once took a subscription among his friends and helped her to surmount the difficulty, and then at parting told her that she must remember—at least so he had been told by the signers of the paper which released her from debt—that to do business successfully she must "not go back on well-to-do-folks, only hear down on poor folks." In other words try to take advantage only of the poor. There is a whole sermon in that one sentence.

What is the difference between spermatic and a school-boy's howl? One is the wax produced by the white, and the other is the wall produced by the whacks.

The humiliating dispute as to the right of a Methodist minister to the prefix of "Rev.," on his daughter's tombstone in an English parish churchyard has gone to the privy council.

There is no call to be religious; but there is a call and an eternal order of God to say the things that kings, which is preying upon the land. - Boston Advertiser.

The Bonapartist council has met in Switzerland and agreed upon the future policy of the party, which does not materially differ from that of Napoleon III. The plebiscite is included in the program.

A disease similar to the optic has prostrated 10,000 horses in New York City.

Bill Howline comes and he says to me, "He says to me, he says, he says, 'What is the Rule of the Road at sea?'" "Whether ashore, or whether at sea, The Rule of the Road, folks seem to agree, Is to suddenly launch a term, Any one not quite hardy to see, If he be him turned to starboard or port should be, As we learn by a late catastrophe. - Punch.

Three buildings of a powder mill were blown up at Newburg, N. Y., on Saturday night, Sept. 25th. A panic was created in Newburg, but no lives were lost.

R. B. Vance, of North Carolina, Jas. Stevenson, of Washington, and A. S. Davidson, of Asheville, N. C., have been appointed commissioners to appraise the lands recently recovered to the Cherokee Indians in North Carolina.

Bass, the British solo man, has 40,000 Bass "drummers" to sell it for him.

The factory women of England have inaugurated a movement in favor of the appointment of female overseers in factories, and against legislative restrictions upon the labor of women. They believe they could, by their own efforts obtain better wages for the men had done, without the interference of Parliament.

The following is the toothsome bill of fare enjoyed by "y' grasshopper" last year in eight counties in Minnesota, as per official report: Acres of wheat damaged or destroyed, 2,407; bushels of wheat lost on same, 2,648,802; acres oats damaged or destroyed, 62,125; bushels oats lost on same, 1,816,733; acres corn damaged or destroyed, 34,133; bushels corn lost on same, 75,415.

T. B. Peterson & Brothers announce a new novel by the popular Southern authoress, Mrs. C. A. Warfield, entitled "The Flower of Essex." The writer has been engaged upon the work for the past eighteen months, and all critics who have read it pronounce it superior to "The Household of Boniface," written by the same author. Complete in one handsome volume, bound in morocco cloth, price \$1.75.

The women's suffrage movement in New England made its first public appearance in a debate before a Boston Lyceum, which took place about the year 1835.

Stanley reached the shores of Lake Victoria, Nyanza, Africa, early in March, having passed through a new country, suffering greatly from hunger. He had had several conflicts with the natives and lost twenty-one of his men. Edward Pöcock and Frederick Barker, his two companions, both died of fever. His last letter, dated May 15th, says he was making a close survey of Lake Nyanza.

The two hundredth anniversary of the massacre of the "flower of Essex" at Bloody Brook, Mass., was celebrated Friday, Sept. 17th, with highly appropriate exercises.

Mother Goose, gontee version: Imprisoned in the soundwell, High, diddle, diddle, What giddy heights a novice bold, The cow jumped over the moon; All things considered, you could blame for his glaze; Or who the spinning cap, if they choose this hour to see?

Secretary Delano has at last resigned. This is a bad autumn for rlogs!

The American barque Forest Queen recently foundered off the Rio de la Plata. The crew went off in two boats, one of which was supposed to be lost.

The Indianapolis Sun has taken high rank among the political newspapers of the country, and is dotted with marked ability. It is fearless and candid in the discussion of leading questions of reform, especially in currency and finance, and its general make-up presents attractions equal to any weekly in the country. For terms, see advertisement elsewhere.

The barnacles on the bottom of the steamship Great Eastern form a layer six inches thick in places, and are estimated to weigh three hundred tons.

Group can be cured in one minute, and the remedy is simply alum and sugar. The way to accomplish the deed is to take a knife or grater and shave off, in small particles, about a teaspoonful of alum; then mix with about twice its quantity of sugar to make it palatable, and administer it as quickly as possible. Almost instantaneous relief will follow.

