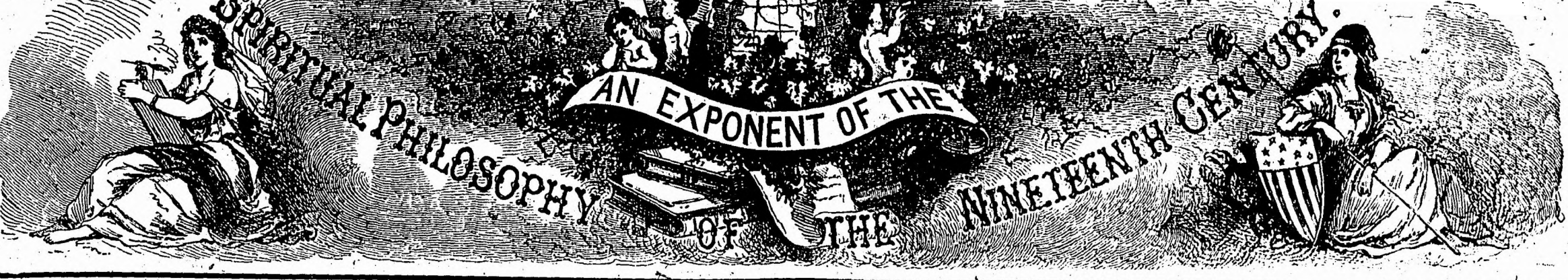


# BANNER OF LIGHT.



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## Spiritualism Abroad.

### REVIEW OF THE BANNER OF LIGHT'S FOREIGN SPIRITUALISTIC EXCHANGES.

BY G. L. DITSON, M. D.

On account of the large Catholic influence there is in Belgium I had expected that ere this the little bold, outspoken *Messenger* of Liege would have had its quietus; but it makes its appearance regularly, bearing in its fair folds the clear expressions of trenchant pens. The September number opens with a review of Dr. Draper's powerful, pungent, opportune work, "The Conflict of Science and Religion," which, translated into the French language, has recently appeared in Paris from the publishing house of Messrs. Germer-Baillière. It quotes a paragraph or two from the Introduction of the book, in which occurs the following: "She (the church) demands political supremacy as being the corollary of her divine mission, and a return to the institutions of the Middle Ages, declaring herself irreconcilable with modern civilization. Divine revelation necessarily excludes contradiction. She excludes the progress of ideas and all that emanates from human spontaneity. Can one then exaggerate the importance of a conflict in which all men who think are forced to take a part?" Further on the reviewer says: "Thus Mr. Draper denounces one by one, without much ado, the errors and also the crimes of the Roman Church. He shows from age to age her perpetual antagonism with progress and with science." Speaking of the Inquisition, whose establishment dates back to the time of Innocent III., he shows "the power of this terrible tribunal, fortified by the institution of auricular confession rendered obligatory." An eloquent paragraph is then quoted from the work itself, in relation to the scenes of horror enacted by the Catholics in the name of the founder of a religion of love and justice.

The *Messenger* gives a brief but telling synopsis of the scene at the second trial of Mons. Leymarie, of the eloquent and powerful "pleading" and analysis of the case by the advocate Lachaud—how that an officer of artillery, Col. Devoulet, when the decision of the lower tribunal was unexpectedly confirmed, said aloud before the court: "I shall show my satisfaction in this affair by embracing a 'cheat' whom I esteem and admire, and who is venerated by all Spiritualists."

A further appeal is made by Viscount Torres-Solanot in behalf of an effort to have our cause properly represented at the Centennial of 1876.

The *Messenger* concludes with a long article on "Spiritualism and the Press." In this is an account of a séance in a highly respectable family where the medium was a boy between eleven and twelve years of age. "This medium, being sequestered, head, hands and feet, so that he could not make the least movement, a bell placed upon his knees was at once violently rung and thrown out of the aperture in the cabinet by a little hand, while ligatures, stitches, bands and all, remained unaltered, as verified by an immediate examination. Then some food and a glass of lemonade, placed also upon his knees, were in a few seconds consumed. Paper and pencil were used by the spirit, who wrote, in answer to a question, why only a hand and not the whole figure could be shown: 'The medium is too young for such a striking manifestation.' This was signed *Félicité*, and with the names of two other members of the family, deceased. 'The evil disposed (*les malins*), will say of course that we are duped; but here the medium was a little boy, eleven years of age, and we were twelve persons, well aware of rilleries that would be heaped upon us, yet could not discover that we were cheated.'

The *Republique Française*, while admitting the decadence of Catholicism, says that many men and more women have been pushed into the camp of Spiritualism (by motives given). It has found auxiliaries among the neo-platonic philosophers, as Jean Renaud. It names also Flammarion and Pezzani (distinguished *sarans*), and a distinguished mathematician, member of the Institute: "hence Spiritualism is not a religion of the imbeciles, as Mr. Moutier calls it. These names we do not forget any more than those of dukes and marquises," etc. "These three millions of Spiritualists," continues the *Republique*, "are hence *une élite*." Brief notices follow of attacks upon our faith by *La chronique La Meuse* and *L'Étoile Belge*; but in a former number of the *Messenger* (which I may have heretofore neglected), it is stated that the *Écho*, of Marseilles, is

to admit a series of articles on Spiritualism; "and this is the first, we believe," says the writer, "in which a non-Spiritualist journal has given its columns freely and loyally to a popularization of our grand doctrine."

The August and September numbers of *La Raison*, *Esprit* of Mexico are before me; but as their articles are mostly lengthy disquisitions it will be impossible to do them justice. The first, "Science and Materialism," by the distinguished writer, Don Santiago Sierra, occupies nearly the whole of the former of these two magazines; and from the number of authors he quotes and the number of volumes he has consulted, one may judge that he has bestowed a large amount of labor upon this production.

"Those who declaim so much against metaphysics," says he, "confound it with the subtle and unintelligible dialectic of certain schools which, like the Aristotelian in the Middle Ages, pretended by the force of words to explain the inexplicable, and complicated the most simple interpretations with a terminology, the most monstrous. This is the vulgar idea of the word metaphysics, derived from those abuses and scholastic pretensions; but in proper terms, metaphysics is the *filosofia fundamental*, which aims to simplify and condense the philosophical results of all the sciences, and is for this itself the most elevated expression of our knowledge, our requirements (*conocimientos*). Plato puts in the mouth of Socrates an incomparable demonstration of the existence of the soul; and a materialist adversary said, after his discourse: 'Will not the soul be like the harmony of a lyre, more grand, more beautiful, more divine than the lyre itself perishing with the lyre and not returning to produce itself in the cords once broken?'"

Toward the close of this elaborate article occurs the words of a positivist philosopher in reference to *psicología materialista*: "Before such mystery, I feel confounded; recognizing the impotence of my faculties; but confessing the immense power of the human spirit."

This is followed by the "Seven Sacraments of the Church," a continuation of the historical phase of the subject, in which Tertullian, Aurelian, and other early writers are largely consulted. But this contributor is not content to slay his adversary only: he wishes his opinions concerning him to be remembered: "And such a church," he says, "calls itself Christian, profaning the name of Jesus! And such a church calls itself infallible! Poor church! Rather than our contempt (*odio*) it ought to inspire our compassion."

"Meditations upon God," by Don C. Portugal; a "Sleep *Esprit*," and "Spiritualism before Reason," are the other principal contributions to this magazine for the month of August. Further notice of the September number I will defer till my next.

The *Revue Spirite* (Paris, August and September) is also at hand, and demands as usual particular attention. It is pleasing to see the name of Leymarie at the end of the first article, "Man—his Antiquity." This is followed by an account of a remarkable cure by magnetism; this by "Spiritualism Everywhere," a "Healer at Fleury," and a "Séance at Saint Pierre d'Albigny."

This September number of the *Revue* opens with a communication from a retired Commander of Cavalry, M. A. Bourges, in which he expresses his willingness, as a disciple of Allan Kardec for fifteen years, to accept office in the administration of the affairs of the *Revue*; and adds, "that it (the *Revue*) will maintain with firmness the principles which are our force, which inspire in our readers ideas of morality and charity." These are noble words, and are more worthy of grateful remembrance since they are promulgated at a time when the bench and the church hold over Spiritualism the whip of might without the semblance of judicial right or Christian virtue.

M. Littré's elegant address pronounced before the society of Free-Masons on his admission to the Order, is given in the *Revue* with some strictures more or less judicious and forcible; certainly very interesting. I will quote only a paragraph or two. "At present, on the question of God and the soul, M. Littré confines himself in his skepticism by scientific method, and is more a disciple of Kant than of Auguste Comte. It is Kant who in his *Critique de la raison pure*, has proved that the human spirit is radically incompetent (*impropre*) to affirm or deny legitimately anything touching the existence and nature of God and touching the existence and immortality of the soul; and it is Kant and in virtue of the doctrines of Kant that the 'critical school' affirms that man knows nothing, and can have no knowledge of God, of the soul and its immortality. We know that M. Littré, without having given himself seriously to the study of Spiritualism conformably to the prescriptions of experimental method, tells us, like all the positivists, that spiritualistic phenomenon is purely subjective, that is to say, a simple hallucination with those who approve and affirm. We would like to cite a great number of documents emanating from the Catholic clergy, who, presenting the phenomena of Spiritualism as demoniacal and pernicious, nevertheless affirm and declare them." The Cardinal Gousset, after elaborately defining the subtle powers of the Devil, says: "Again he passes himself off as of the divinities, and of good spirits, then takes the name and characteristics of some one dead who has left a name among the living. Under the cover of these frauds, worthy of the ancient serpent, he speaks, and he is listened to; he dogmatizes and is believed; he mixes his lies with some truth and makes his errors acceptable under all forms."

But of more importance is the paragraph from

a work by M. Mirville, in which is a letter from R. P. Ventura de Raulica, an old General of the Theatins, in which occurs the following: "I should not say enough, my dear sir, in calling your work useful; I should have called it indispensable if I had known—that which one and the other ignores—the near invasion of this flood, which you so well call a spiritual epidemic—a flood of which its universal propagation and sudden establishment is, I believe, in spite of its appearance of puerility, one of the greatest events of our age." "M. Littré tells us that in the domain of science miracles are not received. He is right on this point. We also admit that in the spiritualistic phenomena, whatever they may be, there is nothing of the miraculous or supernatural."

The next few pages of the *Revue* are taken up by an article from the *Banner of Light*, by Mr. Bruce and F. L. H. Willis, on the late mental derangement of the universally respected and beloved Robert Dale Owen.

"The spirits are at work everywhere. A journal of Verona, Italy—the *Alliance*—has the following announcement—here briefly translated: 'For several weeks the public of Vicence, with many strangers, have been greatly excited over some phenomena that have occurred in a small house there, occupied by a poor priest little conversant with the affairs of this world. This priest heard some knocks about the foundation of his house, but supposed that workmen were employed on the neighboring premises. As these sounds were persistent and at unreasonable hours, inquiries were made, and then began the wonder. The wonder was increased when, the blows becoming terrible, it was suggested that they proceeded from a subterranean gallery; but no gallery could be discovered. The house was shaken, and its vibrations could be seen. The prefect of the province was summoned. He formed a 'commission' composed of engineers, professors of physics, and other intelligent citizens and savants. Holes were dug to the depth of about fifteen feet about the foundations; then the raps receded to the chamber. The 'commission' was confounded, and put off investigation. Two days later it resumed its labors, and the blows became louder and of an intensity more extraordinary. Glass was broken, the walls were cracked, plastering fell constantly. Result—nothing was found out; first ideas were abandoned, and the phenomenon was attributed to elementary forces and of fluids like those which produce earthquakes.'

A writer in the *Piedmontese Gazette* of the 31st of May, 1875, says: "Listen to a pretty farce that has reached me. I have an isolated house here which I let, and behold! my tenant comes to me breathless, and says that for more than a week some spirits have amused themselves by throwing stones and bricks into his yard and upon his roof. I laughed at him, but as he insisted, I went to see for myself. The fact is, in the court there is a mass of debris sent in such a way that the roof is considerably damaged; but we cannot as yet discover whence came the projectiles or who threw them. But I am persuaded that the spirits will be captured if the police set themselves about it with a will." Perhaps; but of very many such cases which I have recorded for the *Banner*, I have never known one in which the phenomenon proved to be a trick of mortals.

In this number of the *Revue*, Madame Leymarie, in a very graceful letter, thanks those persons who have aided her materially and morally in this her hour of affliction. The friends of our noble cause should not forget her.

"*El Criterio Esprítico* of Madrid (July, 1875), is also at hand. Its first article is on the 'Immortality and Preexistence of the Soul.' 'These principles and theories,' it says, 'which Spiritualism sustains and unfolds, commence to be the object of study by modern spiritualistic philosophers; the casuistic school especially manifest this tendency, even to the point where, on affirmative ground—on the hypothesis—they consign all our doctrines, pursuing them to their ultimate consequences, those which investigation and logic come to accept as they are to-day accepted by the Spiritualists. The theory of eternal creation implies the preexistence of souls. Adopted by the Orientals, by Pythagoras, by Plato, by the Alexandrians, by Origen, the preexistence of the soul could nevertheless not be comprehended rationally till modern times—thanks to the reform in astronomical knowledge, for it leagues itself with all the physical and moral systems of the universe. This has been illustrated in the most wise and able manner by Juan Reynaud. The Orientals united preexistence and metempsychosis, and confounded man with the beast in the transmigration of the soul. Plato, Plotinus, Origen, carried away by mysticism, considered the incarnation of the soul as a fall, in place of seeing in it a progress, and took the body for a prison for the soul, instead of a temple. Philosophy and theology have dissipated these errors. Disembarrassed of these restraints, the preexistence of the soul can, in advancement hereafter (*en adelante*), satisfy all the exigencies of science and of moral order. The soul, like matter, exists eternally, and this existence is independent of all incarnation. The eternal existence of the soul is an individual existence. The oblivion of the past life is explained by the laws of the memory. Similar situations provoke recollection; dissimilar situations provoke forgetfulness.'

The drapery with which these bold ideas are clothed I cannot now reproduce, but may refer to them again. Other articles that should claim

attention in the *Critic* are "Union of the Soul with the Body," "Review Bibliographica," and a "Manifesto" from the central Spanish bureau. It also announces much agitation in Rome, Italy, concerning Spiritualism—reference particularly being made to a new medium there—a young man of education and distinction, a Roman.

There is a project of constructing a new cemetery *esprita* in Madrid, in which all may be buried who die non-Catholic.

Among the scientists in Europe who are giving especial attention to Spiritualism are Prof. Wagner, in Russia; Max Perly, in Switzerland; Fichte and Hoffman, in Germany; Flammarion and Favore, in France; and in England, Wallace, St. George Stock, Varley, Crookes, Dr. Gully, and Hitehman.

"The *Critic* notices Dr. Dunn's lectures in the West and the great crowd that attend them. Mr. Duguid's paintings in Glasgow, and Mr. G. A. Bacon's and Dr. Storer's accounts of visits to Havana, N. Y., are also noticed; also Prof. L. S. Richards's discourses; Mr. Foster's séances; Gen. Lippitt's last letter on the materialization of John King; Dr. Hoede's studies in Spiritualism. The *Esprismo*, of Seville, has been suspended for a while by order of government.

