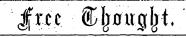


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A REVIEW OF ELDER EVANS-SPIRIT UALISM AND SPIRITUALISTS,

#### BY JAMES G. GLARK.

Elder Fred. W. Evans, in an editorial in the "Shaker and Shakeress" for September, asks "Has the Spiritualism brought into public recognition nearly thirty years since at Hydesville, N. Y., met the expectations of its friends? Are the devotees of Spiritualism purer, better, nobler than other people? Are they more honest, temperate, forgiving, benevolent and self--sacrificing than those of other Protestant denominations? \* \* \* So far as resulting in any organization or general concert of action for propagandism, for harmonizing the elements, for religious improvement or benevolent purposes, Spiritualism has proved a failure. Though an angel of light, having, great power, it has not proved itself an angel of salvation. Spiritualists saved, nor to walk in the newness of the resurrection.'

Elder Evans, in the foregoing extract, presents some of the most popular objections to Spiritualism, and I shall answer them from the standpoint of an observer rather than that of a Spiritualist. First: It is not fair to limit the trial of any "new dispensation" to thirty years. We must remember that Christianity for several hundred years gave us the "dark ages ;" that it destroyed the good with the evil, and, for a long period, made the world worse than it had been under the people never accept of a new truth till they the rule of, pagan Greece and Rome. This was doubtless inevitable. The roots of the New were poverty and obscurity, to competence and fame, feeding upon the *fruits* of the Old. The same is through his remarkable healing powers. Leadhe conditions of the ex-slave-holding States of America now, where society is worse off, than before the serfs became Freedmen. Yet does not Elder Evans-do we not all-endorse the emancipation policy? So Spiritualism has freed thousands from the bondage of , false ideas concerning future life, and many are naturally awkward and irregular in getting used to their freedom; but time and experience will adjust all. cthis as it does everything elso. Second. Spiritualism, if anything, is more than organization or sect, and Mr. Evans, in classing it with "other Protestant denominations," shows that he fails to comprehend the scope of its mission and the mode of its operation. Its mission, If true, is to irrigate the human mind, both of daily contact with Christians of all sects and inside and outside of existing organizations, with that sense of immortality which is the Prophet of all human progress. Christianity has already done and overdone the work of organization. No fitter name could have been devised. for Christians than the one applied to them by their first great teacher when he called them his "sheep." This relation was necessary and right at the time, before the printing press had begun its mighty leveling process of re-producing thought by the million fold, and distributing it wherever there is mind to grasp it, where the voice of the "Shepherd" cannot penetrate, and the face of the thinker is never seen or even thought of. And it is still right as an involunta-~*ry* result. But, as organizations grow arrogant, positive and materialistic with age, and always tend to deaden-personal, sensibility-to permit form or letter to swallow up spirit or intuition-so, organized Christianity has absorbed and deadened the Christ-spirit in the various church folds, till the ewe lambs, and the old and middle-aged sheep of both sexes have not sufficient discerning power left to distinguish between a "good shepherd" and a clerical wolf who can, on the same day, administer the Lord's Supper, and murder, by re pudiation and falsehood, the mother of his illegitimate and unborn babe. It is a suggestive fact that to day the vilest of rascals can enter pay "evangelical" congrega-tion of strangers—where the presence of an honest and earnest questioner would not be tolerated -and by eloquent praying and orthodox flattery, pass for the purest, of Christians. This is because organization has'so completely "grained' and varnished Christianity with pious assump-tion of "salvation" and "sanctification,", that all apparent distinction between the genuine timber and the imitation has been obliterated. Rome measures the religion of her devotees not by character, but by the frequency of their attendance upon mass, by the number of "beads' they count, and by the amount of money they pay the priest. Protestantism uses nearly the same gauge in substance, but adds a meaningless vocabulary which multiplies the name of Jesus,

ers are, and how and when they " found Christ " and "got religion," etc. -

It is not strange that church leaders, all the way from the Pope down, who have assumed the power to shut the doors of heaven against all nonprofessors, should open their eyes with wonder and dismay at the advent of a truth so broad that it embraces the whole race, irrespective of creed, condition or profession ; so just and merciful that it gives each soul its due, and allows its time of probation to run parallel with its needs ; so subtile in its operations, and so independent and defiant of theological leaders and church division lines, that Papal Drovers, Protestant Shepherds, and Spiritual Engineers, and Holyland Agents, can no more control, subdivide, and stake it out in "claims" than they can the light and shade, and dews and showers, of summer. But what are they going to do about it?

· Third. Mr. Evans, in pronouncing Spiritualism "failure," does not seem to realize success'except it comes directly through denominational effort.

The chief success of Spiritualism has been reached through diffusirgness. It has been quietly absorbed through the pores of established organizations, until it has reduced Gaivin's hell to a.myth, and made both heaven and hell the logical results of character. It has transfixed the spirit of our sermons, our hymns and songs, and our popular literature-those barometers which indicate the rise and fall of public sentimentand freed them from homage to shrouds, dirges and creeds and from reconciliations to diseased conditions of mind and body, and made of them helps to life, health, action, cheerfulness and fraternal kindness. 'Thirty years ago the popular funeral hymn was "Broad is the road that leads to death," Sung in the minor wails of old "Windliam." ."Twenty five years ago the most popular songs were " Lilly Dale," and others, that had a little green grave" in the chorus.

Now, all the hymns sung at funerals breathe of life and hope, and no sensible music-publisher, who expects to sell his stock, will issue a pawith whom we converse do not profess to be thetic ballad unless it ignores "graves," and tells of love or of immortality.

The most popular and successful doctors of the past were those who gave the largest and strongest doses of medicine. This has all been reversed by the health reformers, who are almost without exceptions believers in Spiritualism. There are also hundreds of genuine magnetic healers in the country who are daily curing cases pronounced incurable by the best old-school medical authority. Dr. Cornell Smith has, in four years, in the conservative city of Albany, where have swallowed and digested it twice, risen from ing citizens of the city have, through his agency been permanently cured of diseases that had baffied the best medical skill in the State. And to; day, this energetic, earnest, clean-hearted, unpretending healer, is endorsed by the first professional men of the city. And he does not hesitate to ascribe his wonderful success to "spirit force.' I am aware that many will ask, "How has Spiritualism effected this great change? what is your evidence?" I answer, "As June affects the earth's vegetation, i. e., according to the latitude, condition and receptiveness of the soil, and without regard to stone walls and fences built by the farmers. My evidence is the result in all portions of the country-members' of churches, in which I hold 'Evenings of Song.' And I say what I know to be true, when I assert that the vital, living, intelligent senting at in most Protestant Churches is represented by mer and women who may be termed (Christian Spiritualists.' This element is constantly growing more liberal, and what is more, pastors and elders are aware of it, but either do not care of dare to question them, because, as a rule, they are far better Christians and more useful citizens than many who more loudly "profess to be saved and to walk in the newness of the resurrection." Mr. Evans adds further : "We have taken the ground all along that Spiritualism was a science and being a science, lacking the religious element-lacking the harmonizing principle' of, purity, consecrating and unselfish love-it would necessarily degenerate into sharp individual isms."

where millions have gradually rounded-into consistency through contact with each other, and through constant change of position, under the action and agitation of the elements,

So, when we seek for noble, well-rounded, many-sided characters, we are more likely to find them among those who have not shrunk from public responsibilities and annoyances, but have 'overcome" the tendencies to perversions by facing them in the midst of the world, where their "sharp individualisms" have beer modified and their sympathies warmed and deepened by contact with all varieties of hyman experience. Characters of this stamp can "save" others beganse they know what others need.

Second. Doubtless the speakers Mr. Evans refers to, as having retired from the public lecturefield, are satisfied that this is their best course, or they would not adopt it. They have certainly done their part in presenting the facts and philosophy of Spiritualism to the world. The Banner of Light and other papers, together with new speakers, have taken up the work where the ploneers left it; and the latter having said in their best way the substances of their best thought on the subject, decline to *repeat* theniselves after the manner of other spiritual guides who are paid for the pastime by long established and rich societies which do not expect new thought from their preachers. There is certainly nothing strange in this "policy of gilence.", These retired speakers have learned the profound mystery that even a wise man can impart his wisdom to the world without indulging in perpetual "gab." In conclusion, I will add that. Spiritualists, as I understand them, do not claim to represent a creed, or "denomination," as Mr. Evans implies, but rather the irrigating principle of all religions. They claim to have reached a solution of the question which alone gives importance to creeds, and their claim is sustained by the most remarkable and conclusive evidence on record. It is to their credit that they do not attempt to monopolize their knowledge of spirit intercourse. They might easily follow numerous examples, by adding to it 'Thirty-nine " or more " articles of faith, "embodying some of the vagarles of their generation, label it "creed," and send it limping and hobbling down through the ages, as new evidence of the foolishness of men when they lay claim to "infallibility," or "sanctification," and fancy themselves divinely authorized to fix the boundaries of truth for all time. No doubt the crude and eccentric manifestations peculiar to "witchcraft," and as witnessed in the primitive Methodist

heritage of the whole race-to wear church livery, and obey the orders of creed. is ever new and alive, and canno 'old bottles." Denied natural expression, it will have morbid expression, which is better than apathy and death, and which will, at last, regulate itself. The order of religious growth is, first, spiritual despotism, succeeded by denominational Protestantism; then, individual Protestantism, followed by the inevitable anarchy which, by the removal of false props, will evolve the personal self-government essentiaf to the spiritual democ racy of the future.

camp-meeting, as well as many modern spiritual

circles, are the natural effects of former endeav-

ors to compel a universal principle—the common

exposed to fire on all sides, and in trying to be just to opposing parties they often displease both), such as they stand under the fire of cross batteries from those who should be friends (or so it seems); such ask, as above, Why so much

conflict among Spiritualists? It is to eliminate forces. Do not grieve that there is no more union ; the intelligence that is directing the forces, the elements thus set free, is doing more than we could, were we ever so har monious; and when the requisite amount of elements have been eliminated, then those who are now grinding each other will unite in solid phalanx and march boldly, on to victory.

But we are so impatient ; and the less we know the more restless and impatient weate. I can think of no better comparison than the difference in the action of a woman and a child when. a dress is being fitted to the person. The woman stands quietly in position, only moving when told and as told; but the child wants to see all that is being done; it trusts nothing.

But every turn of the head, every turn of the body puts the garment out of place, till the child. must be coaxed, scolded or whipped into quiet before the work can be properly done.

Once I said, "Yes, I will do what spirits wish me to, if they will show me a good reason why, but I will not yield my individuality; I will not be led blindfold."

I was the child, then, and my wonderful individuality was that of the ignorance that did not know enough to trust.

I have become intellectually convinced that I had better trust—trust to the whisperings of God in the soul, to the powers above me that draw me, through those inner promptings; and, that only, through this self-centrehood that so connects the soul with the invisible and eternal that we can trust, is there, can there be peace.

SCIENTIFIC MEN AND SPIRITUALISM. WHAT DO SUCH MEN AS TYNDALL, MAUDSLEY MARVIN AND HAMMOND KNOW ABOUT SPIRITUAL SCIENCE?

Scientific men are everlastingly hammering at Spiritualism and its professors. It now becomes the duty of Spiritualists to find out what these men know about the science they so shamefully slander and abuse.

Did Tyndall ever investigate the phenomena f Spiritualism? Did he ever honestly inquire nto the nature of those manifestations which have convinced eleven millions of men and women of the existence of a soul and an hereafter, as science and Christianity have never done?

was very easy to do-and on the strength of that ungonscious when speaking, and meanwhile

spring, but we seek them on the broad seashore, [ enough of the business to know that editors are ] inent Episcopal ministers of Brooklyn, and none of the others came forward and made the offer, but left the sad duty to three elergymen of other denominations.

Why is it that when the poor unfortunate die, they are left to the tender mercies of a few for a decent Christian burial? Was Christ always found allong the self righteous rich? Ah no ! To him the poor, sick, burdened soul, looked for compassion, and in him found gentle sympathy, sweet rest. Are the expounders of the doctrines of Jesus any better than to follow in the paths he walked in from day to day? Oh when will the day dawn upon us in practical observance of the doctrines preached? , Was George E. Porteous, a whole-souled good man, any less to receive the burial rites of his adopted Church than the "Magdalen" was worthy to receive the forgivoness, love and sympathy of 'him whom she called the " Master ?"

How long will the world still bear with these-Church-ridden insults to the dead " Thank " our Father," there are a few who feel the spirit of . Christ within, and practice what they teach, as in the example of the three practical teachers who officiated at the burial of our "Brother Portcous." We know that Jesus and the angels smiled upon Ş. E. W. . them.

Brooklyn, L. L. Oct. Ath, 1875.

HON. BELDEN J. FINNEY A TRIBUTE AND A LESSON.

Some time since the Banner stated the fact that the lifeless body of Selden J. Finney was found in the woods year his home in San. Mateo, Cal., inder circumstances, making it probable he had been the victim of violence. • Your brief word was all you could say at the time, but leaves fit space for some further testimonial touching a haracter and career well worthy remembrance. Born in Northern Ohio, he grew up an active, right lad, worked as a carpenter, exhorted as a Methodist, was an apt scholar, of good conduct and exuberant spirits. His education was only that of a brief attendance at common schools, and the farm, the workshop, and the few books a working boy could find and read, made up the rest. When a young man, he chanced to sit in spiritual circles, became insensible, and soon spoke with a growing cloquence and power, as he was

told by those who heard him, his own natural senses being meanwhile sealed up. This was a strange experience, and he thought it over, and resolved to go on so long as it seemed not to injure mind or body. He spoke, at times, in an unknown tongue, which was found to be good Greek, by a scholar, though "all Greek" to his No! He once, and only once, witnessed the unschooled auditors, and he being all unskilled . performanices of a charlatan who called herself a leven in the alphabet of the old language. He medium, and discovered her trickery — which  $\frac{1}{2}$  was soon firged to address public authences, still found his normal powers growing this reasoning Did Maudsley ever investigate spiritual sci- faculties gaining in strength. He studied himence? No! He says clearly and without shame self, with a yiew to the best mencal and spiritual that he never has and never will investigate it, culture, read and thought, yet almed to keep him, self receptive to inspiration, and so grew gradually into speaking, with open eyes and normal use and control of his mental and bodily powers, yet conscious of influx and assistance to help himself, from spiritual intelligences. He was able to bring himself into a condition wherein he could habitually repet and become positive toward any influence that seemed unwise or injurious, and yet be receptive of any that helped to higher wisdonkand harmony for himself and others, and so grew to be a speaker of signal eloquence; of exceedingly bombastic, and some of the pages rare philosophical actmentand power, of wondrous spiritual clearness and insight, and of What said Dr. Brittan, in his- "Journal of broadest range and grandest power of reason and Spiritual Science," for October, 1874? In an ar- intuition-glad of the conscious presence, and welcome hid of spiritual intelligences, knowing said : "There is really nothing in these lectures sometimes who they were, yet in the full use of that would justify the occupation of one of our this own remarkable powers. He was educated pages for the mere purpose of a brief review or indeed by his glairvoyance and spiritual experia summary judgment of their contents." Their Store, and his self-help strengthened by the help only importance is derived from the author's sel, of the invisibles, acting in accord with his own, wise self-discipline and self galture—a fine illus-Light has on several occasions exposed the book traffin of a wise use of mediumistic powers. All under notice-and we pass at once to a louder. This I tearned from him and others during the monthed "Oracle of Science," Dr. William A. Scars of our prized and well-remembered personal intimacy. He was singularly clear and able in metaphysics and Physiology of Spiritualism," and see. It's ics, too abstraise sometimes for a popular audiis a hook of astounding assumptions, and on ence, yet with a fervid eloquence that held all every page exhibits thorough ignorance of the hearers, and a forcible statement of our common experiences and hopes that went to every heart. ey and Marvin, would treat Spiritualism with After a lecture of his in one of our Michigan drugs; we suppose calomel, jalap, stryclinine, 'towns, an intelligent gentleman, accustomed to and the lancet. Dr. Frederic R. Marvin openly hear lectures on Mental Philosophy by an emirecommends assafædita. Of Science | have thy hent college professor, said to me : "That man true apostles and holy martyrs forspken thee? has given more real philosophy of the mind, and Shall these crude and materialistic triflers pro- in an abler manner, than all 1 have heard from and forever silence these men who profane their . Mr. Finney was clear in his comprehension of calling, learning, and the common sense of the practical reform, and never flinched or feared to advocate an unpopular truth, while his fine moral ble, whereby they blind the thoughtless to their insight kept him free of all confusing anti-de-

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He concludes by saying that the Spiritualists while "professing to have no leaders, are all leaders, clawing into each other like crabs in a bag that many of the original speakers, such as A. J. Davis, S. B. Brittan, Emma Hardinge Britten, S. J. Finney, and others, have virtually retired from the lecture-field"-and adds, "Are these speakers satisfied ?"

First. Sharp individualisms are not "developed" through freedom of action. They are constitutional, and, in the absence of leaders, assert themselves. . True, the process of self-assertion and expression may, for a time, evolve personal and public irritation and discomfort, but the experience is due the 'individual, and essential as an educator for a higher growth of society, in which each person must count one, instead of being the echo of some priest or leader. All this may seem like presumption to the latter, but they will, if wise, adjust themselves to it, unless they prefer to "come out from the world" and accept the leadership of a patient few who are content to yield their personality to the control of him or her whose individualisms are sharpest and strongest. This is the Shaker policy, but is it brave or manly, either in leader or follower? We do not look for perfect pebbles where some person has

#### THINGS AS I SEE THEM. BY LOIS WAISBROOKER.

"Oh dear ! This everlasting conflict of forces: these competitive personal spheres; these unbalanced planets and satellites, that, swinging out of old conditions have not yet found their place in the new !"..."

It is thus that I feel like exclaiming as I buffet with the waves and feel the opposing blows ; and I as unbalanced, as vacillating as others, only as held and carried forward by unseen powers.

#### "OUR WORK."

How much credit we are inclined to take to ourselves, a thought is gestated in some brain capable of its production, but when thus gestated there is no power to bring to birth; no power to put it before the world. The same power that impregnated the one brain takes it, when it has been carried as far as is possible there, and puts it into the care of another, that through inherited executive power it may be given to the world: If the second one is honest, credit will be given where it is due; but if not, they will be used all the same, for it is the thought, and not personulities, that the spirit-world is interpated in. If individuals take to themselves credit that does not belong to them, they must, they will, suffer till they learn how small they are.

As I see things, there is a certain work to be done in order to "ring out the old " and "ring in the new," and if a work is done, then elements are needed as fuel, as force-creating agencies or rather force-eliminating agencies, in order to the accomplishment of said work ; and if more force or power can be eliminated by giving us what is called prosperity, then, dear reader, we shall be set on high, shall be prospered. But, on the contrary if more force can be eliminated, more power generated, by grinding you and I into the dust, then we shall be ground into the dust or into dust; either one, and it matters little which ; but when the work is completed; when the harvest is gathered, then-then no one will be forgotten ; all shall share that harvest, all shall reap a full return for all they have sacrificed, all they have suffered.

WHY SO MUCH CONFLICT

Among Spiritualists? is often asked by the earnest, patient worker, and especially if that worker chance to be an editor of a liberal or a spirittells the world how "poor in spirit" the speak - emptied a few stones into a quiet mountain | ualistic paper, (and, by the way, I know just | Service" of his favorite form by one of the prom-

onounced Spiritualism a fraud.

and yet he is not willing to cease abusing it. Has'Dr: Marvin ever candidly studied the subject? He pretands to have studied it—but has he? Witness his "Philosophy of Spiritualism and Pathology, and Treatment of Mediomania" -a book so full of pure assumption and dogmatic nonsense, that the hard heads of his own school of medicine (allopathic) look with displeasure on its pages. What said "The Medical Record" (Dec. 1st, 1874) about this "Expose of Spiritualism'!? "The whole style of the book isare written with reckless license."

licle headed "Dr. Marvin and Mediomania," he entific position and relations." The Banner of Hammond, of New York. What does Dr. Ham mond know of Spiritualism? Read his "Physsubject of which it treats. He, like Drs, Maudsfane thy temple? Awake ! Spirit of Justice! our professor for years." community with the smoke of unscientific bab. destruction. Awake I sainted spirits of Confu-Lgrading theories. cius. Buddha, Jesus and Swedenborg, and thou is a full first way to give some idea of his methods contend valiantly with the enemies of Truth !

THE CASE OF REV. GEORGE E. PORTEOUS.

But a few days ago, we were startled at the announcement of the accidental death by drowning. of the "Rev. George E. Portcous, an Episcopal minister," who had become more liberal, or I should say more Christlike in his calling, than his fellow clergymen. He was refused the "Burial

no less sainted spirit of Judge Ellmonds-and, of statement and his ideal of the spiritual move-nerve thy children and inspire them, that they ment, may be to give some extracts from an adment, may be to give some extracts from an address at Battle Creek, Mich., in 1866, in which he said :

> He who accepts the fact of spiritual intercourse, must take all that goes logically with that fact as part of the truth of the whole move-ment; and besides, the fact that must is a spirit carries with it as its foundation the idea of the Divine Spirit—of the Infinite and Eternal Spirit. It carries with it the Idea of the spirituality of all original substance and power. For how could man have a spiritual body—a sonl—unless there was a spiritual substance out of which it could be formed ? and 'how could souls inspire each other, or be inspired by the Eternal Spirit, unless all were at the basis, made of the same identical element? The fraternity of souls and

To the Editor of the Banner of Light;

#### OF LIGHT. BANNER

#### paternity of And, rests at last on the identity łħ, of the original substance of each being. If human -spirits are the children of God ; if the idea of the fatherhood of God be not a delusion, then the substance of the Creator is the foundation of The identity of the primordial eseach soul. The mentury of the primerum series sense of the human and the divine Spirit, is the, only logical basis for Spiritualism ; and it is on this foundation alone religion itself becomes possible

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And once prove man a spirit per w, and you have proved him one with the Eternal Substance, Life and Power of the Universe. No man can conceive two distinct and eternally different sub stances --spirit and matter--and get a live uni-verse out of their union. For how can two eter-nally distinct and essentially different substances be brought together ?<sup>2</sup> In no conceivable way. And beside, all the modern tendencies of science are in the same direction. The spiritual idea of substance is arising from science. All bodies are more proved to be only perturbed forms of force; all efforces are proved, by their natural transforma-bility, to be only modes of the action of some com-mon, simple, homogeneous, unvisible or spiritual **Power**, and all power is eternal, infinite and divine

Here, then, on the basis of the idea of the spirituality of Elernal Power-Substance-God, rests the whole Spiritual movement ; and to him why starts with the idea of God-of InfiniteSpirit, there is not a logical resort, but in Spiritualism. For if God be Spirit and Infinite, there is no room For II God be Spirit and annule, mere is no roun-for any other substance than spirit. Spirit be-comes, all in, all—the primordial Power at the centre, and the original substance at the founda-tion of the world. Admit the idea of "matter." as essentially different from spirit, and you can "have no God ; for such a notion plants a discret descent balance if and "matter." degree between God and " matter," which limits each by the other ; and so, destroying the infinity of each, upsets the very idea of God. Spirit-ualism is the only possible deduction from the idea of God; and the idea of fininite Spirit-God —is the last possible induction from the facts which prove man a spiritual entity, immortal and progressive. No matter from which side we start, we land in Spiritualism. To set out from the notion of "matter," lands us in atheism; and atheism is disproved by those facts which demon-. strate the spiritual entity of the soul,

As Spiritualists, we know that the soul's exist ende is a demonstrated fact ; and our ideas of the form and nature of the soul are clear, distinct, and certain, as far as they go. We regard the human form, constituted of fine, spiritual ele-ments, wrought up into organs with functions and powers correspondingly line and spiritual, and living after it leaves the body in the spiritual spheres of the world, all of whose elements forces, laws and beings, are correspondingly fine and spititual. The physical and spiritual worlds are related by the same porces in a more highly attenuated form, which connect planets and suns, rocks, vegetables, animaly, and man. From the earth to the spiritual world, there is a gradual at-tenuation and refinement of forces and elements shading up into spirituality. No discreet degree breaks the chain ; no chasm isolates the two spheres; the dear old earth does not whirl in a waccum exhausted of all spiritual vitality, and wold of all divine power. It is not an influtated and erratic body, driving to ruin against the surges of divine wrath, a mere bone of contention "hetween "Gabriel" and the "Devil," but the na-tive, birth-place of immortal men and women : nursery of the Infinite Light, Liberty, and Love No impassable chasm separates us from the dea ones gone ; for the Jacob's ladder of Spiritual Communion is planted on the solid rocks of the earth, with its top leaned against the battlements of "heaven," and its lowest rung so near the ground that the poorest daughter of earth can place her foot upon it and ascend to its top. And beside, each soul on earth who has a friend in Spirit Land is anchored by golden ties of, vital forces to higher spheres. To unfold all the rela-tions of these two worlds, would be to solvé the secret of genius, to reveal the source of answer to prayer, to account for the wonders of spiritual life and heroism the world over, and to unveil the destiny of "nations and the whole future of "man And this is the aim of Spirifualism as a science. And this is the and of Spiritualism as a sergice. Nor are these great facts of Spiritualism ex-clusively modern- or anomalous. Brahminism, Baddhism — the old classical religions — and Christianity itself, began with just such spiritual facts. The whole New Testament history of Jesus is one continued narrative of the experi-

# near of a spiritual medium. If is great moment of transfiguration: his healing of the sick by the laying on of hands; his experience of confort from ministering angels in the garden after his prayer, and his commission to his disciples, clos-

# Children's Department.

John Greenleaf Whittier. The following fine sketch of the poet Whittler

and his early life is from the pages of that lively magazine so rightly named "Wides Awake," which D. Lothrop & Co., '38 and 40 Cornhill, Boston, publish monthly for the delectation of the young folks :

"Beautiful ! beautiful !" exclaimed President Washington, in 1789, as, riding into the town of Haverhill, his eye caught an extended view of the Merrimac. It was autumn. The trees seemed jeweled with rubles and gold, and the stream went winding away, like a ribbon, amid the unnumbered gems. "Haverhill," said Washington, "is the pleasantest village I ever passed through."

