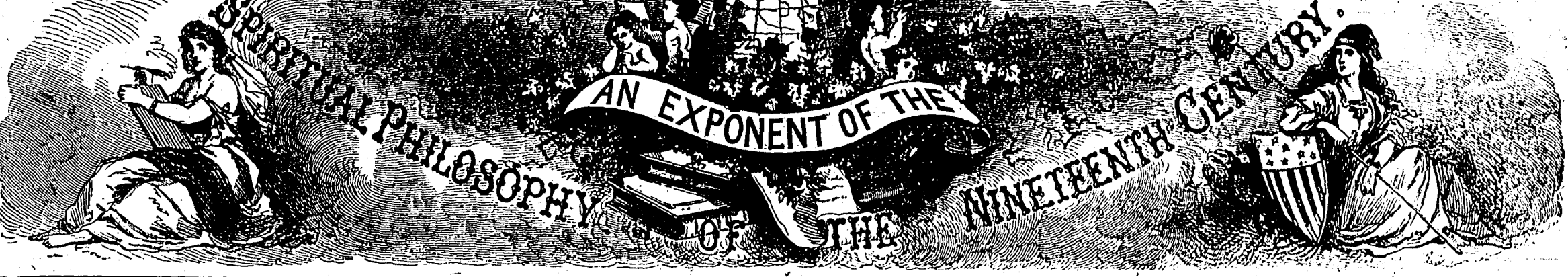


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The Rostrum.

The Experiences of Judge J. W. Edmonds in Spirit-Life.

[Reported for the Banner of Light by J. F. Salpes.]

Republican Hall, 33d street, near Broadway, New York City, was crowded to overflowing Sunday evening, Oct. 31st, to hear an address from Spirit Judge Edmonds, through the mediumship of Mrs. Cora L. V. Tappan.

The audience was composed of many of the most respectable and intelligent people of the city, and all seemed well pleased with the calm and graceful demeanor and utterance of the gifted instrument, and the vivid presentation of the mental characteristics of the communicating spirit. After a song by the choir Mrs. Tappan arose and said:

FRIENDS—Before the influence of the spirit who is to give you the lecture this evening, the usual control of the medium desires to say that the spirit of Judge Edmonds has influenced our medium but three times; that the control is necessarily imperfect, because he is not accustomed to control her, and that you will not, of course, be able to fully recognize the personality, inasmuch as he will require the assistance of the usual guides to maintain the control. The thought, however, and the language will be his, and of the address itself you will be the best able to judge. After the invocation and the singing, the spirit of Judge Edmonds will take the control of the medium.

INVOCATION.

Infinite Spirit, thou Divine and perfect soul; thou source of all knowledge and of every blessing; thou supreme and perfect guide; thou light in the midst of darkness; thou truth above all error; thou wisdom where all of earth is folly; thou abiding and only perfect soul! we praise Thee. From out the universe of matter thy laws have wrought the wondrous perfection of the heavens and the earth; from out the universe of mind thou hast with spiritual laws enkindled the ardor of immortality, the flame of surpassing eloquence and religion, the gifts of all prophecy and inspiration. From thy spirit, through the avenues of the spiritual kingdom, thou hast given to earth the principles of thy revelation, and those prophecies and ministrations, which have been the work of thy inspiring messengers. Make thou an altar on the earth to-day whereby truth may be manifest to men, and their hearts, knowing the law, shall be kindled with the fervor of the spirit, built on the altar of surpassing whiteness and purity and truth, beautiful, and girt around with all the virtues of charity and truth and goodness. Let its shrine be the human heart, its temple the spirit of humanity, its dome the infinite universe of thy spiritual kingdom. Let its songs be of good words and deeds to men. Let its prayer be the prayer for humanity. Let its light be the shining light of truth, illumining the altar of the soul and heart of man. Oh thou that guidest the ways of nations and of men, make thou a pathway of "peace upon earth and good will to man," wherein all nations shall forget their strivings and contentions, and man shall forget his bitterness toward his fellow-man, and envy and strife shall cease, and only that which is true and good abide forevermore.

Make thou a dwelling-place on earth for angels, whereby men may become as angels in their exaltation, and in the up-lifting of their spirits. Pave the pathway to life by making death the gateway to immortality, so that those who depart when death is before them shall be ready for the change. Let there be no more death. May thy children feel that in the new kingdom that comes to the spirit, whosoever triumphs over death ceases to fear. Make them to know that there is that world beyond, above the pall and the tomb and beyond the darkness of time; that forever, by gradual paths and aspirations, their chains rise to thy wisdom and love. Be thou present here to-night, even as thy ministering spirits are here. May thy whisper words of love to the hearts of these thy children assembled, and may all unite in songs of praise, blending their voices with the psalms of praise that angels sing to thee forevermore in deeds and words of loving kindness. And to thy name, oh Infinite Spirit, shall be all honor and thanksgiving and love and truth, now and forever. Amen.

LADIES AND GENTLEMEN—I am indebted to the courtesy of this Society, among whom I recognize many familiar faces; to this worthy speaker [Mr. Lyman C. Howe], who has waived his usual lecture for me to appear; to this medium and her guides for allowing me to control her, that I may speak to you to-night. I asked permission to do so. I have spoken through her three times within the eighteen months that have elapsed since I departed from my mortal body. I have not spoken here, publicly, but many times in this country to my friends in private. I had little hope, when I asked permission and obtained it, that any person would come to hear me, as a spirit, who failed to accept my testimony when I was in your midst. I do not expect to afford to any such person any additional truth concerning Spiritualism. I believe that the record of the last twenty-five years of my life shows that I gave to the world such evidences as I had conscientiously gleaned from the careful study of this all-important subject. If the testimony of those years will not insure your belief and confidence, fellow-citizens, I cannot suppose that, coming through a stranger, instrumentally, and in a different garb from that in which I once appeared, I will receive a hearing. But for those who are prepared to listen I have now the added testimony of experience in spirit-life; whereas I then believed, I now have knowledge, I now have the certainty; whereas then I had visions of the future life, truths of surpassing beauty and naturalness, I have now experienced that life and seen those truths more fully revealed. What I have experienced in the last eighteen months would fill more volumes than I ever wrote on the subjects of which I treated while on earth. I can only give you to-night such a glimpse as will, I am sure, gratify those who believe in Spiritualism, and, it may be, lead some who are not, if there be such here, to investigate the subject.

The narrative is simple; but the truth in itself is so much more magnificent than fiction, and that which one's self has experienced is so much better than romance, I would not exchange that which I have seen and felt and known, for all the marvels that all the imaginations of earth have ever heard, seen or dreamed. Spirit existence is to me now a living reality. I perceive now that which I have narrated in previous discourses through this medium, i. e., the difference between the naturalness of spirit-life and the naturalness of material life. Both are natural, but they are widely different. I will not recapitulate here my entrance into spirit-life—I have given that before—nor my immediate experience on entering this state of existence, but beg that you will take what I am able to sum up as my gleaming during the few months of existence in the spirit world, feeling and hoping that this gleaming will be to you but the beginning of a loftier revelation which, perhaps, from time to time, I may find an instrument to express among you.

I find two difficulties in communicating with earth. The chief one is the indifference among mortals. Spirits are governed by desire; and so profoundly are people absorbed with the things of this world that we have but a small corner, if any place, in their memory, or in their pursuits. The loved ones of my own household I do not include here, but I mean the friends who consider that you are safely dead and out of the way, and will not come to annoy more with speeches or remarks of any kind. It is the custom to think when people are dead that they are harmless, and have power neither for good nor evil. This lack of recognition among mortals constitutes the chief barrier between your world and the spiritual world—the lack of daily and hourly giving some thought to spiritual exercises that shall invite spirits among you. This, therefore, is one difficulty. The second difficulty is to find a medium through whom to communicate. All the mediums are fully occupied within their own circle, with guides who are doing their own work, and to-night I am an interpolator, because I come into another difficulty, which is to control this medium, already under the control and doing the work of her spirit-band; but I do so with the utmost gratitude.

The knowledge I have learned in spirit-life I would cross seas of fire and blood to communicate to earth, if I need be. I would experience any torture, go through any kind of misery to reveal that which has come to my understanding. Thousands of spirits feel as I do. "And where there is a medium among mortals they act upon them and use their best ability for the purpose of expressing that which I express here to-night.

The power of the spirit over material things, when disenthralled from matter, I used to think, even after I became a Spiritualist, would become lessened just in degree as the material body is apparently more permanent than the spirit. I find the reverse is the case. The power of the spirit over all experience of elementary knowledge, and over material bodies, when the laws are known, becomes infinitely greater as the spirit withdraws from the body. It is true that I cannot control any other individual mind, or any other individual body, to speak and write and think my mind, as I could my own mortal frame, but it is also true that I can somewhat control a larger number, and that I can make them think a portion of my thoughts that I have given them by spiritual means, and that I can reach a greater mass of matter and of mind in my spiritual existence. I cannot do it with so great a degree of personality, and this personality is what is most experienced when the spirit first goes into spiritual life. We want to be known as ourselves, as the

special somebody who has made his mark in the world. We do not lose our identity, but a large share of this personality falls from us when we enter the presence of those who are so much wiser, better and greater than we ever dared aspire to be, that we commence to feel the smallness of all human fame and aspiration, save only the aspiration for goodness, which becomes the greatest treasure in the world of spiritual existence. I found, and find, that gradually these personalities wear away with the individual idiosyncrasies, the angularities. Of my outward station, whatever of pride or haughtiness or any uncharitableness that might have existed in my life, whatever of severity, all are merged in this light of the spiritual world. It is surpassing, and is a life of charity and kindness.

I must first tell you that the objective nature of the spiritual life is as real as that of the earthly life. But it is the reverse. I mean to say, you look at Nature through another telescope—through the medium of the senses. We look at Nature through the spirit; the sense is the last and outermost doorway. We see your forms if we desire, but we see your minds and the state of your spirits more than we do your bodies, and especially of those with whom we are in sympathy. If we wish to find friends, we do not find them by their locality externally, but by the thought or attraction to them. So it is not necessary for me now to walk down Broadway to visit my accustomed haunts. If I think of any place or person, I am there! I confess I am not so much drawn to them as I once was; I find my interest gradually lessening in the particulars of external life. Still I take none the less interest in whatever pertains to the local and general history of the country and its welfare. I take a far less interest in the external details than I did, even in the first months of my spiritual life, and I now perceive I am gradually losing the habit—which became one from a long life of indulging it—of supposing that the adjudication of human life depended upon the adjudication of the external laws thereof.

I find condition is greater than law. I used to think that to have the law right was almost paramount, not accepting the heart and spirit of man as the most important. The chief work of my life, which was not accomplished when I passed from earth existence, was the codification of the laws, whereby I hoped, what I always believed, that this State and nation would present a picture or code of laws that would be absolutely perfect in the civilized world. I have not altered my opinion, but I am altering the method of my labor, because I have greater knowledge and wider opportunities for knowledge. I believe that the American government in its arrangement is the best government. And you will pardon me if I say that the judiciary is the most important branch of that government. But at the same time I feel that the laws, legislative enactments, or any other method of human government, whether it be the executive, the judiciary, or the legislative departments, cannot in any manner whatever long delay nor hasten any portion of truth, or any rapid growth among the general inhabitants of earth. "And I believe, also, that these laws, which have absorbed so much time, and which I confess occupied the greater portion of my life, are lost, and are intended to be superseded by simpler methods and spiritual principles. I commenced my work at one end. I intend to commence at the other now, and work from the spiritual outward, and see what that will do. I accomplished a few things working in external matters—you are aware of some of these—for the amelioration of the condition of prisoners, for the amelioration of the condition of woman, for the amelioration of the condition of mankind. I believe now that I can accomplish greater results spiritually. I shall occupy myself in the next stages of spirit-existence in consulting those minds in spiritual life who have had greater opportunities and larger experience, and are able, therefore, to give me a wiser and profounder decision. I believe that these counsels of legislative and judicial minds assembled in spirit life constitute the mainspring of all legislative enactments on the earth. I believe that the laws that are destined to uplift and benefit mankind shall emanate from these sources. I believed it when I was among you; and I know now that the great minds that shall hereafter assemble together in council will be spiritually guided, and that their enactments will be those of wisdom, and justice, and of love. I know this to be the case. And it has been my good fortune of late to be shown into these assemblies, and to take my humble place in their midst, which, of course, is in the outermost circle of the Councils of the Nations; but at the same time I find there such wisdom, and such surpassing knowledge, and such power of dealing with the great problems of earth-life, that all the petty turnings, and the great variety of schemes which in my earth-life I supposed to be important, sink into insignificance.

I have seen the risen statesmen, and the risen members of the judiciary of this and other countries, especially of England, assembled together in solemn concourse. I have heard them discuss the affairs of the nations of the earth. I have seen that wherever they have moved toward a nation, some mind receives the thought, and straightway expresses the inspiration. I have seen that these movements take place in response to certain fixed laws, and that nations advance just as rapidly as it is possible for them to do so, without leaving behind a portion of mankind. I have seen that all laws in every nation are amenable to this same kind of control, and whether they operate to their fullest extent, or operate slowly, by tortuous methods, still the results are

the same. I have seen also the legislative bodies in spirit-life discuss with very much the same earnestness the different sides of questions; that the appeal which is made when these discussions are ended is not an appeal to force, or to any strength whatever aside from that of reason or judgment, and that invariably the balance of thought leans to the side of that which is just and highest, and those who have been in error before see their error by the presentation of the truth. I judge this is a better method than forcing men to see the truth. I think it is a better method than even that which restrains men until they do see the truth; if there be the presentation of that which is the next degree higher than what men know of on earth, they generally can see that that is better than what they have; and when another and better opinion or phase of opinion is given, I find in spirit-life the tendency is always to hold to the better phase. This gives me large hopes of humanity, for I believe when the many conditions of material life are changed, that the tendency of human thought will always be toward that which is just and best, and I expect that Spiritualism, with its uplifting power, and the knowledge which it brings of the laws of the spiritual life, will make it possible for these methods to be adopted upon earth. I give them to you, hoping that you may help to adopt them, hoping that the same system of reasoning will prevail in your minds. If the laws of earthly existence, social, moral and national, are governed by these principles, there can be by no possibility a recourse to arms; and I expect the time will come when the results of the Geneva Arbitration will be increased the world over, and when every nation, considering its spiritual force and power, will be the last to engage in any conflict by force of arms. I expect the time will come when men will meet for a reasonable adjudication of the affairs of nations as they do now to adjudicate internal and municipal affairs. I expect the time will come when there will be a Council of Nations, and when to this Council will be referred all the differences of the nations of the earth, just as individuals refer their private grievances to the local courts of the land; when the great interests of nations will be just as much centered in the preserving of peace and harmony among the nations of the earth, as the Government at Washington is interested in preserving harmony among the various States of the Union, or as the Judiciary of this State and this city is intent upon preserving the peace among the citizens. And I believe it is possible to make this system extend the world over; and that among English-speaking nations it has taken root, I know, and that it is increasing in other places among the wisest and best minds of earth. Standing on this side, instead of on the human side of existence, you cannot wonder if I look with anxiety and eagerness for the time to hasten when that shall be the case. You cannot wonder that I lend my voice and strength to that band of spirits who from all the nations of the earth constitute the Council in spirit-life, to bring about this result. And when I tell you that their name is Legion, that many of them are the greatest minds the earth has known, you will not wonder if to them I yield wonder and a "oration."

I expect also that the social and moral condition of earth-life will increase proportionably. I find the method in spirit-life by which we expect to bring about reform, is that we shall endeavor in all things possible to become perfect ourselves. I do not find any great agitation, social, moral or religious, among us in spirit-life, but I find the chief agitation to be how we can individually become worthy of the companionship of those who seem to be so far above us. "Confess I had a feeling of humility, and perhaps the same bashfulness, when I entered the Council of my own immediate spiritual teachers, as I felt on earth when I first entered the country school-house to say my lessons; I found myself just as inadequate to the task of meeting their gaze. And when my teacher for many years, who, as you know, was Lord Bacon, approached me, I felt that I could not bear the searching gaze of his eye that seemed to look me through and through, and I thought all the time he was only seeing my imperfections, which came up before me, entirely eclipsing whatever else I had imagined had possessed me, and I found the light of his countenance and his steady gaze too great for me to bear; I tried to screen myself, until he restored my mind by saying that I had at least been sincere and truthful."

You will bear me out in this, that I did not flinch from the truth, or what I supposed to be the truth; that to the utmost of my ability I tried to deal honestly and uprightly with my fellow beings; that I endeavored to fulfill every duty to every human being with whom I came in contact. And yet so insignificant did these things appear, and so great did my imperfections seem, that of self-consciousness virtue being the chief, that I felt humiliated to the very last degree. And I believe that of all things which the spirit is made to bear and feel on entering spirit-life, the pride of virtue is that which brings the most humiliation. I believe that a sinner conscious of his faults, any criminal aware of the enormity of his crime, does not suffer half so much as he or she feels and suffers when entering spirit-life and encountering the gaze of the wise and beneficent minds, having imagined their lives virtuous and their deeds goodly simply because no crime had been committed. I would warn all against this pride; for I found the chief virtue in the spiritual life as here. I would warn all against allowing themselves to believe that because they are honest and upright, they therefore shall escape unscathed in the spiritual and moral searching which is neces-

sary to enter the abode of those who are really good.

I find the immediate states of the spiritual life nearest the earth very similar to those on earth. I do not find New York very different from the circle of spirits that immediately surround New York. In walking down Broadway, (if you had other ideas than those of the body,) you would see that the spirits resemble the men that you meet, and have very much the same thought and feeling and purpose. I find the atmosphere around this city chiefly peopled with those who are intent upon influencing you to succeed in the particular line of life that you wish to succeed in. The gambler has his spirit-friend, the broker has his, the lawyer his, and all are intent upon influencing their kind. This is the first stratum of the spiritual life, and into which most spirits enter. I was startled at first, and felt disappointed, for I had seen far other scenes, and I thought, is this the only spiritual life I shall see after all? But with that feeling came also a desire, and I was aware of a gentler presence that seemed to take me through this atmosphere for the purpose of showing me what the first stage must be. And I felt you, you people, this particular sphere that surrounds the earth with the human beings that come out of the earth every day, people that I disliked and people I liked, seemed mingled together, and the fact that I found one person I disliked held me to that atmosphere near the earth. I made haste to relieve my mind of any feeling of animosity toward any human being. I made haste to forget the thought that might make me feel that I had ever been injured by any human being. I made haste to remember all the good things that every human soul had ever done to me, and I then recovered from my disappointment, for, with that knowledge and that remembrance of the good things, there seemed to come out of the air and all around me persons whom I had unconsciously benefited, people for whom I had pleaded in the fulfillment of my duty and pride, instead of my humanity; people whom I had served while I was serving my own ambition; persons whom I had endeavored to extirpate, because I desired to extirpate all that I might from the severest penalties of the law. I found these ready with the mantle of charity and of gratitude to cover my infirmity. I found they gave flowers where I had only given words and thoughts that had their origin in professional pride or duty. I found they gave sweet tears of a baptism that washed away from my garments and from my thought the stains of that same pride which in my earth life was my bane, and the effects of which still cling to my raiment when I entered the spiritual life.

I believe that this, and the consciousness of their gratitude, and the feeling that I did not deserve it, was almost the severest trial that I had to bear on entering spirit-life. I believe now, if I were again reinstated in my place among my fellow-men, with the consciousness that I have of the spiritual existence, that I would never say a word or think a thought of blame toward any human being.