There are indeed few periodicals that seem so conversant with all that is transpiring in the realm of mundane Spiritualism as *El Criterio Esprítico*, of Madrid. "The *Psychische Studien* may lay claim, too, to a knowledge of affairs pertaining to our faith, that is highly creditable. Its last issue, that has come to hand has very able articles, including a "Review of the Trial of Bugnet," "Theoretical and Critical Examination of Psychic Phenomena," "History of Animal Magnetism," with a notice of the illness of R. D. Owen and of manifestations in the Eddy Family. My friend, Mr. Senan, is now perusing it, and may furnish me with some more extended notices of its interesting contents. Prof. Sépp's travels in Palestine, including a visit to the cave of Eddor, will probably invite his particular attention."

It is gratifying to see that a cheap edition—a 16mo brochure of 208 pages—of A. J. Davis's "Philosophy of Spirit-Intercourse" has been published at Munich, Germany, in the German language. It was translated by Mr. Philip Walburg Kramer, has one or two illustrations, and is destined to do a great deal of good. *Preis 1 mark*, or one shilling fourpence, English.

The August number of the *Dagbladet*, the little Scandinavian journal, published at Chicago by Mr. Mark Thorne, is also before me. Its price is only one dollar per year. Its leader is a long article on the "Press," in which the morals of this country, monarchy in Europe, Bismarck, socialism, and the circulation of the various New York papers are noticed. Correspondence from various quarters, "Christianism," "Socialism in Denmark," and religious "Tolerance" as viewed by the *Banner of Light* (No. 10), make up the principal part of what remains to be mentioned.

A notorious character is reported to have said that he preferred to be kicked to not being noticed at all. Spiritualism receives many kicks, no doubt, but it certainly is very extensively noticed. Every great truth has had uphill work to gain that point where it could be accredited, received with that reputation to which its worth entitled it. We may take courage, then, and feel assured from what we know is taking place all over the world, that the more freely, heartily, virtuously we open our hearts to the good spirits, the more we shall be blessed with their benign benedictions.

## Written for the Banner of Light. THE TELEGRAPH.

BY MARSHALL S. PIKE.

Click-er-to-click, click-er-to-click,  
Work the busy fingers;  
Click-er-to-click, the lightning quick  
Never a moment lingers.  
Over the trembling cords of iron,  
Spreading as fast as it can fly on,  
The tell-tale sounds convey the presage  
Of words, that form each mystic message!  
And Genius grasps the palm  
And holds it high,  
With bold, defiant arm!  
Click-er-to-click, click-er-to-click,  
Go the electric flashes;  
Click-er-to-click—a touch and tick  
Send off the dots and dashes.  
A thousand miles are in one minute—  
A thousand thoughts are uttered in it;  
And skeptics, with their sneers, are smitten  
As wondrous syllables are written!  
For Science lights the age,  
As Time turns over  
Art's old golden page.  
Click-er-to-click, click-er-to-click,  
Progression's path is taken;  
Click-er-to-click, the eternal track  
In honest hearts is shaken;  
For God, who hurls the bolt of thunder,  
And breaks the rock backed earth asunder,  
With unfired shafts of lightning driven,  
Has power to mortal media given.  
Bright watchers on the shore  
Of this life's limits—  
Living forevermore.

TO EXTINGUISH KEROSENE FLAMES.—One of the most ready means is to throw a cloth of some kind over the flames, and thus smother them; but as the cloth is not always convenient to the kitchen, where such accidents are most likely to occur, some one recommends flour as a substitute, which, it is said, promptly extinguishes the flames, and can be readily gathered up and thrown out of doors when the fire is extinguished.

## Free Thought.

### WHAT NEXT?

To the Editor of the Banner of Light:

You published in a recent issue of the *Banner* a letter from Col. H. S. Olett to the New York Tribune, headed "The Immortal Life—A New View of Spiritual Phenomena." The views therein enunciated by Col. Olett are so novel, extravagant, and at variance with the common experience and knowledge of mankind as to attract public attention to the author of them, and to invite an unbiased public examination. With your permission I propose to give them such an examination, and to discover, if possible, their true value.

Col. O., in replying to some criticisms of the Tribune, referring to the works of Albertus Magnus, Cornelius Agrippa, Nostradamus, Paracelsus, Girolamo Cardano and other distinguished adepts in the art of magic, says: "In the works of these Occultists will be found the very thing which the student will search my volume, ('People from the Other World,') for in vain, namely, a philosophy to account for the strange phenomena of the ancient adepts and of modern mediums." If this statement of Col. O. is true, we need no longer seek for the philosophy which will account for all so called modern spiritual phenomena. But it is a most significant declaration, and so able a convert to the teachings of those Occultists should rank modern spiritual mediums with the old founders of the art of Occultism; for art it is, if anything; and not a philosophy, as Col. Olett claims it to be.

Col. O., then apologizes for his treatment of the subject of Spiritualism, in his book, by saying: "If I had been familiar with those authorities when I wrote that book, my treatment of the subject would have been quite different, for I would not have had to grope my way blindfold toward the truth."

What a misfortune it was, that one so blindfold as Col. Olett confesses himself to have been, should have undertaken to instruct his fellowmen as to occurrences of the nature of which he was wholly ignorant, and the truth of which he was incapable of appreciating!

Speaking of spiritual phenomena, he says: "I have watched the varying phases of the 'manifestations' in the hope of seeing the elucidation of some law to explain their occurrence and to connect me to the same." It then appears that Col. Olett, notwithstanding what he has seen and publicly testified to in relation to the "manifestations," is not reconciled to their occurrence. Does he desire to be understood as having fully or ignorantly misrepresented the manifestations? It would seem so, indeed; and the prevailing impression that he is not a sincere writer on spiritual subjects, is fully justified. But let us test his sincerity a little further, by such other avowals as he has furnished, in his letter to the Tribune. He says, speaking of spiritual phenomena: "Together with all other sensible men, I have deplored their puerile, absurd, and often repulsive character, and been shocked at the disgusting fallacies of free-love, affinity, and individual sovereignty to which they have given birth." Such are the terms which Col. Olett applies to "manifestations" which, if his descriptions of them, as given in his book, are true, are unsurpassed in importance to the human race. "Puerile, absurd and repulsive" are they, Col. Olett? Then why, pray, have you taken such pains to interest the public in these disgusting "manifestations"? If for no other purpose than to answer mercenary ends, have you any more worthy object in now seeking to depreciate them? Terrible, indeed, must have been the shock which Col. O. received when he discovered that those manifestations had given birth to the "disgusting fallacies of free-love, affinity, and individual sovereignty." The discovery of such a preposterous partition was calculated to shock even a more sincere and well-informed Spiritualist than he is. The wonder is he ever recovered from that shock. The discovery which Col. Olett has made in this matter, he can claim as his own; for it is hardly likely he will find any one fool enough to dispute his claim to it; certainly no intelligent or sincere Spiritualist would do so.

Col. O. then tells us that: "Throughout this quarter of a century I have hoped against hope that some day a Newton might arise, deduce from the fall of one of these *Sodom-apples* of the circle the law of spirit-intercourse, and demonstrate with mathematical certainty the immortality of man's soul." Does he expect any one to believe this insincere and absurd declaration? If so, it is not surprising that he should manifest such utter contempt for the intelligence of his readers, as he has done throughout his letter? What does he mean by "*Sodom-apples* of the circle" unless it be an Occultian designation of free love? If that was his meaning, it cannot be true that he ever for a moment hoped that the law of spirit-intercourse could be deduced, or the immortality of man's soul demonstrated, by such means. To pretend otherwise, was characteristically insincere.

Notwithstanding Col. O. has told us how he deplored the puerile, absurd and often repulsive character of the "manifestations," when it suits his purpose he changes his mind concerning them, and says: "My disgust, derision, and indignation were never for the manifestations, nor the forces producing them, but for the credulity, the mischievous theories, and the practices of their believers and patrons. Well, if that was what you meant, in the language of the end man of a minstrel troop, 'Why did n't you say so?'" We



will probably find out whether you mean anything, and if so, what, as we proceed.

Col. O. goes on to say: "The World, reviewing my book, calls me a Spiritualist, and so have other papers, whereas nothing could be more opposed to the truth." Can it be believed that in the very next sentence Col. O. positively contradicts that unqualified disavowal of spiritual belief, in the following eloquent and pointed manner: "If to have long knowledge of phenomena occur in the presence of mediums which are not the effect of hypnecism, and to admit that they are not fast and strong my faith in God, and my soul's immortality, makes me a Spiritualist, then I have been one for many years." If Col. O. speaks his honest sentiments in this latter declaration, he is a Spiritualist in the only sense in which that term is applicable, and his attempt to shirk the responsibility of those sentiments, by misrepresenting the cause of Spiritualism, is as dishonest as it is insipid.

Addressing the editor of the Tribune, Col. O. says: "You will not wonder, sir, in view of what is above stated, that I take little exception to the general conclusions, resulting from a superficial view of the subject, which you express." &c. Now, among the general conclusions expressed by the Tribune reviewer are the following: Speaking of the manifestations of the Eddy seances, so vividly described and unqualifiedly attested by Col. O. himself, the reviewer says: "They teach nothing, they prove nothing, they suggest nothing. They dispel no doubts, relieve no fears, inspire no hopes." And to these sweeping, adverse conclusions of the reviewer, Col. O. takes a little exception. He tells us that he is not at all such a phenomenon as the Tribune writer has scornfully denominated as "worthless," had rooted fast and strong his faith in God and his soul's immortality. It is little becoming in Col. O. not to have emphatically excepted to such a superficial impeachment of his intelligence. It is not surprising, that after this most remarkable manifestation of indifference to the incisive thrusts of his reviewer, Col. O. should seek to get away from the position into which he allowed himself to be driven. To avoid further punishment at his hands, Col. O. resorts to the "Yankee" expedient of asking his antagonist a series of suppositions, questions, and such questions, I venture to say, would never have occurred to any one excepting to Col. O. himself. Driven to this by his own conscious inconsistency, Col. O. cries out: "But suppose all our smart pamphleteers have been on a wrong scent, and that a precious waste of wit has been here?" Ah! Mr. Pamphleteer, you supposed you were running to earth a poor seared spiritual fox, but you see you were only following a cold and lifeless scent. "Suppose," says Col. O., "these ancient authors whom you name in your opening paragraph were right after all, and it should be found that Nature herself, and standing beside her, had learned her secrets, discovered the clue to her labyrinth, and could teach us her forgotten and mysterious 'spirits of the earth'?"

The only possible answer to this monstrous supposition is that no rational mind would seriously entertain it. The age in which we live, among whom such wild and groundless pretensions were of account have passed, it is to be hoped forever, from the earth.

"Suppose," says Col. O., "I should tell you that, in a most unexpected way and at a most fortuitous time, I had come into contact with living persons who could do and had in my presence done the very marvels that Paracelsus, Albertus and Apollonius are accredited with; and that it was shown to me that all these seeming miracles of the circle are no miracles at all, but natural manifestations of absolutely natural law; that man has dominion over the powers of Nature by right of his soul's divine parentage; that the spirits which produce nine tenths of the genuine 'manifestations' are not spirits of men or women from the earth, but something quite different, and something that does not inhabit our future world; that the wise, the pure, the just, the heroic souls who have passed on before us into the Silent Land cannot and do not come back," &c. "What then?"

Why this, and nothing more. Where your statements, Col. O., are rational and uncontradicted, we may suppose you tell the truth; but where they are without a shadow of possibility of being true, they are entitled to no credit whatever. For instance, when you tell us that unexpectedly and fortuitously you came in contact with living persons who could do and had done the marvels accredited to Paracelsus, Albertus, &c., we may suppose you tell the truth. Had you told us you had come in contact with dead persons who did so, we would have been compelled to believe otherwise. It is entirely supposable that you tell the truth when you say that it was shown to you by the living persons with whom you came in such remarkable contact that all the seeming miracles of the circle are no miracles at all, but natural manifestations of absolutely natural laws. Can it be possible that Col. O. ever supposed that the "manifestations" of the mediums were occurrences? If so, it is not surprising that his faculty of supposition has carried him to the absurd lengths it has done in his letter. But when Col. O. tells us that it was shown to him, by his contact with living persons, that "man has dominion over the powers of Nature by right of his soul's divine parentage," we know not only by our daily and hourly experience as individuals, but by the common experience of the human race, that what he tells us is untrue and that man has no dominion over the powers of Nature, but is entirely dependent upon and subject to those powers. The powers of Nature are the laws of God, and his dominion over them is absolute and undivided. Man is the subject of those laws, and can neither make or administer them. This statement of Col. O. is necessarily untrue.

When he tells us that living persons have shown him "that the 'spirits' which produce nine tenths of the genuine 'manifestations' are not the spirits of men and women from this earth, but something quite different, and something that does not inhabit our future world," he certainly has ensconced himself in a position that defies the resources of reason to approach him. Had he told what the something quite different from the spirits of men and women from this earth, and that does not inhabit our future world, and which produces nine tenths of the genuine "manifestations," was, he would have appeared to have thought he was telling the truth; but as he has not done so, it is not unreasonable to infer that what he has told us about the matter is a figment of his imagination.

When Col. O. tells us that it has been shown to him that the wise, the pure, the just, the heroic souls who have passed on before us—to what he calls—the Silent Land, cannot and do not come back to earth, he tells what every intelligent and honest Spiritualist knows to be untrue. Indeed, Col. O. knows himself that it is untrue; for, has he not told us he admitted that the phenomena which occur in the presence of mediums had rooted fast and strong his faith in his soul's immortality? How could this be the case, if he knew, as he here alleges, that those phenomena were not produced by the spirits of those who once lived like himself?

But Col. O., it seems, notwithstanding he hoped against hope for twenty-five long years to find a Newton who could deduce from the fall of one of the Sodom-apples of the circle the law governing spirit intercourse, and demonstrate with mathematical certainty the immortality of man's soul, has found the Newton who could deduce from the fall of one of the Sodom-apples of the circle the law which proves the reverse of what he hoped for. Who is this Newton? Why has not Col. O. done this wonderful philosopher the justice to name him or her? He tells us the law, for which he hoped against hope so long, was shown to him in a most unexpected way, and at a most fortuitous time, by his coming in contact with living persons who could do the marvels of the ancient magicians. It is greatly to be feared that the shock of that contact has stupefied the naturally strong perceptions of Col. O., and disqualified him for viewing things by the light of reason. His attempt to confound modern spiritual phenomena with the magical feats of professed magicians, and to

class modern spiritual mediums with those adepts in the art of deception, without a single fact being stated to warrant so violent a presumption, shows the extent of his intellectual demoralization.

"In view of the sad results which may follow from the unexpected and fortuitous contact of others with these modern imitators of ancient magicians, it becomes a matter of moment to know who they are. I propose to throw what light I can on that point."

The only person I ever met who made any pretension to what is called magical powers, is the lady whom Col. O. introduced to the American public, in his letters to the Daily Graphic from Chittenden, Vt., as Madame Helen P. de Blavatsky, a Russian lady of distinguished birth and rare educational and natural endowments. Col. O.'s acquaintance with Madame Blavatsky extends, I am credibly informed, to a period prior to the appearance of Madame B. at the seances of the Eddy brothers. Some of the most marvelous phenomena which Col. O. has described as occurring at those seances took place in her presence. Those occurrences were of so marvelous a nature, that even some of the most credulous Spiritualists could not credit them, although they were unqualifiedly attested by Col. O. and Madame B. in the most public manner. These wonderful "manifestations" called forth a very remarkable correspondence between a Mr. M. G. Betanely and Col. O., a part of which is published in the latter's book, "People from the Other World," pages 365 and 366. This correspondence is made to appear entirely accidental. Mr. Betanely, in opening his correspondence, says: "I learn from to-day's Sun that at Eddy's, in presence of Madame Blavatsky, Russian lady, a spirit of Michael Guegide (a very familiar name to me) has materialized in Georgian dress, has spoken Georgian language, danced Lezginka and sang Georgian national air. Being myself a native of Georgia, Caucasus, I read these news with great astonishment and surprise, and being not a believer in Spiritualism, I do not know what to think of these manifestations." Mr. Betanely's appearance as a party to the sensational performances of Col. O. and Madame Blavatsky in relation to their joint experiences at the Eddy seances, may be understood and appreciated when coupled with the fact that he, Mr. Betanely, was at that time intimately acquainted with Madame Blavatsky.

