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Free Thought.

WHAT SPIRITS ARE AMONGST US?

BY EMMA HARDINGE BRITTEN.

The last sensation in New York spiritualistic circles is the idea thrown out by Col. Olcott in his recently published letters to the New York Tribune, concerning the nature and character of the spiritual visitants so actively engaged in working the telegraph between the visible and invisible spheres of being. The brilliant genius and literary reputation enjoyed by the author of "People from the Other World," have combined to procure for that work a larger share of attention than many volumes of a more pretentious character emanating from spiritualistic sources.

The subject matter of Col. Olcott's work considered, and his testimony in favor of genuine mediumship remembered, it is scarcely to be wondered at that his critics classed him with that hamense and motley range of reformers and thinkers included in the generic title of "Spiritualists.'

Col. Olcott's emphatic disclaimer of this honor is based on grounds which many of the most earnest believers in spirit-communion sympathize with. If to be a "Spiritualist" means a fanatic who is bound to accept of every crude, rude, immoral or fantastic "new idea" which the self- ed circle which Col. Olcott's genius has drawn. styled reformers of the day propose to set the trusting to the still more potent spells by which distracted world to rights with, then there are more believers in spirit-communion who shrink phy from all that seems dark and mysterious? I than Col. Olcott; but the interest and sympathy | parture; but à priori, let me say; with which his explanations on these points were | I firmly, emphatically believe that we have suggestions that some at least of the spirits most actively engaged in astonishing earth's natives through the processes of materialization, were not of "human origin" and "never had a mortal existence."

I have not Col. Olcott's Tribune letters at hand, nor can I quote his expressions from memory but having enjoyed the privilege of listening to his views as explained in his own language, I spirits, but that he attributes a large share of the modern spiritualistic manifestations, especially in the phenomena of the materializations, to the agency of these occult and legendary beings. We have all heard of "elementary spirits," and the choicest gems of poetic literature abound with descriptions of wild, weird and wonderful realms of being, peopled with good and evil genii; fairies, gnomes, kobolds, undines and spirits of every fantastic form and temperament, are as familiar in idea, to the readers of legendary lore, as the spirits of our deceased friends have become, in reality, to the readers of the Banner of Light; but to see these "creatures of the imagination," these-"creations of a poet's fancy," or "visions of a baseless superstition," as mankind has deemed them, suddenly converted into tangible existences, endowed with actual personalities, shaking hands and cracking jokes with us under the masquerading costumes of Hontos, Mayflowers; Johns, Katies, and sundry other distinguished members of the ubiquitous family of "King," was a change in the spirit of the Spiritualist's dream for which he or she was scarcely quite

On this subject an honest, matter-of-fact bro ther in the faith quite recently expressed himself to me in the following terms, as he stood gasping for breath with Col. Olcott's bomb shell of a letter to the Tribune in his hand: "I can believe in the spirits of Paracelsus, Cornelius Agrippa Van Helmont, and any number more of such dreary old cusses coming back to earth and trying to do something useful by way of atoning for their past follies and earning their spiritual bread that to tell me that they can't or don't come, and their demons do-to tell me that Moll Pitcher could n't show her face at the Eddys' cabinet, but that her favorite black cat or pet toad could, ay, and that such vermin had the power to come and put on her shape to make believe it was her, is a story I can't swallow ! no, ma'am !" add ed my indignant visitor; "I've swallowed Jonah and the whale, and Elisha and the bears, and I've even believed that Joshua got the loan of the sun and moon for a few hours, to help him to fight for the honor and glory of the Lord, but I believed all that when I was too young to comprehend the stuff! I've cut my eye teeth now,

and can't think the old lady I saw last week at | to reply I have seen spiritual beings not human | pleasant warmth. "They came," said my inthe Eddys', with the very cap on her head and all the curleques in its border that my grandmother used to wear, shown to me just as plainly as I see you, was the ghost of a stone, or the spirit of a drop of water, a puff of air, or, maybe, the soul of a chunk of Cannel coal!"

Perhaps all Col. Olcott's incredulous readers may not reason out the matter in the same fashion as my plain spoken Western visitor; but I can testify to the fact that the confession of heretical opinions on the part of the brilliant author of for joy at the enunciation of problems from such an authoritative source, more tremendous and weird than any they had ever expected to conjure up in what Dr. Marvin calls "the mild insanity" of Spiritualism. Incipient Fausts, whose early enthusiasm in the possibilities of mysticism had grown pale and waned beneath the daybeams of rational spiritualistic light, now resume their rescarches with crucible and spell, and pine table circles, with commonplace invocations of family "lares" uttered in the mellifluous tones of a familiar hymn, give place to muttered incantations, magical rites and cabalistic recita-

Col. Olcott's letters to the Tribune have, in very common parlance, "raised the very devil;" or at least, the attempt to conjure him up in the minds of at least one-third of the Tribune's spiritualistic readers. Happily, Mr. Editor of the Banner, your republication of the remarkable document in question was given without comment on the part of the many brilliant writers whose fertile pens are wont to illuminate your columns. Even that prince of modern magicians-good, kind, wise Allen Putnam-he whose lightning perceptions kindled up the fires so long smothefed on the altar of reason, and transmuted the base metal of ancient witchcraft into the glorious thrice refined gold of modern spirit communion - even this noble alchemist is silent. and either is at fault in his mastery of the great New York occultist's meaning, or he considerately, and perhaps most wisely, waits for "light, more "light," on this new mystery, ere he enters upon the scene. When he does, we, too, may expect "light, more light," meantime. "Fools," they say, "will rush in where angels fear to What if this saying applies to your present correspondent, Mr. Editor, and I venture to put an unhallowed foot within the charmbeloved spirit-friends extract truth and philosowith abhorrence from the name of Spiritualist even venture to enter the sphere of this new de-

received, both within and without the ranks of ample demonstration of a human origin in every "the faithful," fell far short of the surprise, nay, | manifestation where human forms are presented with many the consternation awakened by his or human intelligence rendered. I cannot say I KNOW this, but I believe it, and I think an immense array of the testimony our experiences in Spiritualism furnish us with, all tends to confirm this belief up to the point of absolute certainty. At the same time I not only believe in. but I know the fact of the existence of other than human spirits. I have seen them, held some kind of intercourse with them, and confidently believe they can measurably intervene in human infer that he not only admits the existence and affairs. I have never seen any in human form interposition in mundane affairs of elementary except in such a carlcature, miniature or distorted resemblance of that divine image, that I should not have been liable to mistake them for human beings. I think, considering the immense gulf in public opinion that Spiritualism has bridged over during only one short quarter of, a century; remembering that the world's faith in the existence of a disembodied spirit, its nature, functions and powers, has suffered a revulsion more potent, in the past twenty-five years, than in the thousand that have preceded them, it would be arrogant and unsafe to say more light, knowledge and revelation on spiritual existences cannot be given, and what we think we know is a finality; but I do believe that we have trodden on very safe ground in our past dealings with spirits, and as yet nothing has been given, done, said, or asserted, that should shake the testimony which Spiritualism renders of itself, to wit: that it is in all and every instance occasioned either by the spirits of deceased, or living human beings; still, that it is ALL, HUMAN -human in origin, in motive, in manner, in characteristics good and evil; human in its assimilation with our atmosphere, speech, and status of intelligence. I cannot say to Col. Olcott it is absolutely so, but I do say I believe it to be so. I cannot say to him, you are wrong, and we are right; but as yet, the testimony is all on our side—the inferences on his. We do not know all his reasons for belief, but we do know ours; and whilst making the admissions recorded above, I am still of opinion, founded on testimony, and strengthened even by my limited intercourse with other orders of being, that those who have communed with us in human form are the human spirits they profess to be, and such shall continue to believe them until I have said thus much on the per/contra, or negative the very threshold of my sketches, however, I

The New Departure."

will ask leave to notice the queries propounded

summoned at will seemingly, by virtue of cabalistic words, charms, and other magical rites. I have not seen anything of this kind which corresponds in its entirety to spiritual manifestations, nor do I know for an absolute certainty that the controlling power was not a spirit medi-

um. Two persons now resident in New York, besides Col. Olcott, claim to have the power to command the presence of spiritual beings, by virtue of cabalistic words and practices, and utterly disclaim any mediumistic power, at least 'People from the Other World," has created a not any such as they know of. The author of sensation not easily to be described or imagined. the work advertised in your paper, Mr. Editor, The outsiders, spiritually if not physically, jump | as "Art Magic," has in my presence again and again evoked apparitions of spiritual, or elementary existences-and, though I know him to be a medium, yet this learned and illustrious gentleman insists that his power to control elementary spirits is "cabalistic and magical," not | children, described the appearance of the little mediumistic. In his remarkable forthcoming men as being short, chunky, destitute of hair, work (that is, if the work will come forth under | polished all over, and bearing about the region the conditions stated) this author gives directions concerning these practices, which, if folwill enable others to exercise the same control as himself. And now for my narrative:

> Commencing with the old but never out of fashion saying of Hamlet, "There are more things in heaven and earth than we dream of in our philosophy, Horatio," I shall give my experience in one instance, at least, with the so-called gnomes," "kobolds," or spirits of the mines.

It is well known in certain mining districts, especially in Bohemia and Hungary, that many of the miners cherish faith in the existence of an order of beings who take especial interest in their labors, and help them to find rich leads of minerals, knock, or as they call it, "hammer" tway lustily when they are at fault, and sometimes by these sounds, sometimes by lights, and occasionally by the apparition of little figures,, point the way to the richest leads of the metals, I have visited the mines in Germany and the Bohemar Wold, where I have heard those knockings, seen the lights, and should have unhesitatingly attributed such phenomena to the spirits of deceased friends of the miners, had L not also, | nated, my friends the Harts proposed to give me not once or twice, but many times, seen little stocky looking things in the shape of men, very small, and either black, red, or metallic in color -little chunks of creatures, whom the miners were accustomed to see and call by a name which, translated, signifies "earth spirits." They said they were kind and good; never meddled with them, though they sometimes in sport threw their tools about. These miners told me they often saw lights, and all could hear the knocksee their "well beloved little earth spirits." that they would never come out except a fire was With the light of Modern Spiritualism to guide me. I easily understood that I, as a medium, could see spiritual apparitions invisible to the eyes of those who were not mediums. I also comprchended why certain of the workmen, their wives or children, being spiritually unfolded, could perceive the forms of those whom their less gifted companions only knew by their knock-

ings or flashing lights. In William Howitt's charming sketch called Berg-Geister, he alludes to these popular beliefs amongst miners, but he does more, he gives a very graphic account of a certain Clamps in the wood, where veritable gnomes figured as the principal personages. Mr. Howitt's narrative is supported by names, witnesses and sundry details which confirm his own undoubted testimony. As I happened to be one of the privileged few who visited the haunted region which Mr. Howitt writes of, I shall cite my own experiences in the matter, with what I trust my readers will allow to be the honest purpose of making myself re-

sponsible for the story It is now some few years since, being in the neighborhood of a lovely valley called Dovedale. in the County of Derbyshire, England, I heard my kind host and hostess, Mr. and Mrs. Hart, expatiating upon the singular phenomena they had witnessed in the cottage of an old laborer (then passed away to the better world), called Clamps: I think, if I recollect right, he hadworked for Mr. Hart, who was interested in the mines adjacent to Dovedale. My friends informed me that Clamps had resided for over fifty years in a ruinous old farm house, only a small part of which was habitable. The place was on the edge of the mines where the old man in his youth and prime had worked, and where, as I believe, he died. During his long residence of half a century in this place, old Clamps and his associates were accustomed to see strange globular lights, which year in and year out would come and go with all the familiarity of household ghosts.

Mr. Hart, who was somewhat of a skeptic on the subject of my "spirits," as he termed it, declared that if Clamps's lights were spirits of 'humans." they must have been those of deceased lamplighters or gas men-for they never appeared by day, and generally chose the long winter nights, or particularly dark evenings, for the periods of their visitations. Old Clamps more evidence to the contrary. Now, having called them his "glorious lights," and was very particular about returning to his shanty early side, I will return to my affirmations, and, if every night, so that he should not miss seeing agreeable, present to your readers, Mr. Editor, a them. They came out, or seemed to come, as my page or two from the realm of occultism. On friends alleged, from a firm wall, fashioned of rock, and the blocks so solidly cemented together that not a crack or cranny could be discovered. in a late article in the Banner of Light, headed | They generally came from two or three to seven or eight in number. Mrs. Hart said that one very I will not attempt to answer those queries for cold winter's night she saw as many as ten of Col. Olcott. We all know he is abundantly able these lights. They seemed to fill the little room,

formant, "out of the wall, some about two feet from the ground, others as high as three feet, but none more than four, and all remained the same height during the time of their stay. They shook, trembled, or flickered the whole time, as if they were quivering with fear or cold. They had been seen for years and years, longer indeed than the memory of the "oldest inhabitants" of that region could trace them, except the venerable octogenarian Clamps, who affirmed they had always been there as long as he could remember. Their coming was generally preceded by crackling sounds, or direct knockings, and many of the neighbors declared they saw the figures of little men just as Mr. Howitt's narrative describes them, namely, "black as a coal, and polished as a boot." One of the neighbors, a woman who had often visited the cottage of Clamps with her where the heart lies in human beings, a large globular light about the size of, an ostrich's egglowed in all their minutia, I think and believe It was this light, she said, "which the folks, they could answer, down came the brushes saw," and it was, by this light that she and her children saw them. She added, they did not things that had been hung up on shelves and walk, but jumped about, and their incessantrestless motions caused the flickerings which the lights always exhibited. My friend, Mrs. Hart, always beheld the dim outline of little figures accompanying the lights, but the distinctness with which these creatures were seen, seemed to depend upon what in our philosophy we term mediumistic endowments. Other forms had been seen at Clamps's, such as dogs, horses, and even wild beasts, but as the cottage was inaccessible to horses, and no other animals of any kind were kept or known to frequent that neighborhood, these accounts were set down to superstitious exaggerations.

I might fill a volume with the stories related to me of this region, and the matter-of-fact narratives which many of the most intelligent of the miners and their families furnished me with seemed beyond gainsay or deman. Onorth, be fore my visit to that section of country termian opportunity of witnessing for myself some of the marvels they had discoursed about. They told me old Clamps had passed away; that the cottage he had inhabited had been tenanted for some years by a very decent family of poor peasants, but as the children grew up the elder members of the family, fearing the continual manifestation of preternatural sights and sounds would make them "skeary" and superstitious, had at length moved away, and the place had ings, but few could see the figures, and in some of been abandoned. It was the opinion of the few the mines I visited, the poor workmen thought laborers who had been accustomed to see and had light. They were of different sizes; none of more lighly of me than ordinary, because I could grown familiar with Clamps's "glorious lights," | them, however, were higher than four feet. They lighted there; and as the place was deserted and very far remote from other inhabitants, my friends proposed to take me to a still more distant neighborhood, and one where, as they knew by experience, my curiosity might have a good change to be gratified. Starting early one fine the wood fire. For two hours, the women, (who October morning, we drove about ten miles from home, intending to visit the mines, which commenced about the end of Dovedale Valley, but terminated in the direction my friends pursued. Arrived at a wild and most romantic glen, we left our horses and carriage at a poor tavern called."The Miner's Rest," perched on the very top attempting to sleep in the warmth of the cheerful of the mass of rocks which reared up their craggy heights like sentinels guarding the entrance to the charmed region. Our path was continued for more than two miles along a rough road, broken out of fallen trees and crumbling rocks by the wheels of the heavy wagons used for conveying the mineral from the mines. A more wild, weird and toilsome journey I never in my life undertook, and in truth I became so fatigued during its progress that we had some doubts whether Nshould be able to muster strength. enough to accomplish our pilgrimage. It was twilight before we gained our point of destination, and glad enough I was to see the glowing fires of what looked more like a little encampment of gypsies than a village, although it was really dignified with that title. My friends guided me at once to a hut more pretentious than the rest, and introduced me to a family who had formerly been servants in their household. It consisted of a man, his wife, mother, and two fine lads, all of whom were employed in different ways in the adjacent mines. As we stated that we had come only to inspect these mines, and that the lateness of our visit was occasioned by the difficulties which attended our journey, the good, hospitable people were at once apprised of the necessity of providing us with some accommodation for passing the night. The women, after busying themselves to provide us with some boiling water for our tea-for we had carried provisions with us-agreed to retire to a neighbor's hut with their boys, whilst the father, who was on duty in the mines, lett us soon after we arrived. The shanty was to be at our disposal, then, during the night. Mr. Hart was to be "stowed away" in a cave

at the back of the house, hewn out of the rock, and filled with sweet, fresh hay, for the use of the horses employed by the miners, whilst a rude but clean bed was assigned to Mrs. Hart and myself. When all was done the women piled up the logs on the hearth, where a cheerful fire was burning, and prepared to quit us. Just as they were bidding us good night, the logs, which they had arranged with some care, suddenly tumbled down and rolled over and over on the floor; deeming this a mere accident I took no notice of it until I observed, whilst Maria, the miner's to become his own respondent, but I take leave and hovered about the fire as if gratified with its wife, was in the act of replacing them, s veral be the recens of the laborers' hammers from the

small, glimmering lights flickering over the wall against which the logs were piled. This might: have been the phosphorescent light occasioned by the decay of the wood, I thought; but lo! the logs were no sooner piled up again than down they toppled, and that apparently without any cause. I then observed significant looks passing between the mother and daughter, and an evident disposition to linger and make some explanation as yet unspoken. At this moment a succession of loud knockings was heard on the wall at the back of the room, which I should say, by the bye, was of stone, and little more than a cave, having been partly formed out of the solid

"Is not that some one knocking?" I inquired; "perhaps it is Mr. Hart. We had better see what is the matter."

"No, ladies," said our hostess, with some hesitation, "it is n't anybody-that is, no one in particular; it's the way of this place."

"But what, then, is the way of the place?" asked Mrs. Hart, merrily, and with an evident wish to encourage the poor women. But before on the wall, the frying-pan, and sundry other hooks. The rude door shook violently, and the knockings now resounded from every side of us in quick and irregular showers.

"The wind is rising," said my friend; #1 fear

we shall have a stormy night,"
"Don't be skenry, ladies," said our good hostess, encouragingly; "but I s'pose as how I'd just better say them's not the wind sout just the little hammerers; yout knows who, marm," she added, nodding mysteriously to Mrs. Hart.

"Oh yes! I know all about them, Betty," said my friend, addressing the mother; "they won't hurt us, but they seem rather rough to night. Don't they like our being here?"

"Lord love ye, marm!" replied the elder woman, "it's all along of their joy to see ye that they's making this to-do. I think they be mortal glad to see the young lady. Only look'e there, marm !

I did look, and there, to my astonishment, and I must confess with a thrill of deeper awe than I could account for or control, I saw a row of four lights as large as the veritable ostrich's egg which adorned the mantel shelf of the humble shanty. These lights were directly behind me, and I did not see them till attracted by the woman's explanation I turned round and faced them. They were bright, globular in form, vapory in substance, and nebulous, thickening toward the centre, and deepening in color almost to a dull red. The faint outline of a miniature human form appeared in connection with each jumped up and downs and threw out something, which resembled hands, toward me, and as they moved, the lights danced and shimmered. These wonderful things at length retreated into the solid wall behind them, and the place where they had been was illuminated only by the light of stayed with us at our earnest request,) Mrs. Hart and myself, watched for the reappearance of these spectral lights in vain. In the interim the knockings continued, and a few stray gleams like stars shone out from the other side of the apartment, but immediately vanished. A kitten, which was fire, would raise its head at the sounds of the knockings, and occasionally make a dart at the shipmering lights, which, as if perceiving the animal, would retreat quickly back into the wall. I repeatedly passed my hand over these walls to ascertain if they were damp; or whether any chinks were there from which phosphorescent emanations could proceed. The walls were dry, solid and smooth, and whilst I was pursuing my examination, the knocking's would thrill the solid stone beneath my very hand. At the expiration of two hours, an exclamation of the elder woman called my attention to the hearth, where two large globular lights were hovering midway between the floor and the table, and just above the little kitten, who, with back and tail erect, and eyes gleaming fiery red, manifested the most pitiable signs of terror and amazement. Once again, and this time far more distinctly.

I saw the little men I had before but imperfectly beheld. They were grotesque in shape, with round, shining heads, destitute of hair, perfectly black, and more human about the head than the body. I saw their faces, recognized a sort of good-humored expression in them, and saw them throw somersets several times as if for my amusement. A strange duck with each little head ended the performance, and then they sank into the ground made of planks laid down upon the rock of which the house was built.

"There!" cried the younger woman; "they won't mislest ye again, ladies. When they goes down, they never comes again the night. It's the end of their-game to sink down like that.

The woman was right. Though at our entreaty both mother and daughter remained with us all night, sleeping soundly, curled up on . shawls and garments, and though we; lying awake, and-must I confess it?-shivering and trembling from liend to foot, kept our eyes open, straining them in every direction, and with bated breath and ears sharpened by fearful anticipation, listened until we could hear the deep silence of that long, long night-we neither saw nor heard any more of the "little hammerers."

The morning came at length. Oh! what an age it was coming! Mr. Hart joined us as we were waiting for the morning meal. He had heard knockings, he said, but concluded it might

mines so close to us. The miners were not at work, and no hammering came from them, our host-told us, with a significant smile at the rest of his family. The adventures of the night were now recounted and talked over. They were not strange, nor even alarming to the miners. The two lads declared they had "fine fun with the hammerers' lanterns," though they neknowledged they had never seen the little men, but plenty of others had, they said, and "they wouldn't part company with them for nothing," for they were famous guides to the spots where the richest Jodes of metal lay. The women, too, spoke of their appearance with indifference. "They came often," they said; "and though they cut up now and then, throwing things around like, they were only in fun, and never did any harm, except to the animals they had. They thought somehow they did not like dogs or cats, for they could n't keep ahy; they either ran away or died suddenly. They did n't expect, they added, to keep this kitten long. I agreed in this opinion, for, Judging of the terror the poor little thing displayed on the previous night, I was not surprised to find it moping in the morning, and averse to touch the food the boys prepared for it. I found, although these lights and knockings were common enough in the mines at times, they only seemed to come at any other house than the one we visited, and that of old Clamps, many miles distant. There seemed to me many evidences that these apparitions, be they what t'my might, either attached themselves to or made themselves manifest only in the presence of mediumistic persons. The family we visited were far too ignorant to understand anything of medium-hip, although they were not unacquainted with the idea and theory of "ghost seeing." They were not afraid of their well beloved "little hammerers," but they were all "ferribly scared" by the occasional manifestations of a spiritual character, which they narrated to me with a simplicity which im-

I have never seen this family since, never visited that region. My experiences, however, in this connection, do not begin nor end here.

pressed me with a conviction of their veracity."