I believe if I were in your midst to-day I would do the things that I once did for the love of my own pride, of my own self-esteem, that same self-esteem of virtue—I believe now I would do them for the love of truth itself and of good deeds. I am revealing this to you because of my approximate good standing among my fellow-men, and I am revealing to you how shallow the water is upon which the man floats whose sails are spread simply on his pride, on his self-esteem, on the high integrity of his own character, forgetting that all human beings are molded alike by the hand of the Infinite. I say this to you because it is testimony from one who has been in your midst, and whom you have known for the most part in public and in private, and it constitutes the kind of testimony that you need to know, when you are to enter the spirit-world.

I have not found the Hall of theology; I have not found the Heaven of theology; but I have found the scathing fires of that searching spirit that looks one through and through, that self-consciousness of being examined fibre by fibre, and tissue by tissue, and thought by thought, until every attribute of my soul stood ranged before my own gaze, and I could feel of what vanity much of it was mingled. I tell you this that you may know that the kingdom of heaven, outwrought in me in the hope of immortality, was proportionately a selfish kingdom also on earth. I believed in the spirit-world because my dear ones came to me; because it revealed a life for me; I believed in it because I was ministered to by those who seemed to be wise and good, and great. I believed in it because it uplifted my mind to the kind of thought that I would wish to have concerning the hereafter. But I would have liked it myself better had it permeated to every fibre and every portion of my thought; I would have liked it as well if it had been revealed to the lowliest man that breathes; I would have liked my state, and believed in it, had it come in its humblest garb. I did so, I confess, when I was forced to, but I did not do so from a feeling of humility, and the love of truth for its own sake.

After passing through these first stages of spiritual life, seeing of what the first atmosphere is composed, and that the scenery and shapes are almost a prototype of what is found upon the earth, I entered, you may be sure, a more delightful region; but I entered it with as much humiliation and as much searching fire as I had experienced in the first. In passing to the next stage of existence I not only had to forget my pride and selfishness, and any vindictiveness I had toward any individuals, toward men, toward

[See eighth page.]

Spiritualism Abroad.

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

BY G. L. DITSON, M. D.

El Critico Espiritista, of Madrid, gives several of its pages to a consideration of magic (*la magia*)—the preface, in fact, to Baron du Potet's work on the subject, recently republished in France. The first edition, which appeared many years ago, created immense excitement in the scientific and religious world. The scientists scouted the Baron's theories, and laughed at his demonstrations, while the church saw in them a thing like a profane attempt to peer into the mysteries of nature, and lay profane hands upon its altars whereby its prerogatives might be questioned. "For it comes," says the author, "to overshadow and confound many arrogant minds, people full of pride and vanity, who have conceived the prepossessions of their infancy, supposing themselves to have reached the truth of things, whilst they have not even approached the door of the sanctuary in which the truth lies enclosed." The Baron occupied himself principally with magnetism, which, by its wonderful effects, "proved to all men of intelligence the existence of a new science differing entirely from that of the schools." His pupils were numerous, and from all quarters of the globe, and few have gone more to pave the way to Spiritualism than Baron du Potet.

An article on pride very properly precedes the above-named. Not much, however, need be said on this subject; for those who have little else must have this, they think, to maintain the equilibrium. They evidently have not been constructed by the builder of the tower of Pisa.

"The Critic" contains also notices of the following:

"Miracles and Modern Spiritualism," by Alfred R. Wallace. This book, says the reviewer, "by Prof. Wallace, widely known in the literary world, considering Spiritualism from its most elevated point of view, has aroused much attention; having valuable testimony accompanying it, and the acknowledgments of the learned."

"People from the Other World," by Col. O. Col. This work is devoted exclusively to the phenomenal aspect of Spiritualism, treating it from a point of view *scientia*. The marvelous facts herein recorded, though not heretofore studied, have been admitted by millions of intelligent people of all countries and all ages.

The colonel made profound investigations of the value of these, their numbers and proofs, which at first seemed impossible. The result was the first scientific demonstration of the reality of these inexplicable phenomena, which philosophers and psychologists had rejected *a priori*, but of whose existence they have subsequently been convinced, and some of them have been obliged to vary their opinions upon many questions relative to the nature of man. The work is illustrated by numerous engravings, portraits, views and diagrams, making clear the text at many points.

"Spiritualism and Science. Researches in the Phenomena of Spiritualism," by William Crookes, F. R. S. Boston edition. The third brochure of the three which form this interesting work has been translated, with the title *Atti della Società per lo Studio della Spiritalità*.

"Spirit Photography; the Personal Experiences of W. H. Mumler." Published formerly in the Banner of Light, Boston.

"Religion and Democracy," a notable discourse pronounced by S. B. Britton in New York.

"Light and Shadows of One Woman's Life," by Mrs. Porter. Written for the Banner of Light. "The Gadarene," by Barrett and Peebles; a moral view of parallel cases of ancient and modern obsessions; uses and abuses of mediumship, and considerations respecting traditions and the history of the sciences.

Though for many months no papers have reached me directly from Brazil, I see that Spiritualism has by no means died out there. The *Revista Espirita* is now published monthly by the Rio Janeiro Society of Spiritualists, under the presidency of M. A. DaSilva Netto. This periodical "will insert philosophical discussions, and relate the phenomena of a spiritual character, which may offer an interesting study."

Monsieur Lientaud, director of the French College at Rio Janeiro, is an able, efficient worker in our cause. Through him we are informed that "El Comendador," of Brazil, does not repudiate Spiritualism, but that *La Sarnada*, something like the *Universo*, of Rio, denounces Spiritualism to the secular arm. In all countries the Catholic press employ the same language, obedient to the sign of the cross. Let us carefully observe the unanimity of their attacks.

If I read it correctly, a little boy, a musical prodigy, named Eugenio Degenmont, is astonishing the people of Rio by a talent that is evidently inspirational. Only seven years of age, yet he thrills the house—the crowded Theatre Elirio—by the marvelous tones he evokes from the violin.

It seems that in Spain the church is not satisfied with combating with spiritual weapons our cause, which a secular paper says is increasing with wonderful rapidity, but influences the government to discharge its servants who are Spiritualists, as has happened lately at Lerida. But the Jesuits will eventually be driven from Spanish soil. I have lived too long among them not to know of the little esteem in which they are held by the people.

The *Revue Spirite* of Paris gives some attention to the murder of four persons, some months since, at Toulouse, by one Berges. Our enemies tried of course to fasten the act upon Spiritualism—the man being driven insane by it, they have essayed to show; but the writer here says:

"Mr. Vergnes, a grocer of Toulouse, one of the victims of the man's rage, but whose wounds did not prove mortal, observed that the accused was not foolish, but of a sombre character, jealous and vindictive; he declared at the same time, upon oath, that in his conversations with the prisoner, Berges had never spoken of spirits or of Spiritualism. If it had occupied his mind," added this witness, "he would have conversed with me about it."

The above uninviting subject is followed by one hardly less offensive—spirit photography, as recently presented before the courts in France; for the glaring injustice perpetrated there to sustain the fading prestige of the Church, will not fade from the memory of those conversant with it, till every other impression becomes obliterated. Leymarie was not set free! "Yet, twenty-five witnesses affirmed under oath that the photographs that Bugnet made for them were entirely exempt from any deception, and of this they were certain. More than a hundred persons, people from all the corners of the globe, magistrates, superior officers of the army, *sarants*, princes, counts, citizens, and I do not know how many more, anti-Spiritualists withal—briefly, all men of honor attested the testimony of the former, multiplying proof in support of the sincerity of

their statements, signing and sealing all with their own hands, to remove every pretext of a false interpretation. Naturally, it was supposed that Bugnet would be broken under the weight of these accumulated declarations; . . . that if not freed, Leymarie's sentence would be lightened. What a mistake! All favorable testimony, all the affirmations in his behalf were rejected.

Another trial is to be had, and since Bugnet has confessed that his former declarations were made under threats of long imprisonment if he did not implicate Leymarie (whose *Revue* had been severely handling the authorities in the Church) in fraudulent practices in the taking of photographs, and that in fact nearly all his pictures were genuine and spiritualistic as he had represented them to be; since he has written out, with tears, as the French say, the real truth in the matter, there should now be no hesitancy about honorably acquitting M. Leymarie—unless, by so doing, the Bishop of Orleans would receive a humiliating rap over his nuptre. However, if the decision is again against Leymarie, the church will only have sown another whirlwind whence it will in due time reap its appropriate harvest.

"A New Proof of Re-incarnation," is the next subject in the *Revue*, and a charming story the writer has made of it. Briefly this: "I was in an omnibus on the 23d of this month, with Madam Fagard, on our way to Merilindant. A woman, young and distinguished in appearance, sat near me with a charming little child upon her knees. The little one extended to me its rosy arms, and as it seemed full of joy, and the mother smiling pleasantly, I ventured to take it. 'You adore her, no doubt,' said I to the lady. 'Tenderly,' she said, 'and it has a double claim upon my affections. I had a delicious little daughter that death took from me when she was five and a half years of age. During her last moments, this little angel seeing my tears, my profound despair, said these remarkable words: 'Dear, good mother, do not manifest such anguish; take courage; I go not away forever. I will come back in the month of April, one Sunday.' Well, in the month of April, and one Sunday, I had this little Ninie which you now hold. All who knew the first Ninie, recognize her in the second. She has spoken till recently only these words: Papa, mamma; yet last week, judge of my happiness! my great surprise! I embraced her, thinking of the other, and said: Oh! yes, you are indeed Ninie.' She replied: 'It is me.' . . . Can I doubt it, sir?"

M. Tournier occupies several pages of the *Revue* in analyzing M. Littré's views as expressed at the time of his reception into the Masonic Order in Paris. I can only give here a portion of a single paragraph with which he begins his attack:

"I cannot admit with M. Littré that he may be *age* and *substance* who affirms nothing and denies nothing concerning God and the soul. Supposing that the solutions given of this subject up to the present time are futile, progress does not consist in abandoning the problem, but in still studying it, in order that more and more valuable results may be obtained," etc.; and "he recognizes the conscience as the supreme Judge of our actions," . . . and that "the soul exists distinct from the body."

The *Revue* contains also a letter from Don E. Mannucci, of Rome, Italy, translated by Miss Hembrey. In it the writer says: "Athwart so much calumny, false testimony, trumpety and deceit (in Leymarie's trial) we believe we see the hand of Providence, employed in this manner that the doctrine of Spiritualism in general, and the phenomenon of spirit-photography in particular, should be put in evidence in a manner clear and impressive. What do we see? A great number of men, courageous, jealous guardians of the truth, pressing forward to give their testimony before the public without a hope of delivering their names from the sarcasm of those who pretend to the exclusive privilege of having any good sense. . . . In Rome Spiritualism makes progress, but it is yet in the first stages of its development. . . . We have obtained the phenomena not only in the interior of our own houses but in the most frequented streets of the city. We have heard inimitable voices, strange noises and melodious sounds. Invisible hands have caressed us, . . . and lately we have obtained spectral apparitions, materialized, etc., and we have conversed with the spirits absolutely as if they were persons living."

There is at the *Hotel aux Rins* in Paris, a dog that gets his living by begging. When he obtains a *sou* he hides it in a secret place he has on the quay. When dinner hour arrives he goes to his treasury for a *sou*, then lies with it to a woman who sells cakes, deposits his money and receives his dinner. Once the husband of the woman at the stand tried to cheat him; now, *having lost confidence*, he no longer allows the man to take his money. Sometimes the boys invade his bank, but usually some one at the *Hotel* protects it.

Two numbers of the *Messenger*, of Liege, are at hand, and I will notice briefly some of its contents: In 1533 the monks of Orleans, furious because a certain liberal Catholic, Mme. Mesmin, would not attend mass, had her interred in the church, and feigned that raps came as an evocation of her spirit with the object of obtaining the exhumation of the damned. This cheating of the monks was found out during an investigation (*une enquête*). The council decided that souls could return, but denied that that of Mme. Mesmin had returned to torment the "novices." However this may be, it is certain that the evocation of spirits was perfectly well known to the clergy of that period.

In 1528 there was printed in Paris a brochure with this title: "The marvelous history of a spirit that lately has appeared at the monastery of the religious of St. Peter, of Lyons." It seems that "before this monastery was reformed (in 1513) it was a place of great disorder. Each of the sisters lived as she pleased. Among them was one named Alice de Telieux, who, after a deplorable life, from which she suffered grave maladies, died in a little village near Lyons, where she was interred without obsequies, without prayers, as the most contemptible of creatures. In the abbey, however, was a girl eighteen years of age, named Antoinette Grojle, who cherished the memory of Alice and prayed for her. One night while she slept it seemed to her that some one raised the bandage that covered her forehead and made on it the sign of the cross. Another day gentle knocks came about her feet, following her everywhere, and manifesting especial pleasure (so it was understood) at the singing of the 'divine office.' The abbé, Montalembert, the *aumônier* of Francis I., was called, and, when questioning Antoinette, she said she could not imagine what spirit it could be unless it was that of Alice; the *sacristain* thinking, also, that

she had seen her several times during her sleep. The spirit itself was then consulted—one rap, for example, being for yes, two for no, and silence being construed as not being able to decide. When asked if she wished to be buried in the abbey she gave a lively affirmative response. Her remains were brought, and as they approached their final resting place the spirit made a great noise around the young sister; and when the body entered the church of the abbey, greater joy, if possible, was expressed by louder and more frequent raps under the feet of her young friend. In consequence of these manifestations, the abbé, with the bishop of Lyons and a cortege of four thousand persons, visited the monastery on the 16th of February, 1527. With absolution and prayers, particularly of Antoinette, Alice's spirit seemed to be delivered from its purgatory, and, as the bishop said, manifested great joy when he came to the abbey—rapping not only upon the ground but in the air. Finally, Alice's spirit bade them adieu, and was heard no more upon earth."

The editor remarks: "The bishop of Toulouse is then badly informed, since in his *mandement* against Spiritualism he wrote: 'Necromancers and sorcerers, in fact, were the Spiritualists of the past.' . . . And 'What would have become of Sister Antoinette, if, instead of falling into the hands of a man of good sense, the *aumônier* of the king, she had had to do with a fanatic of the stamp of the above-named church official."

The Messenger has an article on the celebrated Louise Lateau: "From the beginning of her malady this unfortunate," says the writer, "has been under an obsession well defined. From the month of March, 1868, she had a disease difficult to characterize—violent pains, blood flowing from her mouth, convulsions, &c., &c., and taking nothing but water for a month at a time. Sometimes she is thrown violently upon the floor, rolled over, distorted and bruised; demoniacal attacks, says the *Republique*, ecstasies, suppressions and *contractures* under the form of crucifixions." The names of others who have manifested at the different hospitals similar obsessions, are given.

The Messenger takes from the Bee of New Orleans the following. Not having previously seen any such statement I will briefly quote: "In a chamber of a police-station a little red-headed Irish girl, one Mary Burns, was confined for some misdemeanor, and during the night hung herself. Two weeks afterward a colored woman, occupying the same cell, was found hanging there; but being cut down and resuscitated, stated that a little woman with red hair had appeared to her and ordered her to hang herself, and showed her the place for the deed. Subsequently two men and a woman who had been shut up there also hung themselves. In fact, five suicides and twelve attempts at it had taken place in that one chamber. Besides, all who are there incarcerated utter piercing cries to be liberated from a little woman with red hair, who beats and hurls them about unmercifully."

The *Psychische Studien*, the Leipzig magazine, so ably edited by the distinguished Russian, Alexander Aksakof, is again before me. From its many interesting articles Mr. J. F. Sepan furnishes the following: "The first part contains a number of important experiments and observations in connection with physical manifestations and partial materializations. One of the most interesting embraces manifestations in the presence of a Fakir of India. A live plant, as it stood in its earth-filled jar, is made to answer questions by raising its foliage and branches for an affirmative answer to questions, and drooping them for a negative. Selections of types from the alphabet are responded to in like manner. Again, a pair of scales being brought, a peacock's feather placed in one of the pans of the balance overbalanced the eighty kilos placed in the other."

The second part embraces criticisms on Spiritualism, by Dr. A. Schiklarsky, professor in the University of Kiev, Russia. Here is an exposition of the great efforts made by so many fanatics to suppress Spiritualism, for fear of its conflict with science or religion. Here are also interesting accounts of the wonderful powers of animal magnetism.

The third part is devoted to matters of general interest, extracts, and notices pertaining to Spiritualism.

The important article on the manifestations in India is from the pen of Professor Dr. Maximilian Perly, of Berne. The occurrences, I think, took place in the presence of M. Jacollot, at Pondicherry. Professor Dr. Butlerow's statements in regard to experiments made with the medium Bredif, in the company of Mr. Aksakof and Dr. Wagner, have been widely noticed, and must have great weight with the reading European public.

La Instruccion Espirita, of Mexico (for September and October), is also at hand. Darwinism; The Roman Church; The Utopia and Science (from a N. Y. paper); and The Dangers of Spiritualism, are the leading articles in the September number; and *La Antorcha Evangelica*; The Seven Sacraments (continued); A Revelation; Spirit-Photography; Spiritualism, and Spiritualism before Reason, grace the October number.

Sr. Don S. Sierra's handling of the assumption of a writer in the Evangelical Torci is masterly; for being conversant with the Oriental religions, their doctrines and deities, he is not at a loss to trace much that is claimed as Christian to a source ante-Biblical, but none the less. Several important errors in Mr. Thomson's writings (Mr. T. says there are no contradictions in the Bible), are pointed out. He writes, for instance, Buddhism "instead of Brahminism—a very important mistake when we consider that the Buddhists were expelled the country they inhabited by the Brahmins, and that the Buddhists denied that precisely which caused the revolution in India—the incarnation or *avatar* of Vishnou in Jesus-Christina."

I think, Mr. Editor, that your readers would enjoy nearly everything in this able magazine, but I fear I have already claimed too much of your valuable space. I will only add that the *Dagbladet*, of Chicago, for September, has also come to hand, having an article on "Corruption," from the Truth-Seeker; another, nearly as lengthy, on "Socialism and Romanism;" and still another, on "Christendom before Christ," in which Buddha and Confucius take a part.

The tree plies away which stands within the village; no bark nor leaf remains to shelter it. So is it with the man whom no one loves; why shall he live long?

The master of the house should be cheerful at home, kind to his guests and circumspect; let him be attentive and affable.

Written for the Banner of Light.

REVERIE.

BY MRS. VIRGINIA BARNHURST.

"Ye clouds that gorgeously repose
Around the setting sun,
Answer, have ye a lone for those
Whose earthly race is won?"

As Day ages, wrapped in Ferie,
Toward the western hill I gaze,
Where the sun god's parting glories
From his burnished temple blaze;
Far into the glowing vista,
Eagerly, with longings rife,
Seek my soul old glances tidings
Of the enfranchised spirit's life.

Sapphire gates, a wide unfolding,
Wait the going of Day's king;
On their golden hinges swinging,
To me visions fair they bring.
Bright beyond, celestial valleys
Melt and glow in lapsing light;
Bending o'er them gold-topped mountains,
Ebon caverns, rocks of white.

Pearly rivers, phantom fountains
Deck the heavenly, silvery strand;
Dreamily, in gorgeous beauty,
Lies the western sunset land.
Softly languor steals upon me,
Life externals fade away,
And a shimmering mist is gathering
O'er the plains of dying Day.

Lo! I see them! Light forms flitting
Through the field's unchanging green,
On the mountains, in the valleys,
Rebeld in the immortal sheen!
Yonder one with dark brown tresses
Smiles upon me; floats toward me!
Ay, 'tis she—the so long wished for!
Mother! mother! it is thee!

Oh! how I have watched at even,
At the midnight's shadowy hour,
Ever through my vigils pleading
For some proof of spirit power!
Watched I when unfriendly fortune
With her glooms o'ercast my life;
Prayed for thee when none were by me—
None to aid me in the strife.