"Though a broad stream of golden sands Through all his meadows roll, He's but a wretch, with all his lands, Who wears a narrow soul."

A girl at Putney, N. Y., recently nailed 600 grape vines in ten days of ten hours, driving 10,000 nails and handling 3,000 pieces of wood.

The ship Ellen Southard, Capt. Orrin H. Woodworth, was wrecked Sept. 27th, on the Lancashire, Eng., coast, between Tomley and Crosby, about twenty miles from Liverpool. The captain and his wife, and eight out of the nineteen men composing the crew, were drowned. By the

captain of a life-boat which went to their assistance the pilot and four of the boat's crew were lost. Capt. Woodworth and wife belonged in Howlandtown, Me., and he is the ninth sea captain from that place lost within a year.

CURE FOR RHEUMATISM.—Two ounces of Black Cohosh into one pint of good wine. Dose, one teaspoonful three times a day. - Rural New Yorker.

MODEST.—A certain young lady is so modest that she will not permit the Christian Observer to remain in her room over night.

The armed man is still the most conspicuous figure in human society, though it is now nearly nineteen hundred years since the advent of the Prince of Peace.

A chimney swallow with one wing shorter than the other is apt to have a defective flew.

There has been a great flood in Cork, Ireland, but nobody was drowned.

The late Mrs. J. H. Conant. MEMORIAL SERVICE IN MUSIC HALL, BOSTON, OCT. 10TH.

Mrs. EMMA HARDINGE BRITTEN—Madam: The undersigned, friends of the late Mrs. J. H. Conant, appreciating her faithful services in the cause of Spiritualism, so many years a prominent medium of rare power, estimable character, and of unquestioned honor, feel as if something of the character of a Memorial Service would be but a fitting tribute to her worth, as well as a gratification to us, and to her friends in general, who are the body of Spiritualists all over the world.

Knowing you to be one of our gifted speakers and a sister medium, who knew her well, we have thought it would be a pleasure to you, as well as to her friends in general, to undertake such a service, and we therefore invite you to deliver an oration upon her life and work as you are qualified to give on such an occasion.

You will please select such time as will be most agreeable to you, and when informed we will make all the necessary arrangements suitable for such a service. Hoping this will meet with your approval and acceptance.

We remain, most truly yours,

- ALLEN PUTNAM, J. S. LADD, JOHN WETHERBEE, PHINEAS E. GAY, DANIEL FARRAR, ANSON J. STONE, DAVID WILDER, L. A. BIGELOW, J. F. ALDERMAN, M. V. LINCOLN, FRED. A. GOULD, GEORGE W. SMITH, R. H. SPALDING, GEORGE A. BACON.

Boston, Sept. 17th, 1875.

To Messrs. Allen Putnam, Judge Ladd and others: GENTLEMEN.—Your favor of the 17th inst. has been received by me with feelings of unalloyed gratification and interest. From the time when our most excellent and esteemed co-worker, Mrs. J. H. Conant, closed her mortal pilgrimage amongst us I have felt for myself and all who have participated in the new light and life that Spiritualism has brought us, a sense of pain and humiliation at our lack of opportunity to testify to the whole world how gratefully we remember her invaluable services, how tenderly we appreciated the martyrdoms her mediunistic life had imposed upon her, and how strongly our sympathies were moved by the obvious fact that in the prime of her early womanhood the faithful and self-sacrificing laborer has sunk beneath the cross she bore, and all too soon for us and for the world has left us to shoulder the burden too heavy for her to endure longer.

When some years since I had the honor of representing Spiritualism in the memorial services held in this city, in memory of the venerable John Pierpont, one of the leading journals commented somewhat severely on the fact that this act of grateful reverence to a "Spiritualistic notable" was remarkable for its rarity, on the part of Spiritualists.

I lament to think that such a rebuke was too justly merited, by the apathy we have displayed in rendering public testimony to the worth of many noble workers who have vanished from our ranks, leaving mighty footprints in their tracks, but too often exacting from us only slight and tardy recognitions of their glorious services.