I have had many more of a similar or kindred character, enough to convince me that while Modern Spiritualism EXPLAINS (TSELF and gives) a rational, reasonable, and strictly human solution of all the phenomena now so rife amongstus, there is still a vast amount of ground not covered by the manifestation of our beloved and loving spirit-friends, and realms of being as yet unexplored by science, and only furtively glanced at by the mystics of elder ages. Whilst we are all too ready to taboo any subject we cannot fully explain under the opprobrious names of fanaticism or superstition, glimpses of other orders of being than man, and the shadow of problems. more profound thus earth's shallow philosophy has as yet attempted to sound, flit across our path and abash us in the midst of our self-conceit and arrogant assumptions with transitory gleams of the endless vistas of knowledge the mind of man has to traverse before he can absolutely affirm the Knows anything outside the realm of puromathematics.

We are on the threshold of a grand temple whose name has been "Mystery," but whose future cognomen will be NATURE; we stand walting at her nortal; whilst one or two bold mystles venture to cross the spell-bound circle which has hitherto barred all mortal entrance. Let those who dare follow. God lives and rules and reigns. We who trust him need fear nothing that he has made, and hence it is for all his creatures that incline to search the profoundest depths of his kingdom to avail themselves of all the lights that science can give into the mystery of that creation, the study of which ultimates into faith in God, confidence in immortality and recognition of the eternal reign of truth, justice and love.

I cannot close without adding that I have fremently been questioned as to whether I had any theory to offer for the apparitions above described, and others, in which the forms of animals, loathsome and repulsive shapes, and images of the "hobgoblin" character were seen by the eyes of reliable media. As my paper has been spun out already to a far greater length than I: feel to be warrantable, I can merely hastily throw out the following suggestions.

In Wm. Denton's "Soul of Things," it is made clearly manifest that the images of all that have ever lived on this planet, nay, the very inanimate things that have been born into form, leave perpetual and imperishable types of their former existences, and when occasion demands, the spiritual part reappearing on earth may reassume those external shapes. None can doubt, that "little men" once inhabited this planet any more than they can question the prevalence of gigantic forms as well. Strange and wonderful types of the human and animal kingdoms must linger yet in the subsoil of this planet, and become liberated by the mining operations now so rife in its long buried archives. Swedenborg, in his wonderfal system of correspondential appearances, and Denton in his psychometrical disclosures, may do much to throw light on these strange apparitions, and that without penetrating into the realm of elementary existences. For myself and for the present I have no theory to offer, nothing but the above suggestions to throw out. I have sat at the feet of a master spirit to whom the mysteries of far wider, higher and deeper spiritual existences have been unlocked than most man are studied out. To the author of "Art Magic" I must refer for light on those wonderful problems of science which alone can unlock the mysfery of even our own being. I hope much from the light that this gentleman's profound researches may throw on the deepest mysteries of the realm of spirit, and I yet intend to labor for the more extended diffusion of the science to which his illuminated mind and vast experience points the way. Meantime I abide by my faith in the FACTS of Spiritualism, however obscured by mystery and soiled by human folly and perversity. Lam a Spiritualist, whoever else may bear that name and disgrace it by acts of folly or unworthiness; and I am thankful to the Father of Spirits that he has showered upon us the light of a beneficent revealment where the hands of those whom we have known, loved and trusted, bear the torches destined to Hight us into the sublime temple, where all shall behold for themselves the Isis unveiled, in all her perfection and divine beauty.

206 West 38th street, New York.

THE PARENTAL DUTY.—Parton says: "The best man is he who can rear the best child; and the best woman is she who can rear the best child. The whole virtue of the race—physical, moral, mental—comes into play in the most sweet, most arduous, most pleasing, most difficult of all the work done by mortals in this world."

DR. GEORGE M. BEARD ON TRANCE.

BY ALLEN PUTNAM.,

To the Editor of the Banner of Light:

In Archives of Electrology and Neurology for May, 1875, is an article by George Mr Beard, M. D., New York, upon TRANCE. An apparent purpose of that teacher is to present animal magnetism, odie and psychic forces, witcheraft, Spiritualism, and other matters kindred to these, asbeing solely either symptoms of or unwilled evolutions from trance. He states many points very distinctly, writes clearly, and wet it is difficult to briefly characterize his production as a whole. We will here simply say, that it is instructive, interesting, and yet very unsafisfactory.

This man obviously, and it may be justly, deems himself an expert in " The Physiology and Pathology of Modern Delusions." He speaks like one self-conscious, not only of competency to obliterate the foundations on which many beliefs, some world-wide and some restricted, have been based, but also to build up new philosophy on firmer foundations, and more expertly than any one among all his predecessors, for explaining our world's mysteries.

Trance, in his view, embraces, swallows up, and absorbs mesmerism, Spiritualism, witcheraft, and all their kindred; and he regards these, each special periods, and did not frequent or haunt; and all, as being solely out workings of wellknown forces that are constantly resident in palpable matter, and which generate trance. Perception, either that man possesses two sets of organs, one physical, the other spiritual, and otwo sets of mental powers por that intelligences from outside of our mundane sphere ever so act upon man and matter us to produce phenomena visible and palpable by our external senses, ems never to have entered his brain.

> A leading thought pervading his pages and haracterizing his production may be stated thus: A passive or trance state is usually a requisite condition for the exhibition of certain mental and Bysical phenomena of such character as astonishes beholders, and seems supermundane; that condition, however, can be induced by various well-known and common forces and precesses, and therefore nothing extramundance ever issues from it. Thus, he seems to reason. No one questions that trance is a domieil from which many marvels issue. But a house is distinct from its occupants; the house itself is not an actor, not a performer. He says that the performances of trance are logical, coherent and consistent"; he makes the house performer of the logical, coherent and consistent works of its occupants. Such is the method of an expert. He asserts that in the trance state the subject's ordinary will often becomes unhorsed-that "the will really interferes with the highest phases of cerebration; it acts as a check and restraint, or curb, and, under certain conditions, the mind moves much more brilliantly and effectively

Change of either team or driver does not enter into an expert's conceptions as possible cause of increased speed by the coach.

without it, just as the coach makes better time

when the reins are loose, the driver thrown from

his seat; and the horses have it all their own

When jockies at the race course shall bet heaviest upon the riderless steed, common comes may incline to belief that a coach will make better time if the rider be thrown from his seat, than is possible if he keep his position and with urgent will push his team to its utmost speed. Team being the same, we have habitually supposed that putting the reins into hands that could more skillfully and completely control and guide the horses was the surest method for bringing the coach more speedily to its proper goal; but an expert now affirms that greatest speed is attainable "when the horses have it all their own way." Thank you, doctor; new truths are always welcome. We are not contesting your position that instrument through which this rower acts in man's ordinary will and judgment often abridge us. mental force and action, but are looking admiringly at your expert illustration. While doing that we ask ourself whether another and fleeter team: is not generally harnessed to the same coach, or else a more inspiring and expert driver set to handle the ribbons, at those times when the vehicle is whirled onward with unwonted and amazing speed. It often seems to us that many things may be and are done by other actors and other methods than have come within the notice of some experts,

Another piece of information is given thus It is observed that trance speakers simply repeat in a glib and voluble pranner the thoughts and phrases already in their mind." It is no doubt true that speakers through entranced forms, (since it is generally true that all speakers in whatever condition they may be,) simply enunciate thoughts and phrases which are already in their mind when they utter them. But Dr. Beard no doubt meant that trance speakers simply re- branch must come. Dr. Brown-Sequard is one peat what their minds had previously been familiar with. Had his observation been such in full as we have personally made, his expression would have been qualified; for then he could have said only that some trance speakers utter only their own previous knowledge. Even that much he might find it difficult to verify, unless he is himself a mind-reader, and we shall not call him that, for he regards such a being as a nonentity. We would be glad to have him inform us how he can positively know that all the thoughts and phrases ever uttered by any trance speaker, had previously been in the speaker's mind. Power to determine accurately each particular which has, or which has not previously been in any other person's mind, or even in one's own, must be very rare. If Dr. Beard does not possess it—if he is not a mind-reader—he may have been as much short of telling the whole truth in the above statement, as we are about to prove him to have been in another.

supposing trance subjects can read the time when a watch is held at the back of the head is : easily explained. If the hands of the watch are turned backward or forward, ...

unbeknown to the subject, and the watch be held at the back of the head, the subject will" (better to have said sometimes will) " show at once that he does not see the time by the watch, but will only guess approximately the real time of day." The expert had better have limited the cases that are "easily explained;" for, in 1858, we processes by which it may be induced, the varietruthfully wrote and published as follows; "Twelve years ago or more, I saw a young man mesmerized, and the operator soon put me in communication with him. Several times I held

to it; and, though I each time changed the posi-

he was, told me the exact time as the hands

stood. At last I varied the hands so as not my-

self to know how they stood, and yet he readily

saw through the top of his own skull and told me accurately their position." See Mesmerism, Spiritualism, Witchcraft and Miracle. By Allen Putnam. Second edition, pp. 11 and 12. Colby & Rich, Boston.

When an expert at solving delusions lacks knowledge of important basic facts which some other people know, and too hastily assumes that his own observations, have covered the whole of his appropriate field for explorations, his theory for solution of marvelous events is very liable to be inadequate to that purpose. We know that the mesmerized and blindfolded subject repeatedly told the exact position of the hands of our watch, and we ask the expert to tell how he got the knowledge. It was not by guessing, nor by reading our mind, nor yet our muscles. Assertion that he guessed correctly in each of six or seven successive trials, and made not one failure to the extent of even half a minute, will never answer the reasonable requirements of common sense. All qualification needful to that test was ability to tell the time indicated by the hands of our own watch. Years of practice had made even ourself an expert at doing that.

The estimate this expert puts upon himself is revealed in the following quotations: "I assert with absolute positiveness, that the myriad recorders of clairvoyance, mind and thought reading, prescience, retrovision and second sight, odic and psychic force, in trance or out of trance, would never have been heard of but for the non-carpertness of the writers and experimenters: that their claims, under the eye of the expert, are hollow, empty and transparent. When the hand of the rpert touches them, they vanish into thin air. Here, as in all branches of science, expert skill is everything; honesty and general ability and attainments go for nothing."!!

Who are his non-experts? We let himself tell. The history of these delusions is marked by the labors of many able, honest non-experts, among whom Reichenbach, Olcott, Owen, Elliotson, Gregory, Hare, Crookes, Wallace, Cox and some members of the scientific faculty of Yale are most conspicuous. . . . The horrid blunders that mark the history of this science, have been made by great chemists, statesmen, lawyers, judges, astronomers, physicists and naturalists."!! Oh modesty!

Wonderful! thrice wonderful man is this Geo. M. Beard, M. D., (Mad Doctor?) since his knowledge of the origin and nature of mysterious events moves him to look pityingly down upon such blundering non experts as he specifies

In another connection he presents the name Dr. Brown-Sequard. Whether the latter be an acknowledged expert or not, he has reached a copclusion which it pleases us to adduce here. We take it from a lecture by Agassiz, as reported early in May, 1873, in the N. Y. Tribune.

"Are all mental faculties one? Is there only one kind of mental power throughout the whole animal kingdom, differing only in intensity and range of manifestation? .

"In a series of admirable lectures given recently in Boston by Dr. Brown-Sequard, he laid before his audience a new philosophy of mental nowers. Through physiological experiments, combined with a careful study and comparison of pathological cases, he has come to the conclusion that there are two sets, or a double set, of mental powers in the human organism, essentially different from each other. The one may be designated as our ordinary conscious intelligence; the other as a superior power, which controls our better nature; solves, sometimes suddenly and unexpectedly, nay, even in sleep, our problems and perplexities, suggests the right thing at the right time, acting through us without conscious action of our own, though susceptible of training and elevation : or perhaps I should rather say, Our organism may be trained to be a more plastic

"I do not see," adds Agassiz, " why this view should not be accepted. It is in harmony with facts so far as we know them. The experiments through which my friend Dr. Brown-Sè quard has satisfied himself that the subtle mech anism of the human frame, about which we know so little in its connection with mental processes, is sometimes acted upon by a power outside of us, as familiar with that organism as we are ignorant of it, are no less acute than they are curious and interesting "

Neither do we, any more than Agassiz did, see why this view should not be accepted. It is in harmony not only, as he says, with facts so far as we know them, but also with the teachings of many disembodied intelligences, who are much more familiar with human organisms than are any embodied physiological experts. Dr. Beard says it is from the ranks of physiologists and practicing physicians that experts in this in those very ranks, and of no mean reputation therein and elsewhere. If he be an expert we are ably backed when asserting that the subtle mechanism of the human frame is sometimes acted upon by a power outside of us, and not simply unintelligent power nor the ordinary powers of even experts, who, Agassiz said, know but little of the human frame, in its connection with mental processes, but also by a power "as familiar with that organism as we are ignorant of it." Such a power must be intelligent.

The position of Spiritualists, and of believers that phenomena called witchcraft, of old, were genuine and mysterious facts, maintain that some human frames are at times controlled by their own higher set of mental powers, and sometimes by intelligent powers outside of not only them but of this visible mundane sphere. Dr. Brown-Sequard and Agassiz essentially consent to and adopt that position; and Dr. Beard obviously lacks knowledge of some agents and forces which He says that the very common blunder of men not inferior to himself perceive to be possible if not probable actors of important parts in the ever on going drama of human experience; he fails too far behind Brown-Sèquard and Agassiz to be cognizant of the conclusions of their ad-

vanced science. Having exhibited this expert's oversight of facts and his modesty, we turn next to his logic. Many pages of his instructive article are devoted to valuable descriptions of the nature of trance, its varied degrees and phases, the many ty of animal beings subject to it, and many phenomena more or less dependent on it for occurrence. The general tone pervading the whole produce the marvelous phenomena attendant

Unlike Dr. Brown-Sequard, he makes that re-

involves-emancipation of both that organism itself and its more obvious and ordinary indwelljudgment-he makes, we say, that condition it. self an actor, who spontaneously solves our problems and perplexities, and suggests the right thing at the right time. Nonsense. What? Do solutions of perplexing problems, and timely suggestions when we are puzzled, issue from whence no will dictates them? Never.

Agassiz, reasoning from Dr. Brown-Sequard's conclusion, essentially teaches that occasions come in which a mortal's own higher will and mental powers may put in abeyance his lower ones, and act through his organism; and in which also the will and mental powers of an intelligence outside of it may enter, control and manifest thoughts and action through it. Agassiz felt scientific and common sense need to have his designated cause competent to produce the special effects ascribed to it; but the expert Dr. Beard seems to be unhampered by any such sensation. Lack of competent data for his general conclusions renders his efforts futile.

He dispenses with the existence of animal magnetism, odyllic or psychic force, and all the kindred of these. He says, "It is now known to experts . . . that no one has ever read minds. predicted the future, seen into the past; or possessed any odic or psychic force. What is true of clairvoyance and allied delusions, is also true of the claims of witchcraft and Spiritualism." He who thus claims to know that there is not and never has been any psychic force, clairvoyance, witchcraft, nor Spiritualism, must have been very expert at acquiring knowledge!

We would like to exhibit clearly and justly his reasoning against the existence of Spiritualism and its affinities. And unless he had data, wrapped up in opaque excretions of his expertism, and therefore invisible by his reader, the follow-

ing paragraph will do him no injustice. According to him, the trance state may be induced by simple processes and forces, independently of any manipulations, animal magnetism, or odic or psychic force. That is true, and everybody knows it. "Chickens," he says, "can be thrown into this (the hypnotised or mesmeric) state by means of a piece of pasteboard cut into the form of a horseshoe and hung over their comb, allowing the ends to come just in front of the eyes." This fact is representative of the class which prompts him to deny even the existence of certain forces which are by many people understood to be sometimes, if not generally, resorted to for bringing on entrancement. His method requires his syllogism to be essentially as follows. Odic, or psychic force, is a reputed-instrumentality in producing trance; but pasteboard, expertly cut and hung, may mesmerize a chicken; therefore there is not and never was any odic or psychic force. We quote again: "There are," he says, "none who cannot be put into the trance state, provided the influence-psychical or physical-is adapted for the temperament." Psychical influence, then, by his concession, can induce trance; therefore we argue that there is not and never was any such thing as pasteboard. This conclusion of course we draw in accordance with expert logic.

When a certain state of an animal system is induced by forces and processes differing from those usually employed for that end, expert logic infers that the forces generally supposed to have been instrumental in bringing on the like state, never had existence. It must take something mighty as equine force to draw such an

, His lubricating ignorance of the existence of some phenomenal facts lets him say that they sions one knows not how. Such a man is powyet he may be—and we presume that he is—a learned physiologist, who has presented much valuable information concerning trance. That subject is interesting and important to all Spiritualists, and all others who hold to the actual occurrence, of either witchcraft phenomena, or Scripture miracles. Trance has pertained to the human forms from which have issued marvelous words and deeds through all the ages and peoples. It is probably a needful condition for many mighty manifestations which seem to spring from supermundane intelligence and power. It, however, is only a condition-not an actor - a condition which admits the entrance and rule of an actor of greater intelligence and force than the entranced organism's cognate

Whoever helps us to accurate knowledge of trance, deserves our thanks; for that knowledge must be beneficial which shows us how we can induce upon ourselves and others a state in which our own higher sets of mental powers, of which Dr. Brown-Sequard has obtained knowledge, may come into more efficient action upon our ownshigher faculties; and also how we can render our physical organisms more plastic instruments for use by higher intelligences, who would be glad to have our bodies become instruments suited to their needs as our teachers and helpers. For producing such results, Dr. Beard's work may be very helpful.

He gives us aid in other ways; he assures us that "the usual effects of ordinary trance are not permanently or even temporarily injurious." Also he says that Mr. Fairfield's Ten Years with Spirit Mediums "is worth very little," and declares him to be "an honest non-expert of the worst kind." Fairfield regarded all trance and its attendant phenomena as resultants from disease in the nervous system. Dr. Beard spikes the guns of that assailant, and also cripples some others who have attacked Spiritualism. Spiritualists may regard him as their helper, because he has stopped the flow of more harm to their cause from other sources than can ever issue from his own writings.

Sufficient reason for the non-action of will and judgment in this expert himself, during the time in which his production concerning trance was being reeled off, is embraced in the following extracts from his own pages: "The explanation I have to offer for the exaltation of functions in trance is this: Volitional activity costs more cerebral force than spontaneous, involuntary, automatic activity. It is necessary that the will should be constantly in use, especially in all the details of practical life, in order to give system, production causes the reader to apprehend that judgment—in short, common sense—to our lives. my watch over the top of his head and very near its author wrote under conviction that a learned. But common sense is purchased at an enormous and extensive account of trance itself involves sacrifice of absolute mental and muscular power. tion of the hands, yet he, firmly blindfolded, as ample specification of the intelligent agents who Supposing that the absolute amount of cerebral force that can be exerted in any special direction, as in raising a weight, . . . making a speech, be represented by 100: or singing a song,

culiar condition of a physical organism which then if 75 be used up in willing to do the thing. there remain but 25 to be used in doing it. In the trance state no force is lost in willing to do any ing mental powers from control of will and thing, hence the entire 100 can be used in doing the thing itself." Now it is not impossible-indeed it is highly probable—that when Dr. Beard was writing his essay upon trance, very considerably more than one quarter of the absolute amount of his full cerebral force was absorbed by his other mental powers, so that his own will and judgment necessarily lacked proper sustenance, and consequently became too feeble to supervise his production; therefore his other mental powers, unreined, "had it all their own way." Thus happily has he enabled us to account very satisfactorily for the brilliancy and exaltation pertaining to his own effusion. Obviously, trance stole in upon himself while he was laboriously analyzing trance, toppled his will and judgment from their seats, left the coach without driver, and the result we witness is a plain logical sequence from his own premises.

MATERIALIZATION.

To the Editor of the Banner of Light :

Allow me to present my hearty thanks for the admirable narrative in your last week's columns of the experiences of Mr. Lewis B. Wilson and his wife at the house of Mr. J. S. Palmer, in Portland, Maine. In this day of badgering and tormenting spiritual mediums well nigh out of their senses by ill-mannered scrutiny of their looks and persons, by nailing them to the floor, sewing them up in sacks, or binding their hands, feet, neck and limbs so tightly with cords that the blood is ready to gush out at every aching extremity, in order to keep them from cheating, it is really refreshing to learn that two scances at least for materialization have been conducted under the natural and harmonious conditions that can alone secure unalloyed spiritual manifestations. And what was the result? Why, without demanding, or, as far as appears, seeking for tests, the mind of the trusted medium was preserved in so quiet and negative a condition through the confiding and sympathetic surrounding influences, that the spiritual powers were enabled to present to mortal senses the most striking and unmistakable evidence of personal identity in the materialized face and form of the late Mrs. Conant perhaps on record! Can any reader of the narrative who knows Mr. and Mrs. Wilson suppose that they were mistaken in the identity of Mrs. Conant? Can any one believe that their convictions would have been strengthened had the medium been securely tied or, nailed to the floor? Every candid person I know will answer, "Not a particle!" And yet had this same medium been subjected at the time to the humiliating annoyances, perplexities and insults that many of these sensitive instruments of the angels are subjected to immediately preceding a scance, what followed might more than probably have been, in accordance with inexorable spiritual law that governs intercourse between the two worlds, either an entire failure, or at the most a mere reflex of the suspicious manifestations or falsehoods the controlling members of the mundane circle were seeking for and hoping with all their might of mind thrown psychologically directly in the medium's bewildered spirit, to obtain. It seems to me that chough has been conceded

by spiritual mediums in the way of permitting investigators of the phenomena to prescribe conditions under which our spirit friends shall manifest their presence. It has been tried long enough to prove by its results that the gospel of Spiritualism, like that practiced and preached by Jesus of Nazareth, is not adapted to minds so full of conceit and fancied knowledge that there is not room for anything new to enter them. As "can be easily explained"; and his legerdemain | a class, the most learned in the sciences and what logic lets him draw his predetermined conclu- is called divinity are the furthest off from what relates to spiritual truths than all others. The erless as a belligerent against mesmerism, Spirit-nalism, witchcraft, and all similar matters, and for, as the thoughtful Helvetius wisely says, "Ignorance is the middle point between false learning. The ignorant man is as much above the falsely learned as he is below him of real science;" and again, "He who is falsely learned and has lost his reason when he thought to improve it, has purchased his stupidity at too dear a rate ever to renounce it," 'Exactly so; and this is just the ground-that most of the learned (so-called) in the sciences, divinity and medicine occupy in our day. Investigators from classes who have devoted years to studies conducted on a backward track from truth, and acquired imperfect, not to say fals@notions of what relates to the spiritual side of man, scorn to surrender the scholastic theories they have imbibed at so great cost of time, money and labor to the dictation of unlettered mediums whether inspired by devil or angel. Jesus showed his great wisdom in wasting no time on such as these, for the simple reason that he knew it would be of no avail. "Whosoever (said he) shall not receive the kingdom of God as a little child shall in no wise enter therein."