His eye was feasted with a continuous picture of forest-growned hills, dreamy valleys, shadowy woods and sparkling waters. He must have felt that such a region deserved to be the birthplace of a true poet, and would be in time.

It was in Haverhill that Washington made himself\_so delightfully loving and familiar with the children. It is a pretty story to tell in these centennial times; and though it does not quite belong to our subject, our readors will excuse us for repeating it here.

All was excitement in this old Revolutionary town. Down the, hill had galloped a horseman bare-headed and at full speed, sounding a truinpet, and calling, "Washington is coming ! Wash ington is coming !" The tones of the village bell confirmed the great news. School was dismissed; the people filled the street, with hearts beating for joy.

The children, especially, halled the "Great Washington?' with delight, and gazed upon him with awe as he passed. Among the children who called upon the President were two little misses about eight years of age, gamed Mary White and Betsey Shaw.

"And how do the little misses do?" said the President pleasantly, taking one upon each knee. "Which of you will mend a glove for me?"

Each was eager for the honor, and the glove was egon neatly repaired. In payment for this service Washington gave each a kiss. The delighted children told their companions, who were immediately inspired to seek similar favors. So two more came to Washington's door and knocked timidly.

"Will you let us kiss your hand ?" asked they. "I will exchange kisses with you," said the

smiling President to the joyful little beggars. After Washington retired he heard the loud eries of a boy below, ... He inquired what the boy wanted, and was informed that he wanted to see ieneral Washington.

"Bring him up to the room," said the general.

The boy was brought, but seemed quite disappointed at the sight of the President, whom he had regarded as a sort of a Hercules. He stood for a few minutes in bewilderment, when Washington took him to his side affectionately, and said :

"I am George Washington, my little lad, but I and only a man."

In this poetic town, which Washington thought the most beautiful he ever saw, there was born in 1808, a poet, with whose ballads every schoolboy and girl is familiar.- What boy has not spoken "Barbara Frietchie ", or "Mary Garvin "? and what girl is not familiar with the story of sweet " Maud Muller "? or what family is there to whom some passage in "Snow Bound" is not a household word?

Our poet, whom you all so well know, is a descendant of an old Quaker family, who settled along the beautiful banks of the Merrimac, in early colonial times. Have hill was a frontier town then, and it was often attacked by the Indians.' You have heard the story of Hannah Dustin, who lived here. But the good Quaker family of Grandsire Whittier treated the Indians so justly and so kindly that they were never molested by them. They refused to go into the garrison for protection in the most perilous days of the Indian war. Relying upon his weapons of religious faith, the good Quaker left his house unguarded. The Indians often visited him, and his family used to hear them, winter evenings. whispering beneath the windows, and sometimes see a red face at the window-pane. But though they murdered his neighbors, they never harmed him or gave him any trouble. Whittier's father and mother were excellent people; you have read of them in "Snow Bound," and I need not describe them here Their home was an ample old farm house, in East Haverhill, which has been pictured in a popular chromo, and forms the subject of the best of all of Whittler's poems-" Snow Bound," The old place now is falling into decay, though the poet long tried to preserve the beautiful trees, whose cool shadows associate themselves with a generation gone. Whittler, in his early days; was an industrious hard: working farmer boy. He had few of the advantages that boys have now, but he made the very best use of such as Providence placed in his way. A few books of a religious character, and the "Pilgrim's Progress," in which he found poetry as well as sober prose, constituted the family library. The district school that he attended was kept by an odd genius, who was occa sionally more fond of his toddy than attentive to his pupils, and at such times would indulge in sharp words, especially with his wife, who tend ed her babies in an adjoining room. The follow ing lines describe the school-room ; such a one as none of our young readers, we think, ever saw : "Through the cracked and crazy wall Came the cracker rick and squalt. And the goodman's voice at strife With his shrill and tipsy wife-Luting us with stories old, With a comic unction told, More than by the elequence Of terse birchen arguments." It was in Haverhill that Whittier, in boyhood, wrote his first poems. He was then a farmer boy, and the inspirations of poetry came from his sensitive heart, and from the grand scenes of the region of the Merrimac, rather than from. books and schools. He sent one of these early poems with much timidity, as we may suppose, to William Lloyd Garrison, then an editor of a somewhat obscure paper, published in Newbury port, a neighboring town. Mr. Garrison, as the story runs, on going into the office one day, found the poem, which had been tucked by the postman under the door. It was written on coarse paper, in blue ink, and, thinking it was mere worthless rhyme, he was about to throw it into the waste-basket, when some good angel of Providence stayed his hand. He gave it a conscientious reading. In the poem he found the genius of a true poet, and he published it. Other poems, arrived from the same source, and Mr. Garrison at last inquired of the as has been proven, a very common one.

postman from what quarter they came. The postman believed that they were sent by a farm-er's boy in East Haverhill. "I will ride over and see that farmer's boy," thought good Mr. Garrison. He did so, and found the young poet at work with his father on the place. Itewas the first meeting of the two philanthropists, of whom, in a few years, the world was to hear so much, and to owe so much to their good influence. It would seem that Providence sent Garrison 'to young Whittier, for out of the visit grew, in a measure, the aims of the young poet's life. He always does a good thing who takes an unselfish interest in the success of a humble but well-deserving boy. Mr. Garrison advised Friend Whittier to give his son a more liberal education, which conscientious advice was as conscientiously followed.

Mr. Whittier began life as a writer of sketches and poems. He loved the old Indian tales and superstitions' of Haverhill, and he told them in prose and verse.

He came to Boston as an editor in 1829, being then about twenty-one years of age. He engaged for a time in work as a journalist, but at last returned to Haverhill and the glad waters of the Merrimac, determined to devote his time to the farm and to poetry. He was greatly loved and respected by the people, and was sent to the Magsachusetts Legislature in 1835.

The anti-slavery conflict now began, and the heart of the poet was moved to full sympathy with the slave. His poems, like prophet voices, stirred the hearts of all conscientious men and women, and proved one of those strong influences that awakened a public sentiment that the slave ought to be, under God's law of justice, a free man'

He now lives in Amesbury, Mass., a neighboring town to Haverhill, and, like his native place, situated on the banks of the Merrimac.-His house s pleasant and yet simple, surrounded by vines and trees. Near it, on the borders of a tangled grove, is a little Quaker church, looking like an old-time country school house. Here, twice a week, the poet resorts, with a two descendants of the old Quaker families, for quiet worship.

He has never married. His house at Amesbury was cared for by his sister until the time of her death. She was a gentle, loving woman, tender héarted to all in distress.

Many a poor one's blessing went With thee, beneath that low, green tent, Whose curtain never outward swings."

His home has been visited by many people eminent for usefulness, ability and piety. The old Quaker preachers and anti-slavery reformers have ever been welcome, and the Carey sisters used to find quiet hospitality. It is said to exhibit much simple taste within, and its nearness to the Merrimac, and the lovely hills that line the river, make it a fit place for a poet's dwelling. It is said that the poet loves little animals and pets; and that they are ever around him. A pet bantam used to have the freedom of the house at times, and a favorite gray parrot used to sit on the back of his chair and talk with him very profoundly, like the learned friends of the poet she chanced to meet and see.

Mr. Whittier is a fine-looking old man, now nearly seventy. He has a high forehead, a firm face, a quiet smile, and a keen eye. He is beloved by every one, and still solaces with writing his serene old age.

#### THE ENOHANTED TRESS. A TRUE INCIDENT.

BY NATHAN D. URNER.

strolled one day in an idling way To a favorite spot in a wijdwood glen, To open some letters long gone astray On shelves of the past, and found again. And out of one, all yellow with age, There dropped a tress of beautiful hair That had lain for years in the faded page, And was now as bright as when first placed

# Spiritual Phenomena.

INTERESTING CORRESPONDENCE-STRIKING TESTS THROUGH J.V. MANSFIELD.

Under date of Aug. 1st, 1875, I received from stranger the following note :

"I went to see the writing medium, Mr. Mans-Aunt Esther. We had a communication from Uncle John, (I mean John O. Wattles,) who said, '*Tell Milo Townsend I want to talk with* him.

"I am myself an investigator, and am trying to see what the manifestations amount to. Do you think Mr. Mansfield ever heard of you ?"

This letter was signed Charles O. Ripley, as one of the firm of David Ripley & Sons, lumber dealers, Newark, N. J. I replied to it, saying that I had some acquaintance with Mr. Mans-field, but had not seen or had any correspondence with him for about thirteen or fourteen years; that I was fully satisfied with his integrity as a man, however, and with the genuineness and remarkable test-powers of his mediumship, and that I hoped he (Mr. Ripley) would push his investigations until he was convinced of the

reality of spirit-intercourse. About the same time I addressed a note in a closely-sealed envelope to my old-time friend, John Q. Wattles, and sent it to Mr. Mansfield

"Beloved Brother—John O Wattles: I am very glad thee has called me, and trust I may get a response through this source. 'As theo sees what is *best* for me to know, I need not ask any juestions, although there are one or two subjects just now on which I am seeking light.

But please do not be diverted from any origi-But piease do not be diverted from any origi-nal or special purpose thee may have had in view in wishing to talk with me. I have other dear friends in the Land of Light, whose menio-ry is precious and fragrant as the rose, about whom I would like to inquire, but I forbear. With unfailing love, I am thine forever, MiLO A. TOWNSEND."

A few days after, 1 received a note from Mr. ayes, son-in-law of Mr. Mansfield, saying that ir. M. was absent at the White Mountains, but would sit for a response to my scaled letter as soon as possible after his return. After the lapse of several weeks my scaled letter was returned, un opened and unmarred, accompanied by the following communication:

"My Dear Milo: Thine of Aug. 11th is at last before the medium, whom I control to say a few words to thee :

'1859-since which time John has been treading his way in the realms of space, and Milo drifting between fire and water, I have never allowed one week—as you measure time – to pass, that I have not been with you, not only guardng you, from dangers that have beset you on all sides as is always the case with a true reformer -yet, with all my watchfulness and times of im-pressing you, your path has often been strewed with thorns—as the world would have it. I did talk with Mr. Ripley, but he was not ready to accept it; yet it set him thinking, and

pened this door where we shake hands again. I have nothing of an especial character to impart to you in this way. That part which is especial I have been preparing your mind for for several years By and by I have another wing to be Years By and by I have another wind for for several years By and by I have another wind to for several added to that seeming novel structure, which you have, by our instructions, put before the world. One thing at a time, Milo; or as my good mother once told me, "John, your ideas are too early for-this age; your food is too strong; you must feed bables with milk." Milo you are on the right track. Talking

Milo, you are on the right track. Talking with Talbot Townsend and C. T. Whippo, Drs. Weaver and Higby, William McCullough, and Dr. William Pettit and Thadeus Clark, and last -though not least—the Queen of Queens, Emma H. Cota—they one and all agree, that through your mediumship, will be discovered to the in-habitants of earth, a light hitherto unknown. Progress is slow, especially of the human mind. Perfection never was, never will be. Progres sion is the word. Milo, be not weary in ways of well-doing. You have a house building for you here—made not with hands—one that *fire* cannot

Sophia E. Adams and Stephen Chaffee say, "Tell Milo to look aloft, and read his future in GOLDEN LETTERS."

Brother, you, have nothing to fear, but much to hope for.

Your friend and brother, JOHN O. WATTLES.'''

host flying through midst of heaven? Readest thou the flying scroll they bear aloft above them? That's the gospel of the New Age. See the gold-en letters on it, sparkling, bright and gleaming t 'PROGRESSION' is its running title. 'LOVE <sup>4</sup> PROGRESSION<sup>5</sup> is its running title. <sup>4</sup> LOVE AND UNITY<sup>5</sup> its chapter heads. The Constitu-tion of God, the Constitution of Nature and the Constitution of Man, its Trinity, for these three

Constitution of Man, its Trinity, for these three agreedin one. Can'st thou read the chapter un-der the head of UNITY? See, the appendix is the 'alleluya' of the nine hundred millions!" Bretheren of the Banner, with best wishes for you and all, I am fraternally yours, MILO A. TOWNSEND. P. S.—It has been objected by some that Mr. Mansfield's charges (being five dollars and four stamps) were too high. But what is this com-pared with satisfactory proofs of immortality, of the personal identity of "loved ones gone be-fore," of the assurance that we yet commune with them—that they live and love us still? What, indeed, compared to 'things so beautiful and sacred, are all the ambitions and pairry gew-gaws of earth? What the ivory sceptre, the golden throne, the jewelled diadem? Beaver Fulls, Penn., Oct. 5th, 1875.

## WAS IT A SPIRIT CUREP

To the Editor of the Banner of Light : The Messiah Herald publishes an account of

the remarkable and recent cure of Samuel Howe, of Grand Bend, Pa., and says Mr. Howe is a man sixty-seven years of 'age ; he was very feeble with dropsy, he arose in the night while unconscious, went to his barn, and took his horse from the stable, and rode him to Colesville. A singular fact connected with the case is that Mr. II. was never known to get up in his sleep before. He had not been away from home for a long time, nor ridden on horseback for many years. He was still active and exceedingly well at last accounts. Since spirit cures have been so frequent of late, both in and out of the church, there would seem to be nothing singular about this case; but if the cure is a fact, as alleged, and persons have been known to have been cured by direct spirit control, why not reasonably suppose that a spirit or intelligence took full possession of Mr. Howe-as was done in the case of Mrs. Palmer, of South Boston, about one year igo—and made the cure by the same means used in her case? Many of these cures occur amongst unbelievers in Spiritualism, thereby showing that the power is not confined to any class of people or minds, but is universal in its applica-A. S. HAYWARD. tion.

#### London Letter.

BURNS CONCERNING THE SPIRITUAL MAG-AZINE, MRS. CONANT, ETC.

To the Editor of the Banner of Light: For some time it has been my intention to pen a few words for publication in your columns, but the pressure of many duties has hitherto prevented me. I more particularly desired to thank you for the many kind allusions you have made to the work with which I am associated here, and to correct an impression which might, arise from a kindly notice of the Spiritual Magazine which appeared in your columns some few months ago. beg to state that I never had any connectionwith the literary department of that Magazine. I was its publisher for several years, during which period, and indeed from its commencement, Mr. Thomas Shorter wielded editorial control, and in such an able manner as to render the Magazine famous throughout the world. Of late years Mr. Shorter has suffered so much from defective eyesight that any kind of literary work has been accomplished at great inconvenience; and though he still contributes to its pages, the Spiritual Magazine passed out of his hands into . those of Dr. Sexton at the beginning of this year. I learn with pleasure that it is the intention of Dr. Sexton to visit your great country during the ensuing fall. He is one of the very ablest platform men we have in this country. His information is both varied and extensive, alike in the

## OCTOBER 23, 1875.

Ing with—" He that believeth in me, the works that 1 do shall be do also; and greater works than these shall be do also, and greater works than these shall be do because I go to my Fa-ther "-all are paralleled in these days, under the same power of the spiritual world. An in-telligent, thinking Christian, is a Spiritualist by his very profession. To day, also, the blind re-formed indicated in the are build and Ceive their sight, withered limbs are healed, and the deaf restored to hearing by the laying on o the hands of spiritual mediums, in fulfilment of the standard of true discipleship set up by Jesus in the words above quoted. \* \*\*\* The "Prov-idence ", which guides justice and liberty to victory is the "Providence of armies of angels inspired and sent down to us by the eternal de crees of the Infinite Reason. Such is our faith —our knowledge. And this is the primal faith of all unperverted souls; it is the sheet-anchor angels, how are we to approach the Eternal Spirit?: \* \* \* \* of religion itself-for, if we cannot get at the

Spiritual liberty, and not dogmatic theology, is the enthusiasm of the nineteenth century pernaturalism is now rapidly sinking into hope less decrepitude and remediless decay. Under the influence of liberal scholarship, free thought, fearless criticism, and the great spiritual move-ment, joined with the late discoveries in science, popular theology is being actually destroyed. Now, the race advances either to atheism or to a universal Spiritualism. Which shall it be? We are not in doubt. Mere negations do not move men : hence atheism cannot become the last re

It is matter of great regret that'so few of hi addresses are preserved, as their beauty of dic tion, clearness of statement, philosophical ability, moral and spiritual power, practical application to the work of life, made them of a value too great to be in any degree lost.

Going to California a few years ago for his health, he drew vigor from the mountain air, was enlisted in politics when great and vital issues were at stake, became a member of the State Senate, and there made very able speeches for freedom and for the equality of woman, in the face of a fierce opposition.

His chivalrous fearlessness makes it not improbable that some miscreants whom he exposed may have smitten his body lifeless; but he "still lives." To the last he cherished his belief and interest in the Spiritual Philosophy, and hoped again to enter the field as its advocate, but that hope is meeting its fruition in a higher realm, and we must trust that his efforts there may help us to help ourselves here, as he did so wisely and 80 well.

If you can gain any knowledge of his excellent wife and their promising son, and can give it to your readers, it will be of interest to many.

Yours truly, G. B. STEBBINS. Detroit, Mich., Sept. 30th, 1875.

Grace Greenwood writing about the queen of England says: "I have lately heard, as coming from one of her former ladies-in-walting, a touching little story which illus-trates the under, domestic nature of the woman. When Prince Albert died, so soon after her mother, in the first hour of her bereavement, and out of the depths of her desolate widowhood and queenhood, she cried, "There is no one left now to call me Victoria !' "

Robespierre's first case at the French bar was in defending a client charged with implety for, having a lightning there.

I smoothed it out on my trembling hand, And pressed my lips to each shining thread, As the lovely owner scemed to stand Once more at my side, and the thrill, long dead, Of the love that cometh but once in life Again through pulses and veins ran wild, Till I needs must hold with my heart some strife That I might not weep like the merest child.

What impulse seized me I cannot say But I presently húng this tress of hair On a bush of alder not far away, That I night see it in sunshine flare.

And, as I watched it with tender care. A golden oriole, with a trill,

Stooped like a flash from the realms of air, And caught it up in his shining bill.

n a moment both bird and my treasure bright Had vanished away to return no more ; The thing was so sudden and strange and light That my heart was startled unto its core. Now you, who saw not, may smile and say The bird but wanted the hair for its nest, The same as a shred of moss or hay, Or a bit of down from its own bright breast. But I (a poet, remember,) hold That the bird was a spirit, in bird's disguise, Sent earthward to carry that tress of gold To its lovely owner in Paradise. At least, when I meet her beyond the day I will ask her about it with my first kiss;

And, whether she answers yea or nay, What matters it then if I 've guessed amiss?

#### Brown, the Mind-Reader,

Whom Eastern regions have almost forgotten, has had a campaign out West, and the other day he had a competitive contest with Mrs. Bleik Peters, in Davenport, Ia., in her own parlors. The lady is of middle age, and, says a Western reporter, "the daughter of a high official in the court circle of Davenport,", which must be a fine thing." Brown's method, it is well known, is to place the hand of the mind he means to read on his forehead, and go like a streak of lightning to any hidden article. Mrs. Peters needs to have the ends of the fingers placed on the region of the lunar plexus, immediately between the eyes, in order to do the same thing. The separate exper-iments, which were successful in each case, were not so interesting as the joint test. Both the lady and the young man left the room, while a piece of flagroot was put under a champagne glass re-versed on a plate, and covered with a napkin. It was resolved that Brown should remove the napkin, Mrs. Peters lift the glass, Brown take the flagroot and Mrs. Peters the plate. Recalled to the room, the two joined hands, the operator took a hand of Brown, placed his fingers on the brow of Mrs. Peters, and, simultaneously, with out a moment's hesitation, the two advanced and carried out the programme to the letter. After this, they were placed one at each end of After this, they were placed one at each end of the long drawing-room, an alphabet hanging on a wire before each. A person in the middle of the room opened a Bible at random, fixed his thought on a name, meanwhile holding a copperwire connecting with Brown, and extending his other hand toward Mrs. Peters., Immediately, as if moved by machinery, the two mind-readers began to spell the word on their alphabets, strik-ing each letter at the same moment. These tests, we are told, were continued for some time without a failure, being certainly a remarkable illustration of this power, which is not, however,

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It may be well here to observe. that thirty years ago John O. Wattles was actively enlisted in helping forward every humanitarian work. And those who knew him, will remember the fervor and eloquence that inspired his tongue and pen. The truth had no more devoted disciple, justice no more earnest advocate, humanity no more self-sacrificing friend.

My acquaintance with him began in the year 1842, and ripened into the most affectionate friendship, "the links of which were kept friendship, "the links of which were kept bright" by frequent correspondence. He was residing at Moneka, Kan., when the summons came for him to join the innumerable company of ascended souls in the Climes of the Blest.

This occurred in 1859. The impression on my mind was that it was a year later. On writing to his widow, now residing at Andover, Mass., she says the year as given in the communication is correct. It will be seen that, he gives the names, of sev-

eral persons. The first is that of my father, who left the earth-shores from New Brighton, Pa., in None of the others are relatives, but all bound to me by the ties of friendship, and more or less, by endearing memories and fraternal love, the dates of their respective departure from earth, running back as far as forty years, and down to within seven years. That of C. T. Whip-po, of New Castle, Pa., occurred in 1859; Drs. Weaver and Higby, of New Brighton, about the same year; William McCullough, of New Ath-ens, Ohid, (my cherished school-mate), in 1835; Dr. Pettić, of Philadelphia, about the year 1855; Thadeus Clark, (Grace Greenwood's father,) of New Brighton, I think, in the year 1853; Emma H. Cota, of Staten Island, in 1855. The name of Sophia E. Adams I did not recognize, supposing. the dates of their respective departure from Sophia E. Adams I did not recognize, supposing, however, it might be one of the Adams family, in nowever, it might be one of the Adams family, in some way related to Dr. Milo Adams, for whom I was named, and a many years' resident and 'practicing physician in this County. Upon in-quiry, I can learn of no Sophia, but am told there was a Sophronia E. Adams, a sister of Dr. Milo Adams, who has been in the spirit-world then or twolve years. Upor in a discussion ten or twelve years. Here is a discrepancy in names, a mistake which mortals might very ready make, and why not immortals, as they are not fallible

Stephen Chaffee, the last named, is a dearly remembered friend of my boyhood, who passed from earth in 1837, while temporarily residing at noxville; Ohio.

That portion of the message, which says, "By-and-by, I have another wing to be added to that seeming novel structure, which you have, by our instructions put before the world," would seem to. allude to a little book I have just published, entitled "The Battle for Bread, or Justice the for-lorn Hope of Humanity." And the word "fire," being underscored, it would seem also to allude to losses I have sustained by fire within the last year.

The tests involved in this communication, the array of names presented, the personal and cir-cumstantial allusions and the characteristic manner of expression, which I recognize, make it one of the most remarkable I have ever known To show the similarity of expression I will give, in conclusion, a brief extract of a letter I, received from Brother Wattles, in the year 1847. He says: "Milo, what is thee doing ?. I have not He says: "Allo, what is they doing ?. I have not heard from thee so long that I do n't know thy latitude. Where away is they sailing ?. Are the waters deep? Can'st see the distant shore? Art thou on the wing? How high is thee fly-ing? In which of the mental spheres does it like thee to dwell? Art thou above the clouds that belt the world? See'st thou the sunlight breaking in? See'st thou the nations now in their deep commotion? and see'st thou the angel

has a fine voice, great force of manner, and speaks almost wholly from inspirational impulses. Whatever arrangement may be made for him in America I feel sure will result in satisfaction to all concerned.

fields of science. literature and philology. He

We do not send you much help to the spiritual platform from this side, yet we rejoice at the good use to which you have put those who have as yet visited you. First Gerald Massey and then J. J. Morse have received from American Spiritualists a hearty welcome, and have done each in his way effective work. I am particularly gladdened at the success of my friend Mr. Morse. From the first of our mutual efforts we have been more than brothers, and his increasing usefulness not only gives me more confidence in 🛹 the capacity of man, but also in the undying faithfulness of the spirit world.

Thousands on this side have learned with regret of the recent translation of Mrs. Conant to the spirit shores. - The message page of the Banner was the first resource of its many readers in this country. The grand invocations, philosophical disquisitions, and infinite variety of character manifested in these reports, contribute a monument of spiritual evidence which will be most highly appreciated by those who know most of mediumship.