It is another singular coincidence that Madame Blavatsky should have appeared at the seances of Mr. and Mrs. Holmes in Philadelphia about the time Col. O. set about his investigations concerning the alleged "Katie King" fraud; and that during the whole of that investigation he consulted and acted with Madame Blavatsky. Mr. Betanely being almost a constant attendant of the latter. Subsequently Col. O. made a long visit at the residence of Madame B. While there I called to see him, in company with Peter Cross, Esq., of Philadelphia.

During the conversation with him on that occasion, he told me, in speaking of Madame Blavatsky, substantially what he says of her in his book, page 453, to wit: "This lady is one of the most remarkable mediums in the world. At the same time her mediumship is totally different from that of any other person I ever met; for, instead of being controlled by spirits to do their will, it is she who seems to control them to do her bidding. Whatever may be the secret by which this power has been attained I cannot say, but that she possesses it I have had too many proofs to permit me to doubt the fact. Whether Madame B. has been admitted behind the veil or not, can only be surmised; for she is very reticent on the subject, but her startling gifts are impossible of explanation upon any other hypothesis. After knowing this remarkable lady, and seeing the wonders that occur in her presence so constantly that they actually excited at length but a passing emotion of surprise, I am almost tempted to believe that the stories of Eastern fables are but simple narratives of fact; and that this very American outbreak of spiritualistic phenomena is under the control of an Order which, while depending for its result upon unseen agents, has its existence upon earth among men."

Is it necessary to say one word more, to identify the living person with whom Col. O. tells us he came in contact, with such disastrous results to his reputation as a reasonable and reliable witness in spiritual things? What believer in Spiritualism, or its manifestations, ever displayed such monstrous credulity, promulgated so mischievous a theory, or encouraged such subverting and denigrating practices as Col. O. has done in lending himself to the propagation of the schemes of Madame Blavatsky, whatever they may be?

But wild and unreasonable as is the theory advanced by Col. O. to account for the phenomena of Modern Spiritualism, it is wholly inconsistent with every fact which he has publicly testified to. Col. O. may be a consistent Occultist—a Spiritualist he is not, if he has told the truth in the last paragraph of his letter to the Tribune; and the manner he raises his real color of the better for him. He may rest assured that no "Order" which has its existence upon earth among men, or women either, does control the American outbreak of spiritualistic phenomena, or ever will control it; and none but a fool would have been tempted to believe it, as Col. O. tells us he was, by seeing the wonders which occurred in the presence of Madame Blavatsky.

Spiritualism, so far from being identical with Occultism, is the opposite of it. The truths it teaches are for the benefit and use of every soul who seeks them, and all may seek them without let or hindrance. It seeks to bring light and life and warmth to the hearts and hopes of sorrowing humanity. It rests on facts, a correct knowledge of which is within the capacity of the most common understanding. It is not the hazy, the unlearned, the ingenious masses of the people who fail to comprehend the true nature of spiritual phenomena, but just such learned pretenders as swagger under the title of Occultist. No more appropriate title could have been chosen for a class of persons whose aims and objects will not admit of public scrutiny.

America is a poor field in which to plant or operate an Order so retrograding and depressing in its influences as the Order of Occultists, believed in by Col. O., whether known as the "Brotherhood of Luxor," "The Committee of Seven," or by any other cabalistic designation. Take my advice, Colonel, and emigrate to the Eastern times with your wonderful Order. There, amidst the ignorance and superstition of enslaved millions, your institution may for awhile longer be tolerated. It will be a signal failure in free and enlightened America. J. M. ROBERTS.

Burlington, N. J.

The New Haven Courier says that Cephas A. Lynn, the popular speaker on Spiritualism and other topics, addressed a large audience in that city, Oct. 3d, on the school question. He said that ignorance was one of the great curses which our common schools are destroying. American statesmanship had gained a glorious immortality in establishing the common school system. The free education of prospective factors in the American Republic—what a sublime purpose! Says the speaker: Palsed be the hand that willfully destroys this great benefaction. Agitation on the school question was the order of the day. Comprehensively considered, this was well. Fossils only were contending with stagnation. Our civilization was being reconstructed. The dream of our forefathers—of liberty, equality, progress and a separation of Church and State, needed further actualization. The speaker analyzed the position of some Catholics and Protestants on the school question, pointing out what he considered meritorious; also specifying wherein error existed. Catholics, Protestants, Jews, Free Thinkers, all had rights in the premises. No appropriations for sectarian schools should be allowed. The true solution of this vexed question of sectarianism (four common schools was to make them thoroughly secular.

## Spiritual Phenomena.

### CASTS OF SPIRIT HANDS.

To the Editor of the Banner of Light:

The first molds obtained by the aid of spirits were formed through the mediumship of Mrs. Emma E. Weston of East Boston in the presence of Mr. Eugene L. Eddy and myself, in Orange, Mass. When filled with plaster, they so closely corresponded with the medium's fingers, that a peculiar sear on Mrs. Weston's finger was faithfully reproduced on what we had supposed was a spirit's finger. One of the molds was made when the medium's hands were securely tied with cord, yet no difference could be perceived between that and her corresponding finger, after a cast of it had been taken and careful measurements made. Though I had no doubt at the time that the molds were the production of spiritual beings, I must confess that I afterward questioned whether the medium could not have produced what we obtained on that occasion. Following this came the successful experiments through Mrs. Hardy's mediumship, of which I have already given an account.

Mr. Eddy, who is brother-in-law of Mr. Allen (the Allen Boy), had in the meantime been experimenting with him, and obtained several molds, more or less perfect, of a hand, very similar to that of Mr. Allen. They were obtained, as I have every reason to believe, under very strict test conditions. Mr. Allen's hands being firmly bound and held during the whole time that the molds were being made, yet the close resemblance of the casts made from them to the medium's hands was unmistakable. He could not possibly have made them; the heat of the paraffine and the impossibility of extricating his hands from the very brittle molds render this certain. From the ends of the fingers to near the termination of the palm every ridge, furrow and wrinkle of the skin is distinctly visible; and this is true even to the bottom of two deep folds, at the inner base of the thumb, the back of the hand being nearly as perfect. I consider it established that spirits can form hands, so much like those of a medium that they cannot be distinguished from them.

On Monday, Sept. 20th, I sat with Mrs. Weston in company with Mr. Eddy, no other persons being present, in a room well lighted, and obtained what I regard as the mold of a genuine spirit hand, from which I made a cast in plaster. It contains the whole of the fingers and thumb and about half the palm. It is entirely different from the hand of every person present when it was made, and there is a slight deformity of the little finger that may lead to its identification. I have reason to believe it to be from the hand of a dear spirit friend of mine.

The lines of the skin are very perfect over nearly the entire surface; and even the impression of small hairs on the back of two of the fingers can be distinctly seen. No one in the room made the mold, for half an hour after it was formed the paraffine was so hot that I could not bear to dip my hand in it and allow the material to remain upon it. Had it been cool enough, no corporeal hand could have been withdrawn from the mold without shattering it to pieces.

In addition to these Mr. Eddy obtained through Mrs. Weston a perfect mold of a spirit's hand to the wrist, into which plaster has not yet been poured to make a cast. It is evidently from the hand of a woman. It is perfect in every respect, delicate and beautiful, as if from the hand of an angel, as it doubtless was. I have shown it to many persons, some acquainted with molding and casting, and all agree that it would be impossible for the hand of a corporeal being to make such a mold and then be withdrawn from it.

The great value of such manifestations as these is that the proof of spirit operation is absolute and can be conveyed from the presence of the medium. We are promised molds of arms, feet and faces, and this will be realized, I have no doubt. WILLIAM DENTON.

### ANOTHER FEANCE WITH MRS. HARDY.

There met last night, at 4 Concord square, Mrs. Brigham, the daughter of Father Taylor, Mr. Isaac B. Rich, of the Banner of Light, and his wife, Mr. and Mrs. Hardy and myself. After the paraffine had been prepared, as previously described, we sat around the table, and, in the course of half-an-hour, received the mold of a hand, perfect to the wrist, which was found lying upon a hassock under the table, near the bucket containing the paraffine. The cast made from the mold is seven and three-eighths inches long, three and three-eighths inches in diameter in the broadest portion, and two and a half inches at the wrist. A glance showed the impossibility of its being the workmanship of any one in the body, for the hand could never have been withdrawn from the mold. The cast indicates the hand of an old man, with unusually long fingers, but, except on the back, where the muscular ridges are very distinct, it is remarkably smooth and like one that had never been marred by manual labor. The ridges and furrows near the ends of the fingers are quite distinct, but on many portions of the hand require the aid of a magnifier to make them plain.

Raps informed us that it was the hand of Rembrandt; but if the Dutch painter was meant, I think the hand, with its long, tapering fingers, is too delicate to be the hand of the miller's son of Leyden, who was a sturdy, thick-set man, as painted by his son.

During the seance hands were repeatedly seen and felt at an aperture in the table, and at one time a foot, part of it covered with paraffine, which we pulled off.

Several interesting messages were written upon a slate which was passed under the table, but with no pencil upon it, or in the room as far as was known. Some of them contained very interesting indications that the spirits were present whose names were attached to them. The following was signed with the initials of William White: "How do you do, Brother Denton? I am happy to meet you." "If this is William White," said Mr. Rich, "write the name I gave you." After saying this he remarked, "There were two names." The names, which were quite peculiar, were written out. Then followed: "Fanny [meaning Mrs. Conant] sends her kindest greetings to you all, kind friends. Bless you in your work!" Many interesting messages were received by Mrs. Brigham.

Such evidences of spirit presence, power and love as Mrs. Hardy and many other mediums are able to give, are of incalculable value. How much more to be prized is a slate upon which I know that my departed friends have written a

loving message, than the mere belief that a spirit inspired man to write a thousand years ago! The hand of a spirit that I have seen, felt and obtained a cast of, is of incalculably more value to me than the belief of a Christian in the hand that wrote on Belshazzar's palace wall can be to him. The best, the holiest of all gospels is committed to us; let us be faithful to our trust. Wellesley, Mass., Oct. 8th, 1875. W. DENTON.

### "MATERIALIZATION" AT THE EDDYS.

BY DR. H. B. STORER.

Recent observation of the phenomena so often and fully described in the Banner enables me to speak with confidence of the genuine character of these manifestations. It is simply impossible that Wm. Eddy's form, even if the necessary wardrobe was put into the closet with him, could by his voluntary act be made to assume the varied proportions and physique of the personages who walk out upon the platform or appear in the doorway. And the manifestations at Horatio's light and dark seances were equally satisfactory.

At the house of Mary Eddy Hinton (the sister who some years ago traveled with William and Horatio, giving public seances as the "Eddy Family"), the opportunities for observing the manifestations under test conditions are even more satisfactory than at the brothers'. Mr. Hinton's small cottage, a short distance from the old homestead, is in process of building, and the visitors sit in the kitchen, which is lathed but not yet plastered. Leading out of the kitchen is a small bedroom, uncarpeted, with one window and small closet. There was no difficulty in examining this room thoroughly, the walls being plastered and the floor honestly made, being laid down before the partitions were built, and neither trap door, sliding panels, nor arrangement for rolling the floor one side exists, as rumor has affirmed. The window was secured by a wooden brace, and by nails, and I also added postage stamps, applied in such manner as to be inevitably torn if the window was opened. The only furniture in this room was a bedstead and table, three small children lying asleep on the bed, and some musical instruments were upon the table. One blanket was nailed across the lower half of the bedroom door, and another hung from the top of the door, divided so as to admit of being pushed aside from the center by the spirits. Mrs. Hinton sat in a chair in front of the curtain, sideways, so that her whole body was plainly visible to her visitors, and one arm only extended behind the curtain. Almost immediately the musical instruments were shaken about quite roughly, and in a few minutes the upper curtain above the medium's head divided, and a head was pressed out and immediately withdrawn. It came several times, and was then followed by at least a dozen others, each of whom had distinct peculiarities. The faces are not stiff like masks, but mobile and expressive. They all seemed desirous of recognition, and, although generally not able to speak, raps indicated for which of our party they came.

After sitting in this way for some twenty minutes, the medium declared the power exhausted as drawn through her arm, and went entirely behind the curtain. Then began the most powerful manifestations of the evening—two and three forms being seen at once. In one instance, the upper curtain divided in the centre, and a man's form appeared, the arms, and apparently the entire weight of the body, resting upon the top of the lower curtain, reminding one of an old-time store-keeper leaning over the old-fashioned half-door. At the same time both sides of the lower curtain were pushed to the centre, and two young men wearing caps and ordinarily dressed crowded half way into the room, and rested in a crouching position each upon one knee. All three remained visible long enough to be plainly seen together, and repeated the presentation several times. Frequently two forms were seen at once, one at each side of the curtain. A young man, some fourteen or fifteen years old, with light hair falling in ringlets from beneath an ordinary straw hat, and wearing a linen coat over a vest of different color, with open collar and flowing neckerchief, suddenly drew aside the curtain and beamed out upon us, a vision of great beauty, and apparently manifesting great joy and desire that I should recognize him. If it was my son, as he claimed to be, who passed away when an infant, no external proof could be given by which I could know him—but the indescribable charm of this vision, the apparently spontaneous and exuberant delight of that sweet boyish face as it momentarily looked into mine, may well excuse the feeling I have that it was indeed my son.

One soldier appeared in uniform, with military hat. He was recognized by three of our party on responding to a query in which his name was given. I asked him to appear without his hat. He thrust his head forward, took off his hat, and waving it about, gave a very hearty "hurrah!" Several female forms appeared, claiming to be friends of those present. But I think that no one could recognize by the features, as seen in the imperfect light of the seance-room, any acquaintance. General resemblance, and their manner in coming, often lead to supposed recognition, which may be satisfactory to many, but is by no means positive evidence.

During the evening a company of Indians apparently burst into the bedroom. A jargon of voices was heard, soon breaking into terrific yells, war-whoops, and accompanied by the sound of at least six or eight persons dancing so as to jar the building, the whole performance being, in sound, a perfect Indian war-dance. Strange to say, the three children asleep on the bed are never awakened by this infernal jubilee.

At the close of the seance the window was found secured as we left it, and no possible means of confederate aid was discovered.

Dr. E. P. Miller, author and publisher of several valuable works upon hygiene and the laws of health, and at present proprietor of the Bath Hotel, New York City, a gentleman always recognized as of sound practical judgment and integrity, was present at the two seances witnessed by myself, and has also had more extended opportunities for applying novel tests to the mediumship of Mrs. Hinton, and I am glad to read his brave and defiant challenge to the concealed and flippant fraternity of humbugs, who as editors, lawyers, doctors, magicians, atheists or scientists, are attempting to discredit the testimony of more honest men than themselves by the use of opprobrious epithets and the *ipso dixit* of ignorance. I hope you may find room for Dr. Miller's Challenge, as published in the Graphic.