This is sound spiritual doctrine at the present day, and I hope the time is near at hand when spirit mediums far and near will assert their rights, and refuse to be tested through the intervention of bodily restraint by any class of investigators of the phenomena whatever. Let each and all allow their own spirit guides to prescribe the conditions upon which their circle shall be conducted; and let all persons attend who wish to, provided they conform (outwardly, at least) to the rules laid down. Under such circumstances it is true that fraudulent manifestations may occur, but I believe, from my experience, not near so many cases as it is alleged are perpetrated under the present testing system. But supposing that frauds do occur, what then? Our spirit friends uniformly advise us not to accept any spiritual manifestations as true that do not fully accord with our own convictions: and no one, in any case, will be bound to receive anything that occurs only for what they deem it worth. Under the improved conditions I have no doubt that thousands of tests of spirit power in the matter of materialization (like those witnessed by Mr. Wilson) and otherwise, will-begiven so palpably true that no amount of fraud. on the part of the medium can vitiate or impair THOMAS R. HAZARD.

Vaucluse, R. I., Sept. 27th, 1875.

N. B.-I have not alluded to the equally convincing manifestations given in the Banner of 25th inst. that took place before the same medium in the presence of Mr. Colby, Mr. and Mrs. Rich, Dr. Pike and Mr. Day, as one so good a thing of the kind is sufficient to treat of at one

A small child being asked by her Sunday-school teacher, "What did the Israelites do after they crossed the Red Sea?" answered, "I don't know, marm, but I guess they dried themselves."

Written for the Banner of Light. SAM SOMEBODY TO JOHN ANYONE. BY WILLIAM BRUNTON.

How do you, John? you know my name; 'tis Sam, yes, Sam, your friend; It does not signify what name you put to make the end.

It does not signify what thank you put to make the end.
It is somebody of course you like, or ought to, anyway.....
And you are John — John Anyone, as we in general say!
I've got a notion in my head, and I'm agoing to talk—
To stand beside your black-board brain, and write on it with chalk.

I've lived among such folks and things, just where I 've That, 'pon my word, I curse my days and this my checker ed fate.! been of late,

They seem so queer and act so mad, so small and awful

That, har g my buttons! John, my friend, I feel as green

I can't make out their purposes, or what they aim to do; They seem to stick just where they fall, and harden on like They stick to you as feathers stick, and spoil themselves in

And light the stuff they tumble in, for fireflies sure they

Their families are split in two, their friendships break and

And sickness comes and fills the air, benumbing head and

heart. As sure as eggs are eggs, my boy, I cannot tell, for one, What such a world is living for! Can you explain it, John

And what beats me the worst of all, is how the churches act: They bid good-by to charity, and leave it, that 's a fact; They talk of peace, and all in pieces plain enough they are Their heads are all at loggerheads and irreligious war. It seems as though the world and them were pretty much

alike,

And both were gone from work awhile—a sort of Gospel strike: ' The plain and simple truths of life they twist and turn about

Till they themselves don't know themselves, as rabble ilke they shout;
And party aims and empty forms possess sheir mind and

And goodness stands beside them sick and dies a natural

They seem to think that virtue means a hide-and-seek at And those the people never spy are those of course that win,

And when the poor man falls or trips they say, "For shame, you wretch!"
When they might come with oil and wine and sweet for-

giveness fetch. I 'm sick as Job at all his friends, to see this rule of three; Am put in vulgar fractions, friend, and mad as mad can be! For, sure as day and night exist, their senses must be gone! Then what do they keep living for? can you explain it,

They 'll straighten out in time perhaps, for folks are mend

Let worst be worst and sinners sin and buzz about and hum. We learn, I guess, by lessons hard that give us teaching

And as we learn a little more the greater things come round I often think we leave behind our littleness and spite. And grow by these to something great-to love and truff

For Mother Earth will let us shout and have our holiday-Vacation time when school is out, and we must romp and

She knows the end approaches near, and she can straighten things, Control our wildness by-and-by, and give us angel wings.

It's no use grumbling things to death, whate'er our lot

Whate or the multitude may do, or we in churches see. They all are working, high or low, to build a palace fair— A structure set on solid ground and reaching high in air. And future life for present life will make us good amends And all is well and wisely done that well and wisely ends; And sure as now and then unite. I must believe, for one, Eternal justice hangs o'er all, and guides our lives, friend

"CLOUDLAND" -- A POSSIBLE "GREAT REVIVAL" SEASON.

To the Editor of the Banner of Light:

Whoever would get some insight of the deeper ideas and inspirations of religious life in New England seventy years ago, as well as quaint glimpses of that life in its homelike and individual aspect, should read Mrs. H. B. Stowe's "Old Town Folks;" and the golden thread of clairvoyant and spiritual vision that runs through the experience of one of its best characters, shows the thought of the gifted authoress. One of its chapters describes a trip to cloudland by a company of young folks, who go far into the New Hampshire hills to find a village of that name up in the mountain-land. I have been to Cloudland, not in story but in fact; not to her neat New England village but on the Pennsylvania hills.

At the close of the Collins Yearly Meeting (a large and valuable gathering) I went from Buffalo a hundred miles by rail southeast to Port ville (stopping on the way for three lectures), and thence by wagon sixteen miles southeast, up the narrow valley of the Oswego Creek to Miliport-a little hamlet, with its Liberty Hall, on the bank of the swift stream, where a goodly company of substantial thinking people came for a two days' meeting, in which Bishop Beals (not a canonical but a surname Bishop) gave his music and his inspirations to fill and round out the

Then I started southward, up among the great hills, up along the steep gorges, where brooks foamed and roared far below on their swift way to the lower world, through long reaches of grand primeval forests, out and up still to high tablelands and fine farms and orchards, until we were over seven hundred feet above the Oswego, three thousand feet above tide water-fairly in Cloudland, with an atmosphere like the clixir of life, a sky of wondrous beauty, fleecy clouds so near, and a sense of uplifting above the common earth too rare and precious to last.

Gradually we dropped down into the valley of the Alleghany, and reached the neat village of Condersport, with its great Court House, "where justice is dispensed with," as Mrs. Partington says, where intoxicating liquor is dispensed with, to the honor of its good people, and where forest clad hills rise sheer up hundreds of feet, but a stone's throw in the rear of the grassy lawns and fine gardens of the magnates of Potter county.

Some ten miles east, all in the compass of less than a mile, are the springs from whence flow the headwaters of the Genessee, the Susquehannah (West Branch) and the Alleghany, the crystal waters finding their way to Newfoundland icebergs and to the sunlit waters of the Mexican gulf. If Potter county could be smoothed down to a level it would cover the State, but a revolution of power and sublimity would be lost in such sacrilegious change. Amidst this rare scenery I felt the truth of S. J. Finney's words: "The expanded earth and the unfolded heavens are manifestations of an Eternal Spirit. The rocks, hills, rivers, and stars gleam with the white splendors of the Divine Reason."

The opening of these valleys and hilltons to the work of the dairyman has revealed promise of wealth of soil and purse quite unexpected, and an awakening desire among the people for liberty of thought and a broader spiritual horizon promise wealth of soul that shall fitly use and consecrate these material things.

So this mountain-land, from whence flow the rills helping to make great rivers reaching distant climes, may be the nursery of men and women whose thought and life shall go out,

"Wide as the waters be."

have since caught other glimpses of Cloudland among the hills of Cattaraugus and Alleghany in New York, and found an inspiration, finer-than even the mountains can give, in the presence of men and women of a spiritual culture, showing that they have caught glimpses of the "ever-green mountains of life."

A four weeks' absence from home; a thousand miles of travel by rail, a hundred and fifty miles by stage or wagon; attending two long meetings at Collins and Millport and speaking some twenty times, may sum up the work done, and I am thankful for strength for more.

And now let me close with "a word in due season," asking all to take note thereof. Evangelical Christendom is drawing together, moved by a subtle sense of growing weakness calling for such union, moved in part, let us hope, by the growing charity of the age, a tenderer spirit that runs in the very air and melts a little the old icebergs of bigotry. In this union is strength to resist the great but unorganized power of free thought, of the spiritual movement and the scientific tendency of our day, which asks for fact and law, not dogma and authority. The land must be "evangelized" to revive a drooping cause, to get help to support costly, untaxed churches. Revivals come in hard times; when worldly wealth decays the "fear of the Lord" can be invoked. Moody and Sankey are home from England with the prestige of their great meetings, their \$75,000 collections for expenses in London, and are soon to begin their work in Brooklyn. Weak of themselves, but strengthened by the psychological power and the sympathy of thousands of the clergy and laity, they will all work together for a "great outpouring."

The trouble in such a work is that the old, earnest belief in creed and dogmas, in hells, devils, atonements and the wrath of God, is on the wane, and only men deeply sincere can greatly move others. The really great revivalists are gone. Charles G. Finney, of Oberlin, was the last man of large power who put his soul into such work, and those of later date, the Knapps, Hammonds, Mooily, Sankey and all, are men of narrow range, of limited capacity, intense, dealing in terrors to frighten, or in gushing sympathy to win, but destitute of ability to make appeals to reason or judgment or to inspire with a grand ideal of life; and so they win the weak souls, but not the strong, into the fold, and the churches gain in quantity but lose in quality of their membership. But these old dogmas have great power still, personal emotion and sympathy; reverence for views held sacred by education are strong, united psychological power is subtle and grasping, and the "Orthodox" must do or die.

Let all understand the situation and be ready to meet any and all revival efforts in season. Let meetings for free thought, discussion of creeds and books and for the great spiritual dispensation be kept up and multiplied, and so the efforts of self-styled evangelists be frustrated, and the people's thought and life be turned to higher and diviner things. Yours truly,

G. B. Stebbins. Detroit, Mich., Sept. 24th, 1875.

Mrs. Cora L. V. Tappan's Work in England.

'J. Burns, editor and proprietor of the London Medium and Daybreak, writes us a letter bearing date near the close of September, wherein he pays a glowing tribute to the labors—and their results—which have been put forth for the cause by and through the inspired utterances of Mrs. Tappan. In the course of his letter he says:

"The sudden departure of Mrs. Tappan from our midst has taken us all unaware. Never was she more crowded with applications, chiefly coming from the furthest points, which have scarcely yet been penetrated by the apostles of Spiritualism. On old ground—in the North, Lancashire and Yorkshire—instead of being exhausted, Mrs. Tappan is more pupular than ever. Manchester. Tappan is more popular than ever. Manchester had bespoken a visit during the first week of October; Halifax had to be putoff, and Liverpool received the final effort of our sister previous to her departure. She visited these great towns in the early part of the summer, having done so several times before, and it speaks well for her power and popularity to think that the friends were so cager to have her return again.
- Sept. 5th, at Bishop Auckland—a town in the sept. 5th, at 191910p Auckland—a town in the coal district of County Durham, which I first visited eight years ago, when there was not a Spiritualist in the place—she addressed a meeting in the Town Hall which was literally crowded. On the previous Sunday she spoke twice at Newcastle, thirty inlies further north. The audiences are said to have numbered one thousand persons at each oration. These are large numbers for this country, and numbers which have followed repeated visits of Mrs. Tappan to these

places. The hopes of the friends of the cause have been that Mrs. Tappan would remain with them while she could find useful employment, and many were the plans which had more or less found expression with the anticipation of inviting Mrs. Tappan during the ensuing lecture sea-Imagine then my surprise, when, on Thursday morning, just as I was about to put the 'Medium' to press, I received a letter from Mrs. Tappan, stating that, her guides had informed her, on the previous evening, that she must sail for America before the end of the month. She said she would be in London next day, and remain till Monday, and that she had notified to friends her desire to say a few last words in London. Mr. Slater and Mr. Burke soon made their ap-

pearance at this office, hurried paragraphs were written for the 'Medium,' and it was resolved that the 'last words' should be offered in Doughty Hall on Sunday evening. The hall was extra seated and prepared for a crash. The friends were not disappointed. Soon the antique build-ing got crowded to the doors, and beyond there into the spacious ante-rooms. It was an earnest, sympathetic assemblage of the good and true friends of the cause—a public gathering of real brothers and sisters, not a conventional muster pulled together by dint of much whipping up. America was well represented by Dr. Hallock, of New York, and Dr. Main, of Boston. The former gentleman led Mrs. Tappan to the platform, and made public her request that I should preside. The proceedings were of a highly spiritual and intensely interesting nature. Mrs. Tappan was invited to return again and take up the work which remains unfulfilled, and she, or her guides rather, promised that she would do

Mrs. Tappan has been forced to leave this country, under the advice of her guides, on account of her health. It was thought by her that she might be able to endure the milder climate of the southwest—Devon and Cornwall—but it seems her inspirers have foreseen otherwise, and have caused her to act accordingly. The same cause which removes her from England takes her to the far West before the rigorous winter sets in, hence the nature of the flying tour which will-characterize her movements in the Eastern States.'

Notice for a Spirit Circle.

He that cometh to seek after knowledge with a mind to scorn and centure, shall be sure to find matter for his humor. but no matter for his instruction.—Bacon. The above is very applicable to persons who pre-From Condersport I reached the Erie Railway at Nellsville by a thirty miles' stage ride over the hills, weary in body but refreshed in spirit, and Taylor, in Medium and Daybreak, London.

Bunner Correspondence.

J. Frank Baxter in Springfield, Mass.

To the Editor of the Banner of Light: The Free Religious Society here has had a rare treat the past month. The audiences have been large, and the people have received Mr. Baxter's singing, lectures and tests, with enthusiasm. Last Sunday evening he closed his course of lectures in presence of an audience which literally crammed Liberty Hall. After his able lecture, he gave the last of a series of the most accurate and remarkable tests ever witnessed in public by

your correspondent.
In the forenoon Mr. Baxter had officiated at the funeral of Eddy Cook, a son of 9. H. Cook, of this city. The first to control in the evening was a spirit brother of the lad, George Cook, who said: "Eddy is not here to night, but is to be about his body a day or two. He will be able to manifest to his parents. They must not look forward too anxiously. Nature must do its work ward too anxhously. Nature must do its work calmly. Eddy will come as soon as he can. I was a small child when I passed away. Now I am almost a man. I wish to express a thought given by Eddy at the house. Eddy says he did not know the import of the rose in the picture intended for him," alluding to a flower painting done by Mrs. Blair at Lake Pleasant for Mr. Cook. "My rose was yellow, and turned partly away from the others. Sister has a brighter one, pink, bright and brilliant. Mine was more pale, and turned away, as I was soon to go. I did not and turned away, as I was soon to go. I did not anderstand this till I came to the spirit world.

This from Eddy, to his parents, by George Cook."

The next to control said: "I am Rachel Baker. I once lived here with you in the flesh. This death seems a mere transition to me. It is a simple passage to the spirit-world, I am Rachel Baker, Daniel Baker's wife, aged 85 "
Mr. Baxter then remarked: "I see the name George W. Thayer in the back part of the room.

This man passed away with an apoplectic slock some year and a half ago. He died in Cedar street, Springfield. Yes, he was over seventy. It will be two years next December (15th) since be died? he died."

Mr. Hitchcock, from the audience, said he knew

the man, and the facts were as represented.

Mr. Baxter then announced that Stoddard Parker, a captain on a Connecticut River boot, who

used to run between Springfield and Hartford, was present. Mr. Hitchcock replied that this man was a boat-

man on the river, and died last spring.

Mr. Baxter was then entranced by some one Mr. Baxter was then entranced by some one who made him stagger and fall upon the sofa, saying, "Dr. Hooker, where is he? I want to thank him. Suicide never ends a trouble. He who will kill himself will find his lot on the other side anything but pleasant. Oh, the pains I suffer! Liquor—rum was my ruin. I want to thank Dr. Hooker for the good advice he gave me many times, but I did not follow it. Oh, I have got to yield! but I will yet tell you all." Here he left, and Attica, the guide of Mr. Baxter, controlled and said: "This young man poisoned himself because he could not stop drinkfing. His name was John E. Plaine, and he died ing. His name was John E. Plaine, and he died on Myrtle street in this city." Dr. Hooker being in the audience, arose and said he knew the young man, and had frequently advised him to

leave off drinking. He died as was said.

James W. Graham also reported, and said he
died in West Springfield, and knew Dr. Hooker.
The latter said the statement was correct. During the giving of these tests, the audience remained in silence, listening with profound interest, and slight murmurs of applause were given as one after another were publicly admitted to

Among the large number of spirits from Spring-field and vicinity who have manifested in Mr. Baxter's public scances are Milton A. Clyde, Mr. Shaw, the brewer, of Vernon street, Capt. George W. Thompson, of the 34th Regiment, the wife of Charles O. Russell, Superintendent of the Boston and Albary Railrand, John and Nanoy Character. and Albany Railroad, John and Nancy Chase, of Chicopee, Samuel Bowles and Mrs. Bowles, father and mother of the present editor of the Re-publican. In every instance the tests have been correct so far as known. .

Mr. Baxter's lectures have given good satisfac tion, and his singing has been the delight of all. He is a most useful public worker, and ought to

be kept in the field constantly.

William Denton will speak here during the month of October. He also lectures in Chicopee II. A. B. Sunday mornings. H. A. B. P. S.—At the close of Mr. Bayter's lectures the following resolution was unanimously passed

by the Liberty Hall Society: Resolved. That the hearty teanks of this Society and congregation are tendered to J. Frank Baxter, of Winchester. Mass., for the sweet and inspiring music, for the instructive lectures, and for the very accurate public tests which he has given in Liberty Hall the past month.

New York.

FINDLEY'S LAKE. - R. Robbins writes, Sept. 27th: Our people have recently had the pleasure of listening to Mrs. Lydia A. Pearsall, of Disco, Michigan. She is a splendid inspira-tional speakers, she delivered two lectures here. The subject of her first discourse was "Educa-tion and Religion," and at the second meeting it was a continuation of the same. She explained her subject in a free and off hand style, place mankind on a common level, and denied all ac cusations that have been hurled against Spirit-ualism everywhere. She placed all the inspired minds of this age and generation before the con-gregation, proving the authenticity of spiritual ized minds in the inventive genius of the nine-teenth century. The audience was astonished at her manner of delivery, holding them spell-bound, as it were, with her great eloquence, for

nearly two hours at each meeting.
Sunday evening we had quite a satisfactory scance, there being three mediums in the circle. The spirits predicted that we should one day behold the time when Spiritualism would have a firm stronghold in this place and vicinity.

We are thankful that we have been permitted

to see as much of the workings of Spiritualism; we also take pleasure in saying, through the Banner, that we believe Mrs. Pearsall to be one of the best lecturers laboring for the good cause.

Virginia.

RICHMOND:-M. S. Day writes, Sept. 26th There are a few carnest Spiritualists in this city, but, like Virginia farmers, they are a long way behind the North and East in both farming and We have organized a circle, and have had two sittings, receiving splendid man-ifestations from our friends over the river lights floating about the room; the table sus pended in mid air, keeping correct time to music, accompanied by a bell, also suspended: inde-pendent writing, and many other manifestations, that would require too long an article to enumer ate. But the success has been noised about the neighborhood, and we have had many applica-tions for admission. We leave the entire man-agement to our spirit band, and can but feel that they will do a good work here. Our medium is Miss Sally Richardson, a young lady of ster ling qualities, and above reproach. Sister Blair, spirit-artist, has promised that she would visit us this winter. I am satisfied that she could do much good both in imparting a knowledge of our beautiful philosophy, and pecuniarily for herself.

Illinois.

CHICAGO. - Julius A. Willard, 327 Fulton street, writes Sept. 23d thus: On the 3d of July last, as amanuensis for a lady friend, I sent you money for a subscription to the Banner, to be sent to her brother. He lives in a settlegient where the bluest orthodoxy is dominant. In a recent letter to that sister, from which I am permitted to make extracts, he, writes: "Now, Nancy, in regard to the Banner of Light you sent me, you could not have given me any present that would have been worth to me so much at ten times its cost. Dear sister, I cannot write the good that I have received from reading it. And my friends like to hear me read the paper; and my neighbors send for the paper to peruse When I first got it, and my friends came to my house, I would read

from it, and they called it some hard names, and said they would have nothing to do with me if I's kept such a paper in my house. I replied, Censure-me-and-that paper as you may, I would not give it up for all the teaching and all the workthat has come from the preaching of the ortho-dox doctrines for the last 1875 years. They show us no light; they keep us in the dark; they blind our eyes and close our ears to knowledge, and keep us from worshiping God in the true light. My friends said if that was the way I wanted to talk and do I might go, and they would leave me alone to go down to hell if I wanted to. Isaid, in reply, that above all things I was going to be honest to myself, and if I kept so I could not wrong nor harm them. And to-day, dear sister, they come to shake friendly hands with me, and to talk of that gloribus light that the Banner is trying to implant in the hearts of the whole world. I thank you a thousand times for the paper, and may God bless you for sending it to me."

And I say God bloss Bro. Colby and his spirit-guides for the light they are dispensing to the dark corners of the parth.

Maine.

PORTLAND .- 1. Dunn, now in his eightythird year, in again renewing his subscription, says: Spiritualism, and the Banner are my stay and staff, and are a great source of comfort to me as I near the end of my earthly journey. I was gratified to read the accounts in the Banner of the wonderful materializing scances at Mr. Palmer's in this city. They are just what we needed here, where so many scout at the idea that our spirit friends can materialize and show themselves so as to be thus clearly identified.' But truth is mighty and will prevail, and so will our glorious philosophy. I am thankful that I have lived to see this day, when so much light is dawn-ing for the benefit of the spiritually benighted. I hope the Banner will long live to proclaim the sublime truths of Spiritualism. My time here must necessarily be short, but I have no fears of death. I have been confined to the house over a year, but feel cheerful and enjoy the company of friends as well as ever.

Florida.

FERNANDINA .- A subscriber, speaking of Dr. D. S. Webster's Magnetic and Mental Oure Establishment, recently opened there, says: A. L. Bennett is to have charge of the boarding house connected with the Care, which will be kept in such a manner that Spiritualists will truly feel at home there.

THE BRIDGE OF LIFE.

Across the rapid stream of seventy years, 'The slender bridge of human life is thrown; The past and future form its mouldering piers; The present moment is its frail key-stone.

From "dust thou art" the arch begins to risk "To dust? the fashion of Hs form descends, 'Shalt thou return." the highest curve implies, In which the first to the last/lowness bends.

Seen by youth's magic light upon that arch, How lovely does each far-off seene appear? But ah! I how changed when on the onward march Our weary footsteps bring the vision near?

'T was fabled that beneath the ratubow's foot A treasure lay, the dreamer to bewitch; And many wasted'in the vain pursuit. The golden years that would have made them rich.

So where life's arch of many colors leads.
The heart expects rich wealth of Joy to find;
But in the distance the bright hope recedes,
And leaves a cold gray waste of care behind.

A sunlit stream upon its bosom takes. Th' inverted shadow of a bridge on high, And thus the arch in air and water makes. One perfect circle to the gazer's eye.

So 't is with life: the things that do appear Are fleeting shadows on time's passing tide Cast by the simshine of a higher sphere From viewiess things that changelessly abide.

The real is but the half of life; it needs The ideal to make a perfect whole; The sphere of sense is incomplete, and pleads For closer union with the sphere of soul,

All things of use are bridges that conduct To things of faith, which give them truest worth; And Christ's own parables do us instruct That heaven is but the counterpart of earth.