"Ah, my child," upon my senses
Fall those accents known and dear,
"Midnight, eve, or rosy morning
Of thy mother lingers near!
Gains the shores of Blest-Forever
Joys great ocean casts its surge,
Strewing for its light foot gleaners
Sweets untold by human words.

Radiant skies clasp Blest-Forever,
Fragrant blooms the sense beguile;
Thrilling strains enchain the spirit
'Neath the Great Eternal Smile;
Yet, through perfumed airs immortal,
Parting e'en celestial tones,
On the heaven-tuned ear come floating
Voices of loved earthly ones.

Breaking chains of forge immortal,
Thrusting back the pearled shore,
Spirit dares the silent border,
Earthly love will earthward soar."
As of yore, upon her bosom
Rests my weary, aching head,
Heaven-blest mother! be thy home mine;
Earth without thee were as dead.

On my brow a cool touch lingers,
On my lips a dewy kiss:
"Not yet, darling, art thou fitted
For such perfect state as this.
Life is thine—life has its duties;
Bravely on! it has its goal.
Swerve not while the right pursuing,
Dearest child, undying soul."

Swelling strains of sweetest music
Cadence on the odorous air;
Graceful forms glide softly by me;
Vanishes my mother there.
But at sunset's gleamy hour,
On the radiant western heights,
Troop fair ones in sparkling vesture,
Mid the spirit-land delights.

Ever she with dark-brown tresses—
She from me by death exiled—
Smiles assurance of her mission,
Guardian spirit of her child.
Yes, oh, yes! we do have glimpses,
From beyond the dreaded gloom
Velled whisperers tell us spirits
Lives and loves beyond the tomb.

A Test, and not a "Mistake."

To the Editor of the Banner of Light:

My recent letter to the Banner, giving the communication from John O. Wattles, through J. V. Mansfield, has elicited considerable inquiry. To-day I have received five or six letters with reference to it—among which is one from Mrs. Jane B. Clarke, of Dowagiac, Mich.; sister-in-law to Grace Greenwood, in which she says:

"I have just been reading in the Banner your article headed 'Striking Tests through J. V. Mansfield,' which has interested me much; and especially in noticing the name of father Thaddeus Clarke. But I am somewhat surprised that you do not know where to place 'Sophia E. Adams,' who is named in the communication. What more natural than that she should accompany her father, Thaddeus Clarke? She is Grace's sister—having lived at Fredonia, N. Y.; where she passed from earth in 1868. So you see the spirits made no 'mistake.'"

Another letter from Edwin W. Clarke, Esq., of Oswego, N. Y., is expressive of being "greatly interested in reading the communication, and ventures to drop me a line in the hope of relieving my mind of any doubt as to the identity of Sophia E. Adams," saying that Dr. Thaddeus Clarke was his uncle—that Sophia Elizabeth was the Doctor's second daughter, who married Charles H. Adams, in the year 1833, and soon after settled at Fredonia, N. Y., and died at Coldwater, Mich., May 25th, 1868. Mr. Clarke closes his letter thus: "Sarah Jane—now Mrs. Lippincott—(nom de plume) Grace Greenwood, now in Europe, is her sister. Their mother died at Coldwater, Mich., Dec. 21st, 1874, aged nine-two years. I trust you will exonerate the 'immortals' from the charge of a 'mistake' this time."

Orris Barnes, of Clay, Onondaga Co., N. Y., writes a letter of similar import. A recurrence to scenes connected with my twenty-five years' residence in New Brighton, Pa., which these letters prompt, brings to mind the recollection of my having, long ago, met with this sister of Grace Greenwood at their father's, whose home was also in that village for many years. But I had forgotten she bore the name of Adams.

Extracts from other letters, on other points, would be of interest, but I forbear.

Fraternally, . . . MILO A. TOWNSEND.
Beaver Falls, Pa., 10th month, 27, 1875.

Banner Correspondence.

Maryland.

BALTIMORE.—Dr. T. B. Taylor writes under a recent date, to say that, owing to his engagement for one year in Baltimore, he is obliged to recall his numerous partial and conditional engagements for New England made for this fall and winter. He further says: "So far as I am concerned I have found the friends here in Baltimore all that could be desired. A more earnest, whole-souled people I have not found anywhere. Many of them have the vim of the Yankee and the warm-heartedness and cordiality of the Southerner. I would make no distinctions of an ill-natured nature, but will be excused if I name in this connection Messrs. Turnbull, Stratton, Clement, Gardner, Fickey, the Weavers, Walcott, Dr. Long, Broom, Lennard and Frist. These are all leading men in business, and 'mean business' in the work in which they are now engaged."

After mingling with the people for a month, and giving eight discourses, an engagement for a year is the result; so that both parties having been "taken on probation," "weighed in the balance," and neither "found wanting," we have made a pleasant "compact," and are going to work in good earnest to build up a good, strong, united society in this great city.

In addition to the regular Sunday work, I shall immediately organize a "Dramatic Club," preparatory to giving entertainments during week evenings.

It has augured well for the future of our work here, that recently so many workers in the field have touched at this point. Soon after arriving here with Frank T. Ripley, test medium, Mr. C. H. Foster, the world-renowned medium from New York, came and took quarters at the Eutaw Hotel. Then came the "old war-horse," T. Gales Foster, who is making a stop of several weeks. His health is much improved, and is such now as to permit him to take part in the meetings. Then next it was whispered about that Brother Colby, the veteran editor of the Banner of Light, was in the city. A call at the Eutaw Hotel revealed this fact. And there, too, I found the genial and talented George A. Bacon, both looking as sunny as a June morning.

Brother Colby has done much long and hard work to make the Banner the "Banner paper of the world." And now, last, but not least, comes the champion of phrenology in America, Professor O. S. Fowler, of New York. He spoke to an immense audience last night at the Academy of Music, and to-morrow (Sunday) night, will divide the platform with me in Lyceum Hall. I should also state that "the world's pilgrim," J. M. Peebles, filling an engagement for this month at Washington, D. C., makes it in his way to give us a call every week or so, and the benefit of his pleasant face. So the work goes bravely on. Our hall is packed every Sunday, and we are contemplating a larger place, which we very much need at the present time.

I wish to open a correspondence with mediums of different phases of genuine mediumship. Baltimore is as white a field for workers in the department of mediumship as the world presents to-day. Mr. Frank T. Ripley has given many tests of an indubitable character, and is doing well in his sphere as a trance test medium. But there are other phases of mediumship greatly in demand here: such as that of the "Allen Boy," Mrs. Hardy, Maid E. Lord, Mrs. Blandy, Mr. Mott, &c. Now I wish that all of these phases of development, and indeed all other genuine mediums, who can and would like to visit Baltimore during this fall and winter, and give us the benefit of their "wonder-working powers," and make it pay them, financially and socially, would write to me and allow me to assist them in making arrangements to do a good work and have a grand good time in this city. I am sure of the grandest success for all who "stand between the living and the dead," as true mediums in Baltimore. Come on, mediums! You will ever find in me a true friend. As a speaker I want to cooperate with you in this good work. Address me at 161 W. Baltimore street, Baltimore, Md., care Stratton & Co.

MASSACHUSETTS.
SALEM.—S. G. Hooper, Secretary of Progressive Lyceum, writes: "We had a refreshing feast of spiritual truths during September, listening to the beautiful inspirational discourses of Mrs. Nellie J. T. Brigham. Then came J. Frank Baxter, who has delivered ten lectures on Spiritualism and many of the reformatory movements of the day, which were very able, interesting, and instructive, and will do good. He is not only an orator, but one of the finest vocalists of the age, and his singing here was admired by the large audiences, as well as his beautiful rendition of poems. He also gave many good tests from the platform, which proved highly satisfactory."

BOSTON.—"Inquirer" writes: "There seems to be a misunderstanding concerning the book on magic that is to be published. A few questions arise in some minds which it would be well to have answered. 'Graham,' in the last issue of your paper, propounds some queries; allow me to ask three, not from curiosity, but to have a clearer knowledge of the use and benefits of the volume:—

1st, Are the five hundred subscribers to bind themselves not to show the books to any other individual?

2d, What is to hinder their being placed in the public libraries where thousands can have access to them?

3d, If five hundred copies are to be of importance, why not five thousand at a less price?

It does not seem consistent that useful books should have limitations or stated bounds."

Pennsylvania.

PHILADELPHIA.—John M. Spear, 2210 Mount Vernon street, writes: Having from the earliest dawn of Modern Spiritualism espoused it, and having done what I could to promote it in the New and the Old World, and ever refusing salary or other gain of any sort for public lectures, I could not but sometimes ask what is to become of me when age shall unfit me for mediumistic labors, not having accumulated external wealth?

But by the liberality of a much valued friend, I have now a comfortable home. Others have assisted me to furnish it.

Yet I still think that can be done for other aged and faithful and poor mediums. Shall they go to the poor-house? I think not.

It must interest the readers of the Banner of Light to learn that incipient steps are being taken to found a home for this useful class of persons. A sum has been bequeathed for this purpose, of which more may be said by the Trustees at a future time.

Wisconsin.

OSHKOSH.—Dr. Wm. Cleveland writes: I wish all editors, all speakers and Spiritualists everywhere would make a greater effort to sustain our mediums, for by so doing they would develop much faster, and be more useful. I have traveled in the last ten years in thirty-one States in this Union, and can assure you there never has been a time when there was such an inquiry after the beautiful truths of Spiritualism as the present time. Next year is the one hundredth anniversary of American Independence; let us all go to work with a will and see how much good we can accomplish before that time. I hope to meet hundreds of our mediums in Philadelphia next summer.

We cordially endorse Dr. Cleveland's views in regard to sustaining our mediums. J. E. B. of L.

Rhode Island.

CENTRAL FALLS.—George Marriott writes that he would like to have some good lecturer come there and speak on Spiritualism. With suitable office and a price at a good rate, would be glad to entertain such speakers at his house, 64 Washington street. Plenty of "exposers" have been there, and now the people want to be instructed in regard to the true philosophy of Spiritualism.

Original Essay.

SPIRITUALISM AS THE BASIS OF A WORLD-RELIGION.

To the Editor of the Banner of Light:

"This Pantheism (the Hindoo) may perhaps issue in the abolition of religion; for the dependence of the individual upon the All, in a few persons of profound emotional capacity and higher culture, may develop into real religious feeling, and prompt them to moral and religious action, but a popular religion cannot rest on such a basis. If God comes to self-consciousness only in the human spirit, the great majority, conscious of their freedom as regards the external world, will follow the impulses of the natural man and recognize no authority but their own will. Or another alternative will be realized. If Pantheism does not issue in the abolition of a popular religion, it will establish a human authority, that of a priesthood; and priests will become gods of the earth. For the religious man seeks personal authority, communion in personal life and love. If he does not find this in the invisible realms, he is all the more strongly impelled to gain a footing for it in the visible world. This second alternative is what has been realized in the Hindoo religion, for the Hindoo people were too religious to suffer their religion to be done away with by Pantheism. The Brahmanic system of castes has been the product of the pantheistic system of the Veda hymns; and in our day this system of castes is approaching its dissolution, the Hindoo religion as an effective popular religion will die out, or it must give rise to a new form of human servitude, some new variety of caste."—Wurm's Geschichte der Indische Religion.

What Prof. Wurm in his excellent sketch of the history of the Hindoo religion has recognized as a capital defect in its fundamental idea, with its consequent insufficiency to meet the permanent religious wants of the Hindoo people, may perhaps be equally charged against any religion resting on a monothestic basis. The common characteristic of all religions that attain to a ritual and a system of worship, is the endeavor to conform human conduct to the demands of a supersensual personal agency of some sort. This effort is prompted by a longing for an ideal good which can neutralize the ill of life; and this longing is itself the result of the joint inspiration of fear, hope, love, wonder, and conscience. Of these sentiments the first three are the most constant in their action, and most potent in their control of human conduct; and they are also the controlling factors of religious emotion. But all the five conspire to shape the action of the intellect in its search for the supreme good, and in this molding of intellectual activity they create theology, or the so-called science of man's relation to a god, or the gods. So far as man can speculate upon the reasons and causes of the universe of things from pure curiosity, without influence from these five sentiments, he creates either philosophy or science. But philosophy aspiring to a knowledge that transcends the capacity of the senses, always occupies a sphere in common with theology, and can rarely free itself from a theological bias. The study of supersensual causes under the predominant influence of religious emotion, therefore, properly constitutes theology in its higher phases. But as theology precedes philosophy in its study of the causes and laws of phenomena, it cannot escape in its earliest stages the creation of a multitude of gods. Its main interest is to find out a way to neutralize the ill of life, and it is therefore constrained to inquire into their origin, and notice the powers that hold them most in check. As the greatest ill is seen even by savages to proceed from living forces, and the most effective check upon evils is found to be in personal agencies, the inference is easy to the first theology, that personal agencies are the sources of evil as well as of the good resulting from the conquest of evil. Hence the earliest religions of the world recognize parents as gods, as being the most effective opponents of the greatest evils known to the human heart. Religion being the resultant of the five factors, fear, hope, love, wonder, and conscience, religion is strongest in the heart that is the most loving and timid. Timidity and love, therefore, in natural religions grasp the parent for god, and carry worship beyond the grave to the same parent deceased. De Coulanges has shown that the worship of deceased ancestors was the oldest religion of the Greeks and Romans, and even of the Hindoos. I am inclined to think that it is this traditional worship of deceased ancestors, surviving through innumerable transformations, that has imported a sense of duty into all religions. No worshiper could ever feel a duty toward his god, unless with fear of him there had mingled love; and if so, the sentiment of love must have contributed to the making of the god.

After the human heart has generated its gods, the expansion of the intellect carries on a refining process in theology, and the idea dawning on the mind that the totality of Nature is controlled by one power, theology declares a person to be that controlling power. Then having made this person the source of all good, and the most potent opponent of evil, theology transfers to him all the official services in a transfigured state—that were once thought to be required by a multitude of gods, or by the one god before he had become thoroughly humanized. Thus the Jew continued to offer to Jehovah, after he had grown into the Holy One of Israel—had become the I Am—the fat sheep, goats and oxen that were his due, when he was the mere rival of Baal, when his name was indicative of his real character as the sun in heaven, and when the bull was his most honored sensual symbol, whose horns still adorned the altar of burnt offering when Jerusalem was captured by Titus. In this way religious services survive long after the worshiper ceases to perceive any pertinency in them, and after the reason for them is utterly forgotten.

When we say that religion finds its expression in worship, we merely indicate the fact that duties to the god, or gods, run the round of a perpetual circle of expiatory, propitiatory, and adulatory services. But these services could not survive for a day if the gods were to show themselves continually. Their invisibility is an essential condition of their receiving worship. Otherwise the worshiper could not believe that the sources of good and evil which he desires to have manipulated in his interest, are under the control of the gods. So much worship, so much divine blessing. This is the tenure of all religious performances that look to the god's action in behalf of the worshiper. It is seldom the case that his merces are "uncovenanted." But there must be mystery in the method of the bestowal of merces, or worship ceases.

If we consider religion in a higher degree of development, and of course under a more abstract definition, we shall find it to be an effort simply to conform the general conduct to the requirements of an invisible personal agent. The object of worship must always be a person, and the person must be invisible. But the rites of

this worship need not necessarily be either appreciable by the senses, or be symbolic acts. Neither need the object of worship be either omniscient, omnipotent, or omnipresent. If it be ideally perfect as a moral person, and require of the worshiper simply ideal excellencies of moral character, and be for the most part invisible to sense, it will fulfill all the requisites of a true object of worship.

Now the religion which will at last become a world-religion, if there ever is to be such an one, must enjoin the fewest rites, and the duties must be easily understood, and must present an object which, while evoking most love and reverence, is most easily conceived. I mean by a world-religion that in which the greatest number of persons can enjoy communion, by the possession of a common faith and the free performance of a common duty, with the least liability to mutual criticism by its devotees in the observance of its supreme worship. The object of this worship must of course be invisible.

It is evident that such a religion can never be the worship of an omniscient, omnipresent, and omnipotent person by any common rite or rites supposed to be enjoined by such person. For the worshipers of such a person can never so thoroughly agree in the attributes of his character as to fix upon a rite or rites of worship that would be freely accepted, if the number of worshipers were to be indefinitely extended. The more abstract the attributes of such a person, the greater would be the possibility of dissension as to their character, and the greater the consequent diversity of rites with which the worshipers would feel it obligatory upon them to celebrate his worship; and the greater the consequent number of insincere worshipers according to the rites that might be accepted. The more perfectly monothestic the religion, the more thoroughly despotic would be the practical observance of its worship, as is illustrated in Judaism and Mohammedanism. And just in proportion to the pure oneness of the supreme object of worship will be the despotism of its priests. For the god, being invisible and omnipresent, the conditions of the bestowal of his merces must be difficult just in the degree of his inaccessibility; and therefore the more pressing the need for an order of mediators to stand between him and his worshipers, as the only avenues of divine blessings. Monothestic, no less than Hindoo Pantheism, tends to make of its priests gods on the earth. And though Judaistic monothesticism has been humanized by the apotheosis of Jesus, the Christianity that resulted has never lacked an emphatic tendency to make gods of its ministers.

If it is a characteristic of religions that the worshiper yearns for communion with the object of his devotion, the more purely personal the object, the better adapted will be a religion to universal acceptance. And the hold of such a religion will not be in the least weakened, if the object of its adoration lack omniscience and omnipotence. Christianity in offering Jesus to the world as a god, gives him a virtual omniscience and omnipotence, but only a delegated omnipotence, and thus secures to him a practical preference in the devotion of the worshiper over the Father. The development of Christianity carried out this tendency of enhancing the concealability of the object of worship, by giving a preference to the Virgin over the Son, who to vast numbers of Catholic devotees is virtually the highest object of their adoration, because she needs to be approached by no sacred ceremony, but only by love and trust; in which she has the advantage of the Father and the Son, who can only be acceptably reached by the performance of rites through the mediating priest.

The ever growing inaccessibility of the object of worship, has in old and established religions led to the creation of a new object; notably so in the Hindoo religion and in Judaism. The object in time becomes so painfully inaccessible, is so parted asunder from the worshiper by the enormous machinery of rites and ceremonies, that reformations arise by transforming the object of worship and bringing him nearer to the devotee, by a simpler process. Thus out of Brahmanism sprung Buddhism, out of Judaism, Christianity. If these tendencies in the development of the religious sentiment continue, in the two directions of the spiritualizing and simplifying of the character of the worship, it is obvious that religion will culminate in the cultivation of the simplest human virtues out of love and honor, to idealized invisible persons, whose watchful presence is believed to hover over the race.

Indeed, the goal of religious development is reached when the service rendered the object of worship is reduced to its greatest simplicity, and has ceased altogether to be a rite of imagined intrinsic sanctity. The two great rites of the Christian church, Baptism and the Supper, long since lost that sanctity which accrued merely from their relation to church uses, and are now observed as partaking of some magical virtue capable of charming the Omnipotent into a favorable attitude toward the sinner. The remoteness of the object of worship from the worshiper himself, as that remoteness is measured by his faith, is in inverse ratio to the fancied intrinsic sanctity of that avenue of rites by which the object is approached. The greater the sacred charm of the rites, the wider the chasm between the god and the devotee; and the nearer the object of devotion, the less the intrinsic sanctity of the approaches to it.

The prospect, therefore, that Christianity will ever be a world-religion, is perfectly hopeless. In those churches keeping to the true line of its development, the number of ceremonies by which access to Christ is supposed to be had has been continually multiplying, and the ceremonies themselves have degenerated into sheer incantations; facts which are a sure indication that the Christ is practically in the estimation of believers getting further and further from their hearts. This is also indicated by the additional fact that the vision of their Lord has become so thoroughly kaleidoscoped, that no two great factions of the Church can possibly see the same Christ. In truth, the churches at present are not so much engaged in crucifying him afresh, as they are in pulverizing his body and caricaturing his spirit.

