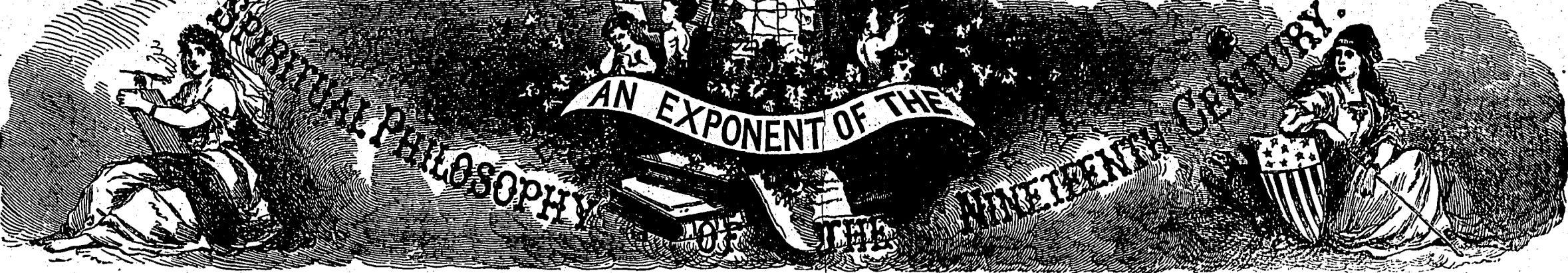


# BANNER OF LIGHT.



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## Spiritualism Abroad.

### REVIEW OF OUR FOREIGN SPIRITUALISTIC EXCHANGES.

Prepared expressly for the Banner of Light,  
BY G. L. DITSON, M. D.

#### FRANCE.

*Revue Spirite*, Paris, for October. This number opens with laudatory remarks, unstinted, generous, on the unparalleled genius and high moral worth of Victor Hugo, seemingly elicited from an intimate knowledge of the man, and penned in a review of his new work entitled "Religious and Religion." *Ecce signum*: and Mons. Leymarie points with enthusiastic admiration to the recent production just named of this master mind, and quotes some thirty lines of the poem that have the ring of a noble patriotism and a fervent faith. "It is a book of the most commendable morality, of universal benevolence (*bienfaisance*)," says Mons. L., "and it will cause the man of *esprit* to think, the learned skeptic to reflect—he who too often ostentatiously condemns, *a priori*, the belief in our well being, or our personality beyond the tomb." "But Victor Hugo has his enemies; that is understood; for this grand Spiritualist has the unpardonable weakness, in their eyes, of believing contrary to what they have preached, codified, evangelized."

"The Spiritualism of Mons. Fonvielle" heads the next article. From the *Echo* of Parthenay, Mr. Vincent quotes a criticism upon the above, which though biting in its sarcasm is characterized by a rancor, and a bigotry begotten of ignorance, which modern times can hardly tolerate. The *Echo* recognizes Mr. Wilfrid de Fonvielle as the author of quite a number of works, such as "*L'homme Fossile*," "*L'Astronomie Moderne*," but adds that when he comes to "consecrate two books to 'How they Make Miracles Outside of the Church,' and 'Néridah,' though there is a little scientific *allure* which renders the reading supportable, there are but few passages which have the clearness of good sense." Mr. Vincent responds calmly but ably to the *Echo's* flings at our faith.

"Seeing Mediumship at Messina," follows the above. A long and interesting letter from Sr. L. Rotella, is devoted to the mediumship of a young man, wholly uneducated, but strictly honest, who, at Sr. R.'s house in Messina, had marvelous visions of resplendent spirits, which recall the passages in Matthew—"His visage shone like the sun," and "The just shall shine like the sun"; also what Swedenborg says: "The vestments of the angels correspond to their intelligence." Sr. R. took the precaution to invoke in private the attendance, for instance, of "the guide of the circle," called Petrowich. "The medium was ignorant of this, and Petrowich came, covered with a mantle so intensely bright that the medium cried out, and covered his eyes. Coming again and again, he moderated," says the writer, "the light of his garments; was full of goodness, handsome, smiling, and our studies augmented in interest and importance. All, in fact, that Petrowich told us, all that he predicted has been realized; and the medium, when the séance is over, is astonished that personages so distinct as those he had seen and described, had so suddenly vanished." At another séance, "Otho I., Emperor of Germany and King of Italy, a grand figure in history, was present. He was seated upon a gorgeous throne, and wore jeweled vestments. The idea came to me to allude to the contempt he ought to have for the fleeting grandeur of earth; he immediately threw down his crown, his imperial mantle, &c., and we saw him afterward habited in gray. He was on his knees, and at prayer. We joined him, and never ascended a prayer from our lips more fervent and sincere." "One figure appeared that had upon its head a splendid blue light in the form of a globe; another of very great beauty approached, blessed us, and requested us to pray."

Under the heading, "Importance and Consequences of Spiritualism" there is a quotation from *Le Devoir* (whose founder and principal supporter is, I believe, a Spiritualist) to the following effect: "It is a thing futile, insignificant, devoid of all interest." Mons. Grelez, of Séfif, Algiers, gives a lengthy and noble reply to this hazardous onslaught, beginning with: "Eyes have they, but see not"—thus italicized; and adds: "The author admits the reality of psychic phenomena, and that is a great step in facts, for a good number of savants, without counting the immense majority of the masses, have not gone thus far." After some further preliminary remarks, he addresses Mons. Pom-

pery, author of said strictures, and says: "For example, do you count for nothing the happiness experienced when, heart to heart, you are in communication with those to you most dear? To the grief for those you thought lost forever, succeeds the inexpressible joy of a reunion. Oh! it is surely they who come, for they identify themselves in various ways. They recall in detail events that you have forgotten. . . . I have been a witness myself to such greetings, and among those who, till such proofs were adduced, were not Spiritualists," etc.

Mons. Alphonse Cahagnet follows the above with a beautifully drawn pen-picture, showing the resemblance between Emmanuel Swedenborg and Wm. Crookes. At first Swedenborg's scientific attainments are considered; then his marvelous theological works, "the admiration of profound thinkers." After a page or so devoted to an elucidation of the character of the learned Swede, Mr. Crookes and his wonderful discoveries are dwelt upon—"Mr. Crookes, who holds the first rank in *physique* as Swedenborg had held in *métallurgie*; but that which astonishes us is not the coincidence that two distinguished savants rise to the highest position in the sciences they profess, but that the two should make the same studies on the invisible world; the world of causes—the world of spirits, in fact." "We cannot do less than admit that Bacon, Paracelsus, Arnaud de Villeneuve, etc., admitted the possibility of the transmutation of metals. . . . They, like the afore cited two scholars, have been treated as fools, while to-day our learned chemist, Dumas, no longer denies this proposition. . . . and diamonds are made that perplex our best lapidaries."

If space permitted I should like to translate the entire account in the *Revue* of the journey recently made to Ceylon by Madame Blavatsky and Col. Olcott. If ever there was a spontaneous ovation on the part of a people, these representatives of the Theosophical Society received it. Indeed, says the reporter of the *Official Journal* of the Indian government, "when Madame B. and Col. O. stepped upon the magnificent carpet that covered the place of debarkation, they were saluted by the enthusiastic acclamations of six thousand persons; carriages gaily decorated conducted them and the other delegates to the grand chateau placed at their disposal; they were followed by a vast throng till lost to view. Arrived at their residence, the grand priests, Sumanatissa and Piyaratana, accompanied by fourteen others, went before them chanting a hymn of welcome from their sacred book." A branch of the Theosophical Society was established in Ceylon—"a society representing the principle of universal religious tolerance, and embracing already among its members Parsees or Zoroastrians, Hindus, Jains, Jews, Christians, and people of other sects." The Rev. Megitturvatte corroborated what Col. Olcott said (regarding the value of the Buddhist literature) in a speech delivered soon after his arrival. The grand priest, Sumanatissa, was also in attendance," etc., etc. Thus I must condense some eight or ten pages of a record of one of the most remarkable events in the history of any nation.

Of re-incarnation a noticeable affair took place at an assembly of gentlemen, officers of the Legion of Honor, &c., at Poitiers; and there appears to be no question that one of the party encountered, in a mesmeric state, a wife he had when in another body, and with whom he now had a desperate struggle—a renewal of combats admitted by the spirit-wife to have formerly taken place, and to have arisen from jealousy.

#### BELGIUM.

*Le Messager*, of Liege, Oct. 15th, has considerable space devoted to "Sleep and Death." The writer very gracefully elaborates his beautiful theme and says: "Sleep transports us into a land unknown to us in our wakeful state, and of which sometimes some charming souvenirs are retained, but for the most part escape from us. Those memorable events which stamp themselves for the time most clearly, are not always the best; while those more faint, tinged perhaps with high intelligence, become durable in the conscience of the spirit. What treasures, then, may not be found where oblivion seems imminent, garnered in the hours of repose. Sleep is *la liberté divine*, which gives to man supreme power; it is the true to suffering, to inveterate ills, to mortal passions; a resurrection for a time of an empire, of sacred moments that refresh more than wakeful ones—'bringing counsel,' as is often said."

Of somnambulist phenomena, as the French call them, M. Georges Cochet gives a good account where not only secrets were revealed to parties ignorant of them, and till then unknown to the revelator, but a remarkable cure was effected, the case being diagnosed while the medium was entranced.

An attempt at persecution on the part of the clerical order has recently been frustrated at Mont-St. Guilbert in Belgium, and a secular paper, the *Courrier de Nivelles*, congratulates the Spiritualists on this triumph which crowns their righteous efforts. I will briefly report what the *Courrier* says: "The Société Spirite, *Union fraternelle*, which has for its object the enfranchisement of consciences and the fraternal union of mankind, has just obtained a signal victory in a court of justice. For more than a year the members of this society have had all sorts of calumnies promulgated against them, and were condemned to eternal flames by the gentle representatives of Christ. This not being enough, the latter decided to bring them to the criminal's bench. The accusation against them, however, was so flimsy that the 'public minister' himself ordered their discharge. Behold a good lesson to these insulters and calumniators. We hope they will profit by it, and

remember that there are judges in Belgium as well as in Berlin." . . . "Clerical victories in such matters will be referred to as old legends," says the narrator.