I rejoice to believe that the proposed tribute to one so eminently worthy as Mrs. Conant may afford us the opportunity of wiping away this reproach, and I am especially grateful for the selection which confers on me the gracious task of tendering to the ascended spirit of our beloved friend a just and well-merited recognition of the noble and life-long work of devotion she has performed amongst us. However incompetent I may deem myself to meet the requirements of the great demand you make upon me, I shall not hesitate for one moment to do your bidding. I feel as if every true and honest Spiritualist in America must be with us, and if not in person, at least in the spirit; love and sympathy, so many grateful thousands will join in this memorial service, that my shortcomings will be forgotten in the intention of so memorable an occasion.

Holding myself and my services entirely at your disposal, gentlemen, in the order of the exercises you propose, and only suggesting that you should name the time most suitable for convening an assemblage worthy of the subject of the meeting, I am, gentlemen, very faithfully yours, EMMA HARDINGE BRITTEN.

206 West 38th street, New York, Sept. 18th, 1875.

The persons moving in this matter of Memorial Service have arranged to have it take place on Sunday afternoon, October 10th, at 2 3/4 o'clock, in Music Hall, to which the public are invited free.

JOHN WETHERBEE, for the Committee. Boston, Sept. 29th, 1875.

Farewell Lecture by Mr. J. J. Morse at Rochester Hall, Boston.

This able and eloquent trance advocate of our cause in its higher aspects will deliver his farewell lecture before an American audience, on Sunday evening next, Oct. 3d, at the above hall, situated at No. 730 Washington street, Boston.

An admission free; doors open at seven P. M.; exercises commence at half-past seven P. M. It is to be hoped a goodly company will greet the speaker alike to listen to his utterances, and to bid him Godspeed.

Mersey Clark, writing from Havana, N. Y., under date of Sept. 16th, endorses to the full the reliability of Mrs. Markee—formerly Mrs. Compton—as an honest instrument for spirit control, speaks of the hard trials by which her early life was beset, and says: "Mr. Markee has been absent for some weeks in Colorado; when he returns, Mrs. Markee will renew her sances. He seems raised up by the good angels to guard and care for this, surely one of our most invaluable mediums: When these materialization sances recommence, you shall hear from me again."

The fragrance that surrounds the Indian Department just now is of a peculiar kind. It would be difficult to find an honest olfactory to which it is not a noisome stench, remarks the Philadelphia Chronicle, and yet, as the Volksfreund tersely puts it: "Here we have one of the grandest thieves' brigades in the country, and at the head of it was a brother of the President of this proud Republic."

Another leading clergyman of the "Old Catholic Church" in Germany, has married a wife. Whose wife?

Convention in Bridgeport, Conn.

The Eleventh Annual Convention of the Connecticut Association of Spiritualists was held in Franklin Hall, in the above named city, Friday, Saturday and Sunday, Sept. 24th, 25th, and 26th. E. Anne Hlman, of West Whinsted, was re-elected President, and E. T. Whiting, of New Haven, was chosen Vice President. The sessions were well attended, among the speakers present being Prof. E. Whipple, Mrs. A. Hope Whipple, Anna M. Middlebrook, J. K. Cooney, Cephas B. Lynn, Anthony Higgins, Jr., Mrs. Agnes M. Davis-Hall, and others.

A Token of Esteem. Of quite a valuable nature, consisting of a complete set of the works of Andrew Jackson Davis, has been presented by A. E. Giles, Esq., of this city, to our English brother, J. J. Morse, who expresses himself as most grateful to the generous donor.

"NOTHING LIKE IT, or Steps to the Kingdom."—The Boston Investigator, in the course of a recent notice of this new book, by Lois Walsbrooker, uses the following language: "This is a handsome volume of 336 pages, written by Lois Walsbrooker, and published by Colby & Rich, to whose courtesy we are indebted for a copy. We have not had time to read it through carefully, in course, as we suppose we ought before expressing an opinion upon it; but, looking over its pages, we perceived good ideas addressed to the lovers of truth, of whom we hope we are one."

Prof. Lister, astrologer, is no myth; on the contrary, he is to be relied on. We have tested him many times, and when the hour of birth is truthfully given, the applicant's horoscope is invariably correct.

The address of Algernon Joy, Esq., of England, will be, until Oct. 12th, Everett House, Union Square, New York City; after that time he expects to be in Boston.

Read the interesting letter of J. Burns, editor and proprietor of the London Medium and Daybreak, which will be found on our second page.

John Wetherbee, Esq., is writing a fine series of articles for the Commonwealth newspaper, on "The Almighty Dollar."