No; the world's universal religion is not to be Christianity; nor is it to be Judaism, or Mohammedanism, or any other great religion now known.

The religion that will sometime pervade the world will be one in which the object of worship can occasionally step forth from the invisible realm and demonstrate at once his superiority to and fellowship with the worshiper; can neutralize the greatest evil of the world—death—by showing its practical abolition; and thus accomplish what the reputed resurrection of Christ failed to do.

The "god" of this religion need not be infallible nor omniscient. He needs simply to be habitually invisible and intangible to sense; to show that he lives in a society of beings like himself, in a realm exalted above any adequate human conception, in a realm whose fundamental law is that every member shall go up higher, and whose very atmosphere is a source of inspiration, of goodness, purity and truth. Such a "god" will demand no artificial rite to establish communion with his adorer, will exact no service but fraternal benevolence and perpetual aspiration to whatever is sweetest and best; Such a "god" is one with whom man is not restricted to an imaginary communion, such as the churches now hold with their Christs, but one with whom he can communicate by touch, by vision, by speech, and the interchange of thought. This kind of god is one who has practically shown his superiority to death by eluding its grasp, and "coming again," not as a master and judge of the living, but as a risen brother, guide, and actual teacher of the mysteries of the supersensual world.

In fine, the last religion will crown man's aspirations for union with the ideal by the practical abolition of death, and by saturating all the relations of life with that pure spirit of justice which we imagine somewhere to rule among purified immortals.

Who the gods of this last religion are to be, is no mystery to any one who for the last twenty-five years has watched the gradual penetration of the supersensual world into that in which we live, and which we foolishly suppose to be a finality. In a word, I predict that the ultimate religion of humanity will be the loving recognition of an all-embracing spirit-world, accompanied by an aspiration for an ever-increasing union with it, and the faith that such union can be achieved by cultivating sentiments of justice and genuine fraternity.

Does one ask, What lien is to become of the worship of the One God? I answer that as the last religion advances, all conventional rites and ceremonies by which the One God is now sought to be worshipped will lose their hold on human faith, and that worship will be left to the discretion of the individual believer. Men will cease to impose their notions of the One God, or of human duties to Him, upon their fellows, and religious toleration will at last be fully inaugurated among men. For the worship of ideal gods who can never show themselves is the root of all religious persecution, one of the greatest of all social evils. Unhappily for the devotee who would enforce a particular form of worship of the One God, he does not know that this deity can show himself as an object of vision in nothing short of the entire visible universe; and whatever may be said to the contrary, he has never manifested himself in a particular place and time; never appeared in a burning bush, in a pillar of cloud, or in a column of light over the mercy-seat; and he will never so appear. If he can live as a felt presence in a single human heart, let him testify who, having such experiences, can verify them to another whom he would make partaker of his faith.

Washington, D. C.

AMSTERDAM STATION, ILL.
THE SKIPPER'S STORY OF THREE SAINTS.

They sat on the steps of the station
And waited for trains to connect—
A colporteur ending his ration,
And a skipper who twice had been wrecked—
And the strangers began conversation.

The skipper was wrinkled and hoary,
His skin was the color of leather;
The other looked hungry and sorry;
And after discussing the weather
The skipper struck into his story:

"I'll tell you of three saints I've know'd of,
That giv' you their lives for their brothers—
A sort you may not hev allowed of,
But folks that I'd die to save others
Is bel'n's for God to be proud of."

"The ship Swallow, Cap'n James Bee,
In a fog off the Hatteras coast,
Was wrecked on a ledge to the lee;
Jim stood like a rock at his post,
And went down in a gulp of the sea."

"He showed us how to build a raft,
And crowded her full as she'd float;
He sprung to the davits abaft,
And lowered and loaded each boat,
Then stuck to the battered old craft."

"He saved every life but his own—
"Women, children, the men and the crew,
Cheered when the last dory was gone—
No room for him in her, he knew,
And he went to the bottom alone!"

"My friend," asked the colporteur grim,
"Had Bee made his peace with the Lord?"
And he laid down his cracker. "What, Jim?"
"Said the skipper; 'I should n't 'pose God
'D be mad at a feller like him!"

"Another was young Andy Bell,
Who worked in the Cumberland coal;
He stood at the mouth of the well,
The mine was afire, and the hole
Blazed up like the furnace of hell!"

"The men was imprisoned below;
"The women was scream'n' above;
The boss shouted, 'Who'll face the foe,
And fly to the rescue for love?'
And Andy remarked, 'I will go!"

"I kin die in the shaft, for I hain't
Nary father, ner mother, ner wife!
And down in the bucket he went;
Saved fifty by losin' his life;
I say Andy Bell was a saint."

"Did he pray God," the colporteur cries,
To help him to fight with the flame?"
"Now I think on 't," the skipper replies,
"I've hearn't Andy mention his name—
More frek'n than some would advise!"

"The third one, Newt, Evans, my friend,
Took his engine to Prairie du Chien;
Saw a speck on the track at the Bend,
And cried to the stoker, 'Eugene!
Ef that a n't a brat I'll be denied!"

"A baby—an' makin' mud pies!
Mind the train!" To the shriek of the bell
He ran forward; sprang out for the prize;
Saved the girl? Yes; but, parson, he fell—
Both his legs was cut off at the thighs."

"Was he washed in the blood of the Lamb,"
Asked the preacher, "and cleansed from his sin?"
The skipper arose—"Am-ster-dam!—
Let me jest get my bearings agin,
An' sorter make out where I am."

He walked to the office—was mute;
When the agent asked what he desired,
He tapped on his pate in salute,
Then turned out his thumb, and inquired,
"Who's this—this 'ere crazy—galute?"

Big brains seem to produce a great variety of results. Fish's brain weighed fifty-eight ounces. Daniel Webster's weighed but fifty-three ounces and a half. Crover had sixty-four ounces and a half, while Prof. Abercrombie possessed sixty-three. Rufolt, the murderer, who was executed at Binghamton, N. Y., had fifty-nine ounces of brain.

Free Thought.

ALL HANDS STEADY! AN EYE ON THE COMPASS, AND A CLOVE WATCH FORE AND AFT!

To the Editor of the Banner of Light:

The latest and best research and insight tell us of animal and human life. Gnomes, fairies, and all sorts of unhuman and anomalous creatures belong to myths and legends, but have no part in our modern life. We see man, with his rich spiritual endowments, and his capacity for development and progress, and below him the varied types of animal life.

Mrs. Britten tells of odd creatures in some old English mine, with lights on their stomachs, that seemed unhuman, yet not animal. Has she ever been to a Mardi Gras festival in New Orleans? There she might see poor human creatures with wings, hoofs, horns, forked tails, curled noses, fiery eyes, and all imaginable monstrosities that could hide and distort the "human form divine." When such spirits go "over the other side," they would delight to show her lights on the stomach, skins black, blue or gray, heads with no hair, or with hair ten feet long, and their wild fancy would revel in weird and fantastic tricks.

If any man—Austrian or American—has any great work on Art Magie, the result of forty years' research, let us have his name, refer us to his friends, tell us who and what he is, and let his book be open as the sun to all. For Mrs. Britten I have high regard, but her sub-mundane gnomes, or anonymous works on Art Magie, I can't accept; they are not in accord with the genius of Spiritualism.

Col. Olcott thinks he finds in the works of Albertus Magnus, Agrippa, Nostradamus, Paracelsus, and other old magicians and occultists, "a philosophy to account for the strange phenomena of the ancient adepts and our modern mediums," and exalts their writings, depreciating meanwhile our modern spiritual literature, and expressing disgust at the "barnacles" of free love, &c., attached to the movement.

I am quite willing the trash should be weeded out of our books and journals, and as for the "barnacles" knock them off, and the stouter and sharper the blows, the better. But what of the elegance of thought and word in this great modern movement, the glory and beauty of spiritual insight, the wisdom that sees eternal laws, the power that uplifts and enlightens millions? Were these old magicians without folly of language, or "barnacles" attached to their craft? There is more meaningless jargon and nonsense in the works of these old authors whom he holds up as philosophers, than in all the most absurd writings of the most foolish Spiritualists of our day.

As for "barnacles," has he never heard of the silly search for the "philosopher's stone," whereby baser metals were to be transmuted into gold? Or of the fabled "elixir of life," so eagerly sought for to make youth on earth immortal? Or of vile men and strange women, in the "occult" days, using spells and incantations for basest purposes over their deluded victims? Or of men and women showing the black mark of the devil's own clutch on body or limb? Grant and regret the follies of to-day, those of the Middle and Dark Ages in Europe were greater.

I met an old man last summer severely ill from the fatigue of a ride of a hundred miles in a carriage over the hills of Southern New York. He chose that method of travel rather than the easy trip of four hours in the cars, because he never had and would not ride on the railroad. He was glibly of telegraphing, and very seldom used the mails. His folly was far less than that of Col. Olcott in turning back to occultists and magicians for "a philosophy." He can go there if he chooses, but let him go alone. We have brighter and more open paths to walk in. Some real service, the best perhaps possible in their day, these occult students did, wrapped in pretence and mystery as they were; but Davis, Tuttle, Epes Sargent and others have given more fact and philosophy than all of them. Denton's "Soul of Things" is far wiser than all babbling magic spells. "Man and his Relations," by S. B. Brittan, of higher value than all the works of occultists and magicians, from Agrippa to Michael Scott, with his wondrous book held in his dead hands, in a ghostly grave in an old abbey in Scotland.

The past is past; let it not be our master. Those old writers can help us a little, but the "greater things" are done to-day, the wiser and richer words are written and spoken to-day, unless progress and development are delusions. Let us hold to SPIRITUALISM—the study of man as a spiritual being, here and hereafter—and, without slighting the past, let us know and feel that the present is more and greater.

G. B. STEBBINS

Iowa and October.

Closing our engagements successfully in Ohio for September with a lively and awakened interest in every place where we lectured, we hastened to meet others in Iowa, where we have spent much of the last two years in a well rewarded work of rooting out superstition and substituting a rational Spiritualism. We stopped and gave three lectures in Rockford, Ill., to large and highly interested audiences, and left with a cordial invitation from the people to return at our earliest convenience, and a partial promise to do so, which we are sorry to say cannot be filled till our return from the Pacific coast. We had a pleasant visit at Rockford with our brother, Dr. Dunn, at his home, and to our surprise found in his museum (now open to the public) the finest collection of rare specimens we have yet seen in any private museum in the nation, and superior to most of the public collections of our large cities—in fact, very few excel it in America. It is well worth a visit from all who live or sojourn in Rockford. We also stopped, as we promised, in Warren, Ill., but found several adjoining counties holding a fair in the place, and a troop of performers using the hall during the week evenings, leaving us only Sunday and two lectures, but we filled an invitation to address the crowd from the stand on the fair ground on the last day of exhibition.

Crossing the river into Iowa and Dubuque we found the State election in progress, which frustrated our Court House lectures there, and we spent the time with Brother W. Chandler and his estimable lady, who are still regretting the partial failure of their camp-meeting in July, which was greatly damaged by the rain, and probably more so by some efforts made to force upon the people conservative speakers, when the people of Iowa will have the most radical, or will not pay others, and which they evinced there by demanding and hearing Mrs. Dr. Severance and E. V.

Wilson, and most highly approving their most radical sentiments, and also those of Mrs. Mattie Hulet Parry, who is very well tempered to the western mind. We lectured but once in Dubuque, and that the night before election, and went thence to Independence, where we had three good audiences, and warmed up the old Court House where, many years ago, we held a large convention. We used the Court House because some church had secured the only hall in the place for Sundays, and thus shut us out, as they often do in small places. Independence had the business portion of the city burned out three years ago, and has not yet recovered sufficiently to have more than one hall. Lecturers like Mrs. Stanton, and any others who will not advocate spirit life and intercourse, or open infidelity, can get a church, but it would not do to defend another life as a reality in a church there, as with them it is only a faith and belief. We found it necessary to suspend our Oskaloosa visit to attend the Iowa State Convention, which we did not much regret since Brother Jamieson had recently been there and Brother Underwood was soon to follow and keep the two Christian colleges stirred up. We learned that Brother Jamieson had challenged their clergy and professors to a discussion and that they had politely declined to agitate the religious subject there, probably fearing the students might catch the disease of reasoning.

Our State Convention of Iowa at Iowa Falls, Oct. 23d, 24th and 25th, was a perfect success so far as harmony and good feeling was concerned, but the attendance was not large, and no extra pains were taken to advertise it. Mrs. Colby and myself were the only foreign speakers, and did most of the public lecturing, which, of course, was radical enough for the Iowa people. Mrs. Smith, the traveling companion of Mrs. Colby, did most of the singing, to the delight of the audiences. The large hall was crowded on Sunday evening to hear the closing lecture of Mrs. Colby, and it was one of the best and most radical we ever heard, and the audience seemed delighted to the last. Brothers Sanford and Godfrey, of the State Board of Missions, were also there, and did their share of the speaking to good acceptance, and were continued on the board for the ensuing year, with Capt. H. H. Brown, Mr. J. H. Morse and Dr. Kenyon. John Wiley, of Eddyville, was elected President for the ensuing year, and Mrs. W. Skinner, of Des Moines, Secretary. The time and place of the next Convention was left to the officers.

From Iowa Falls, we reached Eddyville in time to meet engagements 28th and 29th, and found the churches nearly dried up, and the people all alive with free thought, and agitated by the ten lectures which Bro. Jamieson had recently given there, and they were ready for the plainest and most radical truths we could utter. Our friends keep the ball moving at Eddyville, and if they would do as well in other places, the people would soon be relieved of an enormous load of superstition and expense, to sustain it. We stopped over at Colfax, where we have had a temporary anchorage for the last two years (for Iowa, and found the region round about for many miles greatly excited over the recent discovery of mineral water of very remarkable properties, found by boring for coal at a depth of 315 feet below the river. On Sunday, the 24th, there were said to have been 5000 visitors to the springs, and the proprietors—of whom our Brother, E. B. Tilden, of Prairie City, Iowa, is one, and the active partner—have already erected a building over it, over 100 feet long, for a bath house, but temporarily used for boarders. Its cures are said to exceed any mineral water between Saratoga and the Rocky Mountains. The analysis will soon be circulated, but at present the excitement is too great to last.

Our first closed our trip through Iowa at Ottumwa, with two lectures in the Court House, where we have spoken many times, and always to good audiences, with the Liberals rather preponderating. The weather was beautiful, and audiences excellent on this occasion. From here we go to Kirksville, Mo., to fill engagements there, and thence to our home in Cobden, Ill., to make a home visit in the family circle before our departure to California.

WARREN CHASE.

Ottumwa, Iowa, Nov. 24, 1875.

Newspaper Patronage.

There seem to be a great many different ways of defining and understanding the phrase "newspaper patronage," and as a party interested in a correct definition of the same, we give the following disquisition on the subject by one who knows whereof he speaks. It may serve perhaps as a mirror in which certain parties may be able to "see themselves as others see them."

"Many long and dreary years in the publishing business has forced the conviction upon us that newspaper patronage is a word of no real import, and that the practice of mankind is altogether ignorant of the correct definition, or are dishonest in a strict biblical sense of the word. Newspaper patronage has assumed colors as the rainbow, and is as changeable as a chameleon."

"One man comes in, subscribes for a paper, pays for it in advance, and goes home and reads it with a profound satisfaction that it is his. He reads in his advertisements, and reaps the advantages thereof. This is patronage."

"Another man asks you to send him the paper, and goes off without saying a word about the pay. True this; you are in need of money and ask him to pay the sum he owes you. He flies into a passion, perhaps pays, perhaps not, and orders his paper stopped. This is called patronage."

"One man brings in a fifty-cent advertisement, and wants a two-dollar pull thrown in, and when you decline he goes off mad. Even this is called patronage."

"One man don't take your paper; it is too high priced, he subscribes and reads it regularly. And that could be called newspaper patronage."

"One man likes your paper; he takes a copy, pays for it, and sends his friends to do his bidding. He is not always giving to you or others, but has a friendly word. If an accident occurs in his section he informs the editor. This is newspaper patronage."

"One hands you a marriage or other notice, and asks for extra copies containing it; and when you ask him to pay for the paper he looks surprised, and that great ask pay for such small matters." This is called newspaper patronage.

"One (it is good to see such) comes in and says, 'The year which I paid in about \$1000, and he is not always giving to you or others, but has a friendly word. If an accident occurs in his section he informs the editor. This is newspaper patronage.'"

It will be seen from the above, that while certain kinds of patronage are the very life of the newspaper, there are other kinds more fatal to its health and circulation than the coils of a boa-constrictor are to the luckless prey he patronizes.—Advertiser's Gazette.

The original country of the Lilliputians, which Dean Swift so graphically describes in his version of Gulliver's travels, and which has mystified the geographers as much as the sources of the Nile, seems to have been in Tennessee. In the neighborhood of Sparta in that State there are cemeteries in which the bodies of the pigmy race have been found in considerable numbers, incased in sandstone coffins. Dr. Hens of the Smithsonian Institute, has recently visited the place, exhumed one of the skeletons, and brought it to Washington. It is evidently that of a full-grown adult, twenty-six inches high, and the thigh bones are a little larger than a man's forefinger. In proximity to the skeletons were found pieces of pottery which show signs of having been once filled with charcoal, and the discovery opens up a new field of scientific investigation like that which was opened by the discovery of the "skeleton in armor" at Fall River, and the hieroglyphics upon Dighton rock in Massachusetts.

There is no disease worse for the brave man than to be discontented with his lot.

To Book-Buyers.
At our new location, No. 9 Montgomery Place, corner of Province street, Boston, we have a fine bookstore on the ground floor of the Building, where we keep on sale a large stock of Spiritual, Reformatory and Miscellaneous Works, to which we invite your attention.
Orders accompanied by cash will receive prompt attention. We are prepared to forward any of the publications of the Book Trade at usual rates. We respectfully decline all business operations looking to the sale of Books on commission, or when cash does not accompany the order. Send for a free Catalogue of our Publications.

By inserting in the BANNER OF LIGHT, care should be taken to distinguish between editorial articles and communications. (Condensed or otherwise) of correspondents. Our columns are open for the expression of independent thought; but we cannot undertake to endorse the varied shades of opinion to which our correspondents give utterance.

Banner of Light.

BOSTON, SATURDAY, NOVEMBER 13, 1875.
PUBLICATION OFFICE AND BOOKSTORE,
No. 9 Montgomery Place, corner of Province street (Lower Floor).
AGENTS FOR THE BANNER IN NEW YORK,
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COLBY & RICH,
PUBLISHERS AND PROPRIETORS.

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

The Spirits' Book.

COLBY & RICH, No. 9 MONTGOMERY PLACE, BOSTON, have just put forth an American edition (from English plates) of this fine work by Allan Kardec, which has been translated in a superior manner from the original French by Anna Blackwell, and is adorned with an excellent steel-plate portrait of the author.

Some idea of the important character of the new volume, 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.

This new book, to readers on this side of the Atlantic (as will be seen by reference to the announcement on our eighth page), treats of almost every conceivable question of interest to the human mind concerning death and the after-life, and is not the result of mere speculation, but is announced as being the product of the teachings of spirits of high degree as transmitted through various mediums and collated by Kardec. It certainly deserves an extended reading by the American public.

Wanted—A Philosophy of Spiritualism.

The Occultists complain that there is no satisfactory philosophy of Spiritualism. They speak as if it were quite shameful that modern Spiritualists should have been at work a quarter of a century and not yet evolved a philosophy so plain and clear that all the world might understand and accept it. A whole quarter of a century, and still not a finality in the way of a philosophy! What reverents these Spiritualists must be!

