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Spiritualism Abroad.

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

BY G. L. DITSON, M. D.

On account of the large Catholic influence there is in Belgium I had, expected that ere this the little bold, outspoken Messager of Liege would have had its quietus; but it makes its appearance regularly, bearing in its fair folds the clear expressions of trenchant pens. The September number opens with a review of Dr. Draper's powerful, pungent, opportune work, "The Conflict of Science and Religion," which, translated into the French language, has recent-Jy appeared in Paris from the publishing house of Messrs. Germer-Baillière. It quotes a paragraph or two from the Introduction of the book, in which occurs the following: "She (the church) demands political supremacy as being the corollary of her divine mission, and a return to the institutions of the Middle Ages, declaring herself irreconcilable with modern civilization. . .

Divine revelation necessarily excludes contradiction. She excludes the progress of ideas and all that emanates from human spontaneity. Can one then exaggerate the importance of a conmich all men who think are forced to take a part?" Further on the reviewer says: "Thus Mr. Draper denounces one by one, without much ado, the errors and also the crimes of the Roman Church. He shows from age to age her perpetual antagonism with progress and with science." . . . Speaking of the Inquisition, whose establishment dates back to the time of rible tribunal, fortified by the institution of auricular confession rendered obligatory." An eloquent paragraph is then quoted from the work itself, in relation to the scenes of horror enacted by the Catholics in the name of the founder of a religion of love and justice.

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

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

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

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

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

"Those who declaim so much against metaphysics," says he, "confound it with the subtle and unintelligible dialectica of certain schools which, like the Aristotelian in the Middle Age," pretended by the force of words to explain the inexplicable, and complicated the most simple interpretations with a terminology the most monstrous. This is the vulgar idea of the word metaphysics, derived from those abuses and scholastic pretensions; but in proper terms, met-aphysics is the filosofia fundamental; which aims to simplify and condense the philosophical results of all the sciences, and is for this itself the most elevated expression of our knowledge, our acquirements (conocimientos). Plato puts in the mouth of Socrates an incomparable demonstration of the existence of the soul; and a materialistic adversary said, after his discourse Will not the soul be like the harmony of a lyre, will not the som be like the intrinory of a tyre, more grand, more beautiful, more divine than the lyre itself perishing with the lyre and not returning to produce itself in the cords once broken?" * Toward the close of this elaborate article occurs the words of a positivist philosopher in reference to psicologia metalisica; "Be-fore such mystery, I feel confounded; recognizhe immense power of the human spirit.'

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

"Meditations upon God," by Don C. Portugal "Sleep Espirita," and "Spiritualism before Reason," are the other principal contributions to this magazine for the month of August. Further potice of the September number I will defer till

The Revue Spirite (Paris, August and Septemter,) is also at hand, and demands as usual par-Innocent III., he shows "the power of this ter- ticular attention. It is pleasing to see the name to me breathless, and says that for more than a of Leymarie at the end of the first article. "Man -his Antiquity." This is followed by an account of a remarkable cure by magnetism; this by "Spiritualism Everywhere," a "Healer at Fleury," and a "Seance at Saint Pierre d'Albigny."

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

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

> But of more importance is the paragraph from *Consult Plato—the response is too long for insertion here.

to admit a series of articles on Spiritualism; "and | a work by M. Mirville, in which is a letter from | attention in the Critic are "Union of the Soul this is the first, we believe," says the writer, "in R. P. Ventura de Raulica, an old General of the with the Body," "Review Bibliographica," and which a non-Spiritualist journal has given its Theatins, "in which occurs the following: "I a "Manifesto" from the central Spanish bureau. should not say enough, my dear sir, in calling I talso announces much agitation in Rome, Italy, your work useful; I should have called it indispensable if I had known—that which one and the other ignores-the near invasion of this flood which you'so well call a spiritual epidemic-a flood of which its universal propagation and sudden establishment is, I believe, in spite of its appearance of puerility, one of the greatest events of our age." . . "M. Littre tells us that in the domain of science miracles are not received. He is right on this point. We also admit that in the spiritualistic phenomena, whatever they may be; there is nothing of the miraculous or supernat-

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

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

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

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

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

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

*An order of Italian monks founded in 1524.

concerning Spiritualism-reference particularly being made to a new medium there-a young man of education and distinction, a Roman.

There is a project of constructing a new ceme tary espirita in Madrid, in which all may be buried who die non-Catholic.

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

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

There are indeed few periodicals that seem so conversant with all that is transpiring in the cont modern mediums." If this statement of Col. realm of mundane Spiritualism as El Criterio Espiritista, of Madrid. The Psychische Studien only which will account for all so called modern mediums. may lay claim, too, to a knowledge of affairs per- ern spiritual phenomena. But it is a most sigtaining to our faith, that is highly creditable. Its | nificant declaration@pat so able a convert to the last issue that has come to hand has very able teachings of those Occultists should rank modarticles, including a "Review of the Trial of ern spiritual mediums with the old founders of Bugnet;" "Theoretical and Critical Examina- the art of Occultism: for art it is, if anything; tion of Psychic Phenomena;". "History of Animal Magnetism," with a notice of the illness of R. D. Owen and of manifestations in the Eddy Family. My friend, Mr. Seman, is now perusing it, and may furnish me with some more extended notices of its interesting contents. Prof. Sepp's Travels in Palestine, including a visit to the cave of Endor, will probably invite his par-

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

The August number of the Dagslyset, the little Scandinavian journal, published at Chicago by Mr. Mark Thrane, is also before me. Its price article on the "Press," in which the morals of various quarters, "Christandom," "Socialism in Denmark," and religious "Tolerance" as viewed by the Banner of Light (No. 10), make up the principal part of what remains to be mentioned.

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

> Wilten for the Banner of Light. THE TELEGRAPH. BY MARSHALLS, PIKE,

Click-er-te click, click-er-te-click, Work the busy fingers; Click-er te-click, the lightning quick Never a moment lingers. Over the trembling cords of iron, Speeding as fast as it can fly on, The tell tale sounds convey the presage Of words, that form each mystic message! And Genius grasps the palm And holds it high. With bold, defiant arm!

Olick er-te-glick, click-er-te-click, Go the electric flashes; _Chek-er-te-ciick-a touch and tick Send off the dots and dashes. A thousand miles are in one minute-A thousand thoughts are uttered in it; And skeptics, with their sneers, are smitten As wondrous syllables are written! For Science lights the age, As Time turns over Art's old golden page. Click-er-te-click, click er te-click,

Progression's path is taken; Click-er te click, the creedal trick In honest hearts is shaken; For God, who hurls the bolt of thunder, And breaks the rock backed earth asunder.

With unfired shafts of lightning driven, Has power to mortal media given. Bright watchers on the shore Of this life's limits-Living forevermore.

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

Free Chought.

WHAT NEXT!

To the Editor of the Banner of Light:

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

true value. Col. O.; in replying to some criticisms of the Tribune, referring to the works of Albertus Magnus, Cornelius Agrippa, Nostradamus, Paracelsus, Girolamo Cardano and other distinguish∽ ed adepts in the art of magic, says: "In the works of these Occultists will be found the very thing which the student will search my voltime, ('People from the Other World, ') for he vain, namely, a philosophy to account for the strange phenomena of the ancient adepts and

and not a philosophy, as Col. Olcott claims if to be. Col. O. then apologizes for his treatment of the subject of Spiritualism, in his book, by say-

ing: "If I had been familiar with those authorities when I wrote that book, my treatment of the subject would have been unite different, for I would not have had to grope my way blindfold toward the truth." What a misfortune it was, that one so blind-

fold as Cok Olcott confesses himself to have been, should have undertaken to instruct his fellowmen as to occurrences of the nature of which he was wholly ignorant, and the truth of which he was incapable of appreciating ! Speaking of spiritual phenomena, he says: "I

have watched the varying phases of the !manifestations' in the hope of seeing the elucidation of some law to explain their occurrence and ro concile me to the same." It then appears that 'Col. Olcott, notwithstanding what he has seen sonly one dollar per year. Its leader is a long and publicly testified to in relation to the "man festations," is not reconciled to their occurrence. this country, monarchy in Europe, Bismark, so: Does he desire to be understood as having willcialism, and the circulation of the various New sfully or ignorantly misrepresented the manifes-York papers are noticed. Correspondence from tations? It would seem so, indeed; and the prevailing impression that he is not a sincere writer on spiritual subjects, is fully justified. But let us test his sincerity a little further, by such other avowals as he has furnished, in his letter to The A notorious character is reported to have said | Tribune. He says, speaking of spiritual phenomena: "Together with all other sensible, men, I have deplored their puerile, absurd, and often repulsive character, and been shocked at the disgusting fallacies of free-love, affinity, and imlividual sovereignty to which they have given birth." Such are the terms which Col. Olcott entitled it. We may take courage, then, and applies to "manifestations" which, if his descriptions of them, as given in his book, are true, are unsurpassed in importance to the human race. "Pagrile, absurd and repulsive" are they, Col. Olcott? Then why, pray, have you taken such pains to interest the public in these disgusting "manifestations"? If for no other purpose than to answer mercenary ends, have you any more worthy object in now seeking to depreciate them? Terrible, indeed, must have been the shock which Col. O. received when he discovered that those manifestations had given birth to the "disgusting fallacies of free-love, affinity, and individual sovereignty." The discovery of such a preposterous parturition was calculated to shock eyen a more sincere and well-informed Spiritualist than he is. The wonder is he everrecovered from that shock. The discovery which Col. Olcott has made in this matter, he can claim as his own; for it is hardly likely he will find any one fool enough to dispute his claim to it; certainly no intelligent or sincere Spiritualist would

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

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

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

Col. O. goes on to say: "The World, reviewing my book, calls me a Spiritualist, and so have other papers, whereas nothing could be more opposed to the truth." Can it be believed that in the very next sentence Col. O. positively contradicts that unqualified disayowal of spiritual be-Het, in the following eloquent and pointed man-"If to have long acknowledged that phenomend occur in the presence of mediums which are not the effects of legerdemain, and to admit that they rouled fast, and strong my faithein lind, and my soul's immortality, makes me a Spiritualist, then I have been one for meray years." If Col. Olcott speaks his honest sentiments in this latterdeclaration, he is a Sparitualist in the only sense in which that term is applicable; and his attempt to shirk the responsibility of those sentiments, by interepresenting the cause of Spiritualism, is

as dishonest as it is pusillanimous.