Spiritual and Miscellaneous Periodicals for Sale at this Office:

- THE LONDON SPIRITUAL MAGAZINE, Price 30 cents. HUMAN NATURE: A Monthly Journal of Zoöpsychic and Intellectual Science, Price 25 cents. THE SPIRITUALIST: A Weekly Journal of Psychological Science, London, Eng., Price 8 cents. THE JOURNAL OF HEALTH AND PHYSICAL CULTURE, Published in New York, Price 15 cents. THE PHRENOLOGICAL JOURNAL, AND ILLUSTRATED LECTURE, Published in New York, Price 30 cents. THE SPIRITUAL MAGAZINE, Published monthly in Memphis, Tenn., S. Watson, Editor, Price 15 cents. LAND OF HEALTH, Monthly, Published in New York City, Price 25 cents.

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first, and fifteen cents for every subsequent insertion. SPECIAL NOTICES.—Forty cents per line, minimum each insertion. BUSINESS CARDS.—Thirty cents per line, minimum each insertion. Payments in all cases in advance.

For all Advertisements printed on the 5th page, 50 cents per line for each insertion.

Advertisements to be renewed at continued rates must be left at our Office before 12 M. on Monday.

SPECIAL NOTICES.

THE WONDERFUL HEALER AND CLAIRVOYANT!—Mrs. C. M. MORRISON, No. 102 Westminster street. Magnetic treatments given. Distinguishing disease by look of hair, \$1.00. Give age and sex. Remedies sent by mail. In the past two years Mrs. Morrison's Control has given two thousand and seventy six diagnoses, by look of hair; and in the past year over one thousand patients suffering from chronic and complicated diseases have been cured with her magnetized vegetable remedies.

Specific for Epilepsy and Neuralgia. Address Mrs. C. M. MORRISON, Boston, Mass., Doz 2519. 13W\*—Au. 14.

DEAFNESS from any cause, and CATARRH in all its forms, cured by using Mrs. E. D. Crawford's Indian Remedies. The best and most satisfactory references given. Thousands can testify to their efficacy. All letters requiring an answer must contain 25 cents. Mrs. E. D. CRAWFORD, 56 Elm street, Northampton, Mass. S. 114W

WELCOME HOME. As the season for roaming doth close, And "home again" thousands have come, We wish just to say to all those— We joyously "Welcome you Home."

We hope you have had a good time, Feel your feet for what you have enjoyed, Have wisely invested each "dime," And wish all your year time have employed. And now, if you've boys who need "CLOTHES," And wish them "DRESSED" "neatly and neat," Please buy them a "SUN" at PENNO'S, Corner of Beach and Washington street.

DR. FRED. L. H. WILLIS may be addressed until further notice at his summer residence, Glenora, Yates Co., N. Y. O. 2.

Mrs. NELLIE M. FLINT, Electrician, and Heating and Developing, office 200 Joralemon street, opposite City Hall, Brooklyn, N. Y. Hours 10 to 4. O. 2.

HENRY SLADE, Clairvoyant, No. 18 West 21st street, New York. O. 2.

SEALED LETTERS ANSWERED BY R. W. FLINT, 374 West 32d street, New York. Terms \$2 and three stamps. Money refunded if not answered. S. 18—4W\*

THE MAGNETIC HEALER, DR. J. E. BRIGGS, is also a Practical Physician. Office 24 East Fourth st. Address Box 82, Station D, New York City. Mr. 27.

J. V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 301 Sixth st., New York. Terms \$5 and four 3-cent stamps. REGISTER YOUR LETTERS. O. 2.

A COMPETENT PHYSICIAN.—Dr. J. T. Gilman Pike, whose office is located at the PAVILION, No. 57 TREMONT STREET, (ROOM C), BOSTON, is cordially recommended to the Public as one of the most competent practitioners in the State. He compounds his own medicines, is a mesmerizer, skillfully applies the electro-magnetic battery when required, administers medicines with his own hands, has had great experience as a physician, and been very successful in his practice. He gives close attention to nervous complaints.

Public Reception Room for Spiritualists.—The Publishers of the Banner of Light have fitted up a suitable Room in their Establishment EXPRESSLY FOR THE ACCOMMODATION OF SPIRITUALISTS, where seers and friends, write letters, etc., and Strangers visiting the city are invited to make this their Headquarters. Room open from 7 A. M. till 6 P. M.

BUSINESS CARDS.