Mrs. Conant has also made herself a name nere through the two volumes " Flashes of Light" and her biography. Many copies of these have been sold, as indeed there have been of American literature generally. To give English spiritualists an opportunity of judging of the riches of your literary products I have had a handsome glass case constructed capable of containing about four hundred volumes. This, I keep a charged to repletion with such a choice assortment that when American friends call, and find this collection meeting them at first glance as they enter the door, they almost fancy they are in Boston, not in London. I keep on sale a full assortment of the Banner publications, and in this respect our spiritual friends here have all the advantages of residence in Boston.

I am fraternally yours, J. BURMS. Spiritual Institution, 15 Southampton Row, London, W. C., September, 1875. -

MR. EDWARD RIDGEWAY HOLBROOK, who died at Wyoming, Melrose, Sept. 14th, aged 70, was a remarkably pure, gentle, sympathetic, con-scientious and self-saorificing man; auxious for the happiness of everybody but himself; ever dividing his small means with the needy; ever looking on the bright side of things, and encouraging others to do the same. One could hardly see him or speak with him on the street without catching something of his benevolent and hope-ful spirit, and becoming wiser and better and happier in consequence. For twenty years and more he was an atdent Spiritualist, and died in the full conviction that his faith was not a delu-T. S. sion.

"A pair of stairs that ordinarily are as solid as a rock will straddle in the joints and creak and crack together with all the fervor of a thunder clap when one is attempting to climp them noiselessly late at night. ]

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#### For the Banner of Light. "THE FATHERHOOD OF GOD AND THE BROTHERHOOD OF MAN." (A Hymn.)

70

#### BY E. F. HOLBROOK.

Oh, if there be one thought that all other thought excelst Oh, if there be one truth that with every virtue dwells : And if there be sweet words that all other words o'erspan "Tis "the Fatherhood of God and the Brotherhood of Man."

Some charm of mystic powers and some secret cords of love Unite the tiniest flowers and the mightlest worlds above; And by those bonds unscen, through the easth and heaven abroad,

Every soul is anchored fast to the Heart of Father God.

And from that Heart proceed, in the glow of endless youth. Life, knowledge, wisdoin, love, with sweet charity and truth;

And, as they blend and bloom under Heaven's all-perfec

They achieve their work divine in the Brotherhood of Man. That Brotherhood portends that each child is equal heir To all the wealth that flows from an All-wise Father's care; That worship, true and pure, from this central truth began: He best serves the Maker, God, who most aids the creature, man.

Law, justice, power and right, that alike extend to all; Hope, conscience, joy and peace, that no errors shall en

thrai; A bright, eternal life, our blest heritage, we scan Through the faith of man in God and the love of God t manesi

Then let us, children all, in a sweet, fraternal song, That shall advance the right and shall ay repress the wrong, In labor, faith and love, as each one most truly can, Praise "the Fatherbood of God and the Brotherhood of Man. ' A Same

Chicago, Ill.

# Banner Correspondence.

#### British America.

VICTORIA, V. I.-James Fell-writes Sept. 20th as follows: It is seldom we have anything occur in this far-off corner of the world to interest your readers, and therefore it is not often est your readers, and therefore it is not often that British Columbia is mentioned in your pa-per; but we are not without our spiritualistic experiences. The light of the gospel of truth has penetrated even here, and we have had man-ifestations in private eircles through local medi-ums sufficient to convince many and make them desirous of more light. Our geographical posi-tion rather isolates us and measure us of the tion rather isolates us and places us out of the line of travel generally taken by public mediums; but occasionally one more eccentric than the rest strays from the ordinary tract or orbit,

some rays of light and truth. We have recently had a visit from Dr. J. L. York, of San Josć, Cal., who has favored us with a course of seven lectures on Free Thought and Snirthulism afth of them downly interesting Spiritualism, all of them deeply interesting. The Doctor proved himself an able and efficient speaker, often becoming quite eloquent, and al-ways forcible and presenting his views with great clearness. His lectures have awakened a marked interest in many of the thinking portion of the community, and this was evidenced by the fact that after the first lecture the large hall in reliable he betweed in which he lectured—capable of holding five hundred persons—was nightly filled to its fullest capacity. The revivalist, Rev. Hammond, had been holding a series of meetings here in the same hall in conjunction with the pastors of some of our churches, and had only left the city three or four days when Dr. Vork dround in your meen us of our churches, and had only left the city three or four days when Dr. York dropped in upon us so opportunely. With all the appliances of mu-sic, smart preaching, &c., which the orthodox could use to work up an excitement, they could not succeed in filling the "Philharmonic Hall" as Dr. York did. And although they claim that the Lord has worked a great work through Ham-mond, they are willing to admit that "the devil" has done a great work through Dr. York. This is very flattering to the Lord and Hammond. is very flattering to the Lord and Hammond. While Rev. Hammond succeeded under the influ-While Rev. Hammond succeeded under the influ-ence of excitement in gathering into the churches a few children and young persons, Dr. York has implanted the seeds of truth in the minds of hun-dreds of thoughtful men and women, to germi-nate and bear fruit. The Doctor's visit here has demonstrated that a large portion of this community have either outlived their orthodoxy or never had any, and the problems that most in-terest them at present, and which they are anx-ious to solve, are materialism on the one hand and Spiritualism on the other. Our praver is and Spiritualism on the other. Our prayer is that God and his good angels will send us some of the apostles of the "new dispensation," that they may hear the truth and be set free.

#### New York.

NEW YORK CITY .-- T. K. A. writes, Sept.

hal and married names. My brother, John Wilson, who passed to the Summer-Land in 1847, wrote me a message, signing his name in full. A message written and handed to me read : " Dear message written and nanded to me read: "Dear mother, do not grieve for me; I am always with you; Theodore is with me. Alva." Both were my sons. Alva has been in the spirit world since last November, and Theodore six years. I might give many more cases, but space forbids. Mrs. Wiggin, a fine clairvoyant and speaker, re-itizes at this place. I available to the spirit sides at this place. I expect to return soon to Sacramento, Cal., as that climate agrees better with me physically.

California.

WONDERFUL MEDIUMSHIP. - Mrs. Marion Todd, writing from San Francisco Oct. 2d, says Feeling confident of your desire to know of the progress of Spiritualism everywhere I will brief-ly allude to the "miracles" (as they are termed) now being performed in our midst. I have witnessed many phases of mediumship and seen many wonders connected with the phenomena of Spiritualism, but the most satisfactory evi dence I have seen of spirit return was received from Mrs. S. F. Breed, a rapping and test medi-um, 13 O'Farrell street, in this city. I had heard im, 13 O'Farrell street, in this city. I had heard of this lady's renown before visiting her, and ex-pected something altogether superior, judging from the rumors afloat daily, but after all was not prepared for the "stunning" tests she not only gave me but dozens of others, the same evening, at one of her public scances. Her sc ances should be attended and the phenomena witnessed to be fully appreciated. The ignorant forget to scoff and smer at her marvelous utter-ances, and the intelligent are more than ever anxious to investigate. The most refined and anxious to investigate. The most refined and cultivated visit her, and many have been led to embrace the glorious knowledge of immortality through the light disseminated by this medium. I have known this lady to give no less than six full names at a public scance to one individual, and they proved to be those of individuals and relatives who once lived upon the earth. What makes Mrs. Breed's mediumship singular and unusual is this: She hears the raps and interprets their meaning, and thus reads what the spirits wish to communicate as readily as if from a printed book. The messages and tests prove to be truthful and accurate to an astonishing de-gree. The mystery of interpreting the language of the spirits is greater than any of the myster rles of the ancients. It is a telegraphic line between the two worlds for which mortals and spirits should be everlastingly grateful. Mrs. Breed is the only medium I ever met who always gives tests, and of such a character as to startle and make an impression. May the angels pro-tect her, whose instrument she is.

#### Wisconsin.

BRHLLION .- Mrs. Sophronia E. Bishop (for merly Mrs. S. E. Warner) writes, Oct. 6th, as follows : Although I have been silent so long I have not lost any of my interest in the divine truths of our philosophy, or my love for those who for many years have been workers for the spread of these truths. For twenty-two years I more than averaged lecturing every Sunday. I found I must rest for awhile or lose my voice. For the last year I have not lectured, and find myself resteed and ready to again take up my work. I lecture for the Spiritual Society of Washington, D. C., through December, and January, and hope the good angels will inspire me to do so good a work for the cause of human progress that all lovers there of our glorious truths will be thankful I came among them. If any societies would like to have me lecture for them on my way to Wash-ington or on my return to Wisconsin, or week evenings during my stay in Washington, or week evenings during my stay in Washington, they can address Sophronia E. Bishop, Brillion, Calu-met county, Wis., for the next few weeks, and through December and January No. 1545 Sixth street, W. W., Washington, D. C. During my stay in Washington I shall devote all the time T can make use of for the good of said construcan make use of for the good of said society May angels help us all to do the best work possi ble for the truth.

#### A Letter to Mrs. E. Parrey, the Ma terializing Medium.

My DEAR MRS. PARREY—In this age of won-derful revealments and phenomena, intensifying doubt and skepticism, (beside opening a new field for fraud and deception,) justice demands that the honest mediums should be sustained; that the sensitively organized instruments who are used by the spirit world to demonstrate to us immortality, should be strengthened by our confidence and magnetism, is, in my estimation, an imperative duty, especially after we have proved them by almost cruel tests to be honest. This demonstration of the science of life is in its infancy; we cannot, we must not expect pere unseen wo such chemical experiments with the elements we give them and the distrust and doubt we shower on the sensitive, passive medium. A photogra-pher requires conditions; so does the spirit-artist; but we know mothing about this methods they use to show we then a still focus they we take use to show us these spirit faces. We can only speculate; we only know we see forms which, in speculate ; we only know the see forms which, in eight instances out of ten, are recognized as won-derfully resembling friends gone before, while you, Mrs. Parrey, sit in the corner, handcuffed, and with your hands full of flour. The most skep-tical acknowledge unquestionably your honesty / a good starting point for investigation. At the first circle I attended, a father, a moth-er a siter a grandmother and a burbard work er, a sister, a grandmother and a husband were recognized. A Mrs. Smeadly went up to the cabinet, thinking she was called, and, disappointed, she shook her head and said, "Not for me; Mrs. Weyburn, it's Dr. Weyburn is And it was? He seemed to fill the aperture like a life-sized picture, and Mis Susie M. Johnson who was present exclaimed "That is Dr. Weyburn, or a wonderful representation of him!" Another evening, when I was not present, he was unques-tionable macaning by block of the set of the set tionably recognized by friends. He beckoned for a lady who holds a public situation in our town, to come up to the cabinet, and she at once said, "Dr. Weyburn, as plain as I ever saw him in life !" W. Clements and his daughter had many interviews with the loved wife and mothin life !" er, and, while they were conversing with her, those who composed the circle saw a hand and arm wind around the daughter's neck out side her curls, drawing her head into the cabinet As you are unconscious during the scances, Mrs Parrey, and shut away from the comfort your gift affords others, I thought a brief statement of a few out of the many facts would be a satisfac-tion to you, as well as a benefit to others, encouraging them to seek that consolation and comfort by seeing their loved ones, that it has been to your friend, SADIE E. WEYBURN. P. S.-Mrs. Smith, of Sturgis, informed me that at a circle in Rockford a son saw his father's spirit, and it, said '' Wait i'' and when he raised the curtain again his mother's spirit stood there also—father and mother together! Why will not the world believe this demonstrated glorious gos nel of Sniritualism? Kalamazoo, Sept. 25th, 1875.

move their property, and that they have other move their property, and that they have other lands given to them, or, at least, opened to their purchase. One thing is certain—there can be no trouble with the Temecula Indians if the govern-ment treats them with only common justice, and deals with them as a guardian ought to with his wards, with a decent, regard for their rights; but this it has not been apt to do of late years. Capt. Jack, of the Modoc's, being asked why he mutinied, answered pithily, "Because me tired rating horse." That is to say, his people had been starved by the agents and compelled to eat their own horses. Had Gen. Schofield bean con-sulted about the management of the Modoc Indisulted about the management of the Modoc Indi-ans, there would have been no war; but he was ans, there would have occur no war; but he was purposely kept in ignorance of what the Indian bureau people were doing until they had actually established a war with the Modocs. The Indian managers corresponded with the bureau at Washington, but book care to keep the com-mander of the troops ignorant of what they were doing. A similar trick may now cause an Indian war in San Diego county.

#### New Hampshire State Association of Spiritualists.

The New Hampshire State Association of Spiritualists met in accordance with the call of its Executive Committee at Stoddard, Sept. 24th, 25th and 26th. The first sestee at Stoudard, Sept. 210, 200 nm 200. The first ses-sion was called to order at 2:30 P.M., Friday, Sept. 200, by Justus Fisher, President of the Association. The Sec-retary being absent, George A. Fuller, of Sherborn, Mass., was chosen Secretary protem. The President, in his opening remarks, said that the platform was free to every one, whether Spiritualist, Infidel, Socialist, or any other belief. The truth is what we want, and agitation and discussion are our only means of arriving at the truth. He then geclared a conference of one hour.

Mr. Jamés Shepard, of Alsted, said, I believe in the con-scious-existence of our friends in the spirit-world; I know that they return and bring us messages of love. George A. Fuller said that we naturally look to the reli-

gious enthusiast as the reformer of the world. We know that there are grievous wrongs which must be redressed-and in hours of severest affliction we again turn to religion for consolution. And, dear friends, Spiritualism is the only religion in which we can find both consolution and the spirit of true reformation. Over a quarter of a century of angel ministration is sufficient to convince the world of spirit-return-and now we turn to the angels and say, "What message have you brought us which will alleviate human suffering?" And they answer, " The old institu-

tions of society must fail; out from the rules of the old must spring the new. Let the world have the truth!" Moses Hull followed with very interesting remarks, Spiritualism was offered, in the first place, to the churches; they rejected it. Then it poured but its inspiration upon the whole world, proving that man exists in a world beyond, the grave, and that he can return and hold commun-ton with those of this world. If we reject the ideas which it presents-the great reformatory principles which eventually will completely revolutionize the entire world-we shall become as sounding brass. The time has come when we must throw off caste, and bid the Mother Grundy fam-ily farewell! Society is the cause of all the crime in exist-

Mrs. Mattle Sawyer, of Boston, spoke of her experience during the past year. Many of the Spiritualists are crys-tallized just as much as the Christians. At the door of radical Spiritualism everything mean has been laid. Soclology is the great question which now demands our at-tention. Under the head of Sociology are embraced all reforms which have a tendency to better the present condi-tion of humanity. In conclusion she referred to the departure from this life during the past year of Edward Reed, of Stoddard—one who for years has been a noble worker in the cause of human rights ; one who has always been ready to meet the frowning tempests of scorn and contempt; one who has ever been respected as an honest. truthful and conscientious laborer in the fields of reform. The President then appointed the following named persons as Committee on Resolutions: Moses Hull, Mrs. Elec-ta Shepardson, and George A. Fuller. Adjourned.

Evening Session .- In conference, Mr. Shepard made few remarks, followed by Moses Hull, who said that we have positive knowledge of a future existence ; we have knowledge of the Summer-Land, but we are not in the Summer-Land yet ; we are in the Winter-Land-the land of poverty and destitution; and a hard, cold, long winter looms up just before us. Society is out of joint-the rich growing richer, and the poor growing poorer every day. We will take care of the Summer-Land when we get there, but we have got to deal with the Winter-Land now, Le

us, then, try to solve the problems of this life, Mrs. Mattle Sawyer sang a selection from "Mattle's Of-James Shepard delivered, the first address of the evening, He spoke of the spirit world, its beautiful scenery, and the happiness of its inhabitants. The second address was delivered by Goorge A. Fuller, who spoke of "The Needs of the Hours," When-Splrituation" initio 'its "appearance," at Rochester, it came to bring a message to man. The cry of spirits has ever been "Reform, Reform !" And those who have listened to the voice of the angels have been denounced and derided. The world never needed reforming more than to-day. Society is corrupt. Everywhere crime is on the increase. Sulcides, murders, divorce trials and 'rape are filling the whole country with sorrow. Even our courts of justice are corrupt. The God of Justice has left our court rooms. Liberty has taken its flight from the land. Christianity is as corrupt as society. conservativ And Spiritualism is as bad as Christianity. Our only hope lies in radical Spiritualism. The lecturer closed by defending radical Spiritualism from the assaults of its opposers. Adourned. Saturday. Sept. 25th, -- Morning Session-Conference Mr. Shepard gave his experience as an Investigator of Spir itualism.

throughout the whole world. The resolution was adopted

Adjourned. Sunday Morning, Sept. 20th. - After an hour's conference Mrs. Mattle Sawyer spoke upon "Society as if is, and as it should be." The great problems of society were discussed, many false ideas exploded, the old overthrown, and the foundation was well laid for the new order of things.

Moses Hull delivered the second lecture of the morning upon "Spiritualism adapted to the needs of humanity."

Adjourned, Sunday Afternoon Servion, Geo. A. Fuller delivered the first address of the afternoon. He began by reading a poem entitled, '1 Wish it were Respectable.'' He took for his subject 'The Great Law of Growth, ' showing that everywhere in nature we see growth and nowhere creation. He spoke also of the growth of Spiritualism. Mrs. Mattie Sawyer presented, the following resolutions:

Sawyer presented, the following resolutions: **Resolved**. That the Convention herely tenders its thanks to the ladies of Stoldard and the surrounding towns for the entertainment we have received at their hands. **Resolved**. That we recommend to the fields everywhere the adoption of the plan of instituting a communal home at all of our Conventions. Mores Hull then spoke on the following subject: "Spirits

of Devils," He said his text could be found in the 16th chapter of Revelations, 14th verse: "For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God-Almighty." Th traced the history of the devil back to ancient heathenism. Every religious dogma originated in the valley of the Nile. He showed the foolishness of the Christian's arguments against Spiritualism. Everything which would have a endency to reform the world has been called the work of devils," The lecture was the grandest defence of Spiritualism ever uttered in New Hampshire. At the close, Mrs. Sawyer read two poems upon the subjects which the audience had presented, after which she began to play upon the nclodeon, and improvised a tune, and sang the one entitled "Oh God, make room for a little child, '' Both the words and the innsic were excellent. At the close of Mis, Saw-yer's singing, the Convention adjourned sine die.

During the entire Convention, from the very first day to the last, the andlences were quite large. Order prevaled and harmony reigned. The officers of the past year disharged all their duties well, and their arrangements to this Convention are deserving of great credit. Greater victories were achieved at this Convention for Spiritual sim than ever before in this State. Much seed has been sown, which, if it does not take root inimediately, will in ffer years produce a bountiful barvest.

JUSTUS FISHER, Pres. GEO. A. FULLER, Sec. y.

#### ----Annual Report of the Connecticut Association of Spiritualists.

The 16th Annual Convention of the Connecticut Associa lon of Spiritualists assembled at Franklin Hall, Bridge port, on Friday, Sept. 23d, 1875, at 2:30 P. M. The attendance was not large, although there were several presen from distant parts of the State. The Convention was called to order, and the business of

the meeting presented by the President, Miss E, Annie Hinman. Owing to the unavoidable absence of the Secretary of the Association, Mr. E. G. Spinning, of Bridge-port, was elected to act as Secretary profem. After reading, of the published Call, the Convention proceeded to the Committee on Finance --- Mr. George W. Burnhain, Mrs.

Paschall, Mr. Frank Wärner; Committee of Arrangements —Mr. James Wilson, Mrs. William Healy; Committee on Resolutions-Mr. Erasmus French, Mr. W. P. Gates, Mrs. Susan Sweet, Mr. George W. Burnham, Mr. Doubleday; Committee on Constitutional Amendments-Mr. George W. Burnham, Mrs. P. J. Hussey, Mrs. T. Swan,

It was then voted that the officers of the As ociation for the ensuing year be chosen by acclamation, and resulted in the choice of Miss E. Annie Hinman, President; Mr. E. R. Whiting, Vice President; Mr. Lester Robinson, Secre-tary; Mr. Azel T. Robinson, Treasurer.

The old Board of Trustees were relipionted with one ex-ception, Mr. George W. Burnham being elected to fill that vacancy occasioned by the resignation of Mrs. Sayles,

The subject of a State Camp Meeting was then intro-duced, and the following resolution was submitted by Mr.

George W. Burnham. *Resolved*, That stateen persons, two from each County of the State, be appointed by this Convention, conceiling to them full powers to make such arrangement is a they shall deem necessary (If found expedient) for holding a camp meeting in this State next summer.

After a full discussion the resolution was adopted, and the Convention proceeded to nominate a Camp Meeting Com-mittee, said committee consisting of the following named persons, viz.: A. T. Robinson, Mr. Graham, Hariford County; Miss E. Annie Himman, Mr. E. B. Parsonië, Litchfield County; Mr. W. Comstock, H. H. Hamma, New London County; James Wilson, E. B. Leavenworth, Fairfield County; G. W. Burnham, Windham County, E. P. Whiting, New Haven County, J. K. Lord, Totland County; Mr. Hungerford, Middlesex County.

Messrs, Burnham, Whiting and Lord, were empowered to all the vacancies occurring in Their respective Counties, the appointment for Middlesex County being left with the Trastees? will plower was grown the several committees to All vacancies if any decline to serve. The Friday evening session was devoted to a short con-

ference, which was followed by an exceedingly interesting report from the President, Miss Hinman, an address by Mrs. Agnes D. Hall, followed by remarks of a desulto-ry character by C. B. Lynn, the whole interspersed with excellent music, when the meeting adjourned to Saturday at 10 A. M. The Convention came to order at the hour of adjournment and proceeded at once to the consideration of recommended the alteration of article 3d of the constitution so as to read: The officers of the Association shall con-sist of a president, vice-president, &c., instead of presidents, and the alteration was made as recommended by the Committee. After full discussion article 8th of the constitution was also amended so as to read as follows: Any, peron can become a member of this Association by signing their names to these articles and paying annually the sum f one dollar.

#### SPIRITUALIST MEETINGS.

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CHELSEA, MASS. - The Bible Christian Spiritualists hold meetings every Sunday in Hawthorn street Christ, hear Bellingham street, at 3 and 7 P. M. Mrs. M. A. Bicker, regular speaker, Sciats free, D. J. Ricker, Sup't. meetings e Bellingham

regular speaker. Scats free, D. J. Ricker, Sup't. HARWICH PORT, MASS. - The Children's Progressive Ly-cean meets at social flail every Sunday at 12° r. M. G. D. Smalley, Conductor; Tr B. Baker, Assistant Conductor; Miss. A. Jenkins, Guardian; W. B. Kelley, Musical Direc-tor; S. Turner, Librarian; Mrs. A. Robbins, Sectetary. forr, S. Tarmer, Librarjan; Mrs, A. Robbins, Secretary, \* SALEM, MASS, --The Spiritual Progressive Lyceum holds its sesions every Sunday, at 10 clock; also the conference meetings every Wednesday at 75, o'clock, at Hardy Hall, No, 13 Washington street, Confluctor, Mr, John Handel; Assistant do., Edward Hall; Guardian, Mrs, Allee S. Wa-terhouse; Assistant do., Frank Pearl; Librarian, Mrs, Cecella Fearl; Assistant do., Mr, S. G. Hooper; Secretary, Mr, S. G. Hooper; Musicaj Director, Mes, Anna Hall; Assistant do., Miss Annaña Batley; Treasurer, Mr, Wil-ham Mend, For the present, in connection with the Ly-ceum, lectures will be delivered at and 75 o'clock Sun-days at the same hall. Frank Baxter speakeduring Oc-tober, All are cordially invited. Admittance to before, Brentser, Science, MaSS, Spiritualist and Liberalist So-

toher, All are cordially invited. Admittance to lectures, in cents.
 Spittsgrift, D. Mays. Spiritualist and Liberalist Society meets at Liberalist Sondays at 2<sup>5</sup> and 7<sup>5</sup> p. M. Mary A. Dickinson, Corresponding Secretary. Spikers engaged: Prof. Wm. Denton during October: N. Frank White during November.
 MARLBORD, MASS. Meetings are held every Sunday in Temperance flat by the Spittualists and Liberalists. Sidney Howe, secretary. Meetings are held every Sunday in Leyden Hail, F. W. Robbins, Corresponding Secretary.
 PLAMOUTH, MASS. Meetings are held every Sunday in Leyden Hail, F. W. Robbins, Corresponding Secretary.
 The Children's Lycenn meets at 11 A. M. L. Carver, Conductor Mars, M. C. Robbins, Guardiani, Miss Mary Lewis, Librarian; Mr. Lewis Doten, MusicarDirector; Mr. Thos, P. Swift, Musican.
 Ror RLAND, MASS. "The function of the secretary."

ROCKLASD, MASS, "The Children's Progressive Lycelun meets at 15 P. M. in Phoenty Hall, F. J. Gurney, Con-ductor; Maga Bennett, Guardian; Henry Chase, Secre-tare tary.