Addressing the editor of the Tribune, Col. O.

says: "You will not wonder, sir, in view of what is above stated, that I take little exception to the general conclusions, resulting from a superficial view of the subject, which you express,? &c. Now, among the general conclusions expressed by the Tribune reviewer are the following : Speaking of the manifestations of the Eddy séances, so idly described and unqualifiedly attested by Col. Olcott, the reviewer says: "They teach nothing, they prove nothing, they suggest nothing. They dispel no doubts, relieve no fears, inspire no hopes,? And to these sweeping, adverse con-clusions of the reviewer, Col. Olcott takes "little exception." Has not Col. O. told us that just such phenomena as the Tribune writer has scornfully denounced as worthless " had rooted fast and strong his faith in God and his soul's inspectality "12". It is little homoging in Cal. Object It is little becoming in Col. Olcott not, to have emphatically excepted to such a supercilious impeachment of his intelligence. It is not surprising, that after this most remarkable manifestation of induference to the incisive thrusts of his reviewer, Col. Oleott should seek to get away from the position fitto which hie al-lowed himself to be driven. To avoid further punishment at his hands, Col. O, resorts to the "Yankee" expedient of asking his antagonist a eseries of supposititions, questions, and such equestions, I venture to say, would never have occurred to any one excepting to Col. Ofcott. Driyen to his wits' end by his conscious inconsistency, Col. O. cries out: "But suppose all our smart pamphleteers have been on a wrong scent, what a precious waste of wit has there been!" Ah! Mr. Pamphleteer, you supposed you were run-ning to earth a poor scared spiritual fox, but you see you were only-following a cold and lifeless scent. "Suppose," says Col. O., "these ancient authors whomeyou name in 'your opening paragraph were right after all, and it should be found that they had pushed beyond the rail of lass to where Nature barks, and standing leside her had have tearned for sorets, discovered the clin to her labyrinth, and could teach as how to summon and mas-

the the 'spirits of the rasty deep'?'

The only possible answer to this monstrous supposition is that no rational mind would seriously entertain it. The age in which and people among whom such wild and groundless pretentage. slons were of account have passed, it is to be

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

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

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

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

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

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

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

light I can on that point.

The only person I ever met who made any pretension to what is called magical powers, is the lady whom Col. Olcott introduced to the American public, in his letters to the Daily Graphic from Chittenden, Vt., as Madam Helen P. de Blavatsky, a Russian lady of distinguished birth and rare educational and natural endowments. Col. Olcott's acquaintance with Madam Blavatsky extends, I am credibly informed, to a period prior to the appearance of Madam B. at period prior to the appearance of Madam B. at the scances of the Eddy brothers. Some of the most marvelous phenomena which Col. O. has described as occurring at those scances took place in her presence. Those occurrences were of so marvelous a nature, that even some of the most credulous Spiritualists could not credit them, although they were unqualifiedly attested by Col. O. and Madam B. in the most public manner. These wonderful "manifestations" called forth A very remarkable correspondence between a Mr. M. C. Betanelly and Col. Olcott, a part of which is published in the latter's book, "People. from the Other World," pages 305 and 306. This correspondence is made to appear entirely acclat Eddys', in presence of Madam Blavntsky, Russian lady, a spirit of Michalko Guegidse (a Russian lady, a spirit of Michaiko Guegiuse (a tery familiar name to me) has materialized in k Georgian dress, has spoken Georgian language, danced Lezguinka and surg Georgian anational air. Being myself a native of Georgia, Caucasus, I read these news with great astonishment and surprise, and being not a believer in Spiritualism, I do not know what to think of these mani-festations." Mr. Betanelly's appearance as a festations. party to the sensational performances of Col. Olcott and Madam Blayntsky in delation to their int experiences at the Eddy scances, may be understood and appreciated when coupled with the fact that he, Mr. Betanelly, was at that time intimately acquainted with Madam Blavatsky. It is another singular coincidence that Madam

Blayatsky should have appeared at the scances Mr. and Mrs. Holmes in Philadelphia about the time Col. Olcott set about his investigations concerning the alleged "Katie King" fraud; and that during the whole of that investigation he consulted and acted with Madam Blayatsky, Mr. Betanelly being almost a constant attendant of the latter. Subsequently Col. Olcott made a long visit at the residence of Madam B. While long visit at the residence of Madam B. there I called to see him, in company with Peter 'rans, Esq., of Philadelphia.

During the conversation with him on that occasion, he told me, in speaking of Madam Blavatsky, substantially what he says of her in his book, page 453, to wit; "This lady is one of the most remarkable mediums in the world. At the same time her mediumship is totally different from that of any other person I ever met; for, instead of being controlled by spirits to do their will, it is she who seems to control them to do her bidding. Whatever may be the secret by which this power has been attained I cannot say, but that she may set if I have had too material market to make the market to be seen to be s that she possesses it I have had too many proofs to permit no to doubt the fact. Whether Madam de B. has been admitted behind the veil or not, can only be surmised, for she is very reticent on the subject, but her stärtling gifts som impossible of explanation upon any other hypothesis. After knowing this remarkable lady, and seeing the wonders that occur in her presence so constantly that they actually excited at length but a passing emotion of surprise, I am almost tempted to believe that the stories of Eastern fables are but simple narratives of fact; and *that Yeis rery* American outbreak of spiritualistic phenomena is under the costrol of an OMDEM which, while de-pending for its result upon unseen agents, has its ristence upon earth among men-

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

But wild and unreasonable as is the theory adanced nomena of Modern Spiritualism, it is wholly inconsistent with every fact which he has publicly testified to. Col. Olcott may be a consistent Oc-cultist—a Spiritualist he is not, if he has told the truth in the last paragraph of his letter to the Tribune; and the sooner he raises his real colors the better for him. He may rest assured that no "Order" which has its existence upon the American outbreak of spiritualistic phenomena, or ever will control it; and none but a fool would have been tempted to believe it, as Col. Olcott tells us he was, by seeing the wonders which cocurred in the arrangement of Malan Planck. which occurred in the presence of Madam Bla-

vatsky.

Spiritualism, so far from being identical with.

Occultism, is the opposite of it. The truths it teaches are for the benefit and use of every soul who seeks them, and all may seek them without let or hindrance. It seeks to bring light and life and warmth to the hearts and hopes of sorrowing humanity. It rests on facts, a correct knowledge of which is within the capacity of the most ommon understanding. It is not the humble, the unlearned, the ingenuous masses of the peole who fail to comprehend the true nature of spiritual phenomena, but just such learned prenders as swagger under the title of Occultist. No more appropriate title could have been chosen for a class of persons whose aims and ob-jects will not admit of public scrutiny.

America is a poor field in which to plant or op-erate an Order so retrographing and depressing in its influences as the Order of Occultists, believed in by Col. Olcott; whether known as the "Brotherhood of Luxor," "The Committee of Seven," or by any other cabalistic designation. Take my advice, Colonel, and emigrate to the Eastern climes with your wonderful Order. There, amid the ignorance and superstition of enslaved millions, your institution may for awhile longer be tolerated. It will be a signal failure in free and nlightened America, Burlington, N. J. J. M. Roberts.

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

Spiritual Phenomenn.

CASTS OF SPIRIT HANDS.

To the Editor of the Banner of Light :

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

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

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

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

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

The great value of such manifestations as these is that the proof of spirit operation is absolute and can be conveyed from the presence of the medium. We are promised molds of arms, feet and faces, and this will be realized, I have WILLIAM DENTON.

ANOTHER SEANCE WITH MRS. HARDY.

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

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

During the scance hands were repeatedly seen and felt at an aperture in the table, and at one time a foot, part of it covered with parassine,

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

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

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

Wellesley, Mass., Oct. 8th, 1875. W. DENTON.

MATERIALIZATION" AT THE EDDYS'.

Recent observation of the phenomena so often

BY DR. H. B. STORER.

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

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

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

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

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

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

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

ETCHINGS AND ITEMS.

BY J. M. PEEBLES.

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

The Rochester Democrat says: "In a certain Rensselaer county, N. Y., Sunday school, they offered a chromo to every scholar who should ex-perience religiour and join the church before Au-In Troy, N. Y., the Sunday school managers

not only give books and other presents to the children, Sundays, but they distribute fruits as incentives to keep their own and gather other children into the fold.

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

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

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

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

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

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

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

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

"No bar of sect or clime were felt, The babel strife of tongues had ceased, And at one common after kind. The Quaker and the Priest."