Senders of postal cards will do well to remember that the ruling of the Post Office Department is that anything whatever, except an address, written or printed upon the side of a postal card intended for the address, requires the card to be prepaid at the letter rate. If, by inadvertence, it reaches its destination without such prepayment, it is chargeable with double the letter rate.

### ETCHINGS AND ITEMS.

BY J. M. FEEDLES.

To the Editor of the Banner of Light:

"There is a sure chemistry of character," says Emerson, "by which God extracts the good and lets fall the infirmities of the grandest minds." And Paul wrote, "I glory in mine infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses; for when I am weak then am I strong." John B. Gough's tipping infirmities helped to make him the most eloquent temperance lecturer in the world. And so all things are overruled for good.

The Rochester Democrat says: "In a certain Rensselaer county, N. Y., Sunday school, they offered a chromo to every scholar who should experience religion and join the church before August 1st."

In Troy, N. Y., the Sunday school managers not only give books and other presents to the children, Sundays, but they distribute fruits as incentives to keep their own and gather other children into the fold.

Salvation through Christ! I believe it, because rational and philosophical. As come buds and blossoms, fruits and golden harvests through the sunshine, so comes salvation through Christ, the Christ-principle of purity, love and truth.

"A beautiful life I have had. Not one more trial than was for my good. Countless blessings beyond expectation or desert. Behold me stretch the green pastures and still waters by which I have been led all my days. Around is the lingering of hardy fruits and flowers that bide the winter. Before stretches the shining shore."

Thus wrote the poetess, Mrs. Sigourney, just before passing to the summer-land.

Correspondents writing me from New Haven, Conn., say that Cephas B. Lynn's "lectures are greatly admired." Glad to hear it. Porfrescence of thought, clearness of statement, logical method and real soul-earnestness Mr. Lynn has few superiors. Such workers were never more needed than now.

Prof. O. A. Burgess, of the N. W. Christian University, Indianapolis, gives, if not a new a very broad definition of the Christian religion. "It is not," says he, "a history, a philosophy, a science, a theology, nor a theological creed; but it is a life." Here is progress.

In my estimation Spiritualism rightly interpreted and the New Testament rightly understood are in perfect harmony. And so the miracles (so-called) of the first and the spiritual marvels of the nineteenth century are in unison.

Is there any better definition of religion than that of St. James? "Pure and undefiled religion is this: to visit the widows and fatherless in their afflictions and to keep himself unspotted from the world."

When the Quaker poet, John G. Whittier, accompanied by an English philanthropist, visited that eminent Unitarian, the Rev. Dr. Channing, for the last time, their themes of conversation were religion, reform, progress, peace, toleration and human elevation. Blessed and sacred such hours of social converse, when soul pulses to soul in kindred love and fellowship. Mr. Whittier, referring to it afterwards, wrote these tender lines:

"No bar of steel or line of wire  
The latest style of tongues had ceased,  
And at one common altar knee  
The Quaker and the Priest."

In a late letter Dr. J. S. Avery speaks in flattering terms of John Collier's discourses in Chicago. The radical utterances attaching to this English lecturer's efforts are well adapted to the intelligence and freedom of our western cities. For the truth's sake it ever gives me pleasure to hear of successes and victories achieved by our speakers.

Telegrams from Little Rock, Ark., Sept. 3d, state that James H. Moore, Edward Campbell, and a Cherokee Indian "were hung to-day at Fort Smith." \* \* \* "The Indian was baptized into the Roman Catholic faith. Moore and Campbell professed religion before their execution and joined the Presbyterian church." If these men were really converted—if they had become good and holy and fit for Heaven, why choke them to death at the rope's end? Robbers and murderers must richly relish these hymn-book lines:

"While the lamp holds out to burn,  
The vilest sinner may return."

If the lesser produces the greater, if matter develops mind, if essential man originating from a cell, developed up through fire-minerals, through vegetables, through animals, to cultured manhood, may not this developing process continue till, upon the principle of the "survival of the fittest," there appears upon the stage of existence a personal God? "Time, more time," cries the Darwinian! Very well! Infinite time in an infinite universe, with no limit to evolution, ought, ultimately must develop a God! Let the atheist hope.

Commencing my September engagement in Troy, I was greeted with a fine, thoughtful audience. The sunshine of their faces inspired me. Rev. J. H. Harter of Auburn, N. Y., occupied a portion of the lecture-hours, causing the people to alternately laugh and weep. If his wit provoked laughter, his soul-earnestness stirred the deepest and divinest emotions of the spiritual nature. In the Lyceum on this September Sunday there were prominent, Benjamin Starbuck, Eliza Waters, J. Lodawick and the Lyceum Band with thirteen silver instruments, flute, violins, and two drums. The music was absolutely grand. During the past eight years I have lectured to this Society from one to three months each year, when not in foreign countries. Blessings upon the Trojans.

"Go ye into all the world and preach the gospel to every creature." This was my commission from the spirit-world nearly a score of years since. And with years declining graveward, come increasing calls to lecture. "Next month I am engaged in Washington, November in Philadelphia, December in Memphis, then New Orleans, etc., etc. In fact, my Sundays are now nearly all engaged till July, 1876."

As eagles, restless in captivity, will not accommodate themselves to the cage like the weaker birds, so men of genius are ever lifted above, if not largely isolated from the crowd. They are idealists, rich in the treasures of the unseen. Such was Selden J. Finney, widely known as a lecturer, writer and expositor of the spiritual philosophy in the Atlantic States, and as a speaker and Senator on the Pacific Coast. His sudden departure, either by accident or at the hands of an assassin, both surprised and saddened me; for as a bosom friend and fellow-worker I admired and honored him. His integrity, his daring nature, his disdain of hypocrisy, his manly self-reliance, his capacity to fathom motives, and his ability to expose political and moral corruption, called around him hosts of warm friends, and also made enemies. All men of mark have their persecutors.

While remaining true to the central principles of Spiritualism, Mr. Finney was developed as a trance medium in Northern Ohio to the day of his ascension, he nevertheless mercilessly criticised the sham, the shoddy, and the excretions that he saw clinging to the garments of the Harmonical Philosophy. In a letter from his graphic pen, received only a few months since by Benjamin Starbuck of Troy, Mr. Finney says: "Tell persons who say I am not a Spiritualist, they lie." Such stinging, yet richly deserved words ought to reddens the cheeks of his defamers. He will be honored when his slanderers' memories rot in a resurrectionless oblivion. To thoroughly know the Hon. Selden J. Finney was to respect and love him. Peace to his ashes, and progress eternal to his soul.

Troy, N. Y., Sept. 23d, 1875.



"The vast citation from numerous histories in accessible to the common reader, must make it a standard work in all progressive libraries as a work of reference." In this respect it will be a complete library within itself, which no reader desiring information on one of the greatest questions of the age can afford to do without. Indeed it is difficult to conceive how any person can be thoroughly posted in theological history without reading this book. J. L. BLAFFETT, M. D.

*New Paris, Ohio, Sept. 19th, 1875.*



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### Church Decline.

The complaint does not come from any one quarter alone, but from all of them. It is the same song—the decay of interest in the church system. And there is the best of reason for it. It is because the church has lived on the hard letter of its revelation until the diet has become as hard as rock within the organization, furnishing neither sustenance nor stimulus. Ossification necessarily set in first, and that is naturally followed by a crumbling away. The ministers see it and know it, and the more sagacious of them, instead of seeking to cover it up, think the best way to treat it is to speak the truth plainly about it. We have from time to time instanced this sort of speeches. Last Sunday, in the Warren Avenue Baptist church, Dr. Pentecost preached a discourse on "Some Dying Churches." He undertook to give the cause of this moribund condition, but of course from the ecclesiastical point of view.

This is what he said, among other things, as reported: that the decline is in the life of the churches; that the want was of an influx of spiritual life; in some cases it is painfully manifest, while in others it is hidden away beneath the glamour of a false exterior. It is shown in the anxiety with which church members are looking around to secure the services of any man who can save them from being engulfed in the death that threatens. He said there were at least a dozen churches in this vicinity in which spiritual decline and death seem to be inevitable. Another class of churches maintain their show of life "by a high-pressure energy of the flesh." A third class have galvanized their death into a kind of life by all the means that can be brought to bear, namely—money, position, social character. If the money were to give out, they would perish in six months. They are held up by architecture and stone walls. The rest, every where, seem to prosper externally, but it is all external. They are rich and increased in goods, but know not that they are wretched and miserable, blind and naked.

Their congregations, said Dr. Pentecost, are large, their churches are composed of well-to-do men, their social position is good, and they have no debts or mortgages to pay; still they are puny and miserable. "The cause of this disease and decay is stated thus by the preacher: a turning away and a departure from the living God, or what the prophet called backsliding. It has been wrought by the presence and growth of a selfish, unholiness, not a sectarianism, he explained, that divides the church into many branches, but one which arises from a desire to make people friendly to particular views, rather than to induce them to find room in their hearts for the truth, irrespective of denominational preferences. Another cause of the decay was ascribed to be, that wicked and corrupt men hold positions in the churches because of their wealth or social position, or from a fear of what they might do if left out.

This is true, said the Doctor, of many, if not all, of the churches of the city. A prominent member of one church here said that it had degenerated into a great, strong, social and fashionable organization. The churches have resorted to many experiments for a cure. The chief have been externalities. Churches have been placed in more eligible positions, and rivalry in edifices has governed them. Spires, domes, and towers have been multiplied. Under this new method, however, the structures have themselves been dedicated to a few men, while the only thing dedicated to the Lord has been the mortgage. The churches have lost the art of singing their own hymns, psalms and spiritual songs, and substituted a quartette of respectable singers. By these and other means they have been steadily turned away from the simplicity of spiritual worship and carried back to the Middle Ages period, when, in the complete death of the spiritual life, the people were held by the mere, charming of their senses. Is it not evident enough that all things are making ready for a new and more powerful spiritual influx, the churches having first disappeared?

Edmund Burke, the eminent English statesman, once affirmed that the principles of Politics were simply those of morality enlarged. The one particular question of politics in our country just now is that relating to Finance. It is the chief bone of contention between the opposing parties. The result of the elections this week, we think, will prove to be the beginning of the end. Reform is in the very atmosphere, and it is destined to work itself out through every department of life, however much sects, parties and individuals attempt to block the way.

Our English exchanges give parting words to Cora L. V. Tappan—announce success on the part of Dr. George Sexton at Cavendish Rooms, and Dr. Hallock at Doughty Hall—state that Lottie Fowler is expected soon to be in London—set forth that Mr. Herne, physical medium, is about to visit New Zealand—refer to the presence in London of that excellent medium, Mrs. Louise M. Kerns—and make a good showing for the cause generally in Great Britain.

### Memorial Services at Music Hall.

This place of assembling, which for several years past has been the scene of much good work for the spiritual cause during the courses carried out under direction of the Boston Music Hall Society of Spiritualists, was well filled on the afternoon of Sunday, October 10th. The audience, which embraced in its ranks alike the old friends of the movement and many of the new, assembled on that occasion to pay a tribute of respect and love to the memory of Mrs. J. H. Conant, who so long and faithfully bore the important responsibility which attaches itself to spirit mediumship, and who endeavored in every capacity to the exercise of which she was called, to honestly accomplish that which should redound to the advantage of the New Dispensation, for whose service was pledged whatever of bodily health, mental power, or social influence she possessed. A feeling of home-like tranquillity seemed to fall upon the people as they took their seats in the vast auditorium; bright smiles and tokens of recognition went round, and gloomy polemical dispute waited afar off, drawing not high to the pleasant scene.

The meeting was held, as the reader is already aware, in consequence of a feeling on the part of many of the influential friends of the cause in Boston and vicinity, that some practical evidence should be given of the deep appreciation in which Mrs. Conant was held in their memory, and that an exposition of her life-work should be urged upon the attention of the public, with a hope that it would not only encourage other laborers yet toiling in the rugged furrows of the cause, but lead the people in general to more comprehensive views of the fact of mediumship itself and the results it is everywhere accomplishing in the world of to-day. The correspondence between the parties desiring the meeting and Mrs. Britten has already been published in these columns, and needs no further mention at our hands save the statement, clearly borne out by the facts, that the meeting which was the fruit of that correspondence was instigated with the noble and generous sentiment which characterized those letters, and was worthy to the full of the disciples of the grand truth of Spiritualism, for whose advancement among men it was in the deepest reality a practical prayer.

To us the meeting seemed eminently fitting on the part of the Spiritualists themselves, and fully merited by the truthful soul whose memory it aimed to keep green in this world of change and transition. We say this from no personal feeling concerning our paper, and her work thereon, for Mrs. Conant was eminently gifted with a most versatile mediumship, and if the great work which she accomplished at the Banner of Light Free Circles, and for the world of truth-seekers as well, were swept away, she would still have an extended public record as one of the most prominent of the pioneer mediums in the early struggles of the cause.

The platform, speakers' stand, and tables on each side of the desk, were brightly lit up with the hues of choice flowers and brilliantly variegated autumn leaves. The opening music of the quartette (most of whose members were well known to the people of the past lecture seasons), recalled the memory of days of pleasant communion in the hall, and most fittingly prepared the way for the opening words of Mrs. Emma Hardinge Britten, the orator chosen by the committee to officiate upon the occasion, who introduced the services as follows:

My Friends—I think we cannot commence the exercises of this day more acceptably than by reading an invocation, one which was delivered through the inspired lips of her whom we meet here to honor. The invocation purports to have been inspired by the arisen spirit of Thomas Starr King:

"Oh, our God, we thank thee for the gift of media, those sensitives who, in all ages, have stood between the living and the dead, between truth and error, between light and darkness, between ignorance and wisdom, and according to their faithfulness, have been the saviors of the world. And we ask for them humility and faithfulness to the truth; we ask that each cross shall be well borne while here, that when they shall be called upon to resign their earthly labors, they may, in the other life, hear the 'Well done, good and faithful servant; thou hast been faithful over small things, I will make thee ruler over great things.' And, our Father, we thank thee for those who fearlessly embrace truth and own they have embraced it; and we thank thee for those benevolent souls who can never say nay to the poor and needy; for those whose hearts are ever ready, in conjunction with their hands, to bless their fellows; and for those, also, who, having no earthly means, can bless with a kind word, with a loving smile, with a holy benediction. And for the seasons in their beauty, that come like divine teachers fresh from thy hand, we thank thee; for the springtime, with its young life and beauty; for the summer, with its many garlands and fruits, we thank thee; for the autumn, with its serene leaves and cooler winds, we thank thee; for the winter, that covers the earth with its pure white garment; thus protecting the tender roots of the flowers that they may come forth again in the springtime to gladden the human heart, we thank thee; for the sunlight and for the shadow, for all these conditions of nature, which are but expressions of thyself, oh Lord, we thank thee. And for that harder experience which comes to us through human suffering, we thank thee; for that which knocks loudly at the door of our sensibility, and causes us to know that we carry here but a brief time, that there is another life to which we are tending, we thank thee. And for Death, that beautiful angel of change that ignorance has robed in various forms of terror, we thank thee. And we thank thee, oh our Father, that thine angels from the higher life preceded us, and told us, when here even in the mortal form struggling with disease and decay, that there was a better land, a highway opened over which the soul could retrace its steps and commune with those whom it loved and left on earth. Oh Infinite Spirit, thou hast enfolded well for all our necessities, and we praise thee to day for each and all thy blessings; and we ask only that we shall always be strong in truth and in well doing, and that whatever we find to do we shall be ready to do it. Amen."