(ary, WEST GROTON, MASS, The Liberal Association hold meetings every Sudday in Wildwood Hall, Lectures at 2 and 7 P. M. M. E. French, President: H. M. Macintico, Secretary, Mary L, French regular speaker,

ANDOVER, O. Children's Progressive Lyceum meetsat Moriey's Halleyer's Sunday at 11's A. M. J. S. Morley, Conductor Mrs. T. A. Knapp, Guardian; Mrs. E. T. Colo-man, Assistant Guardian; Harriet Dayton, Scoretary,

BATTLE CREEK, MICH. - The First Society of Splittual-lsts hold meetings at Stuart's Hall every Sunday, at 105 A. M. and 75 P. M. A. H. Averlik, President J. Y. Spencer, Secretary William Merritt, Treasurer, BAY UTY, Maru, - The Splittualist Society hold meet-ings in Lycenum Hall each Sunday at 10 g. A. and 75 P. M. Hon, S. M. Green, President; Mrs. J. A. Webster, Secre-tary,

Inge in Evenin Tail each Sublav at D<sub>2</sub> X, M, and 75 T. M. Hon, S. M. Green, President: Mrs. J. A. Webster, Serro-tary,
 BALTISIORE, MD, "Lyric Hall, - The "First Spiritualial Congregation of Baltimore, "Lectures every Subday by Wash, A. Danskin, and circles for spirit communications overy Friday eventue," Lectures every Subday by Wash, A. Danskin, and circles for spirit communications overy Friday eventue," Lectures every Subday by Working at 10 o'clock, and every Thursbay eventing, Levi, Weaver, Combuctor: Miss Lizzle Wernix, Guardian: Miss Kate Powell, Elbrarian; (Borge Broom, Musical Director and Secretary).
 BIADEFY, ME - Meetings will be held at Union Hall during flucturent year, Mrs, Prischa D, Bradbury speak-ing every fourth Subday at 10 A. M. The Childner's Pro-gressive Ly centra meets in same Halteach Sunday atter-noon, at Eq. o'clock, James J, Nortis, Conductor, John Lynn, Corresponding Secretary, to whom all communica-tions should be addressed.
 CLEVELAND, O. - Lycenth meets every Sunday at Tem-perance Hall, 1st Superior street, at 11 A. M. Conductor, F. C. Rich, Guardian, Miss C. Thomison: Treasure, Googg G, Wilsey: Secretary, 20 Case avenue, Conflored B, Scheler Street, Schules, President: Lin-W, Gleasam, Secretary, 20 Case avenue, Conflored B, M. E. D. Stark, President: The Liberal Association '' meets the first and third, sunday in each month at 3 C. M. E. D. Stark, Dresident; The Liberal Association '' meets the first and third, sunday in each month at 3 C. M. Williams, W. T. Jones, Could Science, Secre-ary, and Mark Math. Secretary, D. Schuled, President; L. W. Heasam, Secretary, 20 Wood Mathematication, Theory and A. M. Williams, W. T. Jones, Collins Eator, Tran-tees, E. Stoemin, Secretary, D. A. H. Williams, President; W. T. Jones, Vice President S. J. Avery, M. D. J. L. Hunt, A. H. Williams, W. T. Jones, Collins Eator, Trans-tees, E. Stoemin, Secretary, D. Andhorse Davis, Trans-tees, E. Stoemin, Secretary, D. Andhorse Davis, Trans-

reprinting contents. Regular meetings are hold by the content of the transformation of transfo

HAMMONTON, N. J. Mortings held every Sounday at 104 A. M. at the Spiritualist Hall on Third Street. Mr. W., D. Whatton, Preddent: G. Valenthe, Screptary, J. Jeenm at 115 A. M. Jannes O. Ranson, Conductor, Miss 72, Brown, Guardian,

at 195 A. M. JARIOS O. RABSON, Conductor, MISS'12, Brown, Guardhan,
 Brown, Guardhan, The Society of Spiritualists and Lih-eralists meets every Sunday at 3 P. M. E. B. Brewington, President; Robert Harrison, Vice Tressdent; E. M. Gill, Secretary; John L. Porter, Treasurer,
 MODILS, ALA., Spiritual Association: Prof. H. A. Ta-tum, President; S. Moore, M. D., 18 Vice President; C. Art, P. H. Murphy, 24do; C. Barnes, Secretary and Treasurer; Oliver S. Heers, Corresponding Secretary, Regular meet-ings at 11 A. M. Sundays, and scances Sunday and Tuesday evenings, at 75 of clock.
 MILWAUKER, Wist, - The First Spiritualists' Society hold meetings every Sunday 2 2 y. P. M. In Fleid's Hall, 19 Wisconsin street. George Goilfrey, President; Mrs. Lo A. Skinner, Secretary.
 MILAN, O. – Society of Spiritualists and Liberalists and Children's Progressive Lycenter events at 11 A. M. Hudson Tuttle, Conductor; Kimma T. J. Fundalan,
 NEW YORK Cirry: - The State of Progressive Spir-tuality.

NEW YORK CITY .- The Stualsts hold meetings every.

#### BANNER LIGHT. OF

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29th, as follows: Mrs. F. O. Hyzer has just finished a series of lectures for the Society of Progressive Spiritualists, of this city. The very high appreciation entertained of this lady's mission and of her talent to fulfill it, and also of the exalted character of her inspiration, prompts this notice for the Banner of Light. The writer cannot refrain from offering his slender tribute to a character whose virtue, excellence, courage and modesty, high purpose and unswerving fideliity to duty, place her in the very vanguard of spir-itual enlightenment. The exalted character of her teachings, the comprehensiveness, poetical beauty and aptness of her illustrations, and the exact, logical processes by which her conclusions are reached, have never, in the course of a long experience, been-excelled; if equalled; and it is where the second state of that not once or twice, but continuously through three of the ten months that their rostrum is in occupation

Especially worthy of remark is the fact that Mrs. Hyzer's exposition of the Spiritual Philosophy is a complete and silencing reply to the "Qui bono?" of other religionists or infidel of other religionists or infidel skeptics; for, beyond its basic fact—the "im-mortality of the Soul" and its corollary, "spirit communion," Mrs. Hyzer teaches, by demon-stration, that the moral code included in this philosophy involves a scrutinizing self culture in the light of truth and in the practice of virtue, as an essential preliminary effort of the would-be true Spiritualist, and that with a view to the complete integrity of the individual, hence in-cluding, of course, the spiritual and emotional, as well as the intellectual and physical departments of human nature; and that the guiding star to success in such culture is the constant recogni-tion of this principle: that true freedom consists tion of this principle: that true freedom consists only and without qualification in "obedience to law". In every and all departments of our being. The qualities that shine out prominently in this lady's character, as a lecturer under the influ-ence of a most exalted inspiration, constitute her a teacher of whom the Spiritualists as a body may well be proud. may well be proud.

#### Nevada.

VIRGINIA CITY .- Mrs. P. W. Stephens, the lecturer and test-medium, writes, under recent date: Here, nestled under the brow of Mount Davidson, whose head towers up eighty-seven hundred feet, keeping perpetual watch over the untold millions of silver deposited at its base by the munificent hand of Nature, I have been la-boring for some time, and feel that I have helped potter the code of strengt torth around the poor scatter the seeds of eternal truth among the neo-The Spiritual Philosophy has many adherthe Lannings, Detenreiders, Higginšes, Waterses, Buttermans and Bundys. Mr. A. Peck, the ex-cellent materializing medium, from Kansas, has paid us a visit recently. At his scances spirits appear at the cabinet window, speak in audible volce and sometimes given out of the cabinet voice, and sometimes step out of the cabinet, showing their full form. Frequently they write showing their full form. Frequently they write brief messages, and fully identify themselves. The spirit daughter of Mr. Bundy stood at the window of the cabinet and wrote a touching let. bureau, to see that they do not lose the value of bring forth a bouniful harvest. Every thought uttered ter to her mother, signing her Christian, pater- their improvements, that they have time to read during the evening ought to be printed and circulated

#### Charles Nordhoff on the Temecula Indian Troubles.

This celebrated magazinist thus writes concerning the current difficulty in California. It is the old story of the white man's aggression upon the weak :

If the Temecula Indians are to be driven t the Tule river reservation a great outrage will be committed on them; and the object of it will be to increase the expense of the reservation, and, of course, the profits of those who manage it. If they are simply to be driven from the fands they have so long occupied and cultivated, the outrage will be quite as great. They own flocks and herds; they plow ground and raise wheat and barley; they live in houses and own personal property. If the federal government has found that the land they have so long been permitted to use as their own really belongs to some one else, it is the duty of the government, through the Indian

Moses Hull, Chairman of Committee on Resolutions, pre sented the following:

*Resolved.* That as Spiritualism has demonstrated a life by ond the grave, it is now time that it should render itself iractical in helping us to the wisdom that can clevate the yorld out of its present political, quancial, social and reli-

world out of its present pointical, mancial, social and ren-gious chass. *Resolved.* That eighteen hundred years of failure to save the world from sin, sickness, insanity, idlocy, and misery, demonstrates that so-called Christianity is either so wicked that it, should be shunned, or to weak that it should no longer he trusted to save hunanity. *Resolved.* That society is responsible for every crime committee in its midst, and that the sinner should be treat-ed as its unfortunate victim rather than as an offender acainst acciety.

The life infortunate victor that the paints society. Resolved, That our present system of marriage is slavery, at that considering that idiocy, insanity, prestitution, dultery, rapes, drunkenness and murders are its legiti-nate truits, it is the duty of every lover of humanity to

mate fruits, it is the duty of every lover of humanity to pretest against it. *Resolved*. That the system of gambling known as speci-lation, has filled the world with training, and that it he ten-doncy to speculate must, unless speedily checked, terminato in a bloody revolution, compared with which our late rebet-lon fails into insignificance.

Mr. Hull said that the object of presenting resolutions at a Convention was to set the people to thinking. To bring out discussion for "the agitation of thought is the begin-ning of wisdom," It was voted that the resolutions be read, discussed, and acted upon seriatim. The remainder of the Conference was taken up with the discussion of the resolu Wright Wood, of Ashuelot, which resulted in the adoption of the first and second resolutions as read. Further discusion of the resolutions deferred until the afternoon session The first discourse of the morning was delivered by Geo A. Fuller, on "Christians and Christianity, Heretics and Heresics." Mr. Fuller's discourse was a historical resume f the bloody march of Christianity, showing that the heretics who are denounced in one age become revered and honored in thenext. Heretical doctrines alone can reform the world; Christianity cannot: it has experimented long nough, and its every attempt has consummated in a grand We must look elsewhere, then, for salvation comes in the form of the heretical doctrines of modern sci-An abstract cannot do justice to the discourse ence.

Mrs. Mattle Sawyer followed with a very interesting dis course on "Things as I see them, or the Coming Revolu-She described accurately our present social and po litical institutions, showing that they are so corrupt that it will not pay to even try to mend them. But, instead, let us build anew. The old and new are meeting in a flored conflict. Mrs. Sawver discoursed for an hour upon the subject, showing up the shams of society. The meeting diourned.

Saturday Afternoon Session.-The first business was the choice of officers, and the following named persons were elected for the ensuing year: President, Justus Fisher, of Peterboro'; Vice President, Mrs. Mary A. Reed, of Stoddard; Treasurer, Mrs. Electa Shepardson, of Marlow Secretary, George A. Fuller, of Sherborn, Mass.; Business Committee, Wright Wood, of Ashuelot; Dr. Bylvered Wood, of Washington, and Mrs. Mary A. Reed. The reso lutions were taken up. After a spirited discussion, the third resolution was adopted.

Moses Hull delivered the address of the afternoon upor the fourth resolution. The discourse was replete with common sense, sound argument and logic throughout. No partial report can do it justice, therefore I will not attempt it. At the close of the lecture, the fourth resolution was dopted. Meeting adjourned.

Saturday Evening Session. - The fifth resolution was discussed by Moses Hull, Stephen Smith, George A Fuller "Mr. Robb, and Wright Wood. Great truths were brought out in the discussion, and seed was sown which will ye bring forth a bountiful harvest. Every thought uttered

.....

Messrs, C: B. Lynn and Prof. Whipple then addressed the Convention, the subject matter presented by each of the gentlemen being both interesting and instructive, although the train of thought and mode of expression were widely different. After some desultory remarks and irregular discussion of the resolutions presented, which was participated in by several members, the Conventionadjourned to 7 P. M.

At the opening of the evening session it was voted that the resolutions be referred back to the committee with instructions that they be reconstructed and revised. Miss E. Annie Hinman, the President, then called the attention of the Assembly to the subject of materialization, and presound it as a phase of the spiritual phenomena of such se-rious magnitude and such wonderful progress that it has become a duty on the part of the public generally, and Spiritualists particularly, to see that the cupidity of reckless impostors shall not fatten, upon the credulity of the faithful by fraudulently attempting to duplicate that which is well-worthy of our acceptance, and our motto should be to prove all things and hold fast that which is good.

This was followed by a most able and interesting address by Mr. C. B. Lynn, of Chicago, when the Conven-tion adjourned to Sunday at 10 A. M.

ion adjourned to Sunday at 10 A, M. Sunday morulng session opened fair and bright, ome preliminary business having been disposed of, 1.7 K. Coonley of Newark, N. J., made some remarks, after which Anthony Higgins, of Boston, addressed the Conver tion. Mr. Higgins is an elocutionist, always happy in his choice of a subject and never failing to present it in such form and clothe it in such language that his audiences invariably pronounce him a fascinating speaker.

At the opening of the after ion session the following resolutions were adopted, after a full discussion of the resolutions were adopted, after a full discussion of the merits of the several topics presented to the Convention: *Resolved*, That, as Spiritualists and Liberals, we view with alafin the encroaching spirit of bigotry manifested by the various orders of sectarians in the State and nation, and hereby piedge, outselves to renewed exertion for free-dom and equal lights. *Resolved*, That we extend to all a cordial invitation to attend these Conventions, believings that the discussion of truth will enlighten, purify and elevate the undeveloped of our race.

The afternoon session closed with an address by Prof. Whipple, of Boston; also an address by Mrs. Middlebrook, of Bridgeport, and Mrs. Rall, of Massachusetts. At the evening session a chaste and cloquent essay was read by E. Hope Whipple, of Boston, on the subject of "Motherhood," Closing remarks then followed from Anthony Higgins, Prof. Whipple, Dr. Coonley and Mrs. Hall. Before adjournment the Convention tendered thanks to the people of Bridgeport for their hospitalities, and to the press of Bridgeport for their impartial and gentleman-ly report of the proceedings. It should not be forgetten that there was another element

which contributed largely toward the entertainment of the audience, to wit: excellent inusic-Mr. E. G. Spinning, of Bridgeport, adding much to the interest and pleasure of the occasion by the sweet melody of a well trained voice. On the whole, in briefly summing up, it may be safely said that Spiritualism in the State of Connecticut is continually developing more strength and wisdom by openly and fearlessly standing shoulder to shoulder with, the great liberal element in opposing every phase of bigotry or intol-erance, and thus bravely fighting for free speech and an impartial press. Respectfully submitted, New Haven, Conn., Oct., 1875. L. ROBINBON, Sec.

Gehtlemen who would have been very competent pirates had they lived and loved (other men's money) haif a cen-tury ago, now figure as speculators, pettifoggers and poli-ticians.-O. O. Hazencell.

Interies Prograssive Lycer meets at II A. M. Hudson the, Conductor Shimma T. S. Gonzalan, EW YORK CITYLI-The Source of Prograssive Spir-alsts hold, meetings every sounday in Republican (J. No. 55 W. 36d street, near Broadway, at 10% A. M. 7% P. M. J. A. Cozho, Secretary, 312 West 224 Miett, Interies Prograssive Lycerum meets at 2 r. M. J. A. 100, Conductor; H. Dickinson, Assistant Conductor; H. J. Cozho, Guardian; Mrs. M. A. Newton, Assist-Guardian; G. W. Hayes, Secretary; J. B. Sammis, asource. and i Chile reasurer.

TPRANTET. New HAVEN, CONN. — The "Free Lecture Association" meets at Loomis Temple of Music, corner Orange and Cen-ter streets. E. R. Whiting, Treasurer, 95 Dixwell avo, Services each Sunday at 2½ and 7½ P. M.

Severative control and a 22 mill (2018) 12 (2018).
NewPointr, Ky., Lycenin meets every Sunday at 25 P. M. at Barnes Hall, No. 51 York street, John Johnson, Conductor: Miss Mary Marsh and George Morrow, Guar-dians; Chas. Donahower, Musical Director: Willie Johns-ton, Guard. Lecture every Sunday evening at the above hait at 75 webock.

Ton, Cuand. Lecture every Sunday evening at the above phil at 75 o'clock.
 PHILADELPHIA, PA.—The First Association of Spirit-nalists hold regular meetings on Sundays at 00<sup>5</sup> A, M, and 75 P, M, also on Thursday evenings, at Lincoln Hall, corner of Broad and Coates streets, Prof. Issae Rehn, Preshlent, Barl North Thistreet; E. Addle Engle, Secretary, 955 North 6th street. Speakers engaged: C. Fannie Allyn for October, J. M, Peedles for November, Mrs. Hyzer for Decomber, Nelle Brigham for April 1876. Lyceum No. 2 meets at Thompson-street Church, Thompson street, he-low Front, Sundays, at 10<sup>5</sup> A, M, Geo. Jackson, Conduc-tor; Mrs. Battley Guardian.
 Northerland Circh, every wening at Circle Hall, 40 Yino street, with change of mediums. Free Conference Meet-ing every Sunday, at 25 o'clock.
 PORTLAND, M.E.— Arouna Hall, Congress street, -Spir-funal Fraiently meets every Sunday at 3 c. M. Janee, Furbish, Esq., President; Williams Williams, Vice Pres-feribish, Esq., President; William Williams, Vice Pres-Tensurer, Songer C. Tempranee Hall, 5515 Congress afreet, -The

Ident, George C., French, Secretary: William Thayer, Treasmer, Sons of Temperance Hall, 3515 Congress street, The Spiritual Association meets regularly every Sunday, Ab-mer Shaw, Esg., President, George H. Barr, Secretary, SAS FRANCISCO, CAL, --Under the patronage of the San-Francisco Spiritualists' Union, a Children's Progressive Lyceum is held at 10<sup>5</sup> A. M., and a Conference at 2 F. M.; also regular Sunday evening lectures are given at the New Hall, 30 Market street. The San-Francisco Spiritualial Society meet every Sun-day at Charter Oak Hall, Market street, near Fourth, Pro-grossive Lyceum at 10<sup>5</sup> A. M., Mediums' Conference at 2 o'clock F. M., Lecture at 7<sup>5</sup> F. M. Mrs. Ada Foye, Pres-Ident.

Ident. SACRAMENTO, CAL. - Meetings are held at Central Hall, Karret, each Sunday evening. Messrs, Wheatlow, Van-alstine and Butler, Lecture Committee: The Children 5 Propressive Lycenum meets each Sunday at the same hall. SFRI SOFFELD, O. - The Spiritualist so dely meets at Mo-chande's Hall, corner of Mahn and Market streets, every Sunday at 10% A. M. and Ty F. M. Jacob G. Dire, Presi-denti M. F. Oaks, Vice President: Mys. Josie Kizer, Treas-denti M. F. Oaks, Wee President: Mys. Josie Kizer, Treas-urer; J. W. Ludlow, Recording Secretary; W. S. Tib-betts, Corresponding Secretary. St. Lorits, Mo. - ''The Scientific and Philosodical Re-

heits, Corresponding Secretary, Sr. Lotris, Mo, -- "The Scientific and Philosophical Re-ligions Society "meet at Avenue Hall, Ninth and Wash-hugton avenue, or Sunday evenings at 7½ o'clock. Seats free, A collection taken up to defray expenses. "Troy, "A, "Y, -The Progressive Spiritualists" Society meets every Sunday in Lyceum Hall, Nos. 12 and 14 Third street. Lectures at 10% A. M. and 7½ P. M. The Chil-dren's Progressive Lyceum meets in same hall at 2 P. M. Speakers engaged : October, November, December and Janoary, Neille J. T. Brigham; February and March, 1876, N. Frank White. VINELAND, N. J. -The Samtate of the Performance

January, Neille J. T. Brigham; February and March, 1840, N. Frank White. VINELAND, N. J.—The Society of the Friends of P10-gress meet at Cosmopolitan Hall, Plum street, every Sun-day, at 105 J. N. and 7 F. M., for lectures, conference or free discussion. Louis Bristol, President; C. B. Camp-hell, Luchda D. Ladd, Vice Presidents: Nelson E. Shedd, Transurer and Agent of hall; Dr. David W. Allen and Syl-via Sylvester, Corresponding Sceretaries: The Childen '9 Progressive Lycenn' meets at 125 F. M. Dr. David W. Allen, Conductor; Mrs. H. R. Ingalls, Guardian: Luchus Elvira L. Hull, Corresponding Sceretaries, Sciences with an engagements will address the Corresponding Sceretary. 'VIS CENNES, IND,—Free lectures at Noble's Hall each Sunday evening at 7.5 o'clock, before the First Spiritual As-sociation, C. W. Stewart, Lecturer, S. S. Bunett, Pres-ident; M. P. Ghee, Vice President; D. B. Hamaker, Sce-retary.

Ident; M. P. Ghee, Vice President; D. B. Hamaker, Sceretary.
 WILLIAMSUCHOH, N. Y.—The Spiritual Progressive Association of Williamshargh meets every Sunday, arabociation of Williamshargh meets every Sunday, arabociation of Williamshargh meets every Sunday, arabociation of all that 18-good, true and pure, in reference to things both spiritual and temporal, are cordially invited to meet with us, J. H. Kollock, Secretary, and Union Arabociation of all that 18-good, true and pure, in reference to things, both spiritual and temporal, are cordially invited to meet with us, J. H. Kollock, Secretary, and Scherker and Progressive Association of a spiritual and temporal, the spiritual and temporal, Treasurer; Mrs. Esther Douglass, Secretary.
 WASHINGTON, D. C.—The First Society of Progressive Spiritualists hold their meetings every Sinday at 11 A. M. and 74 r. M. alt Lyceum Hall, No. 100 R street, Nich Yeel (Col. J. C. Smith, President; True, Inviewent, Col. J. C. Whiting, Secretary; M. McEwen, Treasurer, Mrs. Barback, Treasurer, Mrs. Col. J. C. Smith, President; True, Taninerd, Yiee President; O. R. Whiting, Secretary; M. McEwen, Treasurer, Mich. 1997.

#### LIGHT. BANNER $\mathbf{OF}$

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## BOSTON, SATURDAY, OCTOBER 23, 1875.

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#### Time for a Change.

The very fact that the old instruments and agencies become worn out, proves that it is in the divine order that they should be, and will be, replaced by still better ones. Life is only growth, progress, expansion. If we were doomed to remain always as we are, even, when we think we are happiest, it would be a dull and dreary prospect indeed. This fashion, or babit, of lamenting the changes that are inevitable, because theyare in perfect accordance with the law of .progress, is but the grounds and lees of superstition, and ought to be rinsed thoroughly and once for all out of the human mind. In every age, as the centuries roll by with their freight of human experience, these revolutions appear in obedience to the motions of the human will. To lament them is but to desire that we should cease to learn and acquire lasting wisdom.

Christianity, as at present formulated in the theological creeds and creeted into authority, has already lasted much longer than any preceding religion of which we have a recordy. It has outlived the term of the Jewish Church which it superseded, and now reckons up an existence, if we count in the long period of the Middle or Dark Ages, of nearly two thousand years. Yet we are free to admit that in spiritual things there is no time nor space, and therefore that a thousand years is but as one day. The best reason why Christianity, as a religion, or rather as a theology, has had its day-and a violent and bloody day a large page of it has been-is because se many minds in different parts of the world are unanimous in thinking so. That single fact demonstrates, better than all ingenious proofs could do, that humanity is impatient and dissatisfied with the existing arrangements, made up, as they are, of dogmas, delusions, bigotry, credulity, authority, and a literalness that is killing out the spiritual.

What, then, does the world want, at least that portion of it which is most advanced in liberty? Nothing but more liberty. 'That is the only true atmosphere of the soul. By liberty is not meant a license to despise the conditions that are imposed on all in the simple acceptance of this recious gift of life, but à dissolution of all rea straints which hinder spiritual effort and forbid spiritual expansion. Growth is only to be got through the narrow and rough path of discipline, let us never cease to remember ; but as we consciously receive it, it should be in the direction divinely suggested and intended, and not according to the partisan rules of a bigoted and hard. authority, which ever seeks its own in the control of others. The supreme authority over man should be set up within himself, and that is the essence and culmination of what is Christian. Instead of aiming for that, Christianity as a church has stopped to gather together its worldly advantages and make the most of them in the way of self-aggrandizement. Wherever we look, now, the symptoms of the approaching revolution are evident. The central Christ-principle is eternal; that cannot be subject to change; the overturn is to come in the ecclesiastical system that dogmatically claims to have captured the whole truth taught by Christ and to have become possessed of it. And it requires no more than the merest superficial'evidence to show that there is a most urgent need of such a change. The church long since came to a standstill. It is demoralized. Its thought is of nomp and its ambition is of power. Instead 'of humble and sincere believers, we see costly edifices in stone and wood. Instead of the works that are the best evidence of faith, we see haughtiness and conceit toward those who are without, and wranglings and contentions among those who are within. The best belief is now outside of the Church altogether. Christianity is practiced most where it is preached openly the least. - As a principle, it has totally lost its governing hold on political, social and business life: it has withdrawn into the ministers' studies and the theological seminaries, to be compressed into a system whose weekly interpretation gives a certain class of men a good living and social consideration. Many of these are good men, we would not presume to deny; but they are only human, at best, and are therefore easily blinded and warp Is still in Philadelphia, Pa., and is doing good ed and won over by the material things of life It is impossible for mankind to get on under a system with no more spiritual life in it than this. First follows indifference, then disgust, and then, hostility. The result is a complete demoralization of the popular mind. If the ministers expect to cure the evil by assuming a still higher tone of authority, and by thundering their threats in the ears of the people, they show still more convincingly their inability to grasp either spiritual secrets or the situation. It is not because we prefer to see confusion reign, and chaos come again, but because we would see on earth the supremacy of divine order, which admits the possibilities of growth and expansion in all directions. If there are obstructions to the establishment of this kingdom,

will simply have to give way; if they continue to resist, they must be held responsible for the most of the trouble. It is their resistance, more than any aggression of progress, that is going to cause temporary confusion. But so long às the human soul reaches out and struggles for larger freedom, for realities above superstition, for a faith that more and more opens tlfe" interior sight, it is certain that there will be no peace until it attains its desire. And its next advance is clearly to be made very soon.