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

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

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

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

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

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

As eagles, restless in captivity, will not accom-

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

their persecutors.

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

nal to his soul.

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

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The Rostrum.

Mrs. Tappan's Farewell Address at Doughty Hall, London, Sunday, Sept. 12th, 1875.

Dr. Hallock led Mrs. Tappan to the platform, and announced that at Mrs. Tappan's request, Mr. Burns would occupy the chair. He accordingly conducted the service. The hymns—"Spiritual Lyre" Nos. 80 and 120—were most appropriate, and so was the Lesson: John, chapter xvi.

The reader would do well to take the books and read these extracts in connection with this report. Mr. John C. Ward presided at the harmonium, and his kind help was a most essential ele-

ment in the service, which was impressive throughout.

INVOCATION.

Our Father, who art in Heaven, thou divine light, thou abiding and perfect soul; we remember thy presence, always uplifting our hearts to thee in praise, and asking for thy strength and love to be poured out to us. At all times and in all places thy spfrit dwelleth wherever we may be. Whatever our occupation, or the thought that dwells in the mind—whether sea or land divide thy children, or that which is called the greater sea of Death—whether space or time intervene, thy spirit is there; and thou dost bridge over all with the bright rainbow of Hope, and tervene, thy spirit is there; and thou dost bridge, over all with the bright rainbow of Hope, and Faith, and Love. Time to thee is naught, for thou art eternity. Space to thee is naught, for thou art onnipresent. Death to thee is naught, for thou art life. Every atom is freighted with thy breath, and every soul is fashioned in thy image. What is time to the soul robbed of its outer transment or engaged therein? It is the outer tenement or encased therein? It is the living flame of light that mounts upwards on the wings of thought to thee, and abideth forever. What is space to the soul fashioned of thee? Far across the chasm of time, and amidst strife and contention, the spirit is upborne beyond matter, and dwells in the supreme atmosphere of thy soul. And there is no death. The atom by transsoul. And there is no death. The atom by transmutation changes to the flower and forest-tree, and the quivering wing of the bird thereon is alive with the elements of past ages. The soul suffusing the outer form, kindles the flame of life for a time; and thy children—they appear in loftier forms and images. On thou who hast reared prophets in ancient days, kindling the inspiration of thy tenth making known thy signs. spiration of thy truth, making known thy signs and revelations wherewith the world communes with thee, and by which thy thought is made visible to man, be thy prescince here. Kindle thou the flame of sacred fire that naught of earth shall destroy; and may thy children, wherever they may be in whatever assembly of kindred souls, or striving with the outer matter of earth, be sustained, uplifted, strengthened, and made forevermore pure by the light of thy divine presence through the ministering angels and teachers sent of thee; and in their own hearts may they abide with thee forever with thee forever.

MR. J. BURNS'S ADDRESS FROM THE CHAIR. MY DEAR FRIENDS—The appearance of this meeting indicates that it is no ordinary occasion. I know of no other circumstance than that which has this evening called us together that would have attracted such an overflowing assembly at so short a notice. It reminds me of the results so short a notice. It reminds me of the results of our labors this time two years ago, when Mrs. Tappan was first introduced to the English public; and I can safely say no other call could have got together such a meeting as that which took place at St. George's Hall on September 21st, 1873. It is ever a belief with methat all connected with Spiritualism that Bruly usefuland instructive is not the work of mean recommendation. , ive, is not the work of man or woman, but the work of the spirit-world. I am sure that the work which these past two years have witnessed was set about and initiated by no embodied human being. Mrs. Tappan came to this country from across the Atlantic, weak and suffering, with apparently little hope and small prospect of being the to gain strength enough to do any work in England. It is indeed a wonder that she found the means of gaining a hearing, or had physical strength to address the public. At the preliminary meeting there was only one humble individual, supported by a gentleman under spirit influence, who by a gentleman under spirit-influence, who thought that a work could be accomplished in London through Mrs. Tappan's agency, and this small introvity, in the face of the opposite opinion of an influential meeting, commenced arrange-ments which led to an achievement for Spiritualism such as has not been seen in connection with the movement of Spiritualism, in this or in any country, in so brief a time. I do not think that any speaker on the spiritual platform has ever accomplished a task similar to that just completed by Mrs. Tappan in this country. The ordeal which her guides have passed through in being reported for two years consecutively, is such that the same number of men in the flesh would have found it difficult to sustain. This is itself a phenomenal fact in favor of Spiritualism and spirit control. It is not merely the amount of information which has been disseminated that we have to ism such as has not been seen in connection with tion which has been disseminated that we have to take into account, but we have also had a phenomenal prodigy in the manner in which it has been given to the world, when we remember that many of the subjects on which Mrs. Tappan has spoken have been selected by the audiences after she has been on the platform. This speaks volumes for her claims as an inspiration1 speaker and gives a double value to her utterances.

It is now about a dozen years since I made the acquaintance of Mrs. Tappan. In the early days of my work for Spiritualism, I saw a book with a youthful countenance beautifully depicted therein as a frontispiece, and I said to myself, Shall I ever see that sweet face; shall I ever listen to the value of the same as a few that we have the sa to the voice which gave utterance to these dis courses? Just over two years ago the answer came in the affirmative, and when I heard that Mrs. Tappan was in London, I felt almost enraptured to think that my wish of years ago should be so soon gratified, and that I should indeed see that woman and hear her voice. And thus it is that you also have seen and heard her. Nor have her utterances fallen alone upon your ears and hearts. Through the printed reports of them they are known all over the world as well as they they are known an over the word as well as they are in London. There is scarcely a country or large city where Mrs. Tappan's work in this country is not known. Her name and fame are sounded throughout Europe; in Egypt, in Bombay, Calcutta, and other parts of India; in Shanghai, and other portions of the far East; in Sydney, Melbourne, and the New Zealaad Islands; in the right particulating of South A meriands; in the rising nationalities of South America; in the South African colonies, and, indeed, all the wide world round. In countries where our language is not spoken, men and women gather together in solemn conclave, and, aided by a competent interpreter, have translated for them what has been spoken here in our midst. Mrs. Tappan has not spoken to the inhabitants of London, to the people of Great Britain alone, but to the whole world; and the manner in which this mighty work has been accomplished, has all been due to the spirits, who found means of their own without the need of human plan or of their own without the need of human plan or purpose. What has thus been done in these two years, eternity alone can disclose. Though I have been breasting the storm all the time, and doing as best I could the task assigned me, yet of the work that has been accomplished. I am, however, thankful that I have been an instrument in promoting a cause capable of bestowing such blessings upon mankind. Of the immediate oc-casion which has brought us together this evening, I cannot express myself adequately. You will best realize what ought to be said in the unutterable emotions which occupy your own breasts. Mrs. Tappan will now deliver her last address among us during her present visit. ADDRESS BY MRS. TAPPAN.

SISTERS AND BROTHERS-It is almost twenty four months to a day since our first public utter-ance in England through our instrument—that utterance and its results which you have heard from our brother who occupies the chair on this occasion. What we have to say is to take a glimpse of the spiritual status, and from our standpoint measure the advancement of Spiritualism in that time-not through the work which we have performed alone, but through all sources that seem to blend together to make this result of that seem to blend together to make this result of graph, the printing press with its million tongues, spiritual power in the world. Since it is known sink back into the atom, and all is but imaginary

that by natural laws, wherever there is an augmented force, there is a tendency to greater aug-mentation, so when a spiritual force is poured out upon the world, it seems to increase just inout upon the world, it seems to increase just in-proportion as time goes on, and as infinds are drawn together to it. No effort in Spiritualism which we date from modern periods within the last thirty years, has ever presented so interest-ing and so hopeful a period as the present instant of time. There has never been a time since the subject has been introduced, when there has been such candid insurer and interest language design. such candid inquiry and intense longing desire to know the absolute truth concerning the desti-ny and nature of the human soul. There never was-a-time when the world was so permeated with thought, having its origin in the humblest beginning over gaining to readily and increase. with thought, having its origin in the humblest beginning, ever gaining so rapidly, and increasing with such palpable power, ever presenting to the various qualities of the human mind such facts and philosophy as Modern Spiritualism. Facts, philosophy, and religion have for once in the history of the world been reconciled. The guif which has heretofore severed science from religion (or what theologians call such)—the wide chasm which has separated philosophers from the practice of religion, and the abject doubt in which millions of human beings have been plunged concerning the nature of man's spirit, prove the necessity there was for Spiritualism in the world; and that proof has so rapidly accumulated, that there are facts enough connected with Modern Spiritualism to disprove the materialism of science. There is philosophy from materialism of science. There is philosophy from its centre to its circumference, bearing the requi-sites of truth; and the circumstance that these sites of truth; and the circumstance that these facts and this philosophy culminate in a system of science which presents to the mind of the selentific, the philosophic, the religious, and the asthetical thinker an adequate proof of man's existence as a spiritual being here and hereafter,

existence as a spiritual being here and hereafter, proves how well the methods have been understood, and how distinctly they have been applied to the purposes intended by spiritual beings.