John Wetherbee, Esq., Chairman, then addressed the audience in the following eloquent words:

Our late friend in the world's language, our still living friend from the spiritual standpoint, Mrs. J. H. Conant, after a severe sickness, has in the course of nature "passed on," as the Spiritualists like to term such an event. Many good people and prominent Spiritualists, appreciating her labors as a medium and her life as a woman, thought some public notice should be taken of her exit from this world of sense to the world of spirit, and this gathering is the result. It seems to have devolved upon me to act as Chairman on this interesting occasion. Interesting—is that the proper word to use? I suppose it is both orthodox and common to say solemn in an hour like this, but to me interesting appears to be the fit word, for we are they who of all others have a knowledge of the truth in this connection, and we are gathered here to recall the living, though physically departed—not to pay our re-

spects to the dead; for we have learned in this our day and generation there is no death.

It seems to me the sweet poet of Walden Pond expressed a full-blown modern spiritual sentiment when he said, with words full of meaning to the lingerers at the tomb, "I take no interest in graveyards, I have no friends there." I am always inclined to say with Whitier:

"Alas! for him who never sees,  
The stars shine through his express trees,  
Who hopeless lies his head away,  
Not looking to see the breaking day."

It seems to me to be the mission of Modern Spiritualism to take both truth and poetry out of the standard Christian epitaph, for instance:

"After life's fitful fever she sleeps well."

Modern Spiritualism reconstructs such a sentence, and in the light of truth it reads: "She has passed on; life's fitful fever is not over; she is not asleep when the definition of sleep is death."

My experience in this most interesting of all subjects compels me to say that I have no more question that she is now a conscious presence here in this hall, and an interested participant, than I have that Theodore Parker once preached from this spot; and being so, I am admonished—perhaps it is by her influence—that I am not expected to make a speech. Sister, though viewless, I ask your pardon—and yours [to the people].

At the conclusion of Mr. Wetherbee's remarks the choir rendered with tender pathos: "Where the roses never shall wither," and "We are waiting by the river," after which Mrs. Britten proceeded to deliver an address which for one and one-half hours held the people as by a spell. Now and then the interest would broaden into murmurs of assent or deepen into applause; but in the main all present fixed their attention firmly upon the speaker, and silently absorbed every word. As the oration will be issued in going time, we shall attempt not even an abstract of the same at present, but content ourselves by stating that the experiences of Mrs. Conant, from the first recorded hour of her mediumship down to the period which marked her decease, the labors, trials, sufferings, yes, and the triumphs, too, which were mingled in her lot, were cited with earnest pathos, veiled by the most appropriate diction, and produced cumulatively upon the people the most thrilling effect. The little child who heard the voices and saw the forms of the spirits ere the first rap of the modern phenomena had aroused the popular attention; the invalid daughter, hearing with fast falling tears the words of a mother soon to be taken from her sight: "The angels will be your father and mother; when you come to meet me in heaven bring me a clear record that you have always obeyed them"; the weary woman who sought as a last resort the aid of the till then unknown spirit medium; the toiler who, having entered the field, never faltered till the mortal tabernacle sank beneath the intense and long continued pressure of duty; the healer, going about like him of Nazareth to do good to the humble and poor; the physical medium, showing in the most conclusive manner the existence and operation of an unseen but intelligent power; the clairvoyant, turning her gift into a means for the redemption of tempted souls that faltered by the way; the public lecturer, proclaiming from the rostrum the truths that should free the world from the bondage of superstition and bigotry; the faithful medium (for nearly nineteen years) of the Banner of Light Public Free Circles, whereby spirits to whom no other material avenue of communion with their friends left on earth was opened found a channel for the so much desired converse; and the member of the old guard of spiritual workers, sinking from her exhaustive labors in the physical, while only yet in the mid-career of her womanhood, were all demonstrated to be factors in the grand aggregate of the life of her in whose remembrance the present meeting was convened.

Friends, (said Mrs. Britten, in closing,) I leave you now, but I know in parting with you that you will not part with the arisen spirit of her of whom I have spoken. Her presence has been promised in our midst this hour; I have known and felt the grasp of her kind hand while on this platform. No fiction is this now: it is a glorious reality, of which we are all assured! And whilst therefore we no longer minister to her, the suffering woman, whilst we no longer crowd around her to partake of the bread of life which she so freely dispensed, let us never forget that she, to whom we are indebted for the angels controlled, now becomes a controlling intelligence herself. Let us never forget that the work for humanity that she laid down in the physical, when its sufferings were too heavy for her longer to bear, goes on still throughout the broad land, calling us to renewed endeavor for its faithful satisfaction; let us never forget that her bright life-lessons she taught us, that, as she lives, so shall we live—two, too, shall be immortal! And may our labors on earth so be discharged that, when our day of reckoning comes round, we shall be able to show as fair a record as did dear, good, brave little Fannie Conant! [Applause.]

Dr. E. P. Miller and the Eddys.

This well-known medical gentleman of New York City, has had much experience with the Eddys at Chittenden, Vt., and has avowed his conversion to the belief that spirits can not only manifest themselves by moving physical bodies, but that they have the power to materialize so as to assume such physical forms as are seen and heard, felt and recognized by their friends.

In a recent number of the New York Graphic, he says he is willing to stake his reputation and fortune on the genuineness of the Eddy mediums, and issues the following challenge: "I will put \$5000 into the hands of George Francis Train, who is a skeptic to all forms of spiritual manifestations, or into those of Elder Frederic Eyns, who believes in nearly every form of it, or into the hands of Peter Cooper, who believes in the Christian phase of it, but not in the other; or in the hands of any honest person who may be agreed upon. He shall put \$5000 into the hands of the same person. A jury of six gentlemen and six ladies shall be chosen to test this medium, [Mrs. Hinton, a sister of the Eddy boys.] She will exhibit in their presence many of the different phases of spiritual manifestations, including materialization, and if a majority of this committee decides that her manifestations are produced by confederates, by personation of the medium by means of masks and secreted wardrobes, showing her to be a fraud, the money shall be his; if they do not do this, the money shall be mine."

Prof. L. S. Richards, of Marshfield, Mass., lectured before the Twenty-Eighth Congregational Society (Parker Fraternity) in Memorial Hall, in this city, last Sunday forenoon. His subject was: "Evidence of Life Beyond the Grave in the Light of Philosophy," which he handled in a sound philosophical manner, and to the general satisfaction of a good audience.

### Is there a Science of Magic?

In reply to our comments on his assertions relative to the production of phenomena by magical processes, Col. H. S. Olcott says:

On Sunday evening, 26th inst., I lectured before the Spiritualists of New York, and as my Boston editorial inquirer seemed so very anxious for knowledge, and as some of his representations were in my audience, I concluded not to keep him waiting over Sunday and answered the questions in presence of a hall full of people.

His first query is this: "Have you (1) had direct conversation with any persons, visible and tangible to your senses, who, not being mediums, could, by mere forms and words, communicate to others and available by them, produce all the most startling phenomena of Modern Spiritualism?"

Answer—I have met four such persons, have seen two of them display their powers, and am to see a third do likewise as soon as my engagements give me a leisure evening.

His second question is this: "Have you known materialized forms of spirits to be made to appear simply by the use of Cabalistic words or forms of invocation, in the absence of mediums?" Answer—I have seen spirit hands, faces and heads; a full form; butterflies, a canary bird, and a large fly (in mid-winter) evoked under such circumstances. I have seen atmospheric phenomena produced of a most incredible description; I have had a gold ring caused to leap out of a moss-rose, held in my own hand, in full light; I have known of a sentence being instantly engraved in the inside of a gold ring, while held in the closed hand of a certain editor; I have had letters to myself, in answer to letters written by me, made to come into the closed envelopes, laid upon the mantel-piece of the room where I was sitting, and never out of my sight nor touched by any one in the room; these answers being upon separate sheets of paper, and of a different kind from those upon which I had written; I have had writings instantly appear and disappear from paper, note-books and other books, when I was either holding the same or had them in view; and in broad daylight.

I have had all these, and more, which I shall not recite, for I have already spent too much time in answering an editor who is such an ignoramus as to say that there is no proof that there ever was or will be a Science of Magic. I have neither the time nor disposition to save editors of Spiritualist journals the trouble of learning the rudiments of their profession. It is a sufficient commentary upon the gross ignorance which prevails among American Spiritualists about the origin and nature of the phenomena which they have been waiting for twenty-seven years, that their self-styled leading organs should be guilty of making such statements and propounding such silly questions as are to be found in this article on "The New Departure."

We once knew of a vivacious disputant who, having an inconvenient question put to him, and finding himself cornered, threw a glass of wine in the face of his opponent. The latter, calmly wiping his face, replied: "That, sir, was a digression: now for the argument."

With meek admiration of Col. Olcott's powers at repartee, rhetoric and sarcasm, not to say logic, we humbly wipe from our face the drops of his glass of wine and reply: "Now, sir, for the argument."

You tell us that you have met "four such persons." Two of them you have seen "display their powers." But how, then, do you know there are four such persons, if you have seen and proved only two of them?

You have seen "a large fly" (!) produced, by invocation, in mid-winter; and you have seen other queer things done in the same way.

But the one thing we want answered is this: Can you, or any one of the four gentlemen you refer to, or can Mrs. Hardinge-Britten's "learned and ingenious gentleman," author of "Art Magic," &c., communicate to us, or to any one, certain words or forms by the simple use of which we can evoke apparitions and produce "the most startling phenomena of Modern Spiritualism?"

We know what will be your reply; it will be, "Oh, we do not pretend to be able to put it into the power of any one indiscriminately to do these things; you must pass through a certain novitiate, a certain probation; you must prove yourself worthy to be trusted with the precious knowledge; you must give us some pledge that you will keep the secret before we can communicate it to you." So that after all the claim of occultism amounts to this: "Ours is a secret science, not communicable to the world." But genuine science is nothing of this sort; it must be something that can be tested, proved and admitted by all competent persons, before it can take the rank of a science and be entitled to the name of one. That there is a pretended science both of magic and alchemy nobody doubts.

When we say there is no such science (positive, available, transferable knowledge) as magic, we do not mean that there is no such science as Spiritualism. All the authority that can be given for magic, the existence of elementary spirits, &c., can be explained without going out of the domain of Spiritualism. If spirits can play the pranks they do, what need of introducing a new theory to explain the existence of the "kobolds" and little men of the coal mines in Mrs. Britten's story? Are not the spirits who leave this world every day elementary enough to satisfy any reasonable demand?

We are but on the threshold of our discoveries in the mysteries of mediumship. These will be sufficient, we believe, when properly understood, to explain all those seeming contradictions which are now leading certain persons to a revival of the old notions in regard to magic and elementary spirits. The labyrinthine road which the Occultists are traveling will lead back at last, after its many windings, to simple Spiritualism, the great generalization which comprehends all mysteries and all contradictions.

### Bigotry Fully Exemplified.

The Young Men's Christian Association of Raleigh, N. C., some time since applied through its officers, requesting us to send a free copy of our paper to be placed on the files in the reading room of that body. Always ready to afford the light, we speedily complied, when lo! after a few weeks we received a quiet request from its corresponding secretary to stop forwarding it. The "young men" had discovered it to be a Spiritualist paper—horrors!—and hastened to put their hands over their eyes lest they might perchance have some sentence seared upon their minds past all recovery. We do not know whether the God they worship will forgive them for reading the Banner of Light so long, but he whom we recognize as the Great Primal Cause of Being will do so, and we trust no serious consequences will come to them through the action of their own over-heated and self-reproving imaginations which they are too wont to christen by the name of "conscience," but which bear little relation to that sterling principle in man.

We learn through the Oskaloosa (Iowa) Leader that "the Great American Heretic," W. F. Jamieson, delivered three lectures there on Sunday, Oct. 3d, in the City Hall, "which were largely attended and highly enjoyed."

### The Paris Persecution.

We have just received from M. Leymarie, the brave editor of *Revue Spirite*, who has not feared to face in the courts the foes of the liberty of individual conscience in France, an autograph letter, wherein he thanks us for what efforts we have been able to make for his aid toward bearing the heavy pecuniary burden which his repeated trials have brought upon him, and forwards us the following list of the names of those who "united with Bernard Shradf, of San Francisco, Cal., (our correspondent "Veritas," in forwarding to him at Paris some 127 francs (less exchange): B. Shradf, \$5, Mrs. Dr. Finck, \$2, Mad. Upstone, \$1, Mrs. Stirling, \$1, Mr. W. Rider, \$1, J. H. Curtis, \$2.50, A. Mayer, 50 cts., E. Dieren, 50 cts. Collection at the hall of the Spiritualist Society \$10.45, Mrs. L. Matthews, \$1, Mrs. C. Davenport, \$1.

Though our brother in his letter has but little hope that the Court of Cassation before which his case is to come will reverse the decision of the Court of Appeal, yet he thinks from his persecution public attention will be called to Spiritualism, and that it will still go on, whatever may happen to the instruments used in its advance, to become the universal religion! He congratulates the Spiritualists of America at the freedom of opinion allowed on our shores, and wishes the cause the highest measure of success both here and everywhere.

The most remarkable thing, perhaps, connected with his epistle, is his forwarding to us therewith of a copy of a letter from Buguet, written to him since the latter fled to Belgium. As a specimen of the morbid sensitiveness and delicacy of tone which characterizes mediumship this letter stands *par excellence* as an example. "Here is a man to whom the English and American spiritual press—ourselves included—have reverted with the utmost severity for the duplicity practiced by him toward his benefactor Leymarie and the cause of spirit return, by denying his mediumship in open court and under oath, who, as soon as the deadly pressure of the legal tribunal and its accessories is removed from him, hastens to write from his retreat in Belgium a letter to said Leymarie which 'has tears' not in 'the voice,' as the French saying has it, but in the words. The italics are our own:

BRUSSELS, Sept. 17th, 1875.  
MONSIEUR LEYMARIE—I come to render homage to the truth, and of my own accord to retract the affirmation which I have given in Court at my trial that I was not a medium. At the time of my arrest, which was made at a most inopportune moment, for I was really ill, I had availed myself of subterfuges in order not to fail. Then having been taken in like conditions it was necessary that I should show what I had and availed myself of. These gentlemen having told me that I must continue in this same way in order not to be condemned, I have always thought that in adhering to this means of defence I should not be condemned, neither you, since I was the principal inculcated. I allowed myself to be beguiled by these hopes, which have been several times repeated to me, and that was why, my dear Mons. Leymarie, I renounced my mediumship. Do not blame me, for I had but one end in view—that of saving you! It has been otherwise, and I ask pardon of God! but I believed I was fulfilling a duty in saving from an unmerited condemnation a man who has always been to me a friend and a brother. That this affirmation may serve you in your appeal in the Court of Cassation I desire with all my heart.

I declare to you that I WAS A MEDIUM, and that it was by my mediumship that I got more than three-fourths of the spirit-photographs which have proceeded from me; I must declare to you also that of all those obtained in London, not one has been produced otherwise than by my mediumship; while as for Paris, there was but a small part the result of subterfuge where I could not obtain the spirit-photographs because of my indisposition.

That is the exact truth; dispose of this letter as may seem to you best, and believe me, always your brother in the belief, ED. BUGUET.