INFLAMMATION OF THE LUNGS.

CLIFTON, N. B., February 17th, 1875. Sir: In behalf of my family, I wish to acknowledge a debt of gratitude to your "Banner of Light." My daughter had been ill with inflammation of the lungs, had raised large quantities of blood and purulent matter, attended with every symptom of consumption. After obtaining the attendance of two eminent physicians, who advised her no relief, she was persuaded to try Fellow's Syrup of Hypophosphites. Upon taking two bottles we had every reason to believe she would be cured. Her physician was surprised to find her improvement so rapid, and advised her to continue its use, which she did until her complete recovery. Two years have elapsed, during which time she has neither taken nor required any medicine, enjoying good health, and urges all who are afflicted with any lung or chest trouble to use the Hypo, without fail.

My wife, also having been ill with health for some time, and having had the operation performed, which left her much prostrated, was advised by the physicians to use this remedy to build her up. Before taking half a bottle she found herself much benefited, and still continues to use it.

I believe, under kind Providence, Fellow's Compound Syrup of Hypophosphites has been the means of restoring both my wife and daughter, and I hope the afflicted will avail themselves of its use, for although it is widely used, I think its value is not appreciated.

Yours truly, JOSEPH A. EVANS.

THE HUMAN STOMACH is not a chemist's laboratory. Many able physicians forget this, and propound theories which could only apply in cases of matter of fact or organic chemistry. They forget the vital principle which in the animal economy is paramount. Hence the mistakes and failures of theoretical prescribing. One ounce of Quinine, whose inestimable virtues are established by actual proof, is worth a ton of any drug whose value is built only upon a fine spin chemical theory. Quinine is the best tonic we have, and yet its action can be explained by no chemical reasons. Campbell's Quinine Wine, having a household word, its best effects are in such disorders as loss of appetite, lassitude, indigestion, fever and ague, and is prescribed by the first medical men in the country. 25-25.

ST. LOUIS, MO. BOOK DEPOT. H. J. REMPEL, 620 North 5th street, St. Louis, Mo., keeps constantly for sale the BANNER OF LIGHT, and a full supply of the Spiritual and Reform Works published by Colby & Rich.

ROCHESTER, N. Y. BOOK DEPOT. D. M. DEWEY, Bookseller, Arcade Hall, Rochester, N. Y., keeps for sale the Spiritual and Reform Works published by Colby & Rich. Two lines a call.

MAN FRANCISCO, CAL. BOOK DEPOT. AT NO. 319 Kearney street (up stairs) may be found the BANNER OF LIGHT, and a general variety of Spiritual and Reform Works, published by Colby & Rich. Adams & Co.'s Golden Pen, Fincheffe's, Spencer's Positive and Negative Powders, Oregon's Anti-Tubercular, and other valuable Remedies, and a full supply of the Spiritual and Reform Works published by Colby & Rich. Address, U. S. currency and postage stamps received in advance. HERMANSON, P. O. box 117, San Francisco, Cal.

WASHINGTON BOOK DEPOT. RICHARD ROBERTS, Bookseller, No. 100 Seventh street, above Pennsylvania, New York, and Washington, D. C., keeps constantly for sale the BANNER OF LIGHT, and a full supply of the Spiritual and Reform Works published by Colby & Rich.

NEW YORK BOOK DEPOT. A. J. DAVIS & CO., Booksellers and Publishers of standard books and periodicals, 150 Nassau street, between Broadway, Fulton, and General Reform, No. 24 East Fourth street, New York. 11—Nov. 1.

HARTFORD, CONN. BOOK DEPOT. A. ROSE, 55 Trumbull street, Hartford, Conn., keeps constantly for sale the Banner of Light and a full supply of the Spiritual and Reform Works published by Colby & Rich.

PHILADELPHIA BOOK DEPOT. DR. J. H. RHODES, 918 Spring Garden street, Philadelphia, Pa., keeps constantly for sale the Banner of Light, and will take orders for all of Colby & Rich's Publications, Spiritual and Liberal Books on sales above, and a full supply of Broad and Coates streets, and at all the Spiritual meetings.

ERIE, PA. BOOK DEPOT. OLIVER PARKER, Bookseller and publisher, keeps on sale at his store, 600 French street, Erie, Pa., nearly all of the most popular Spiritualistic Books of the times. Also, agent for Hull & Chamberlain's Plague and Electric Powders.