It has been truly said by your chairman that this work is not of mortals. Neither is any portion of Spiritualism save that portion of it which, in the hands of such men as he, presents a lever to act upon for the aid of the investigator, the extension of truth, and the promotion of the well being of man. He has said that the work is not planned by human agency. Certainly not. The spirit world, seeing the needs of humanity, came seeking for admission to the thoughts and recognition of mortals, when theology and seirecognition of mortals, when theology and science had banished it into the dim, cold region of the unknown. It came asking admission to your firesides and homes, when no one, save the devout believer in his cloister, and the poet in his void benever if his closter, and the pact in his inspirations, and the painter in his lofty pursuit, felt they could ever enter. Quietly, and without demonstration, these friends from the spheres of existence just beyond yours, have daily and hourly pursued their innovations upon your minds, thoughts, and life, have come in to abide. with you, have taken their accustomed seat by the fireside, have bridged over death, have in reality communed with the heart and spirit of the world to-day to such an extent that the voice which dares to say that man is not a spirit, is drowned in the rejoicings of millions that have found in this message the evidence of future existence. This is in a paramount degree the message of Modern Spiritualism. To prove this, is sage of Modern Spiritualism. To prove this, is the work and labor of the spirit-world. To establish this fact undeniably, and to make man's spiritual nature occupy that place in the world of thought which it should occupy, is the labor of the angels on earth and in the spirit-world. To do this effectually, so that no doubt of science or metaphysics can destroy, to do it on the outer predicate of fact and the inner one of intuition, is the work of the spirit-world. What we have tone we leave we have you to indee. What we have the is the work of the spirit world. What we have done, we leave you to judge. What we have to say is, that each and all should do their utmost to present to the world in the form of collected facts, and of scientific proofs, and of philosophy, and of religious fervor, the sublime system of spiritual truth that underlies alrexistrance. Without spirit, there is nothing. The atom which is claborated in the atmosphere, and changed from function to function of life, were nothing without the guiding hand of intelligence, which sciout the guiding hand of intelfigence, which science calls intural law. The flower which sheds its fragrance in praise for life, were nothing without that thought and intelligence that divides the types of nature so accurately that the rose and the lify bloom side by side without destruction of individual life; and the oak and pine trees rear their forms for centuries; and maintain their individual existence. Nothing but mind can shape the functions of life to the culmination of individual objects, and he who defices intelligence in nature, must, to be consistent, deny it in man, for, if nature is not governed by intelli-

in man, for, if nature is not governed by intelli-gence, man cannot be so.

From the sublime innerspirit we come, through the processes of natural law, to the outer expression of the individual spirit in man, which, as the microcosm, expresses in finite degree the inthe increasin, expresses in influe degree the in-finite variety of existence. As the dew-drop on the rose may reflect the heavens—as one drop may represent the whole, or as a point of dia-mond may divide the white beam of light to the eye of man-so does God represent man in the macrocosm : so does the soul become developed through stages of earthly life, till, unfettered by death, it achieves the fulfillment of that life.

By this process of reasoning—so simple and so adequate to satisfy the human mind—you are disenthralled from the fear of annihilation, or, that which is worse, the isolation of materialism which has been before taught. Science says that if an atom could escape, the whole universe would be destroyed. Spiritualism says, if a soul were lost, the whole universe of mind were chaos. The thought that bridges over the sects and formulas, and makes all religion sublime, is the infusion of the Divine spirit, communicated alike o all nations of the 'earth—a thought lost sight f in human formulas and creeds. That which of in human formulas and creeds. ligion in man is the outpouring of his spirit

to Delty, and this power is found in all. The chosen messengers of God-have dwelt on earth. Every form of religion presents to the student the gradual rise and decadence of certain pochs of spiritual truth. To the calm eye of hought, enlightened by the solvent of Modern thought, emigraehed by the solvent of stodent, blinded by bleotry, the past is a labyrinth, in whose many windings he becomes bewildered and is lost. This solvent is the enlightenment that the spiritual nature of man is a natural nature. It is not a distinct dispensation of providence, but wherever human beings abide there is a human spirit and a human soul, cased, it may be, in the lowest form of life, imprisoned by the grossest form of materialism, chained by forms of deformity, yet the germ, the spiritual germ is there, waiting for the quickening hand—the power of cycles of eternal progress and change—to unfold the soul. It teaches that every spirit may become, by the process of this change, as lofty as the highest scraph. It teaches that no soul can be so obscure and dark but that a ray of light is therein, and that by prayer, by aspiration, by unfoldment, and by the conquests material life, the spirit shall blossom under the eve of God.

These principles, originated not by Spiritualism, but quickened by it into active perception, become useful, not simply with reference to the recome useru, not simply with reference to the future state, but to this life. For to be governed by matter is one thing, to be governed by spirit quite another. If man abides on earth as the result of evolution and change, then whatever man thinks is inherited by the matter of the earth, and the mind that does it all is of no account. count. If, as Spiritualism declares, the working is there within, and that the atom obeys the thought that governs it, and that man exists because of the spirit within, then matter reaps only cause of the spirit within, then matter reaps only such results as it is entitled to reap; but mind reaps the results of all lofty aspirations, hopes, prayers, and good deeds, so that there is no dearth in the world of spirit. We know what mind can do in the world of matter. You have living evidences all around you. The commerce between the countries of the globe, the logenlous mechanical availances the middle which the gradown to ical appliances, the mighty ships that go down to the seas, the simple messengers that do your bidding, the electric spark, the compass that guides the mariner across the shoreless sea—all these things prove what mind can do. If mind perishes, the compass, the steam engine, the electric tele-

advancement. But if the printing press, and the mariner's compass, and steam, and the winged-lightning be but appliances of the spirit-world to govern and direct matter to the unfoldment of that spirit, so that in other spheres the soul may vanquish other substances, and surmount ma-terial degradation, then the subjime splendor which girds the earth-becomes transfigured and glorified, and every work of science is religion.

If the spirit of man thus taught permeates every thought of life, and every hour of existence becomes fraught with spiritual import, then life itself is a portion of the hereafter, and you have

is a portion of the hereatter, and you have in reality that, which you have been seeking—the Kingdom of Heaven within you.

The portent of Modern Spiritualism is not disguised, it is veiled in no mystery, it binds by no formulas.—It presents itself to the understanding of the simplest minds.—It means the immortal expire a bidding in observable on the them. tal spirit abiding in obedience to the laws of God's spiritual creation, as matter to the laws of the material creation. It means that the soul is governed, not by chance, but by cause and effect, which lead the soul or spirit through inner pro-cesses and laws not yet understood to the fulfilcesses and laws not yet understood to the fulni-ment of the work on earth. It teaches that he-hind the mask you call life, the man sits en-throned to direct and guide the mechanism which God has given for the perfection and glory of earth and the spirit. It teaches that this inherit-ance is extended beyond death, and when one body ceases you are again caught to another atmosphere beyond earth, where you still fulfill the work of the spirit; and that in the ages of eternity, through cycles of change, past worlds, and systems, and suns, this immortal spirit fails not, tires not, is not blotted out, but works on forever to the unfoldment of itself and its kind. This supplies the longed-for answer to that which seemed unanswerable, and fills in the space which could not be bridged over by science and

religion.

What with the discovery of the subtle forces which enable spirits to manifest through matter;

of that have which makes what with the discovery of that law which makes matter seem to dissolve by spirit power; what with the disclosure of that substance which seems to be unreal buf yet so tangible—the world of science is beginning to believe that the propositions before laid down cannot be a finality for science. The world of science knows that intelligence can take but one of two forms—either that which is embodied or that which is disem-bodied. And if this force is not possessed by embodied beings, it must be by disembodied be-

The assertion of science, that there can be nothing that can overcome the law of gravitation has been controverted in hundreds of thousands of cases without any apparently discoverable adequate physical force. And what of the law that discloses that matter can pass through matter? Science is on the verge of discovery that that which seems to be solid substance is not really so, and that if the attraction of cobesion that which seems to be some substance is not really so, and that if the attraction of cohesion can be preserved, solid substances can be di-vided and reunited without actual disintegration. What of the lawwhich science reveals, that nothis in danger of being overthrown when forms ap-pear with weight varying from ten to one thousand pounds, without any difference in the densi sand pounds, without any difference in the densi-ty of the substances composing them. Science must make new formulas adapted to the facts, or do that which is easy enough to do, but not truthfully—deny the facts themselves. What with the philosophy of Spiritualism—that intelligent, conscious beings exist in another atmo-sphere, and can communicate with you; what with the philosophy that explains the nature of existence hereafter, so as to make it not a mere matter of belief, but of certainty and knowledge the world of philosophy is not driven to speculas-tion, but to the simple solution of that which is known to be true. There is no Spiritualist who merely hopes for immortality, or simply believes in a future state, but every one knows. That knowledge alone, if there had been no other rev elation, would in itself be such a blessing and boon, that the ages alone could bear testimeny of its import, and angels alone could compass its meaning. That the spark existing within the human form shall be made as sure of eternal ex istence as of this existence, is so important for istence as of this existence, is so important for time and eternity, that if all the ages of the world had been occupied in experimenting to ar-rive at it, it would have been more than adequate to the means employed. And if that result has been attained by one mind in the space of thirty years, it is a power of joy; but if it has been at-tained by millions of minds, it becomes the voice of joy that to all time presents such a home to the of joy that to all time presents such a hope to the ism, no creed can rob mankind of it. If the doubter stand by the grave and tell the mourning mother there is no hope, she can turn smiltheologian stand there and say, "There is no hope unless you believe in this dogma or that opinion," she can reply, "I have heard the voice and seen the form! I know there is life beyond!"