"Appropos to Dr. Tanner" heads a continuance of reports of similar cases to those of the Doctor, taken from *L'Zuchemerk*, and are, briefly, as follows: "We find in the Memoirs of Dr. Laurrus the history of a boy, fourteen years of age, who died in 1616, who had never drank nor eaten anything. Dr. Laurrus who studied this case, had at his own house this boy shut up for about a month, during which time he took no nourishment."

"Another chronicler speaks of two religious persons of *L'Assomption de Poissy*, who never either drank or ate."

"Henry Sauval, a writer of the seventeenth century, cites several cases of abstinence like the above—among them a maker of lace. She began in 1655 or 6 to eat but little, and afterward she ate nothing. 'She is at St. Clair,' he says, 'always in bed, and is extremely emaciated. On the days of communion she can swallow the wafer only with great effort.'"

"A boy named Godeau, born in Vautroff in 1692, at the age of nine years and six months lost his appetite, could not endure the smell or sight of food. After fifteen months remaining in bed (without food, it is understood), he suddenly regained his appetite; but he died six months afterwards of inflammation of the lungs." A post-mortem revealed a remarkable state of things in his system.

"Mons. Charcot positively declares that numbers of invalids, hysterical, treated at the Salpêtrière hospital, remain for months and even years without any food or drink; there being almost a complete cessation of the chemical phenomena of life."

"In 1873 the *Revue Spirite* stated that in the Vosges, in the little hamlet of Sacourt, there was a young girl who had lived eleven years without food. She came to Paris, where the doctors took her in charge for a year, but were unable to give any explanation of the phenomenon." This person is the celebrated Louise Latéau.

*Le Messager* also reports: "Mystic apparitions begin to multiply, even in England. Father Ignace wrote a long letter to the *Times* of Hertford, announcing that the Virgin Mary had recently shown herself at the *abbey of Llanthony*, near Aberystwyth. A few days since," says the father, "the holy sacrament, which was in the tabernacle, under lock and key, came out of itself, no one assisting it, appearing resplendent some steps from a monk at prayers, and was witnessed by a holy young girl who happened to be in the church at the time." He also says that, "on that same day, four scholars saw near the abbey a like apparition." To this latter place a monk was carried who was very ill and expecting to depart this life, but seeing the apparition he was cured as if by enchantment."

#### SPAIN.

I have in hand three numbers of the indomitable little paper, *La Luz del Porvenir*, of Barcelona, dating to the 28th of October. It contains three long chapters of a "Philosophical Reply" to Father Llanas, who upholds all the old theological ideas respecting the creation of the world, man, the Devil, &c.—Mme. Soler taking up formidable positions, sustained by modern learning and investigation, and making the poor *papire* appear to great disadvantage; for "he is contending against science and creditable tradition," stating that "when God created man He rested, man being the end and the complement, the crown of all His particular creations, the objective toward which He directed his energies from the time of the first nebulous formation"; that "the world was made in six days, because the Bible declares it," etc. Lengthy extracts even from Mme. Soler's chapters would hardly suffice to portray the force, plain, direct, majestic, with which she undermines her opponent's feeble works; indeed, what she says should be translated in its entirety—will at least I am confident, appear in book form, and perhaps then find its way into our language.

"To know how to Suffer," is a short communication from Ana Maria, but is in rather a too gloomy strain for a good Spiritualist. "God and the conscience are the only truths that exist," she says: "all beyond that is fantasy, illusion, that changes and disappears before the feeble impulse of a sigh. To know how to suffer—here is a secret! It is difficult to apprehend the science of suffering. . . . We have merited it all, and through this consideration we may reach complete tranquility." A short poem, to a skeptic, and a short story by Mme. Soler, is all her "Reply" leaves space for in the *Luz* before me.

*El Criterio Espiritista* of Madrid has several lengthy dissertations, but nothing of a phenomenal nature that would interest the reader of the *Banner of Light*. "Words on the Evangelists,"—quotations from Matthew, Mark, Luke, touching upon deceivers who will come in the name of Christ, upon hypocrites, upon such as could not throw the first stone, upon that injustice or wrong which caused the fratricidal war in this country, the disturbance in Turkey, Russia, &c., not omitting England in "her eternal and senseless struggle with Ireland"; adding a warning concerning that day of which the angels even are not apprised the Son not knowing it, only the Father—this is all I need note.

"What the spirits say," our relations to them, how to approach them, &c., a poem by Rodolfo Menendez, with "miscellaneous," make up the remaining portion of *The Critic*. Among the miscellany I find an article from the *Diario*, which states that there is a large emigration to Oran, French Algiers, from Almería, Garrucha and other points in that immediate neighborhood.

#### ITALY.

*Annali Dello Spiritismo*, Turin, for October, opens with the twenty-first chapter of *Il Catolicismo*, &c., translated by the *Annali's* editor, and embracing in this issue the ancient notions concerning baptism, consecrated oil, confession—here continued and ending. Few works, except perhaps Higgins's and Dupuis's, have created such a profound sensation. I see that the author, Viscount Solanot, availed himself of the work of our distinguished countryman—"The Conflict of Science and Religion."

Following the above is a sketch of Ignazio Loyola, by Don J. Marie Flaquer.

Sr. D. R. Callé continues his interesting "Origin and Progress of Spiritualism," which is followed by a valuable letter from Professor D. G. Wittig; and "Animal Magnetism and Spiritualism."

#### SOUTH AMERICA.

The *Revista Espiritista*, of Montevideo, for September, is all that has as yet reached me from that region. It contains only three articles: one on the Jesuits, by the editor; "How Good is Humanity," by Madame Soler, whose pen overflows with loving charity, with worldwide sympathies; and "The Conditions which ought to unite Women," by Mlle. Candida Sanz.

#### MISCELLANEOUS.

*La Chaine Magnétique* and the *Journal du Magnétisme*, of Paris, October numbers, have both been received; but I have hardly space in which I can notice the various and important articles that grace their columns. Under the heading, "Singularities of Magnetism," not only is it affirmed that magnetized subjects can be sustained in the air, as proved by the experiments of Messrs. the Baron du Potet, Charpignon, Lafontaine and others, but an engraving is given in the *Journal* of a *fakir* being thus elevated. *La Chaine* is largely devoted to the Congress of magnetizers, at Rheims and Breslau. Concerning the latter the Belgian *Revue des Sciences* very courteously says: "Decidedly, magnetism begins," (and only just now!) "to occupy the learned," etc.

*Licht, mehr Licht!* Four numbers, to October 31st, of this attractive weekly, published in Paris, and now entering on its second year, should be on the table of every German. Its varied correspondence, the large range of literature it brings to one's notice, its discussion of re-incarnation and materialism, will make it ever a welcome visitor. Administration, 41 Rue de Trévise.

The November number of the *Revue Spirite* has just reached me. It has a lengthy letter from the distinguished authoress and "adept," Madame Blavatsky, and both will be further noticed in my next *résumé* of foreign journals.

## Spiritual Phenomena.

### REMARKABLE MATERIALIZATION SCENES.

A SPIRIT'S BIRTHDAY FESTIVAL ON EARTH PARTICIPATED IN BY THE SPIRIT.

To the Editor of the Banner of Light:

I have read with great interest your article in the *Banner of Light* of Nov. 27th, 1880, headed, "Our Heavenly Visitors." It is always agreeable to find one's own views and knowledge of facts sustained by well-read and informed persons; but when such facts are defended by so influential a journal as the *Banner of Light*, it is doubly pleasant.

Your article is a just and well-merited tribute to the medium through whom such beautiful manifestations were witnessed by yourself and friends. I would especially call the attention of some of your numerous readers to the closing paragraph of that article; it is this: "The spirits who appeared, and walked among us were not thin, shadowy forms, ethereal notions to our sense of touch, which one's hand might pass through as through a cloud of mist; but so far as that sense and others could be cognizant, firm, substantial bodies."

If permissible I will add as corroborative evidence what "Our Heavenly Visitors" did for my wife and I on the evening of Nov. 27th, 1880. We had decided, in the early part of November, to give a birthday festival to our "Spirit Daughter," provided we could get our friend, Mrs. —, to visit us and be the medium through whom our spirit child could come in her celestial purity. Nov. 27th, 1877, Lizzie Florence left us as a mortal to become an immortal. Nov. 27th just past was her third birthday in the spirit-world. On that date all conditions were found favorable, and our wishes were more than realized. Our circle was composed of eight, the medium, who was most firmly entranced, reclining upon a sofa—making nine mortals. Our visitors from the higher spheres were twelve, who assumed the mortal and visible form to us; but the number of those who were invisible, and came to witness the first birthday festival ever given by earth's inhabitants to celebrate a spirit's birth into immortality, we were told were many.

I will take as little space as possible of your journal by simply recounting the last and crowning act of our dear one, in commemoration of her festival. She was the first spirit to come and greet us with her benediction and familiar endearments. Receiving from her mother a large and beautiful bouquet, she expressed great pleasure upon taking it, and after carefully examining it, retired behind the curtain with it, and left it with the medium. Then wishing to see with her materialized eyes the table that had been spread with cake, fruit and flowers, she passed from the parlors, through the hall into the dining-room, and carefully examined all; and to convince us mortals that she saw and appreciated all, returned bringing a large bunch of grapes, from which the spirit took off and gave some to each; thus we were

truly fed by spirit hands. Having now been present with us some twenty minutes, she retired from sight for the time, to be followed by eleven other celestial beings, some claiming to have been gone from earth twenty-four hundred years, others since the early part of this era, and others, personal friends of our own, but lately entered upon their real life's journey.

These eleven having come and gone, "Lizzie" returned to join us in closing the festive scene. She came with renewed strength, and holding in her hands the bouquet that she had received early in the evening, she gracefully waved it over her head, passed into the dining-room and placed the same at her mother's plate, then returned to the parlors, seated herself at the piano and struck several chords; after which she beckoned her mother to come and play and sing for her, as she had so often whilst in this life. As the mother sang the old familiar airs the spirit stood as if entranced, listening to notes once so familiar to her; but ere long that spirit's joy manifested itself in acts most endearing—by yelling and caressing that mother, so dear to her whilst here, but now looked upon with a love intensified by knowledge obtained in spiritual realms.