It is true that Plato, Aristotle, Locke, Descartes, Spinoza, Leibnitz, Hume, Kant, Hegel, and other great thinkers, have been at work some two thousand years, and have not yet succeeded in giving to the world a philosophy of human life acceptable to the minds of all; but this is the nineteenth century, the age of the steam-engine and the electric telegraph, and we expect rapid results even in the realm of thought; and so, since the coming philosopher does not appear, though twenty-five years have elapsed during which he ought to have been trained and developed, Spiritualism, unsupplemented by Occultism, must be a failure.

But what is meant exactly by a philosophy of Spiritualism, or a philosophy of any great fact? We take it to be simply a particular philosophical system or theory; in other words, an attempted explanation of the causes and reasons, powers and laws of certain known phenomena. Now if this definition be accepted, (and we refer to Webster for its justification,) it certainly cannot be maintained that there has been any lack of systems and theories among Spiritualists, not only of the last twenty-five years, but of the last three centuries.

Socrates and Plato were undoubtedly Spiritualists in the modern sense—as much so as A. J. Davis and Hudson Tuttle—and have given us a philosophy which, if not perfect, contains many grand truths that only a Spiritualist can appreciate. But omitting them, we have, in modern times, Cudworth, Berkeley, Swedenborg, Cousin, Schelling, Oken, Uriel, I. H. Fichte, A. J. Davis, S. J. Finney, Mrs. Cora Tappan, and we know not how many mediums, speaking under impression, who have all given us higher philosophical explanations of theories and laws deducible from the spiritual fact. None of these explanations may be satisfactory to the Theosophical Society; but will their explanation be any more satisfactory to the majority of students and thinkers? We wait patiently for the first indication that any such result may be expected.

Given the facts and the experiences, and every independent and thoughtful truth-seeker must work out his own philosophy of human life. One person may conclude, with Solomon and Schopenhauer, that all is vanity and vexation of spirit; that the Cosmos is a blunder that better not have been. Another may incline to optimism, and conclude that in spite of all that is obscure and puzzling, the meaning of life is good, and not evil. Every man of vigorous, original powers will seek his own solution, calling no one master or mistress, and bowing to no creed, whether occult or open.

And so in regard to a philosophy of Spiritualism. Every independent thinker and investigator will build up his own philosophy from the facts he has verified and coordinated. He will gratefully accept all the light he can get from all the Theosophists, from Plato and Apollonius to the Brotherhood of Luxor and the gentlemen and ladies of the Society recently inaugurated in New York. But as for believing in such a thing as a final philosophy that is to make all clear and dispense with any further trouble of thinking

about it, he will be slow to acquiesce in any such arrogant pretension.

And so narrowed down to its last analysis, what meaning is there in all this complaint of there being no final philosophy of Spiritualism? What would be thought of the modesty of the Theosophist who should charge it upon Spiritualists as a matter of rebuke that they had given him no satisfactory philosophy of the universe? And yet the universe is circumscribed within Spiritualism; for Spiritualism is the senior and the causative, since the one uncaused Cause is mind!

This passion for figuring out a poor little system of human contrivance for the imprisonment and fixed abiding-place of an infinite truth, is an absurdity which has filled the world with more speculative rubbish than was burnt at Alexandria. Spiritualism proclaims to us that every man must be his own philosopher as well as his own priest. Shall Spiritualists who have renounced the theosophical authority of Rome accept any other as pointing to a final settlement of the question?

While dismissing as superficial the attacks on Spiritualism from the Theosophists, we shall be glad to see the latter proceed earnestly in their inquiries into ancient magic and Oriental thaumaturgy. We shall gratefully receive any new fact they may unearth. We desire to be understood as assuming no dictatorial position in regard to their claims, but merely as saying: Give us the first proof of them if you can. We are prepared to treat with respect and consideration all the evidence you may offer. As for the description from the French of M. Eliphas Levi of his asserted evocation of the spirit of Apollonius, it has not the slightest weight as evidence. It is merely an account by a single witness of what, by his own showing, may have been purely subjective phenomena, confined to his own imagination. It sinks into utter insignificance by the side of such testimony as Col. Olcott gives us of the phenomena at Chittenden.

Let the Theosophists, therefore, instead of sneering at what Spiritualism has done and failed to do, or undertaking to make it responsible for all the ills that would catch the breeze that fills its sails, combine with all earnest investigators of whatever name, in the effort to verify and coordinate the wonderful facts that have attracted our attention. There is no real conflict of interest between us; for both sides want the truth, and nothing but the truth. The Spiritualists believe that certain marvels claimed by the Occultists are merely the result of the action of spirits operating in some novel or peculiar way. The Occultists believe that there is a process independent of the sensitive or psychic force, supplied by the medium, by which spirits may be evoked. We call upon our assailants to prove their position. Until they can do this, they cannot expect that Spiritualists will be much impressed by their claim to the possession of secrets which they are not at liberty to reveal.

"The Almighty Dollar."

A series of fine articles upon the above theme has recently appeared in the Commonwealth newspaper, from "Shadows," a correspondent whose productions are well-known to the readers of the Banner, and always admired by them. Instead of indulging in any comment on them at length, we will proceed to make a few extracts, almost at random, for our readers' delectation. The writer naturally turns his discussion in the direction of the currency. The things done in a colloquial way, which adds greatly to its interest.

"How in my heart"—says one of the two interlocutors—"I do pity an 'absorbent'! How often I say in my soul, May I never be successful if I am to grow into one as a consequence! That puts me in mind of old Yeazie, of Bangor, a millionaire. When he was about dying, going out with the tide, and that nearly dead-low, he said faintly to those attending him, for he was very weak, 'Oh for one last look at the world I am so soon to leave!' They raised him very gently, so that he could take his parting look at houses and streets so familiar to him, for they had all paid him tribute. The last rays of the setting sun fell upon his sunken face as he gazed upon earth's activities. They listened to his dying whispers, which said, 'Oh, if I could only live five years I could double my money!' And the listeners, looking at this embodiment of temporal wisdom, found his soul had fled and the tide had turned. There may have been an undertone, that the mortal ear could not hear, saying as a refrain, 'Why stop at five years and only double it? why not say a hundred, and absorb the whole?' Oh, wise Providence, to set the bounds at threescore and ten! . . . Death, then, is the poor man's blessing; it distributes accumulated wealth; the many get what the one held; rarely does it keep in the channel of three generations."

That is capital, and the moral is sufficiently distinct, if not indeed obvious. Again to quote, and in an entirely different vein: "Wealth says to enterprise and industry, Build, manufacture, trade, improve, and pay me tribute for the money I lend you, and make what you can. I take no risks, says wealth; all I want is what security you have, and a fair interest for the money you use. Now that seems fair, but if the average accumulation of the country during a decade is only three and one-half per cent. per annum, how can enterprise and industry afford to pay from seven to ten per cent. per annum? That they cannot, is so mathematically true it needs no discussion. The lottery-dealer is justly outlawed for tempting the thoughtless to invest in a scheme where the chances are two to one against him, and the poolholders play that game when and where they can; they pay out their prizes, large and small, and the blanks keep the treasury full and to spare. Wealth is playing that same little game inside of the law which the lottery-dealer is playing outside of it."

On this subject of interest rates, the writer discourses thus: "If the average interest is but seven per cent. (it is really more), and the average increase is but three and one-half per cent., what is the practical difference between wealth's greasing the wheels of labor and the lottery that takes your dollar and returns fifty cents? Only this, the result is not chance. Industry, economy, keenness, selfishness enter into the scheme of life, causing perturbations, variations, sometimes just, sometimes the reverse; and the complications are so ramified and 'insidious' that the average result is not seen; but really, when you come down to the fine point, those who win prizes or success in the business relations of life are as small a percentage as those who draw the prizes in a lottery."

Rev. Mr. Murray says the Sankey sensational preaching is not a very spiritual method of saving souls.

A Revival Fever.

The Moody and Sankey revival enterprise is hailed by all the creed cherishers as a part of a regular plan to block out a revival term in this country, taking advantage, as usual, of the depressed condition of business, and coming in with a regular rush for the "salvation of souls." The result of such an excitement is called a harvest, and it is significantly said that the sickle is ready for its ripened mow. A more perfect plan for getting up one of these revival hurricanes could not be devised. When these men came home from England and their peculiar work there, they hid themselves for a time in the country. The various cities were thus provoked to make their bids for them. Chicago put in its bid, Philadelphia put in its bid, New York did the same, so did Brooklyn, so did Boston, and so did Washington.

Finally it was decided to strike in Brooklyn, the "city of churches." There they are at work daily with might and main, drawing thousands to their meetings every day. To show the spirit of their work, they refuse all cooperation with the Universalists. They will keep the creed, if they lose the religion. They could not get up the interest they if it were not for the aid of the effective machinery of the churches. Take from a score to a hundred of these establishments, each with its own congregation, unite them on a certain purpose, and then set them to work to carry it out, and it would go hard indeed if a small crowd was the result of their joint contribution. A dozen churches can manage to empty a respectable sized multitude into a revival rink. Moody himself is a man of no particular power, magnetically or otherwise. He is simply a novelty in England, and it is attempted to work over the sensation here.

The ministers of this city have long been engaged in getting ready for the coming of these two revivalists, of which there is yet considerable doubt. But whether they succeed in getting them here or not, the effort expended is by no means to be thrown away. A revival is down on the programme in Boston for the winter. The ministers intend to bring one on in some way. Of impressions on the human spirit made by such methods it is scarcely necessary to say a word. Time has abundantly shown that they are but fleeting, and that in too many cases the spirits that are cast out by these excitements return afterwards, bringing with them other spirits far worse than they. But it would be idle to push the thoughts on this subject any further in that direction.

We are glad to note that some portion of the public press of Boston is fearlessly taking ground against the whole revival scheme, even before it is launched here. What right a few men, though they rule churches, have to set the community by the ears, disturbing all the recognized rules of order in business and society, frightening the timid and crazing the superstitious, and claiming for their work the special grace and favor of Heaven, is something that has never been considered as soberly as it ought to be. It is not necessary to oppose religion in order to discredit revivals. The latter may operate on a certain class of minds, or rather of nerves, but nothing comes of it. It is but the flashing up of a fire that runs in the grass of the prairie. Heaven is brought no nearer for such unnatural excitements. The business is purely mechanical, and therefore leaves but a fleeting impression. When there is an element of bigotry in it, too, it is time to oppose it with vigor, and call it by its right name.

Charles H. Foster's Mediumship.

Our readers have from time to time been put in possession of facts of a most startling character concerning the remarkable degree of development possessed by this extraordinary medium, whose work is known and acknowledged wherever he has been, and endorsed as reliable—as to matter given—even by many who utterly deny the possibility of its spiritual origin. We have frequently in the past had personal and private sittings with Mr. Foster in New York, Boston and elsewhere, and never have we met with failure, but on the contrary on each occasion we have gone forth from his presence still more impressed with his wonderful gifts, and of the power of spirits to commune with the denizens of this mundane sphere.

On our recent and brief excursion to New York, Philadelphia, Baltimore and Washington, it was our good fortune to meet with many friends, of whose kindness we shall long cherish the grateful memory, and among them Charles H. Foster, who was stopping at the Etaw House, Baltimore, of which Maj. Leland is the genial landlord. While we were a guest at this house we had frequent opportunities of testing Mr. Foster's powers, and from the mass we give the subjoined incident as a specimen:

On the afternoon of the day preceding the unveiling of the Stonewall Jackson monument in Richmond, we discovered a paragraph in one of the Baltimore papers concerning an excursion party which was to leave that city in the evening for the scene of action. Having some idea of visiting Richmond, we thought this would be a good opportunity, and accordingly determined to consult the invisibles through Mr. Foster as to the feasibility of the plan. Accordingly we cut out the paragraph, which was headed "On to Richmond," and folding it tightly into a very small compass, desired Mr. F. to speak to us concerning its contents. He pressed it to his forehead, and then said quickly, "No need of writing it—it says, 'On to Richmond,'" and then proceeded to indicate to us that the journey would not be a pleasant one, and that we had better remain where we were—a statement which the occurrences of the following day fully bore out as to correctness. We remained in Baltimore as advised, and felt grateful to our spirit friends who had thus spared us the long hours of exposure and excitement which were the concomitants of the ceremony, and now record this as another of the many useful items of counsel which we have received through the instrumentality of this justly celebrated gentleman.

Mrs. Frank Campbell.

The well-known and reliable test and medical medium, has returned from California, where she has been for some time past, recruiting her health. Her friends and former patrons will find her ready to resume her work as a physician and medium, at her residence, No. 14 Indiana street (suite 5), leading from Washington street to Harrison avenue, Boston. Give her a call, as she is eminently worthy of patronage.

As will be seen by the announcement on our fifth page, that popular work for children, THE SPIRITUAL TEACHER AND SONGSTER, has reached its fourth edition.

Birthday Party.

The friends of Dr. A. H. Richardson assembled at his residence, No. 38 Monument avenue, Bunker Hill District, on the evening of Wednesday, Nov. 3d, to celebrate the attainment by that gentleman of his 52d year of earth-life. The company was large, the remarks by Drs. Samuel Grover and John H. Currier, and I. P. Greenleaf, Henry C. Lull, the host, and others, were well received, and instrumental music was furnished by Mamie A. Richardson, Miss Nellie M. King and Miss Walker. The exercises of the pleasant meeting concluded with the partaking of refreshments. During the evening the following poem was read by Dr. Samuel Grover, who wrote it expressly for the occasion:

I used to think, when I was young,
And played with pebbles on the shore,
Or watched the waves of ocean wild
That rolled before my father's door,
How long, how very long 't would be
Ere I could live out fifty years.
To think of this oft checked my glee,
And filled my childish heart with fears.

Our brother whom we meet to-night,
Through summer's heat and winter's cold,
'Neath bright or clouded sky has passed,
Till now he's fifty-two years old.
But life has pleasures for him still,
And childhood scenes, with all their zest,
Make, as he journeys down the hill,
Each fast succeeding year the best.

The paths we tread are sometimes rough
And sharp and piercing to our feet,
Yet there are pleasant walks enough
To tone the bitter with the sweet.
Friends that we love have passed from sight
Before us to their spirit home,
But every day and every night
They to our prayerful bidding come.

Hopes fondly cherished have been vain;
But we have lived to feel and know
That were life to live o'er again
'T was better that it should be so.
At every winding of the way
We've sought for love, and love have given,
For love can cheer the darkest day,
And make the poorest home a heaven.

May we, while passing down life's stream—
Earth's autumn side—be brave and strong,
And teach our children while we live
Fifty-two years is not life-long—
That if they would be ever young,
And free from dolorous pain and care,
The life-harp must be ever strung
With love of duty everywhere.

Father, we thank thee for them all,
These fifty-two years which are passed,
Oh! guide our brother till the fall
Of death his form shall hide at last.
Let him in love and kindness still
Live on, and ne'er grow weak and cold,
But, guided ever by thy will,
Feel that his spirit ne'er grows old.

Economic Science.

A thoughtful and richly suggestive pamphlet, from Joel Denmore, with an appreciative introduction by Lois Walshbrooker, has been issued from the press of Colby & Rich, in which the above subject is broadly discussed, and in all its bearings; the postulates and the reasoning being clear to the comprehension of all, and we undertake, to say, stimulating to fresh and larger thinking on this great problem of the harmonization of the rights and interests of labor and capital. Mr. Denmore's proposition, in this pamphlet treatise, is to "so balance the forces that call men into action as to have them see and feel that they cannot enjoy the results of another's labor, either directly or indirectly, without giving an equivalent in return." The establishment of this balance is the secret that solves the problem.

The author proposes organization on the part of the working-people. He bases his theory not on any sudden action or movement, but on growth. Even if a century, he says, fits us for so important a step as must be taken next, we shall have advanced rapidly compared to the progress of the past. He would have men copy nature in this movement, as she unfolds society through her laws of progress. We must all know first the real cause of the oppression, and then we shall know what is the best specific effort to make for its removal. The mistake in our country and society so far, as he sees it, is that "while the right to govern is secured to the will of the governed, the means necessary to execute that right are still held by the individual." The pamphlet will richly repay perusal at this time, and we commend it to the widest circulation.

The Late Selden J. Finney.

Few men of our day connected with Spiritualism are deserving of so high a fame as the late Selden J. Finney. We have no man among us who has shown so remarkable a genius for metaphysical discussion. His analysis of Spencer's Philosophy is masterly, and his objections to it have never been answered. He was a most gifted medium, as well as a man of fine natural powers and a courageous will. A good selection from his writings ought to be made forthwith, to be published in book form, and some record of his life and labors ought to be added. We know of no one better qualified to do this than Hudson Tuttle, who knew Finney from a boy, and was born near him in Ohio. We hope he will undertake the work. Meanwhile we shall be obliged to such correspondents as will send us any particulars they may have in regard to a man whose writings are worthy of a place among the classics of Spiritual Literature.

J. J. Morse at Home.

We are in receipt of a letter under a recent date from this gentleman and talented platform laborer, wherein he states that he is once more among his kindred and friends, speaks of the public reception prepared for him, (an announcement of which we gave two weeks ago) and further says that he is engaged to lecture in London during the month of November. He desires publicly to express his deepest thanks to the great body of American Spiritualists for the hearty welcome which he experienced during his visit to this country.

Lecture in New Era Hall.

Horace Seaver, Esq., editor of the Boston Investigator, delivered an able address on "The Bible in the Schools," Sunday evening, Nov. 7th, to an interested and appreciative audience. Next Sunday evening there will be a free literary and musical entertainment in the above named hall, 176 Tremont street, under the auspices of the "People's Spiritual Meeting."

An important notice to "American Subscribers to Art Magic, or Mundane, Submundane and Supermundane Spiritualism," from the pen of Emma Harding Britten, in type for the present issue, will appear in our next, the postponement being unavoidable on account of the pressure of matter upon our columns.

William Denton at Paine Hall.

This eloquent exponent of liberal and scientific thought commenced a series of eight lectures to be delivered at this hall, Appleton street, Boston, each Sunday afternoon and evening during November, by a fine and logical discourse on "Rational Religion," on the afternoon of the 7th inst. The house was crowded, and all things seem to indicate that the experiment is a success. The chair was occupied by Dr. H. F. Gardner, under whose management the course has been projected.

In the evening "The Sun and the Interior Planets" engaged the attention of the speaker, and also of a large audience, and a surprising amount of information was crowded into the address, the whole in its bearing going to prove the truth of the lecturer's assertion that nothing so broadened the mind of the great mass of humanity as to material outlook, and fitted it to receive liberal ideas concerning the spiritual side of life, as the wondrous revelations which science was making concerning the universe, of which our planet was a part.

Next Sunday, Mr. Denton will discourse in the afternoon on "The Natural and the Supernatural," and in the evening on "The Moon and the Exterior Planets." Those desiring an intellectual feast should attend.

"Danger Signals."

A correspondent writes as follows concerning this fine brochure by Mrs. Davis: "I hope Mary Davis's book will be read by all honest-hearted Spiritualists, and that they will heed the warning words it contains. For my own part I believe, in the battle that seems imminent, that as Aaron's rod of true spiritual inspiration swallowed up the serpents of the magicians of old, so the true gospel of Modern Spiritualism will survive, and in the end swallow up all the attempts of modern magicians to subvert it by 'invoking' such departed spirits only as mortals have the power of 'controlling' and 'discharging' at will, until the atmosphere becomes so foul and ungenial to the better order of spiritual intelligences, through the spiritual stench engendered by the 'magic' circles present on either side, that none but the grossest and least progressed spirits of the other world can abide in it."

Debate on Spiritualism.

Moses Hull and Dr. Moran have during the past week held a discussion at Rochester Hall, Boston, concerning the verity of the communion with the people of earth of those who have passed from the mortal state of being—Mr. Hull affirming and Dr. Moran denying the same. Concerning the opening meeting the Boston Herald said: "Both gentlemen are familiar with the Bible and other authorities, and were so well matched in logic and facility of debate that the discussion proved not a little interesting and instructive."