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#### 🐘 An Imperialism.

We cannot afford to have anything of the Imperial spirit in a republican country, for from that hour republican life begins to decay. The ownership of man by man is in no manner to be tolerated. The war ended one kind of slavery, but there are still other kinds to be overcome. Capital still thinks, itself, the owner of labor-of its time, health, enjoyments and resources. That is a lesson which has got to be unlearned before matters become as bad as they are to day in England. We stop not now to speak of the spiritual tyranny that is set up in society : that has yet to be fought on its own plane, and it is that which Spiritualism is now engaged in fighting. But the practical right of every man to a share in the practical products of his hand and brain, whether he is interested additionally by the capital he invests or not, is an issue that every year presses more and more urgently, and will never down until it has an answer.

How perfectly natural it is for the laborer, when contemplating a piece of work, whether bridge, tunnel, edifice, cloth, or other thing, in which he has had a share, to feel that, as it is in part of him, so does his interest abide and dwell in it equally with that of the owner, who merely furnished the capital for its production ! He may have received his wages for his work, | aimless and pointless; nobody is hit. It applies but there is an unerring instinct that tells him that in that work he has put a part of himself. It is different with the man of traffic and exchange, as any one can see at a glance : he simply passes from hand to hand; the laborer creates. He puts his thought, higher or lower, into what he does. What does all this signify-and it does certainly signify something-if not that cooperation is the only true relation that should subsist between labor and, capital, and that neither should hinder nor own the other?

What other idea, that has a flavor of practicability about it, has occurred to any mind in connection with this problem of reconciling the claims and interests of labor and capital,? Cooperation brings them together at once. Neither seeks then to own or to bully the other. The present injustice comes to an end because it is for the interest of both sides that fair dealing should be the only rule. The sound idea that labor itself is capital, put in alongside of money, is now ready to be received. A recent writer in the Index says with the clearness of truth-

"Every laborer should be recognized as a responsible party in the business; should be entitled to a voice in its management commensurate with his interest, and entitled to a share of its dividends. This system would effectually destroy the imperialism of capital over labor, tend toward an equalization between them, put an end to rash speculation, check lavish expendifure, give character and permanency to business institutions; and also to our laboring class, now a roving people, little better than Arabs."

And he goes on to describe the improvement which cooperation will work in the homes and general domestic condition of the working-peoplee " In place of the continually shifting panorama "-he says-" of palace and hovel, we shall have permanent thrifty homes of independent and interdependent capitalists and laborers, and a solid rock as a financial basis instead of their science? Yet such a clamor would be quite dangerous quicksands." It has been practically as reasonable as that which Col. Olcott has been demonstrated on farms and in many of the me. trying to raise against Spiritualists. Let him be chanical trades, and can be shown to be sound and safe in other branches of productive indus. Lanong Spiritualists at large does not rise even to try. This matter would never be so persistently [ the dignity of anger : it is simply a mild sort of discussed as it is if it were not that there is something wrong about the present status, and if there were not a right that ought to be secured. Speed the day when this permanent, because righteous, adjustment of the relations of labor and capital takes place. The civilized world waits in its work of progressive civilization to clear up obstacles that stand in its way.

#### Spiritualism, not Sectarian.

In one of his published letters Col. Olcott speaks of having "left the sect of Spiritualists" about the year 1853 or 1854. But will be inform us what he means by the sect of Spiritualists? We never belonged to any such sect, and we have no acquaintance or friend who ever belonged to it. Indeed it would puzzle us to learn to whom to apply, unless it is to Col. Olcott, for information in regard to the address and whereabouts of any member of the sect.

What would be thought of the man who should speak of "the sect of electricians"-meaning those who had acquainted themselves with the facts of electricity, or "the sect of opticians," meaning those who pursued the science of optics. A Spiritualist we understand to be one who has satisfied limself by the observation of phenomeana, or by the force of human testimony, coupled with his own studies and meditations, that there is a world of spirits, and that these have power to communicate with the friends they have left behind in this terrestrial sphere. Col. Olcott himself tells us, that though he believes in elementary spirits, he believes also in human spirits, and in their power to manifest themselves to us mortals. Whatever he may mean, therefore, by his loose talk of leaving the "sect," or by his invectives against abuses which nobody denies, and which are no more incident to Spiritualism than to all forms of religion, and to human life itself, he declares, in the very breath in which he disclaims it, that he is a Spiritualist ; for he declares that he believes in spirits, and in the intercommunication of the spirit-world with this. Such a belief no more makes a man a "sectarian" than does a belief in the electric telegraph.

We have been sorry to see the wild talk which Col. Olcott has been venting against Spiritual ism and Spiritualists. It is wild because it is just as much to himself as to any other Spiritualist. If certain persons, professing Spiritualism, choose to hold, at the same time, other peculiar notions, by whatsoever name designated, such action on their part no more implicates Spiritualism, pure and simple, with those notions, than it implicates Christianity with politics when a member of Dr. Talmage's church votes the Democratic or the Republican ticket. This is so palpable a truth that it goes without saying.

Col. Olcott has rendered good service to Spiritualism by his prolonged and able investigations into the phenomena through the Eddy Brothers at Chittenden. We have no wish to part with so good a coöperator. We have no objection at all to his applying his acknowledged abilities to the study of what he calls "Occultism." True, he has given us, as yet; no one available proof that he or anybody can, by forms of invocation, produce spiritual phenomena. We are open (as who is not?) to the evidence of irresistible facts and proofs on this subject. But until he can supply those facts and proofs on demand, plainly, directly, and unequivocally, let him moderate his tone, and not 'assume the do haut on bas air toward those who believe flat all that there is of reality in what he calls magic is merely a form of Spiritualism.

Let him reconsider also his unmeaning taunts at Spiritualists as a body-constituting as they do the millions in this country and in Europe who simply regard certain phenomena, which they are investigating, as of spiritual origin.

What would be thought of the man who should turn upon all the persons pursuing the science of chemistry, and abuse them because they could not make certain analyses, because certain discoveries had not yet been arrived at, or because certain chemical students had adopted any peculiar order of belief outside the ordinary range of ared that the feeling he excites in return derision. Let this course on his part be stopped; and let us think only of the really good and manful service which the Colonel has rendered. We publish in another column a communication from Col. Olcott, the perusal of which we commend to our readers.' We received it after writing the above remarks.

#### The Banner of Light # Poor Fund."

As the season in which cold weather will assert its chilling presence to the utmost discomfort of the poor is near at hand, we desire to call the attention of our readers to the claims of this useful department of Jabor, through which in the past it has been the privilege of the publishers of this paper to accomplish so much for many needy persons who had no other quarter from which to obtain aid. To the kind donors who have contributed of their pecuniary means in order to enable us so to alleviate the sufferings of their kind, we return sincere thanks, and also to those invisible intelligences who have in many cases directed us to the ground where we could accomplish the best results with the supplies furnished us. 👝

. Since the inauguration of this effort for the betterment of the unfortunate, the managers of this Fund have disbursed the sum of \$3325,54 in aid of the needy-the same being the result of donations from friends far and near for the purpose, and of amounts which have privately gone forth from the Banner of Light's exchequer to help out said Poor Fund at such times as the demand upon it for aid from the destitute far exceeded the supplies forwarded by kindly contributors. It will thus be seen that the past history of this Fund demonstrates it to be a really active agent for the cause of charity, and as such it should be-thoroughly sustained during the coming inclement season; while, therefore, returning our sincere thanks and those of the suffering brothers and sisters whose needs they have to some extent supplied, to those friends who have contributed to its support during the years that are gone, we earnestly request their ccoperation and that of all lovers of humanity in maintaining its usefulness in the future. Any sum, however small, sent to us by our readers or the public generally, and endorsed "For'God's Poor Fund "--- the distinctive name by which this department is known—will be faithfully devoted to the use for which it is intended, and its recelpt will be acknowledged in these columns.

#### The Indian Report.

The Commission selected to investigate the charges of Prof. Marsh in relation to the Red Cloud Agency frauds and swindles have at last made their Report. A perusal of it shows that the charges of Mr. Marsh are substantiated in all that entitles them to any significance, and hence that a regular system of fraud has been in operation for a long time, that should now be ended. The Commission discover cheating in abundance, but they have a gingerly way of rebuking those found directly responsible for it. As for tracing any of it to the Interior Department, whose head abandoned office while this investigation was going on, they fail utterly to do any such thing. Now inasmuch as somebody should be responsible for the honest and faithful distribution of the supplies to the Indians, where is that somebody supposed to be but in the Interior Department? The Report, however, finds no one there of that name or occupation. However it may be at Red Cloud Agency, in the Department at Washington all is lovely and serene. If there has been vile cheating at the Agency, and anything like collusion between agents and contractors, Secretary Delano and Commissioner Smith are not supposed to know anything about it. Why should they? Their business is to take it for granted, of course, that 'no cheating and swindling is going

on. They are reckoned the ornamental features of the concern. And while they draw their fat salaries and live at the public cost, the red men are defrauded in food and blankets, and the Government is told to stop "buying peace" of the Indians any longer.

#### Free Lecture Association.

At a crowded meeting of the Free Lecture Association at Loomis's Temple of Music in New

#### An Astrologist Concerning Mrs. Conant.

Prof. Thomas Lister of New York City, concerning whose successful work in his speciality we have spoken on several occasions, in a letter dated Oct. 4th, forwards us the following fragment of history concerning an experience met with by him during a sitting with Mrs. J. II. Conant, our arisen co-laborer :

Speaking after the manner of the world, I am heartily sorry for the death of Mrs. Conant. She was a most wonderful lady. Myself and Dr. Pike paid her a friendly visit one evening some four or paid her a friendly visit one evening some four or five years ago, and while we were there, she be-came entranced and spoke to me of my profession (Astrology,) in a manner superior to anything that I had ever heard. There is nothing in print that I know of which gives such a correct state-ment concerning this science. I would have given five hundred dollars to have had what she stated written down *restation*. I thought my old estrawritten down *vorbatim*. I thought my old astro-logical work, printed in 1488, was something won-derful, (in fact it is so,) but her remarks far transcended it in importance. I am afraid we

transcended it in importance. I am arraid we shall never meet with one fit to take her place. Her nativity (April 23d, 11:30 A. M., 1831) is in perfect keeping with the science of astrology. When a person is born with the planets above the When a person is born with the planets above the earth or having, planets, in angles, of the horo-scope, such person ever becomes noted. An the nativity of Mrs. Conant, she had six planets out of eight in the angles of the figure or nativity. Venus, Mercury, and the Sun were in the mid-heaven, Saturn was rising in the east, with Her-scheland Jupiter in the west just setting. The

Sun was giver of life in her nativity. Truly yours, THOMAS LISTER. P. O. Box 4829, New York City.

The World's Sixteen Crucified Sav. iors"—More Testimony in its Favor.

The following flattering notice of the abovenamed work is given voluntarily by a female writer well known in some of the literary circles of the South

I have just finished reading "The World's Sixteen Crucified Saviors." The world owes Mr. Graves a debt of gratitude for placing be fore it in so small and cheap a compass so much important and valuable information. I cannot express the surprise I have experienced as I have turned page after page of this great book, and made myself acquainted with the vast array of facts therein gathered in regard to the many Sav-iors of mankind. It seems to me this work superstition. So, firmly do I believe this, that I shall do all in my power to promote its circula-tion. After its collation of facts comes the logic in regard to the incarnation and divinity of Christ, which it seems to me is unanswerable. Allow me to say that I much admire the spirit of respectful candor in which the book-is written. No honest, reasonable man or woman can find fault with its manner of address. I have selauit with its manner of address. I nive set-dom if ever enjoyed reading and re-reading a book to such a degree as I have this. I thank Mr. Graves most heartily for it, (*i. e.*, for writ-ing.it.) Mr. Graves must feel a high degree of satisfaction in doing so much for the cause of truth. EDITH MONTROSE.

Rustic Retreat, Texas

#### "An Excellent Test.

A few days after the recent disappearance of Capt. Burbank, and while his friends in Medford vere positive that he had entered the spirit-world through accidental drowning in Mystic River, an accomplished Boston medium was consulted with reference to the affair. Without a moment's hesitation, she confidently expressed the opinion that the missing man was not drowned; that he was alive, and miles away from the locality where the search for his body was instituted. Subsequent developments fully confirmed the above statement. The lady medium may be found at 28 Winter street, and her name is Mrs. A. N. Pickering. W.

E. D. Blakeman, Circleville, O., desires us to state to his patrons, who have so kindly responded to his, announcement in these columns made some weeks since, that he is not in entirety a test or business medium, but that many of the communications written through him are concerning liberal, reformatory and progressive.

#### Woman Suffrage in Massachusetts.

Henry B. Blackwell is out with an open letter to the press, wherein he puts many strong points for the consideration of the people. In the course of his article, while reférring to the efforts making to repeal the educational qualification for male franchise, which would, if accomplished, precipitate upon the scene thirty thousand nine hundred and twenty males as voters in Massachusetts who cannot read and write, he says that, according to a report of the Tax Commissioner, made in 1871, there are thirty-three thousandnine hundred and sixty one women in the State who are taxed and pay about one-twelfth of-the whole amount raised by taxation. They, if enfranchised, would counterbalance'the thirty thousand nine hundred and twenty illiterate men who would be enfranchised if the educational provision were rescinded. "If, therefore, the extension of suffrage to all women who can read and write seems too radical a change for our timid legislators, would it not be well to enfranchise our thirty-three thousand nine hundred and sixty-one tax-paying American women? \* I do believe that women born on our

soil? educated in our free schools, members of our churches and readers of our newspapers, our own mothers, wives, sisters and daughters, are a thousand times better qualified to vote than men who cannot read-and write, and who have no intelligent comprehension of political issues."

#### **Charles H. Foster**

work for the cause, as is his wont wherever he goes.

FF Prof. Swing's idea is "that the government did, in its earlier life, run according to a sort of Christian common law, but now the number of, Jews, Catholics and infidels has become so greatly increased the government has to base itself souarcly upon its constitutional idea, that all men are religiously equal. Even if the genius of the country permitted the teaching of the Bible in the schools, I should doubt the propriety of continuing the custom."

S. Jennie Lord Webb, the celebrated vocal, musical and writing medium of Chicago, intends to pass the coming winter in Boston, where her they must be removed. When the popular mind address will be No. 88 Westminster street. Due is convinced that it is time to remove them, they | notice will be given of her arrival.

#### Temporary Home for Women and Children.

Aurora H. C. Phelps, so well known in the labor reform movement in this State, writes that she has been quite sick since June, and is at present unable to leave her bed. She says she now has sixty acres of land, on which is a four-story house, designed for a temporary Home for women and children, until they can do better elsewhere -giving the women a chance to pay for their own homes, instead of paying rent all their lives the land proves to be full of metals, which may yet help to firmly establish the Home. She asks for contributions for the Home of clothing, old and new, bedding, food, &c.; also farm tools, such as rakes, hoes, forks, pickaxes, crowbars, drills, &c., and powder to blast rocks. The Home is located near Woburn Watering Station, B. L. and V. Railroad.

#### Mrs. Sarah A. Floyd

Lectures in trance condition each Sunday afternoon and evening at John A. Andrew Hall, corner Chauncey and Essex streets, Boston, and her audiences are good on all occasions. These meetings are free to the public, and believer and skeptic are alike invited to attend. The publication of a report of the services held by her on Sunday, Oct. 17th, which was prepared for this issue, is unavoidably postponed till the next, on account of the pressure of matter on our col-

phlet "ECONOMIC SCIENCE; or, The Law of Balance in the Sphere of Wealth," as thoroughly as we would like, but will say that the author does not advocate "strikes" nor "communism,' but claims to show a legitimate, a constitutional method by which the vexed question of capital and labor can be adjusted. The pamphlet is full of thought and far-reaching in its method of cure for the evils that result to society from the unbalanced conditions existing in the sphere of wealth; other questions are not introduced, the author doing what is so rarely accomplished, to wit: confining himself to the subject in hand.

The Christian Register remarks: "As interpreted in Mr. Murray's introductory edito rial, the Golden Rule of journalism seems to be Depreciate your neighbors as you appreciate yourself. If there is any gold at all in this rule, it must be largely alloyed with brass."

Haven recently, the following resolution was passed. No comment is necessary. It speaks for itself :

Whereas, It being manifest that the clergy of New Ha-

Whereas, it being manifest that the clergy of New Ha-ven cannot inaugurate one of the old-fashioned sweeping revivals of religion among our people without the ald of Moody and Sankey: Therefore be it resolved by the "Free Lecture Associa-tion," that we unite with all good people in extending to Mussirs, Moodey and Sankey a cordial invitation to come to New Haves and preach the gospel, and we per mise to ald them in this revival work to our utmost ability until poli-ticans shall be more honest, public servants more trust-worthy, all involuntary idleness supplanted by plenty of work and fair wages—thus the widow and orphans will be provided for. For such a revival these genticmen shall be inve our sympathy, and the free use of Loomis's Temple of Music.

#### Lectures at Paine Hall.

A course of eight lectures will be commenced at this hall, which is situated in the Paine Memorial Building, Appleton'street, Boston, on Sunday afternoon, Nov. 7th, by William Denton ; he will also speak there in the evening of the same day, and continue the course at 21/2 and 7½ o'clock P. M. on each Sunday of November. Should the attendance warrant, these meetings will be maintained in some form at this hall during the winter.

#### Invitations from Afar.

From a paragraph appearing in the Harbinger of Light, Australia, and from other sources, we learn that J. M. Peebles has been invited to return to Australia; and also to visit Calcutta, India, and Cape Town, South Africa, in the capacity of a Spiritualist lecturer. Though making no claim to the gift of prophecy, nevertheless we venture the opinion that when his present engagements are met he will go to these distant regions.

R. Edward Holbrook, one of the oldest Spiritualists in Boston (he having treasured the faith for some twenty-three years), and a subscriber for this paper-ever since the date of its inception, passed from the scenes of mortal suffering and trial on the 14th of September, at the advanced age of seventy years. His decease occurred at the residence of Mrs. H. W. Cushman, the well-known musical medium at Wyoming Station, Melrose, Mass., where he had been for many years a member of the household. Consumption long wrought its work upon him, but he was not confined to the house till about three months previous to his transition. His faith in spirit-return and communion never wavered, but cheered for him in the last hour the passage through the lowly valley of physical change. His remains were interred at Forest Hills Cemetery-services by Samuel Grover, of Boston.

D. Doubleday, 684 6th avenue, New York City, has invented an improvement on the "pendulum oracle," and an announcement concerning the same will be found on our fifth page..

Read the business announcement of J. V. Mansfield, the celebrated sealed letter answering medium, which will be found among our fifth page special notices.

movements, calculated to improve the physical and spiritual well-being of mankind.

A special despatch to the Boston Journal, dated New York City, Oct. 17th, states that 'tidings have reached this city from private sources in England, confirming a report recently circulated, that the well-known poet and lecturer, Gerald Massey, is suffering from aberration of mind, and has been placed in a private asylum."

IT H. S. Brown, M. D., 527 Milwaukeestreet, Milwaukee, Wis., announces that he will send free to any person forwarding him a stamp for postage, a four page circular entitled : "Spiritualists, prepare for the Centennial; What has been done to Establish our Religion? What Remains to be Done?'

The National Woman's Congress, held at the Opera House, Syracuse, N. Y., recently, was well attended, and many speakers, among them Mary A. Livermore, Miss Strazey, Mrs. Croly, Maria Mitchell and others gave interest to the sessions.

Information reaches us that Dr. J. R. Newton, the celebrated healer, intends leaving San Francisco, Cal., for New York City about January next, where he will take up his residence permanently.

The steamer Baltic having arrived in Liverpool Sunday, Oct. 17th, after a passage of only ten days, it is fair to presume that Bro. J. J. Morse is now enjoying the congratulatory welcome of friends in his English home.

#### Movements of Lecturers and Mediums.

Dr. T. B. Taylor, lecturer, and Frank T. Ripley, test medium, are having fine success in Baltimore, and the daily papers continue to give them good notices. They can be addressed 343 Baltimore street, Baltimore, Md., care James Clement.

K. Graves lectures at Farmington, O., during October. Dr. Abble E. Cutter was announced to lecture in Mechanics' Hall, Annisquam, Mass., Sunday afternoon, Oct. 17th, on the subject of "Immortality "; in the evening on "Woman's Sphere and Influence."

Mr. W. S. Bell is now ready to deliver any or all of the following named lectures in any part of the country. Those wishing to communicate with him can address him at No. .55 Foster street, New Bedford, Mass. The following is a list of the subjects of his lectures : 1. Evolution, new lec-ture; 2. Darwinism, new; 3. Life and Writings of Samuel Taylor Coleridge; 4. Charles Lamb; 5. Robert Burns; 6. Thomas Paine; 7. Christianity opposed to Civilization; 8. Religion antagonistic to Science; 0. The Sayings of Jesus; 10. The Resurrection of Jesus; 11. The Deluge; 12. Geolog7. William Brunton, 29 Pleasant street, Cambridgeport, Mass., will accept calls to lecture Sundays within one hunired miles of home.

J. Madis n Allen lectured in E. Concord, Vt., Sunday, Oct. 10, in W. Concord Oct. 15, Upper Waterford Oct. 17, and E. Concord Oct. 10. He will speak again in Upper Waterford Oct. 24. Will make further engagements. General address, Matfield, Plymouth Co., Mass.

W. F. Jamleson is giving courses of lectures in Kirksville, Mo., and Pleasanton, Kansas. He closed his second course of lectures in Eddyville, Iowa, to thronged houses. Friends in Kansas and Missouri, will please address him at Pleasanton, Kan., until further notice.

umns. ET. We have not read Mr. Densmore's pam-

#### **OCTOBER 23, 1875.**

#### BANN'ER OF LIGHT.

#### BRIEF PARAGRAPH'S.

Gep. Andres Ibarra, the favorite and last surviving aldede-camp of Bolivar, died at Caraceas, Aug. 23d. In his youth he saved the Liberator's life from assassing, risking his own life and losing the use of his right hand. Afterward Bollvar died in his arms. Gen. Ibarra was the father-In-law of President Guzman, and his death was mourned throughout the country.

A little Southampton Sabbath school girl somewhat amused her parents, the other day, by declaring that the only persons who survived the flood were Noah Clark's family, who were rescued in a large boat.

The truth does not war. Error goes out to war. The truth defends; error fights. A crooked line is against a straight line; the right line simply holds its own. It is error that fights and sheds blood, and builds dungeons, and heaps up burning fagots. - Masonic Review, Cincin-natt, O.

Any one who hasn't been invited to deliver an agricul-taral address has a right to be mad.

Mathias Keller, author of " Keller's American Hymn," died in Boston on Tuesday, Oct. 12th, aged 62 years. THE MISER.

THE MISEN. A miser in the river fell—the wave Ran high. A fisherman, his life to save.) Sprang in and cried, ''Give me your hand, And I will draw you safely to the land.'' The miser, shuddering at the hateful sound, Muttered, ''1 never give, '' and so was drowned. —[From the German.

Anything Midns touched turned into gold. In these day touch a man with gold and he 'll turn into anything.

Seven persons were recently murdered at St. Plerre, Miquelon, off the Bouth coast of Newfoundland, for their money. The assassing secured an enormous booty.

We have received No. 1, Vol. I., of Browne's Phonographic Monthly, a journal devoted to the interests of honography and phonographers, and which is published At 737 Broadway, New York City, by D. L. Scott-Browne, It is well printed, and makes a good appearance both as to manner and matter.

For a wise child commend us to the one that inspired this poemlet in the Golden Age: "My child, who made you?" "Made me I reply, the gases generating seas and land-the waves that ills palong the thirsty sand-prime val fossils, heron, mosse and fly-fires in the crater and kunftres on high-Boreas the bitling, Zephyrus the bland-the fleece of Jason - waves of Samarcand - my mother's prayer, my nurse's lullaby, school slates and palim psets-ships, har-bor-bars, thing far and near, minnite, great, old and new, calumets, capstans, mines and falling stars-Siva, skald--fetichi-systems false and true-blacks in the canes and Casars in their care, and all that is and has been-who made you?"

The Baptist Weekly handles Dr. Fulton without gloves. In an article entitled "Rumanism and Unveracity," it says the doctor is guilty of unguarded and scurrilous language; that his reputation for veracity has suffered; that the weekly paper he conducted was a vehicle of vituperation, etc.

The Mussulman and the Herzegovinian yet struggle for victory.