This act being completed, Lizzie now motioned her mother to go into the dining-room, and as the mother and spirit-child were passing from the parlors the daughter beckoned me to follow and join them. Going to the table I was directed by the spirit to remove the birthday cake, mottoed with golden letters: "Lizzie Florence—entered into the spirit-world Nov. 27th, 1877," and to place the same on the end of the table where she was standing with a parent at each side. I was then directed to cut and remove the top of the cake, with the motto, Lizzie aiding in doing it and seeming anxious to have it well done, without breaking.

After severing the cake I was directed to place the top with the motto upon a salver, and then she motioned us to take it into the circle, the spirit following. Coming in front of the curtain, she stood silent for a moment, apparently to draw strength from within the cabinet, then took the salver with the cake upon it and passed in. Soon we all heard subdued conversation, as of many spirits present. We were told by Lizzie the purpose of her taking this part of the cake into the room with the medium was that the numerous invisible guests might have their sight so far materialized they could see the cake and motto in its material form and appearance.

Some ten minutes or more intervened before Lizzie appeared, bringing the salver and cake. Handing it to me, she motioned for all the circle to rise and go into the dining-room. They did so, taking their respective places at the table. Lizzie followed the last, behind the parents. Entering, she passed to the upper end of the table to that which was her accustomed seat whilst with us in life, and, drawing out the chair, seated herself, all others doing the same.

I was then directed by the spirit to bring the lower half of the white "angel cake" made for the occasion, and, placing it before the angel Lizzie, for such she had told us she had become, she cut with her own materialized hands a piece for each present, and served the same upon plates passed her; still not unmindful of the medium who lay entranced in her room, she cut a much larger piece for her; after that a much smaller piece than all the others for herself, which she placed beside the medium's.

We eight mortals, having been served by one inhabiting realms far above the earth, were then called upon to witness the closing scene. Our spirit-daughter, robed and veiled in garments of celestial purity, slowly rose to her full and natural height as in life, with arms and hands far extended, all rising with heads bowed. She remained in that angelic attitude some minutes, silently invoking heavenly benediction upon us. The last word of that silent prayer having been spoken, Lizzie turned to me, standing by her, placed her arms about my neck, and imprinted in quick succession several kisses, and then passed into the hall and was seen to flit from sight like a quick moving shadow.

The chair that had been vacant for three long years was now vacant again, but oh, how different the feelings of the parents now than at that hour three years before! Your readers must picture to their minds the scene, for as yet few can be favored as we have been.

At a private séance, given to ourselves alone on Nov. 20th, our spirit-child came and conversed for a full hour. During the conversation she said that "what we had done for her had raised her to a higher sphere, and that there were many spirits who anxiously sought to come to their friends on earth, but the doors of their homes were shut against them."

Astoria, L. I., Dec. 24, 1880. A. L. HATCH.

[From the Filigree Bitter.]

### A Thorough (and "Regular") Consultation.

#### IN THE BEDROOM.

*Family Physician*.—"We will now retire to the library, in order to hold a thorough consultation upon your case."

#### IN THE LIBRARY.

*The Consulting Physician*.—"Before we commence, my dear colleague, I must narrate to you the last odd regarding our friend Mayer. (He relates it.) *Family Physician*.—"Ha! ha! ha! I can tell you a better one than that." (He tells it.)

*Consulting Physician*.—"And now, with regard to the subject in hand. I am of the opinion that your patient's medicine should be changed so far that, instead of red raspberry juice, we should administer this time yellow beet juice."

*Family Physician*.—"Agreed, for something must be done, anyhow."

#### IN THE BEDROOM.

"After a thorough consultation with my colleague I have prescribed for you a new and highly efficient remedy."



Written for the Banner of Light.

## WHEN?

BY MILTON H. MARBLE.

When, oh, when shall the Bird of Hope  
Sing in my heart once more?  
When shall the path in which I grope  
Blossom with flowers of joy?  
When shall the gate of Promise open,  
That leads to a fairer shore?

So I asked as I looked around  
At the wrecks on every hand;  
And a voice came down with silvery sound,  
And yet majestic and grand:  
"The coveted blessings shall be found  
In the beautiful Spirit-Land!"

Table Rock, N.Y.

## STATEMENT BY THE EDITOR-AT-LARGE.

To REV. JOHN PIERPONT, HON. JOHN W. EDMONDS, GEORGE THOMPSON, and others, members of the Spirit-Large having the supervision of the Editor-at-Large work:

To the Advisory Committee of Ladies and Gentlemen, and the Contributors to the Fund: to all Friends of the Enterprise and the Spiritual Public—

GREETING: The first year of service in the work of the Editor-at-Large will soon terminate, and the occasion suggests the propriety of submitting a brief Report, indicating the results of the preliminary experiment made by the cooperation of Spirits and mortals to secure a wider publicity of the important facts, essential principles, and sublime philosophy of Spiritualism, through the agency of the secular papers of the country.

The general disposition of the Press not only to discredit the just claims of Spiritualism, but to treat the whole subject in a scornful and decisive spirit, led many at an early day to doubt the success of the proposed experiment. Those who may have objected to the trial from conscientious convictions that it must end in failure, have already formed a different judgment from indisputable evidence. The grave, thoughtful, and earnest manner in which the subject has all the while been pursued, has not failed to secure the most respectful consideration where, in the common judgment, it was least to have been expected. The writer desires to put upon record, in this connection, his grateful acknowledgment of the fact, that the evident respect and cordiality which have characterized the conduct of the secular press toward him, personally and in his relation of Editor-at-Large, have been so uniform as to only admit of rare and unimportant exceptions. This ready sense of justice and hospitality among the reputed enemies of the truth, has been the more grateful to his feelings for reasons which will readily occur to the mind of the intelligent and appreciative reader.

To the noble friend whose subscription of five hundred dollars made success possible; to those who, with less means, have generously contributed to the Fund; to Messrs. Colby & Rich, Treasurers, whose unselfish and unwearied efforts have done so much to further the enterprise; to many friends on earth, whose earnest words and constant encouragement have inspired our faith and made us hopeful; and to the Immortal Spirits of blessed memory, whose immediate presence, beneficent power, and heavenly wisdom command our reverent recognition—to all these our grateful acknowledgments are most justly due.

With these brief observations the Editor-at-Large has the honor to submit the following summary statement, with concluding remarks and practical suggestions, to which the reader's attention is earnestly invited:

Written for and published in *Truth*, New York, Jan. 20th, 1880.

## TRUTHS ABOUT RELIGION.

"The purpose of Science is to confirm the Bible."

S. B. BRITTON ON THE LOGIC OF THE PULPIT.

REVIEW OF REV. JOHN HALL, D. D.

## SPIRITUALISM AND ITS CRITICS.

Answer to an editorial in *The Gate City*, Keokuk, Iowa.

A DEFENSE OF HENRY KIDDLE AND SPIRITUALISM.

Published Jan. 24th, accompanied by a complimentary editorial article.

## AN ANSWER TO RAMBLER.

Written for the *Democrat and Chronicle*, Rochester, N. Y.

THE GREAT QUESTION OF THE AGES.

SENSATIONAL EVIDENCE THE BASIS OF SCIENCE AND JURISPRUDENCE.

AMAZING POWERS OF THE SPIRITS—SUDDEN CONVERSION.

Published in *Democrat and Chronicle*, February 23d, 1880.

## MODERN SPIRITUALISM.

What it comprehends as viewed by Dr. S. B. Britton.

SPIRITUAL PHENOMENA AND THEIR RELATIONS TO NATURAL LAW.

SUPERNATURALISM—VANISHES IN A HIGHER VIEW OF NATURE.

A Review of Rev. Joseph Cook's Monday Lectures.

Published in the *Boston Herald*, Feb. 28th, 1880.

## SPIRITUAL CONTROVERSY.

A MODERN SAMSON PULLING AT THE PILLARS. REV. DR. SAMSON ON SPIRITUALISM.

He classes the Fox Sisters among the Scientists, DIVINATION AND REVELATION EXPLAINED BY DR. BRITTON.

A Review published in the *Cincinnati (Ohio) Enquirer*, March 22d, 1880.

## THE SPIRITUAL CONTROVERSY.

Answer to Prof. Edwin D. Mead of Cambridge. HIS JUDGMENT OF THE LEIPSI PROFESSORS REVIEWED.

ANSWER TO PROF. WUNDT ON SCIENCE AND SUPERSTITION.

Published in the *Boston Evening Transcript*, March 25th, 1880.

## STRIKE BUT HEAR!

A BOLD ASSAULT UPON SPIRITUALISM BY THE MAIL, TORONTO, CANADA.

The Editor-at-Large publishes his defense in same paper.

It elicits a very lengthy but respectful editorial.

Dr. Britton summons English scientists and German philosophers as witnesses.

A startling prophecy of the doom of England from the spirit of one of her poets.

## THE POETS AND THE SPIRITS.

PHILOSOPHY OF THE INSPIRATIONS OF GENIUS. Relations of the Human Mind to the Spirit-World—The Spiritual Element in Poetry—Illustrative Examples from Virgil, Shakespeare, Milton, Coleridge, Shelley, Wordsworth, Campbell and others.

Published in the *Hartford Times*, Aug. 10th,

## SPIRITUALISM DEFENDED.

IS THE ADVANCE GOING BACKWARD?

The Delaware Valley Advance, Humesville, Pa., strikes at Religious Liberty!

ATROCIOUS APPEAL TO THE PUBLIC TO RESTRICT THE FREEDOM OF SPIRITUALISTS.

The Advance publishes Dr. Britton's scorching answer, and civilly declines discussion.

## THE TRIBUNE ON SPIRITUALISTS.

POLITICS, FASHION AND SPORTING AT THE FRONT.

## SPIRITUALISM VINDICATED.

Note from Whitelaw Reid to the Editor-at-Large.

See *Banner of Light*, Aug. 21st, 1880.

## PROGRESS OF THE GREAT REFORMATION.

SPIRITUALISM UNITES FAITH AND PHILOSOPHY. RELIGION RATIONALIZED AND SCIENCE SPIRITUALIZED.

A very elaborate answer to Prof. Phelps and the New England clergy, which was offered to the *Congregationalist*, of Boston, but declined. I hope to see it in some independent regular paper soon, as I regard it as the most important of the series.