Albert Frost, writing to us from Rutland, Vt., Nov. 9th, says: "I noticed in the Banner of Light of Nov. 6th an article stating there was trouble at the Eddy camp, which please correct. There has been a misunderstanding between Horatio and William, which really amounts to nothing. William is holding séances at Edward Brown's, his brother-in-law, for materialization. Horatio is holding light and dark séances at the homestead, where all persons can be accommodated who wish to visit the Eddy brother and sister. Mrs. Mary Eddy Hinton is holding circles for materialization manifestations, all of which are test circles, she sitting outside of the cabinet, in plain view of the whole circle, and giving unbounded satisfaction to all who come."

Rev. Dr. Miner has attacked about everything, and now he is firing a broadside at the Catholic Church—or did last Sunday. He asserts that the policy of that church runs counter to civil law; the consequence is the continuous occurrence of crimes among us, due in a large measure to the foreign element in our cities—a foreign element, reiterated the speaker, which knows no law. This is pretty strong talk. Is it true? that is the question. Why did not Mr. Miner allude to the fact that in the Catholic schools of Boston, the male pupils (two hundred in a company) are regularly drilled, with muskets in their hands, as military companies? This is a point that demands discussion more than anything else.

Firman, the American medium unjustly imprisoned in Paris, has, by the advice of his friends and of his counsel, Mr. Caraby, applied to the French authorities for a remission of the remainder of the term of his sentence at St. Pelagie. This application has been supported by a strong recommendation from Mr. Washburne, the American Minister, given in consequence of the strong representations made to him by leading Spiritualists here and in Europe, calling attention to the obvious injustice of which Firman had been made the victim.

The Cunard steamer Siberia, Capt. Martyn, sailed from Boston for Liverpool, on Saturday, Nov. 6th, with fourteen cabin passengers and one hundred and eighty in the steerage. Among her cabin passengers was Algernon Joy, Esq., Honorary Secretary of the British National Association of Spiritualists, who has for some time past been traveling in the United States for purposes of pleasure and information. We join with his many friends in wishing him a short and pleasant passage to his native land.

We recently had the pleasure of meeting in this city the noted author, Mr. Hudson Tuttle, and Emma, his wife, who is also versed in literature. They were on a brief visit to their friends in the East. Mr. Tuttle is an inspired man, and we expect even more wisdom from his pen in the immediate future than has been vouchsafed us in the past. The inhabitants of earth are eagerly seeking for just such food as can be supplied at the Tuttle fountain. Let us have it.

The Boston Traveller says: "Mr. Beecher argues that Christians are bound to care for the souls in the town where they are. There is not a culprit in jail, there is not a wretch in the gutter, there is not an unfortunate creature in the asylum, there is not an outcast of any sort for whom Christians are not responsible." If Christians are "responsible" for so much wickedness and wretchedness, Christianity should give place to something better.

"Hell Gate is all ready to be blown up," says the Boston Globe. Therefore we may conjecture that all visitors can enter that interesting locality without question. Under the rigid law of progression, what will become of the everlasting gates of heaven and of hell?

BRIEF PARAGRAPHS.

SHORT SNAKES.—In all they desire let reason go along with them, and fix not thy hopes beyond the bounds of probability—so shall success attend thy undertakings; and thy heart shall not be vexed with disappointments.

The Chyenne and Arapaho Indians have started on their annual buffalo hunt. Nearly three thousand are on their way to the Llano Estacado, or Staked Plains. Only the aged and infirm are left at home. Game is reported unusually plentiful. They are accompanied by a Lieutenant and twenty-five cavalry as an escort, to prevent unscrupulous whites from the adjoining States from selling them crooked whiskey and cheating them out of their buffalo robes. The Indians have left their reservation by permission of the United States Government, and will remain until April.

The navigation of the Red River of the north is closed by the cold weather, and several steamboats are reported frozen in.

The Queen of Holland is seriously ill with fever.

Now that election is over, the rural editor is hard pushed for items. One of them gives information his readers that "Mr. — has put a puddle of chicken coop"; though, naturally enough, he omits to say how he came to find it out.—N. Y. Com. Ad.

Duke d'Angoulême has been chosen President of the French Assembly.

By the State Census just completed, it appears that there are 63,084 more women in Massachusetts than men. The disparity between the sexes is yearly increasing in this State. The alarming time of increase is found in every nation of Europe.

Von Mohl, the statesman and political economist, is dead.

The spirit of the world over his accomplished head, the ants have been found in their garrets with ripe grain. And honey bees have stored.

The sweets of summer in their luscious cells; The swallows all have sought their summer home; But here the autumn melancholy dwells, And sighs her tuneless spells Among the sunless shadows of the plain.

Alone alone, Upon a mossy stone, She sits and reckons up the dead and gone, With the last leaves for a doleful song.

While all the withered world looks drearily, Like a dim picture of the drowned past, In the lowly misty morning far away, Pensive what ghostly thing will steal the last Into that distance, gray upon the gray.

Thomas Hood.

The Canadian grand jury in their report state that crime in its most atrocious aspect is fast developing itself in that province.

"Hesley and I are out" had such marvelous success, that the author is now printing an illustrated book for young people, entitled "Little Folks Letters." Carleton & Co. will publish it.

"My religion is to do what I agree to."—John Morrissey.

The failure of Dr. Stronach, the great railway contractor, severely threatens Russian commercial credit. Many failures have already occurred. The banks are in a state of fear, which reacts on the London money market.

It is proposed to raise a monument to Karl Wilhelm, the composer of the "Wacht am Rhein," and subscriptions are now being raised for that purpose.

Advices from Singapore report that the British representative at Penang, on the Malay Peninsula, has been murdered by the Malays. His interpreter was also killed. Four of his suite were wounded, and two are missing.

"I believe that to do what is the duty of to-day is the whole duty of life. What else may I can hardly be lost by taking that course."—Gos. Tilden.

The Serbian government has sent agents to Paris and London to raise a loan. It is said 30,000 Serbian militia have gathered on the frontier.

There has been recently cast in Boston a chime of nine bells, which are to be placed upon a church upon St. Paul's Island, in the Behring sea, not far from the straits of Alaska, and about 2,000 miles from San Francisco.

Nine cabin passengers of the steamer Montana have sued the Williams and Fulton line for \$100 damages each for baggage destroyed.

Thirty persons were seriously injured by an accident which occurred at the Ludgate Hill terminus of the London, Chatham and Dover railway, on the evening of Nov. 6th.

The khedive of Egypt has applied officially to England for two financiers, to undertake the Egyptian finances, promising the fullest information to the great powers.

On the morning of the fire in Virginia City an old colored man went to see his acquaintances and told them to pack up and get out of town, as it was about to be destroyed by fire. He said he knew the town was about to be burned, because he could see a bluish-red woman standing over the sky. Half an hour after the warning had been given the fire bells were clanging and smoke and flame rose above the roofs in the center of the city. The red woman had begun her work.—Carson (Nebraska) Tribune.

One thousand more Spanish soldiers have embarked for Cuba.

A woman in Minneapolis recently astonished a crowd who were trying to start a bulky horse by thrusting a handful of dust and sand into the animal's mouth, exclaiming, "There, he'll go now." To the surprise of every one, the horse started immediately without showing the least stubbornness or excitement.

Hall's Journal of Health says that it is not healthy to sleep down stairs. Hotel clerks have long been possessed with the same idea.

The Buffalo Express says: "If all the gold in the world were melted into one solid cubic block, one side of the cube would measure only twenty-three feet." It is not much of a lump, to be sure, but we should like to play with it a day or two.

It is a good and safe rule to sojourn in every place as if you meant to spend your life there, never omitting an opportunity of doing a kindness, or speaking a true word, or making a friend. Seeds thus sown by the wayside often bring forth abundant harvest.

The whitewash brush of the Red Cloud Indian Commission was not broad enough. It left out one McCann, a freight contractor, and he proposes to warm up some of his partners in "whitewash" and to make them as vain."

—Pittsburgh, Ind. Times.

Strange as it may seem, American cotton goods are selling in England at a profit. The London News consequently asks, "Is Protectionist America really to distance Free-trade England in an industry peculiarly her own?"

"Business is business," but it has not, however, a right to throttle charity and beat out the brains of intelligence, to smother the breath of cheerfulness and pluck out the eyes of public-spiritedness, to smother the garb of genial development and put its nalled heel on the neck of those humanities that are better than money.

At Leeds, Me., a plot to murder a whole family by poisoning the well with arsenic has been discovered.

DEATH OF A POLICE OFFICER.—Mr. Jason E. Upham, formerly a member of the Boston police, and attached to Station 2, died at his late residence, No. 28 Brook avenue, recently, of consumption. He was about thirty-eight years old, and leaves a wife and one child. He was appointed in 1859, and was faithful and conscientious in the discharge of his duty. He served in the army in the 22d Massachusetts volunteers.

A heavy shock of earthquake was reported in San Benito County, Cal., Nov. 7th.

St. Catharines, Ont., has had a \$35,000 fire.

A sister of ex-Governor Senter, of Tennessee, recently fell into a trance so closely resembling death that she was prepared for burial. Upon revival she said that she had been with her father, who had been dead for many years.

The steamship Pacific, between Portland, Oregon, and San Francisco, founded at sea, forty miles south of Cape Flattery, Thursday, Nov. 4th. All on board—over one hundred—were lost save one man, who was rescued by the American ship Messenger, three days after the disaster. The captain of the lost steamship was Jeff D. Howell, a brother-in-law of Jefferson Davis, and formerly an officer in the Confederate navy. He was a young man, but was considered an experienced navigator.

According to Edmond Lockey, editor of the Rapport, the Bonapartists are gaining ground in France. In a recent speech he said: "Look around and you will see the Bonapartists thronging the markets. They are seen in all the prefectures, all the sous-prefectures, and in nearly all the ministries. What are the greater part of our magistrates? Bonapartists! The greater part of our generals? Bonapartists! Thus, the administration, the magistrature and clergy, all the public forces—all that is Bonapartist!" Fact.

According to late arrivals from Cuba the Spaniards are almost in a starving condition. Enormous shipments of provisions have recently been forwarded. The arrival of late reinforcements to the army has only increased the difficulties of the Spaniards in Cuba. The planters can no longer pay taxes, for their expenses exceed the proceeds of their crops, and they are not allowed to do so. Valmaseda can

neither pay the troops nor feed them, and the cities of the island are so overcrowded with persons driven in from the country, that famine stares them in the face. The condition of the late Spanish reinforcements of 8000 men is described as pitiable in the extreme.

A severe conflagration occurred at Whitehall, N. Y., Nov. 8th; loss \$50,000. Chief Engineer Baker and several firemen were injured by a falling wall. The fire was the work of an incendiary.

It is probable that bananas will be widely cultivated in the South in future. Acres of them have been planted in the warm cotton fields of some of the Gulf States, while in Florida their culture has become a thriving business. The trees grow readily, without cultivation, and rapidly yield fruit.

Moses A. Wheeler, who was convicted and imprisoned for life in the Massachusetts State Prison, on a charge of arson sustained against him, solely by the false testimony of his sister, and who remained in prison six years for a double confession of that atrocious and concurrent testimony, proved the charge to be unfounded, was "pardoned out" on Saturday, Nov. 6th. He has been eight years a prisoner for no cause, but there is no redress for him according to law!

The Chicago, Ill., Board of Education has excluded the Illinois text-book from the public schools of that city, and the howl of the churchmen is great thereat.

DR. STONE'S GREAT MEDICAL WORK, APPROPRIATELY ILLUSTRATED, IS FOR SALE AT THIS OFFICE. EVERYBODY SHOULD HAVE IT. SEE PRICE, ETC., IN ANOTHER COLUMN.

The steamer City of Waco, bound from New York to Galveston, was burned to the water's edge while anchored outside the bar of that harbor, at an early hour Tuesday morning, Nov. 9th, and it is feared all on board perished, as no tidings of passengers or crew had been learned up to the time of our going to press.

George T. Angell, Esq., President of the Massachusetts Society for the Prevention of Cruelty to Animals, lectured Wednesday evening, Nov. 10th, in Association Hall, Boston, upon "The Relation of Men to Animals."

Mary Kyle Dallas condemns the use of the rubber-topped nursing bottle for infants, because of the danger of poisoning from the ingredients used in the preparation of the rubber.

There is the guile of the serpent and the sweetness of the dove in these kind words to youth, from the Cincinnati Times: "We desire to mention to noble little boys that right in the center of the hind head of every live man there is a little lump of gold, which can be very easily dug out with a penknife."

A grand international banquet was given at the Hotel de Louvre, Paris, on Saturday evening, November 6th, some of the most distinguished men of both countries being present. Minister Washburn responded to the toast to President Grant, concluding by proposing the health of President MacMahon. M. Laboulaye made a lengthy speech complimentary to American institutions. Colonel Furney and others also spoke.

We never hear a minister give out half-a-dozen announcements from the pulpit about secular affairs without feeling that a splendid opportunity is being lost. The minister should stick to his hand-hill on the front of the pulpit, announcing that "Smith sells cheap groceries," or "Gist wears underwear at Jones's."—Toronto (Canada) Nation.

Intelligence has reached London that the Austrian Government is preparing for hostilities against Turkey by strengthening her frontier forts.

The greatest exasperation is manifested by the Mussulmans of Herzegovina toward the Christians. Secret meetings are reported as being held in the mosques, at which preparations are making for a general massacre of the Christians at Mostar, Bosnia and other places. These details are unknown to Serbia Press.

Captain Pollock has taken to Fort Laramie seventeen unauthorized persons found in the Black Hills, and Lieutenant Delaney ten more.

The Montreal police have been furnished with 100 breech-loading rifles, to be used, if necessary, at the Galtbird burial.

The ferry steamer Clara was burned at Detroit, Mich., Saturday, Nov. 6th. Loss, \$1,000; partly insured.

There will probably be few attempts to smoke on the Boston horse cars, now that a conductor has been upheld by the court for forcibly ejecting an offender against the rules of the Metropolitan Company.

The total value of exports from this port during the past week was \$119,107; total since January 4, \$2,187,610, against \$24,557,200 for the corresponding period last year.

A father in Kokomo, Indiana, made a desperate attempt to murder his whole family recently, but only succeeded in killing a son and daughter. The murderer subsequently committed suicide.

"It is sad work to be at that pass, that the best trial of truth must be the multitude of believers, in a crowd where the truth of each so much exceeds that of the whole. As if anything were so common as ignorance!"—Montaigne.

The cranberry crop this year is estimated at 200,000 bushels, against an average of about 275,000. Cape Cod and New England produce 75,000 bushels, New Jersey 20,000, New York, 5,000, and the Northwestern States 30,000. The fruit is said to be of nice quality.

The net earnings of the Boston and Albany Railroad last year were \$7,631,139.98. The gross receipts were less, but the net earnings were more than for 1874.

A famine is threatened in Russia, in consequence of the unparalleled failure of this year's harvest.

"Henry, why do you not keep a supply of gloves in your pocket?" said an Albany young lady to her escort at the Opera House recently; "you wouldn't then have to run out after every cast. And I don't see why you are so awful fond of gloves, anyhow!"

The Franklin Typographical Society has presented Mr. B. P. Shillaber with a large-sized photograph of the late Thomas Jefferson, and has received a responsive characteristic of "Mrs. Partington."

The Prince of Wales and retinue reached Bombay, India, Monday, Nov. 8th, and on disembarking received a cordial welcome, the civil, military, and municipal authorities participating. It is estimated that over 200,000 spectators lined the route through which the procession moved.

Mr. Evans, the spirit-photographer, who was doing business in connection with the Edgely last summer, has been taken into the hospital. Several persons who had been taken in his pictures are still waiting for returns, with very small prospects of success.—Boston Sunday Herald.

Mr. John Hardy states that at a sitting on Tuesday, Nov. 2d, a mold of a second (left) foot, and another hand of a woman, with two rings on the forefinger, were obtained. He further says: "I have taken a cast of the other woman's hand, and that has a ring on the forefinger. At a sitting on Thursday we obtained the mold of the perfect hand of a babe; also one of an ear."

AN INVITATION.—Dr. Gibson Smith respectfully invites the Materialists of Boston to meet him at Investigator Hall next Sunday forenoon, and discuss with him the following question: "Is man immortal, or does he possess a conscious existence after the physical body is put off?"

Read the excellent essay entitled "Spiritualism as the Basis of a World-Religion," which will be found on our third page. It is written by a gentleman of well-known ability, both in the literary and business pursuits of life.

We call the attention of the reader to the fine discourse through the mediumship of Mrs. Cora L. V. Tappan, on our first page, wherein the late Judge J. W. Edmonds, of New York, gives glimpses of his experiences in spirit life.

DEAR BANNER—I wish to announce through your columns that Mrs. A. Kimball, the chosen and special medium of Mary Stuart, known in history as "Queen of Scots," is about to embark from this city for London, where she will probably arrive some time between the 15th and 20th of the present month. From many communications I have had from Mary Stuart, through Mrs. K., by which my faith in the dignity and importance of Spiritualism has been thoroughly revived, I am enabled to predict that the Spiritualists of England will hear something new through this channel, which will greatly interest them.

Yours, &c., WILLIAM FINCHAM

New York, Nov. 2d, 1875.

Spiritualist Lectures and Lyceums.

MEETINGS IN BOSTON.

John A. Andrew Hall, 100 Washington street, at 10 o'clock, each Sunday, Nov. 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, and Dec. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, and Jan. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, and Feb. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, and March 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, and April 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, and May 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, and June 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, and July 1, 2, 3, 4, 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Spiritual Phenomena.

MATERIALIZATIONS IN MICHIGAN.

To the Editor of the Banner of Light:

Mrs. E. Parry has just closed six very successful sittings in this city. In most of these the floor test was used. While the iron ring and handcuffs were used at the option of the controlling intelligences. The record of faces seen and recognized stands thus: Evening of Oct. 14th, 8 faces seen, 4 of which were recognized; Oct. 14th, 10 faces seen, 6 recognized; Oct. 16th, 11 faces seen, 6 recognized; Oct. 17th, 12 faces seen, 10 recognized; Oct. 18th, 7 faces seen, 5 recognized; Oct. 19th, 7 faces seen, 6 recognized; total for 6 evenings, 55 faces seen, 37 recognized.

The estimate of Mrs. Parry's success is also made up from the fact that the writer, who has had good average opportunity, has heard of but two cases of dissatisfaction. In both of these instances the fault was in what was seen, while the eyesight of the sitters who saw was more impaired by age; both using optical appliances to obtain the best vision. The law which appears to govern all materializations many seem to be unacquainted with; that, as all manifestations of intelligence are colored by the individuality of the medium, mentally considered, so all materializations are colored by the physical looks of the medium. Why should not this be so, when the atoms that compose the materialized structure are furnished from the medium's physical organization. Certainly very many of the faces here resembled Mrs. Parry. Yet when the materializations were best, both in regard to being plainly seen, and in the amount of time remaining before dispersion, the individuality of the spirit's face was the most strongly marked, and the resemblance to Mrs. Parry the least. Hence it follows that if you wish the spirit faces to look less like the medium, give them better conditions. Now the principal of these last is harmony—and the greatest of all obstacles is inharmonious. In view of these incontrovertible facts, proven alike with all mediums, how unwise, to say nothing of its cruelty and injustice, to meet our suffering, sensitive, and persecuted mediums with suspicion and want of confidence. Treat any person as though he were a low criminal, talk to him to his face of fraud, dishonesty and double dealing, would you expect else but counterfeits in return, and disturbance of the whole mental and spiritual being? Now, manifestations are impossible except the medium be in a passive or negative condition. Treat with suspicion or unkind words, and you place that medium in exactly the opposite condition, and in so doing you surely defeat the object in view. You get nothing, and then perhaps abuse the medium for that for which you only are to blame. Please never forget your medium's business is not to meet your or your neighbor's tests, but to produce materializations; and that in one such face plainly seen, and whose individuality is unmistakable, there is more proof of the genuineness of the phenomena than in all the so-called "tests" ever devised; the real test being in the character of what is seen.