Don Carlos has dismissed from his, service Generals Dorregaray, Mendire, Velasco and Mogrovejo, and is anxiouslooking for Gen. Sabals, whom he has ordered to be shot at sight.

A hen nover has a regular meal—she always gots a picked-up dinner.—Com. Bulletin. And she has to scratch around considerably to get4t, too. But then it doesn't cost anything. She has it all put in

Sixteen hundred soldiers embarked at Santander on Sat-

urday, Oct. 10th, for Cuba. The government at Havana is seizing horses to mount recruits.

Gratultons violence in argument betrays a conscious weakness of the cause, and is usually a signal of degnalr.-Junius. A London Times special despatch from Berlin says Kho-

kand remains occupied by the Russians, and will probably be annexed to Russia.

The exploring steamer Pandora has returned from her Arctic voyage, She went as far as King Williams' Land, navigating an unknown sea and encountering delicious weather. Pack ice prevented a voyage further north than Rauquette Island.

The newly appointed Cardinal Nobil Vetteleschi is dead.

In France thirty per cent. of the population cannot read or write, but the males appear to be better educated than the females, for the conscription lists give only nineteen per cent, at the age of nineteen years. There are thirteen scholars for every one hundred inhabitants, one school to gvery five hundred inhabitants, or sevenity thousand schools in all. The cost of primary education is 70,000,000 france, or about \$13,300,000, or about \$3 per pupi,-----Scientific Mis-cellany, '' in The Galaxy for November.

A couple of Yankee farmers became so inimical that they would not speak to each other; but one of them having been converted at camp meeting, on seeing his former enemy, hold out his hand, saying, '' How d' ye do, Kemp? I am humble enough to shake hands with a dog.''

A piscatorial French scientist has invented a novel kind of bait, consisting of a green glass bottle containing a plati-num wire which is ignited by electricity. This singular illuminating apparatus, being submerged, is said to rouse the inquisitiveness of immense numbers of fishes, which llow the submarine will-o'-the-wisp into the flsher

## Spiritualist Lectures and Lyceums. MEETINGS IN BOSTON.

John A. Andrew Hall. - The meetings at this hall, No. 4 Chauncy street, are free to the public. Mrs. S. A. loyd, trance speaker, will jecture and answer questions om any persons in the audience at 24 and 73. Quartette meting.

Figure 1, and the speaker, will lefture and answer questions from any persons in the audience at 24 and 73. Quartette singing. *Hochester Hall*, 730 Washington street. — The Children's Progressive Lyceuru. No. 1, which formerly met in John A. Andrew Half, will hold its assions at this place overy Sunday, at 10% o'clock. Geo. H. Lincoln, Bee'y. The Ladies' Aid Society will until further notice hold its evening of each week. —Mirs, C. C. Hayward, President; Miss M. L. Barrett, Becretary. C. Hayward, President; Miss M. L. Barrett, Becretary. C. Hayward, President; Miss M. L. Barrett, Becretary. Sunday at 10% A. M. and 2% F. M. by many of the best test mediums and peakers in the city. (c) an usic provided. Altare huvited to attend. The Peaple's Spiritual Meetings every Sunday at 7% F. M. New Ers Hall, 107 Trenont street. Good speakers is aways in attendance.

BOSTON .- Rochester Hall .- The following members engaged in the literary exercises of the Children's Lyceum No 1, on the morning of the 17th-Inst. : Recitations, May Potter, Ella Carr, Mabel Edson, Johnnie Balch, Nelli Foye; Readings, Rudolph Bertlesen, Albena Smith, Helen M. Dill, Mrs. Jackson. Remarks were unde also by Mrs. Hattle Wilson and I. P. Greenleaf.

A. E. Carpenter will give examples of mesmeric control at this hall on the evoning of Sunday next at 8 o'clock, the pecuniary proceeds to go for the benefit of the Lyceum. Admission 15 cents.

New Era Hall, 176 Trem at street. -... The People's Spiritual Meeting " was resumed at this half Sunday evening, 10th inst., after a vacation of nearly three months. The audience was fair and the meeting was interesting. Dr. B. B. Störer opened the meeting with a brief but interest, ing address; followed by Mrs. Agnes M. Half, Mrs. Squeirs, J. William Fletcher and Horace Seaver, Esq., of the investigator. -The exercises were interspersed with singing by the audience. The meeting was an occasion of

much Interest. Sunday evening, 17th, Mrs. A. M. Hall delivered an address from subjects furnished by the audience: also a short poem was given upon one of the subjects. These meetings bid fair to be interesting and worthy of support.

Investigator Hall,-Horace Seaver, Esq., editor Boston Investigator, delivered à fine address Sunday morning, Oct. 17th, on education, and the Bible in the public schools. It was full of excellent thoughts, and deserved to be heard throughout the whole United States. It is spoken of as being a profitable address for any of the Spiritual or Liberal Societies in the State to listen to.

The inquiry is frequently made, "Why is darkness a necessary condition of spiritual man-ifestations?" This is a difficult question to answer, but is frequently met by some such quesswer, but is rrequently met by some spen ques-tion as this (perhaps equally difficult of solution), Why will potatoes only grow under a cover of earth and in darkness? It cannot be denied that darkness, or the absence of light, is an important element in many processes of nature. The pho-tographer finds it indispensable to the development of the picture upon the sensitized plate. The world itself is shrouded in darkness half of the time. One of the conditions of health is that humanity shall close its eyes to the light one-third of the time and lose itself in seeming oblivion. Darkness certainly has its beneficent uses, and is as much a part of the divine econo-my as light.—Sunday Herald, Boston.

#### 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 yarious mediums and collated 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

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

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SEALED LETTERS ANSWERED by R. W. Flint. 374 West-32d street, New York. Terms \$2 and three stamps. Money refunded if not answered. O 16.-4w\*

A CARTE DE VIBITE LIKENESS OF Mr. Ripley, the medium, with a representation of the late.Mrs. J. H. Conant standing beside him, latewill be sent to any address by CoLny & RICH, 9 Montgomery Place, Boston, through the mail, on receipt of 25 cents.

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

Cian, No. 57 Tremont street, Boston, Mass.

BUSINESS CARDS.

#### CONSUMPTION.

Letter from Captain Coffill, of the Brig "Potosi," of Windsor, N. S. ST. JOHN, N. B., May 22d, 1868.

JAMES I. FELLOWS, Chemist: DEAR SIR -1 r BELOWS, 1606.1 was attacked with a severe dry cough, which continued in barshness for some time, when I commenced expectorating a thick, whitish substance, then I raised a greenish yellow and slate-colored matter, then bleeding of the lungs set in, and other symptoms of a very alarming cliffacter showed themselves. I consulted the leading physicians in Philadelphia and other citles, who gave me no encouragement, as my disease was Consumption. I spared no expense to obtain relief, but found none. In August I had fathen in thesh from 155 to 136 pounds, and sinking rapidly every day. My friends in Philadelphia advised me to leave the ship and go home. At home they considered my case hopeless, and wished me to remain there and not die in a foreign country. I visited St. John in October of the same year on myway to Phila-delphia to john my ship, and was advised by a strauger, who notlead my shrunken form and racking cough, to try your Compound Syrup of Hypophosphiles; and, as a drowning man will grasp at straws, I saw a ray of hope in the sug-gestion, and procured a bottle. The effect warranted a further trial, and I bought a dozen bottles, and left St. John, and have been knocking about the Atlantic ever since.

As this is the first time I have visited your city since. I feel index an , abiligation, to let, you know, the effects pro-duced by this Syrup. I continued taking the remedy reg-ularly. At first my appetite improved-1 regated strength -then my cough gradually left me, and finally the expectoration ceased; and although the benefit was gradual. I could note the change for the better every day, so that after having taken ten bottles I considered myself well. This was about five months from the time I commenced taking the Syrup: A short time after I had considerable trouble, and feeling some of the old symptoms returning. I finished the other two bottles: and now I consider myself as well as l ever was in my life. My present weight is 162, Seven pounds above my usual healthy standard. My nerves are good, my appetite good, and general health excellent. 1 heartily recommend your Syrup to all persons troubled with any difficulties or disease of the Lungs or Nervous System, firmly believing that had I not used it I would not now be living. Hoping this letter may meet the eyes of others similarly

affected, and induce them to use the same means of cure, I remain, yours very truly, HARITIS COFFILL, Master of brig "Potost," of Windsor, N. S.

I recently heard from Captain Comil that he continues to possess vigorous health. INVENTOR.

NT. LOUIS, MO., BOOK DEPOT, MRS. M. J. REGAN, 620 North 5th street, St. Louis, Mo., keeps constantly for sale the BANNER OF LIGHT, and a full supply of the **Apirlinal and Reform Works** published by Colby & Rich.

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# ARE ORGANIZED,

A ND very soon the results of their action and influence will be manifested in the Social, Political and Religions uplicavals, which are destined to change every human listitution, and open up the Era of an UNIVERSAL BROTHERHOOD. These

#### Impending Revolutions

Are clearly predicted, and upon the very eve of which the World of Humanity reposes to-day in fancied security. How few, upon the 1st of April, 1861, even dreamed that the Terrible Civil War was to be inaugurated in two weeks from that day 11

Said the Controlling Spirit, at our Circle in San Francisco, on the 7th of December, 1874: "Those who are per mitted to look back, mitted to look back, -

#### 197 TEN YEARS HENCE \_#1

Will gaze in wonder and astonishment at the Revolution that shall have taken place within that period. It looks now as though these United States would

#### BECOME A MONARCHY

To the Money-Power, "T is true that wealth shall rule; but those who will hold the Money and the Power, when these Revolutions are accomplished, SHALL RULE, but not with the selfish purposes of to day. For then yo shall see an enlightened race, the coarser and longher elements having passed away."

#### The Ancient Bands,

With their myriads of Helpers, among the great and good In Spirit-Life, as well as their many Chosen Media on Earth, are rapidly bringing these impending Revolutions to the point of culmination, for which let the far-seeing and wise among the children of Earth be prepared ! As said the Nazarene; ""It concels like a third in the night," into the clear fractiance of the indiday of truth; and the adherent of Spiritualism will find in this volume much that will fend to cheer the heart and fortify the conclusions already arrived at by mature deliberation,

#### IGNATIUS LOYOLA;

The Founder of the Society of Josus, who, with his hosts of bigoted followers, both in Spirit and Earth-Life, bas been the bitterest opposer of LIMERTY and REFORM. was, on the evening of Sept. 30, 1875.

#### Released from his Chains.

And with his associate, Francois Navier, joined the great ARMY OF PROGRESS under the Leadership of YERMAH, CHIEF OF THE ATLANTIAN BAND. This event, the greatest work of the ANCIENT BAND, heralds the

#### Downfall of Popery.

the work. To disclose a fille of what has already been done and re-veriled, and what is soon to occur, would take every page of the "Banner of Light." Those who wish to come into COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass. apport with these "Ancients" will be best able to do se through the magnetism and influence stathe

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wied Blossoms, " "Suffrage for Women," etc., etc., etc.

CONTENTS:

24 conts.

men's nots.

Flower missions to the poor were a good and beautiful thing in their season, and now that the flowers have ripen-ed into fruits let the missions be continued in that form. Within a fow miles of Boston thousahels of bushels of ap-ples and pears are going to decay and the pigs, instead of rejoicing the hearts and stomachs of the poor people in Boston who need them. Who will organize a fruit mis-sion? There is no time to loss.—Boston Herald.

The natives recently surprised and attacked caoutchoud gatherers at Cluqunque, in Darlen, killing over fifty and dispersing the whole camp, some eight hundred. This is death blow to rubber gathering in Darlen.

The stunidest boy that ever successfully resisted the at tempt to projet the etymology of the word baker into his intellectual system will display more ingenuity and know-ledge of strategy in robbing an apple orchard than the colonel of a militia regiment.

The creditors of Lee & Shepard, Boston, Monday, Oct. 18th, voted to accept 15 cents cash or 20 cents in notes, payable quarterly for two years without interest, the last five per cent. to be secured.

A pastoral letter from Bishop Bourget was read in all the Catholic churches in Montreal, on Sunday, Oct. 17th, again warning the people not to interfere with the burial of Gui bord's remains, and advising them to keep aloof from the coremony. The letter states that the ground will be cursed from the moment Gulbord's remains are deposited there. The decree of the privy council is acquiesced in, and is to be obeyed.

To find the value of a greenback, with gold at premium, divide 100 by the gold quotation, thus: 100,000 divided by 117 equals 85.47. By the above it will be seen that when gold is quoted at 117, the value of a greenback is only 85.47 cents on the dollar. By remembering this simple process, the value of a paper dollar may at all times be ascertained.

The Woman's Journal says "there is something higher than Prohibition, more vital than Labor Reform, more beneficint than Woman's Suffrage. It is the determina-tion to tell the honest truth, and to disdain a lie. Let us hope that the day is coming when this spirit will become predominant in the political life of America."

## They are never alone that are accompanied with noble thoughts.-Sir Philip Sidney.

A special to the New York Sun from New Haven, Oct. 19th, reports that the procession of Odd Fellows' encampments of Connecticut, with invited guests from Provi-dence, was insuited and pelted with stones by students as they passed Yale College, and retailated by charging upon the students with drawn swords. Several of the students were slightly wounded, and the affray terminated. The faculty of the college have expressed regretat the unfortunate occurrence.

The Madisonville, Ky., Times, which makes a specialty of "ague items," says: ""How long have you had 'em ? how many of your folks have got 'em ?" is the usual salutation. The entire population of Webster county is about 8,000, and 7,952 have 'em."

"Vagabonds of the heavens " is what M. Guillemin calls comets

The oldest Bible existing was written about the year 331.

The famous charge at" Balaklava is to be celebrated in London by the survivors of the "Six Hundred" on the 25th inst., its anniversary. About fifty live in London, and twenty-four others who reside in the country have been heard from, .

Woongrock, ILL., June 21st, 1875. DR. R. P. 'FELLOWS Dear Sir: Before taking your Magnetized Powder I could not sleep; and when I lay down I was in such distress that I. could not lie in one position but a few minutes at a time. I was bloated on my left side, so I could not sit with comfort. A had spells when it seemed my heart did not beat and that I could not breathe, but now I am entirely cured by its use. LYDIA BARBER. Dr. Fellows abould be consulted by those who are in need of a physician, as be is a most thorough and skillful practitioner. The powder is a per box. Address Vine-land, N. J.-TREN. T. Truth-Neeker.

God's Poor Fund. Received since our last report : Student. 

original preparation.

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her magnetized viscases have been cuted with her magnetized vegetable remedies. 137 Bpecific for Epilepsy and Neuralgia. Address Mrs. C. M. Morrison, Boston, Mass., Box 2519. 13w\*-Au.14.

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

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A MANUSCRIPT FOR FREE MASONS. A member of the Abyssinian Merrantile Confipany dis-covered in Alexandria an ancient honso formerly occupied by Greedma Fritis, in whose to obliviou abandomed Ibdary was found an old pergament. A French literate, necident-ally present, at once commenced decidiering fit, but a nits-site are environment of function of the decidiering fit, but a nits-ally necessary the antique document. But the efforts of the Jesuit missionary do not seem to have been successful, as a env of the Latin original was written, which copy, through the Free Masons, found its way to Germand. The bas been proved, from the archaeological discoveries made on the spit, that the house where the pergament was found was owned and occupied by the order of "Esseens." Fur-ther, that the document found was the only remains of fit-entire spit, that the house where the neutry end the scientified and religious order or brotherhold. The French Recalding and religious order or brotherhold. The French Recalding insist conceived the importance and historical worth of the mainscript, tried hard to enrich the Trench Recalding and religious order or brotherhold. The French Recalding insist on the spit, but owing to the intergrees of the desult mission in Egypt, been and destroying a document so detri-mental to their doctrines, he wits not successful, although It was, preserved principally through the Interference of Infinential Abyssinan merchants and pythagotical soleri-tes, from whom the copy above spoken of came fut to the pos-session of the modulum institution of Free Masons, and a Sochety in Germany new possesses the (without doubt) only copy in existence.

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# Message Department, guish the peneil, yet I know that you will for-

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6

WRITTEN IN THE PRESENCE OF THOMAS R. HAZ-

My Good FRIEND -- You need not wonder at the pressure of thought which sometimes seems ipen to you volumes of truth and glorious revelations. To you who have dared to speak the truth a host is constantly appealing, and if at times they conflict, believe it to be by the same law which attracts and holds the myriad atoms in space together. We are anxious to find you at leisure, and have promised to be orderly and not overtax you if, you will allow us to give our truths to the world through you. There never was so great a demand for all-the truths which we desire to give as now, and you will not. I trust, blame us if we seem to be impatient. I am glad to be with you, and shall never be able to express the joy that we feel when recognized and accepted by friends who are willing to receive our presence. Kindly, W. C. and P. P. (*Wm. Chaining and Theodore Parker.*)

We are happy in every development of the spiritual, and no man need wonder at our giving them power to act if they have a desire so to do: Our ways are different from yours, and men need not be regarded as fanatics because of their not following out the beaten path even of the Spiritualist. The better proof of spirit commi-intensity of its manifestations to different persons. All proofs of identity and in-dividual progress lies insthis variety, and without it we could not be to you what we were in life. Thave a series of chapters which I want to present to you sooner or later through some medium (1 am not particular who, provided they are adapted to us,) on the capacity or varieties of media. This high time this whole question was better understood, for we certainly desire to keep Spiritualism out of sectarian lines, through the teachings of media who draw sectarian influ I want you to consider this, and we will for a furnish the matter with your many friends. Excuse this interpolation and believe me your friend,  $J_{\rm e} V_{\rm e}$  (John Pierpont.)

MY DEAR FATHER-I am most happy to meet you here this morning and, as you know, delighted to be where I can bring another evidence of my presence with you! I know that you are happiest in the evidence which you find yourself happiest in the evidence which you are enabled to gain through the impressions which 1 make upon your spirit direct, for in thoughts of me I am constantly holding sweet converse with you. The whole circle have gathered and will bless you, as ever, with the magnetism which helps to make stronger your body, soul and spirit. happy to be here, and am ever your loving child. Grinnell is trying to come to you here, and anxious to draw some of the old spirits to prove to you even more than be gave while with you. Come, dear father, talk with us and let us hold sweet communion together. Mother and all the dear ones have joined you here to answer some of the questions which you are most anxions to know, and we love to see your thoughts in har-mony with us while we journey on almost unmindful of the change which you call death. Dear father, we have no thoughts apart from you. There is no separation, and your spirit is just as fully in the spirit home with us *now* as it you. ever can be. Full of love, and ever your own, ANNA.

MY DEAR FATHER-I have met Doctor Grinnel, many times at your circle, and as you are well aware, there were moments when he did not realize nor believe that those ancient spirits came to him. He is anxious now to tell you that the realities of the spirit life are far more beautiful and wonderful than he could with his peculiar organization have believed. He is thankful to You for your faith and perseverance, and is ready as ever to reach afar into the circles, if 1 may so say, of doubt and darkness, and bring them for-ward to the light which will cheer and brighten the path of progress. I saw you with B., and I am happy with him in his cfort to go forth in the busy life and discipline of the material, and I have no fears of his going very far astray. I am happy in all that you do for our children, and 'I know that you will see our power in all that you

do. Perhaps we should qualify our expression and say that your spirit enjoys much, and is in reality with us in many things that are not man-ifest to the material senses. There is nothing that I cannot help you to gain or to do, and although 1 may appear slow and tedious, it never-theless comes along in good time, and all are bet-

# Always lovingly, Your faithful wife, and mother, FANNY.

My son, we cannot come to thee with tests that ARD, THROUGH THE MEDIUMSHIP OF MRS. \_\_\_\_\_\_ will startle and make thee curious to seek out \_\_\_\_\_\_\_\_\_ will startle and make thee curious to seek out \_\_\_\_\_\_\_\_\_ more of the marvelous. There is nothing so marvelous as the simpler things of nature, and thee can study there and find thy best evidences of spirit power in the earth. I have lost my desire to hold on to earthly treasure, and have de-cided to go forth with thee and help do good in the earth. Do not wonder that so much is ex-pected of thee when thy mind and thy spirit has been opened to understand material things. The great Father demands that of those who have, much shall be demanded. Now all that I see for thee is to give out in speech, in act and in thy whole life, so that when the gateway opens, and that entrance so long promised to spiritual things, then shall thy voice help to swell the greater cloud of witnesses about thee. Oh, how I long to see thee helping thy kindred' into paths of peace and righteousness. Thy grandfather, T. H.

## New York Items.

#### BY E. D. BABBITT, D. M.

The lecture season has fully commenced here, the eloquent and brilliant Mrs. Hyzer having just finished lecturing for the month of September, to be followed by Lyman C. Howe, who will of course give, us a feast of thought. Mrs. Hyzer generally develops her speeches impromptu from the questions sent in, as does Mr. Howe. now rising into eloquence, now flashing with a momentary wit, and soaring off into poetry as finished and possibled often as though she had spent days at it instead of seconds or parts of deceptions and inharmonies which mediums exseconds. To a thoughtful mind this itself is one perience. "What has Spiritualism done within the last gives some exceedingly practical and far-reaching philosophy with regard to our every day hu-man life after all, as well as bright ideal ple-tures, and the quality and size of her audiences show how well she is appreciated. Quite different is it with Col. Olcott, who lec-

tured here at the Spiritual Hall on Sunday even ing, Sept. 26th, and who is much more of the earth earthy, though standing with one foot part ly on spiritual soil, and firmly rooted in the be-lief in immortality. He is a man of intellect and force, positive in his style, conscious of his pow-er, somewhat impatient of contradiction, a little too strong in his demunciatory methods for the most complete mastery of scientific truth, and yet one of the very best adapted of all living men for the investigation of the external phenomena of Spiritualism, and also one of the best of all men to serve as an intermediate link between the great outside skeptical, materialistic world, and the cohorts of Spiritualism. In view of the grand work which he has accomplished, Spiritualists can well afford to overlook some of his denunciations of themselves and their mediums, first, because some of his charges are true ; sec-ondly, although some of his charges are not true, he is evidently sincere, and his ideas come from not yet having grown into the higher spiritual conception of things; and thirdly, the very fact that he stood up in a spiritual assembly and con-demned them and their publications so freely, is of itself a compliment to their liberality of spirit. as it is quite doubtful if any other body of peo ple would tolerate such freedom of remark with so much kindness of spirit. Two or three of his points, I think, should receive some attention

here. First, When Mr. Olcott scoffs at spiritualistic literature, and sets up the ancient occult litera-ture as being so much more philosophical than the present, and that without the aid of mediumistic help, I think it is because he does not yet fully realize what Modern Spiritualish has done. He speaks of the ancient knowledge of done. He speaks of the ancient knowledge of occult forces by which they could surpass the mediums of this day by their jugglery, and yet Apollonius and others whom he mentions were themselves constantly guided by spirit power, and the many through the ages who have been body on to as good or berges or expectation and the many through the ages, who have been looked up to as gods, or heroes, or especially great geniuses, such as Chrishna, Zoroaster, Moses, Isaiah, Lao-tse, Confucius, Homer, Eseu-lapius, Pythagoras, Empedoeles, Socrates, Hip-pocrates, Galen, Jesus, St. Paul, Mohammed, St. Augustine, Tasso, Luther, Beethoven, Mozart, Swedenborg, George-Fox, Wesley, Joan of Arc, and multitudes of others derived their greatness and immortality from spiritual inspirations and immortality from spiritual inspirations, while the Hierophants of Egypt, the Gymnoso-phists of India, the Magi of the Persians and other Oriental nations, the wonders of healing in the Esculapian and other Temples, the Oracles of Delphi and of many temples of Jove, the Elevisinian Mysteries, and the almost miraculous cures wrought by the Dervishes, magnetists and prayer-workers of modern times belong to Spiritualism and magnetism rather than to jugglery. I can take Mr. Olcott to some of these ignorant, despised mediums, which he speaks of, and they will give point after point which his magicians cannot match. Let me quote a few words whic Prof. Austin Phelps, D. D., is forced to admit : which "It is too late also to set down the spiritualis-tic phenomena as only a re-vamping of old, or an invention of new, feats of jugglery. Their advo-cates are not to be censured if they decline to ar-Their advogue with a man who comes to them, as from the detective police, with the logic of invisible wires, and of slight of hand, and of leaden plummets concealed under crinolines. We might have been excusable for such innocence twenty-five years ago, but it will not do now. Signor Blitz, who probably knows as much as most men of the capacifies of jugglery, has been heard to say that nothing on record in the history of his profession could account for that class of facts on which Spiritualism chiefly builds. Robert Houdin, also who claims to be the inventor of most of the tricks performed by the fraternity of modern jug-glers has declared his inability to equal or account for the so-called spiritual occurrences which he has witnessed. Similar testimony is borne by M. Hamilton, a Parisian expert in leg-erdemain, and by M. Rhys, a maker of the con-juring implements used by Hondin." It is very common for our literati to scoff at Spiritualistic literature, and to pronounce the language of our mediums "twaddle," as does ' as does Mr. Olcott. The truth is there is an immense amount of twaddle written *about* Spiritualistic 'twaddle," and if our censors would wait a little "twaddle," and if our censors would wait a little longer, and get more deeply into the spirit of our philosophy, they would look at things through better spectacles. I remember, with some morti-fication, the time when much of the matter of the Banner, and other Spiritualistic journals, ap-peared quite foolish to me, but in proportion as I emerged from the chirchianic and materialistic conceptions in which we have nearly all been reared. I began to discover that the foolishness have in windowner than the foolishness lay in my judgment more than in the literature. It is foolish, for instance, to expect that every spirit using the atmosphere and brain force of unlettered mediums, as they often do, should be expected to converse in exalted philosophy and immaculate language, especially as most mortals on leaving the body are themselves ignorant and unlettered, and for them to speak in scientific language when coming back would tend to disprove their identity and discredit Spiritualism itself. It is also foolish to denounce as nonsense the philosophy which some of the most eminent thinkers of the world are endorsing as something superior, for all truths which are too much in advance of one's own development will seem mystical and absurd, and should be received with due modesty until we have weighed them most thoroughly, lest we imitate the bigots who con-demned Gallleo, Harvey, and other heroes of the race. If Mr. Olcott will read Prof. Wallace's "Defence of Spiritualism," he will see a pretty pharm answer to the assertion that mediume conabundance to all from the other half of the fam-ily, who are never separated from the love of those who exist in the material life. There is no break in the great chain of love, and I know that as you grow older the more you will realize the fact that we are and ever must be one united family, made happier by the knowledge of our continued union. I hardly know how to relin-