## THE DEATH PENALTY.

ARGUMENT FROM THE CONSTITUTION OF SOCIETY.

The lex scripta is the expression of the collective will of the People.

Published in the *Hartford Times*, Oct. 13th, 1880.

MAGNETISM, CLAIRVOYANCE AND DEMONISM.

ANSWER TO REV. G. H. GRAVES, D. D., OF MEMPHIS, TENN.

Published in the Van Buren Press, Van Buren, Ark., Oct. 16th, 1880.

## SCIENCE AND SPIRITUALISM.

REPLY TO THE ARGONAUT, PUBLISHED AT SAN FRANCISCO, CAL.

This answer shows the editor of the *Argonaut* to be as much at fault in his science as in his views of Spiritualism. He declines publishing this, but says he would publish an article of proper length for his columns on the general subject of Spiritualism. The Review was too searching to be acceptable, I suppose.

## THE TRUTH AGAINST ITS ENEMIES.

ANSWER TO THE AUTHOR OF "A SPIRITUALISTIC TRAGEDY."

"Our castle's strength will laugh a scold to scorn."—Shak.

"He that is first in his own cause seemeth just; but his neighbor cometh and searcheth him."—Solomon.

Important letter addressed to the *Sunday Press and Mirror*, Philadelphia, Pa. This letter did not appear, and the editors profess entire ignorance of the matter. I preserved a copy, and may use the more important part of its contents in some other journal. The article to which my letter is a reply was an outrage, and the author probably did not wish to be brought to judgment before his readers.

## DEFENSE OF THE SPIRITUALISTS.

CHARGES OF THE TABERNACLE PASTOR EXAMINED.

The eccentric Doctor declares that Spiritualists are so "bankrupt in morals" that "they cannot pay one per cent. in righteousness."

The charges swept away forever.

"Thou shalt not bear false witness against thy neighbor."—Bible.

This article was published in the *Brooklyn Eagle*, for which paper it was written, and was copied by the *Banner* in its issue for Dec. 4th.

Written for the *Shaughraun*, Ireland.

## HOW SPIRITUALISM IS EXPOSED.

PLAYING THE FAIR IN DUBLIN.

LIGHTS ON THE HEADLANDS OF TIME.

This article has been forwarded to its destination; with what result is not yet known.

These are all lengthy and carefully prepared papers. The list does not include anything written for the periodical publications devoted to Spiritualism. The contributions to the secular press alone, with a proper Introduction and Appendix, would make a 12mo volume of some 350 pages, covering interesting matters of fact and experiment, personal experience, spiritual history and philosophy, scientific, moral and theological criticism. The materials for a number of additional papers, on important topics, are in a state of partial preparation, and will appear hereafter as circumstances call for their publication. The experience of ten months has satisfied the writer that, as a rule, the interests of this service will be best promoted by an indefinite multiplication of shorter articles. By this modification of our method we shall be sure to gain admission to the columns of nearly every important paper in the country, so far as we may be able to avail ourselves of these channels of communication. The instances in which we have hitherto failed to secure a hearing, have, with scarcely an exception, resulted from the fact that the length of the papers offered required more space than could well be afforded in a daily newspaper, which is expected to reflect the general conditions and changing aspects of the world's daily feeling, thought and life.

Of course, there have been obstacles in the way and hindrances to our work. The first and most conspicuous of these, at the beginning, was the limited faith in the success of the experiment. Those who professed to think it impossible to obtain access to the columns of the secular press—except by the commercial method of paying advertising rates for the space occupied—were singularly active in their opposition to the method proposed and adopted by the Spirits and their mortal agents. The trial of the experiment, however, has so completely settled the question as to triumphantly vindicate the superior foresight and higher wisdom of the intelligences engaged in this work. Hereafter such opposition can only spring from ignorance of the results already achieved, or from causes which we do not care to investigate.

The late Presidential campaign has operated as a temporary hindrance of the work, owing especially to the crowded state of the columns of all political journals. Some recent letters have been returned in consequence of the pressure of matter which was deemed to be of more immediate interest to the people, pending the decision of the great contest for supremacy in the national administration. These obstacles to the more rapid advancement of our work are now happily out of the way, and only one other remains which is likely to offer any serious resistance.

In carrying forward any business enterprise, or important work for the common benefit of mankind, not only suitable instruments but adequate means are required. Precisely here, we apprehend, will be found the chief remaining obstacle to the prosecution of this work on a scale commensurate with the grand purpose of the Spirits, its intrinsic importance, and the practical possibilities of the enterprise. The subscriptions to the Editor-at-Large Fund have not

been sufficient to enable him to push forward the work with the vigor which so much depends on complete organization and ample means. Of the aggregate amount subscribed for the current year, probably a little more than twelve hundred dollars (\$1,200) will be realized. Deduct from this sum the necessary expenses of printing and mailing circulars, stationery, postage, purchase of papers containing correspondence, sent to friends and the press, express packages, etc., etc., and the amount left is quite too small to be properly remunerative.

We entertain the hope that the work which has proved successful on this small scale may be greatly enlarged at the beginning of the ensuing year. What we most need—and may readily have, if the people are so disposed—is a complete working Bureau of Correspondence with the necessary Assistants and such facilities for extensive work as would enable us to occupy more or less space in all important journals in every part of the country. Indeed, this work can be made as extensive as the people will, and need only be limited by the means employed in its prosecution. The Press, in a comprehensive sense, is the Archimedean lever with which the world may be moved. We only require a place to stand, and a solid fulcrum, in the form of material aid and support. The experience of ten months has satisfied us that the plan for using the secular press as the medium for the dissemination of the most important facts, principles and ideas, and for the wide diffusion of all spiritual knowledge, is altogether feasible. When we are reminded that these papers are numbered by thousands; that some of them print from one to two hundred thousand copies of each succeeding issue; and that their aggregate circulation may be fitly symbolized by the leaves of the forest, the rational Spiritualist must perceive that here is the great engine of power whereby we may—

if so determined—reach, quicken, illuminate and move the universal mind. The accomplishment of this purpose is no longer a problem of doubtful solution. That industry and liberality will enable us to do this, is a fact already demonstrated. It is only necessary to place the requisite means at the disposal of the Committee, and a wide, powerful, and most beneficent influence may be exerted among the millions who seldom or never read a spiritual paper.

There is but one way to reach the multitudes who make war upon Spiritualism: It is to be done alone by an intelligent propaganda through the secular press of the country. By this means the clouds which envelope the popular mind, and mislead the judgment, may be most effectually dissipated. Precisely where the darkness exists, the light must be permitted to shine. Spiritualists are already more or less informed, especially the limited number who read the papers devoted to the illustration of their principles. The enemies of Spiritualism will not read our own papers; but the secular journals reach the public at large. Spiritual papers are needed by Spiritualists, and will nevermore be dispensed with so long as the believer is in love with the truth. Now, if there is any one means which, more than all others, must inevitably serve to increase the circulation of all spiritual literature, it is this secular press correspondence. Among the millions actually reached in this way, many become interested, and we have reason to believe that not a few will be so far educated into more enlightened views as to soon require the weekly visits of a spiritual journal to satisfy the growing spirit of rational inquiry. The proprietors of papers, and the publishers of books devoted to Spiritualism, who oppose the secular press correspondence, make the short-sighted mistake of attempting to suppress a chief instrumentality for advertising their own business.

A single illustrative fact may be more satisfactory than a long argument. Not long ago we had occasion to address a letter to the Editor of an influential paper in the British Provinces. Before it was otherwise ascertained that it had been published, we received a most earnest letter from Canada, in which the writer—a gentleman of intelligence and an entire stranger—stated in substance that he had read our correspondence in the *Government Organ* at Toronto; that it had inspired him with an intense desire to know more of a subject which, so far as he had been previously informed, was everywhere treated with unmeasured contempt and ridicule. Some time after we received a second letter from this gentleman, inclosing money for spiritual books which were forwarded to his address, and he is now believed to be profoundly interested in the whole subject.

Trusting that the People may feel a growing interest in the wider dissemination of enlightened views on the subject of Spiritualism, and in reference to all the great questions which most deeply concern the world's true progress; and solemnly invoking the continued presence and guidance of the noble Spirits who have undertaken the supervision of this work, the Editor-at-Large has the honor to remain—in loving fellowship with the Spirits, and in faithful service of his fellowmen.

Very truly,

S. B. BRITTON.

New York, Nov. 18th, 1880.

## Spiritual and Liberal Convention in Texas.

The Fourth Annual Session of the Spiritual and Liberal Association of Texas convened at Waco, in that State, Nov. 25th. Introductory remarks having been made by Col. W. L. Booth of Hempstead, the morning was further occupied by the transaction of business. In the evening, Dr. Samuel Watson gave a lucid exposition of the principles of Spiritualism, in an address of an hour and a half. On the morning of the 26th, the arrivals from various parts of the State greatly augmented the number in attendance. Dr. R. W. Park endorsed the remarks made by Dr. Watson, on the evening previous, concerning the Bible. Dr. Booth and others spoke in a similar strain, after which Dr. Watson related some of his experiences in Spiritualism, his remarks being listened to with marked attention. Business occupied the afternoon session. In the evening the spacious hall was crowded, many being obliged to stand. Mrs. Sarah H. Talbot of Galveston delivered an eloquent lecture, her subject being, "Spiritualism and its Influence on this and the Future Life." It was an eloquent effort, fully sustaining her reputation as one of the finest speakers on the lecture platform. Dr. Watson followed. Saturday morning, Nov. 27th, was devoted to the election of officers, the reading of letters from friends unable to be present, and discussion. Dr. Watson gave his second lecture. In the evening, at the close of which, Dr. Cone of Gonzales gave his experience. Sunday morning a large and interested audience greeted Dr. Watson, whose address gave great satisfaction. Dr. F. B. Dowd of Hempstead lectured in the afternoon, his remarks being largely scientific and metaphysical. In the evening, Mrs. Talbot discussed Spiritualism in its past and present, and outlined its future and the benefits it would be to the world and mankind. Before concluding she delivered an impromptu poem on "The Rainbow." Dr. Watson followed with brief remarks, after which, resolutions of thanks to the press, the hotels and the railroad were unanimously passed, and the Convention closed its sessions. Lengthy reports of the meetings were given in the *Telephone*, in closing which, that paper, though from what it says we judge to be not specially disposed to favor Spiritualism, remarks: "We cannot but be struck by the fact to the consideration of the preachers, that they succeeded, day after day and night after night, in attracting audiences to hear their lectures, larger than we believe any minister of the gospel in all this broad land could have drawn."