The pier that rests-upon this shore 's the same As that which stands upon the further bank; And fitness for our duties here will frame A fitness for the joys of higher rank.

Oh! dark were life without heaven's sun to show "The likeness of the other world in this: And bare and poor would be our lot below Without the shadow of a world of bilss.

Without the snatow or a wonter or with the let us, passing o'er life's fragile arch, Regard it as a means, and not an end; As but the path of faith on which we march; To where all glories of our being tend.

— Good Words.

The Ward Will.

The will of the late Captain Eber B. Ward of Michigan, now before the Probate Court v. Detroit, presents some unique features, and is attracting the attention not only of the legal profession, but of all classes of the community. Captain Ward left an estate roughly estimated to be tain Ward lett an estate roughly estimated to be worth five million dollars. He had been twice married. From his first wife, who had become a paralytic, he was divorced, and within sixty days thereafter he married again. The first wife soon after died, leaving a family of five children, of whom all but one are of age. By his second wife he had children, who are yet under age.

The strange feature of the will is that the instant divides against his of their

fant children are left to the guardianship of their mother, and to them and their mother the bulk of the great estate was devised, while to his other family he gave only some heavily incumbered property, out of which it was at first thought not more than \$200,000 would be realized; but there is now a better prospect. This property was not given to them outright, but put into the hands of trustees or executors; and by a collicit to the will executed on the 25th day of last August, he di rected that these executors should pay to each o the children by his first wife a sum not exceeding \$200 a month for their support out of the income of the estate, except in case of sickness, when the sum may be increased at the discretion of the executors. The executors may make the payments quarterly or menthly, but in no case anticipate any payment. It is this codicil of the will which makes the older children perpetual pensioners, that is most obsorious. that is most obnoxious.

The main reliance of the petitioners to have the

will set aside, is founded upon the claim that in the making of it Mr. Ward was unduly influenced by the delusions of Spiritualism. It is asserted that until Captain Ward became a believer in Spiritualism he believed not in God, or Provi-dence, or inspiration, and that he became a convert to Spiritualism as a relief from the oppressive expectation of annihilation. When he had accepted Spiritualism as a reality, he became fanatical on the subject, and to a certain degree insane. He consulted mediums on all important concerns of business, and submitted to what he imagined were the directions of the spirits. He had withdrawn from an important law suit in obedience to the spirits. He taunted one of his sons so intolerably on account of something he said the spirits had communicated to him, that the young man committed suicide with landanum. He hired mediums to do the materialization business, and fancied he saw materialized spirit hands and faces. It is maintained also that he often consulted mediums, among others, Mrs. Kane, one of the Foxsisters of Rochester, who is to be a witness in the case, upon the subject of making wills, and particularly his own will. The precise propositions which the petitioners expect to have the Court decide as to this matter of Spiritualisms were presented by Mr. Theodore Romeyn in his Spening address to the jury, and were in the following form:

First—A belief in the existence of communications from departed spirits through spiritual mediums, and allowing such communications to influence a person's action, in matters of important business, constitutes an insace delusion.

sion.
Second—If it be shown that the testator habitually consulted the spirits of deceased mortals, and followed their suggestions in other matters of substantial importance, the presumption is that ho did so in regard to his last will. Third—That if it be proved that the testator sought and took the advice of spirits in regard to a testamentary disposition of his property shortly before the execution of the will, then the presumption is that he did so in regard to this will.

will, then the presumption is that no solution will.

Fourth—That if he is shown to have consulted the spirits and received advice from them in regard to the present will, then the presumption is, in the absence of proof to the contrary, that he was influenced by such advice in framing this will.

Fifth—That if it be made legally to appear that he was influenced by spiritualistic advice in framing this will, then it is void.

hen it is void.
Sixth—That if the main provisions of this will were dic-

tated to him by mediums professing to speak for departed spirits, and he followed such dictation; then the will is void. In support of the theory that his subjection to spiritualistic influences was a case of insanity, a strange record of family tendency to mental disease is produced. Hisgrandfather, David Ward, died insane at the age of sixty-one. Of David Ward's children, four were insane or left insane descendants. Captain Ward's father was not absolutely Insane, but perverse, high tempered, and the victim of fanciful dejusions. One of his sisters in a fit of insanity killed her infant and herself. Of Captain Ward's Mildren, one is unable to take care of herself, one is at times dan-

able to take care of herself, one is at times dangerously inspire, and another, who was weak-minded, committed suicide. Captain Ward himself had had two attacks of apoplexy before the one which caused death, and it is represented that these affected his mind, if not to the extent to incapacitate him for business, yet so as to make him more easily deluded by imposition.

The representations made by counsel as to the influences under which the will was made aro strange enough. Shortly after Senator Howard's death, Captain Ward visited a medium who put him in-communication with the separor's spirit, by which he was informed that sudden death would soon come upon him, and warned to set his house in order. Thus admonished, he mado his house in order. Thus admontshed, he made a will, which was 'Witnessed; but, afterward he consulted Mrs. Kane, who gave him communica-tions that were trained into another will, which does not appear to have been executed. Early in 1874 he went to New York and consulted other spirits, and the will now in controversy was drawn up, substantially according to their sup-posed directions.

Counsel intimated that if the jury did not relect the will on these facts, he should ask its re-lection off another ground—namely, that Captain Ward had been unduly influenced by his young and attractive wife and her relatives in the disposition of his property. The progress of this case will be watched with much interest, not only by those who know the parties and have a personal interest in the result, but by a much larger number who will be curious to know how these points touching Spiritualism will be decided. At last reports, a medium having been called as a witness, his evidence was objected to as irrelevant, and the lawyers were arguing the point at length.—Boston Advertisor.

MINNESOTA.

Convention of the State Association of Spiritualists.

This Association, held its Eighth Annual Convention in the city of St. Paut, Fielay, sept. 17th, 1875, at 10 o'chock A.M. President Jenkins cailed the meeting to order; Mrs. E.M. Welch, of St. Paul; William Chatheld, of Minneapolis; G. H., Green, of New London, were chosen as a Nominating Committee. An excellent organ was available, and the choft, consisting of Bro. J. L. Potter and the 'Denkins Family, 's sout their spirit echoes deep into the hearts of those who-had come to break and partake of the bread of Hic. Music, singing and conferences were interspersed among the substantials throughout the Convention.

Second Session. - Reports of State Lecture, and Treasmer were read and adopted.

Erening. -Lecture by G. H. Oper. Subject, Universal Pittantheopy.

Saturday Morning. -A130 chocks the meeting was callegited, and rather personal address upon the call for the Convention, which she denounced as keeping many from artending.

After considerable discussion, the call was sustained by a

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After considerable discussion, the call was sustained by a large majority, and the following Resolutions were adopt-

After considerable discussion, the call was sustained by a large majority, and the following Resolutions were adopted:

Resolved, That the elevating teachings of the New Philosomiy called Spiritualism, have aboitshed from among its professors all Progrussican creeds, leaving its disciples free to grow and progress onward and upward toward the truth that shall make us free Indeed.

Resolved, That we do not tolerate not endorse intercourse between the sexes outside of monoganic marriage.

Afternoon System. Report of the Nominating Committee was read; after which the Convention proceeded to the election of officers, with the following result: President, Jesse H., Soule, Sillwater; Vice Presidents, Mrs. E., T. Douglas, Winoma; Mrs. A. Stapleton, Aurora, Excentive Board, Hon. Mr. Adley, Osakis; L. Chandler, New London; E. P., Evans, Garden City; Mrs. Nettleton, Minneapolis; E. Ingalls, North Branch, Treasurer, C. P. Collins, Northfield; Secretary, George-Walker, Sillwater; Committee of Arrange-quents, S. Jenkins, Farmington; Mrs. E., T. Douglas, E. P. Evans, Lecture by Mrs. H. E. Pope, Subject, What is Right?

Sanday Marning, At 2 o'clock, lecture by Asa Warten, Subject, "What is the evidence of an After-Liffe for Man P. Tollowed by Mrs. H. Morse, subject chosen by the Addence—"What Good is Spiritualism Doing?"

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A Thing Most Fit to be Done.

To the Editor of the Banner of Light: I was highly pleased to learn from your columns that a proposition is on foot to endow a Professorship of Mental Science in the Belvidere Seminary, in this State, and to place in the chair that well-known and most competent instructor, Prof. S. B. Brittan. H. would be diffi-cult to suggest a thing more desirable to be done at the present functure, whether as a tribute to the fitness and merits of the man, or as a measure, demanded to meet the needs of an improved education.

Every thoughtful student must be aware that, in the light of the facts developed by Modern Spiritualism, the so called Mental Science of our chools and colleges is not worth a fig: it is for the most part a series of illusions. It remains for minds broadly conversant with the facts and imbued with the philosophy of the spiritual reformation of the present century, to work out a system which shall possess real scientific and practical value. And it would be difficult to name any one better qualified to take a leading position in this work than Dr. Brittan. Relieved from other cares, and enabled to devote his energies wholly to the matter, he would not only give to the seminary above named advantages above other institutions, but, guided by the prac-tical experience of the school room, he no doubt would be able to produce text-books in Mental Science such as are greatly needed, but not now

to be found in the literature of the world.
I trust therefore this proposition will not lack a prompt seconding from those who have the means.

A. E. NEWTON. Ancora, N. J., September, 1875.

She Returned to her Mother.

Prof. Swing, writing from Cincinnati to the Alliance, recently, mentions, in his own peculiar tyle, a little—incident_concerning_a minister of

that city, as follows:
"One of the doctors of divinity here has just lost his talented and beautiful wife. The loss is irreparable. For five years she had read and written for her profoundly wise lord, and had toiled out in his parish in storm and calm.

Put away the velvet jackot Which the darling used to wear; Such a theologic racket The dear woman could not bear,

'Gone to live with her mother at Oxford, Ohio.' I keep back the names because the facts are not all in yet, and the exiled wife is just unpacking her trunks at the home of her mother-that being who is never a hypocrite, and whose love never fails. The affair shows only this, that a man may know all the big words and big things in Orthodoxy, and roll out 'apaugasmal brilliance' with a round mouth (ore rotundo), and yet be morally unable to speak any kind words at home.'

"Honesty is the best policy," San apothegm of frequent quotation, gathered, we believe, from the "penny saved is a penny gained" philosophy of Benjamin Franklin. While it is undeniably true, we confess that we never approved it. It suggests too low a view of the highest attribute of manhood. And we are confident that the man or party that pursues the ways of honesty and fair dealing from no higher standpoint than policy. Is not to be trusted in the point than policy, is not to be trusted in the hour of severe temptation to pursue other ways. No, honesty is not a policy, it is a principle. And while we concede that it is better for society that men should deal honestly with their fel-lows, and in all positions of trust, even if actuated by no higher motive than policy, yet it is on their part a sordid notive and beneath the plane of true manhood. - Ex.

To Book-Buyers.

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Banner of Light.

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LUTURR COLBY BUSINESS MANAGER

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Scandal-Mongers.

The human tongue is the destroyer of all hopes, all unity, all sympathy, and in fact of, all progress, unless submitted to the steady restraint of a curb and bridle. One tongue, that acknowledges no guide, can do more harm than an army In open opposition. The owner of it himself.does not realize the work he is making, what obstructions he puts in the way, what an amount of patient clearing up he puts upon others, the habit of exaggeration that makes all rumors increase as they travel, and the invisible mischief caused by the mere emission of a few idle words. It is not necessary to utter what one thinks, nor even what one knows. Is tattling and tale-bearing, nay, is even news-telling the highest occupation to which a human being can devote himself."

his ears to himself, and is it so necessary for him to void it again at his mouth, always exaggerated, still more distorted, and invariably high-colored? It may not have any basis of truth, as all flying rumors are likely not to have; would it not be a source of satisfaction to reflect that by keeping it back he throws g damageross the muddy stream of scandal and hinders it from carrying everything away in its turbid tide below? It is no more than common charity to think this. It is to you in proper form the order of the programme also well to consider that by distributing scandal with such eagerness one lays hin/self open to the same subtle and secret assaults at some future ing our good brother Morse, in whose honor we time? After these and sundry other considerations, the person who deliberately devotes himself to spreading rumors, as so many do without apparent shame, deserves nothing but silent contempt. It is the meanest business that is followed, and of course those are the meanest natures that oursue it.

Unhappily, there is no cause, however pure and exalted, in which it is sought to enlist human sympathies and human endeavor, that is not subject to the assumes of scandal mongers. There 'is always a class that hovers over the tables, preferring, like the fabled harpies, to defile and eat the fragments. Vultures prefer the garbage. The scandal mongers, however, do not clear away the results of their own defiling contact, It would be something in their favor if they did. They breed contagion, and make matters worse brother is on the point of leaving them; one of for their hated presence. They comprehend our mediums who in England has raised the bannothing of any cause but the opportunity it gives them to prey on a new company. They are all | edge of its excellence and beneficence into many eyes to see, and all ears to hear. It is everything localities where perhaps it would not but for her but the good and the true that they are so swiftly. have met with acceptation. I refer to our Sister on the alert for; they lay in wait at keyholes, Tappan [applause] -a fair exchange for our Brounder windows and at speaking-tubes.

If patience and charity were of any service in bringing on the self-correction of these abominable ways, it would be a clear case for the practice of these virtues. But it is notorious that scandal mongers like that above all other modes and for the Spiritualists of Boston generally; so them, and does not offer to molest them. What do creatures know or care about charity who interpret it as simple encouragement to proceed? or of patience, who think it lack of opposing courage? When they can be fairly cornered, the heroic treatment is all that makes any appreciable impression upon them. That they can comprehend and feel. They are garbage collectors, and cannot be treated like bread-carriers. When they are made to swallow their own doses there are none who make such wry faces.

Mr. Murray and the Churches.

In his first sermon at Music Hall last Sunday before his newly-gathered congregation, Rev. Mr. Murray welcomed them all as the members of a new Church, not in conflict with any of the rest of the churches, but preferring indeenough shows that the prevailing tendency is toward independence, and away from authority. That is much to be assured of. Mr. Murray also alluded to the disintegration that is taking place In the churches of New England, and spoke as if a new ecclesiastical organization like his were not the alternative. It is, and not to stop with him either. The breaking up is to go on until reorganization takes place on an entirely new

The Havana Materialization Seauces Resumed.

Mrs. Markee, (formerly Mrs. Compton,) resumed her spirit materialization séances at Havana, N. Y., the first instant, and will continue them every Sunday, Tuesday and Friday evening until further notice, except sickness inter-

Our good friend, Gen. Francis J. Lippitt, has permanently removed to Washington, D. C., where he will be found by those desiring his services as a legal counselor, etc. His address is 629 F street. The General is a man of liberal views and scholastic attainments, and deserves well of the friends in Washington.

We have a charming Story on hand, written expressly for the Banner by Mrs. Ann E. Porter, one of the most moral and elegant writers of the present age, which we shall print soon.

Farewell Services in Honor of J. J. Morse; Congratulatory Speeches by George A. Bacon, the Presiding Officer: John Wetherbee; I. P. Greenleaf; Dr. H. B. Storer, and Mrs. Suste A. Willis-Fletcher; Feeling Reply from Mr. Morse.

On Sunday evening, Oct. 3d, Rochester Hall, Boston, was crowded to repletion with a large and intelligent audience-among which could be traced the presence of many of the most influential representative men of the spiritual movement in our midst-assembled to bid "Godspeed," at parting, to J. J. Morse, the excellent English trance speaker, who for nearly a year has been meeting with an unvarying round of success among the principal towns and cities of New England and many States on the Atlantic seaboard. During his stay among us Mr. Morse has accomplished a work for the cause whose high and practical value cannot be gainsayed, and it is with pleasure we hear the announcement that he will return to America in the coming month of May, 1876.

During the hours of the evening spoken of above the services were pleasantly diversified with music from Alonzo Bond's Quadrille Band, and the chair was most appropriately filled by-Geo. A. Bacon, E-q., whose literary labors, backed by his stirring speeches from the platform, have made hispame known in various parts of the United States as a worthy and most important bulwark of the cause. To his earnest and selfsacrificing labors the success of the enterprise about to be described is mainly due, and it is meet that the present opportunity be taken to acknowledge his distinguished services here and elsewhere.

The hall was most tastefully decorated by/Mrs. Mary A. Charter of East Boston, and others, a harp, an anchor and a cross-each of large proportions, and composed of blended dowers and autumn leaves-being disposed at good intervals upon the front of the rostrum, and the rear being lighted up finely by an American flag, which was drooped like a divided curtain over a copy of Joseph John's celebrated picture of the advent of Spiritualism at Hydesville, N. Y., entitled "The Dawning Light." Behind the speaker's stand were arranged two finely ornamented mottoes: "Flowers are the alphabet of angels where with they write great truths on hill and plain," and Let us live but to do what truth may demand."

The meeting was called to order by the chairman at a little past the fime announced. In per-· Cannot a person keep some part of what enters | forming this service, and also in the course of the evening, Mr. Bacon took occasion to speak in the warmost terms of praise of the public worker whom the present assemblage had convened to

> REMARKS OF GEORGE A. BACON. LADIES AND GENTLEMEN-In complying with the requirements of the occupancy of the chair this evening, I am glad to know that my duties are of the simplest character-viz: to announce but"I cannot let this opportunity pass by without saying a single word in my own behalf concernare convened this evening. We are met to extend to him our heartiest sympathies, to pay to him our deepest respect, and to give him a parting salute ere he leaves us for his English home In a few hours, comparatively, he goes out from our midst; but'we are glad to know that he an-

ticipates a return in due season. He is, I believe, the first trance speaker which the mother country has sent to our shores, and I think that Lexpress the unanimous verdict of this large company when I say that if England has more like him we shall be glad to have her send them along. [Applause.]

It is a singular fact—a coincidence doubtlessbut I believe the only prominent trance speaker which the States have sent across the water to England lands on our shores again just as our Spiritualism aloft, and carried a knowl-

ther Morse! At the close of the lecture through Brother Morse, several in the audience who have been invited to follow will offer the necessary parting words to him, speaking in behalf of themselves of dealing with them. It leaves the field open to that while we may prolong our services, we hope to have your attention throughout the entire exercises. And now I have the pleasure of introducing to you Brother Morse, who will favor us

with a reading. Mr. Morse then read with fine effect Miss Lizzie Doten's stirring lyric, "The Soul's Destiny," from the Poems of Progress; after which the audience, led on by the band, joined in singing "My Country, 't is of Thee."

During the singing the control was established and at its close the influence in charge pro-ceded to deliver, through the lips of Mr. Morse, most eloquent address on "Spiritualism—Its Genius, Scope and Destiny;" a report of which we shall give in a future number.

At the close of the discourse music was furnished by Bond's' Band, after which George A. Bacon called upon John Wetherbee, Esq., to pendence to continued obedience. This plainly offer a few remarks. Mr. Wetherbee referred in terms of high compliment to the work of Mr Morse in America, and then spoke of what he had once heard Nehemiah Adams say in Tremont Temple, in the light of an experience where a dying man had forefold the speedy death of his (the said man's) child, which had been verified to the letter, viz. : "The curtain between this world and the next is getting thinner," and said he did not agree with Mr. Adams, believing rather that the change was not in the veil, but in ourselves. He referred to the revelations made, by returning spirits concerning the mode of life in the world toward which we were all hastening, and of the effect which these unfoldments had upon the human mind, teaching, as they did, that death made no change in the individual, and that there was no escape from the logical sequences of deeds done in the body, Spiritualism was essentially cosmopolitan in its nature, and looked not only at the present, but scanned the past causes of that present, and the future results to flow from it. Spiritualism came to reproduce the fore world again, to break down hypocrisy, to make religion a thing for week day as well as Sabbath observance. In its | ward the friends of the cause on our shores; to work it might bring to the facial cuticle of socie- the changing of the cross of anxiety to the anchor ty the eruptions which spoke of diseased condi- of hope, which also represented as a symbol tions within, but the interior blood would be the fact that his new found friends had anmade more healthful by the process. [Applause.] chored him in their remembrance, in their love,

hopes of youth by the revelation of endless ages wherein to compass its sublime aspirations, and cheered the autumn-time of life with the glorious assurance of conscious individual immortali-

George A. Bacon then called upon I. P. Greeneaf for a speech. Mr. Greenleaf responded in an earnest manner. Spiritualism has, he said, a meaning most grand and glorious; its purpose is to draw us nearer together in magnetic brotherhood, and to bring out the possibilities that are within ourselves, that they may attain to broader scope, and that our lives may be more sublime! Such has been the work of our brother amongst us, and we come here to-night to pay honor to his honesty, his talents, his manhood, and to compliment him on the faithfulness with which he has accomplished his services for the cause in America. We welcomed him when he came, and now comes the time when we must say-not farewell, for that word has a sad meaning to me. The speaker would rather bid-Brother Morse speed onward to his home in peace and safety, and holinvoked the good spirits to attend him and aid him, when that home was reached, in the fulfillment of his work in England. He should watch with interest the tolkleps of Broth-

er Morse, and hoped that attendant blessings might go with him wherever he might be. These words he spoke from his heart to Mr. Morse, and not only did he offer these sentiments in his own behalf but in the name of the assimbled company. [Applause.] For himself and for the audience he would say to the departing brother "Good by, hutenot forever." The parting word brought with it a touch of sadness, but it was relieved by the thought that the revolutions of time would soon bring that brother back again as a worker in our midst. When the ocean voyage was past, and it was the privilege of Mr. Morse to behold the presence of his loved ones, the speaker trusted that the happiness of that sweet reunion would be enhanced by the remembrance that on the other side of the great waters he was also cherished in the good wishes and kindly memories of many loving hearts.

At the close of Mr. Greenleaf's speech Mr. Bacon introduced to the audience Dr. H. B. Storer. of Boston, who, alluding to the lateness of the hour, said he should be brief, and proceeded to consider the effects which had followed the advent and labors of Mr. Morse in the United States. He (the Doctor) had taken part in the welcoming of Mr. Morse when he came to our shores, and he was informed that the same cordial reception had Been encountered by him wherever he had been, and that wherever he had been he had also accomplished much good. Spiritualism was shaking the world, and it was not strange that an Euglishman should be projected to our shores by the shock of the convulsion, or that American mediums should be deposited on British ground by the same process, as had been the Davenports, Home, Mrs. Hardy, Mrs. Tappan, and others. The mission of Spiritualism was to make man understand the truth of his relations with all around him. The speaker hoped Mr. Morse would be eminently blessed when he reached his native shores, and that when he returned to this side the Atlantic he might be even more successful than before in his efforts to advance the interests of the cause.

Mrs. Susie A. Willis-Fletcher was next presented to the people by Mr. Bacon. She stated at the outset that she had been requested by Mrs. Mary A. Charter, the industrious decorator of the hall to present to Mr. Morse the floral anchor which was on the platform before him. The symbol thus offered was a most fitting one for the occasion, in that it pictured not only the truth that efforts had been an anchor to many souls, and the speaker hoped that in friendship and truth these souls might also be collectively an anchor to him. The angels had watched over the sowing, and would aid him in the reaping, that the cross of labor and the anchor of hope might finally be changed to the crown of rejoicing!