not had time to mature, but A. J. Davis's "Divine Reyclations," explaining the grand law of evolution long before Darwin wrote on the sub-ject, Hudson Tuttle's "Arcana of Nature," and "Arcana of Spiritualism," unfolding many, a grand principle which science is more and more verifying, Prof. Brittan's "Man and his Rela-tions," width, commanded in both continents verifying, Prof. Brittan's "Man and his Rela-tions," justly commended in both continents, Epes Sargent's "Planchette," and "Proof Palpa-ble of Immortality," are full of masterly points. Professors Hare's and Wallace's unanswerable facts and their keen logic are producing grandresults, while Prof. Buchanan, added by spiritual forces and the inspirations of mediumistic natures, is developing a system which shall yet shake all the old forms of human science to the centre. Psychometry, discovered and named by him and enlarged by Prof. Denton, deals with those exquisite chemical and spiritual forces compared with which the elements which our ordinary selentists put so much stress upon, are coarse, and almost powerless. Beside this, the old temples of therapeutical science are being shaken to the foundation by these spiritual revelations and a far more rational edifice built on the eternal foundation of things, is taking its place. This, and much more has spiritual thought accomplished, and when men scoff at its results, I con-clude at once that they have not weighed their words, but are echoing in part the prejudices of the outside world, who are generally ignorant of

the whole subject, I shall refuse to believe in Mr. Olcott's clementary spirits who seem to come into temporary being in spirit life to annoy and delude us mortals, until he adduces some facts to prove their existence, I had always supposed that the combination of positive and negative elements, in other words, spirit and matter, were necessary to evolve an intelligent existence, and cannot discover any facts in the universe to prove other-wise, but as I am finite and imperfect, I shall keep my mind open to conviction. The millions of degraded and untruthful beings who pass from earth to spirit life are enough to account for all

twenty years?" says Mr. Olcott, and then he goes on to intimate that it has been standing still. - It has been standing still somewhat sum, it has been standing star somewhat as the stars stand still, for, although its progress has been quiet without any afforty thousand pulpits to herald it; it has evidently swept the whole moral firmiament onward in the pathway of progress, for theology has almost lost its helf as a notice power. God himself is turn-ing from vindictiveness into love, education is laying aside the rod and appealing to the mightier potencies of the soul, and thousands of physicians and psychomists throwing aside the grosser mineral elements that have worked untold miseries to human nerves, blood and joints have ascended into the realm of the finer psychic, magnetic and electric forces where causation rules, and are redecining the minds and bodies of men. It has brought the knowledge of immor-tality to millions, demonstrated the divine exaltation that every soul shall yet attain to, and removed the terror of death and the supposed awful eternity from multitudes of church members as well as Spiritualists. It may be said that other Liberalists have worked side by side with Spirit-ualists in these great reforms. True, and an imualists in these great reforms. True, and an important service they have performed, but as they build on theories with regard to human destiny, while Spiritualists build on facts, and such facts too, as are able to scatter the terrors and super-stitions of old theology, their efforts must neces-sarily be much more ineffective, especially if, as has been remarked, one fact outweights a hundred. theories.

Mr. Olcott announces, as already in process of formation in New York, a Theosophic Society, whose purpose shall be to look into the occult sciences and receive communications from the higher spiritual sources. I presume it will be a very fine and useful organization, but it should be remembered that Spiritualism, like Nature, is an unlimited affair, when considered in its fullness, reaching out toward infinity in all directions, and I suspect that it is a temple which will include all other temples, as its foundations are on earth-while its dome is lost in the heavens. Like the sunlight it glorifies and developes the true, the beautiful and the good on the one hand, and also exhales the miasmatic vapors of the marsh land on the other. Shall we drive the sun from the heavens because some putrefying processes are brought about under its influence? Shall we crush Spiritualism, because under its sudden blaze of freedom some people go wild, or because in its intensity of slight and warmth some portions of society effervesce? The very processes of disintegration under its growth are also the processes of purification and higher res-urrection, and perhaps people will become philosophical enough after awhile to see this fact.

Passed-to-Spirit-Life:-

From Charlemont, Mass., Sept. 8th, E. H. Blodgett, aged 48 years.

# aged 43 years. The decrased was for some years an athelst, but about seven years ago became intersted in Spiritualism, and since that time has been an carnest, fearless investigator, and in his search after truth did not care in the least for the sneerS of the bigoted Christians(?), who, not daring to think for themselves, would, if possible, deny others that privilege. His sufferings for the last year were terrible, yet he bore them manfully, patiently, and nothing pleased him so well as to converse of the life to come. His funeral was attended by Mrs. N. J. T. Brigham, who delivered an excellent discourse, which gave confort to the bereaved hearts of those who were, "not for the weary sufferer, for the has found perfect rest, but at the recollection of their own lonellness."

From his home in Decatur, Ill., May 15th, Richard H. Carter, formerly of Lynn, Mass., in the 61st year of his

Chief the second second

[Obituary Notices, not exceeding toomty lines published graduitously. When they exceed this number, toomty cents for each additional line is required. A line of agate type averages ten toords.]

#### Important Notice to the Spiritualists of the United States.

ART MAGIC; OR, MUNDANE, SUPERMUNDANE, AND SUBMUNDANE SPIRITUALISM. An European gentleman, now sojourning in the United States of America for a brief season, gives notice to all thinkers interested in spiritadi existence, or occura SCIENCE, that having spent forty years in the practica and theoretical study of ART MAGIC, partly acquired in the East and West Indies, Egypt, and Arabia, and partly studied out from rare and almost unattainable works in France, Germany, Bohemia, the British dominions, &c., he is now prepared to share the fruit of his labors and re searches with a few interested and worthy students, and for this purpose he will publish a work under conditions which he carinet change or transgress; these are:

1st. "The work in question cannot become a market able commodity, but may be exchanged for a ratio of the cost of publication.

24. The work may be published for limited distribution in any country where a sufficient number of students are found to insure the cost of publication. • 3d. The requisite number of subscribers being obtained.

a protective copyright is to prevent any further publica

4th. The work is not to be published or sold by any pro essional firm, nor submitted for review to professional critics.

5th. After the regulate number of copies are drawn of to defray the expense of publication, the types, plates, vignetices, &c., are to be cancelled utterly." These are the five conditions under which the published

feels compelled to issue his work, and without the limitations of which it will never see the light. To these he adds the following stipulations of his own:

to insure the cost of the issue.

will be \$2,500—which sum includes about \$1,000 required as disbursements to librarians and collectors of rare occult

required at 45 a piece, and, therefore, 500 copies alone will be issued, and from this standard of number and price there will be no change or reduction.

not commence until the entire 500 subscribers are guaran

months, that is, up to the Christmas of this year.

the next three months to the author's secretary protem. Emma Hardinge Britten, 200 West 38th street, New York. The work will be entitled

tion in existence which will give an authentic and practical description of art magic, natural magic, Modern Spiritualism, the different orders of spirits in the universe known to be related to, or in communication with, man, together with directions for invoking, controlling and dis

I, Emma Hardingo Britten, having carofully read, and, as far as possible, authenticated the contents of the above4 described work, do hereby testify my belief that it is the most wonderful and practical revelation of the subject treated on, and the

New Books.

OCTOBER 23, 1875.

## ÷. TRACTS FOR THE TIMES!

"THE TRUTH SHALL MAKE YOU FREE"

THE AMERICAN LIBERAL TRACT SOCIETY PUBLISH Radical, Spiritualistic and Reformatory Tracts to dyance freedom of thought.
No. 1, "Thu Bible a False Witness," by Wm. Denton:
"2, "Thomas Palne's Letter to a friend on the public cation of the 'Age of Reason'."
"3, "The Ministration of Departed Spirits," by Mrs. Harriet Reccher Stowe;
"4, "Human Testimony in favor of Spiritualism," by Geo. A. Bacon;
"5, "Catechunen," Translation from Voltaire;
"6, "Humanity vs. Christianity," by Henry O Wright;
"10, "The Ministra False Witness," No. 2, by Wm. Denton;

Benion; "8, "The Bible+is it the Word of God?" by M. T. Dolo:

100e; 10 Hall's: "11, "Modern Phenomena," by Wm. Lloyd Garrison; "12, "Christianity-What is it re" by E. S. Wheeler; "13, "The Hible Plan of Salvation," by Rev. E. Har-

· 14, "The Protestant Inquisition," by Rev. Charles

Beechery, "The Persecuting Spirit of our Sunday Laws," by Rev. W. Catheart;
"15, "The Persecuting Spirit of our Sunday Laws," by Rev. W. Catheart;
"16, "The Church of Christ a Dead Weight and Disturber of the Public Peace," by Rev. L. L. Briggs;
"17, "Orthodox Biaspheray," by Rev. J. L. Hatch
"18, "Modern Spiritualism Defined Theoretically and Practically," by A. E. Newton;
"19, "The Corrupting Influence of Revivals," by Rev. T. Starr King;
"20, "Who are the Saints?" by the author of "Exeter Hall";

"21, "The Great Physician only a Quack," by Wil-

11. The orbat 1 hystelah only a Quack, by Withiam Denton;
12. "Peter McGuire, or Nature and Grace," by Lizzie Doten;
12. "21, "Contradictions of the Bible," No. 1;
12. "21, "Contradictions of the Bible," No. 2;
12. "21, "Plous Fragil," by Rev. Edward U. Towne;
12. "26, "The Clergy America's Foes," by W. F. Jamioson;

\*27, "Extract from 'Queen Mab,"" with Note, by P.
B. Shelley (triple number, 12 pp.);
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22, "Extract from the "Age of Reason," by Thomas Paine; Also, "The Age of Reason," by Thomas Paine, 212 pp, 12mo; price \$1,00, single, 6 coples \$5,00; Are now ready, and will be sent on receipt of orders. Other tracts are in press. Contributions of literary matter or money are solicited from all who favor the objects of the Society. A sample package of twenty-nine assorted or se-lected tracts will be sent postpaid on receipt of twenty-five cents.

Icerteal tracts will be sent pastpaid on receipt of twenty-nyo cents.
 Price of tracts, 50 cents per 100, \$5,00 per 1000, postage free, A disconnt of 20 per cent, made on all orders amounting to \$10 and upwards. No orders will be filled unless cash is enclosed. Make P. O. Orders payable to order of Secretary. Send orders to "AMERICAN LIBERAL TRACT SOCIETT," P. O. Rox No, 518, Roston, Mass.
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THE

# New Gospel of Health:

#### AN EFFORT TO TEACH PEOPLE THE PRINCIPLES OF VITAL MAGNETISM;

How to Replenish the Springs of Life without

#### Drugs or Stimulants:

BY ANDREW STONE, M. D., BI ANDREY STORE, M. O., Physician to the Troy Lung and Hypienio Institute: In-centor of the 'Pulmometer, or Lung Tester;'' Author of a 'Treatise on the Curability of Pulmondry Consumption by Inkialtion of Cold Medicaled Yapors, Natural Hygiene,'' etc.

Consumption by Initialitien of Cold Medicated Vapors, Natural Hyplene," etc. Its aim is to 'set before the general public the principles of vital magnetism, whereby the springs of file may be replenished without the use of drugs or stimulants. The subject matter is divided into thirty-eight sections, and purports to come from physicians who, ranking among the highest when in earth-life, have now made the attempt from the spirit-sphere to communicate through an earthly medium knowledge which shall be even more powerful for good among the masses than their former labors in mortal. The ground gone over by these various contributors is wide and varied, and the hygienic hints given for soil-cure are worth many it flues the dost of the volume. The book is illustrated with over 120 engravings, among them being a steele plate likeness of Dr. Stone, Also a mag-nificent steel plate ongraving of the Goddess Hygies. 510 pages, cloth, \$2,50, postage 35 cents; paper covers, \$1,25, postage 25 cents. For side wholesale and retail by COLBY & RICH, at No, 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

COL. OLCOTT'S CREAT WORK,

People from the Other World. Containing Full and Illustrative Descriptions

of the WONDERFUL SEANCES

Held by COL: OLCOTT with the EDDYS, HOLMESES, AND MRS. COMPTON.

The author confines himself almost exclusively to the The author confines himself achose exclusively to the phenomenal side of Spiritualism; to those facts which must elevate it sooner or later to the position of an established science. He says to the world: "Hereare certain stu-pendous facts, admitted by many thousands of intelligent persons in all ages and countries, but never by so many as at the present time. I have availed myself of my oppor-

Is Empire Hardinge Britten. No firm can have copies of this work for sale, nor will it be issued unfill the exact number of subscribers are found If published in the United States of America, the cost

works, for permits to publish selected quotations. To meet the actual cost of publication 500 subscribers are

The publication of the work in this or any country will

-This notice will only hold good during the ensuing three

All subscriptions are to be paid for only according to the custom of the country C. O. D., but the promises of the subscribers are to be sent with name and address during

The work will be entried ART MAGIC; OR, MUNDANE, SUBMUNDANE, AND SUPER-MUNDANE SPIRITUALISM. This will be the first, and it is believed only, publica-

charging spirits, and the uses and abuses, dangers and possibilities of magical art. Signed for the author and publisher, EMMA HARDINGE BRITTEN, Secretary protem

ter satisfied for having had the experience and discipline which brings progress. You will have a pleasant winter, and so will the children. Do not think that there are to be no shadows. They will come, and they at all times ripen the fruits that are made more perfect by storm, sunshine and shade. I have much to say to you on many points, and I know that you will fully understand Come, talk-to us, husband and father, for all have gathered, and even now we are trying to point or make plain to you these gardens of rennial bloom, whose fragrance reaches you from out the beautiful gate we shall some day open to you. Your own FANNY, MARY and ANNA.

Good morning, my dear ones. I brought you here this morning that I might enjoy a social chat with you. I find that our influence will reach you at any point, but I know that you are happier when we can bring to you the evidences which make you to feel that it is indeed your loving circle. B. has not been homesick as yet, and he will not be, for there are so many about him to make him feel at home that he will-not know or feel the absence of those at hong der am delighted with the place you are in, my dear B., and I regard it as every way adapted to your tastes and capacities. Be, as ever, full of good hope and good feeling. You will not meet with many obstacles, or difficulties, but will enjoy the happier condition, which will enable you to meet You will not meet with all things without fear or dread. Be content to draw upon yourself for all that you need, for in self-reliance come impressions which will indi-yidualize and strengthen you all the way through life. Be sure and keep passive, yet firm, and by no means allow fear to come into your spirit. I know the question arises. How can you do all this? To which I reply, if you take proper care of your diet, and live regularly in all things, you will have made the conditions to draw us nearer and nearer to you. Do not permit your self to be looking away into the future for your happiness, but of all things cultivate the frame of thought which will enable you to enjoy the present. Anna is with me, and all the loving ones.

Anna is with me, and all the loving ones. You will go to the dear old home soon, and we shall have a happy summer. All of us will meet you there. Say to your sisters that I am watch-ful and faithful as ever to them. I try to make them understand me, and I know that they do recognize me in all that I do for them. I see no shadows, no sorrows, that our faith and influence will not overcome. I will he will you and you will not overcome. I will be with you, and you will know that I am aiding you. Your father is full of faith, and we help to strengthen it with every thought and impulse. Grandfather is here, and uncle, and we must not take up all the time and uncle, and we must not take up all the time, but will give to each an opportunity, as we have had, to express love and kindness. I am so hap-py to see each one and all of you-resting on the light of truth and feeling—that freedom which at all times creates progress! I do not come to dictate or to tell of material things, but to aid as far as possible in all that will make life peaceful-and useful. Your sisters are going to be well and useful. Your sisters are going to be well and happy, and I can see you united under the influence of the happy spirit-circle. Love in abundance to all from the other half of the fam-

In these remarks about Mr. Olcott I by no means-would disparage his efforts in which he has wrought grandly for human science in one of its higher departments, filling a position which no one else can fill, while I would be glad to have his "People from the Other World "lying at a million firesides to arouse the materialism of the age from its fatal congealment.

But my letter is growing too long, and I must omit some points which I wanted to touch upon. The cure of Rev. Mr. Platt by Miss Mossman, I am informed by a physician of excellent judg-ment, is a genuine and remarkable thing, though by no means a miracle, of course, as the history of magnetic and spiritual healing, both past and present, can present many a parallel case or cases which are superior. The treatment of our favorite actress, Miss Clara Morris, by moxas, in Paris -in other words, by burning her spine with iron brought to a white heat, until even her brave na-ture had to cry out, "My God, I cannot, cannot bear it !" is a relic of barbarism which is enough to make a more gord out targe and current the to make a man send out tears and curses at the same time. There is a celestial, magnetic fire which brings the blood and life power to the spine or any other part, incomparably better and safer than the gross power of white-hot iron ; but our New York papers are generally too cowardly. to publish anything on the subject, and so the poor people must suffer. Spiritualism in therapeutics, as in other things, is the harbinger of joy and the greatest of all helpers in life as well as in death.

The twenty five cent pamphlet, written by A. E. Newton, called "The Better Way, ', should be read by every boy and man in the country. It reveals the secret springs of life and shows the pathway to a noble and powerful manhood. No. 11 Clinton plac. N. Y.

#### The Work of Mrs. J. H. Conant.

John Brown Smith, writing from Amherst, Mass., bears the following testimony to the worth of the Banner Message Department and the reliability of Mrs. Conant's mediumship :

"I confess that the Spirit Messages published in the Banner were very instructive to me, es-pecially the Questions and Answers. I did not look for the embodiment of infinite fruth, but I did look at them as a rational, common sense transcript of the actual life in the spirit-world, as far as they choose to communicate such life to the primary class of earth children. I recognize the great work that Mrs. Conant has been instrumental in accomplishing through the glowous Banner of Light, and I am conscious of the almost universal recognition of her honesty and devotion, as attested to by spirits through other media throughout the world."

A flatman named Houghton, of Runcorn, Eng., recently had an extraordinary dream, in which it was revealed to him that he would die that day. He went to the parish church and there knelt down and offered up an audible and earnest prayer for the forgiveness of his sins. During the afternoon of the same day he went to his flat, which was lying at Howley Quay, and when sculling across the river his oar slipped out of the rowlock into the water, and in his endeav-

powers in man and his planet ever given to the world. deem it also a work eninentity calculated to afford to advanced thinkers the clue they need to the understanding of the mysteries of both Ancient and Modern Spiritualism, Spiritual Mediumship, and thousands of spiritual problems in human history hithertounsolved. I regret that the author feels himself so fettered by conditions as to limit the possession of this marvelous work to the few. Instead of being able to give it broadcast to the world; but grateful beyond expres sion for its perusal, and desirous to aid as far as I can in ever its limited distribution, I cheerfully lend myself to the task imposed upon me, namely, to become guarantee in thi statement for the high value of the work, and to receive for the author and publisher the names and addresses of the favored few who may wish to make one of the five hundred subscribers required. Address, Emma Hardinge Britten, 206 West 39th street. New York. [Spiritual papers please.copy.] 4w

#### Important to Fruit-Growers.

To the Editor of the Banner of Light:

INETEEN years ago I commenced to collect every va-riety of the small fruits and planting seeds with the of originating new seedlings. Fifteen years ago eat the fruit of a Raspberry named by others THE BURNE RASPBERRY. I have since then yearly planted hundreds or thousands of seeds, hoping to obtain a better one, but failed.

A few years ago I sent it to distinguished fruit-grower in different States "on trial," and have a circular (a copy of which I mail to you) containing the experience of these men. You will notice that the substance of their united testimony is:

1st. It is the hardlest Raspberry in cultivation.

21. Comparing it with any other ripening with it, in quality it is superior, being more spicy, jucier, sweeter, nore uniformly productive, larger fruit, less seeds, mor pulp, stands had, drouth, and the cold of the severess winters. When examined on 22d March last at Lacon, Ill., 'no life whatever in canes of Doolittle, Miami and Davieson's Thornless, while the Burns is scarcely injured in the

This is surely a good recommendation from disinterested men. On my grounds it has never been injured in the least, and given heavy crops every year for fifteen years without renewal. It never was killed.

Those who desire to secure such a Raspberry cheap, should write immediately for my Circular (enclosing : stamp if convenient) and read it, then judge for themselves. I have not a very large stock, and, on account of hardiness, may all be sold this fall. Those desiring it must not delay, if they desire the hardiest Raspberry in existence, Address, A. M. BURNS, Oct. 23, Manhattan, Riley Co., Kansa

"NOTHING LIKE IT."-We haven't been able to find the time to read Lois Walshrooker's new book bearing thø above tille; but we have sketched it through and found it full of good things, which exemplify the great idea of free-dom for which we have contended so stoutly so long. It is written in the author's peculiariy terse and graphic style, which, without detriment to any one, we may say is more logical in argument and apt in illustration than is charac-teristic of the writings of most authors who attempt to portray the hollowness of the present social fabric. The book is a marvel of beauty in its general appearance, and contains nearly 250 pages. Price 81.50, postage 16 cents.-Woodhuil & Claffin's Weekly.

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at the present fine. I have availed myself of my opfor-tunities to investigate them, to weigh, measure, test, and probe them as far as it was possible to do so. The result is the irresistible proof of the occurrence of certain inexpli-cable phenomena, repudiated for the most part by leading physiologists and psychologists, but which are nevertheless thoroughly well established as facts, and which must scon-er or later revolutionize opinion on a variety of questions relating to the nature of man."

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#### LIGHT. BANNER OF

#### New Publications.

OCTOBER 23, 1875.

# THE HERALD OF HEALTH, Wood & Holbrook, 13 and

15 Laight street, New York City, publishers, is receive for October. This number-like those preceding it-is filled with choice miscellany, excellent advice, good poetry, valuable recipes, etc. The department of the Ladles' Own, edited by M. Cora Bland, is especially interesting and proftable for the reader.

REPORT upon the Schooling and Hours of Labor of Children employed in the manufacturing and mechanical establishments of Massachusetts. By George E. McNelli, Deputy State Constable. In this report, after stating to His Excellency Governor Gaston that "there are in this Commonwealth upwards of sixty thousand children, of school age, who are growing up in ignorance, contrary to the ancient policy of the State, and in open violation of the letter and spirit of existing laws," Mr. McNelli proceeds to give a stirring exposition of the factory child-labor prob-lem as now demanding solution at the hands of the community, which should be read by every lover of justice in Massachusetts.

WARE'S VALLEY MONTHLY for October, published by\_ Charles E. Ware & Co., N. E. corner Fifth and Chestnut streets, St. Louis, Mo., and edited by Wm. M. Leftwich, spreads out an extended range of subjects before its pat-rons, and throws over all the pleasant autumnal haze of poetry. The poem by L. Virginia French on the "Origin of the Mississippi," we hope to transfer to our columns at no distant day.

A. WILLIAMS & CO., 263 Washington street, Boston. offer for sale A. E. Newton's popular pamphlet THE BET-TEB WAY, in the form of a neat appearing cloth bound volume

That fine series of popular works of fiction which T. B. PETENSON & BROTHERS, 306 Chestnut street, Philadelphia, Pa., have for years been putting before the people in a cheap and readable form, is still in progress of issuance from their press, and is receiving a merited degree of pub-lic favor. We give below the titles of several numbers of this course which we have recently received:

THE COUNTESS AND THE PAGE, by George W. M. Reynolds, author of "Mysteries of the Court of London," Rose Foster, " étc.

MARY STUART, THE QUEEN OF SCOTTS, by George W. M. Reynolds, author of "Mysteries of the Court of London, " "Rose Foster, " etc:

ISABEL OF BAVARIA; QUEEN OF FRANCE; Being the Mysteries of the Caurt of Charles the Sixth. A novel by Alexander Dumas, author of the "The Count of Monte-Cristo."

A LIGHT AND A DARK CHRISTMAS. A novel by Mrs. Henry Wood, author of "East Lynne," "Dene Hollow," etc.

PARKWATER; or, Told in the Twilight. By Mrs. Henry Wood. Author of "Five Thousand a Year," "The Diamond Bracelet," etc.