## EPES SARGENT'S NEW BOOK.

BY JOHN WETHERBEE.

To the Editor of the Banner of Light:

I have just read very carefully this new book of Epes Sargent, "The Scientific Basis of Spiritualism," and consider it a creditable addition to the literature of Spiritualism; and now laying it down with many marked passages to refer to and reflect upon, it has moved my pen into activity, or rather the power behind my pen, to express itself on the subject. I do not know as the said expression will be a review of the book, but it will tend that way, as the book is the inspirer of my words at this time. I sometimes think I am influenced more by what I see, hear and read than I am by the invisibles, yet I cannot say that without a qualification, for it may be otherwise, for we are all very much mixed up in what we do—hardly able to tell where the influence of our spiritual environment ends, and things of self and sense begin. I think Pope hits it about right when he says,

"All are but parts of one stupendous whole."

As plenty as books are, books for instruction, for amusement, for author's celebrity and for publishers' profits, it is no ordinary thing when a man of thought and culture, and who has a hearing, writes a book on a subject that has had his careful study and investigation for a score or two of years; for we expect the essence of the matter, well digested and well presented, thus giving us in condensed form the filtered thought of years of study.

It is, I think, an extraordinary thing when, as in the matter before us, after these pains, and study, and investigation, a man of established scholarly reputation writes a book on an unpopular subject; a subject avoided by the leading minds of the age, because prejudice and fashionable conviction are against it, because no credit is to be gained by the effort in its behalf in the world of letters; in fact, when the history of its investigation has shown without an exception that no amount of erudition or reputation for wisdom, no successes in other fields of literary or scientific pursuits on their part have been sufficient to secure for its witnesses a respectful or respectable hearing in the aristocracy of letters—or putting it in the mildest form, any favorable report, or any defence of the subject on the ground of its basis of truth, or its worthiness of attention. The verdict has been, in each case, by his fellow savants, that the man thus bearing witness to the unpopular fact is in his dotage, or getting credulous as he grows old, or has been duped by imposition in fields where he was not expert. A book, then, on this subject, "with the image and superscription of Caesar" upon it, so to speak, is an extraordinary thing, and should be welcomed, and will be, I trust, in a practical manner, by the body politic of Spiritualists, and I hope also to some extent by educated world's people, who are, as of old, so apt to think that nothing good comes out of Nazareth.

The history of every scholar and man of established reputation, who has become more or less identified with or has defended Modern Spiritualism, will warrant the assertion I have made, and that in a popular sense the light in literature and science who undertakes its investigation, if fair and honest, has everything to lose and nothing to gain, except the consoling fact of its truth—hence long lived; and if a man is in eclipse on account of it to-day, his shining hour will arrive, and this especial truth being the perpetuity of individual conscious life beyond the grave, the consolation referred to is a compensation in a peculiar sense. It was a consolation to Copernicus and Galileo to know that truth in their case would prevail, and justice would be done them as morning stars; but the consolation of satisfactorily establishing this truth in one's own mind consists not alone in the dry fact that posterity will do him justice, but that he will continue his own conscious life into the domain of posterity, and see his day arrive otherwise than in a prophetic sense, and enjoy the justice of his opposers when they awake to the truth, as the departed pioneers of progress, as some of us know, do to-day who were in eclipse, or were stoned or martyred in their mundane hour.

I cannot make this point too clear, or even as clear as I wish to, or as it is in my own mind—it is so different from the usual run of opening or rising truths from its intrinsic nature, carrying its own reward; for if it is anything—that is, if it be truth—its "extension" beyond the veil is so immeasurably beyond the value and extent of the "discovery claim" of mortal life, that the latter is swallowed up in the other, as a positive fact, instead of a fancy, as when one of old says, "the grave is swallowed up in victory."

With some apology I will illustrate this point from my own experience. I do not, however, include myself among the lost (?) stars of science and literature who have set more or less in public estimation by rising into the horizon of Spiritualism. Some twenty odd years ago I beheld this great light, and have ever since walked by it as the child of two worlds—one as real to me as the other. I know I have got to pay my debts, and I know my debtors have got to pay me. There is in the long run no scaling down from the face—or repudiation. I don't refer to pounds, shillings and pence, but to everything. I am a very different man from what I would have been without this light that I have spoken of. I think I would have made more of a mark in the world than I have made if I had not been one of the children of this light; but I have in exchange that which satisfies me for my discount, and which no position, financial, social or official, would compensate me for the loss of; "where ignorance is bliss I might have been wise." (?) I prefer the wisdom I have without the bliss, I am so perfectly sure of the life that is to come—and let me say sure of it entirely through the light of Modern Spiritualism (though that casts a lustre of truth on ancient lore, so that one becomes cumulative evidence of the truth of the other, a lustre that the evangelical world does not and cannot see without the light from our torch—that I can wait for my winning. I suppose this feeling in me, which for illustration I have somewhat egotistically referred to, is what all these elucidators have been consoled with, who have been manly and honest enough to say "I came, I saw, and was conquered," when such was the fact. Hence so little going back again to unbelief; if once a Hare, a Pierpont, a Fichte, a Wallace, a Crookes, or others that might be named, have found this truth, or it to be truth, they have never reconsidered their act; they have preferred their convictions, with the accompanying penalties, to an unarmaged ascension from a worldly point of view; the wisest of ignorance cannot see it so, and say "Pity," but the consolation, the wisdom, the satisfaction, remain with the tarnished. (?)

I owe an apology for this episode; something or somebody has switched me off of the book, and before I get in wandering mazes lost, I will abruptly connect again with my inspirer—for the hour belongs to it—and say I am glad that Mr. Sargent, who is a thoughtful man of letters, has written this "SCIENTIFIC BASIS OF SPIRITUALISM." No one is more competent of doing so; he has given the subject long study; he not only sees its truth, but the great worth to humanity and to science of attention to it. As he has already made his mark as a writer and a scholar, this book will command attention, if anything will, outside of the large circle of Spiritualists, for he is in the position to take this unpopular subject of low society, so considered by the elite in literature, and introduce it into kings' palaces; of course I refer to the royalty of letters, not of mankind, for on the other side of the ocean it has already jumped the Lankestons and reached the palace.

In reading this book I have marked enough paragraphs worthy of quotation to fill a page of the *Banner*, but I will not undertake that privilege of a reviewer. The advertisement—with the extended headings of the twelve chapters into which the book is divided—shows so well the general drift of the book that the bare reading of that will awake attention and a desire for a close inspection of its contents. At least it did in my case; and I feel real glad to find in condensed form so many things that one wants at his tongue's end in conversation and in the general defence of the subject in the lay walks of life.

Mr. Sargent seems to have aimed in his array of unmistakable phenomena that he has here presented, to attract and command the attention of skeptical scientific scholars, but the book is not a statement of dry, but well-attested facts; the setting of them is good, by his comments and philosophy, thus giving satisfaction to two classes of readers, those whose duty it is to explain and classify, not forgetting that larger class, who may or may not be familiar with the facts, but like the argument and philosophy also.

As the book, as I said, has been the inspirer of this article, so it seems to me the phenomenon of independent slate-writing was the point or idea that inspired the author to write this book. It is the one clear unmistakable thing that settles this whole matter; it would do so even without the multitudinous associate phenomena upon which Modern Spiritualism rests. 1st, Independent slate-writing is an objective fact palpable to the senses, and being so, is in the scientific field, and cannot be dodged or jumped. 2d, It is so plain and free from any possibility of fraud, that it does not require a scholar to see it; a wayfaring man, though a fool, need not err therein. 3d, It holds the "champion belt" against all solutions, as the intelligent act of a spirit.

Mr. Sargent has introduced in his pages the slate-writing experience of the Rev. Joseph Cook, and his manly avowal of its being a fact, and demanding scientific attention, before that large evangelical audience in the Old South Church. I think I feel a good deal in the matter as Mr. Sargent does, for having had the same unmistakable evidence. I have now in my possession two slates tied together; on the inside of them are letters from a relative, written by a spirit. How do I know? I bought the slates at a store, new, tied them together, and heard the pencil write inside of the two slates, no human being doing it, and the slates at the time under my hand and in contact with no one else. I know it to be a fact, as Mr. Cook did, and as Mr. Sargent does. When any one can show me how it can be accounted for, except in the way claimed by spirits, I am ready for the other solution. Mr. Sargent does not, in his book, ask the scientific world to become Spiritualists; that is a matter of no consequence; but he asks them not to ignore or snub facts that demand cultured, careful and scientific investigation, or at least attention.

This book of Mr. Sargent's is, as it should be, very rationally written, everything plainly stated, and the deductions are reasonable and natural; it is not at all in conflict with religion, prayer, or God; it is theistic in character or tone, and as Young says,

"An undevout astronomer is mad."

so is it proper that a writer on the great truth of Modern Spiritualism should be devout. Well, Mr. Sargent is, rationally so; that is, without superstition. I hardly need write any more. The reading Spiritualists will, I am sure, procure this book, and not be sorry for it; not any quicker, probably, for this notice of it—it can hardly be called a review, but I felt like giving the *Banner of Light* readers my thoughts after reading it, and I now have done so, but I am by no means done with the book.