I call particular attention to this on account of Mrs. Parry's recent failure at Saranac on the occasion of the camp-meeting. In a condition of inharmonious produced by those who should have understood the laws governing our manifestations better, there was failure, followed by blame of Mrs. Parry, who all the while was deserving only pity and love.

Pardon me if I also digress a little further. Twelve years ago, in the neighboring town of Lowell, one of the finest flower-mediums in the world was, like a bright light, rudely snuffed out of existence by the same bad conditions that ruled at Saranac. Had the love and harmony ruled that should, we would have had ten years ago our present materialized faces and forms through the mediumship of Miss Ella Van Winkle. To return to Mrs. Parry. At one sitting was shown a face entirely African; at another, a lady was recognized with her babe in her arms. Beards, both long and short, were plainly seen and felt—the controlling intelligences substantially materialized a short, stubby growth, with which he so touched a lady's cheek as to leave a smarting sensation for two hours after. Several persons were kissed, by materialized forms, and many were also caressed on the head. A few words were spoken on two separate occasions by the materializations.

We had two dark circles. Without going into any details, I will sum these up by saying they were entirely satisfactory in every respect, and seemed to remove all lingering possible doubts of the genuineness of what had preceded them at the sittings.

John King stated that the magnetic conditions were the best they had ever met with, while the arrangements and locality left nothing of this kind to be desired, with the single exception of good violin music.

Spiritualists, sustain your mediums! When we see how our Christian neighbors can sustain their clergy through their greatest trials—how freely the purse is opened for their support—and then look at our action, what do we see? Alas! it will hardly do to tell. Sensitive, suffering and highly-strung spirits, equally as well organized to suffer as to give demonstrations of the immortal life, unless you can be in their places you cannot know how much they need your love and the substantial proofs of it. The exercise of their gift unites them for other uses in this coarse, rugged world, while their physical wants are all the same. Do not abuse them by accusing them of money-making. There is no class or profession in society poorer than they. Not being machines, purveyors of rest of necessity must take a large portion of their time, while their expenses go on. Mrs. Parry's charges are as low as she can make them and keep in the field. She has never made any money above her actual necessary expenses, but on the contrary has given her all to the cause. She has proved, by experiment, how little she can charge and sustain herself, and this appears to be the smallest fee known for materializations in the United States.

Be just to all, especially to those to whom we owe so much, and let the divine magic of love temper all things we touch as students of the grand problem of immortality.

Grand Rapids, Mich. H. W. BOOZER.

CASTS OF SPIRIT HANDS.

To the Editor of the Banner of Light:

As getting casts of spirit hands seems to be the latest phase of physical manifestation, I wish to give you a brief account of getting one through the mediumship of Mrs. Emma E. Weston, of East Boston. The paraffine was put into a common water-pail, and boiling water poured on till

the pail was about three-quarters full. This I placed under the end of a four foot table, the medium sitting at the opposite end, with her hands underneath. The table was covered with two shawls reaching to the floor on all sides. Two persons besides myself sat with our hands upon the table. In a very few minutes we heard sounds in the direction of the pail indicating that something was going on there. In half an hour from the time we sat down taps informed us that the work was done, and looking under the table we saw the mid of a hand lying near the pail upon the floor. Getting a cast of it in the usual way I find it to be the size of a large man's hand, the breadth at the base of the fingers being three and one-fourth inches; breadth at the base of the thumb, four inches. Length of the largest finger inside, three inches; length of same outside to the knuckle, four and one-fourth inches. The cast is very good, the marks and creases of the skin showing plainly; the nails being perfect, excepting the little-finger nail, which looks as though it had been crushed out of shape. I should say that the medium offered to have her hands tied, or secured by strips of plaster; but as she could not possibly reach within three feet of the pail, and as it was in broad daylight, I thought it a useless precaution and therefore omitted it. C. S. McDOCK.

Rock Bottom, Miss., Oct. 11th, 1875.

"How a Man Grows"—A New Lecture by Judge W. L. Gilbert.

Judge W. L. Gilbert [so says the Boston Globe of Nov. 5th, to which we are indebted for this report] delivered his new lecture entitled "How a Man Grows," at Tremont Temple, last evening. We behold the stamp of progress everywhere, he said in opening. It has been claimed that God's revelation to the human mind closed with the last chapter of the Book of Revelations, but observation proves the contrary. How idle are the fears of some seekers, afraid lest they shall find something that the Maker would not have them know. Men are no longer satisfied to have others think for them; all think for themselves. Let no man feel "I am perfect," and then, comparing the present with the past, he shall see his growth. We cannot change the past, but we can outgrow it.

Self-examination is the first step to be taken toward self-elevation. A glorious example of self-examination is found in the Lowly One. We recall the days of the past, when the spirit of intolerance and bigotry prevailed in the religious world, the spirit that lit the fires of persecution, until a few noble souls dared to assert themselves and free the world from spiritual and mental darkness. With the exercise of reason comes safety; you are led to determine between truth and error. And how quickly the exercise of reason undermines all creeds, because no one creed is adapted to all minds. There are no two minds alike. There is no one rule applicable to all.

Where is the secret of religious freedom? It is simply in the use of thought, of reason. You cannot limit infinite in a personality. Growth is everywhere manifest; you do not have to go out of this city to see it. We see its power grandly illustrated in the press—constantly thrusting newly-discovered truths before the people and compelling them to think, enlarging the sphere of discussion on all vital questions, sending its commissioners into the wilds of Africa and to the frozen zone for the benefit of mankind—the ever ready champion of the weak against the strong! Looking on the disciples of the healing art, we see again evidences of the grand strides of progress.

No system, no principle, no new ideas were ever offered to the public mind without opposition, because men have not broken loose from the bands of bigotry. The thoughts that once were regarded as the wild productions of unprincipled speculators are now everywhere recognized and accepted. All these manifestations prove the growth of the human intellect. Men still lack patience and sympathy; they do not appreciate the great truth that all things are created in love for the good of man.

But how does a man grow? A man to grow rightly must have an untrammelled mind. Why should the body be free and the spirit bound? If his aspirations be pure he will be bidden to gather truth from whatever ground. One self-dependent man is stronger than a whole army of followers. A man should be good by the highest light within him. It is essential to his growth that he should learn to do—to reduce to realities his high ideals. I trust that the recital of one or two incidents, now made public for the first time, in illustration of the great, lovely qualities of our great President Lincoln, will not be deemed inappropriate in corroboration of these views.

In the summer of 1862 I had occasion to call on the President in Washington, to urge the claim of an officer whose pay had been unjustly withheld by the War Department. When I entered, Mr. Lincoln was alone. I said: "I have not called to ask for an office either for myself or for any friend." I then went on to cite the facts in the case of the officer. When I had finished Mr. Lincoln said: "When you came in you said you did not come to ask for office, but the fact is you bring up a matter which will give me more trouble than any application for office." After looking over some documents, Lincoln added: "I do not see how the Government of the United States can afford not to pay an officer for rendering it services." He then endorsed on the official commission the following words: "Ascertained length of time of services, and pay without formalities." A. LINCOLN. [Applause.]

Another case was that of a young artillery officer who had served gallantly in Fremont's army and received a severe wound. The War Department refused to consider his claims, and he was destitute and sick. I told him to go to the White House and state the facts in his case to Lincoln. When he returned to me, his face wreathed in smiles, he produced a monstrous official envelope addressed to the Secretary of War, enclosing his worn and soiled commission. On the outside was endorsed: "Let the within named be paid up to date, disregarding formalities." A. LINCOLN. [Applause.]

These are but two incidents among thousands in the public life of that noble man, who stood ever ready to heal the wounds of lacerated hearts. Who shall say that Abraham Lincoln did not thus grow in the regard and sincere affection, not only of his own people but of all mankind? What greater proof of growth can be found than the difference between the preaching of today and that of a few years ago? The thinking and intelligent minds of today will not sit under the teaching that a certain set of forms are essential to man's welfare and happiness. [Applause.] How much more the man who, in his infancy, has been taught of his own degradation, respects himself as he realizes the grand possibilities of his nature. At the present day a man's worth in the community is beginning to be estimated by what he is, as illustrated in his daily life; it is beginning to be realized that no articles of faith will absolve him from duty. Thus shall nobler men come upon the stage of action. [Applause.]

Tribute to the Memory of Mrs. J. H. Conant.

A writer in the "Spiritualist at Work" devotes over a column to the giving of the strongest testimony concerning Mrs. J. H. Conant and the value of her mediumistic labors, from which we make the following extracts: "We know Mrs. Conant personally, have read many of her sances, have read them weekly, and know that many of them are true and have been identified. For near two years we knew Mrs. C., saw her two or three times a month, attended her sances. We found her a lady in every sense, never speaking a word of evil or manifesting imputation on ill will under any circumstances. We have seen her surrounded by bigots, knaves, hypocrites, materialists, egotists, cheats, skeptics, and earnest inquirers, and we never saw her lose her temper or heard her speak an evil word of any one, when in this trance condition or in her sances. * * *

The true scientist knows no creed, no spleen, no bitterness, no person; belongs to no party, person, or any one portion of the world. His motto is 'I prove all things and hold fast that which is true.' We understand the spirit-world to be made up of beings once inhabitants of this world. We understand this world to be peopled with all manner of people, from black Tom up to the God-like genius of a Humboldt. We know that all these people die and are immortal. Do we expect such much from black Tom as we do from Humboldt, I think not. We answer no. And yet Tom has a right to be heard. Both these beings, and all between them, ultimately become immortals; as such, are near us, with us, controlling and directing us, or trying to do so. Here and there they find one of our number that they can use, control; they have a medium through whom they wish to tell us who they are, from whence they came, how they live, what they are doing, and how they do it.

Mrs. Conant was preeminently one of these mediums; and if she was a true woman, true to the principles of spiritual control, she was bound to give us what she saw, felt, and heard. That she did so is self-evident from a spiritual standpoint. The Irish, Scotch, French, English, Indian, Yankee, in fact, every race, tongue, and nation, spoke through this woman, Conant. Well do we remember the first time she ever attended in her rooms. It was in 1858, and then for an hour or more the Indian, the Negro, the Irish, the Dutch, and the American were personated through her.

Well do we recollect one startling incident. She turned to us, at that time an utter stranger to her, or any one in the room, holding out her hand, saying, "How do, Copatan? Me much glad see big chief. Me big brave, me Chief Owanaco. How do, Copatan?" We answered, as best we could, the inquiry. A gentleman present asked if we recognized the Indian spirit. Our answer was as follows:

"In 1841-5-6-7-8 we lived at Menominee, on the shores of Green Bay, Mich., three hundred miles north of Chicago, and we knew an Indian chief by the name of Owanaco, and that the name given us by the Indian was Copatan, meaning boss, or over-seer."

To us this test through Mrs. Conant, early in September, 1858, and thirteen years after the death of Chief Owanaco—for he died in 1845—was of more value than all the fine-spun theories ever uttered from the pulpit of Christ or the platform of Science, for it was exact knowledge, identifying us and by us identified. The negro came, with his plantation language and peculiarities; the Irishman came with his brogue; thus proving one of two positions:

1. That this woman, Conant, was a first-class scientist, possessing a general knowledge of human nature as well as a positive individual knowledge of all classes and nations of this world.

2. These spiritual beings were just what they represented themselves to be through her. *Ergo*, we must expect the foolish, the wise, the bigot, the liberal, the coarse, the refined, in fact, every phase of our earth-life, from the spirit life, and without this there cannot be an exact knowledge of life beyond the stroke called death; hence we may expect every phase of human nature from the spirit world.

Quarterly Convention of the Vermont State Association.

The Association met in Quarterly Convention at Glover, on Friday, September 24th, holding three sessions each day, closing Sunday evening, the 26th.

On Friday, at 10 o'clock A. M., the Convention was called to order by the Secretary, who read the call, when Harvey Foster, Esq., of Bennington, in the absence of Dr. E. A. Miller, of Montpelier, presided. After the reading of the minutes, remarks were offered by the President and Thomas Middleton, when, on motion of Mr. Middleton, it was voted to occupy the remainder of the forenoon in conference.

Afternoon Session.—On evening in the afternoon, the Convention assembled at 7 o'clock, in the hall of business, consisting of Orrin French, Sabin Scott and Moses Goodwin.

No regular address was given at this session, the time being taken up in conference.

Evening Session.—Dr. C. G. Goer, Vice-President, in chair. Conference one hour, closed by Dr. Goer, who gave a highly interesting and eloquent address. After the address, it was voted to have a half hour's conference, after which the Convention adjourned to meet at 9 o'clock, Saturday morning.

Saturday Morning Session.—Met at the appointed hour, the President of the Association, Dr. E. A. Miller, in the chair. On motion of Dr. Miller, it was voted to have a half hour's conference, after which the Convention adjourned to meet at 9 o'clock, Sunday morning.

Sunday Morning Session.—Conference one hour, J. Madison Allen addressed the Convention very acceptably, and with the closest attention.

Afternoon Session.—Opened for conference and business, voted that the Secretary be instructed to procure such legal information as may be required relative to the issuing of certificates under the authority of the Association. The Convention then adjourned to meet at 7 o'clock, Sunday evening.

At the time of the Convention, the contributions of the several towns for courtesies extended, and also to the citizens of Glover for their kind hospitalities.

The Convention was a success—a success in the character of the addresses given, and in the very excellent conduct of the Convention, and in the hearty and ready response to the needs of the Convention.

We are largely indebted to him for the success and prosperity of our Convention.

Charles French with his clear thoughts and fine language, Sabin Scott, Harvey Foster and D. P. Wilder in their straightforward, common sense way contributed much toward making the Convention both interesting and profitable. Others whose names have escaped me contributed valuable words. The singing added much to the interest of the occasion. Miss Smith, of Montpelier, ever ready to speak the needed word, no convention can be a failure. I should feel that I had but half performed my duty if I failed to speak in special terms of the contributions of that grand old man. His very presence is a blessing; and his exposition of Spiritualism, could the world have it from his lips, would be sufficient to disarm all fatherly prejudice. We are largely indebted to him for the success and prosperity of our Convention.

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BY M. L. HOLBROOK, M. D.
Which should be in the hands of every person who would eat to regain and retain health, strength and beauty. It contains, besides the science of eating and one hundred answers to questions which most people are anxious to know, nearly one hundred pages devoted to the best healthful recipes for food and drinks, how to feed one's self, feeble and delicate children, and how to get the best healthful development. Mothers who cannot nurse their children will find full directions for feeding them, and so will mothers who have delicate children, and invalids who wish to know the best food

[Continued from first page.]

bodies of men—I not only had to drop my vindictiveness toward the criminal and the crime, but toward any body of men whatsoever that were in league against nations, states, cities or humanity; I had to forget the crimes, the out-laws, the injustice, the hatred of man to man; I had to forget that there were thieves and robbers in the world, who, under the name of justice, do the things that are worst in the sight of heaven; I had to forget all this, and look through every man's condition in the light of charity; I had to see that even the murderer has his side and his plea, and even the outlaw has also his plea on the spiritual side of the question. I believe if I were here in your midst to-day, I would not work for prison-reform, but for the abolition of prisons. I believe if I were in your midst to-day, I would not work for the modification of criminal laws, but for the abolition of them, to the end of superseding them with the physician, the spiritual healer and teacher. Instead of prisons, I would have schools; instead of criminal laws, I would have the methods of treatment revealed by the moralist who treats such diseases in the world of spirits.

I have visited one of the kingdoms where moral imperfections are cured. I have seen the operations of the moral law in spirit-life. It is neither judicial, legislative nor executive; it takes of none of the departments of human justice whatever. Like Othello, I found my occupation was gone; I found to my amazement, instead of the adjudication of crimes and their causes by councils and bodies of men who were to pronounce upon them, that the criminal is received into the hands of the moral and spiritual healer; and that instead of a prison where he is restrained and punished, he is admitted to the school where he is instructed. You have the asylums for the blind on the earth, and raised letters for them to be taught how to read; I found asylums for the morally infirm and blind, and I found processes of instruction that correspond to the raised letters that you employ for those physically blind. I had it revealed to my consciousness that those causes of moral obliquity are diseases; that the moral nature is diseased and tainted; that the atmosphere of a city like New York produces a moral miasma, in which young minds are introduced, and become imbued with the moral pestilence. I find this moral pestilence becomes at last a chronic disease, and that in some minds it is inherited from generation to generation, and should be treated as a disease. I know of late it has been customary for the sake of releasing the criminal to plead insanity in all our courts of justice on earth; but I find that it is not only insanity which causes crime, but a more profound malady. There is a disease that is beyond insanity, the very morbid nature of which requires a more profound and subtle spiritual treatment. I found that spirits whose whole lives were occupied as philanthropists among criminals on earth, are now in spiritual life employed in teaching and healing them in the spiritual existence.

No human gallows ever sent a murderer to the world of souls that he was not at once taken charge of by some emissary from the world of healing spirits. He may be earth-bound for a long while; he may be seeking to find some means of redress for his wrongs; but there comes a time when he is ready to receive that missionary from the circle of healing spirits; he is then admitted there, watched over and instructed, without his being made aware that he is a criminal. Think of that! Did you ever know of any local visitors to your prisons, or any representative of a benevolent association sent among your prisoners, who did not remind the criminals that they were criminals? Did you ever know any leader of a charitable society to visit a benevolent institution for the improvement of young girls, who did not tell them they were outcasts? Did you ever know, in all the domain of earth's methods, that criminals and outcasts and outlaws were not told what they are? In spirit-life I have not seen it; I have not heard of it; it does not enter into the method of instruction or healing of those who are morally infirm, to even let them know what their infirmity is. When they become aware of it, when it dwells upon them by the presentation of the light in the opposite direction, when they are healed so far as to become aware they are morally sick, then they begin to improve—then the condemnation comes from themselves. No spirit, no teacher, no wise counselor has ever breathed this to their souls; their own consciousness has been awakened, stimulated, brought into activity, and that self-same consciousness becomes the accuser. When the conscience is aroused the patient is in process of healing. This is why I say the earthly methods fail, and that I am to begin at the spiritual side, instead of the outward, to do my work for humanity and for the lowest; and I would say to you—if it is possible, let the spiritual also be your method. You have those who are successful in insanity, who seem to yield to the weakest caprices of the insane one, and never tell him he is a maniac, yet who are firm and gentle. This is the surest method of treatment. The morally infirm cannot bear to be reminded constantly of their ailments, any more than the invalid can successfully bear a constant reminder of his physical imperfections. If a dwarf were to enter this room you would not all begin to point the finger and say: Oh, how unfortunate! but would discover his mental qualities and lead him away from the consciousness of his infirmity; you would gracefully give him the place of prominence, and all would manifest an interest, and thereby win him to forget the infirmity from which he suffers. The criminal is adward in some directions; he enters spirit-life; he is not reminded of his crime; he is gradually and gracefully and kindly and charitably drawn into other pursuits; the crime is overgrown; the flowers supplant the thistles; the weeds are rooted out by the roses of his new-found existence.

I found the same to be the case in the circle of knowledge. My friend, Wilberforce, led me through scenes of philanthropy; my teacher, Bacon, led me through scenes of wisdom and knowledge.