The materialist and the theologian may go their way, for they cannot rob the world of that fruth. And it means more than this. By such pro-cesses as truth is always possessed of, it works its way to every form of human mind and thought, adapting its presence to their condition and making of the king and the peasant, of th high and the low in earthly estate, of the rich and the poor, of the scholar and the illiteratespirits that alike are in the hands of the infinite and amenable to the laws, and welcome to the courts of the immortal world.

It means more than this. It applies the torch of fervor and enthusiasm to altars which have been waning and dying for want of flame. It kindles anew the fervor on the lips of the man of God, and he teaches not what he believes, but what through knowledge has been revealed to him. What wonder that the Church of Rome shall with its expiring breath tremble into flame! What wonder if the Church in England presents an array of thinking workers who see the light What wonder that all who have stood upon the verge of doubt and despair shall with this light and this fire kindle other altars, and make broad er the temple of God—making each human hear a shrine, and all humanity the children of God For so interblent are the spheres of human life, that if there be misery in this crowded city, you should not pause nor rest till every possible step be taken to alleviate that suffering. Such is the condition of spiritual life, that they who are in doubt and despair are in spiritual darkness; and no angels in the courts of heaven can rest night nor day till, through a messenger, some light is sent to release that spirit in prison. If this thought shall be kindled in your midst, if you, as living spirits, shall be made to feel it is your business to visit those in darkness and in prison yours to kindle the flame of hope and re-light the torch of truth in a world of gloom—then the suc-cession is not lost, for the spirit world reaches down to earth, and all mankind become ministering spirits.

e spirituality of this thought, the power of spirit-influence over matter, belongs to a range of themes we cannot touch here to night. But f during the months of discourse given through our instrument-feeble when she came, but who has been strengthened by your genial atmosphere and kindly sympathy—if there has been one word spoken to make the evidence of immortal life surer, or if any have been uplifted in heart from sorrow, or have been strengthened and ex-alted to loftler purposes, then the guides of the medium shall be satisfied. If during these months meaning snail be satisfied. If during flees months a spiritual atmosphere has been known to exist in your hearts, that quickened the pathway of life until it no longer was dark as before, then shall we be content. But on our own behalf, of the twelve guides, and on behalf of that spirit world who, in the form of your friends, are waiting above, you for apportunity of assumption ing above you for opportunity of communior and converse, and on behalf of all truth, which persecuted mediums who have to pass through fire, tell us still abides, making its shrines and altars where martyrs are driven to heaven through lames-no matter-on behalf of that truth we thank you.

At the close of the address, listened to with breathless interest which could not at times be restrained from expressing itself in acclamations of applause, and which made tears rush to the eyes of not a few, there was given the follow-

VALEDICTORY ADDRESS BY MR. BURNS. MY DEAR PHENDS - We cannot let this occa sion close without a few further remarks. Had this been a week-night meeting, instead of a religious service, I should have suggested that certain gentlemen should have been appointed to have spoken to a formal resolution; but as that might detract from the sacredness of the love we bear to Mrs. Tappan and her work, perhaps you will permit me to offer a few observations on your behalf.

It were a work of supercrogation for us to liope and wish that our inspired sister may be well and do well, for, in truth, she is not in our can aspire to; she is watched over by more kindly souls, than we possess. We know that those who are chosen to do the work of the spiritworld on earth—grand and beautiful as in itself it is—often suffer the most of all human beings. There is in their case a more severe crucifixion of the flesh and painful crises of experience than ordinarity fall to the lot of humanity. I know well that Mrs. Tappan has been living for days and years on the very borders of the spirit-world, and yet has been enabled to do the work before her, which more robust natures would have re-coiled from ; and I believe it is on account of the fact that it would have been unsafe for her to remain here during the winter that she has been ordered to proceed to the more genial climes of Western America.

Mys. Tappan leaves us with work coming in

upon her from all quarters. Never has she had such a book of requisitions to attend to, and never has she had such success in her ministranever has she had such success in her unhistra-tions. Last Sunday she spoke to an audience of eight hundred people at Bishop Auckland, col-lected together without any unusual efforts of advertising. All left the room reverently im-pressed with the address, and with the vast importance of the great truths which had been proclaimed. On the previous Sunday Mrs. Tappan spoke twice at Newcastle, it is said, to one thou-sand people on each occasion, and the discourses were reported in the local newspapers with as much courtesy as if they had been delivered by one of the leading elerical orators of the day We must now bow to the necessity which calls we must now now to the necessity which can't her away, but we live in the hope that she will visit us again. With the number of applications for her services before her, may I say that she has pledged herself to return to fulfill the prayer of these requests? That this removal from among us has been decided in the spirit world for same think I have no doubt. I have been for some time, I have no doubt. I have had a curious experience in regard to this matter. Three months ago 1 had a notion that 1 would draw out some plan of instructions as to the less means of getting up meetings for the use of those who intended to invite Mrs. Tappan to visit various parts of the country in which Spiritualism is at present but little known. I sat down at my table several times to write out what was already clearly defined within my own mind, but I never could get on with it; something, as it were, acting from within, arrested my pro-ceeding. This last week only I renewed the at tempt, and made some little progress writing, erasing and re-writing, till after a few sentences I abandoned the attempt in despair. Next post brought to me the information which showed that the plan of instructions I had determined on were not needed, and the faulty manuscrip structions, which are already a spiritual fact, may at no distant day be required in the earth sphere, and find external expression and prompt attention.

In submitting to the bereavement which has already saddened so many hearts here and throughout the British Islands, and will yet sad-den many others as the news reaches distant lands, what is our duty? We need not express our requests to those higher powers who know better than we do ourselves; all we have to do is to manifest—silently, it may be, in our own bosome—our love, esteem and respect for Mrs. Tappan, and our thanks to her guides for their beautiful and soul-inspiring teachings. Our love and sympathy will follow her wherever she goes, and aid her in all she has to do. It is the only tribute which soul can render to soul; all required that it is registed to be sould be redefined. it, and it profiteth the giver as well as the recipient. This tribute I sincerely, and in your name xtend to her to whom we are all so deeply at tached, and may the chain become the stronger

tached, and may the chain become the stronger the further the links thereof are extended. Dr. Hallock, then ascended the platform and said: Mrs. Tappan has remarked that "for the first time in the history of humanity, fact, sci-ence, philosophy and religion could kiss each other—could meet in amity." That fact and science, philosophy and religion, should thus meet together and form an eternal relationship, uni-ted, not by priests on earth, but through the min-istrations of the spirit world alone, is a thought fraught with great significance, and should fill us with joy, and inspire us with zeal tempered with knowledge and prudence, to disseminate the great truth. It is a new spiritual epoch born to the consciousness of this generation, that a man can believe what science reveals, and worship all the truths that make science to be respected. spected. It is a privilege to live in such an age, when, on one altar of fact, science and philosophy, there can be kindled the fire of devotion not of superstition; not an altar whereon to offer the blood of bulls and goats, but an altar from which can rise the incense of reverence adoration, and love.

It was remarked by one of your writers that,

although empires were not as short-lived as men, yet they also had their time to die. I had pon-dered much upon that in early life; but we have come to look at this matter under the radiance of another light, and the question takes on a new form. This death of empires, it is said, grows out of the necessity of natural law. We can conceive of no law of Nature that will have an end; therefore we are led to this consideration, that where a nation comes to an end and dies out, then some law or laws of Nature bave been ontroverted—not understood, and not practiced Let us take these postulates and apply them to this realm of England, and see whether there is any necessity that this great empire, that has done so much for the world, must, by a law of Nature, die out, or whether it may not be carried on throughout all succeeding generations. If we would transmit the good we have received to our children, so that human life he fashioned after the divine pattern down through the ages to come, it can and will be carried on. Following out in the life our knowledge of the eternity o natural law that comes down from God, this great British E upire will never come to an end Mr. Enmore Jones spontaneously rose and ob served: I was little prepared for the fate we have to submit to in parting with our friend, Mrs. Tappan. Having been from the beginning with her in spirit, and sometimes in body, I desire, on behalf of many friends, to thank her for Mer thoughtful energy in assisting us in our work of Spiritualism in England. Personally, as connected with the Church of England, I thank her. Although I do not say that I concur in all that has been delivered through Mrs. Tappan, yet we all recognize ghost life, and I think we ought to thank our American ghosts for giving us their wisdom. It is Sunday night, yet I suggest that we calmly, thoughtfully rise, and by that act show our affection to our ghost-friends who have

done so much for us. Heartily responding to this suggestion the whole audience rose and calmly stood in solemnstillness for a few moments. It was an impressive scene. The homage of earth was rendered

Mrs. Tappan, rising from her chair, said: Friends, we have to thank the Chairman for the thoughtful-words he has given in appreciation of our work among you; and to explain that but one positive engagement has been suspended by the sudden departure of our medium—those for Liverpool and Southport she remains to fulfill, and those others in process of being made we fully expect—nay, we pledge that she will return to fulfill. Nothing but the nature of a climate, which, though somewhat less severe than that of the Atlantic States, is yet very trying-would compel us to take her from your midst and from such important labor. And if we do take her, you will not be left without those who can carry on the work, for we expect you to do it

In response to Dr. Hallock, we confidently ex-nect we shall leave in him a person who will aid in carrying forward also the expression of Spiritualism as the result of Fact and Philosophy.