## "Flying Cloud."

To the Editor of the Banner of Light:

In a recent issue of the *Banner of Light* [Oct. 30th] was a message from "Flying Cloud." Many will doubtless remember the beautiful thoughts and language, as well as the deep feeling and earnest brotherly love for all, which characterized his message. We recognize beyond a doubt, in this message, the impress of the mind of "Flying Cloud," who comes to us, and claims to be one of our guides. The language, thoughts and style of his message are almost identical with what I have heard him many times give through my wife. He tells us he is of the Delawares, and was an orator, and I can readily see with what a mighty influence, not only by his magnetism, but by the power of his oratory, he swayed his people. He has often controlled my wife, and when he does, the wonderful imagery, flow of language and lofty thought transcend almost anything of the kind I ever listened to. He has progressed in scholarly and spiritual attainments until he is able to speak pure English, with not a trace of the Indian dialect, yet upon his thoughts is stamped the wonderful genius of the true Indian orator. We love and respect this noble representative of this almost extinct race, as an exceptionally pure and gifted. No spirit comes to us with a more peaceful, refining, dignified and elevating influence than "Flying Cloud." He feels keenly the humiliation and sufferings of his people. He realizes to the fullest extent the injustice with which this nation has always treated the red men of the forest, yet in his heart there is no feeling of revenge. He labors for the good of all alike. He sees that Spiritualism is a means by which the red man can manifest the true nobility of his nature, by returning good for evil. In Spiritualism, they have found a mighty work to do, one that is exactly adapted to their strong and healing magnetism, and in doing this work they are enabled to heap coils of fire upon the heads of those who have so cruelly wronged them. We believe his message in part, at least, is for us.

E. A. CHAPMAN.

Lovell, Mich.







**TO BOOK-PURCHASERS.**  
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**SPECIAL NOTICES.**  
In quoting from 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 impersonal free thought, but we cannot undertake to endorse, or the varied shades of opinion to which correspondents give utterance.  
We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guarantee of good faith. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a line around the article he desires specially to recommend for perusal.  
Notices of Spiritualist Meetings, in order to insure prompt insertion must reach this office on Monday, as the BANNER OF LIGHT goes to press every Tuesday.

**Banner of Light.**  
BOSTON, SATURDAY, DECEMBER 18, 1880.  
PUBLICATION OFFICE AND BOOKSTORE.  
No. 9 Montgomery Place, corner of Province Street (Lower Floor).  
WHOLESALE AND RETAIL AGENTS:  
THE NEW ENGLAND NEWS COMPANY,  
14 Franklin Street, Boston.  
THE AMERICAN NEWS COMPANY,  
39 and 41 Chambers Street, New York.  
COLBY & RICH,  
PUBLISHERS AND PROPRIETORS.  
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JOHN W. HAY, Assistant Editor.  
Business Letters should be addressed to ISAAC B. RICH, Publisher, 9 Montgomery Place, Boston, Mass. All other letters and communications should be forwarded to LESTER C. COLBY.  
THE WORK OF SPIRITUALISM is as broad as the universe. It extends from the highest spheres of angelic life to the lowest conditions of human ignorance. It is as broad as wisdom, as comprehensive as love, and its mission is to bless mankind. —John Pierpont.

**Concealing the Truth.**  
In a recent issue of the North American Review, Edward Everett Hale, a well-known Unitarian preacher of this city, asks the question if the American people as a whole believe that the preachers who address them on Sundays "say all they know." He has subsequently explained in reference to his writing the article, that he was urgently requested and finally prevailed upon to do it, by an authority in ecclesiastical matters who is entitled to great respect. The title that was suggested to him was unbelief in the pulpit. He thought it best to soften it a little for the general eye and ear. These are the words in which the person who suggested the article in question to him addressed him respecting it: "Several Orthodox clergymen in our acquaintance have admitted privately that they do not any longer believe in some of the principal dogmas of their creed; but that they have not the honesty and courage to publicly avow their change of views."  
This is a pretty confession to be made by those who assume to be the moral and religious teachers and guides of others. It shows plainly that they are held fast in a yoke, a yoke imposed upon their necks by the tyranny of bigotry, and would gladly escape and be free if it were not for considerations of their mode of living and their present social status. Mr. Hale remarks of his clerical critics that they content themselves with saying that the matter does not concern him, any way, and with arguing that because they hold certain worn-out dogmas in all sincerity themselves therefore the rest of their profession does the same, which is notoriously a non sequitur. "I do not think," says Mr. Hale, "that the question raised in my article is fairly answered either by saying that I am a liar, as some of these writers say; or that I am a hypocrite, as others say; or that I am a writer of stories for magazines, as others say."

**Protection for the Insane.**  
We observe that Dr. Wilbur, the President of the new National Association for the Protection of the Insane and the Prevention of Insanity, stated at the recent session of the Association in New York that the number of lunatics in the United States is not less than fifty thousand, and that this is a low estimate. He added to this important statement the opinion that neglect and abuse are by no means too strong terms by which to characterize the manner in which the majority are treated by those who habitually have the care of them. After making a careful inspection of the best asylums in Europe, Dr. Beard came to the conclusion that Great Britain is ahead of the world in the successful management of the insane, and that Germany followed close after. He reported that he found this class of unfortunate treated better in Scotland than in any other country.  
The significant and most important fact which was brought out at this meeting of the Association was, that the system of enforced restraint which had so long been practiced is now more and more being done away with everywhere. The English asylums were found by Dr. Beard to be like gentlemen's residences, and it was all but impossible to believe that they were the homes of lunatics. Dr. Seguin states that only one asylum in the United States, namely, the King's County Asylum of New York, has successfully tried the system of non-restraint. Seven hundred patients are treated after this system, and it is found to work with the best results. Dr. Wilbur likewise reported that when he visited and inspected asylums in England and Ireland, five years ago, which contained all together twenty-five thousand patients, he encountered in but a single instance any form of restraint in operation, though he had always asked to see the refractory patients. We are certainly far behind the age in this matter.

**Look Out for Them.**  
The Medium and Daybreak, London, Eng., for Nov. 12th, reprints Giles B. Stebbins' trenchant "Remonstrance against the passage of a Bill to protect the people of Michigan from Empiricism and Quackery; or any like legislation"—which instrument he caused to be laid before the Senate and House of the Wolverine State under date of March 7th, 1878. (Our readers will remember that the earnest efforts of Mr. Stebbins and other friends of "free medicine," coupled with the good sense of the law-making and executive power, defeated the "Doctors' Plot" law at that time.) The Medium says editorially, in connection with the Remonstrance: "As there is a continuous effort being made in this

country to intensify the medical 'trade union' methods, we print the foregoing protest, with the remark that the Michigan Legislature acted in accordance with the prayer of the above 'Remonstrance.' A powerful attempt has been since made by the medical 'trade unionists' of Massachusetts to form a law for the benefit of their own class of practitioners, but it was defeated.  
Rumors are in the air that the Massachusetts medics propose to make another onslaught upon the State House this winter, in a hope to obtain the passage of the law which they have failed for so many previous seasons to cause to be enacted. The friends of medical progress in this State must remember the apothegm which defines the correct relative positions of vigilance and liberty, and keep an attentive eye for the very first movement which may be made this session by the "Regular" "powers of darkness."

**The Fletchers' Case.**  
It appears clear to the impartial observer of passing events that in this case vindictiveness seems to be the ruling motive. Mr. and Mrs. Fletcher were arrested here some time since for, as alleged, getting property into their hands under false pretences from a lady in England. The case went into court. In the meantime the prosecutor was arrested, for, as alleged, taking property from the Fletchers not belonging to him; hence a counter case. The principal party was held to answer under his own recognizance, which, we understand, he forfeited by returning to England before the suit was finally settled, as was previously agreed upon by the contending parties. The result was that the case against the Fletchers was thrown out of court, as our readers are already aware. Subsequently Mrs. Fletcher returned to England, when, upon her arrival there, she was re-arrested, and the fact was immediately telegraphed to the American daily press in this wise:  
"LONDON, Dec. 17, 1880. Susan Willis, alias Fletcher, recently arrested on the steamer Aurora, was before the Bow-street police court to-day, charged with being concerned in obtaining several thousand pounds' worth of property by means of fraud, and remanded for a week. In the evidence it was stated that she and her husband, by pretended communication from the spirits, induced one Mrs. Davies to part with jewelry to the value of several thousand pounds."  
The reader will here at once see the animus of the whole thing, which may be classed under the heading of animosity, selfishness and vindictiveness, in our opinion; because, in the first place, the despatch opens with a gross falsehood, as Mrs. Fletcher has no alias. She is the legitimate wife of Mr. J. W. Fletcher, her real name being "Susan Willis Fletcher." Then, again, the despatch winds up by saying that she and her husband got what did not belong to them "by pretended communication from the spirits," being worded thus evidently for the express purpose of prejudicing the public against the Fletchers because they are spiritual mediums. Cunning diplomacy, surely. But we have faith to believe that the excellent medium, now under a second cloud, will be fully vindicated. She will, unless prejudice overbalances justice in the English courts.

**Tardy Justice.**  
The recent public discussion and agitation of the case of the Ponca Indians (which, two years ago, he told us he did not want to say anything about,) has received the serious attention of the President, and he now has decided to send a commission to that tribe to ascertain what ought to be done in their behalf. The members of this commission will be requested to proceed to the Indian Territory as soon as may be, and, after conference with the Poncas, to ascertain the facts in regard to their recent removal and present condition so far as is necessary to determine what justice and humanity require should be done by the government of the United States in regard to them, and to report their conclusions and recommendations in the premises. This commission will consist of five persons, three of whom are suggested by the committee formed in Boston to organize measures for the relief of the Poncas. These three are General George Crook, U. S. A., Bishop Clarkson of Nebraska and Walter Allen of Massachusetts. The names of the remaining members will not be announced until the President has ascertained whether they will consent to serve.  
Gen. Crook has been summoned from Omaha to Washington, by the President, for a conference on the subject of the proposed commission. It is not yet known when the commission will start, but probably not before the end of the present week. In conversation upon this subject the President is reported to have expressed his views to the effect that the past action of the administration in the main harmonizes with the policy of Secretary Schurz. He thinks that it is the fault of Congress, rather than that of the Secretary, that something has not already been done to repair the admitted wrong of the removal of that tribe. As to what can be wisely done now, the President expresses no decided opinion, but he manifests a strong desire to do whatever shall seem to be most consistent with justice, humanity, and the true interests of the tribe.