Mr. Bacon, at the termination of the speech of Mrs. Fletcher, introduced the beneficiary of the evening, who made the closing speech in a normal condition.

REMARKS OF MR. MORSE.

In commencing, he stated that he was in no condition to speak—his heart was too full, and his lips failed to afford utterance to his grateful thoughts., His visit to this country had been in many respects one of the sweetest episodes in his life. I have (he said) learned lessons that nothing can ever destroy; I came to this country a stranger in a strange land-I knew but three people here when I landed in New York-I depart leaving behind a host of friends, and I feel that I am no longer a stranger. My labor has lain chiefly in the Eastern and New England States, and while in this city I have been the recipient of a vast amount of kindness. But the life of a public worker is not of a kind to please everybody, and of course I have offended some. If they are offended with me-good: if they are pleased with me-good; if offended, then I musttry to find how I displeased them; if I have offended them because of my love of truth, thank God! because they may yet learn to fee as I did when I took the course, whatever it might have been, which gave them offence.

I am an Englishman, and we are wont to boast at home of the freedom of our country, but I confess that I did not know what freedom meant till I came here; I have learned the full significance of that word since I came under the protection of your flag; I shall always look with pleasure on your flag which shines from yonder wall, and whenever I meet an American in London or Liverpool, or wherever it may be, I shall feel that I am meeting a sister or a brother. I must honestly say that I love many of your institutions. When I came to this country I did bring a species of cross with me; I did not know how I should be received ; but my cross speedily

changed and was covered with flowers. The speaker referred to the rapid succession of events which had extended his acquaintanceship with the Spiritualists of America; to the feeling of kinship which had sprung up in his heart to-A certain poet had said that in the trials of life in the work for the great cause which was going "a correspondence fixed on heaven"-was the on to victory in this country, and said he hoped

surest anchor of the soul; but he thought that the cable of his life might be true enough and the only real correspondence of this character in pure enough and strong enough to ever hold him existence was in spirit return and communion, in the position which he had been so repeatedly which had the power to encourage the langing assured this evening he now held in the estimation of the friends of the movement. [Applause.]

I need not say that I am delighted-I am more than pleased. I cannot help feeling that you have done, all this out of kindness-in coming here and in expressing these friendly sentiments to me by look and word. These I will treasure in my heart, and take home to my English brothers, and I will tell them, when I shall arrive, that our American brethren welcomed me with open hearts and generous hands. [Applause.]

The career of a public individual cannot always move on to success on the mere effort of the person; you cannot make your way in the world by simple merit: you must possess the aid of accessories to bring you into notice; and one of the most powerful in this direction is the press. On my first appearance in your city the press of Boston, notably the Daily Herald and Globe, gave fair and candid reports of my adare present to night, for the kindness then shown by those papers to me, a stranger. I did not say so when I was here last, for fear it might have the appearance of a bid for further favorable attention, on their part, but now that I am about departing for England, my remarks can bear no such construction.

The speaker then went on to state that the spiritual papers had accomplished much in his behalf. When, said he, I speak of the dear old, Banner of Light, it is just as dear to me, an Englishman, as it is to you Americans; I have been used to seeing and reading it from my earliest years, but I never thought I should be privileged in the form to grasp the hand of its gentlemanly editor, or any of his staff. In that gentleman I have found a warm personal friend, and I take the present opportunity to offer my thanks to him for his uniform kindness and deep brotherly interest, as expressed both by word and through the columns of his paper. I hope the Spiritualists of America will stand fast for the Banner of Light-the Banner of the New Dispensation-and keep it waving; for in my opinion it is the best spiritual paper the American continent holds! [Applause]

The lecturer referred to the phonographic reporting and the issuing in pamphlet form by the Scientist Publishing Company of the lecture delivered through his organism before the Boston Spiritualist Union last winter, and said that for this effort to spread the truths of Spiritualism his thanks were due, and were tendered them on the present occasion. He also remembered pleasantly Mr. Alonzo Bond and his musicians for their sweet strains, and Mrs. Mary A. Charter for her labors in beautifying the hall.

His duty for the present was nearly done; he was about to return to his home, to his wife and children, and the veil of waters would for a time hide from him the kindly faces of his American friends; but he was sure the happiness of his. loved ones in England would be enhanced when they heard the story of his experiences in Amer-

ica. He hoped to return about the end of next May; should probably bring with him his family, and might on a future occasion have the pleasure of introducing them to his friends on this side the Atlantic.

In closing, he thought it eminently just that he should speak of the spirit intelligences who had done so much for himself and for the enunciation of truth. To them he desired to ascribe all praise -he was but the instrument upon which they played. He had himself endeavored to do the best he could, and he would accept the credit for what he had accomplished, but he felt that the major portion of that credit was due to his controls, to whom he felt most thankful. His debt his memory was fast anchored in the heartfelt of gratitude was too great, both to these dear estrem of the American spiritual public, but it spirit friends and the public, to be expressed. He also signified the hope that he would ere long re- hoped that when the time should again bring him turn to this field of labor in which he had al- to these shores, the welcome with which he ready accomplished so much of benefit. His would be received would compensate him for the sorrow of the present hour of parting. In conclusion, he would say, "God bless you all!"

The band then struck up "Auld Lang Syne," which the audience, rising, joined in singing, after which the meeting closed, many of the people remaining; however, to address words of personal friendship to Mr. Morse in addition to those of the speakers. The exercises passed off harmoniously, and the spirit of peace and universal brotherhood seemed to brood over the occasion.

The Ward Will.

We give some account in another column of the great case now before the probate court in Detroit, in which an attempt is made to set aside the will of the late E. B. Ward, of Michigan, on the ground that he was a Spiritualist. The lawyer for the plaintiffs, it will be seen, takes the ground that "if it be made legally to appear that Mr. Ward was influenced by spiritualistic advice in framing his will, then it is void, for a belief in the existence of communications from departed spirits, &c., constitutes an insane delu-

If nobody had been disappointed by the will, no fault would have been found with the spirits; but inasmuch as somebody is hurt, therefore the consultation of the spirits must be construed into an "insane delusion." But why not consult the spirits as well as a priest, or a bishop? No intelligent Spiritualist believes in the infallibility of the spirits. Rarely does he feel sure of the identity. If Mr. Ward took the advice of the supposed spirits, it was because it squared with his own notions of what was right under the circumstances.

If to believe in the ability of spirits to com municate with mortals be an "insane delusion," then we must regard as insane such men as Lord Lyndhurst, Lord Brougham, Mr. Alfred R. Wallace, Senator Simmons, Abraham Lincoln, Bishop Clark, of Rhode Island, and some hundreds of men of eminence in science, letters, or states manship. The attempt to impute insanity partakes so much of religious bigotry and tyranny, that any judge who should rule that belief in Spiritualism is an insane delusion, would probably lose his place. If the Atheist, the Catholic, the Unitarian, the Swedenborgian, the Mormon and the Positivist are to be held sane, why not the Spiritualist? The public will look with interest to the decision in this remarkable case. The fortune in litigation amounts to some five millions of dollars.

We received last week a call from our friend, Cephas B. Lynn, who is looking finely as to health. We hear good reports concerning his efforts in the lecturing field. Societies should the physical phase of Spiritualism should visit keep him well employed.

him.

The Spirits' Book.

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

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

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

Casts of Spirit Hands.

Cn Sunday afternoon, Oct. 3d, a party-consisting of William Lloyd Garrison, Allen Putnam, Esq., Mr. Haines of the Boston Herald. George A. Bacon and lady, John W. Day our reporter, and others-to the number of some ten persons, met, by invitation, at the residence of Mrs. Mary M. Hardy, 4 Concord Square, Boston, to witness some experiments on the part of that medium and her husband in the new process of taking casts of the materialized hands which appear at her scances. The guests-were disposed around a pine table composed of a top of matched boards and two "horses" similar to those seen in any carpenter's shop. In the centre of the table was an orifice some foot square, covered with black cloth which was nailed down at the edges, but which was divided longitudinally to afford an opening for the projection upward of the hands which were formed beneath the table. A small square space was enclosed under the table and beneath the aperture by pieces of loose carpeting, which were secured against the under side of the said table by nails; being easily movable, the party examined this laboratory thoroughly before its carpet-curtains were allowed to fall. Mr. Hardy had, in sight of all, put what was considered a sufficient amount of paraffine into a pail of boiling water, and when it was melted, the whole was placed under the table in the centre of the square, and beneath the aperture, while. the company seated themselves around the board. The process described by William Denton in our last issue then went on, the hands appearing, and being noisily splashed in the water, as were also two little bells which were handed to the invisible workmen beneath the table; these bells were sounded under the water, also, and then passed up covered, tongue and sides, with a smothering coat of solidified paraffine. Some six good molds were obtained by the process, which, however, trial demonstrated to be a delicate one and attended with difficulties; when sufficiently cooled they were filled with liquid plaster, and placed in the stove oven to melt off

During the scance several amusing trials of strength occurred between the guests and the powers beneath the table, by means of a handkerchief, one end of which was thrust down through the aperture, the invisibles proving themselves capable of exerting much power. the Herald representative, for instance, averring that the handkerchief held by him "was seized" and pulled with a force which was only overcome by a resistance of about fifty pounds.'

The results compassed at this scance pointed out the verity of the claimed fact, and there is every reason to suppose that further experimentation will bring out the accomplishing through the instrumentality of Mrs. Hardy, of startling results in this novel field of her mediumship.

"The Allen Boy" Medium.

On the evening of Wednesday, Sept. 29th, a small company of reliable ladies and gentlemen, assembled by our special invitation, attended a scance at the Banner of Light Free Circle Room, whereat this well-known medium was present. He was put into a bag made of mosquito netting; the top of the said bag was tied as tightly as possible under his chin, the knots being placed at the back of his neck, space only being left him to breathe through, and the remainder of the draw-string of the bag was secured in such a manner behind him and around the back of his chair that he was unable either to rise from his seat in any way, or to reach forward toward the table placed in front of him, whereon were arranged several small bells. The dulcimer, which is so finely played upon at his scances generally, was placed behind him, resting upon two chairs. The company occupied the seats in front of the platform, save two ladies and two gentlemen who were appointed by us to sit beside the medium in half circle and hold his hands, in addition to the security from skeptical doubt which was furnished by the bag. The medium and this chosen committee were thus left alone on the rostrum, and on the steps leading thereto a member of our company was seated. In this condition the party remained for some time, but before the scance closed the dulcimer was lifted from the chairs behind Mr. Allen, carried over his head and placed in his lap, while Lewis B. Wilson held him by both hands. Several other occurrences of like character took place during the séance, and, though the phenomena witnessed were not of so startling a nature as we have personally and repeatedly seen in his presence in the past, enough was accomplished to prove the fact of the mediumship of Mr. Allen. He is at present giving scances at 46 Beach street, Boston, and parties interested in

"Danger Signals:

An Address on the Uses and Abuses of Modern -Spiritualism.

By Mrs. Mary F. Davis, has just been issued in New York by A. J. Davis & Co. It is presented in neat pamplilet form. For sale in Boston, wholesale and retail, at the bookstore of Colby & Rich, No. 9 Montgomery Place.

Most of our readers are familiar with the writings of this gifted lady, and therefore no encomium from us in this regard is necessary. It is enough to say that Mrs. Davis is a pure-minded woman and a firm Spiritualist This book comes before the world at precisely the most opportune moment, when its inhabitants are seeking for higher truths than the ancient sacred records impart. In order to afford the reader an idea of the writer's salient points, we quote from the preface as follows: '

The signs of the times give evidence that dangers, which threaten Spiritualism, have receivly accumulated along the open sea of investigation and discovery. Among them is the fatal one of retrogression. Doctrines which prevailed in superstitious eras, are finding lodgment in many speculative minds: * * * The works of mythical Hermés Trismegistus, Apollonius of Tyana, lamblicus, Cornelius Agrippa, and others, of a dead past, are to be explored as in the darkness of a tomb, while the mental vision is turned from the broad, clear light of the living present. A serious effort is at hand to revive the secret School of Magic; and the favored few, who will be deemed worthy of discipleship, may soon startle the uninitiated by summoning elesoon startle the unintiated by summoning ele-mentary spirits from the 'vasty deep' of the 'primum mobile'—the sylphs, gnomes, undines, and salamanders of the Rosicrucians. The pen-tagram, the Jewish Cabala, and the Abracadabra of the pagan theosophers may again assume their ancient significance, and the lives of Paracelsus and Raymond Lully be repeated by the modern esoferic magicians, who claim to give 'directions for invoking, controlling and discharging spirits.'

How far removed seems all this from a plain, simple search for truth in sincerity and humility of heart! Let the true Spiritualist leave mummery and magio, and stand fast in the principle affirmed by the gifted author of Poems from the Inner Life: 'There are only two infallible witnesses in the universe — Nature when wisely questioned, and the Soul when true to itself.'"

On page twenty-two the authoress predicts that "Spiritualism is to be a harmonizing element in this world-wide chaos of fend and antagonism. Its teachings, like those of the gentle Nazarene, are pointing toward 'peace on earth, and good will to man." May this good time come speedily, is our emphatic prayer. The address concludes in an earnest strain as follows:

"Wrongs and abuses, and impositions now beset the pathway of the true reformer; but friends of progress, rejoice in my joy:

For 1 do see a change,
All rainbowed in the far-off future time,
When men shall stamp their demon creeds to dust,
And know the evanged in its very heart,
Regardless of the form f

Spiritualism comes, its broad wings bathed in the sunlight of the spheres, to proclaim the approach of that glorious hour. It does not bring it but it tells us that it is to be! It tells us how sub lime a joy it is to hold communion with the de parted, to be comforted, when the light of the beart has gone, by its return amid the evening shadows, to be brought to feel that death hath a friendly arm, and a kindly smile, when he opens the door to the Father's mansions, and to have the Book of Nature unsealed by angels hands, so that the mysteries of the universe roll out into forms of living light and immortal beauty. But Spiritualism, while it brings all these BLESSINGS TO THE PURE IN HEART, POINTS TO SOMETHING PURER, NOBLER, GRANDER IN THE COMING TIME! IT IS THE HERALD OF A NEW DISPENSATION, THE FIRST MORNING BEAM OF A GOLDEN DAY IN WHICH EARTH WILL BE VOCAL WITH SPHERAL HARMONIES, AND HUMANITY FIND REPOSE IN THE EVERLASTING LIGHT OF LOVE, WISDOM, AND LIBERTY."

Welcome to Dr. Main.

Dr. Charles Main, of this city, who has been absent in Europe during the past five months, returned home last week. He is looking hale and hearty, and reports favorably in regard to the spread of the Spiritual Philosophy in the Old World. He was well received by the Spiritualists wherever he sojourned, and consequently enjoyed his trip very much. The spacious parlors of the Doctor, at No. 60

Dover street, Boston, were crowded with a large company of friends on the evening of Tuesday, Oct. 5th, who convened as a "surprise party" to give a cordial welcome home to this veteran worker. The usual speeches appropriate to such an occasion were delivered, with every evidence of sincerity on the part of the guests, and the pleasure of the evening was greatly enhanced by singing from Misses Adams, (Maria) Collier and Nason, and declamations by May Potter, Mabel Edson and Maria Adams. The display of flowers and autumn leaves arranged by Mrs. Adams was very fine and tasteful, and the reply of Dr. Main to the welcoming words of his friends was full of feeling. The Doctor stated in the course of his remarks, that after a rest in Boston, he should, (though at present no dates could be given,) make a tour of the West, and then return to London for awhile.

- Indignant Indians,

Is the way one of our contemporaries heads the announcement of the fact that the Pala Indians (of San Diego, Cal.), who have recently been ejected from lands on the Temecala ranche, which they had long occupied, and to which they are, according to all evidence, entitled in justice, are enraged and threaten reprisals. Who would not be the same under like conditions? Of course "Gov. Pacheco and Gen. Schofield have been telegraphed for arms and troops, and great apprehensions are felt in San Diego." Justice to the red man would relieve all such apprehensions and be the best policy, to say nothing of principle, for the government of the course of the whites there and elsewhere in the United

Rev. E. F. Strickland,

Late a Baptist minister, is prepared to negotiate with societies for one or more lectures on Spiritualism during the fall and winter campaign. He will be assisted by his talented and gifted daughter Katie. Friends are requested to write early, in order that his arrangements may be completed. Address 13 Chestnut street, Chelsea, Mass. Mr. Strickland is an able man and good lecturer-just the person Spiritualist societies should engage.

New York people were humbugged last Sunday by probably-under a new alias-the same impostors who gulled the people of Boston in a similar manner not long since, which we informed the public had nothing whatever to do with Spiritualism. How long are Spiritualists and Spiritualism to be blamed for the impositions of unscrupulous men, who would sell their own souls for filthy lucre? The public are advised to beware of the Fays, the Warrens, and others of like stamp.

BRIEF PARAGRAPHS.

SHORT MERMON.—Hast thou a right to be judge in thine own cause? to be a party in an act, and yet to pronounce sentence on it? Before thou condemnest, let another say

Wranglings and bitter discussions are not conducive to Wangings and Otter discussions are not conductive to spirituality. The man who lives right and is right, has more power in his silence than another has by his words. Character is like bells which ring out sweet tones, and which, when touched accidentally even, resound with sweet music.

Dr. A. W. Higor is permanently located at Mt. Clemens. Michigau, and is doing what he can to enlighten the people there on the subject of Spiritualism by employing lec-turers, &c. He does not hesitate, when occasion requires, to publicly express his own deep convictions in regard to

Dr. G. L. Ditson's Review of Foreign Spiritualistic Exchanges, prepared for this week's issue of the Banter, is, owing to the extraordinary pressure on our columns, rowded out until the next number.

Mrs. J. C. Ewell, who has an advertisement in another column of this paper, was located in Dix Place and Winter street for some twelve years. She has now removed from Bunker Hill District to Hotel Norwood, corner of Oak and

Washington streets, Boston. Another article on "Casts of Spirit Hands," from the pen of William Denton, will appear in our next issue.

A brutal outrage and murder was committed at Pembroke, N. H., Monday, Oct. 4th. A young lady left her home for school in the morning, and her body was found in some bushes in the evening, headless and horribly muttlated.

An interesting article by Dr. H. B. Storer concerning 'Materializations at the Eddys', " will appear in our col umns next week.

A memorial pageant in honor of Andrew Johnson occur red in Nashville, Tenn., on Saturday. It was a grand affair. Ex-President Johnson was a believer in Spiritual-

The Bank of California reopened on Saturday morning, Oct. 2d, for business, with an amount of coin on hand sufficient for all emergencies, and a guarantee fund of over

Los Cruces, Mexico, was destroyed by water spouts on the afternoon of Sept. 11th, sixty-six dwellings being swept away and many lives lost.

The Amador (Cal.) Ledgersays: We have been inform ed by Mr. Andrews, father of Mr. Thomas Andrews, whose unaccountable death we ambuneed, that a few days before the death occurred his son dreamed "that he had become essed of two bodies-one a human body, the other a spiritual body; that his spiritual body was perched upon a barn and the human body lying upon the ground, being devoured by hogs. "Only a short time after this dream, which appeared to trouble him a great deal, his body was found dead near the barn, and the hogs had almost com pletely devoured the dead body.

God himself cannot compensate us for being born for any per another eternity. All the inisery endured here consumtes a claim for another life, and, still more, all the happiness; because all true happiness involves something more than the earth owns, and needs something more than a mortal capacity for the enjoyment of it.

A milk pitcher; thrown by his wife at a Nelson-street man, on Monday noon, unissed the aim and ruined a hand-some frame which enclosed the words, "God bless our

Henry Bergh, the New York friend of the animal kingdom, has ordered his men to shoot useless animals with an explosive bullet, instead of killing them with an axe as

Twenty freight cars were wrecked Sept. 30th, by a collidon of trains at the junction of the Albany & Susquehannah and the Schenectady & Athens Railroads, and the engineer of the Susquehanna train, George Wood, was instantly killed and the fireman injured.

EIGHR GOLDEN HABITS. -- Be frugal, not mean; prudent, not subtle; complaisant, not servile; and active in business, but not its slave. There are also four other habyits which are essentially necessary to the happy management of temporal concerns: these are punctuality, accuracy, steadiness and dispatch.

The Planters' National Bank, Louisville, Ky., has lost \$105,000 by the defalcation of its teller, Louis Rehm.

Col. Olcott keeps up a handsome revenue by periodically denying that he believes in the spiritual manifestations which he writes up. It is not odic, but periodic force which he admits.—Chicago Tribane.

Oct. 3d there was a religious riot in Toronto, Canada, The police and military had hard work to prevent bloodshed, but no one was killed, though several parties were serio isly injured. Some ten thousand persons were included either as spectators of or participants in the melec.

The Carlists have bombarded San Sebastian: A diamond of 150 carats has been found at Kimberly, in

Six cars and an engine were destroyed on the Eric Rail-roa t at Southfield, N. Y., by a collision, on the night of Oct. 2d.

The famous trotting mare American Girl fell dead on the afternoon of Sept. 21 in the first heat in the free-for-all race on the Elmira (N. Y.) Driving Park.

Sixty-three milliards of francs (\$12,600,000,000) were spent by the combined nations of Europe in the effort to put down France between 1791 and 1816.

CHANCE.

These things I wondering any beneath the sun:
That never yet the race was to the swift,
Nor yet the fight unto the mightlest to lift,
Nor ravors unto men whose skill had done
Great works, nor riches ever unto one
Wise man of understanding. All is drift
Of thine and chance, and none may stay, or sift,
Or know the end of that which is begon.
Who watts until the wind shall sitent keep
Will never find the ready hour to sow
Who watcheth clouds will have no thing to reap.
At day-daw, plant thy seed, and be not slow
At night, Mod doth not shunder take nor sleep;
Which seed shall prosper thou canst never know.
—H. H., to Independent.

We have been able, in the United States, to make education almost universal by making it, first, secular; and, secondly, free. Free schools, supported by the whole com munity, and carefully abstaining from any interference with religious epinion, have produced this result.

What is the world? A dream within a dream, As we grow older, each step has an inward awakening. The youth awakes, as he thinks, from childhood; the full-grown man despises the pursuits of youth as visionary; the o'd man looks on manhood as a feverish dream. Is death the last sleep? No-it is the last final awakening.—Sir Walter Scott.

Prof. Crookes, of England, discoverer of the metal that llum, and light as a force, says that Baron Humboldt, at a dinner some time prior to his death, at which Spiritualism came up as the subject of conversation, made this observa-tion touching spiritual phenomena: "THE FACTS ARE UNDENIABLE; IT REMAINS FOR SCIENCE TO FURNISH AN EXPLANATION OF THEM.

"SAM SOMEBODY TO JOHN ANYONE," by William Brunton, is a capital poetic production. It will be found in this issue of the Banner.