Here we have the mediumship arising (at least in seeming) above the man, asserting its existence, and causing him to give the reasons which led him to its temporary repudiation. While we regret that he should have given way to any such unwarrantable courses, we yet cannot but have some charity for him under the circumstances. He should be treated, as a weak soul which has for a moment yielded to the crushing weight of despair, with some consideration and kindness, for we do not doubt but that his expressions of shame and regret are genuine. Let those who have never swerved from duty's line cast at him the first denunciatory stone!

And to the noble Leymarie—the victim of this outrage on the name of justice, whom the authorities, not the trembling Buguet, are responsible for—we would address words of comfort and consolation and honor, if words were of any avail. We hope our friends, after reading this account, will feel to forward to the address of M. Leymarie's agent, F. Agramonte, Esq., 406 West 28th street, New York City, such pecuniary aid as they may be able, to assist this Spiritualist martyr in France to present an unbroken front for the coming struggle. Whatever the issue may be—whether M. Leymarie be acquitted (which we hardly dare to hope) or be doomed to imprisonment (as we fear will be the case), his name, as we have before stated, will go down the stream of history allied with those who in various ages have been found ready to sacrifice all that earth held for them of hope or joy that the truth, through their sorrow, might thrive and grow.

### A Pleasant Birth-Day Party.

A goodly number of the friends of Col. Fred. G. Pope and lady assembled at his fine residence, 69 Montgomery street, Boston, on the evening of Wednesday, Oct. 6th, to celebrate the coming of another anniversary of the birth-day of that gentleman. The guests were entertained with music by the John A. Andrew Hall choir, consisting of Mrs. L. C. Clapp, Miss Moore and Mr. Bell—Miss Kendrick being the pianist; remarks in trance and normal condition were made by Lyman C. Howe, Dr. Jack, of Haverhill, (who presented to Mr. and Mrs. Pope a white dove,) Susie F. Nickerson, Mrs. Rockwood, Mrs. Nellie Nelson, and Mrs. Lincoln, and the speaking was also augmented by words from George A. Bacon, Dr. A. H. Richardson, M. V. Lincoln, John W. Day and others. Several other gifts (among them a fine photograph album, from a lady friend residing in Chelsea, Mass.,) were presented to the host, one being a memento of Mrs. Conant, the speech being made by Mrs. Susie A. Willis Fletcher; Mr. Fletcher also gave utterance to his good wishes, and Col. Pope appropriately responded. The exercises of the truly happy occasion terminated with the partaking of refreshments and the enjoyment of a parting song. We hope the Colonel may have occasion to celebrate many similar anniversaries in the future.

Jennie Leys has our heartfelt thanks for genuine words of sympathy in our behalf. May the angels always bless her.



Robert Dale Owen.

The friends of this gentleman—and who are not?—will, we are perfectly confident, join us in extending to him the sincerest congratulations on his practical recovery from the effects of the malady with which he was recently afflicted. An overtasked brain was unequal to the assaults of physical disease, and it temporarily succumbed. From its wandering state tender and incessant care has reclaimed it, and he is released from that guardianship which from the first was one of love rather than of restraint. That his large and gentle nature profoundly appreciates the sympathy of his friends and the tender keeping of the physician during his distressful experience, is amply evidenced by the letter written by him to the superintendent, after taking leave of the Hospital. He attempts a review of his case, praising his children for their discreet but firm conduct in relation to him, and declaring that, all things considered, he feels no regret for what has happened.

In concluding this frank and touching letter, Mr. Owen says, "I seem also to have made a gain by my seclusion in the way of reputation. If a man wishes to be well spoken of by those who had hitherto slighted or reproved him, he had better either die or suffer temporary civil death by confinement in a lunatic asylum. *De mortuis nil nisi bonum*—we speak with tender favor of the dead. This has been amply illustrated by the many newspaper notices of myself which have fallen under my observation since being an inmate of this institution. I trust that on entering the world again I shall give no cause for retraction of these good opinions of the press, so kindly volunteered while temporarily secluded." Spoken, all of it, in the spirit of the gentle and true man that he is. His words are extremely touching for their sincerity. We take the occasion, speaking for ourselves and for the large community of Spiritualists in this and other countries, to offer Mr. Owen our hearty congratulations on his restoration, and our sincere wish that his days of usefulness and happiness may be long in the land.

Rev. Fulton Again.

Our quondam ecclesiastical friend Fulton, formerly of Tremont Temple, in this city, the same who expressed himself in public as so sure that the destruction of the Banner office in the great fire of 1872 was a visitation of heaven in a vengeful way, is again in trouble with the church he went to in Brooklyn. The brethren and he seem to be having a warm time of it. They are obstreperously determined to get rid of him, and he is just as obstreperously bent on remaining fast. The struggle, therefore, has become highly interesting, especially in view of the fact that Fulton is of a ruffianly temper, of excessive vulgarity in his tastes, and as rowdyish in religion as it is possible for a man to be. He has found his match, however, in his congregation, so far as obstinacy is concerned. If he may as well butt his precious head against a stone wall as against them. They will squeeze him at last, however, and that will end his career in that place.

A writer in a New York paper, treating of this case, which is exciting so peculiar an interest, says deliberately that "the whole difficulty is the work of the devil." He says, with evident sorrow, that "many of the most active, noisy, fighting warriors in this conflict are generally known in public as the most devout and prayerful of all the brethren. They can pray, and exhort, and cry in such mellifluous, moving, melting strains that saints and sinners all over the house mingle their tears and unite in unanimous sobs and sighs." Yet he adds, "they vehemently charge each other with dishonesty, falsehood, hypocrisy. They threaten to sue each other for slander and libel." He says he has known them even to charge one another with the most selfish and designing motives in joining the church. He lays it all to the Evil One, and sincerely wishes his Satanic Majesty would let them alone. It is possible that the brethren begin to think he is personified in their pastor, and hence are seeking so earnestly to be rid of him.

Beware of Impostors.

We are in receipt of a flaming pictorial handbill from Lockport, N. Y., headed "Science-Extraordinaire—Eddy Brothers—Spirit Materializations and Light Scéances"—from which we quote as follows: "The world-renowned Eddy Brothers, whose reputation is world-wide, and second to none in their profession, will present an entertainment to the citizens of Lockport," etc. Now we feel it our duty to inform the citizens of Lockport, and all others, wherever these impostors may exhibit, that the Eddy Brothers are at home in Chittenden, Vt., and were there Oct. 20, when the parties alluded to, purporting to be the Eddys, were deceiving the people of the above-named place. The following letter from Horatio Eddy, dated at Chittenden, Oct. 10th, explains itself:

"DEAR BANNER—There are some parties traveling in New York State claiming to be the Eddy Brothers, and I wish you to inform the public that we are at home and have been all the time, and expect to remain here during the winter. When we travel, due notice will be given in the Banner. Yours truly, HORATIO G. EDDY."

We are in receipt of our files of New Zealand papers. The Otage Daily Times of August 28th publishes a second letter from Mr. H. H. Moody, formerly of that place, dated Greenfield, Mass., June 7th, in which Mr. M. says:

"I perceive that you have published that portion of my last letter relating to the Eddy Brothers. Some of my Dungenid friends, judging from the tenor of their comments, are evidently of opinion that I have either been duped or have lost my reason. Neither the one nor the other, my friend, I assure you. I never was wider awake in my life than on the occasion of that visit, and I made too good use of my senses, and had too many tests, to doubt for a moment the genuineness of the manifestations. So well assured was I of the reality of the facts, that I have heard, that with a near and dear friend of mine I have paid another visit to the house of the Eddys, and have talked, laughed, and shaken hands with the fully materialized forms of our deceased friends." We left Greenfield on the 10th of May, and remained at the Eddy homestead in Vermont nearly three weeks. During that time I attended fourteen scéances, and saw no less than two hundred and twenty materialized forms, many of them in full light.

He then proceeds to give a detailed account of the manifestations witnessed.

The Science of Spiritualism is a subject that at this moment is engaging the attention of many of the learned minds of the world, and ere long new facts, similar to the one Prof. Denton has recently brought to light at Mrs. Hardy's scéances in this city—casts of spirit hands, an account of which we print elsewhere—will startle the theologians from their deep slumbers.

BRIEF PARAGRAPHS.

No man will let a good man so much as he who has ill-treated him. Let a man whom you have injured have ill-treatment. Let a man whom you have injured have ill-treatment. Let a man whom you have injured have ill-treatment.

Miss Jennie Collins desires to say, in answer to complaints sometimes made, that the "Banner" does not always respond to applications for girls to do general housework; that she is compelled to exercise great caution on account of the impositions attempted; that the general public can have no idea of the adroit cunning that is used to entrap innocent girls who are in need of work, by men who disguise the wickedness of their real motives under a pretense of help and sympathy.

The trustees of the Bank of California have elected D. O. Mills president.

The long looked for fiscal exhibit of the financial condition of the Eastern Railroad was rendered in print Oct. 7th. It shows a total indebtedness and liability of about \$15,000,000. The statement is based upon the report of the investigating committee, and is issued by the president of the road by order of the directors.

Fireman's motto—"Blaze away"—Mean men want money, and mean men want it. A scolding shoemaker always has some waxed end in view.—N. O. Republican.

"Rows upon the road to Heaven," is the Rochester Union's felicitous description of the recent religious troubles in Canada.

President Grant, it is said, kissed all the girls at the Oregon Seminary lately, and then took a 'bus for his hotel.

Dr. Fulton, of Brooklyn, N. Y., judging by his church troubles, baptizes all his converts in hot water.—Pittsburgh Commercial.

"Are those soap all one scent?" Inquired a lady of a juvenile salesman. "No, ma'am, they're all ten cents," replied the innocent youngster.

A tombstone has been discovered in a Vermont town, wherein is inscribed a long epitaph, closing thus: "State about 6 ft. wt. 20. Death had no terrors."

Remembrance is the only paradise out of which we cannot be driven.—Richter.

It costs Canada only \$2 to care for each Indian. It costs the United States more than \$20 per Indian. But then we have our money's worth in having Indian Rings.

UNFETTERED PRESS.—The few sentences with which Sheridan thrilled the House of Commons on the liberty of the Press in 1810, were worth, perhaps, more than all his elaborated epigrams and forced flowers on the Belgian charge, or all his denunciations of Napoleon. "Give them," said he, "a corrupt House of Lords, give them a venal House of Commons, give them a tyrannical Prince, give them a truckling Court, and let me have but an unfettered Press, I will defy them to enslave a half-breed nation upon the liberties of England."

KISSES.—Kisses in the morning. Make the day seem bright. Kisses every evening. With a gleam of light. And what happiness he misses Who neglects his morning kisses. Kisses, and gives no kisses. To the children in the morning.

SHAMPOO LIQUID.—Carbonate of ammonia, 1/2 oz.; carbonate of potash, 1 oz.; water, 1 pint. Dissolve and add to the solution, tincture of cantharides, 2 fluid ounces; rectified spirits, 1 pint; good rum, 3 quarts. Rub the hair well with this till a lather is formed, and then wash the head with cold water.

"JOE PRINTING!" exclaimed an old lady, the other day, as she peeped over her spectacles at the advertising page of a newspaper. "Poor job! they've kept him printing, week after week, ever since I learnt to read; and if he was n't the patentlyest man that ever was, he never could have stood it so long, no how!"

God does not make his servants by the score, as men run from him. He has a separate work for each man; and let each man do his own work in his own way, and may God bless him.—Spurgeon.

The English have been celebrating the Semi-Centennial of Railways, as the Stockton and Darlington Railway was opened September 25th, 1825.

In September, the public debt was reduced in the amount of \$4,312,662.61.

Alex. H. Stephens is seriously ill at Augusta, Ga.

The North Carolina State Constitutional Convention adjourned sine die on the evening of Oct. 10th, after a session of thirty-one working days. Many important ordinances were passed, amounting to the general emancipation of the legislature from the restrictions under which it has labored since 1865, and giving it larger powers. The public debt question was not interfered with, in fact, attempts being made to repudiate the special tax bonds.

The English steamer Biscay recently stranded off Dublin. Eleven lives were lost.

All is quiet at Fall River except the mills, which are active and noisy, because there is work doing in them. The Ranges were not found to be so bloody as they were painted, and all the soldiers which were sent out have been discharged without having been required to discharge a single musket, or to kill even a mosquito. It was a piece of wicked humbug, bringing out armed men to protect the negroes, and the police were equal to the demands that the occasion by any possibility could have created.—G. G. Hazen in Traveller of Oct. 9th.

The admiral of the English Channel squadron, who is said to be primarily responsible for the founding of the Iron-clad Vanguard, is to go scot-free. The captain of his ship is to be court-martialed.

The British admiralty has suspended the circular of July last, ordering the surrender of fugitive slaves found on board British vessels, and has thus made the British deck a free deck.

It is stated that Lieut.-Gen. Sir Frederick P. Haines, commander of troops in the government of Madras, will succeed Lord Napier to Magdala as commander-in-chief.

STILL ANOTHER: "HIGH DIDDLE DIDDLE," IN MILITONIC VERSE.—Heard ye that mifflin melody? Remote from the straited strait, an angelic near Caught of the careful cat the little cat. Proud dame in tortoise decked or fussy coat, Her villainous ways, she's a wicked cat. Her feline ways, she's a wicked cat. Which, as high Heaven poured his glittering glance, Inspired the poor hawkward cow to dance. A note the best, the best, the best. The dog diminutive, while its strange romance With laughter loud its simple bosom swelled. The blue high heaved with food of silver store, Kissed the bright lion, by kindred love impelled. Such is the nursery tale of infant lore.—Eichengrün.

Willie was disputing with his sister. "It is true," he said, firmly, "for mother said so, and if she says so it is so, if it ain't so."

The above is also a favorite line of argument with the theologians.

Don't imagine you can correct all the evils in the world. A grain of sand is not prominent in a desert.

The Japanese, writes Mr. Loomis, are a newspaper-reading people. About 5,000,000 copies were taken last year.

A brigand was lately executed at Potenza, Italy, guilty of twelve assassinations, seven homicides, four attempts at murder, resistance to the authorities, and nineteen robberies on a big scale, amounting to \$10,000.

The following cure for drunkenness is said to have cured the father of Dr. Newman Hall from confirmed habits of intemperance: Sulphate of iron, 5 grains; magnesia, 10 grains; peppermint water, 11 drachms; spirits of nutmeg, 1 drachm. This amount is to be taken twice a day, and continued for from five to nine months.—The Lancetkeeper.

The Boston Independent Chronicle for March 12, 1793, contained the following remarkable notice: "At Bedford on the 8th inst., Mr. James Wilson to the amiable Miss Dolly Giamon, both of that place, after a long and tedious courtship."

The epileptic is in Boston, and the Metropolitan Railroad Company, and teaming and express companies, are anxiously regarding the appearance of their stock of animals.

The wedding anniversary celebrations occur as follows: Three days, sugar; sixty days, vinegar; 1st anniversary, iron; 5th anniversary, wooden; 10th anniversary, tin; 15th anniversary, crystal; 20th anniversary, china; 25th anniversary, silver; 30th anniversary, cotton; 35th anniversary, linen; 40th anniversary, woolen; 45th anniversary, silk; 50th anniversary, golden; 75th anniversary, diamond.

The French Assembly increased the salaries of teachers in the national schools at the last session, so that males now receive from 900 to 1200 francs per year, and females from 700 to 900.