Your friend, Mr. Enmore Jones, we also thank: And to all whose hearts are in sympathy with his words we give you in return the greeting, not of the ghostly land, but of the spirit land, which more than ghost, namely, a ghost that is alive.

is more than guest, namely, a guest that couching Mr. Ward, with great effect and touching pathos, sang an appropriate benediction, "Peacybe with you;" at the conclusion of which Mrs. Tappan rose, anidst a thrilling silence, and gave interance to an inspirational poem.—London Motion and Deakers. ium and Daybreak.

ABPABIA,

Inder the branches whose blossoms are fire, Gathering thrones in her glances— Jucen of the liftes that nod, to the rose, Catching its color by chances; Freading a universe under her feet, Lo! where the goddess advances.

Gems on her bosom are dreaming; And from the smouldering worlds of her eyes Glories of rain are gleaming -Hories that glow from the ashes of hearts, With a smile over them beaming! Rich is the fabric that falls to her feet,

Pearls are asteep in the waves of her hair,

then is the more that mas to her recy. Rafe are its labyrinth faces; Deep in their brightness the jewels her hearl Throbs into meteor races, Each in its beauty the torch of a grace, Lighting the temple of graces.

This is her Court in the Kingdom of Night. Princes are bending before her; Nobles and warriors wall her around, Ready to serve and adore her; Even the sage breathes the incense of love Cast by her majesty o'er her,

s she not sanctified? Mark how the priest, Heedless of all that he preaches, inder the shallow disguise of the Word Woos her with silvery speeches! le is a man, and the heart in his breast Lives on the lesson she teaches

What is the sternness and strength of a man; And is the scenniess and strength of a Barbarous, monkish, or knightly, Vhen the Imperiat Passion commands, Ruleth it ever so lightly? Naught but a tottering wall of defence Rendering weakness unsightly!

Beauty may dwell in the statue of stone, As in the living Circassian; But in the beautiful scutpture of God Is there what no man can fashion— Life that is light bringing blindness to men. From the high altar of Passion.

Here is the priestess and here is the queen, Fairest the light can illumine: Worshiped by men in the highest estates Granfed'on earth to the human. But to her altar and unto her throne -Cometh no form of a woman.

Wee to the maiden, or mother, or wife, Tempted by pity to name her! Even a thought of the sisterless one, Charity given, would shame her; Mothers may speak of the motherless one, Only to sliudder and blame her.

She, by her mind, is too high for her sex— She, by her life@is below if ; And if the medium rests in her soul, Woman dislaineth to know it; Sharity, marked by a sneer of the world, Findeth no woman to show it!

she in Philosophy's fathomless spring Bathed her unsatisfied spirit; earning for that which is not of the earth Taking what seemed to be near it, Ere at her youth came the voice of the world Warning her spirit to fear it!

(Life is a harp for the spirit to play, Given by God to His creature; But by the pride that is virtue in man, Ruling his every teature, All of its music is given to Art— None to the throbbings of Nature.)

By the First IMPULSE she lives and is lost! Sacrificed unto the error,
That to the earliest good in the soul
All the round world is a mirror,
Virtue the motive of every delight,
Vice a perpetual terror.

Pure at the first, she were pure at the last, Had her mind's purity met her; But it was Falsehood, in Honor's disguise,
That with Illusion beset her,
Feigning a moment the truth of her soul, Only to rivet its fetter.

Think of her, then, in her womanless court, Maidens with sisters and mothers! Maidens with sisters and mothers? Think of her, lonely, with hundreds around, Maidens with fathers and brothers!

Think of her, truthful and pure in herself, Lost in the falsehood of others!

Inder the branches whose blossoms are fire, Gathering thrones in her glances— Queen of the Illies that nod to the rose, Catching its color by chances; Freading a universe under her feet, Lo! where the goddess advances!

. "The World's Sixteen' Crucified Saviors?

Postha Editor of the Banner of Light : This new and remarkable work by K. Graves is one of special interest and rare ability, excelling in kind any book now before the public, in answering the pressing inquiries as to the claims of salvation by and through the miraculous birth, life and death of the many incarnated Gods and Saviours of the world, found in the history of the human race.

In the arrangement of propositions and method of presenting them, the reader will be led along with increasing interest, and wonder what next? The character and claims of the several incarnated Saylours are compared and correlatively presented in a clear and logical manner; historic, literary, and scientific facts are introduced, which the reader will appreciate as a rare gift, and endowment of religious information. It embraces collection of Deific personages (wogshiped as incarnated Gods and Saviours of men,) which have lived and flourished in different ages and in valued quarters of the world; these characters have made their history in "Sacred records and Hofy Bibles," which are replete with divine commands, moral precepts, spiritual teachings, miraculous powers, inspiration, prophecy and salvation from sin, by sacrificial atonements, shedding of blood, and crucifixions for the salvation

Christianity and its doctrines and claims of originality in "Jesus of Nazareth," are carefully. traced down through history to their Oriental parentage. The analogy in the mission, teachings, doctrines and claims of the numerous heathen and pagan Saviours, is historically given. and compared in detail, embracing a period of from two to five thousand years before the Chris-

The vast citation from numerous histories inaccessible to the common reader, must make it a standard work in all progressive libraries as a work of reference. In this respect it will be a complete library within itself, which no reader desiring information on one of the greatest questions of the age can afford to do without. Indeed it is difficult to conceive how any person can be thoroughly posted in theological history without reading this book. J. L. BRAFFETT, M. D. New Paris, Ohio, Sept. 19th, 1875.

To Book-Buyers.

At our new location, No. 9 Montgemery Place, corner of Province street, Boston, we have a fine Bookstore on the ground theor of the Building, work for the spiritual cause during the secture where we keep on sale a large stock of Spiritual, courses carried out under direction of the Boswe invite your attention:

attention. We are prepared to forward any of the publications of the Book Trade at usual, the new assembled on that occasion to pay a rates. We respectfully decline all business opera- tribute of respect and love to the memory of tions looking to the sale of Books on commission, Mrs. J. H. Conant, who so long and faithfully bore or when each does not accompany the order. Send for a free Catalogue of our Publications.

** In quoting from the BANNER OF LIGHT, care should etaken to distinguish between editorial articles and the

Banner of Light.

BOSTON SATURDAY, OCTOBER 16, 1875.

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COLBY & RICH.

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Church Decline.

The complaint does not come from any one quarter alone, but from all of them. It is the same song-the decay of interest in the church in these columns, and needs no further mention system. And there is the best of reason for it. at our hands save the statement, clearly borne self by stating that the experiences of Mrs. Co-It is because the church has lived on the hard out by the facts, that the meet ng which was the letter of its revelation until the diet has becomes as hard as rock within the organization; furnishing neither sustenance nor stimulus. Ossification necessarily set in first, and that is naturally fol. of the disciples of the grand truth of Spirituallowed by a crumbling away. The ministers see ism, for whost advancement among men it was it and know it, and the more sagacious of them; instead of seeking to cover it up, think the best way to treat it is to speak the truth plainly about it. We have from time to time instanced this merited by the truthful soul whose memory it first rap of the modern phenomena had aroused sort of speeches. Last Sunday, in the Warren-Avenue Baptist church, Dr. Pentecost preached a discourse on "Some Dying Churches." He undertook to give the cause of this moribund condition, but of course from the ecclesiastical point of view

This is what he said, among other things, as reported: that the decline is in the life of the churches; the want was of an influx of spiritual an extended public record as one of the most who, having entered the field, never faltered till life; in some cases it is painfully manifest, while prominent of the pioneer mediums in the early in others it is hidden away beneath 'the glamour' of a false exterior. It is shown in the anxiety with which church members are looking around to secure the services of any man who can save hues of choice flowers and brilliantly variegated ling in the most conclusive manner the existence them from being engulfed in the death that autumn leaves. The opening music of the quarthreatens. He said there were at least a dozen tette (most of whose members were well known churches in this vicinity in which spiritual decline to the people of the past lecture seasons), recalled the redemption of tempted souls that faltered by and death seem to be inevitable. Another class of the memory of days of pleasant communion in the way; the public lecturer, proglaiming from churches maintain their show of life "by a high- the hall, and most fittingly prepared the way for the rostrum the truths that should free the work pressure energy of the flesh." A third class have the opening words of Mrs, Emma Hardinge Brit- from the bondage of superstition and bigotry galvanized their death into a kind of life by all ten, the orator chosen by the committee to offithe means that can be brought to bear, namely money, position, social character. If the money were to give out, they would perish in six months. | . My Friends-I think we cannot commence the They are held up by architecture and stone walls, exercises of this day more acceptably than by The rest, everywhere, seem to prosper external- reading an invocation, one which was delivereft converse; and the member of the old guard of spirly, but it is all external. They are rich and in-creased in goods, but know not that they are met here to honor. The invocation purports to wretched and miserable, blind and naked.

Their congregations, said Dr. Pentecost, are Starr King: large, their churches are composed of well-to-do "Oh, our God, we thank thee for the gift of in whose remembrance the present meeting was no debts or mortgages to pay; still they are pluiper and miserable. The cause of this disclise and decay is stated thus by the preacher: a turn-ing away and a departure from the living God. their faithfulness, have been the saviours of the world. And we ask for them humility and faithing away and a departure from the living God, ; or what the prophet called backsliding. It has been wrought by the presence and growth of a selfish, unholy sectarianism; not a sectarianism, may, in the other life, hear the 'Well done, good he explained, that divides the church into many branches, but one which arises from a desire to make people friendly to parficular views, rather than to induce them to find room in their hearts for the truth irrespective of denominational pre-ferences. Another cause of the decay was as serted to be, that wicked and corrupt men hold positions in the churches because of their wealth or social position, or from a fear of what they might do if left out.