**Experiments with Iron Rings.**  
Dr. George Wyld reports in the London Spiritualist some interesting experiments with iron rings performed in his presence, Mrs. Nugent James being the medium. Dr. Wyld had bought a heavy iron ring for the purpose of ascertaining the power of spirits in this line of phenomena. This ring was placed several times on the wrists of Mr. Showers and others, though it was impossible, on account of its size, for any mortal to pass it over the hands of those persons on whose wrists it was thus placed. The ring measured exactly seven and eleven-sixteenths inches internal circumference, while the hands of Mr. Showers, as measured by a string tightly drawn round the compressed hand so as to indent the flesh, measured eight and three-fourths inches; that is to say, a body measuring eight and three-fourths inches apparently passed through an aperture seven and eleven-sixteenths—a physical impossibility.  
At the third séance the rings were placed on the wrist and removed very rapidly eleven times. The last instance was curious: Mr. Showers had the thick iron ring on his wrist at the close of the séance. He could not possibly pass it off over his hand; every one present saw the utter impossibility of doing so. It was then suggested he should hold the medium's hand, and merely put their joined hands in the semi-darkness behind the curtain, when the ring at once fell off, the hands remaining still joined.

A valued friend writes recently, speaking in high terms of praise of the course of the Banner of Light, and saying: "I trust that we, in common with all Spiritualists, may be privileged to work together in the future as in the past toward the demolishing of the strongholds of error, and the diffusing of the summer sunlight which Spiritualism brings to the souls of all true believers."

**Mrs. Richmond at the Parker Memorial.**  
On Sunday afternoon last Mrs. Cora L. V. Richmond addressed an audience which filled every seat in the main body and gallery of this spacious edifice—many persons even being obliged to content themselves with standing in the rear aisle, and by the sides of the hall, or resting as best they might upon the gallery stairs.  
The exercises were introduced by the singing of a selection, "Welcome Home," by a choir under direction of Mrs. Nellie M. Day—Charles W. Sullivan sustaining the solo. The Chairman, Mr. Lewis B. Wilson, in a few appropriate remarks then introduced the speaker to her Boston hearers. The guides of Mrs. Richmond presented a soulful invocation, and after a further selection by the choir, proceeded with their discourse, which had for its title: "Spiritualism—Its Present Crisis—What Does it Portend?" The lecture was closely and appreciatively followed by the large auditory. The session closed by a song from the choir: the improvisation of a poem by "Onina" on "The New Messiah," and the pronouncing of a benediction. The address has been specially reported for our columns, and will appear at an early date.  
Mr. and Mrs. Richmond left on Monday afternoon, the 13th, for Cleveland, O., where she is to lecture next Sunday. Our best wishes for their success go with them on their Westward way.

**A Reception.**  
Thursday evening the parlors of Mr. and Mrs. George W. Smith were filled by a large number of ladies and gentlemen, who had met to do honor to the presence of Mr. and Mrs. Richmond in Boston.  
After passing some time in conversation, Capt. Holmes opened the reception with a most appropriate speech, in which he spoke of the great work which had been accomplished by Mrs. Richmond in both England and America; and of the great interest all Boston people felt in her success. On behalf of those who were present and the many other Spiritualists who were absent, he welcomed them to Boston, the home of their many friends. These remarks were followed by a suitable poem, which was delivered in a most effective manner.  
Capt. H. H. Brown, being called upon, spoke in a pleasant strain of the great good which had been accomplished through Mrs. Richmond's mediumship, and expressed his great pleasure at being present at the reception.  
Mr. J. William Fletcher, upon urgent invitation, spoke in most glowing terms of Mrs. Richmond's European successes, saying that she had by her labors in England done much, very much, to elevate the intellectual tone of Spiritualism. He said that every Spiritualist in London felt; when the news of her coming was made known, that a friend to the highest interest of the cause was coming, who, without any selfish desires, was bending all her various powers to its promulgation. "May she find," he said, "wherever she goes, as earnest hearts and as true friends as have assembled to give her welcome in Boston"—a sentiment which was echoed by all present.  
Mrs. Richmond responded in a most appropriate and touching manner. Then the company were invited to the dining-room and found their host had well considered their tastes, in preparing a most sumptuous feast.  
Shortly after eleven, the company again assembled in the parlors, and Mrs. Richmond under control favored the friends with a very beautiful poem, which closed the exercises of the evening. We would not, however, omit to mention the vocal efforts of Mrs. Frank Crane, which added very much to the enjoyment of the occasion. After a final hand-shake and good-night, the friends took their leave, thanking Mr. and Mrs. Smith for this most agreeable opportunity of welcoming Mr. and Mrs. Richmond back to Boston.

**The Paine Memorial Litigation Closed.**  
It gives us much pleasure to learn that the annoying litigation instituted against Messrs. Mendum and Seaver, the publishers of the Investigator, has terminated by a dismissal of the bill charging them with a misappropriation of the lecture fund of the Paine Memorial, and their complete vindication. The hearings and trial took place Nov. 8th before Justice Endicott, the result of which was as above stated. No one personally acquainted with Mr. Seaver and Mr. Mendum could possibly have anticipated any other decision than that which has been rendered in this case; and we most heartily congratulate our friends that the prevalence of free thought and liberal sentiment, which their labors for the past forty years have done so much to establish in our midst, has tended to make this triumph of justice possible. Now it only remains with the friends who desire that there shall be at least one platform in Boston where forever free, untrammelled thought can be expressed, whether from the lips of the so-called Infidel, the Hindu, the Catholic, the Protestant, or the Spiritualist, to come forward as speedily as possible, and raise the mortgage upon the Paine Memorial Hall Building. The good work, we see, is already inaugurated, as Messrs. Russell Marston, Eliza Wright, W. H. Burr, John Buntin, A. A. Cole, Dr. E. Mayo and a Massachusetts lady have subscribed for the purpose set forth as above sums, amounting in the aggregate to \$4,800.

**Fair for Abused Children.**  
The State Fair in aid of the Massachusetts Society for the Prevention of Cruelty to Children, is now in progress at Horticultural Hall, Boston. It opened with excellent prospects—which have since proved not to have been illusory—and will continue in session to the 18th inst. Its display of stock is excellent, and every friend of the young should make it a point to generously patronize the enterprise. [We would parenthetically remark that Childhood's Appeal, a lively newspaper published by the Society during the Fair, is a perfect gem both as to typography and contents.]  
The official report of the Editor-at-Large will be found on our second page, and cannot fail of convincing the reader that Dr. S. B. Brittan has put forth earnest and efficient efforts and accomplished significant results since his appointment to the post by the invisibles—seconded by the action of a committee on the moral side of being. We hope the friends of Spiritualism everywhere will read the document carefully, and be by it inspired to forward pecuniary assistance for the fund, that Bro. Brittan may be kept actively engaged in this important work for another year.

The First Society of Spiritualists of Cleveland, O., meets regularly Sunday evening at 7:30 p. m. at Weisgerber's Hall, corner Prospect and Brownell streets; Thomas Lees, President, Tillie H. Lees, Secretary. Children's Lyceum meets every Sunday 10:30 A. M. at same place. Charles Collier, Acting Conductor; Sara A. Sage, Guardian. Public cordially invited free.

In the course of a business letter, William Dunscomb, of Brooklyn, N. Y., states that Mrs. Cora L. V. Richmond's recent lecture for the Eastern District Spiritual Conference gave the greatest satisfaction to all who heard it.

**The Holidays are at Hand.**  
Colby & Rich offer at the counters of the Banner of Light Bookstore, No. 9 Montgomery Place, an extensive line of Spiritualistic and Miscellaneous Publications, to which the attention of those proposing to make holiday presents is respectfully directed. A descriptive catalogue of the firm's stock will be forwarded free to any address, on application; therefore we will rest content at present with merely citing a few of the most prominent works in the list. Among these may be noted the following:  
SCIENTIFIC BASIS OF SPIRITUALISM. By Epes Sargent, author of "Planchette, or the Despair of Science," "The Proof Palpable of Immortality," etc., both of which standard works are also on sale—PLANCHETTE having recently passed to a new edition.  
IMMORTALITY, AND OUR EMPLOYMENTS HEREAFTER: With what a hundred spirits, good and evil, say of their dwelling places. AROUND THE WORLD; or, Travels in Polynesia, China, India, Arabia, Egypt, and other "Heavenly" Countries; and "SEERS OF THE AGES." All by J. M. Peebles.  
TRANSCENDENTAL PHYSICS. An account of Experimental Investigations from the Scientific Treatises of Johann Carl Friedrich Zöllner, Professor of Physical Astronomy at the University of Leipzig.  
WITCHCRAFT OF NEW ENGLAND EXPLAINED BY MODERN SPIRITUALISM; and BIBLE MARVEL-WORKS, and the Power which Helped or Made them Perform Mighty Works, and other Inspired Words. By Allen Putnam, A. M.  
RELIGION OF SPIRITUALISM; ITS PHENOMENA AND PHILOSOPHY. By Samuel Watson, author of "The Clock Struck One, Two and Three"; (which volumes are also on sale by Messrs. C. & R.)  
AFTER DOGMA: THEOLOGY, WHAT? Materialism, or a Spiritual Philosophy and Natural Religion; CHAPTERS FROM THE BIBLE OF THE AGES; and POEMS OF THE LIFE BEYOND AND WITHIN. The first being an original work, and the second and third admirable compilations—in each instance Giles B. Stebbins being the planter or the reaper of the harvest of thought.  
THE SPIRIT-WORLD: Its Inhabitants, Nature, and Philosophy; and THE IDENTITY OF PRIMITIVE CHRISTIANITY AND MODERN SPIRITUALISM; by Eugene Crowell, M. D.  
POEMS FROM THE INNER LIFE, AND POEMS OF PROGRESS. Both by Miss Lizzie Doten. The latter volume has a fine steel-plate portrait of this gifted writer.  
DAIMIES, by William Brumton.  
THE VOICES. Poem in four parts. By Warren Sumner Barlow. This work contains a new and elegant steel-plate portrait of its author.  
THE BIBLE OF BIBLES; or, Twenty-Seven "Divine Revelations," and THE WORLD'S SIXTEEN CRUCIFIED SAVIORS; or, Christianity Before Christ. By Kersey Graves, each book with portrait.  
THE PRINCIPLES OF LIGHT AND COLOR: Illustrated by two hundred and four Photo Engravings, besides four Colored Plates, printed on seven plates each. By Edwin D. Babbitt.  
VISIONS OF THE BEYOND, by a Seer of To-day; or, Symbolic Teachings from the Higher Life. Edited by Herman Snow.  
BIOGRAPHY OF MRS. J. H. CONANT. A History of the Mediumship of Mrs. Conant from childhood up to within a short time previous to her translation; selections from letters received verifying spirit communications given through her organism at the Banner of Light Free Circles; and spirit messages, essays and invocations from various intelligences in the other life. A fine steel-plate portrait of the medium adorns the work.  
LOOKING BEYOND, by J. O. Barrett.  
MAN AND HIS RELATIONS, by S. B. Brittan. One of the finest works in the English language. It should have an extensive sale.  
DEBATABLE LAND, FOOTFALLS ON THE BOUNDARY OF ANOTHER WORLD, AND THREADING MY WAY, by Robert Dale Owen.  
PSYCHOGRAPHY, SPIRIT IDENTITY, AND HIGHER ASPECTS OF SPIRITUALISM, by M. A. (Oxon).  
MENTAL CURS, MENTAL MEDICINE, AND SOUL AND BODY, by W. F. Evans.  
ARCANA OF SPIRITUALISM, ARCANA OF NATURE, etc., etc., by Hudson Tuttle.  
PRINCIPLES OF NATURE, AND REAL LIFE, by Maria M. King.  
VITAL MAGNETIC CURS, AND NATURE'S LAWS IN HUMAN LIFE, by a Magnetic Physician.  
BRANCHES OF PALM, AND ALLEGORIES OF LIFE, by Mrs. J. S. Adams.  
DISCOURSES THROUGH THE MEDIUMSHIP OF MRS. C. L. V. Richmond.  
INTUITION, by Mrs. F. Kingman.  
OUR PLANET, and RADICAL DISCOURSES, by Prof. Wm. Denton.  
THE LIFE HISTORY OF OUR PLANET, by Prof. Wm. D. Gunning.  
STARTLING FACTS IN MODERN SPIRITUALISM, by Dr. Wolfe.  
SEANCES FROM NATURE, by Frances Brown.  
OUR CHILDREN, by Mrs. H. E. M. Brown.  
THE SPIRITS' BOOK, by Allan Kardec. Translated from the French, from the Hundred and Twentieth Thousand, by Anna Blackwell.  
BOOK OF MEDIUMS; or, Guide for Mediums and Invokers, by Allan Kardec. Translated from the French by Emma A. Wood.  
HOME: Femme Heroic and Miscellaneous Poems, by Jessie H. Butler, of San Francisco, Cal.  
FLAMING OF LIGHT FROM THE SPIRIT-LAND, through the Mediumship of Mrs. J. H. Conant, compiled and arranged by Allen Putnam, A. M.  
THE FERRAT OF ITALY. A Romance of Caucasian Captivity, by Dr. G. L. Ditson.  
In addition to the works enumerated, and many of a like nature not here spoken of, Colby & Rich have a full line of miscellaneous and juvenile works.  
As stated above, a catalogue of the publications of COLBY & RICH will be sent free to any applicant. The public generally are invited to call and examine our stock, where will be found the alphabet of the New Faith and Philosophy, and the records of its latest discoveries and developments. To all liberal persons such a list of publications as we offer ought to be a boon, for the opportunities are few for findings so wide, rich and diversified a collection.