'Deny not the ragged and barefooted child who asks for flowers for the little dead baby of a neighbor. It may be a first expression of love and sympathy—a bud from the rubbish heap that will blossom out in gentle and thoughtful womanly character.

It can certainly be a matter of no greater difficulty to ob-tain casts of spirit faces than spirit hands, and eventually the production of full-length statues will naturally follow. — Boston Post,

If the gates of heaven were suddenly to swing open, and all manking be asked on equal terms to enter into the kingdom, do n't you know some people who would pause to see what some other people were going to do about it, and some who would draw back for fear the celestial city was getting yulgar; and some who would refuse altogether, if they saw the So-and-sos about to enter,?

There 's ho God dare wrong a worm .-- Emerson.

The creditors of Lee & Shenard, at a meeting Thursday, Sept. 30th, considered favorably the firm's proposition to pay twenty cents on a dollar.

Logic.-Young Wife (to George, who arrived home in the small hours, this morning.)-" We are one, dear, now that we 're married, are we not?" George-" Certainly, my darling; why?" Young Wife-"Oh, I only wanted to know; because if we are, I must have been dreadfully inebriated last night."

The wisdom of one generation will be folly in the next.-

Professor Marsh has recently made a critical scientific examination of the fossil-bird discovered during his researches at the West, and which presents the phenomenal development of well-formed teeth. The Professor concludes

that the creature was an intermediate form between the bird and the reptile, and that its discovery supplies one of the missing links in the Darwinian theory.

BANNER OF

Foreign dispatches report that a series of battles have been fought in Herzegovina; in one engagement the Turks lost 500 men, and the insurgents 56. The northern European powers agree to the proposals of the Herzegovinian insur-gents, but Servia Pasha has been ordered not to negotiate with the foreign consuls.

King Alfonso opened the Madrid University Oct. 1st. In his speech he said: " Education and enlightenment can alono regenerate Spain."

Atsunset, Thursday evening, Sept. 30th, the Jewish new ear began—the 5630th since the creation, according to their

The Montreal courts have dismissed motion of L'Institut Canadien for the projecution of the Cemetery St. Sulpice, for the non-burial of Gufbord. The Swedish steamer, L. J. Bager, employed in the Bal-

tic trade, has been burned at sea. Thirty-four lives were DEAR MR. COLBY—May I again semind your readers that in sending me the dollar or less for my book and pamphlets—as advertised in the Banner—they help to supply my increasing needs in my really increasing sufferings.

AUTIN KENT.

Stockholm, N. P., Oct. 5, 1875. The late Mrs. J. H. Conant. MEMORIAL SERVICE IN MUSIC HALL, BOSTON, OCT. 10TH.

MRS. EMMA HARDINGE BRITTEN - Madam. The undersigned, friends of the late Mrs. J. 11. Conant, appreciating her faithful services in the cause of Spiritualism, so many years a prominent medium of rare power, estimable character, and of unquestioned honesty, feel as if something of the character of a Memorial Service would be but a fitting tribute to her worth, as well as a gratification to us, and to her friends in general, who are the body of Spiritualists all over the

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

You will please select such time as will be most agreeable to you, and when informed we will

make all the necessory and a service. Hoping consuperval and acceptance,

We remain, most truly yours,

ALLEN PUTNAM,

J. S. LADD,

TOHN WETHERD make all the necessary arrangements suitable for such a service. 'Hoping this will meet with your

JOHN WETHERBEE, PHINEAS E. GAY, DANIEL FARBAR, ANSON J. STONE, DAVID WILDER, J. F. Alderman,
M. V. Lincoln,
Fred. A. Gould,
George W. Smith,
R. H. Spalding,
Grouge A. Roon GEORGE A. BACON.

Boston, Sept. 17th, 1875.

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

heavy for her to endure longer.

When some years since I had the honor of representing Spiritdalism in the memorial services held in this city, in memory of the venerable John Plerpont, one of the leading journals commented somewhat severely on the fact that this act of grateful reverence to a "Spiritualistic net of Spiritualists.

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

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

casion.

Holding myself and my services entirely at your disposal, gentlemen, in the order of the ex-ercises you propose, and only suggesting that you should name the time most suitable for convening an assemblage worthy the subject of the meeting, I am, gentlemen, very faithfully yours, EMMA HARDINGE BRITTEN. 206 West 38th street, New York, Sept. 18th, 1875.

The persons moving in this matter of Memorial Service have arranged to have it take place on Sunday afternoon, October 10th, at 23/0'clock, in Music Hall, to which the public are invited free. JOHN WETHERBEE, for the Committee. Boston, Sept. 29th, 1875.

Delano Gives Up.

In ring parlance—not the political ring precisely-Secretary Delano "throws up the sponge." He has virtually confessed that the charges made against the Interior Department by Prof. Marsh, Mr. Wm. Welsh, and others, are true and probable. He resigns before even a Commission of his own appointment brings in its investigating report. He gives up the fight before an opposition House of Representatives assembles, too well aware of the course that body would pursue in reference to the Indian Bureau and the responsible head of the Interior Department. He takes himself out of the way, from a healthy fear that he will be put out of the way. This culmination of the Indian abuses, which has been forced by the action of nearly the whole press of the country, is simply the ending of what was begun in the columns of the Banner years ago, in the face of discouraging circumstances but in the interests of justice to the red man and of the country's name. The course of the Banner in this Indian business is justified by events. Further disclosures will make our ground only firmer than before.

E C. W. Cotton, writing from Portsmouth, Ohio, says that place is a favorable field for workers in the spiritual vineyard, and is desirous of having some good lecturer or test medium visit that locality. If such will address him he will give all the information required.

Robert Dale Owen.

We are highly gratified to learn that our friend, Robert Dale Owen, has entirely recovered his. physical health, and his mental condition has improved so much that he expects to leave the institute in about a week. He proposes to spend the winter in the home of his son Ernest, in Marquette. Our spirit friends, before the death of Mrs. Conant, informed us that they had strong hopes of restoring him to a sane condition; that they should make great efforts, from their standpoint, to accomplish so desirable a result.

13 The Harbinger of Light reaches us regularly from W. H. Terry, its proprietor, 84 Russell street, South Melbourne, Australia, looking fresh and readable. Among the other attractions of its August number are to be found copious citations from and favorable allusions to J. M. Peebles's sterling book, "Around the World." The same number announces that J. Tyerman is having excellent success as a lecturer in Sidney, N. S. W. As one outcome of his labors an institotion called the Brisbane Free Thought Association has been formed.

127 The notorious Mr. Talmage, of New York, orated as pioneer at the Music Hall Sermon Course for Wednesday evenings, which commenced in Boston October 6th. The list for this course gives the names of several prominent divines-notably that of Dr. Deemes, from "the little church around the corner?'-and to those theological ly inclined doubtless affords high at

147 We have received from C. C. Massey, Esq., a letter giving some of his experiences with the Eddys at Chittenden-especially at Mrs. Huntoon's scances. We shall refer to it in our next number.

The Leymarie Donation Fund:

Previously announced Mrs. Hartman, (through B. Shraft, San \$112 30 Francisco,)
Mr. W—,

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The Little Bouquet. Published in Chicago, Ill. Price 10 cents. Price 16 cents.
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THE CRUCIBLE. Published in Boston. Price 5 cents.
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"Be wise to day," and seek to do

What good you can to friend and foe;
If some "prove false," do you "be true,"

"That "a good record" you may show.
"Be vise to day," let all you say
Be earnest words of love and truth,
Which may be prized some future day, And save from vice some wayward youth.

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137 A CARTE DE VISITE LIKENESS OF Mr. Ripley, the medium, with a representation of the late Mrs. y. H. Conant standing beside him, late-ly taken by the spirit artist Hazelton, of Boston, will be sent to any address by Colliv & Rich, 9 Montgomery Place, Boston, through the mail, on

"Public Reception Room for Spiritualists.—The Publishers of the Banner of Light have fitted up a suitable Room in their Establishment expressly for the accommodation of SPIRITUALISTS, where they can meet friends, write letters, etc., etc. Strangers visiting the city are invited to make this their Headquarters. Room open from 7 A. M. till 6 P. M.

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DR. J. H. RHUDES, in Spring Garden street, Philadelphia, Pa., has been appointed signification of the Binner of Light, and will take orders for all of Colly & Rich's Publications. Spiritual and Liberal Books on sale as above, at Lincoln dial, corner Broad and Coates streets, and at all the Spiritual meetings.

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ROLLDER, CHAMBERLAIN:
FRIENDS—Seeding that you propose publishing a Circular of Testino-alas, we send to you a true statement of our daughter is case, that you may use if if you wish.
Whensour daughter Alice was three and a halt years old, she had a direalful Lung Fevor, which lasted some six months. In all that time she could not stead or walk. The consequence was it left her an invasid, with the right limb drawn up, so that she has always hed to walk on her toes, and has suffered much path. She is now 9 year sold, Four Pointlers have earled her. She is now 9 year sold, Four Pointlers have earled her. While formerly it used to pain her severely to stand or walk, she can now stand or walk for hours, and it does not hird her. She says she cannot remember ever having a well day since her farliest childhood until since she book your Powders.

Thave suffered severely from block he delache for 10 years, and could find no melleling to relieve me until I found your Magnetic and Electric Powders. They have entirely cured me. We would carnestly recommend then to all sufferers. We feel year grateful to you and the kind angels who direct your work for the good they have done to us.

Truly yours, Loutsa McMinn, _Вогарев, Собокаро.

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hoss Clairvoyant and Test Mediam, 1713 Frement st. Oct. n. - East

MARY A. CHARTER, Clairvoyant and Business Medium 195 1 and R. Clairvoyant and Business Medium 195 1 171 ness Medium, 125 London street, East Boston, Mass, Oct. 9.—4w* 9.-4a*
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DR. MOULTON, Magnetic Physician, and MRS MOULTON, Trance Median, have heated at Oct. 2.—4515.

JOHN'S ANSWER TO WILLIAM'S QUESTION.

To all whom it may Congres: "Is the Church of England worth preserving!"—Mr. Gladstone."

What is the Church? Is it a place For holy antic and grimace: A sort of Sunday opera bouffe. Performed beneath a Gothic roof? Parade, with Priese for fugleman? Burlesque upon the latest plan Of things the most sublime and serious. Where mummery, veiling the mysterious, jelds mumbo motley as result I search for an "asthetic" cult? Is this the Church you mean? If so, John's Answer's an emphatic "No!"

Is it a stage where bumptions boys May wrangle over gands and toys, Funning whene'er some scrap of dummery s stript from their too dorid mummery? May vent on Luther, or on Tait, Ecclesiastic Billingsgate !— Much like an angry housemaid, chidden. For finery that is forbidden; Who strikes an attitude as martyr Because her Sunday rig's not smarter Is thus the Church you mean? If so, John's Answer is a ready, "No!"

cit a "scene" where cleric pride Is it a "scene" where chere prine May be supremely glorified, And every pretty priestling hope To play the past of petty Pope, Shining in ffolish virgins' eyes, With With sacerdotal sanctities: And gently dazzling, now and then, Some moony and muliuscous men; Where, gaily decked in stolen plumes, 'Midst pompous rites and tragrant tumes, The emptiest daw may mask and mum clesiastic Fe Faw Fum? Is this poor thing your "Church"? If so,

John's Answer 's an explosive-" No! Is it a word of Life, or Death? A Sacerdotal Shibboleth? A proud abstraction, vague and vast, Veiling the tyranny of Caste? A verbal Fetish, shaped to rule. The flexile fancy of the fool? A web of forms, traditions, creeds,
Stretched 'twist the soul and the soul's needs?

Is Church the "Priest's Preserve?" If so,
John's Answer is—"Preserve it! No!":

. The same question-not, however, specially referring to the Church of England-seems to be pending in America, and a similar answer appears to find lodgment in the intend of the masses, -Ed. B. of L.

SPIRITUAL UTTERANCES FROM A REP-RESENTATIVE METHODIST.

BY GEORGE A. BACON.

Bishop Foster is one of the highest officials and most eminent worthies of the Methodist Church. He is a man of deep religious feeling, large experience, and sincere convictions; honest in his utterances, and eloquent of speech.

Despite his ecclesiastical surroundings, the limitations of his particular form of religious belief, inseparable from the prevailing system of eva ngelical theology; despite his background of educational bias; his long discipline of thought in one direction; despite, in short, all incidental drawbacks, his intuitional nature-breaks throughthese and kindred obstacles, and, triumphant over all such temporary externalities, voices his spiritual inspirations in a manner as interesting as it is rare, elevating and instructive.

In the Zion's Herald of Aug. 26th and Sept. 2d appears a rerbatim report of a sermon preached by Bishop Foster, at the late famous Round Lake Camp Meeting, which, considering its origin, is an inspirational discourse of unusual

As the sermon in question is regarded by our Methodist brethren as somewhat exceptional in quality if not also in magner of delivery, I herewith transcribe generous excerpts from the same, for the benefit of the numerous readers of the Banner. All things considered, it is a significant contribution to the spiritual literature of the hour. Let not its length deterany from perusing it entire. Apart from its several phrases, used in a theological sense, it is in excellent har-Spiritual Philosophy. Its "cropping out" in this connection confirms our oft-repeated assertion that the great truths and facts of Divine Universalism, or an all-embracing Spiritualism. are permeating the church as rapidly as health and permanence will admit, in spite of all efforts to keep them out, already modifying and influencing its thought and expression to an extent that but a short time ago would have been considered heretical and revolutionary. Even within the very strongholds of conservatism, evidences of growth encouragingly abound. Thanks every process eludes our vision, that we cannot every process eludes our vision, that we cannot considered heretical and revolutionary. Even to Infinite Wisdom and Power, the all-mightiness of truth will prevail.

"Ye fearful saints, fresh courage take; The clouds ye so much dread Are big with mercy, and will break In blessings on your head,"

THE HUMAN RECIPIENT OF THE DIVINE REVELATION.

By Bishop Foster, of the M. E. Church.

I stated, when I preached on this ground a year go, that I found it exceedingly difficult to speak ago, that I found texcerdings diment to speak for the length of time requisite to an ordinary sermon in the open air, and to speak with any volume of voice. I was mercifully assisted—I think divinely assisted on that occasion, to get through the main part of my discussion. I have the same consciousness of difficulty, and a certain sense of fear, in attempting to preach to this large congregation to day. * * * I shall be compelled to regard my own weakness and forego the attempt now to reach every ear here, though I should be glad to do so. And I say now, as I said then, I am conscious I need the prayers of the congregation, and their quiet attention. I

1. What are we? "We"—who are we? The word is a composite one, or a plural form of word, which gathers up the idea of unity and multitude into it3; "We" is a composition of "I," "thou;" and whe," and represents the Is, the thous and the hes of the world. Who am I? What art thou? What is he? Perhaps more human thought, has been expended upon this question than upon any other, unless it be the greatest question of all. The deepest reflection, the greatest effort of the human mind, has no doubt been expended in thoughts of the great, infinite Author of all being, the highest mystery is not in the objective man any stability; infinite Author of all being, the highest mystery to thought; but, next to that, the greatest thought has been expended upon that peculiar being among the divine creations who is capable of thinking. He has himself been the greatest object of his own thought.

My first remark is, that the "we" is the only being, or kind of being that can raise the question, in all the world—the only being that can objectify itself—that can think of itself—that can objectify itself—that can think of itself—that can manalyze itself, or can forecast its listory—that has the power of prospecting, and of retrospecting. And, in uttering that, I utter no unimportant truth, but a very that, I utter no unimportant truth, but a very great and important one. It is the highest interest of man to know himself, that he may wisely—that abides when that other something day of man to know himself, that he may wisely—that can think of itself—that can the inhality of persons becomes incorruptible, and the mortal when the structure in which he lives passes are in the mortal with of october,—for the earth, the image of the earth, the imag

consider his interests, and that he may demean himself as he ought. It is only by knowing him-self that he is able rightly to respect himself, and rightly to take care of himself. I ponder this question, then, at some length, and invoke patient and quiet thought, and hopeful thought, as I progress in its discussion.

Perhaps the common, superficial, unreflecting thought of men, of multitudes and individuals of men, is, that man is simply the living animal that is obvious to sense—that lives, and eats, and that is obvious to sense—that lives, and eats, and sleeps, and dies. No, my hearers; that is not man. A careful study will show us thou it is but an appendage of man—but a shrine in which he lives—but an animal that does him service, and answers his bidding. And yet that is the great world mistake, and the most fatal of all mistakes. If we could go out into the world to-day, into the concourses of men, or where they are sparsely distributed over almost uninhabited districts and out any sparsely sin communion with the tricts, and put ourselves in communion with the sum of human thought and human feelings, we should find that it is enslaved by this world-wide and almost universal mistake-the idea that the forms which men have are men. And for this reason the entire activity of the world, almost, is devoted to the consideration of the external forms of men, tq activities that have sole relation to the well being and comfort of this objectified man.

The great Gentile question is, "What shall I eat? what shall I drink? wherewithal shall I be clothed?" The commerce of the world; all arts, all trades, all handicraft, all activity of brain and hand are directed to that question. It en-slaves us, from the cradle to the grave. We rarely rise out of it. Occasionally, on a supreme moment, we are lifted to a mount of vision; we are caught up to the discovery of great and sublime truths, when we see what is unseen to mortal sense, when invisible spiritualities pass before our conception, and take form and become real, and we commune with them. But for the most part we live iff this low plain of earth and of the part we live in this low plain of earth and of the flesh; and it is among the lamentable things that our civilization and our social life are constructed upon these ideas. Parents think; of their children as young animals that have to be fed and clothed. Rarely does it pass into their consciousness that they have spirits in their homes—that they have greater realities than what appears in flesh and blood and bone in their households—that they themselves have other wants than those which ordinarily crowd upon their thought and upon their feeling.

Brethren, no man hath ever yet seen a man! Invisible as God is man! He is that mysterious being who hides himself from himself—hides himself from all observers. We see what he is by forms of expression which he makes through the body-in'which he dwells, but his essential selfness, his essence, cludes all our observation, escapes all our sense. And I might interpolate in this text this form, and it would be true: "It doth not yet appear what we are?" To human sense man is as absolutely concealed as the great and infinite energy that pervades the universe, and called it into existence. And I must beg to pause long enough to impress this thought upon my audience, if possible to lift myself and lift you into the perception of the truth that I, that speak, and you, that hear, are not the forms that are visibly displayed in this grove. It takes more than a head and hands and feet and blood and bones and flesh to make a man-so much more that these are not of man but appertain to man. Man, the being brought to view in this text, is he who contemplates heads and hands and feet, and who reflects about them: who ob serves forms; who criticises their functions; who is pleased or displeased with their beauty or deformity; who commands them and controls them; who uses them—though they seem to be so near—who uses them to execute his thought and to put forth his creations. The man is he who, in his deepest consciousness, thinks and loves; and these are his supreme characteristics.

* * The form in which man lives is a very

unimportant thing. We attach great importance to it now. It absorbs us quite, and we still keep attaching an importance to it which enslaves our thought as we consider the future as well as present of man. But we shall see that it is an exceedingly unimportant and very transient thing in fact, and in the purpose of Him that made it in the form in which it now is. That which stood before the thought of God, as of great, commanding, infinite, measureless imporgreat, commanding, infinite, measureless importance, was not that animal that was to be born of woman, and live a life of suffering and pain and labor upon the earth, but that angel that God breathed into it when he put a soul in the human body, that was like Himself, and that was destined to be immortal,

I dwell for a moment that I may hold this truth

strongly before the audience. I are seeking for a moment to find who we are, that I may forecast a little as to what there is before us in the thought and purpose of God, dimly disclosed, but not fully appearing. I have said that this physical form—these physical forms that are here, that we address as men and women, are not men and women. I have said that they are trivial, in fact, and translent in their existence, in the original purpose of their creation, in the function which they serve, in the office which they perform; and I could not utter a more fa-millar truth to you than that which I stated when I spoke of their transitoriness.

I seek now to show that within these caskets touch, that is shut away from any direct communication with us through the ordinary avenues of thoughter the requires some exercise of reason that we may reach to this great and fundamental truth; and I must be permitted to say that I have no doubt it is a truth which needs much more fully and frequently to be discussed in the Christian pulpit than it is. It is true that for ordinary purposes it is sufficient for us to assume the existence of the spiritual nature of man—his soulness—to preach it. The common mind will generally receive the enunciation with-out question; and yet if I do not wholly misun-derstand and misinterpret your humanity by the action of my own, there is within every man a deep, earnest desire to know more of that self-spirit of which so much is said, and to be guided, in some way, so as to di-cover that it is a reality, and not a myth, not a dream—that it has subit and not a hyth, nor a dream—that it has substance in it, more substance than granite; that it cannot perish; that it is seized of a vitality that holds it in life permanently. It is of importance that we should be raised to a plane where we see that this great world, for things temporal, as well as for things that are spiritual, is but a fugitive and insignificant world; and enough. I need calmness in myself, and calmness in you. * * * *

I desire to call your attention to "the human recipient of the divine revolution, and the object of the divine thought."

They we are the divine revolution. divine thought."

I have selected for my text a fragment of the second verse of the third chapter of the first epistle of John: "It doth not yet appear what we shall be."

What are we? "We"—who are we? The word is a composite one or a plural form of this equally a fact that it is always vanishing that there is a composite one or a plural form of the third chapter. there is not, in the objective man, any stability; it is in a state of constant flux. We are not the same men, physically, that we were ten years ago, twenty years ago, thirty years ago; we have changed each decade, so that perhaps not a particle of materiality, which we call our bodies,

> any time. Now, that fact I alluded to for a purpose. Is man himself thus fugitive? Does he pass away when the structure in which he lives passes away? or must we distinguish between the structure and the inhabitant? Can we find per-

remains with us for more than a few years at

man, from the cradle through eternity? Is there a selfness that holds on to him, amid all flux it is just waiting its evolution. Some of these and all change, so that he can predicate to day, men upon this platform—that honored form that and a thousand years from now, and ten millions of years from now: "I am; I abide; the body dies—I live; the earth vanishes—I abide and stay." Is there such a thing as that?

stay." Is there such a thing as that?
And now, the thing that I want to lodge in my own consciousness, and in yours, is that of this central personality, this spiritual identity—this being that we call "we," "I," "thou," "he"—this being that writes history, that studies and elaborates sciences, that paints immortal pictures for the study of the ages, that devises laws, that investigates that knows heauty and right that investigates, that knows beauty and right and wrong and God and eternity and infinity that stands out solitary amid the great universe, and says, "I am"—that lifts up its head in proud exaltation and glory of its faculty, and looks upon suns and stars and earth and all things else, and says, "I am in the universe!" Oh! to be a man! to be a consciousness! to be able to separate myself from every other self, every other being, and to know that within myself there is a depth no other can ever penetrate, save the eye of the Infinite alone!

This leads me to remark (and I pass the dis cussion; it just projects itself upon my mind this moment) the solitude of a consciousness. Have you ever thought about that? We take to ourselves words, and tell other consciousnesses a great many things we feel, and a great many, things that we think; and there are a few con-sciousnesses that we try tell it all to, they are so dear to us, so close to us. And we do not abide with us forever, and they show our spiritness, our distinctness, our otherness.