This is true, said the Doctor, of many, if not all, of the churches of the city. A prominent member of one church here said that it had degenerated into a great, strong, social and fashionable organization.... The churches have, resorted to many experiments for a cure. The chief have

been externalities. Churches have been placed may come forth again in the springtime to glad-in more eligible positions, and rivalry in edifices den the human heart, we thank thee; for the in more eligible positions, and rivalry in edifices. has governed them. Spires, domes, and towers have been multiplied. Under this new method. however, the structures have themselves been deeded to a few men, while the only thing dedicated to the Lord has been the mortgage. The churches have lost the art of singing their own hymns, psalms and spiritual songs, and substituted a quartette of respectable singers. By these and other means, they have been steadily turned away from the simplicity of spiritual worship and carried back to the Middle Ages period, when, in the complete death of the spiritual life, the people were held by the mere charming of their senses. Is it not 'evident' enough that all

Edmund Burke, the eminent English statesman, once affirmed that the principles of Politics were simply those of morality enlarged. The one particular question of politics in our

Brst disappeared?

things are making ready for a new and more

powerful spiritual influx the churches having

country just now is that relating to Finance. It is the chief bone of contention between the op-posing parties. The result of the elections this week, we think, will prove to be the beginning of the end. Reform is in the very atmosphere, and it is destined to work itself out through every department of life, however much sects, parties and individuals attempt to block the way.

Our English exchanges give parting words to Cora L. V. Tappan-announce success on the part of Dr. George Sexton at Cavendish Rooms, and Dr. Hallock at Doughty Hall-state that Lettie Fowler is expected soon to be in London it is both orthodox and common to say solemn in -set forth that Mr. Herne, physical medium, is an hour like this, but to me interesting appears to about to visit New Zealand-refer to the presence | be the fit word, for we are they who of all others in London of that excellent medium, Mrs. Louis have a knowledge of the truth in this connection, M. Kerns-and make a good showing for the and we are gathered here to recalf the living, cause generally in Great Britain.

Memorial Services at Music Hall.

This place of assembling, which for several years past has been the scene of much good Orders accompanied by each will receive prompt. The audience, which embraced in its ranks alike the old friends of the movement and many of the important responsibility which attaches itself to spirit medium-ship, and who endeavored in every eapacity to the exercise of which she wascalled, to honestly accomplish that which should. Modern Spiritualism reconstructs such a sen redound to the advantage of the New Dispensation, to whose service was pledged whatever of bodily health, mental power, or social influence she possessed. A feeling of home-like tranquility seemed to fall upon the people as they took their seats in the vast auditorium; bright smiles and tokens of recognition went round, and gloomy polemical disputation waited afar off, drawing not nigh to the pleasant scene!

The meeting was held, as the reader is already aware, in consequence of a feeling on the part of many of the influential friends of the less, I ask your pardon-and yours [to the peocause in Boston and vicinity, that some practical [ple] evidence should be given of the deep appreciation in which Mrs. Conant was held in their memory, and that an exposition of her life work the roses ne'er shall wither," and "We are waitwith a hope that it would not only encourage other laborers yet toiling in the rugged furrows the noble and generous sentiment which characin the deepest reality a practical prayer,

To us the meeting seemed eminently fitting on the part of the Spiritualists themselves, and fully for Mrs. Conant was eminently gifted with a most versatile mediumship, and if the great work Free Circles, and for the world of truth-seekers struggles of the cause.

The platform, speakers' stand, and tables on each side the desk, were brightly lit up with the vices as follows :

en, their social position is good, and they have media, those sensitives who, in all ages, have stoyl between the living and the dead, between stood between the living and the dead, between truth and error, between light and darkness, be-tween ignorance and wisdom, and, according to and faithful servant; thoy hast been faithful over small things, I will make thee ruler over great things.' And, our Father, we thank thee for those who fearlessly embrace truth and own they have embraced it; and we thank thee for ever ready, in conjunction with their hands, to-bless their fellows; and for those, also, who, having no earthly means, can bless with a kind word, with a loying smile, with a holy benediction. And for the seasons in their beauty, that come like divine teachers fresh from thy hand, we thank thee; for the springtime, with young life and beauty; for the summer, with its many garlands and fruits, we thank thee; for the autumn, with its sere leaves and cooler winds; thank thee; for the winter, that covers the earth with its pure white garment, thus protecting the tender rootlets of the flowers that they sunlight and for the shadow, for all these condi-tions of nature, which are but expressions of thyself, oh Lord, we thank thee. And for that harder various forms of terror, we thank thee. And we thank thee, oh our Father, that thine angels from the higher life preceded us, and told us, when here even in the mortal form struggling with dis-ease and decay, that there was a better land, a highway opened over which the soul could re-trace its steps and commune with those whom it loved and left on earth. Oh Infinite Spirit, thou hast cared well for all our necessities, and we raise thee to day for each and all thy blessings; and we ask only that we shall always be strong in truth and jn well doing, and that whatever we find to do we shall be ready to do it. Anien."

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

Our late friend in the world's language, our still living friend from the spiritual standpoint, Mrs. J. H. Conant, after a severe sickness, has in the course of nature "passed on," as the Spirualists like to term such an event. Many good people and prominent Spiritualists, appreciating her labors as a medium and her life as a woman, thought some public notice should be taken of her exit from this world of sense to the world of spirit, and this gathering is the result.

It seems to have devolved upon me to act as Chairman on this interesting occasion. Interest ing-is that the proper word to use? . I suppose

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

It seems to me the sweet poet of Walden Pond expresséd a full-blown modern spiritual sentiment when he said, with words full of meaning to the Reformatory and Miscellaneous Works, to which ton Music Hall Society of Spiritualists was well lingerers at the tomb, "I take no interest in filled on the afternoon of Sunday, October 10th. graveyards, I have no friends there." I am always inclined to say with Whittier;

"Alas I for him who never sees The stars shine through his eypress trees, Who hepeless has bely deal away. Nor looks to see the breaking day." A

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

"After life's fitful fever she sleeps well." tence, and in the light of truth it reads: "She has passed on; life's fitful fever is not over; she

is not asleep when the definition of sleep is death." My experience in this most interesting of all subjects compels me to say that I have no more question that she is now a conscious presence here in this hall, and an interested participant, Answer-I have seen spirit hands, faces and then I have the Theodore Parker once proceed heads; a full form; butterflies, a canary-bird, than I have that Theodore Parker once preached from this spot; and being so, I am admonished -perhaps it is by her influence-that I am not expected to make a speech. Sister, though view-

At the conclusion of Mr. Wetherbee's remarks

the choir rendered with tender pathos: "Where

should be urged upon the attention of the public, | ing.by the river," after which Mrs. Britten proceeded-to deliver an address which for one and one-half hours held the people as by a spell. of the cause, but lead the people in general to Now and then the interest would broaden into murmurs of assent or deepen into applause; but more comprehensive views of the fact of medium murmurs of assent or deepen into applause; but umship itself and the results it is everywhere act in the main fall present fixed their attention complishing in the world of to-day. The corre-firmly upon the speaker, and silently absorbspondence between the parties desiring the meet. ed every word. As the oration will be issued ing and Mrs. Britten has already been published in coming time, we shall attempt not even an in these columns, and needs no further mention abstract of the same at present, but content ourment, from the first recorded hour of her medifruit of that correspondence was instinct with aumship down to the period which marked her decease, the labors, trials, sufferings, yes, and terized those letters, and was worthy to the full the triumphs, too, which were mingled in her lot, were ofted with carnest pathos, vehicled by the most appropriate diction, and produced cumulatively upon the people the most thrilling effect! The little child who heard the voices and saw the forms of the spirits ere the aimed to keep green in this world of change and | the popular attention; the invalid daughter, heartransition. We say this from no personal feeling with fast falling tears the words of a mother ing concerning our paper, and her work thereon, soon to be taken from her sight: "The angels will be your father and mother; when you come to meet me in heaven bring mea clear record that which she accomplished at the Banner of Light | you have always obeyed them "; the weary woman who sought as a last resort the aid of as well, were swept away, she would still have the till then unknown spirit medium; the toller the mortal tabernacle sank beneath the intense and long continued pressure of duty; the healer, going about like him of Nazareth to do good to the humble and poor; the physical medium, showand operation of an unseen but intelligent power; the clairvoyant, turning her gift into a means for the faithful medium (for nearly nineteen years) ciate upon the occasion, who introduced the ser- of the Banner of Light Public Free Circles, whereby spirits to whom no other material avenue of communion with their friends left on earth was opened found a channel for the so much desired have been inspired by the arisen spirit of Thomas of her womanhood, were all demonstrated to be factors in the grand aggregate of the life of her

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

Dr. E. P. Miller and the Eddys.

little Fannie Conant! [Applause.]

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

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

Prof. L. S. Richards, of Marshfield, Mass., lectured before the Twenty-Eighth Congregational Society (Parker Fraternity) in Memorial Hall, in this city, last Sunday forenoon. His subject was: "Evidence of Life Beyond the Grave in the Light of Philosophy," which he handled in a sound philosophical manner, and to though physically departed—not to pay our re: the general satisfaction of a good audience.

Is there a Science of Magic?