Miller's Psychometric Circular, having closed its experimental series, is to be continued as a permanent publication. The first number of the new series will appear on the 1st of January ensuing, enlarged to eight pages, published monthly and furnished to subscribers at one dollar a year. The demand for the Circular has thus far greatly exceeded Mr. Miller's anticipations, and he confidently expects that it will soon be such as to require its appearance semi-monthly. Those wishing to subscribe can address C. R. Miller & Co., 17 Willoughby street, Brooklyn, N. Y.

A new Society has recently been formed in Beverly, Mass., under the name of "The Spiritualists' Union." The officers consist of a Board of Directors, of which Mr. G. P. Dole is Chairman; a Treasurer, Gustavus Ober; and a Secretary, Mr. E. T. Shaw. It already has a large number of members, all of whom are deeply interested in the movement, and every assurance is given of the success and prosperity of the organization.

A correspondent writing from Little Rock, Ark., says in the course of a letter to Colby & Rich, ordering a copy of the new book, "Transcendental Physics": "Allow me to compliment the editor of the Banner of Light upon his able editorial article entitled 'Phenomena and Faith,' which was contained in a recent issue. It was certainly to the point, and should be carefully read by all liberals as well as Spiritualists."

**Special Notice to the Boston Public.**  
Mrs. Emma Hardinge Britten will occupy the platform in Berkeley Hall, 4 Berkeley street, on Sunday next, Dec. 19th, at 10:30 A. M. Her subject will be, "THE OLD RELIGION AND THE NEW." At 3 P. M., "THE NEW BIBLE."  
In the evening, at 7:30, Mrs. H. will lecture in Lyceum Hall, Salem. Subject, "Scientific Aspects of Spiritualism."

**Spirits Describing their States and Conditions.**  
Words of praise and appreciation continue to reach us relating to "Immortality; Our Homes and Our Employments Hereafter," by Dr. Peebles.  
Judge Bascom, of Petersburg, writes: "I make free to state that Mr. Peebles' book upon the state of the dead—their joys, their sufferings and their employments—is the most reasonable and satisfactory work that I have read upon Spiritualism. The doctrines of Mr. Peebles and the teachings of the spirits that he consulted do not differ widely from those of Swedenborg."  
J. H. Harter thinks that "This book, 'Our Homes and Our Employments Hereafter,' dedicated to Mrs. Mary M. Peebles, the Doctor's wife, will prove a rich feast to those who like spiritual food." He further says: "Its Christianity is spiritual and rational, and its rationalism is charitable and tolerant; while its communications from such a number of spirits through mediums in nearly all parts of the world give it a priceless value."  
Dr. Wm. Fishbough, Brooklyn, writes Dr. Peebles: "Your book, 'Immortality and Our Employments Hereafter,' I think reflects correctly the general conditions of spirits in the other world, good and evil. It is about the only Spiritualist book I have thus far examined (unless it be Dr. Watson's) that I would be willing to put into the hands of my inquiring friends as expressing nearly enough my own views."

**Who Inaugurated the Indian Policy?**  
The following paragraph, which we find going the rounds of our secular exchanges, would seem to place at the door of the great "world-finder" the eternal infamy of initiating that soulless persecutive attitude which has been maintained by the white toward the red man from almost the first moment their spheres of being impinged each other on this western hemisphere:  
"This is called the land of Columbia, in honor of Christopher Columbus. . . . He never saw this continent. He simply discovered a few islands off its southern coast, as Ingolf, the Norwegian, did on the northern coast six hundred years before. . . . We have no disposition to rob Columbus of his fame. But the truths of history and the demands of justice demand that his name rest on its proper basis. He did not discover America, but he did inaugurate the Indian policy which has been pursued from his day to the present. The natives of San Salvador and Cuba treated him with the utmost kindness and hospitality, and he repaid them by acts of treachery, injustice and cruelty. He regarded the Indian as a heathen who had no rights a Christian was bound to respect. He not only made war upon them, but he captured them by the hundreds, and shipping them to Spain, sold them as slaves. This so displeased the Queen, Isabella, that she rebuked him in presence of the court, and on his repeating the crime she deposed him from the Governorship and ordered him sent home in irons, a prisoner of state."

**An Exposer in a Dilemma.**  
A professional "exposer" of Spiritualism recently appeared before an audience in London, and instead of exposing became sadly exposed. He told those present that by means of a battery fixed behind his table he would produce raps in answer to his questions. Note this: they were to be answers to his questions. What would an investigator of Spiritualism say if, upon visiting a medium, he should be told that all the answers must be in response to his, the medium's, own questions? This London exposé asked his questions, but no raps were heard in response. This rather amused the audience, and caused them to smile somewhat audibly, and the exposé explained by saying that the battery would not work, and he must go on to something else. Then, after a few simple tricks, that had no more relation to spiritual manifestations than a lamp-post has to an almanac, he undertook slate-writing, but failed as signally as he had with the raps, and apologized by saying that the "solution was too weak." But the popular crowd seemed to take his shallow pretensions and open failures all in good part. At the same time no amount of vituperation and abuse would be considered out of place when bestowed upon a medium who, through conditions over which he had no control, should fail to have any expected phenomenon occur at his séance.  
Italian papers state that much alarm has been created by the spread of what they denominate "an epidemic of nervous disease" in the provinces of Udini. The effects appear to be similar to those produced by what was called "witchcraft" a couple of centuries since. A Glasgow paper says: "The ignorant class of persons, who are the chief sufferers from it, attribute to the possession of evil spirits, and all kinds of wonders, including the gifts of prophecy and tongues, are said to accompany the seizures"; whereupon the Herald of Progress (London) remarks: "Of course, any explanation will be preferable to the recognition of spirits; but it is remarkable that they should be 'evil spirits.' Why not good spirits? No doubt many of our pseudo-scientists and some of the all-knowing wise-acres will be able to tell us that the mind, or the brain, even, can perform such wonderful things in an abnormal state. It may be equally true that 'the gifts of prophecy and of tongues' accompany these hysterical fits, but we would like to know what special power disease has to confer such privileges upon the diseased?"

In a recent note from Prof. LONOROW to Mrs. J. S. ADAMS, the poet speaks very highly of her book, "The Allegories of Life," alludes to "the beautiful spirit in which it is written," and says: "The chapter on The Bells is charming, and forms a happy prelude and introduction to what follows." Both the "Allegories" and the "Branches of Palm" by the same author are books for gifts whose value never lessens.

The Western Light states that a Mr. Rutherford, of St. Louis, while attending a séance, was told to return to his home and arrange his business so that he could leave it in a condition satisfactory to himself. He did so, and in a few days passed to the spirit-world.

Dumont C. Dake, a magnetic healer of wide and favorable reputation, has a card in another column, to which the reader's attention is called.







than savage prosecutors of the mediums, whose worst enemies were the more irrational government officials. Mr. Putnam has done inestimable service to Progress in writing this book, which all intelligent Truth Seekers should own and study. Price \$1.50; address Colburn & Rich, Publishers, 9 Montgomery Place, Boston.—*The Word*.







## BY EDEN SARGENT

2 Publishers who insert the above Prospectus in their respective journals, and call attention to it editorially will be entitled to a copy of the BANNER OF LIGHT