"It doth not yet appear what we shall be." have been endeavoring to call your attention back to what no are. Now, for a few moments, let us study this other question: What we shall

First. I call your attention to the fact of how exceedingly obscure this whole subject of " what we shall be" is. I want to dwell for a moment. It is not a pleasant thing, and yet it is a needful thing. "What we shall be!" It is a mysterious fact that we are able to think about that at all, and especially when we come to consider how wonderful our thought is about it. We think not only of the days that are past, and of the now, but we alone (there can be no doubt about this at all), we alone have this peculiar power of raising the question of to-morrow. Man is the only being upon earth that has a to-morrow; and to him it is an inevitability. He can't help but be thinking of to-morrow—of the next sunrise, and on, on, through the ages of the interminable future. He is standing, as it were, upon a lookout, seeing the coming morning and the coming evening, and the coming day when there is no morning and no evening—looking out, onward toward what he agest a contract the great ward, toward what he calls eternity, the great unmeasured infinite that lies before him, and striving to forecast, and wondering what there is in those awful depths for him, whither he is going—to what he is tending.

Ort there is something magnificent in man in moments of his highest meditation. I see him wandering over the earth like a discrowned King; like a broken hearted orphan, looking up into heaven and abroad through the worlds for his father, seeking to find the great Infinite upon whom he hangs; looking out for his home; for a place and a condition that will be suited to his spirit-forman soon outgrows the earth. I want to pause upon that. The man outgrows the earth. ts conditions and circumstances cease to meet his wants. I mean a man, a man that grows, not that vegetates, that simply lives in a body but a man whose manhood grows. He soon out grows his earthly conditions, becomes weary of the sun rising and of the sun-setting of the earth; all human communion cloys and becomes insipid; and in his deepest retirement and moments of seclusion he is penetrating, forecasting, hunting up some other kind of being and some other kind of world. Voices come stealing down from the open heaven all around him, from their awful depths calling him up to amazing glories, which he sees where God and angels and spirits live and revel in their eternal life. Earth can't

satisfy him any more.
'Oh, who would live alway, away from his God?
Away from you heaven, that bilssful abode?'

I know not how it is with you, I long for wings. I know not now it is with you, I long I want to go!

And yet, though this is true, I must come back to the thought with which I started. How awfully obscure is that great unknown! We call it unknown. Even after the Bible has come to us, and has told us so much, we still call it unknown. We explore it by faith. Total obscurity hangs upon the whole subject. We go down to the river: we see our friends pulling loose to the river; we see our friends pulling loose from the shore; we gaze upon the living face, and listen to the living voice, until its last ripple dies; and then we look around us, and all is dark! We cannot see them any more; we cannot find them any more; we rummage our homes; we go into the deserted chamber and fall down and cry, and try to call them back just for a moment—just to say one word to us— just to touch us, to kiss us once. Oh! they are gone! the awful emptiness has swallowed them up! And we go lonely through the years, praying, ever and again, when we get into the lonely woods, the dark, solitary chamber—praying for some rent in the awful cloud, for some passing visitor from far-off-worlds to tell us if they have seen them anywhere; if they can't come back to tell-us if they are not before the throne! But we can't get word; they are gone! Reason can't follow them; sense can't follow them; and we should be hopeless if we had not a divine instinct

that does follow; I say a divine instinct, for, much as I believe in that Bible, and much as I rejoice in the revelation of that Bible, there is an nstinct in my soul, so deep, so ineradicable, that it becomes to me as the granite foundation upon which my faith rests, even as in revelation itself; and that is this: I do not know where they are, what they are, as to form, as to outward appearance—whether they live upon that star, or upon that one; or whether they live here; in this open air, just by me, but so invisible and intan-gible that I cannot touch and cannot *see* them. Where they live, I do not know—neither what is their home, or what the mode of their life. Thut I have an undying, immortal instinct in my soul, and that is, that they are! they ARE! I cannot them, but they live before me, for they are

in heaven... My Lord has made some allusion to their organic existence. I am glad to believe that men are always organic—I mean, that men have al-ways bodies. But I am glad that they are not such bodies as these—so changed, so wonder-fully changed! I had rather have no body for eternity than to have this always; but I had rather have a body, and so my Lord has revealed, concerning that future, that his children shall have glorified bodies! Glorified bodies! Go home, have glorified bodies! Glorified bodies! Go home, and read that 15th chapter of 1st Corinthians, and read it through. Read those wondrous words again that I read for this lesson: "As we have borne the image of the earthy, we shall also bear the image of the heavenly." "The first man is of the earth, earthy; the second man is the Lord from heaven!" As the earthy is, so are we now; as is the heavenly, so shall we be hereafter. And then Paul, by some mighty inspiration, undertakes to tell how it is. I reckon the Lord told him, in that passage where he says, "it is sown in corruption"—that is, its nature now; it is a in corruption "—that is, its nature now; it is a corruptible, dying, perishing body; that is, of its essence; it was made for that. I cannot stop to discuss that, but it never was designed as it now is to be permanent. "It is sown in corruption; it shall be raised in incorruption." The corruptible becomes incorruptible, and the mortal becomes immortal. "It was sown in dishonor"—for the earth, the image of the earthy; sown with a stomach, that has hunger, and needs food

men upon this platform—that honored form that sits by my side is just waiting for the evolution into that glory. The work of corruption and dishonor all passes away. "It is sown in weakness"—feebleness, insufficiency, want; "it is raised in power. It is sown a natural body; it is raised a spiritual body."

So that I see, just on beyond there a little, a new congregation (here the Bishop leaned over the deek god with head, wellfield and ever puer.

the desk, and, with hands uplifted and eyes peering into the heavens, and countenance that shone with holy radiance, thrilled his audience with with noty radiance, infined his additioned the following glowing description of the congregation that both he and they seemed to see]. Oh, it is so unlike this congregation! and yet it is this one—these men and these women, and those they have also never forothers, those blessed ones that we can never for get, that have already passed on and passed in I see another congregation, rising up on wings of flame, with immortal eyes, with spiritualized bodies, like the body of our Lord, that flashed blindness upon Saul on his way to Damascus; like that John saw, walking there, with a sun upon his head, amid the candlesticks in the brightness of heaven! I see them rise with immortalized bodies, and immortalized souls, flashing with light of love and light of thought, bear ing onward and upward, away from the earth, and time and graves and sighs and sobs and sorrows. And as they pass a certain line they take up an immortal shout, a glorious anthem. "They return, and come to Zion with songs and ever-lasting praises on their heads;" and all heaven rises and bids them welcome. The mighty angels throw open the great gates, and they pass n, with palms and crowns, and stand before the throne, and rise ever, ever, ever upward, on-ward, in mightier flights of love and of praise, Oh, love, love, love! Heaven is all love, all rap-ture of praise, of loving thought and adoring

souls! blessed God! when we look into that beautiful world we are ravished when we think we shall put off this mortal and put on that immortal. Oh, I wish I could tell you something, but I cannot. We must die to know it-must enter it! [Here the Bishop sank, says the reporter, exhausted by his effort to be heard, he having thrown all his remaining strength into his con-cluding sentences. The clear, musical tones of his voice, the expression of countenence, the impressive manner, these cannot be put on paper, and no adequate idea of the magnetic power of the speaker over his vast audience under this thrillingly elequent discourse can be formed by the mere reading of these words.]

Important Notice to the Spiritualists of the United States.

ART MAGIC; OR, MUNDANE, SUPERMUNDANE, AND SUBMUNDANE SPIRIT SALISM.

An European gentleman, now sojourning in the United States of America for a brief season, gives notice to all thinkers interested in spiritual existence, or occult SCIENCE, that having spent forty years in the practical and theoretical study of ART MAGIC, partly acquired in the East and West Indies, Egypt, and Arabia, and partly studied out from rare and almost unattainable works in France, Germany, Bohemia, the British dominions, &c., ne is now prepared to share the fruit of his labors and re searches with a few interested and worthy students, and searches with a few interested and workly statents, and for this purpose he will publish a work under conditions which he cannot change or transgress; these are;

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

cost of publication.

2d. The work may be published for limited distribution in any country where a sufficient number of students are ound to insure the cost of publication.

3d. The regulate number of subscribers being obtained, protective copyright is to prevent any further publica-

4th. The work is not to be published or sold by any pro-

essional firm, nor submitted for review to professional

5th. After the requisite number of copies are drawn off to defray the expense of publication, the types, plates, vignettes, &c., are to be cancelled atterly."

These are the five conditions under which the publisher bels compelled to issue his work, and without the limita-

tions of which it will never see the light. To these he adds he following stipulations of his own: He will give no name, token of identity, nor personal re

nonse of any kind to inquiries. He will publish only through a friend. The friend seected has accepted the office of medium for the work, and

s Emma Hardinge Britten. No firm can have copies of this work for sale, nor will it

be issued until the exact number of subscribers are found to insure the cost of the issue. If published in the United States of America, the cost will be \$2,500—which sum includes about \$1,000 required as disbursements to-librarians and collectors of rare occult

works, for permits to publish selected quotations. To meet the actual cost of publication 500 subscribers are required at \$5 a piece, and, thorefore, 500 copies alone will be issued, and from this standard of number and price

there will be no change or reduction.

The publication of the work in this or any country will

not commence until the entire 500 subscribers are guaran-This notice will only hold good during the ensuing three

months, that is, up to the Christmas of this year. All subscriptions are to be paid for only according to the custom of the country C. O. D., but the promises of the subscribers are to be sent with name and address during the next three months to the author's secretary protem., Emma Hardinge Britten, 200 West 38th street, New York.

The work will be entitled

ART MAGIC; OR, MUNDANE, SUBMUNDANE, AND SUPER-MUNDANE SPIRITUALISM. This will be the first, and it is believed only, publication in existence which will give an authentic and practical description of art magic, natural magic, Modern Spirtualism, the different orders of spirits in the universe known to be related to, or in communication with, man, ogether with directions for invoking, controlling and discharging spirits, and the uses and abuses, dangers and

possibilities of magical art. Signed for the author and publisher,

EMMA HARDINGE BRITTEN, Secretary pro tem. I, Emma Hardinge Britten, having carefully read, and, as far as possible, authenticated the contents of the abovedescribed work, do hereby testify my belief that it is the treated on, and the only scientific explanation of occult powers in man and his planet ever given to the world. I deem it also a work eninently calculated to afford to advanced thinkers the clue they need to the understanding of the mysteries of both Ancient and Modern Spiritualism, Spiritual Mediumship, and thousands of spiritual problems in human history hithertounsoived. I regret that the author feels himself to fettered by conditions as to limit the possession of this marvelous work to the few, instead of being able to give it broadcast to the world; but grateful beyond expression for its perusal, and desirous to aid as far as I can in even its limited distribution, I cheerfully lend myself to the task imposed upon me, namely, to become guarantee in this statement for the high value of the work, and to poccive for the author and publisher the names and addresses of the favored few who may wish to make one of the five hundred subscribers required. Address, Emma Harding, Britten, [Spiritual papers please copy.] treated on, and the only scientific explanation of occult

PUBLIC MEETINGS, ETC.

The Northern Hilmois Association of Spiritunilists.

Will hold their Thirteenth Quarterly Meeting in Belviders, Boone Co., Ill., commencing on Friday, at 10 o'clock A. M., October 15th, and holding over Sunday the 17th Meals will be furnished in the hall. A collection will be taken up at each meal to meet the expenses of the table. Bring with you blankets, buffalo robes and baskets well filled with provisions for our tables.

The following speakers are expected, and may be relied on: E. T. Stewart, of Indiana; Mrs. Morse, of Iowa; J. H. Severance, M. D., of Wisconsin; W. F. Jamieson, of Iowa; Samuel Maxwell, M. D., Ill. E. V. Wilson, of Lombard, Ill.; and others from various sections of the country are expected. S.

Spiritualists of Illnois, Wisconsin, Indiana and Iowa, we ask you to come to this Convention. See and hear for yourselves. Outh PLATFORM 15 A FREE ONE, and we are not a traid to hear the truth, with due regard to the use of language. The meeting will be under the direction of a business committee, and all persens wishing to speak before the Convention will please hand in their names to this committee on their arrival at Belvidere.

Spiritualists, is it not time that you determined for yourselves who are true and who are not? Come, then, to this Convention at Belvidere, in October, 1875, for there is work to do. Let us call an Inter-State Convention to be held at Chicago, Ill., some time in January, 1876, at which we will stand for the right whatever that may be.

O. J. Howard, M. D., Pres., McHenru, Ill.

The Central New York Association of Spiritual-

The Central New York Association of Spiritualists

Passed to Spirit-Life:

From Wyoming, Mass., Sept. 14th, after a long pro (consumption,) Mr. R. Edward Hol-

prook, aged 70 years.

For upwards of twenty years he has been a member of Mr. and Mrs. Mary Cushman's (the musical medium) family, and airm believer and advocate of spiritual truths, waiting patiently for the messenger to call him home to rest. May all his rolatives now realize that though the body is dead, his spirit lives, and will meet them again where there Bag death. By request, the funeral services were conducted by the writer,

50 Dover street, Boston:

SAMUEL GROVER.

From Washington, N. H., Sept. 13th, Mrs. Sally Fisher, aged 86 years 4 months and 24 days.

The funeral discourse was pronounced by the writer,
GEO. A. FULLER.

(Obituary Notices not exceeding twenty lines published gratuliously. When they exceed this number, twenty cents for each additional line is required. A line of agule type averages ten words.]

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Banner of Light.

BOSTON, SATURDAY, OCTOBER 9, 1875.

(From the New York Tribune of Sept. 17th.) Spiritualism Rampant.

NIC MEN-THE ELEMENTARY SPORITS THEIR NATION OF SPIRITS WITH SOULS—CLASSES OF REAL APPARITIONS.

To the Editor of the Tribune: The language employed by me in a letter which ap-warred in the Tribune of Aug. 30th was not so obscure as to warrant the construction which some of the country pa-sers have seen fit to place upon it. I did not say in that communication, nor have I in any other which I have writ-

sin. The language employed by me has better which asperant the construction which some of the country papers have seen fit to place upon it. 15th not say in that communication, nor have I in any other which I have written, that there are no genutine spirit communications, nor that most of the physical phenomena of our modern circles are fraudient. On the contrary, Litisticity stated that I had seen manifestations, in the course of experiments extending over many years, which satisfied me of both the existence of God and the immeriality of the soul. But my letter was intended in convey the hopers and end of which the existence of God and the immeriality of the soul. But my letter was intended in convey the hopers and contained that a majority of the phenomes attributed and, and contained the phenomes attributed and a macher class coffed human spirit one on large and craft, but not yet that immortal breath of God which we call the soul, and the Occultists, the Augicules (Algorides) in short to the "Elementary Spirits."

What these creatures are may be ascertained by the dilligent and intelligent student who chooses to consult the standard works written upon the Hermette and other Occultistionschies. Smilee it to say that they bear about the same relation to man as he exists upon this and other inhabited planets as the sketch of the artist to the finished painting. They are more than matter and less than human ledge. They are more than matter and less than human ledge. They are more than matter and less than human ledge. They are more than matter and less than human ledge. They are more than matter and less than human ledge. They are more than matter and less than human ledge. They are more than matter and less than human ledge. They are more than matter and less than human ledge. They are more than matter and less than human ledge. They are more than matter and less than human ledge. They are more than matter and less than human ledge. They are more and matter the matter and the second of the second of the parter

upon a subtime and pure faith assbarnacies upon a ship's bottom.

Besides vexing numerous'estiors of Boston and other cities, my Tribine letter was an unexpected blow, I am told, to certain Positivist disputants who had primed themselves for an onslaught Jupon me as a "spiritualist author", whom II was necessary to demodish; and It was equally unwelcome to sindry spiritualist witters of the gushing sort, who fill their mental stomachs with the sweet nothings poured forth by the elementaries, and relash them for their audiences, as some bluds force up from the crop their half-digested food to give It to their young. A belief that the spirit sof the dead sometimes return and communicate with us, no more makes he a Spiritualist, in the common acceptation of the term, than it does the Catholic or Buddhist, who both believe the same. As Frot.—, of the London University, recently wrote me, I begin to realize that "Spiritualism is only a small portion of a vast subject; so vast, indeed, as to embrace within its majestle scope all sciences and philosophies that concern the human race and define the nature and attributes of the Chaldean Ahn-Seph, the Boundless and Endless.

New York, Sept. 7th, 1875.

Colonel Olcott and Spiritualism. To the Editor of the Tribune

Dy vy Sin-Prompted by a sense of justice to a large and constantly increasing class in every civilized community, of whose peculiar views and general character I may be supposed to have some knowledge, I propose to review two com-munications from Col. HENRY S. OLCOTT, which appeared, in the Tribune of Angust 30th and September 17th, and were respectively entitled, "The humortal Life," and "Spiritualism Ram-pant." Mr. Okott is chiefly indebted to "People from the Other World" for his present dis-tinction. His attitude of dignified indecision, and a certain air of magisterial impartiality and authority, have contributed to impress many people with the idea that he is, perhaps, the most competent American to conduct a candid, hon-est and fearless investigation of the facts of Spiritualism. Just now this impression gives to his opinions and his judgment a fictitious importance in the minds of many people of limited in-formation; but time and a clearer view of the general subject will correct the popular mistake.
So long as Col. Olcott confined himself to a
mere record of the phenomenal illustrations of
Spiritualism that occurred in his presence, there
was no occasion to question the tendency of his labors, and no one was disposed to object to his equivocal attitude. But when he becomes the al is to finally determine the claims of mediums, the value of our literature and the comparative merits of ancient mystagogues and modern seientific philosophers; when he treats a great body of respectable and intelligent people with marked incivility and obtrudes his personal authority as a ground for the revision of our deepest con victions on the great problems of human exist-ence, the origin of the soul and the nature of the life hereafter, he not only invites but challenges the most searching criticism. And since no one has appeared to meet the obvious demands of the occasion, I am constrained at length to accept your correspondent's invitation.

In the beginning of his first letter, referring to Albertus Magnus, a celebrated magician of the

thirteenth century, Henry Cornelius Agrippa, Paracelsus and others, Col. Olcott says:

"If that been familiar with these authorities when I wrote that book ("People from the Offier World") my treatment of the subject would have been quite different, for I would not then have had to grope my way blindfold toward the truth, and be so constantly vigilant lest I should fall into a beg at either side of the path."

The speculative philosophers of the Medieval Ages are at best-but distant and uncertaing lights in the broad field of the present controversy, and it is not likely that any in-telligent investigator, except Col. Olcott, will ever be disposed to regard them as authori-ties on the questions Modern Spiritualism has forced upon the public extention. forced upon the public attention. Your correspondent seems to have been suddenly surprised by the discovery that people long before his time possessed some knowledge of the general subject of his recent investigations. The reader cannot fall to notice the admirable frankness and supreme modesty of the confession, that, when writing his book, he was all the while blinded and groping his book, he was all the while blinded and groping his way in great darkness, with a constant apprehension that he might stumble into a quagnire. Had our author ex-plored the Dark Ages before writing, and brought the amazing light of those times to a focus on the Chittenden spirits, he assures us that his "treat-ment of the subject would have been quite differ-ent."

The reader who is interested in the improvement of the Spiritual Literature of our time will pardon the digression if we suggest that it is not yet too late to place the community under further obligations by a revised edition of the author's work. But why it should be necessary to master the Hermetic philosophy; to become fa-miliar with the wild vagaries of that imaginative school and the arts of the magicians in order to test the actual presence of tangible objects and to write a simple narrative of visible phenomena occurring in one's own presence, we do not clearly understand. But no matter; our inability to perceive the Colonel's reasons is of no conse.

quence to anyone, so long as he has discovered a great and all-revealing light in the darkness where no other scientific investigator would have thought of looking for it. The truth is, an in-quirer of only average ability would as soon have looked for sunbeams in cucumbers, or gone to a coal mine to make observations on the solar spec-

One can hardly imagine that he is reading a letter from a rational reformer when the eye falls on such passages as the following:

"I have tooked in vain these past twenty-five years in spiritualistic literature for anything worthy of the name of a philosophy. I have watched the varying phases of the manifestations in the hope of seeing the elucidation of some law to explain their occurrence, and reconcile me for the same. Together with all other sensible men. I have deplored their puerile, aboutd, and often repulsive character, and been shocked at the disgusting fallacies of free love, affinity, and individual sovereignty to which they have given birth."

This is by no means an unusual illustration of Col. Oleott's offensive coloring and sombre shading of his picture of Spiritualism; nor is more remarkable for its heedless misrepresentation and unwarrantable assumptions than other passages in his writings. There is nothing to justify its supercilious spirit and dogmatic tone. The philosophical inquirer never treats his subject in this particular of silvantable and the supercilibration of silvantable and silvantable and supercilibration of silvantable and silvantable this way; nor are the interests of science likely to be promoted by such childish impatience and passionate denunciation. Your correspondent affirms that he has looked in vain during a quarter of a century "In spiritualistic literature for anything worthy of the name of a philosophy;" but he could not see it. Other people of excel-lent character, and certainly not inferior in Intheir search for a philosophy. One of the ablest critics of our time, in his review of a book by an American spiritual author, records his opinion in the following explicit terms:

"The author's writings remind as strongly of Voltaire's *Philosophical Dictionary, a work which has dones nore to entranchise the mind of Europe from the shackes of pri-steraft than whole libraries of dry exhortations and

The Christian Examiner - a review distinguished for its candor and intelligent discrimination-thus characterizes the same work: "His work on Man seems to us a philosophy, drawn up with much ability, earnestness and plausibility. It is very bold in the nature of the facts it adducest very explicit and clear in the recitation of its testimony."

The London Athenaum has under review a treatise-by an American author, when it expresses the following opinion:

"It is seldom that the idea of the relation, as cause and effect, of the inner world of Spirit with the outer or phe-nomenal universe of Matter, has been so plausibly ex-

To the philosophical character and artistic merits of the same work, the venerable William Howitt, of England, bears the following eloquent testimony:

Quent testimony:

"This is one of, those valuable books in which a philosophic mind gathers up the results of his observations, experiments and reflections during the greater part of an active lifetime on some great theme; and so fitting them into their proper places and proportions as to present at once a comprehensive philosophy and a work of art."