THE LIFE AND ADVENTURES OF DAVY CROCKETT; Written by Himself. Embellished with spirited and life-like illustrations, engraved in the finest style of the art, rent original designs drawn by Henry L. Stephens,

THE ABBOT; and THE MONASTERY; by Sir Walter

RECEIVED: THE ILLUSTRATED HOUSEHOLD MAGA-ZINE (in which is incorporated Wood's) for Oct., issued by the Household Publishing Co., 41 Park Row, New York City. This number-as also its predecessors-is filled with good engravings and well chosen literary matter.

PETERSON'S JOURNAL OF POPULAR LITERATURE, for october: H. Peterson & Co., 920 Walnut street, Philadelphia, Pa., publishers.

STATUVOLISM; OR ARTIFICIAL SOMNAMBULISM, by William Baker Fahnestock, M. D. Chicago: Religio-Philosophical Publishing House, S. S. Jones, Proprietor,

#### Mrs. J. H. Conant.

This medium, whose name is so widely known, especially in the United States, departed to the spirit-world on the 5th of August. She was chiefly known as the medium through whom the communications were given in the "Message Department" of the Banner of Light, where they have regularly occupied a folio page every week almost from the commencement of that journal, in 1857 till her illness a few months since. These communications were sometimes since. These communications were sometimes in reply to questions, and on subjects in science, philosophy and theology, but were mostly of a personal kind from spirits recently departed to their friends on earth. They are very varied in character and style, and we learn from those who have been present at the Banner of Light Free Circle where they were given that the im-Free Circle where they were given, that the im-personation was sometimes quite remarkable, presenting most striking evidence of spirit con-trol. Many thousands of the messages so obtained have thus been published; and a selec-tion from them is given in a volume of 300 pages, entitled "Flashes of Light from the Sprit-World." Her biography, lately published, is a volume of much interest.—The Spiritual Maga-zine, London, Eng.

Danger Signals;

Pearls. And quoted odes; and jewels five words long, That, on the stretched fore-finger of all time, Sparkle forever. 'S TRIDE.

He that is proud cats up himself. Pride is His own glass, his trumpet, his own chroniele; And whatever praises itself but in The deed, devours the deed in the praise Shak poure.

How to be a Christian-Don't think heaver was mad for the exclusive use of your self and friends.

ERTENDSHIP, Celestial happiness, where'er she stoops To visit earth, one shrine the goddess finds, And one alone to make her sweet amend For absent heaven, the bosom of a friend, (Young.

The man who is shut out of the sunshine of life may con dole bimself in the feeling that the shade is more conducty to contemplation.

BROKLN RIVTHM. My cars keep time to half a rhyme, That slips and slides away from me; Across my mind, like idle wind, A lost thought beateth lazily. Adream, affoat, my little boat And I alone steal out to sea; One vanished, year; oh Lost and Dear, ! You rowed the little boat for me. Ah! who can sing of anything With none to listen lovingly i Or who can time the oars to rhyme When left to row alone to sea? , all trade to Stude Pholps,

Best of all is it to preserve everything in a pure, still heart, and let there be for every pulse a thanksgiving, and for every breath a song. Gossner,

> MYSTERY. Love meanor for what I am, Love me not for what 1 seem : Let the mystery remain, How I thus thy love could gain. Proof of God's divinity 1- two heart's affinity. Rivers mingling with the sea Are the soul's true prophecy, Love me not for what I am, Love me not for what I seem: Let the mystery remain. Why I thus thy love should gain. Laurius

There is as much greatness of mind in the owing of a good turn as in the doing of it, and we must no more force a regultation of season than to be wanting in it, -Sencea,

IMPORTANT CAUTIONS TO THE SPIR-ITUALISTS OF THE UNITED STATES," &c. EMMA HARDINGE' BRITTEN'S REELY TO DR. BLOEDE

To the Editor of the Banner of Light :

In your last week's issue I find a letter from your estremed and learned correspondent, Dr. G Bloede, containing two very remarkable and equally unfounded charges, the one against the author of the work for which I am acting as Secretary, "Art Magie; or Mundane, Submundane, and Supermundane Spiritualism," and the other a direct personal attack on myself, my character for honesty, fair dealing, and above all, the lifelong reputation I have earned as a good Spiritualist. I should not presume to write or argue in defence of the gentleman whose prospectus is before the public, had I not been to some extent instrumental in subjecting him to the insult he now receives

Had Dr. Bloede's article been written by an American, I might have justly assumed that ignorance of the customs and peculiar institutions of foreign countries might have betrayed the writer into erroneous opinions concerning the author's reasons for observing a strict incognito; but Dr. Bloede is, I believe, himself an European, and consequently should be aware that there may be many reasons, social, political, and aesthetic, why a gentleman of a certain rank in society should not, perhaps could not, parade his name before the world as an author, and still not be an before the world as an author, and still not be an whether for ban or blessing, and that in the accredited agent of the Society of Jesuits. Charry, dernal justice courts of the hereafter all our-Dickens, Sir Walter Scott, many of our best End good and bad deeds will come into inevitable

next to a society of persons who it was perhaps too presumptuously deemed knew Emma Hardinge Britten too well to question that she might stand as an accepted and acceptable sponsor for any such work written in the interests of Spiritualism. If nearly twenty years of good, faithful, unflagging and unselfish devotion to the cause of Spiritualism, might have justified my friends in expecting this trust in me, then have I done something toward earning it. Always before the public, laboring in sickness' and inhealth, paid and-unpaid, never refusing to help any American reform, charity or individual that my limited means or capacity could reach, my past life has been for nearly twenty years a public one, and that a steady and unbroken career of devotion to the best interests of Spiritualism. Whether the author of "Art Magic," and his friends, were altogether unjustified in choosing me as the sponsor for their otherwise anonymous work, let the results prove ; at any rate I have the satisfaction of knowing that Dr. Bloede stands atmost alone in his deliberate assertion of belief that I, Emma Hardinge Britten, have lent my honest, and till now-respectable name, to a "humbug," or the propagandism of an anonymous attempt to subvert the interests of the holy and beloved cause for which I have given the best years of my life, my good name, fame, service, and much of my worldly means.

In my possession are at this moment three. hundred letters from American ladies and gentlemen, in every one of which is not only an expression of perfect confidence in the work in question because I endorse it-but nearly all these would be subscribers to this work conclude with the frank, confiding and generous offer "to send their subscriptions in advance," couched in the precious and glorious words, I TRUST . YOU! Friends-you who already are or who may become subscribers to the work for which I am the sponsor, I may be deceived in its intellectual value; I, who do not deem I know everything, and am thankful to avail myself of any light that can be brought to bear, on the profound mysteries of our being, from any source, ancient or modernfriends, you who now and hereafter may form the phalanx of the five hundred through whom the ideas this book contains are to be given to the world-1 may be in error in setting too high a value intellectually on a work which has delighted and instructed me, but otherwise than this, if I betray, falsify, or pervert in one single iota, the generous, noble, confiding faith in me you manifest, I here solemnly adjure that God may forsake me, and all good angels combine to punish me. I grieve that I should be obliged thus to defend myself even in one solitary instance, but the spirit that can wield the pen of unjust criticism even before the subject is in a position to incur its lash, will not hesitate to attribute bad motives to one upon whom the evil report of bad actions has never yet been fastened. Mr. Editor, I apologize for making your paper the battle-ground for these personalities; I apologize too for the undue but necessary length of this communication. If you, had taken exception to the publication of a work which was to exclude the rights and interests of the book trade which forms so large a staple of your legitimate business, I should hardly have murmured ; but instead of this, although prejudiced as 1 well know from the outside by all the influence

of discontented and envious assailants, and with nothing to gain but grateful acknowledgments from me, I here affirm that the editor of the Banner of Light has, to his own prejudice and inconvenience, allotted me a large space in his valuable columns, because he felt I had deserved much at the hands of the friends of Spiritualism. Thanks be to the Great Spirit, we now know who shoulders our debts, both for recompense. and retribution. We know that nothing is lost,

names WILL COME, I simply address the emphatic words, Make haste !" To all whom it may concern, but in strict justice to Col. Olcott, Madame Blavat sky, and any of the "Luxorites" who may un wittingly be confounded with this matter, I emphatically protest they have nothing whatever to do with it. That the two movements, namely, the publication of my friend's advertisement and the formation of the Theosophic Society, most strangely took place at or about the same time, in fact within twenty-four hours of each other, is a fact which I admit, but cannot account for.

About twelve hours after I had posted the advertisement to the Banner of Light announcing that a book on "Art Magie," &c., was to be published, Col. Olcott and I met for the first time for several years. An old acquaintance was renewed; an introduction to Madame Blavatsky took place, and then, but not till then, did I learn the views of these friends, respecting a concerted effort to study faithfully the SCIENCE which underlies the principles of spirit communion. So amazed and struck was I with the coincidence of purposes (not ideas) expressed in the inauguration of the Theosophic Society," at which I was present, with some of the purposes, though not the ideas, put forth in my friend's work, that I felt it to be my duty immediately to write to the President of that Society, enclose a copy of the still unpublished advertisement, and explain to him that the publication of the book in question anticipated without concert of action or even personal acquaintance with the parties concerned, what ever of Cabalistic lore or revelation the said "Theosophic Society" might hereafter evolve. Whilst my Theosophic friends and myself have both been greatly struck with the remarkable coincidence of the two movements, chiming in atprecisely the same stroke of the dial from points of action removed from and at the time almost unknown to esch other, we neither desire todamage the work of the other by being mistaken for or confounded together. The author of "Art Magie" prepared the material for his work many years ago in Europe, and up to this time is a total stranger to Col. Olcott or Madame Blavatsky. Praise or blame us all not for each other's sake, but for our own.

And now, Mr. Editor, with the firm resolve to accept of light wherever I find it, even though the antique gentleman with the horns, hoof and tail may hold the candlestick, I remain yours for the truth, the brightest jewel of which is the communion of mortals with the spirits of the beloved ones gone before,

EMMA HARDINGE BRITTEN.

LETTER FROM COL. H. S. OLCOTT. So the Editor of the Banner of Light :

SIR-When the snake-charmers of India wish to rid a piece of ground of a pest of hydras, they pipe and drum to them until the whole colony is gathered together, and then dispatch them in one operation. So, if you will pardon the comparison, my assailants having been drawn together by the sound of my words, I will endeavor to dis pose of them en masse.

First, however, I wish to ask the pardon of many estimable persons classed as Spiritualists, for the unintentional use of expressions which might be construed to reflect upon their personal characters. It never entered my-mind that I would be supposed to include all Spiritualists, or a majority of them, in the categories of "free lovers," "pantarchists," or "socialists," the terms employed in my Tribune letter of August 30th. I know, respect and love too many of the sect to make me content to do any such injustice. My denunciations were aimed at the shameless persons who advocate immoral doctrines. and are permitted to appear before the world as Spiritualists without rebuke, and at those blatant theorists who force their ideas upon us by dint of brazen impudence. If, therefore, in the haste writing, amid the multifarious secular duties of professional life, I said or omitted saying any-thing which I should not or should have said to on elear. make my position clear, 1 blame no one for tak-ing me to task. I am more annoyed than at anything else by a blunder which happened with the MSS of my article in last week's Spiritual Scientist. In re-vising and copying that article I wrote a sen-tence as follows: "When the great army of per-spirational and inspirational speakers, with nu-merous honorable and evident exceptions, will be crowded off the rostrum and heak to the wash. crowded off the rostrum and back to the washthe and the manue fork, at which alone they are of practical benefit to society." Imagine my regret to find, upon reading the sentence in print, that I had unintentionally malled in the place of the manuscript the first rough draft of this particular page, in which the italicized words did not occur? The whip which I meant to lay only upon the shoulders of a section, was snapped in the faces of a whole class, which includes some adies and gentlemen, like Mrs. Britten and Mr Prebles and others, whose eloquence and erudi-tion I would be the last to gainsay. The first charge laid aximy door, and, as 1 re-gard it, the greatest insult that has been offered me, is that I have been actuated by mercenary motives in what I have written pro and con about Spiritualism. My answer to this is that I have never reaped one dollar's benefit from any article, book or lecture that has emanated from me. My Graphic letters, which that ungrateful man, Horatio Eddy, is fond of telling his visitors I made a fortune out of, did not pay me a cent. I went to Chittenden under an agreement with the conductors of that journal that if they would pay the bare expenses of the investigation" I would give my services free of charge. And I did this because: 1. My professional business could be so arranged that I could be absent from I wanted to do this much for a cause that had been dear to me for more than twenty years. 3. Because it really seemed as if I were the most capable, at that moment, to conduct the in-vestigation with thoroughness and absolute im-partiality. The whole of last winter I devoted to writing my book, paying my expenses in Hartford while keeping up my ordinary estab-lishment in New York. And since that book was published every cent paid me as copyright has been donated to help the cause in such ways as to me seemed most fudicious. Upon balanc-ing accounts I find that from the time of my arrival at Chittenden until now, I am out of pocket nearly or quite one thousand dollars, to say noth-ing of the time and labor I have bestowed upon the subject. So much for my mercenary mo-The same observation applies equally to the writers in the secular and spiritualistic press who have discussed my opinions; they are igno-rant of the matter about which they assume to dogmatize. The editors of the New York World and Daily Graphic are Materialists, and do not want any proof adduced of the immortality of the soul; the editor of the Chicago Tribune is simply abusive; the sectarian papers are not honest enough to tell the truth about anybody whose opinions clash with ecclesisatical prerog-ative; the Scientific American is flippant, and feebly, echoes the case hardened skepticism of the British and American scientists; the Hartford Times questions, but adopts the prudent policy of abstaining from contradiction until it is better informed upon the question at issue; the Spiritualist press opens its columns to corre-spondence which displays in almost every paragraph the absolute ignorance of the writers both as to the facts and philosophy of the Occultists. In a recent answer of mine to the questions propounded to me by yourself, I was guilty of

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ramus. I might have employed a milder term, but I was vexed that the editor of one of the eading organs of Spiritualism should ask me, in apparent seriousness, if phenomena as remark-able as and more so than those familiar to at-tendants at circles could be or had been witnessed without the presence of mediums, when the libraries contain scores, not to say hundreds, volumes recording the occurrence of phenomena in all ages of the world. I did not mean that you or your correspondents were any greater ignoranuses than I was myself a year ago, but I felt and do feel that it was absurd for you to traverse my statements before taking pains to ascertain whether they were or were not strictly true. I have failed to discover in any communication

that you have printed since the appearance of my Tribune and World letters, the slightest proof that the writers know what they are talking about. There has been a good deal of cheap wit, a great many wild assertions, some downright falsehoods, and, I am sorry to say, a tinge of cowardly inuendo and blackguardism. The wildest absurdity is Dr. Bloede's theory that Mrs. Hardinge. Britten's Unknown and 1 are working in the interests of the Jesuits, (1) paralleled only by Mr. J. M. Roberts's insinuation that the Eddys, Madame Blavatsky, Mr. Betanelly and J were conspirators in foisting bogus Asiatic spirits pon the public.

Somebody who hides behind the alias of "Graham" gives me a column of opinion, which has about as much substance as the wind in an organ-pipe. When this person has finished reading some elementary work on Occultism, we will hear what he has to say—if he should then say anything, which is doubtful, for he will have discovered by that time how much noise to no purpose a donkey can make at one expiration from the lungs. Now, Mr. Editor, since you persist in question-

ing me, without the rancor which a less gentle-manly man might have displayed under provocation, I will respectfully answer you. You wish to know whether an adept of magic can impart " to any one certain words or forms by the sim ple use of which we can evoke apparitions" and produce " the most startling phenomena of Mod ern Spiritualism ? " You then proceed to frame the reply you concerve I will make, and say that because, as you faney, "Occultism is a secret science not communicable to the world," there fore it is no real science but a mere pretence, real science being "something that can be tested, proved and admitted by all competent persons, before items the thread of a science and be before it can take the rank of a science, and be entitled to the name of one." Well, you have exactly stated the case.

roll, you have exactly soluted the case. Oc cultism is something that can be tested and proven by all "competent" persons, and is not a mere tangle of assertions, and theories. Nay, more, it has been tested and proven by compe-tant persons a thousand times over in all course tent persons a thousand times over, in all coun tries and all ages. / It is so tested and proven now -in this ninetcenth century-and testmony to the fact is borne by some of the most learned, virtuous and unprejudiced of our contempora-

"Do you want me to name over the authors who corroborate my statement? It would nearly fill every column of this issue of the Banner. Do complain that I have given the public no proofs of the existence of elementary spirits and their subjection to human control? I could occupy your paper a whole year without exhaust-ing the accessible supply of anecdotes. If you want a perfect reservior of authenticated cases of magic (the Jesuit author calls it Demonology, as he does all spiritualistic and magnetic phe-nomena), read Des Mousseaux's series of volu nes in the French language; if you wish to know what the Chinese and Thibetan thaumaturgic priests perform, read Huc and Schlangent-weit. If you would know of the power of man to change his corporeal form and assume whatso ever shape he chooses, read the memoirs of Si of Apollonius; read Pierre Manor's treatise Lamois ;" the "Vie des Péres du Desert ;" Ted read the stories of magic and sorcery brought back from Mexico and Central America by M. Brasseur de Bourbourg; read about the occultism of the ancient Peruvians, in Prescott and Tscuddi If you wish evidence of ancient occultist prac-tices, read Pansonias, Plato, Cicero, Iamblichus, Sohar and the Egyptian and Jewish Kabbollahs. You see that here is a wide enough field of

study to test the intelligence and perseverance of the most ambitious champion of Modern Spiritualism. When my windy critics have gleaned over ever so small a corner of it, I'would be glad to hear what they think of my "unsupported as-

sertions.

lish magazine writers, the, immortal though still nameless author of the "Vestiges of Creation," and many others more or less distinguished in the world of European literature, commenced their career, and in some instances maintained it, under the shelter of an incognito, or nom de plume. Such a course is by no means an unusual one in countries where Jesuitism has a much more favorable field of operations than in free-thinking America.

But supposing that a gentleman fettered alike by political and social chains, should turn with trustful aspiration to a free country, with free institutions and a free press, and having a work on hand which his political and social bonds hindered, a work moreover which in its genius and aims was in especial sympathy with a very large proportion of that community which constituted the population of said free country, is it necessary that his entire history and position should be dragged before the world ere he can be permitted in that free country, and with that free press, to publish a book in the especial interests of one class of readers?

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ALL PROPERTY AND INCOME.

. As to the wording of the prospectus, what there is to justify any assumption of evil, malign or subversive tendencies toward Spiritualism, I cannot for the life of me discern.

Dr. Bloede must be a better interpreter of the English language than I am, if he can find aught in my friend's prospectus calculated to infer the can discover beacon-lights of knowledge in the smallest injury or danger to the cause of Spiritualism beyond the fact that the author hopes to throw more light on a subject whereon, to my humble thinking, a few more beams might not be altogether superfluous.

As to the "mystery" of which Dr. Bloede complains, the fact that any one can be found pugnacious enough to criticise a work which is not even yet printed, and not one word of which the said critic has the slightest idea of, is indeed reason enough to excuse a sénsitive, retiring student from shrinking from the sphere of publicity where such antagonism may await him. We have studied human nature to little purpose if we did not recognize that a scholar enamored of an art which he deems SACHED, shrinks from exposing his holy of holies to the rude criticism of the multitude. Whilst we who are Spiritualists may rejoice that we have outlived the necessity of shielding great truths in the arcana of esoferic mysteries, we are every day painfully, and the most sensitive amongst us agonizingly reminded, that if we wear our hearts upon our sleeres, we shall find them, as Shakspeare warned us we should, pecked at by daws, Those of our author's friends at whose urgent solicitation alone he has consented to publish his book, comprehending the deep and perhaps fanatical veneration which he cherished for his idea of Spiritual- tured to their first spirit circle twenty-five years ism, and the reserve which induced him to shrink with repugnance from the cruel lash of cold, materialistic criticism, sought to shield him in both respects by presenting his work first to gentleman whom I represent, that HIS BOOK SHALL the few who might best appreciate him, and | COME OUT. To the remainder of the number whose | unparliamentary language-1 called you an igno

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judgment. To this tribunal do I refer the good acts I cannot recompense; the evil ones I will not myself avenge.

As to the forthcoming work-for COME IT WILL, and that without leave asked of good Dr. Bloede, even though he has mercifully consented "" not to kill this embryo-Saviour in the womb "--let those who wish to know what it is about consult the advertisement, or its copy, which as my self-assumed duty dictates I will send to any inquirers in the form of printed dirculars; they will there, I think, see clearly enough what it purports to be, and to tell. I thought that prospectus was clear enough, and so it will be and must be to those who do not read it through the spectacles of prejudice, passion or bigotry. If the Spiritualists think they know everything that is to be known, of course they need to hear or to read nothing more - not even at the simple gatherings they indulge in in convention, and at lectures or conferences. For the few, who think with me that we need "light, more light"; that the ancients and sages of old were not all fools or impostors, and might have had some truths veiled in mystery, now lost except to patient scholars; to those who, deem that world-wide travelers and indefatigable students may eliminate some few truths which busy, work-a-day folks have not time to spell out; to those who assemblage even of old and new truths brought together by patient research, not danger-signals, warning timid conservatives back to well satisfied ignorance and apathetic rest in the mere fact that spirits communicate ; to those who are not satisfied that twenty five years of communion with our beloved ones gone before has explained all of the twenty-five thousand years of life that has gone behind, nor yet exhausted the fountains of revelation on all spiritualistic subjects that may unfold themselves in the future, I say, press on ! search on ! and take the very Kingdom of Heaven by violence, sooner than sit down in the apathetic rust of "I know enough !" "I do n't want to know anything more !"

I cannot promise that my friend's book will add much, if anything, beyond a single sand-grain to the vast shores of intelligence we have yet to tread before we can attain to the knowledge of even how a single rap is produced by a disembodied spirit; but where the field is so vast, and the means of enlightenment so obscure and difficult. I cry shame on those who would scare us off from investigation in any and every direction where this single. sand-grain of knowledge may be found.

I cry all the ugly things to such conservatives, as the world cried against them when they venago. To that section of the five hundred whose letters already echo my demand of "light, more light," I emphatically promise, in the name of the

Yes, this knowledge can be communicated, and Yes, this knowledge can be communicated, and, better still, can be obtained without communica-tion by any person who will take the trouble to dig after the buried crock. The door to the final mysteries swings wide open to every human be-ing who by patient assiduity has won the right to lift the knocker. The charge of "secresy" lies against every science and art as well as this, for there is a "secret" behind every chemical ex-periment evenu herecould adjustment the set periment, every microscopic adjustment, the setting of every type, the making of every article of use or ornament—nay, even the polishing of a boot, without the discovery of which the result is not attainable. This being so, if your Tom Noddies of correspondents or my numerous other critics fancy that they can absorb Occultism as a blotting-pad does a drop of ink, they are-to put it in the mildest form-asses!

The student of Occultism must realize at the outset that there are two sides to magic\_the dark and light, the good and evil, magic and sor-cery. The one deals with high and pure spirits, cery. The one deals with high and pure spirits, and is employed for beneficent purposes; the other brings its votaries into relations with and

ultimately under subjection to the Elementary, and is a curse to its practicers and victims. Says Eliphas Levi, that splendid writer, who really does come within Dr. Bloede's category, and cunningly conceals his Jesuitical proclivities beneath the mask of perfect devotion to magic: "There is a true and a false science, a divine magic and an infernal magic. The magi cian must be distinguished from the sorcerer, cian must be distinguished from the sorcerer, the adept from the charlatan. The magician disposes of a force that he knows, the sorcerer endeavors to abuse that of which he is ignorant. The 'devil' submits to the magician; the sor-cerer gives himself up to the devil. The magi-cian is the sovereign pontiff of Nature; the sor-cerer only its profaner Magic is the traditional science of the secrets of Nature, which came to is from the Madi." us from the Magi."

Occultism does not rob Spiritualism of one its comforting features, nor abate one jot of it importance as an argument for immortality. I denies the identity of no real human spirit that ever has or ever will approach an inquirer. simply shows that we are liable to the visit often the influence, and sometimes the absolut control of a class of invisible but very powerfu spirits, whose existence I am the first of Ameri can spiritualistic investigators to warn the sec against. Its philosophy clashes in no sens against the basic discoveries of modern science but, on the contrary, rounds out and complete what w thout it is a crude magma of the Know and the Unknowable. It completes the demon stration of the law of evolution, and supplies the link that has hitherto been missing from th chain that our philosophical contemporaries hav with so much patience constructed. Its mission as regards Spiritualism is to filter, purge, classif and explain, not to play the part of the iconc clast or the Vandat. Through my unworth mouth it, for the moment, asks recognition, bu mouth it, for the moment, asks recognition, bu soon it will/compel the attention of every man capable of/thinking for himself, and be taught in every corner of the world by a host of apostle and propagandists. Now it speaks like the whis per of a summer zephyr, soon it will rage about the sectarian temples like the wrathful hurri cane, and that creed must be built upon the focks. indeed, if it withstand its furious force. friends and adepts bide their time. I

HENRY S, OLCOTT. New York, Oct. 17th, 1875.

The schooner Sophie et Julie has been wrecked off the French coast and twenty-one persons drowned. The steam-er Sunda struck a rock on the Japan coast, September 14th, and seven natives lost their lives.

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