I find that the methods of science are different from those adopted on earth. I find that my friend, Prof. Mapes, is wisely employed, even as he was sometimes on earth, in diving to the very foundation of things and solving those principles that have for a long, long time puzzled the world of science. The wisdom is, that instead of searching among the outward seas of facts to find a theory and a principle, the principle is seen behind the fact, as the soul is seen by the spirit world behind the body. We have no need to study the hand, the arm, the eye, or the foot to find a man; we have no need to discuss the various properties of which these bodies are com-

posed to find a spirit; consequently all the scientific methods whereby astronomy and geology and all the sciences are wrought out laboriously in your world, are changed here, and instead of the telescope, and instead of the microscope, instead of the crucible of the chemist, we have simply a solving of laws by a perception of the principles. You see the flowers here. I assure you that from my spiritual standpoint I see the fibres and globules of life coursing their way through the minute veins of that rose.

I assure you that that which is beautiful in the external form becomes infinitely beautiful when I see that, although the external form is perfect, every separate ray of light and every particle of the chemical substance of which the flower is made, is visible to the spirit, and can be analyzed without the processes of chemistry. We can only teach you that which you can learn. If the spirit world were to tell you all that they see and know in connection with science, it would be like expounding Greek to the young boy, or like telling him of the problems of Euclid before he has learned the multiplication-table.

Some of these scientific methods are wonderful, vast, and far, far beyond my comprehension or knowledge. Some of the simplest of them were shown me; and I confess to you that whereas science was apparently not on earth my *forte*, I became so interested in these wonderful processes of life that I could have lingered for ages to witness the experiments and obtain the experience and knowledge taught in this school of scientific minds. I believe that the systems of mechanism introduced upon earth are destined to overreach and entirely uplift mankind from the necessity of manual labor, and that the spiritual methods will yet suffice to perfect the thoughts that are now incipient in your world or sphere of scientific research, and that the seeming mystery which is behind the stary firmament and controls the opening rose, will be solved by the invisible yet palpable process of the spirit. My greatest theme, and that which interested and absorbed me most, was of course that connected with human interests, with the uplifting of the moral, social, and indeed every interest of mankind. The theme commences when in spiritual life, and you see that as the methods of science are but so many principles converging to a grand central truth, viz., the true spiritual nature of man, and if I was interested in the governing principles of things, and in the scientific processes, and in the principles or treating those who are infirm in spirit, you may be sure that I had an added interest when I was permitted to catch one glimpse of the principles of the spiritual kingdom.

All religion seemed merged into one sublime light and glory. From the far East I saw the rays of the Brahminical faith gleaming up over the night of time, and converging toward that same centre; I saw the Egyptian sunlight streaming from the hosts of spirits disenthralled who had come up from the various forms of the worship of beasts and birds to a knowledge of the Infinite Spirit through their ancient revelation; I saw where the children of Israel were led, and looking across could behold the glowing Shekinah of their faith, linking them also with the hopes of those that abide in the upper sphere; I saw the religious teachers and martyrs of all time converging toward this centre, whose threefold side was Science, Government, Art, and they merged in one whole sphere beyond, and greater than all, illumining the whole with a surpassing glory, the three sides of this triangle that represents Science, and Art, and Government, being fashioned of the three prismatic rays, red, yellow and blue, as they converged toward one white ray. I knew what was the upper sphere, Pure Religion. I approached with my guide. I saw what no human tongue can reveal, what no eye on earth can see, what no man can imagine, unless, caught up in the same way, he is permitted to catch a glimpse of that which we all ultimately hope to enjoy.

And I saw in that spiritual kingdom that all other processes were merged in it; that neither science, nor government, nor art, are anything but the external expression of the spirit, and that religion, as the crowning glory of human life, is to be, also, the permeating principle of human action, of human government, of human science and of human art. I saw Religion, not deformed and torn, as she has been shown on earth, not with the battle-stains upon her garments, ugly with the wretched contortions of envy and hatred in her countenance; I saw her, not with the signet ring of kings, popes or prelates; I saw her simply in her radiant snowy whiteness, the typical image of humanity, neither male nor female, but adorned with such greatness and power that I had to cease gazing or I must have perished. And among the innermost temples, that seemed merged and melted in space as I was uplifted for a brief period to behold this vision, I saw the saints and martyrs of the Christian faith bending near the one to whom they do honor and reverence, and a voice like that of the Son of Man seemed to reach down from that height, and bless all the nations of the earth with its peace and power, and that voice said: "When the Comforter shall come he shall reveal all things," and I knew that the Comforter is the Spirit of Truth; and I knew that in my humble way and manner, with the voice and power of a spirit, I would serve that same principle now and ever; I would strive to imprint it upon the minds of my fellow-beings on earth. And I tell you to night that the serving of the Spirit of Truth, and the following of the ways of peace, are of far more value in the world than I had entered than all knowledge of earthly things, all power of governments, all beautiful arts and sciences; for all are merged and melted in the one Spirit, and that abideth forevermore.

My words are necessarily few and imperfect. I clothe them with my personal affection and remembrance, and wait them out to you with my blessings and benedictions; and I promise that whenever time shall offer, or occasion present itself, or an instrument is at my service, I will reveal whatever I know and whatever is revealed to me in the wonderful region of spirit where I dwell. And that which I have said is not exceptional, but every spirit friend who comes to your fireside, every dear departed child, every father and mother and brother and sister who has passed the change called death, may know and see and feel what I have known and seen and felt, and they will tell you, if you will give them an hour each day, that this is but the beginning of that lofty truth which I believe will infuse itself into the whole of human thought, and make mankind a living representation of the kingdom of heaven upon earth.

The ladies' Conference was held in the evening and was largely attended. Mrs. Dr. Warren occupied the chair, and the meeting was addressed by Mrs. Goodman, Mrs. Beach, Mrs. Sweet, Mrs. Blakesley, Mrs. Ewer, Mrs. Dr. Roe and Mrs. Clarke. Mrs. Blakesley, under control, delivered a very touching address on the embarrassed condition of a number of worthy mediums in our midst, while certain impostors flourished on credulity, simply because they had no conscience, and had thereby acquired means. This medium has recently been developing some pecu-

The Women's Centennial Executive Committee have raised \$70,000 for the erection of a pavilion in which to exhibit every kind of women's work. To this collection, women of all nations are expected to contribute.

Spiritual Progress in New York.

HOW THE SOCIETIES ARE WORKING—GETTING UP A SPIRITUAL REVIVAL.—EFFORTS OF THE WOMEN IN THE CAUSE OF A STRANGE SPIRITUAL LANGUAGE THAT PUZZLES THE POLYGLOTS—MATERIALIZATIONS, &c., &c.

NEW YORK, Nov. 8th, 1875.

To the Editor of the Banner of Light:

DEAR SIR—New York seems to be on the eve of a great spiritual revival. I don't know whether or not Moody and Sankey, through their attendant spirits, have got anything to do with it, but there seems to be something in the air which is urging Spiritualists to greater exertion, more enthusiastic effort, and what has hitherto been partially neglected, organization and combined effort in the promulgation of the great hidden principles which they believe underlie all philosophy and truth. The Society of the Progressive Spiritualists and the Harvard Rooms Spiritualists have crowded meetings every Sunday. The latter Society have recently started a weekly newspaper, *The Investigator*, for the dissemination of spiritualistic views and reports of the discussion of all subjects pertaining to the advancement, development and happiness of humanity. An interesting feature of it consists in the reports of conferences, seances, circles and lectures, &c. The subject of materialization forms a very prominent topic of discussion every Sunday in these societies. A large number of anxious inquirers, timid believers and skeptics attend the conferences, desirous to learn something about a "ghost manifest in the flesh," as one of the skeptics expressed it last Sunday.

Many tests of this description are given every week, and numerous conversions have recently been made through this instrumentality, perhaps more real conversions, and not merely emotional, like most of the disciples of Moody and Sankey, than the church can boast of, with all her marble palaces, fine drapery, charming music and other attractions which arouse the imagination and play upon the feelings, merely with the object of working the emotions into the most credulous condition. Yet there are many who will not believe their own eyes in these matters, who are even worse than unbelieving Thomas, for after shaking hands with the materialized spirits, they still doubt, and though dumbfounded and unable to explain the phenomena or detect any trick in the matter, conveniently attribute the whole thing to jugglery. Another healthy feature of Spiritualism here, is observable in the determination of the societies to eliminate all charlatanism from the system. If a medium is not prepared to subject himself to the severest tests, without any room for the suspicion of trickery, she is well aware that it involves her reputation to appear in her millinistic character at a public seance. Thus a salutary check is exercised upon impostors as well as those who are not thoroughly developed, both of whom have drawn a good deal of opprobrium on the cause, and have hitherto given skeptics and self-righteous Christians an opportunity of sneering.

Another sign of the progress of Spiritualism in this city is to be found in the fact that Materialists, Infidels, Atheists, and even Christians are beginning to discuss the subject seriously instead of dismissing it with a sneer, as was formerly their habit. An illustration of this was afforded last Friday evening at the Liberal Club, which is becoming a very important organization in the domain of free thought here. Dr. Sampson, who was a clergyman, and now seems to be a sort of nonsectarian compromise between Christianity and Materialism, delivered a lecture to a crowded house under the auspices of the Club, on the subject of "The Scientific History of Spiritualism," in which he attempted to prove, but made a sad failure, that all the phenomena attributed to Spiritualism could be accounted for by physical causes, such as electricity, magnetism, and their various modifications. He quoted a great many examples to sustain his position, from the history of necromancy among Eastern nations, but strange to say, though a clergyman, never mentioned the Bible. Upon this omission Dr. E. P. Miller, twitted him very severely, and referred him to several instances of the appearance of spirits and materialization in the Bible, such as Abraham and Lot entertaining angels unawares, the Witch of Endor raising Samuel, who talked with Saul, Moses and Elias appearing on the mount of transfiguration, and the resurrection of Christ. Dr. M. went on to say that Spiritualism did not depend on the scientific opinions of any one, nor on conclusions drawn from fine-spun theories. It was a matter of fact, and clearly demonstrable. Materializations and other phenomena were manifest to everybody who wished to see them, and would believe their eyes. He contended, furthermore, that there are numerous instances in the Bible in which spirits and spiritual influences were made cognizable and manifest to the physical senses, and quoted such examples as the case of Belshazzar and the handwriting on the wall, the Israelites passing through the Red Sea, &c. Dr. Miller referred to the healing power of the early Christians, and said the mediums of the present day would develop as thoroughly as they had done if they lived on the true spiritual plane. He also referred to personal tests, and said that while testing Mrs. Mary Eddy Huntton he had shaken hands with his brother who is in the spirit world, and was fully satisfied of his personality.

The Conference at the Harvard Rooms, on Sunday, was unusually large, and the subjects discussed very interesting. The following speakers took part in the conference: A. E. Laing, Mr. Sleeper, Dr. S. B. Foster, Dr. Lewis, Dr. Weeks, Mr. Blakesley, whose wife is a medium of considerable power, Dr. Atwood and Mr. Wolff. Dr. Atwood related some wonderful instances of mediums whom he knew, who had described remarkable events occurring several thousand miles away, while in the mediumistic or clairvoyant condition. A young lady who resided near the Falls of Niagara had given an accurate account of a battle in Germany, described the armies engaged, the number slain, and several details that were fully verified by the newspaper reports afterwards. The various speakers quoted several instances of materialization that had come under their notice, and related many other convincing manifestations which they had witnessed at seances during the week.

The ladies' Conference was held in the evening and was largely attended. Mrs. Dr. Warren occupied the chair, and the meeting was addressed by Mrs. Goodman, Mrs. Beach, Mrs. Sweet, Mrs. Blakesley, Mrs. Ewer, Mrs. Dr. Roe and Mrs. Clarke. Mrs. Blakesley, under control, delivered a very touching address on the embarrassed condition of a number of worthy mediums in our midst, while certain impostors flourished on credulity, simply because they had no conscience, and had thereby acquired means. This medium has recently been developing some pecu-

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lar phases. She is controlled by a female spirit who talks a very strange language, of manifest singular variety of expression, with beautiful cadences and the most agreeable rhythm. Several linguists have been trying to test it, and while none can translate it, all agree that it is undoubtedly a language, and a beautiful and expressive one too, and not merely a jargon, as some ignorant skeptics might suppose. Sometimes the spirit translates a few words, and by the aid of these, and taking as accurately as possible, by phonetics, the sounds of the unknown tongue, experts have pronounced it to bear a close analogy to the ancient Greek. Some of them imagine that it is the Paradisiacal language which was first spoken in the Garden of Eden, which is the universal and musical language of the spheres in the pristine purity of their inhabitants; and which in this world was lost in the confusion of tongues at Babel. The spirit, which is constantly and devotedly attached to this medium, will probably explain the whole thing in due time.

The ladies above named, and several others, are working hard in the interests of a spiritual revival. Among them there are several of great mediumistic power yet undeveloped. They hold a meeting every Thursday evening for the purpose of developing these latent powers, and practicing oratory, that they may gain perfect confidence in speaking, and learn to control themselves in the presence of any assembly. These ladies are preparing for a missionary work of great magnitude in the field of Spiritualism, and judging from the resolute and harmonious spirit which they now manifest, I venture to predict that their labors will be crowned with signal success, and Boston will probably not very long be able to carry the palm in the progress of the spiritual philosophy.

At the Hall of the Progressive Spiritualists Mr. Charles Holt, an inspirational speaker, addressed the Conference, morning and evening. His subject in the morning was "The Principles of Harmony." He showed that harmony and progress were requisite concomitants. It was necessary that they should go hand in hand. He criticised severely the idea of Old Theology, showing that according to its principles progress went backwards from the fall of Adam, and that retrogression is the constant theme of the theological world. But this he declared was all a mistake. On the contrary, man is a progressive being, and the course of all nature is likewise progressive.

In the evening his discourse was principally on the subject of Materialization, the truth of which he proved by numerous examples from both sacred and profane history. He demonstrated the ignorance of those who demanded tests in this phenomenon at a moment's notice, and showed that it was quite as reasonable to demand certain conditions in connection with all manifestations in Spiritualism as it is in the operation of the telegraph for instance, and concluded by saying that neither earth nor time can rob man of his immortality. Mr. Holt is a very fluent and interesting speaker.

A new Society of Spiritualists met for the first time on Sunday last, in McPherson Hall, corner Broadway and 34th street. About one hundred persons were present. T. D. M.

New Publications.

THE ATLANTIC for November—H. O. Houghton & Co., corner Somerset and Becon streets, Boston, publishers—is a superb issue. W. D. Howells leads off with the opening chapters of "Private Theatricals." Charles Dudley Warner gives a fine sketch of Egyptian travel in his article "At the Gates of the East." Charles Francis Adams, Jr., with his treatise on "Railroad Accidents." Horace E. Scudder on "Anderson's Short Stories." George Cary Eggleston on "The Old Regime in the Old Dominion," and other writers of merit follow in turn, and G. P. Lathrop, T. H. Aldrich, Celia Thaxter and Edgar Everett furnish the poetry of the number. Great announcements of added interest are made by the publishers for the coming year, and the November and December numbers will be sent free to all new subscribers for 1876 who remit \$4.00 direct to the publishers before December 15th, thus enabling them to secure the opening chapters of Mr. Howells' new story.

"THE RAPID WRITER," published by an Association bearing the same name, at Andover, Mass., is received. In connection with quite an extended list of articles bearing practically on phonetic reform, and the advancement of the claims of D. P. Lindsay's Tachygraphy, it gives twelve chapters of reading improved in the peculiar style of the art. Tachygraphy is to our mind the queen of all the short-hand systems before the public.

WIDE AWAKE—D. Lathrop & Co., 38 and 40 Cornhill, Boston, publishers—introduces its November number with a frontispiece entitled "Madame Macabre." The little patrons of this sterling monthly will find in its table of contents much to entertain them—among the rest the article headed "An Afternoon with an Indian Princess," by T. A. Cheney, LL.D., is well worthy of reading. The illustrations throughout are excellent.

A. WILLIAMS & CO., 233 Washington street, corner School street, Boston, offer for sale SCHENCK'S MONTHLY and ST. NICHOLAS for November. The first named has highly attractive, illustrated articles on "William and Mary College," "The Curiousness of Longevity," "India and the Native Princess," etc., etc., and commences a new novel—its first by Bret Harte, entitled "Gabriel Conroy." Other articles and choice poetry fill its pages. Mr. Hale's "Philip Nolan's Friends" will begin with the January number of this magazine. ST. NICHOLAS is filled with matter which will irresistibly draw the young to its perusal. "The Boy Emigrants," "A Few Alligators," "Mother's Boy at Sea," and "An Alphabet from England," are gems in their way, and the others in the list are not wanting in value. The December number of this magazine will contain an admirable article, entitled "One Hundred Christmas Presents, and how to make them." This article is full of practical descriptions, by the aid of which children of all ages can make beautiful and useful Christmas presents for their friends.

THE PHRENOLOGICAL JOURNAL for November—S. R. Wells & Co., publishers, 737 Broadway, New York—presents a life sketch of Celia Burleigh, with portrait, also one of Gen. Joseph Garibaldi, and is filled to the brim with good things. A like remark as to general contents is applicable also to THE SCIENCE OF HEALTH, for November, by the same publishers. The amount of practical and useful information on hygienic subjects which is regularly furnished by these two magazines, is wonderful in the extreme.

THE GALAXY for November—Sheldon & Co., 67 Broadway, New York City, publishers—furnishes the following array of mental delicacies: "Dear Lady Disdain," by Justin McCarthy; "The London Marriage Market," by H. M.; "Through Utah," by John Codman; "Leah: A Woman of Fashion," by Mrs. Annie Edwards; "Drought," by F. W. Bourdillon; "The Battle of Chickamauga," by William Farrar Smith; "Twenty Years," by Amalie La Forge; "Weather Wisdom," by F. Whitaker; "Rosalee," by William C. Richards; "The Two Ambroses," by H. James, Jr.; "Sonnetto Schiller," by Mary A. E. Wagon; "A Fanciful Pipe," by Julian Hawthorne; "The One Rose," by Kate Carlisle; "Heterophony: The World's Blunder," by Richard Grant White; "Drift-Wood," by Philip Quilliet; "Scientific Miscellany," "Current Literature," "Nebulae," by the Editor.

RECEIVED: THE HERALD OF HEALTH, for November—Wood & Holbrook, publishers, 13 and 15 Lighthouse street, New York City.

THE ILLUSTRATED HOUSEHOLD MAGAZINE for November, Household Publishing Company, 41 Park Row, New York City.

THE SANITARIAN for November, A. N. Bell, M. D., editor, McDevitt, Campbell & Co., publishers, 79 Nassau street, New York.

THE PHONETIC MAGAZINE, W. Geo. Waring, publisher, Tyrone, Pa.

THE WESTERN, a journal of literature, education and art, H. H. Morgan, editor, St. Louis, Mo.

VICK'S FLORAL GUIDE, No. 4, for 1875; the last number of the year. James Vick, Rochester, N. Y.

THE SHINING RIVER, a new collection of Sabbath school songs, by H. S. and W. O. Perkins. Oliver Ditson & Co., Boston.

Issued Oct. 30th from the Press of Colby & Rich.

THE SPIRITS' BOOK;

CONTAINING
The Principles of Spiritist Doctrine
ON
THE IMMORTALITY OF THE SOUL; THE
NATURE OF SPIRITS AND THEIR
RELATIONS WITH MEN; THE
MORAL LAW; THE PRESENT
LIFE, THE FUTURE LIFE, AND THE
DESTINY OF THE HUMAN RACE,

ACCORDING TO THE TEACHINGS OF
SPIRITS OF HIGH DEGREE, TRANSMITTED THROUGH VARIOUS
MEDIUMS,
COLLECTED AND SET IN ORDER
BY ALLAN KARDEC.

Translated from the French, from the Hundred and Twentieth Thousand,
BY ANNA BLACKWELL.

The Work contains a fine steel-plate portrait of the Author.

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