The Spanish residents of Cuba are disaffected at the length of the struggle between their neighbors and the mother government, and it is said that they have proposed to the Cuban junta at New York a system of cooperation by which hostilities may end. Their plans have come to naught. No means exist of accomplishing the entire cessation of this long war on the part of Spain further than that \$40,000,000 was expended for military purposes in one

year, namely, 1870 and 1871. In Cuba, to say nothing of the fleets of gunboats in Cuban waters. The cost of the official army of the government forces under arms exceeded 100,000 men, more than half of whom were regular troops, and that the losses of the army of Cuba exceeded 10,000 men, and that the loss of the army of Cuba exceeded 10,000 men, and that the loss of the army of Cuba exceeded 10,000 men.

Indian Agent Saville, of the Hot Chond agency, has resigned his position. It has been accepted.

George W. Pemberton was hanged at the Charles street Jail, Boston, on the morning of Friday, Oct. 8th, for the murder of Mrs. Margaret E. Bligham, of East Boston.

A lady "converted to the faith" by the ministrations of Mrs. Floyd, at John A. Andrew Hall, writes in praise of her ministrations and teachings, and especially of her answers to all questions from the audience.—Boston Sunday Herald.

The Prichard and one rail railroad completed from Houston to San Antonio, Texas, is now open for traffic. Japan is building one of the same kind that will be five hundred miles long.

The Boston Pilot suggests that a committee consisting of President Eliot of Harvard, Chief Justice Gray and Archbishop Williams be appointed to draw up a plan of education to settle the controversy between the Catholics and Protestants on the school question, and thinks that the plan they would report would be agreed to by all.

"The late expiring symphony in New York in the name of Spiritualism was probably engineered by the same fellows who fished large crowds in the same way at the Boston Theatre, Bay State Museum and Palace Hall.—Boston Saturday Herald.

This is what we averred in our last issue.

The dedication of the marble statue of John A. Andrew, the great war Governor of Massachusetts, which took place at the Hotel de Ville, took place on Friday, Oct. 8th. There was a procession through the town, in which his Excellency the Governor, and nearly all the high officials of the State and many other distinguished persons, took part, a march past the statue, and exercises in the Old Church, consisting of devotional services, music, an oration by General Horace Binney, Sargent, and brief addresses by the Governor, General Banks and Dr. Corning.

President Tappan, of Mexico, made a speech at the opening of the National Congress, in which he congratulated the country on its peaceful condition and promised various reforms.

I have seen times when human sight seems to open on the future. As if the flower of God's great plan were slowly blossoming for man. So that any soul might see. Some came into the mystery.

The man who bought the Chicago Court House bell and made therefrom twenty times its weight of tinkling charms, has been overtaken by Nemesis. Assets, \$275; liabilities, \$497,910.41.

Chelmsford, Mass., had an \$80,000 fire on Sunday morning, Oct. 10th, by which chimneys, machine shops, railroad cars, wool mills, etc., etc., were involved in common ruin.

Tennessee's new school law provides that for three years of male and female teachers, like salaries will be paid.

Trouble between Holland and Venezuela—international relations broken off—war, perhaps.

With many persons the early age of life is passed in solving in their minds the vices that are most suitable to their inclinations; the middle age goes on in nourishing and maturing these vices; and at last old age concludes in gathering in pain and anguish the bitter fruits of the most accursed seeds.

The man who spoke of the Indians as a dying race should emigrate. In 1861 they cost the country \$2,629,555.75 last year. In 1862 they cost the country \$2,629,555.75 last year. The funeral expenses are inconceivably high or the German.—Prov. Press.

Germans demand 6,000,000 marks extra for the satisfaction of the military expenses of her army for the coming season.

The Carlisle yet show fight in Spain.

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several other conditions, together with an account of

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# Banner of Light.

BOSTON, SATURDAY, OCTOBER 16, 1875.

IMPORTANT CAUTIONS TO THE SPIRITUALISTS OF THE UNITED STATES, AGAINST THE RECENT "IMPORTANT NOTICE TO THE SPIRITUALISTS OF THE UNITED STATES."

BY DR. G. BLOED.

To the Editor of the Banner of Light:

In your issue of Sept. 18th you published an announcement by Mrs. Emma Hardinge Britten under the above quoted caption. The contents of this notice, though printed in small type, would appear to every reflective mind to mean more than the advertisement of a forthcoming new contribution to the plentiful store of our spiritual literature. The "Notice" tells us that "an European gentleman, now sojourning in the United States for a brief season, who has spent forty years in the practical and theoretical study of Art Magic and Occult Science in the East and West Indies, Egypt, Europe and Arabia, is now prepared to share the fruit of his labors and researches with a few interested and worthy students, and for that purpose will publish a work under conditions which he cannot change or transgress."

This work is to bear the title: "The Magic of Modern Spiritualism and Subliminal Spirituality." We would further inform you that the "Important Notice" that this book on Spiritualism will not be published by the writer himself, who in advance expressly refuses "to give any name, token of identity, or personal response of any kind to any inquiries, but that he will publish his work 'only through a friend,' and that 'the friend selected has accepted the office of medium for the work, and is Emma Hardinge Britten.'" By this highly esteemed lady and prominent medium herself, we are further assured that she has "carefully read, and as far as possible authenticated, the contents of the above described work," (in what this authentication may consist we are not informed,) and therefore testifies "not only that it is the most wonderful and practical revelation of the subject treated on, and the only scientific explanation of occult powers in man and his planet ever given to the world, whence such comprehensive knowledge," but that she "deems it also a work eminently calculated to afford aid and comfort to the student of the occult sciences, and that she (the lady) is Mrs. Britten's" thinks the due they need to the understanding of the mysteries of both Ancient and Modern Spiritualism, spiritual mediumship and thousands of spiritual problems in human history hitherto unsolved." (These italics are our own.)

Having met Mrs. Hardinge Britten by chance before we had read the "Important Notice" in the Banner of Light, we could not help observing, by the way she expressed herself about this "new revelation," the declaration, as it seemed to us, painful impression it had made upon her. Having since read and re-read the "Notice," the impression it made upon our mind has continually grown stronger and produced the conviction that we have indeed to deal here with a coming important fact. This fact would seem to us to be a great danger to the cause of Modern and especially American Spiritualism—a danger to which the attention of all who have this cause so near at heart cannot be called too early and too earnestly.

Our opinion (for we can certainly now give only such) is, that this forthcoming work on mysteries, written by a mysterious author, to be published in a mysterious manner, and introduced in a mysterious way—*not* to the Spiritualists of this country, but to "a far advanced brother"—that this "new revelation" is nothing but a new snare to Spiritualism itself, laid by its ever watchful and active enemy—the Ecclesiastical Power all over the world.

This crafty and unscrupulous foe of our cause, scared by the immense growth of Spiritualism—highly by the way is largely an underground movement, and many times greater than appears on the surface—is beginning to make the most desperate attempts to extirpate it, but, feeling powerless to fight the formidable array of its open daylight facts, and being well versed in the arts of strategy (plotting in secret and working by stealth)—tries to overthrow Spiritualism by seducing and destroying its leaders and mediums.

We have witnessed this maneuvering on the part of the Protestant Episcopal Power in the Katie King scandal in Philadelphia, and its attempted repetition in Brooklyn. Though these were only experiments on a smaller scale, intended to injure Spiritualism by ruining the credit of single instruments of it, they have nevertheless been, we are sorry to say, in some measure successful. In the case now before us, however, we have to do with a far greater and more dangerous enemy than the infidel and hundred fold split Protestant Church. If we are not egregiously mistaken, this promised new revelation on "Mundane, Supermundane, and Submundane Spiritualism," is the beginning of a secret campaign against American Spiritualism by that mighty demonic power, which in the present time is utilizing all its forces and employing all its energies to regain its lost ascendancy, and to subjugate the civilized world anew—we mean the *Jesuit Order*.

We cannot and need not here enlarge upon the longings glances thrown by the ultramontane, or Jesuit power, upon this great Western World of ours, and the hopes of unlimited expansion here, based on its very free institutions. The facts in this regard are patent to every one, and multiplying daily; but it is apparent, at least to all intelligent Spiritualists, that Ultramontanism, in order to meet with success in this Republic, would have to cross arms with Spiritualism. But our Roman friends, representing the showiest spiritual power that ever existed, know well enough that they cannot fight Spiritualism by open attack, but would be equal to denying their own fundamental principles. They are aware that in order to defeat Spiritualism they will have to attack in disguise, undermine and subvert it by bringing its facts and doctrines down to the level of the Catholic dogma. This acknowledges the facts of Spiritualism, but declares them to be the work of Satan, subject to the exorcism of the priest; and it likewise recognizes the reality of the so-called miracles at the present time, but claims their performance and allowance as the exclusive privilege of the Church.

Now how could this undermining and subverting process be better accomplished than by deceiving the mind of the most earnest and influential Spiritualist leaders, by persuading them that Modern Spiritualism is nothing but the old "occult science" of bygone centuries; the "magic art" practiced by the adepts of a secret order in the Orient, by affording them as "advanced thinkers"—as Mrs. Britten says—"the clue they need so badly to the understanding of all the mysteries of Ancient and Modern Spiritualism"? Should this view of the "important notice" before us be considered only as the promptings of black seeing? We think not. The captivation of earnest and influential Spiritualist leaders has already commenced. Dating from the advent of a remarkable foreigner in our country, Madame Blavatsky, we have seen the Spiritual Scientist fill its pages with learned and abstruse stuff on "occult art" and "secret orders." We have read Col. Olcott's confession (page 454) of his "People from the Other World," that he is tempted to believe that this very American outbreak of spiritualistic phenomena is under the control of an Order, which, while depending for its results upon unseen agents, has its existence upon earth among men. We have since read the same author's (although walking on metaphysical stilts) more outspoken letters in the New York Tribune, and we have now before us this endorsement of a promised revelation "of all the spiritual mysteries, by one of our most highly gifted mediums and Spiritualist speakers and writers."

Beside these facts, need we do more than look at this very announcement of the coming revelation, to feel a-sured that there is danger brewing

to our sacred cause—danger coming from an unknown foe, who has urgent reasons to remain unknown, and to surround his work and its author with absolute darkness and concealment? Who would not be glad of such knowledge as this announcement promises? But, mark this: that beneficent foreigner, who, as I am credibly informed, is a subject of His Majesty, the Emperor of Austria, does not want to be recognized by "any name, token of identity, or personal response to any kind of inquiries." Such a revelation ought to come from the clouds!

The European magician did not come to this country to impart his sublime knowledge to our Spiritualists—by no means. The highest wisdom ought to be—as it was in ancient times and as it is now, in the land where the sun rises—the privilege, the exclusive property of a *caste*, of a *ring of high priests*. The Austrian is, therefore, only prepared to share the fruit of his forty years' labors and researches with "a few interested and worthy students." His due to Modern Spiritualism is, as Mrs. Britten has it, only calculated for "advanced thinkers." Mrs. B. herself could not help feeling regret that the possession of this marvelous work should be limited to the few, instead of being given "broadcast to the world." But since she "felt grateful beyond measure" for the mere perusal of it, we suppose we ought to follow suit and be only grateful, too, and respectfully submit to the conditions which fetter the author himself, namely: that only a few hundred copies—at five dollars each—to defray the expenses of two thousand five hundred—shall be sold, and to none but "worthy students and advanced thinkers;" that the work shall never be published again, shall not be submitted for review to professional critics, and that all the types, plates, vignettes, etc., shall be utterly canceled as soon as the five hundred copies are drawn off.

With all veneration which may be due to the unknown author of this marvelous work, and all respect, which is certainly due to his lady endorser, we venture to say this has the appearance of humbug! For, suppose the promised revelation would there be for the extraordinary highest wisdom introducing it to the Spiritualists of the United States, i.e., five hundred of them, but the one we have ventured to propose above, that the work is a Jesuitical scheme, a shrewd stratagem of that "Secret Order" whose principles already rule the civilized world in State, Church and Society to an alarming extent, a cunning blow aimed at Modern and especially American Spiritualism, which they well know if unchecked and unperverted, is destined to emancipate the masses from the bonds of superstition and the despotism of priestcraft and leave the former without a vocation.

Such a plan is not without precedents. We have lately recognized the working of the same kind, always busy sowing tares among the wheat, in the corruption of the spiritually-gifted Bugeud, in the infamous condemnation of him to an ignominious trial. Much further back we may recognize it in the attempt to split and undermine Spiritualism in Europe by introducing into it fanciful theories and unwarranted dogmas such as re-incarnation, etc., as has lately been shown by Mr. Aksakoff in his excellent article on the doings of Allan Kardec, the head of French Spiritualists, and by Baron C. von Dieckhoff-Holmfeld. (See London Spiritual Magazine, June, 1875.) The work of the European gentleman bears the stamp of the very same agency which caused the split between "Spiritualism" and "Spiritism," which bribed Bugeud and sentenced Laxman and Firman, and which is now transported to our shores with the purpose of demonstrating to our leading Spiritualists that the manifestations of Modern Spiritualism are nothing but the products of occult art, black or white magic, of inferior or "elementary" spirits; or, in other words, as the infallible Roman Church declares, the work of the devil.

Should any further indications of the same designing power be needed, we may refer the reader to the article in No. 2 of the Spiritual Scientist of Sept. 16th entitled, "A Theosophical Society." There we are informed that "One (sic) movement of great importance has just been inaugurated in New York under the lead of Col. Henry S. Olcott. In the organization of a society to be known as the 'Theosophical Society.' This society, which originated in the parlors of Madame Blavatsky, and under her auspices, and the one Mr. George Henry Felt, (as we are told) 'the discoverer of the geometrical figures of the Egyptian Cabala' is hailed by the Scientist 'with great satisfaction' as 'likely to bring order out of our present chaos,' (2) furnish us a true (2) philosophy of spirit intelligence, and afford a neutral ground upon which the tried wrestlers of the Church and College may rest from their cruel and bloody strife. (1, 2)

This article—which we hope the Banner will reprint entire for the instruction of its readers—appears to be another part of the programme above indicated, and it lifts at the same time the mask from the face of the mysterious "European gentleman" for it is pretty safe to surmise that the unraveling of the Egyptian Cabala is identical with the great and general Cabala who volunteers through Mrs. Britten to enlighten "five hundred American advanced thinkers" about the real essence and nature of Modern Spiritualism.

Of course there is still some mystery hanging over this important movement, too, although we may hope that the Scientist, aided by the "Brotherhood of Lakor," will henceforth become the special exponent of Theosophy. But this much is already divested of all mystery, namely: that there are two parties in this company of occultists—a foreign and a domestic one—of which the one sells, and the other is sold. Beyond this we cannot venture at present, and have to refrain from intimating that part which seems to fall to the American publishers in the business.

It may seem curious to criticize and judge a book before it has appeared; but the whole tenor of it as the form of the "Important Notice" seems to call for such an extraordinary course. We do not mean to expect by this to kill the announced embryo Saviour in the womb. Let him by all means come forth to the light. We hope the five hundred to whom he is destined to unravel the mysteries of Spiritualism, will not be cruel and selfish enough to hide their candle under a bushel. We trust that in spite of protective copyright and all other fettering conditions intended to exclude the *profanum vulgus*, the clue will not remain in the hands of the five hundred, but the wisdom calculated only for "worthy students and advanced thinkers" will reach the millions of American Spiritualists, to whom the "Important Notice" was addressed. We also hope that American Spiritualism, based not on occult art but on natural laws—though yet unexplained—will pursue its victorious course, as it has done thus far, against all odds, and will come out of this new trial refulgent in the light of purified truth—purified by its own worst enemies, the sons and worshippers of Night and Darkness!