CLEVELAND, O. BOOK DEPOT. LEON'S BAZAAR, 16 Woodland avenue, Cleveland, O., All the Spiritual and Liberal Books and Papers kept for sale.

VERMONT BOOK DEPOT. J. G. DAVIS, 63 CO. ST. V. keeps for sale the Spiritual, Reform and Miscellaneous Books, published by Colby & Rich.

LONDON, ENG. BOOK DEPOT. J. BURNS, Progressive Library, No. 15 Southampton Row, Bloomsbury Square, Holborn, W. C., London, Eng., keeps constantly for sale the BANNER OF LIGHT and other Spiritual Publications.

AUSTRALIAN BOOK DEPOT. AND AGENTS FOR THE BANNER OF LIGHT, W. H. TERRY, No. 81 Flinders street, Melbourne, Australia, has for sale all the works on Spiritualism, LIBERAL AND REFORM WORKS, published by Colby & Rich, Boston, U. S., may at all times be found there.

ADVERTISEMENTS.

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CATARRH,

With all its Loathsome Attendants, Cured by Four Bottles

OF THE

Constitutional Catarrh Remedy.

ADAM'S HOUSE, 371 WASHINGTON ST., CORNER OF STATE ST., BOSTON, U. S. A. 1875.

MESSRS. LITTLEFIELD & CO. Dear Sir:—I give me great pleasure to let the public know through you, that your Catarrh Remedy, of which I have been cured of one of the worst cases of Catarrh I am to-day, and have been since I first used the Remedy, as free from it as when I was first afflicted. I have been cured of the worst form. There was a continued filling up of my head, and a feeling as if I wanted to free it, and it was no sooner cleared out than it began to come back again. At night and morning it seemed to assume its worst form. When I laid down there would be a running of mucus from my head to my throat, which caused me to awake in a choking condition. This brought on a cough which lasted me for some time, and I thought I had consumption.

Your friend who recommended me by a friend who had used it and been cured of a severe case of Catarrh. The first bottle gave me such relief that I felt I could not say so much for your Remedy. I bought it of J. Noble, Druggist, 45 Green street, Boston, who will show for what I say. In a few days, and as I said before, am entirely well.

Yours respectfully, WM. TREADWAY.

PRICE \$1 PER BOTTLE.—Sold by all Druggists. A full course of 4 bottles, will be sent on Catarrh, and containing innumerable cases of cures, sent FREE, by addressing the Proprietors.

LITTLEFIELD & CO., 191 Elm, cor. of Hanover st., Manchester, N. H. Oct. 2.—1W

TO ALL INVALIDS. SEND 3-cent stamp to J. CLARK, 32 Russell street, Charlestown, Mass., for Circular of Spirit Magnetized Pills, Charles Stokes, good for all diseases, and only 25 cents a package. It is the cheapest, safest, and best medicine in use. 1W—Oct. 2.

A MENSTRUANT WANTED. I lecture through the U. S. A. single lady or gentleman wanted to give lectures on the right hand. Send photograph to "MANAGER," Box 633, Loc. post, N. Y. Oct. 2.

PROF. LISTER, ASTROLOGER can be consulted by addressing for a Circular P. O. Box 4823, New York. 44 years' practice. He reads the horoscope in the position of the planets at birth. Oct. 2.—1W

THE GREAT EXPOSITION OF THE TRADES-MEN'S INDUSTRIAL INSTITUTE, Pittsburgh, Pa., opens Oct. 7, closes Nov. 6. Address A. J. NELLIS, Oct. 2. P. 1. 1.

THE ANCIENT BANDS.

Their Work Inaugurated.

THE ANCIENT MOUNTAINS, whose advent was first made known to the people of the earth near the year 5000 through the life-size Portraits by the Art Mediums, the ANDEINSONS, have, after more than twenty years of preparation,

Begun their Work!

But not yet can their plans, nor the wonderful scope of the MOVEMENT they have inaugurated, be given to the world by publication.

THESE ANCIENT BANDS, have only recently completed their own organization for actual and practical business in the preparation for, and the conducting of, the

Impending Revolutions

In the Social, Political and Religious Institutions, as they exist among the People and Nations of the Earth to-day, upon the very eve of which they stand, as upon the brink of a beehing crater.

Fifty-Thousand Years Ago

With the Dralathians, and united to them in their "BANDS" are the ANTIAT