But it cannot be difficult to account for the fact that Col. Olcott searched in vain and could not find a spiritual philosophy in his twenty-five years' investigation. I may be permitted to say that two things are prerequisite to the discovery of such a philosophy: First, the existence of its of such a philosophy: First, the existence of its essential elements in the subject per se; and, Second, the capacity of the investigator to recognize a philosophy when he sees it. The fact is, a man can only discern, outside of himself, the things which have already acquired an abid-ing-place in his own mind. The fundamental principles must have been assimilated by his mental constitution before he can be expected to, recognize their presence at sight. Ask the man whom you employ to dig a pit if he sees geology there, and he will tell you that he only-sees a hole in the ground. There is no geology in his brains, and hence, to that man, there is none anywhere. Should your correspondent present his own fine physique to an unlettered Hottentot for investigation, and ask him to discover anatomy, physiology, vital electricity, organic chemistry and psychology, it would be labor lost and all in vain, since the investigator would only see a man fully developed and well dressed. Col. Olcott has not yet obtained recognition as a metaphysical phi-losopher, and as the elementary principles of such a philosophy do not appear to exert any in-fluence over the functions of his mind, we may naturally infer that his observation of facts may never enable him to perceive the philosophy of their causes. On this point we find the most sig-nificant confirmation in his own direct and lucid testimony. From this it clearly appears that it was only the other day—after completing his book on "People from the Other World"—that the eyes of his understanding were opened. Previously, and for twenty-five years, he was blindfolded, and groping his way in darkness, not knowing whether he was likely to find the truth or "fall into a bog. Col. Olcott assumes that the spiritual mani-

Col. Ordett assumes that the spiritual manifestations gave birth to the "disgusting fallacies of free love, affinity, and individual sovereignty." This statement does not accord with the facts: Mormonism and the Oneida Association antedate the "Rochester Rappings," Unlawful affinities and lascivious free love; both in principle and practice, are ancient as Solomon and David and practice are ancient as Solomon and

Opic and practice, are ancient as Solomon and David'; and we well remember that Stephen Pearl Andrews, the great apostle of individual sover-eignty, taught that doctrine long before he accepted Spiritualism.

Your correspondent characterizes the facts of Spiritualism as "Sodom-apples of the circle;" he says they are "puerile, absurd, and often repulsive;" and yet he adds, "My disgust, derision and indignation, were myer for the manifests. and indignation were never for the manifestations, nor the forces producing them;" from which some one may be mischievous enough to infer that these fruits of Sodom are, after all, not so repulsive and unpalatable as our knowledge of the Colonel's character had led us to sup-pose. He afilrus with emphasis that "nothing pose. The antims with emphasis that "notating could be more opposed to the truth" than the rep-frientation that he is a Spiritualist. And yet in the same paragraph he declares: "Phenomena occurin the presence of mediums" that have "rooted fast and strong my faith in God and my soul's immortality." And are the facts that have accomplished all this in the experience of this eccentric observer—without which he would to-day have been a hopeless' wanderer, without God in the world-only fit to be characterized by terms that symbolize the most unnatural depravity, and such gross uncleanness as shocks the common sense of civilized society!

In bl. second communication Col. Olcott dis tinetly assumes what was only implied in the concluding part of his first letter, namely, that most of the phenomena attributed to the spirits of men, women and children are really produced by "another class of beings who do not partake of our future existence." That the reader of this article may fully comprehend the nature of this singular claim, and especially that I may do no injustice to its author, I beg leave to reproduce the following paragraph entire. the following paragraph entire:

the following paragraph entire:

"What these creatures are may be ascertained by the diligent and intelligent student who chooses to consult the standard works written on the Hernetic and other Occult philosophies. Suffice it to say that they bear about they same relation to man, as he exists upon this and other inhabited planets, as the sketch of the artist to the finished painting. They are more than matter and less than human beings. They are the semanations of matter thrown off in the effort of Mother Nature to produce her noblest offspring—the scattent human being. When the child opens its eyes upon the world, or rather when it first draws breath, she has done all that lies within her power to do, and God completes the work by imparting to the new being an immortal soul."

No rational mind can fail to observe the utter.

No rational mind can fail to observe the utter absence of anything like either philosophy or reason in the foregoing paragraph. To these outlined spirits or charcoal sketches, that bear some poor semblance of humanity, your correspondent ascribes intelligence and craft; they can personate historic characters; they can read-our thoughts, and they know how to "answer-fools"; but they "have no souls." The Colonel tells us they are "emanations of matter"; and yet, "they are more than matter"; and thus we learn that emanations may be superior to the sources-front which they amonate. In other words in from which they emanate. In other words, in the Hermetic philosophy—as interpreted by your correspondent—effects may transcend their causes by degrees that scarcely admit of comparison. "These elementary spirits," we are told, do not share our immortality, and yet we have the following from the same authority:

"They are in truth feetuses of the future human being, waiting in the womb of our common mother to be born un-

on this sphere, where their progress toward the perfection of microcosmic development begins."

OF

Well, what if these foctuses should, after long and patient waiting, succeed in being born into this sphere, as our author more than intimates they will? what if, being born, they should com-mence "their progress" and go on to microcosthey will? What it, being born, they should com-mence "their progress" and go on to microcos-mical perfection, will they not, after all, partake of our future life? have they not, even now, the germs of souls within them; and is not their in-telligence the prophecy of immortality?

The careful reader will observe that Col. Olcott ascribes the generation of offspring to the un-aided powers of Mathey Nature without any

aided powers of Mother Nature, without any process of Divine impregnation. He says that when the child "first draws breath, she has done all that lies in her power to do, and God com-pletes the work, by imparting to the new being an immortal soul." Nature having finished her an immortal soul." Nature having finished her work with the first breath of the child, we are left to infer that she cannot be expected to aid left to infer that she cannot be expected to aid in its further development on earth, which must thereafter be quite independent of Nature. And thus it is made to appear, in Olcott's occult phi-losophy improved, that human beings never beget their kind. There are no spiritual elements communicated to the unborn child by its parents; all children are therefore brutes in their conception and their birth. 'It is not until Nature gets through with them—not till they catch a breath of vital air and God, for the first time, takes them in hand, that they become spiritual and immortal. Precisely how this is brought about we do not yet understand. Perhaps the Colonel will explain this in his next communication—tell us whether the baby becomes truly human by the power of oxygen alone, or by the admission to its body of one of those outlined and outlawed spirits of the air which had been waiting for a convenient opportunity to be born.

Whatever the private convictions of Col. Olcott may be; the following brief extract clearly enough indicates the position he prefers to assume before the public. If he presumes that the Spriritualists are so blinded by the transient glare of a single shooting star—passing through the field of their observation—as not to discover the indig-nity that is offered them, he will be likely to awake at an early day to a consciousness of his mistake. But here is the extract :

"Who that has seen as much as I during the past twenty years could take any other ground than that assumed in my August letter, to wit, that I repudiate all connection with American Spiritualism in his present form, and refuse to be classified by my critics among the free-lovers, pantarchists; socialists, and other theorists, who have fastened upon a sublime and pure faith as barnacles upon a ship's bottom."

In this passage Col. Olcott haughtily disclaims "all, connection with American Spiritualism in its present form." But pray what form of Spiritualism is it that has occupied his attention so long, if not its present form? His labors may be fairly supposed to have some possible connection with the subject, and to have some relation tion with the subject, and to have some relation to time. Did he rake out of the ashes of the past the facts reported as occurring at Chittender? Or shall we ascribe his cacoethe's scribendi to a second advent of the apocalyptic angel? Was he "in the spirit," and did he write prophetically.? He has just published his narrative, purporting to be an authentic record of recent interviews with "People from the Other World;" he is still writing on the subject for the papers; and just now he is said to be employed by the University of St. Petersburg in looking up mediums to enable the faculty of that institution to make an investigation, that should nut our Universities investigation, that should put our Universities and the American Government to shame for their neglect to appoint a scientific commission for the same purpose. And has all this nothing whatever to do with Spiritualism in its present form? Upon what principle of Mr. Olcott's philosophy can his bold assumption be reconciled with the

naked facts of the case?
After denying, like Peter, all connection with Modern Spiritualism, your correspondent, in the immediate connection, makes use of four terms to characterize the American Spiritualists. Here they are: free lovers, pantarchists, socialists and other theorists. In this classification, it will be observed, he includes all the Spirithalists of this country, only, by special fivor, excepting Col. Olcott. If there are any other honorable exceptions, among the excellent people whose hospitality he has often enjoyed, they appear to be too insignificant in his estimation to merit the justice of a passing notice. The absurdity and inde-cency of this sweeping animadversion must be obvious to every candid mind. Why, it is hardly to be supposed that there are five hundred pan-tarchists in the whole country. Socialists and theorists are found among all classes, and they represent every shade of character. That modern society contains many free-lovers, in the objectionable sense, there can be no reasonable doubt; and our too common observation reveals the fact that a very large share of them are outside the spiritual ranks, and that they are not un-frequently found in communion with the church. chalf of the great body of American Spiritualists I here enter an emphatic protest against this false characterization, and I affirm that the terms employed are not justly applicable to one in ten of the believers in Spiritualism. On the contrary, there is a vast multitude of thoughtful and orderly men and women who cling with rev-

erent affection to this pure and sublime faith as the assurance of their immortality. The last count in Mr. Olcott's indictment is of the mildest description—the Spiritualists are set to be theorists; but the grounds of this objection are nowhere apparent. The truth is, the invisible powers, everywhere and fivariably, assert that the manifestations are produced by the spirits of human beings. To the best of our knowledge and belief the Spiritualists simply accept this claim, believing that the evidence in the case of table the spiritualists. the case establishes the fact. The theorists, on the contrary, are those who have attempted to account for the phenomena in some one of a thousand other ways. We cannot undertake to enumerate the different hypotheses put forth in behalf of science, theology and popular skepti-cism; but it may be safe to say that among them all, including the wild legends of fairyland and the experience of pious lunatics, we shall find no one more preposterous than the theory just pro-pounded by Col. Olcott, which ascribes the greater part of the manifestations to myriads of skele-ton spirits, imperfectly formed—alive, conscious and intensely active, but not yet born! Material emanations with intellectual faculties, full of cunning and deviltry—soulless, indeed, yet endowed with a love of fun and a passion for mischief; a power to lead us all astray, and open wide

"The facile gates of fiell, too slightly barred." A man whose intense ambition to be original gives birth to such an improbable theory surely ought not to stagger at any phantom creation of

a disordered mind Among the ancient Romans Janus presided at the inauguration of all important enterprises. The Latin delty is représented with two faces. This peculiar organization enabled him to discover the main chances in opposite directions. In intricate schemes and great emergencies the capacity to see both ways at the same time is of no small account, especially among cunning diplomatists and sharp detectives. Col. Olcott is not unmindful of the advantage that this power confers. He has recently undertaken a difficult role. The writer does not speak from authority, but it is intimated that he has taken the heavy contract of regulating the Spiritual Movement in spite of the spirits themselves, and regardless of the order of Divine Providence. This requires bold, rapid and skillful manœuvering. Like the Roman god he requires two faces, so that he may at once survey the past and the future. Thus he is enabled to fully comprehend the situation. When he is with believers he is a Spiritualist, and he positively affirms that he is in correspond-ence, with distinguished spirits, who write him from the Invisible World, and make use of the United States mails as a means of conveying their letters to his address. When he chances to meet the opposition he touches very lightly on the genuine manifestations, talks glibly of jugglery, and displays a righteous indignation as he down heavily on the bogus mediums. And so he gives aid and comfort to the enemy, bids freely for the patronage of the ecclesiastical and scientific classes, and endeavors to pacify the Spiritualists by telling them that in this peculiar way he can best help forward the cause.

Since Col. Olcott came to preside over American Spiritualism he seems to have been remark-

ably active. His mission is not limited by geo-graphical lines, and we hear of him in different places in rapid succession. In the celerity and mystery of his movements his course reminds us of the flight of Asmodeus. Those who are itching for some strange discovery had better seize hold of his mantle and see what the circuit of his periphery may disclose. If he does not like ally inroof every house in the way, his fertile imag ination may yet suggest some other method of discovering who is there and-what is going on As we are permitted to view him, the Colonel is a study for an artist. Mounted on a remarkably high steed, and armed with the spear of Ithuriel—tempered by celestial fire—he goes forth to touch and reveal the lurking falsehood in every shadow that falls in our way. But there is something to palliate the errors and the wickedness of most men. Some apology may often be found in their inherited proclivities; and like a true in their inherited proclivities; and, like a true reformer, the gallant Knight who bears that pow erful weapon should pause and practice a becom ing circumspection.

LIGHT.

'Consider, now, before, like Hurlothrumbo, You aim that spear at any one on earth, That by the simple accident of birth, You might have been high-priest to Mumbo Jumbo,'' Like the hero of Cervantes, the Colonel is not only fond of wild adventures, but he is not easily diverted from his purpose; and above all, he must conquer the giant evils that hide in spiritual windmills, and avenge the injured people of his country. We have had illustrations of extra-hazardous riding before. There was John Gil-pin, "a train band captain," who said

"I am a linen-draper bold, As all the world doth know."

Owing to the superfluous mettle of his horse Gilpin's equestrian performance far exceeded the demands of his programme; but the captain was equal to the emergency, and the spectators were amused. And then we recall the poet's graphic description of Tam O'Shanter's noctur-nal exploit. It was a fearful ride on a dark and stormy night, and Tam was pursued by a host of witches and evil spirits. But he managed to keep his, seat and win the race, losing none of his personal property except his horse's tall, which he left, as he crossed the Doon, in the inversely again, and the department of the department of the department of the department. exorable gripe of the demon wench of the short-smock. But those reckless riders only faced one way, and never took the risk of a rupture by at-tempting to ride in opposite directions at the same time. The Colonel has doubtless measured his own capacity, and knows what he is about when he ventures more. In leaving him to pursue his own course we yield to a feeling of apprehension that the present fearful strain may be too much for his constitution. be too much for his constitution.

I have already transcended my first intention, and with a few brief suggestions will leave the subject with your readers. What the world-most needs, in respect to Spiritualism, is a scientific classification of its essential facts, and a rational exposition of the laws and forces which govern its phenomena. The mere recitation of the most astounding occurrences, unaccompanied by any suggestions toward a philosophy of their causes, may do as little to promote the interests of science and a rational Spiritualism as Swift's story of "Gulliver's Travels." Moreover, if in this democratic country we are to have an office of inspector general of mediums, or a cabal of Occultists to determine disputed questions, the parties who aspire to such official distinction. must hold power and exercise their prerogatives by some better tenure than their self-conceit.

It is not likely that the great body of thought ful Spiritualists will renounce the methods of modern science at the invitation of one who de fames them, and follow his caprice back through the dismal superstitions of the past, to the demonologists of the Mediæval Ages, to find a ra-tional solution of the problems of to-day. But Col. Olcott is content to seek for the highest wisdom at the feet of philosophers who spent their lives in the practice of magic arts—in a barren search for the philosopher's stone, and the imaginary Elixir Vitæ, that was to clothe them with the imperishable charms of immortal youth. He may go back to the Egyptian Hermes Trismegistus, the fabled founder of Alchemy, to find a master worthy of such a pupil; but he will have few followers. The student with "a level head" will leave the alchemists and go to the laboratory to study chemistry. People of average intelligence, who may desire to discover the law that governs the formation of a crystal, the development of a tree, the organic life of man, and the noblest functions of the mind, will never resort to the musty tomes of the Hermetic philosophers; but they will go directly to the crystal, the tree, and the man. Where else should a rational man go to learn the law that governs anything, but into the presence of the law itself, which can only be found in the field of its oper-

ation? Many scribes there are and pharisec: have known them well—who confound the Divine Voice with artificial thunder; and while wise men behold an Angel in the stranger at the door, others-because they choose to have it soare only permitted to

From Billingsgate." S. B. BRITTAN.

Spiritualist Lectures and Lyceums.

MEETINGS IN BOSTON. John A. Andrew Hall.—The meetings at this hall, No. 114 Channey street, are true to the public. Mrs. S. A., Floyd, trance speaker, will lecture and answer questions from any persons in the audience at 2M and 7M. Quartette

from any persons in the audience at 2M and 7M. Quartette singing.

Rochester Hall, 730 Washington street.—The Children's Progressive Lyceum. No.:1, which formerly met in John. A. Andrew Hall, will hold its sossions at this place overy Sunday, at 10% o'clock. Geo. H. Lincoln, Sec'y.

The Laddies' Aid Society will until further notice hold its meetings at Rechester Hall, on Tuesday afternoon and evening of each week. Mrs. C. C. Hayward, President; Miss M. L. Barrett, Secretary.

Lurline Hall, No. 3 Winter street.—Free Public Circles are held at this place every Sunday at 10% A. M. and 2½ r. M. by many of the best test mediums and speakers in the city. G. od music provided. All are invited togitiend.

The People's Spiritual Meetings every Sunday at 7% r. M., at New Era Hall, 176 Tremont street. Good speakers always in attendance.

BOSTON, -Rochester Hall.-The following named per sons were engaged in the literary exercises at the Children's Progressive Lyceum No. 1, Sunday A. M., Oct, 3d: Recitations, Ella Carr, May Potter, Linwood Hickok, Mabel Edson; Readings, Rudolph Bertlésen, Esther James, Miss Frank Wheeler, H. A. Johnson, Benjamin Weaver Plano Duett, Miss Helen M. Dill and Albina Smith. Remarks were also made by Mr. J. J. Morse, of London. England. The hall was beautifully decorated with flower and autumn leaves by Mrs. Mary A. Charter, of East John A. Andrew Hall .- Mrs. Sarah A. Floyd has met

with excellent success as a trance lecturer before the free course at this hall, and her meetings held Sunday afternoon and evening, Oct. 3d, were exceptionally interesting.

New Era Hall.—The People's Spiritual Meeting will be resumed next Sunday evening, Oct. 10th, at 7½ o'clock, at this hall, No. 175 Tremont street. The excretes will consist of select and congregational singing, and speaking by some of the prominent spiritual lecturers and mediums of this city. The above named hall has recently been thoroughly renovated; is well lighted and ventifated, making it a pleasant and agreeable place for Sunday evening sewices. It will be the aim of the manager to make "The People's Spiritual Meeting" pleasant and profitable for Spiritualists and others who desire a well regulated evening meeting. There will be an admission fee of ten cents at the door, to defray expenses.

Sunday Notice.—Mrs. Hardy will hold a Séance at 4 Conand evening, Oct. 3d, were exceptionally interesting.

FRANK W. JONES, Chairman, Sunday Notice.—Mrs. Hardy will hold a Scance at 4 Con-cord Square, for materialization, Sunday evening at 7% o'clock.

o'clock.

CHARLESTOWN DISTRICT.—Waverley Hall.—On Sunday evening, Oct. 31, a very interesting meeting was held in this hall. Suste Nickerson, tranco medium, from Boston, gave a fine discourse, and also several tests to different individuals in the audience. Dr. A. H. Richardson opened the meeting with appropriate remarks. Suste Nickerson will be present at this hall next Sunday ovening at 7½ o'clock.

C. B. M.

Movements of Lecturers and Mediums. J. M. Peebles lectures this month (Oct.) in Washington, D. C. Address him care of T. N. Bovee, 436 K street.

During November he is engaged in Philadelphia. W. F. Jamleson is lecturing in Iowa. He gave one course of lectures at Eddyllie, Iowa, and at the closing lecture Legget's Opera House was crowded. He was engaged to return and give a second course, October 7th. Spoke in Oskalogsa, September 30th, Oct. 1st, 2d, and 3d. Address at Eddyville, Iowa.

Moses Hull speaks in Lurline Hall, Sunday afternoons and evenings during October. In November he starts West as far as Western lowa, where he goes to defend Spiritualism against the attacks of a Methodist minister. Those wishing his services on the route had better correspond with him at 24 Newcombstreet, Boston.

J. Madison Allen spoke in Glover, Vt., Sept. 28th (State

Convention). He goes to Marshfield, Vt., for a course of Sunday and week evening lectures, commencing Oct. 2d. Would like to make further engagements in New England. Address Matfield, Plymouth County, Mass., or care Ban-

ner of Light, 9 Montgomer, Place, Boston. Mrs. Augustia Dwinell, the medical and business clairvoyant and test medium, has removed to No. 171% Tremont street, Boston, Mass.

Mrs. S. A. Rogers Heyder has returned from a very successful tour in Maine, and the friends who wish her services can address her, Haverhill, Mass. She would like to make engagements to lecture wherever her presence is desired. &

The well-known and successful medium and healer, Dr. Dumont C. Dake, who is now located permanently in Rochester, N. Y., will heat at the Matteson House, Chier cago, Ill., Saturday, Sunday and Monday, Oct. 9th, 10th, lith. Belvidere, Ill., Julian House, Thursday, Friday, Saturday and Sunday, Oct. 14th, 15th, 16th, 17th; balance of the month 191 Powers Block, Rochester, N. Y.

Mrs Nellie J. T. Brigham is filling a long engagement with the Spiritualist Society of Troy, N. Y.

Dr. T. B. Taylor, M. D., lecturer, and Frank T. Ripley, test medium, who recently left this city for Baltimore, Md., have arrived at the point of their destination and are reported to be doing a good work in that city. Mr. Ripley gives a test scance at the close of each lecture by the Doc-tor, thus giving phenomenal proof of the statements made by the speaker. He also gives private test beauces at 80 Sharp street each week day, at which place his Boston correspondents may address him.

Mr. Henry C. Lull, inspirational speaker, will lecture in Plymouth, Mass., Sunday, Oct. 17th, 24th and 31st, and would like to make engagements for the month of November. Mr. Lull is a rising young lecturer, and is growing in public favor every day. All Societies desiring his serces will please address him at 14 Albion street, Boston, Mass.

John Collier, now lecturing at Cleveland, Ohio, is prepared to receive offers from any Society, en route to the Pacific Coast. He is anxious to be kept well at work, and s willing to serve the cause in new localities, if persons located will gat un meetings. Address lock box 157, Springfield, Mass. Lyman C. Howe lectures in Republican Hall, 55 W. 33d

street, New York City, during October.

W. S. Bell's Lectures.

Mr. Bell is now ready to deliver any or all of the following named lectures in any part of the country. Those wishing to communicate with him can address him at No. 55 Foster street, New Bedford, Mass. The following is a list of the subjects of his lectures: 1, Evolution, new lecture; 2. Darwinism, new; 3. Life and Writings of Samuel Taylor Coleridge; 4. Charles Lamb; 5. Robert Burns ; 6. Thomas Paine ; 7. Christianity opposed to Civilization; 8. Religion antagonistic to Science; 9. The Sayings of Jesus; 10. The Resurrection of Jesus; 11. The Deluge; 12. Geology.

Mr. Bell is a gentleman of fine scholarly attainments and a very pleasing speaker. Such an able laborer in our ranks should be kept steadily at work, for he can do much toward cracking the shell of bigoted error and letting in the light of truth.

The entire furniture and aquariums from the Anderson Agassiz, were sold at auction at good prices Oct. 1-t.

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cently died. Will comprise the living Scientist's, Teachers, Liberalists, Advanced Thinkers, and promulgators of Free Thought, among whom are Darwin, Huxley, Sponcer, Tyndail, Helmhojtz, Büchner, Wallare, Crookes, Ronan, Colenso, Draper, Fiske, Holyoke, Watts, Bradlaugh, Mendum, Seaver, Colby, Rich, R. D. Owen, S. P. Andrews, Frothingham, Albot, A. J. Davis, Tuttle, Denton, Pike, Ellis, Ingersoll, Underwood, Peebles, and numerous others, composing the mental advance guard of the age.

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