Brooklyn, Sept., 1875.

Mrs. Andrews at Cascade, N. Y.

To the Editor of the Banner of Light:

By request of Mr. and Mrs. Andrews, I have to ask that you will do them the favor to correct the statement made editorially in your last week's paper, based on information received from Mr. Armstrong. Mrs. Andrews has no idea of visiting Russia, certainly not this year, in any event. She has been requested to do so by the representative of the scientific society of that Empire having in charge the investigation of Modern Spiritualism, but she has declined to accept the invitation. Mrs. Andrews will be "at home" in every sense of the word on and after November 1st next. She will then and thereafter manage her own house and will be pleased to entertain those who may wish to test her marvelous mediumistic power. Her personal friends are especially invited to visit her at that time.

Yours truly, CHAS. A. WARDEN.

Oct. 5, 1875.

Since the year 1800, England has waged 40 wars; France 28; Russia 22; Austria 12; Prussia 8; and in spite of all the peace societies and international conventions they all appear anxious for another.

## Spiritualism versus Dogmatism.

It is not long since that Mr. A. J. Davis let loose upon the field of American Spiritualism a whole host of blackie; and no sooner have we become familiar with the name of these gentlemen than Col. Olcott introduces to us, with emphatic recommendations, certain foreign friends of his, hitherto unknown and undreamed of in our philosophy. Before receiving them with open arms, as blessings in disguise, we should like to examine their credentials a little; to know, for instance, the origin of their cognomen; whether they are elementary by virtue merely of being "embryonic or rudimentary men," or through some imagined association with those four earth divisions of the material universe, air, fire, earth and water, accepted as elements by our ignorant forefathers.

We are told that they are not immortal, but are "the emanations of matter thrown off in the effort of Mother Nature to produce her noblest offspring—the sentient human being. When the child opens its eyes upon the world, or rather when it first draws breath, she has done all that lies within her power to do, and God completes the work by imparting to the new being an immortal soul."

What are we to understand by "soul" in this connection? Is it a sort of spiritual salt which the Creator, having had apparently nothing to do with the poor elementary up to a certain period of his existence, drops into him, in the nick of time, to make a man of him and keep him to eternity. If, as Col. Olcott says, soul includes a conscience, I would suggest that, in some cases, our good elementary is too highly seasoned, being appearing amongst us in the flesh, to be agreeable; but that is a matter of taste. In his original, fresh state he has no soul, no conscience, and we must suppose no pity, since he "plays with the medium as a monkey might with an accordion which falls in his way, and like the latter, neither knows nor cares whether the instrument is ruined or not."

"Will" is a well chosen word here; for, although a monkey can play with an accordion, can he play upon it? No, not so much as one bar of Yankee Doodle! And yet we are to believe that this flimsy vapor of a thing, with no human trait but a low intelligence, is so familiar with every chord of our full-strung human nature, that with the most consummate skill he can draw out their richest harmonies, and deceive even the keen by his rare histrionic talents and perfect mimicry of beings so much his superiors as are the spirits of honest men and women who have passed beyond the veil.

Verily, strong proof is needed to establish the truth of so monstrous a theory; while, thus far, not a vestige of proof has been offered us; nothing but mere assertion, which may be occultism of the first water, in its origin, but when it reaches us is but dogmatism at secondhand. We who have escaped from the authority of the churches into the open air of free thought, are not prepared to accept the *ipse dixit* even of a Solomon.

The truth is, while Spiritualism, as we Americans understand and accept it, is essentially democratic, occultism, which is now being forced upon our attention, is, if it be anything, an aristocracy of knowledge and power; and, one would judge, a slave-holding aristocracy to boot, since its boast is that spirits come and go at the beck and nod of the occultist, and are as obedient to his every mandate as were his soldiers to the centurion of old.

Col. Olcott asks whether "these occultist philosophers do not present us the only satisfactory explanation of this spiritual problem. Does not their philosophy strip the movement of its distinguishing features, and explain its incongruities, contradictions and puerile characteristics?"

So far as he has presented to us these teachings, I should say that they strip it of nothing but its most rational and comforting features, and explain nothing which is not made far clearer by the simple fact, recognized by all intelligent Spiritualists, that the evil-minded and undeveloped men and women who daily leave this world for the other, swarm back in jazygling, mischievous mobs, ready to pour in at every crack left open by our own faults and follies, and to originate, if we encourage them, those nineteenth-century genuine manifestations which we are invited to lay at the doors of our unfinished and unsalted great grandfathers.

Neither can occultism claim a monopoly of the knowledge "that all these seeming miracles of the circle are no miracles at all, but natural manifestations of absolutely natural law," for every paper and book in the country treating of Spiritualism has reiterated over and over again this well-known truth.

The Colonel seems much distressed by those various ugly barnacles—"affinity, free love," &c.—that disfigure the bottom of our good ship, and impede her progress; indeed, so much so, that he thinks more of the barnacles than of the ship, and refuses to sail under the colors that she carries at her mast-head. But many a true and pure man, who loathes these deformities as utterly as any one can, still gladly trusts himself and his treasures to her keeping, and blesses the day when he first trod her ample deck. GRAHAM.

## New Publications.

ANGELS' MESSAGES, through Mrs. Ellen E. Ward, as a medium, come to us in next volume from the place of publication at Nashville, Tenn. The compiler of these messages is Henry Stoddard, M.D., of a statesman, a noble and friends and their united influence, to educate, improve and comfort him. The themes are many indeed that all these extremely interesting pages, and in the perusal of their discussion by enlightened and loving spirits the reader will feel himself fed and exalted as by fresh influences. This compilation is clearly a work of love, and the author of it will receive his reward in the consciousness that he is lifting sorrow and doubt from many hearts, and assisting others in the way of truth and goodness.

TRAVESTIES is the last volume issued of the Treasure Trove Series, which offers the choicest humor by the great writers. The contents of this *Men of a book* are: A Tale of Temptation, George de Harwell, A Prophetic Account of a Future Epic, St. Twi-mo, Lessons in Biography, Mr. John Jenkins, and Ho Fi of the Yellow Girdle. The Treasure Trove Series is to comprise ten volumes, of uniform style with this one, its predecessor being named Burlesque, and the ones to succeed being classified as Story, Extravaganza, Portraiture, Mystification, Essay-Farce, Satire, and Anecdotes. Such elegant little books, so choice, filled, temptations for the pocket and the scholar, and pleasant to read over this book, and those who have a want that will not be felt much longer. W. F. GILL & CO., Boston, publishers.

THE HANDY HOME BOOK OF Medical Recipes and Family Receipts, by William M. Cornwell, M.D. These numerous receipts, the author assures the public, have been subjected to a thorough test, and they are now compiled in this extremely neat form for the use of those who have had the benefit of many of them separately. Published by William F. Gill & Co.

EIGHT COURSES, or The Aunt-Hill, by Miss Louisa M. Alcott, author of "Little Women," is her last book, and after thousand of it have been sold already. The children of all ages love it, and those who have not yet got it are after it. It is in their favorite author's happy

plot vein. We cannot begin to sketch the story, and would not if we could; that will tell itself better than anybody else its author can do it. It is thickly illustrated, and from beginning to end is full of young life, as fresh and alive as a new morning.

THE NATIONAL QUARTERLY REVIEW, edited by Edward F. Sears, L.L.D., and issued by him at 65 Broadway, New York City, has come to hand for the term ending September, 1875. Many important and entertaining topics are treated of in its pages—such as the titles of some of the essays given: "The Decline and Rise of Civil Marriage," "Lessons of a Hundred Years," "Vivisection: or Cruelty as an Exact Science," "Shade Trees in our Large Cities," etc., etc. The article on Marriage is deserving of the widest reading; the second named is valuable for reference to the student of history, and the third is a most powerful plea against the horrible torture with which many unfortunate dumb animals are visited in the name of science. "Pre-historic Greece," also, comes in for exhaustive review, and the result is an admirable condensing under the strong light of fact of the broken fragments of tradition, and the welding of all into an harmonious whole. Its departments of "Minor Notes and Comparisons," and "Reviews and Criticisms," also embody much matter of interest.

## Spiritualist Lectures and Lyceums.

MEETINGS IN BOSTON.

John A. Andrews Hall.—The meetings at this hall, No. 14 Chalmers street, are free to the public. Mrs. S. A. Floyd, trance speaker, will lecture and answer questions from any persons in the audience at 24 and 74. Quartette singing.

Andrew Hall, 730 Washington street.—The Children's Progressive Lyceum, No. 1, which formerly met in John A. Andrews Hall, will hold its sessions at this place every Sunday at 10 o'clock.

The Ladies Aid Society will until further notice hold its meetings at Rochester Hall, on Tuesday afternoon and Sunday at 10 o'clock.

Miss M. L. Barrett, Secretary.

Lyceum Hall, No. 3 Winter street.—Free Public Circles are held at this place Sunday at 10 A. M., and 2 P. M., by many of the best tested mediums and speakers in the city. Of all music provided. All are invited to attend.

The People's Lyceum, Meetings every Sunday at 7 P. M., at New Era Hall, 120 Tremont street. Good speakers always in attendance.

Boston.—Rochester Hall.—At the session of Children's Progressive Lyceum No. 1, held on the morning of Sunday, Oct. 10th, the usual exercises were profitably participated in, a goodly number of adult visitors encouraging the little ones by their presence. The literary part of the services was conducted in the following order: Reading, H. P. Johnson, Helen M. Dill, Abner Smith, Mrs. A. E. Carpenter, recitations, Esther James, Mabel Edson, Austin Buck; remarks by A. E. Carpenter.

Dr. Samuel Grover, of Boston, will lecture at this hall Sunday evening, Oct. 17th, for the benefit of this Lyceum.

This hall will be let during the present season by the Lyceum for the use of Spiritualist or Liberal Societies for Dancing Assemblies or Social Parties. Apply on the premises.

John A. Andrews Hall.—Mrs. Sarah A. Floyd lectured at this place Sunday afternoon and evening, Oct. 10th, good audiences listening to her remarks. In the latter named discourse she reviewed the false view with which Orthodox is wont to console itself sometimes by shutting its eyes to the facts in the case and proclaiming the decadence of Spiritualism, and gave evidence in rebuttal which went to prove the rapid advance of the cause.

## Movements of Lecturers and Mediums.

Warren Chase had a highly successful meeting at Rockford, Ill., Sunday, Oct. 3d, and remained to speak Tuesday evening, Oct. 5th, by unanimous request of a large audience.

Mrs. Sophronia E. Bishop (formerly Mrs. Warner) has returned to the lecturing field. She speaks in Washington, D. C., during December and January. Her address for the present is Brillon, Calumet County, Wisconsin.

A correspondent from Louisville, Ky., speaks in high terms of commendation of the mediumship of Mrs. Mary Shirley, of Jeffersonville, Indiana. She was developed as a trance medium some six years ago.

J. William Fletcher, of Boston, will begin a course of lectures in Conway, Mass., on Sunday next.

Elizabeth L. Watson visits from Titusville, Pa., under date of Sept. 29th, informing us that after a rest of some years, occasioned by the necessity of her physical surroundings, she is again ready to work, and will answer calls to lecture as a trance medium for reasonable compensation. It is the particular wish of Mrs. Watson to visit California. She says: "I would like to tongue for a month or more in a place, and would give one or two lectures a week for one hundred dollars and expenses a month, or one hundred and fifty and pay my own way." Our friends in the Golden State are informed that this lady has been a speaker for some sixteen years, and refers those who would like to know more to her to Lyman C. Howe, Emma Hardinge Britten, Nettie C. Maynard, Nellie J. T. Brigham, Giles H. Stephens, George W. Taylor, J. W. Seaver and Cora L. V. Tappan. Give her a call.

## Card from N. Frank White.

To the Editor of the Banner of Light:—Please allow me a short space in your columns to reply generally to many correspondents, who inquire of my engagements and my terms for work evening lectures. I am engaged all the Sundays of the season now up to April: October, in Greenfield, Mass.; November, in Springfield, Mass.; December and January, in Bridgeport, Conn.; February and March, in Troy, N. Y. My address is in those places during those months. I am at liberty to speak anywhere in reasonable distance of them through the weeks, if engaged sufficiently in advance to make the necessary arrangements, and shall be glad to do so. I am anxious to keep at the work through the week, and will go wherever I am desired for such week-evenings if the friends will secure a hall and pay my expenses, trusting entirely to their ability and disposition for further remuneration. I believe that it is as fair an offer as they can ask for, and I make it in all sincerity, so there is no reason why they may not have speaking in any of the smaller places desiring it. I am straitened up to the work, and ready to do my share, only write me early. I will also engage now for the Sundays of April, May and June next.

Yours for work, N. FRANK WHITE.

## The Spirits' Book.

COLBY & RICH, No. 9 MONTGOMERY PLACE, Boston, have in press and will shortly issue, an American edition of this fine work by Allan Kardec, which has been rendered into choice English from the original French by Anna Blackwell. This book we shall be able to sell at a much less rate than the English edition. It will be sent out as a companion volume to the BOOK ON MEDIUMS, by the same author, and for this purpose will be printed on a similar style of paper, and in binding, etc., uniform with the preceding volume. Due notice will be given of its date of publication.

This new book to American readers treats of the immortality of the soul, the nature of spirits, and their relations with men; the moral law; the present life, the future life, the destiny of the human race, etc., and is not the result of mere speculation, but is announced as being the product of the teachings of spirits of high degree, as transmitted through various mediums and collected by Kardec.

Some idea of the important character of this work, and the popular interest which it has aroused in France may be gathered from the fact that its circulation in that country had reached the extraordinary figure of 120,000 copies up to the date of its translation into English by Miss Blackwell. The subject matter of the volume is keenly provocative of interest, as well as widely diversified as to topics, and there is no apparent reason why its success in America should not rival that achieved by it in the latitude of its original preparation.

A man's good fortune often turns his head; his bad fortune often averts the heads of his friends.

## The Town State Association of Spiritualists.

Will hold its Seventh Annual Convention at Iowa Falls, October 23d, 24th and 25th. All speakers and mediums are cordially invited to attend. At this will be a grand reunion of the Spiritualists of Iowa, and business of the most vital importance will come before this Convention. It is hoped that the friends of the cause will come out and show to the world that we stand on a platform that is broad and free. The friends at the Falls have promised to do all in their power to make it pleasant and agreeable to those who may attend. It would be well for those who can to take quilts and blankets with them, and otherwise provide for emergencies. EDWIN CATE, President.

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A member of the Abyssinian Mercantile Company discovered in Alexandria an ancient book formerly occupied by Greek Priests, in whose oblivion abandoned library was found an old parchment. A French scholar, accidentally present, at once recognized the document, but a missionary, in the arid of fanatical orthodoxy, tried by all means to destroy the antique document. But the efforts of the missionary did not seem to have been successful, as a copy of the Latin original was written, which copy, through the Free Masons, found its way to Germany. It has been proved, from the archæological discovery, on the spot, that the house where the parchment was found was owned and occupied by the order of the Essenes. Further, that the document contained the real remains of the creature from the once well filled library of this scientific and religious order or brotherhood. The French scholar who first conceived the idea of the historical worth of the manuscript, tried hard to enrich the French Academy with the original, but owing to the intrigues of the Jesuit order, he failed, bent on the destruction of the document, mental to their doctrines, he was not successful, although it was preserved principally through the interference of influential Abyssinian and Egyptian scholars, and the possession of the modern institution of Free Masons, and a French literary man now possesses the (without doubt) only copy in existence.

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