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

On Sunday evening, 26th inst., I lectured be fore the Spiritualists of New York, and as my Bos-ton editorial inquisitor seemed so very anxious for knowledge, and as some of his representa-tives were in my audience, I concluded not to keep him waiting over Sunday, and answered the questions in presence of a hall full of people.

His first query is this: "Have you (1) had direct conversation with any persons, visible and tangible to your senses, who, not being mediums, could, by mere forms and words, communicable to others and available by them, produce all the most startling phenomena of Modern Sulvitua Line 20.

Answer—I have met four such persons, have seen two of them display their powers, and am to see a third do likewise as soon as my engage-

ments give me a leisure evening.

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

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

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

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

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

You tell us that you have met "four such per-

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

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

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

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

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

Bigotry Fully Exemplified.

The Young Men's Christian Association of Raleigh, N. C., some time since applied through our paper to be placed on the files in the reading room of that body. Always ready to afford the light, we speedily complied, when lo! after a The "young men" had discovered it to be a inations which they are too wont to christen by the name of "conscience," but which bear little relation to that sterling principle in man.

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

The Paris Persecution,

We have just received from M. Leymarie, the brave editor of Revue Spirite, who has not feared to face in the courts the foes of the liberty of individual conscience in France, an autograph letter, wherein he thanks us for what efforts we have been able to make for his aid toward bearing the heavy pecuniary burden which his repeated trials have brought upon him, and forwards us the following list of the names of those who united with Bernard Shraff, of San Francisco, Cal., (our correspondent "Veritas,") in forwarding to him at Paris some 127 francs (less exchange): B. Shrafl, \$5, Mrs. Dr. Finck, \$2, Mad. Upstone, \$1, Mrs. Stirling, \$1, Mr. W. Rider, \$1, J. II. Curtis, \$2,50, A. Mayer, 50 cts., E. Dieren, 50 cts. Collection at the hall of the Spiritualist Society \$10,-45, Mrs. L. Matthews, \$1, Mrs. C. Davenport, \$1.

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

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

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

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

of my indisposition.

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

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

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

A Pleasant Birth-Day Party.

A goodly number of the friends of Col. Fred. G. Pope and lady assembled at his fine residence, 69 Montgomery street, Boston, on the evening of Wednesday, Oct. 6th, to celebrate the coming of another anniversary of the birth-day of that gentleman. The guests were entert ined with music by the John A. Andrew Hall its officers, requesting us to send a free copy of | choir, consisting of Mrs. L. C. Clapp, Miss Mooreand Mr. Bell-Miss Kendrick being the planist; remarks in trance and normal condition were made by Lyman C. Howe, Dr. Jack, of Haverfew weeks we received a gentle request from its corresponding secretary to stop forwarding it. white dove,) Susie F. Nickerson, Mrs. Rockwood, Mrs. Nellie Nelson, and Mrs. Lincoln, Spiritualist paper - horrors! - and hastened to and the speaking was also augmented by words put their hands over their eyes lest they might from George, A. Bacon, Dr. A. H. Richardson, perchance have some sentence seared upon their M. V. Lincoln, John W. Day and others. Sevminds past all recovery. We do not know whether eral other gifts (among them a fine photographer the God they worship will forgive them for album, from a lady friend residing in Chelreading the Banner of Light so long, but he sea, Mass.,) were presented to the host-one whom we recognize as the Great Primal Cause of | being a memento of Mrs. Conant, the speech be-Being will do so, and we trust no serious conseling made by Mrs. Susie, A. Willis-Fletcher. Mr. quences will come to them through the action of Fletcher also gave utterance to his good wishes, their own over heated and self-reproving imag and Col. Pope appropriately responded. The exercises of the truly happy occasion terminated with the partaking of refreshments and the enjoyment of a parting song. We hope the Colonel may have occasion to celebrate many similar anniversaries in the future.

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

Robert Dale Owen.

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

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

Rev. Fulton Again.

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

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

Beware of Impostors.

We are in receipt of a flaming pictorial handbill from Lockport, N. Y., headed "Scance Extraordinaire-Eddy Brothers-Spirit Materializations and Light Scances"-from which we quote as follows: "The world-renowned Eddy Brothers, whose reputation is world wide, and second to none in their profession, will present an entertainment to the citizens of Lockport," etc. Now we feel it our duty to inform the citizens of Lockport, and all others wherever these impostors may exhibit, that the Eddy Brothers are at home in Chittenden, Vt., and were there Oct. 2d, when the parties alluded to, purporting to be the Eddys, were deceiving the people of the above-named place. The following letter from Horatio Eddy, dated at Chittenden, Oct. 10th, explains itself:

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

Yours truly,

HORATIO G. EDDY."

We are in receipt of our files of New Zealand papers. The Otaga Daily Times of August 26th publishes a second letter from Mr. H. H. | year. Moody, formerly of that place, dated Greenfield,

Mass., June 7th, in which Mr. M. says: "I perceive that you have published that portion of my last letter relating to the Eddy Brothers. Some of my Dunedin friends, judging from the tenor of their comments, are evidently of opinion that I have either been duped or have opinion that I have either been duped or have lost my reason. Neither the one nor the other, my friend, I assure you. Inever was wider awake in my life than on the occasion of that visit, and I made too good use of my senses, and had too many tests, to doubt for a moment the genuineness of the manifestations. So well assured was I of the reality of all that I saw and heard, that with a near and dear friend of mine I have paid another visit to the house of the Eddys' and have another visit to the house of the Eddys', and have talked, laughed, and shaken hands with the fully materialized forms of our deceased friends. We left Greenfield on the 10th of May, and remained at the Eddy homestead in Vermont nearly three weeks. During that time I attended fourteen séances, and saw no less than two hundred and twenty materialized forms, many of them in full

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

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

BRIEF PARAGRAPHS.

No man will hate a good man so much as he who has ill-treated him. Let a man whom you have injured hate you, and there is an end to his enuity. Reparation frank and full puts an end to his hard feeling toward you, and even has the foundation of protracted friendship. But let a man hate you without cause, save such as his envy or his spite or higotrylor vanity supplies, and his hate is endless,—Golden Rule.

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

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

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

Fireman's motto—" Blaze away!"—Mean men want mean money, and more of it.— The scheming showmaker always has some waxed end in view.—N. O. Republican.

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

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

Dr. Fulton, of Brooklyn, N. Y., judging by his church troubles, baptizes all his converts in hot water. -Pittsburg Commercial. "Are these soaps all one scent?" inquired a lady of

juvenile salesman. "No, ma'am, they 're all ten cents," replied the innocent youngster. A tombstone has been discovered in a Vermont town, ereon is inscribed a long epitaph, closing thus: "Stat-

ure about 6 ft. wt. 200. Death had no terrors. " Remembrance is the only paradise out of which we cannot be driven. -Richter.

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

UNFETTERED PRESS. - The few sentences with which Sheridan thrilled the House of Commons on the liberty, of the Press in 1810, were worth, perhaps, more than all his elaborated epigrams and forced flowers on the Beighum charge, or all his demundations of Napoleon. "Give ' said he, "a corrupt House of Lords, give them a venal House of Commons, give them a tyrainleal Prince, give them a truckling Court, and let me have but an unfet-tered Press, I will defy them to encroach a hair's breadth upon the liberties of England."

KISSES.

Kisses in the morning
Make the day seem bright,
Filling every corner
With a glean of light;
And what happiness he misses
Who, affection's impulse scorning,
Departs, and gives no kisses
To the children in the morning.

bonate of potash, 1 oz.; water, 1 pint. Dissolve and add to the solution, fineture of cantharides, 2 fluid ounces; rectifled spirits, 1 pint; good rum, 3 quarts. Rub the hair well with this till a lather is formed, and then wash the head

with cold water. "JOB PHINTING!" exclaimed an old lady, the other day, as she peeped overher spectacles at the advertising page of a newspaper. "Poor Job I they 've kept him printing, week after week, ever since I harnt to read; and If he was n't the patientest man that over was, he never could have stood it so long, no how !"

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

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

In September, the public debt was reduced in the amount Alex. II. Stephens is seriously III at Augusta, Ga.

The North Carolina State Constitutional Convention adfourned sine die on the evening of Oct. 11th, after a session of thirty-one working days. Many important ordinance:

were passed, amounting to the general emancipation of the legislature from the restrictions under which it has labored since 1868, and giving it larger powers. The public debt question was not interfered, with, ineffectual attempts being made to repudiate the special tax bonds.

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

All is quiet at Fall River, except the mills, which are neitve and noisy, because there is work doing in them. The Rouges were not found to be so bloody as they were painted, and all the soldiers who were call dont have been discharged without having been required to discharge a single masket, or to kill even a mosquito. It was a piece of writched humbug, bringing and armod men to protect non indangered monopolists. The police were equal to all the demands that the occasion by any possibility could have created.—C. C. Haz-well in Traveller of Oct, 9th.

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

The British admirate has suspended the circular of July 31st, ordering the surrender of fugitive slaves found on board British vessels, and has thus made the British deck

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

STILL ANOTHER: "HIGH DIDDLE DIDDLE," IN MIL-

ILL ANOTHER: "HIGH DIDDLE DIDDLE," IN MI
TONIC VERISE.

Heard ye that mirthful metody? Remote
It rose; and straight the strain approaching near
Caught of the careful cat the critic ear—
Frond dame in tortoise decked or tabby coat,
The villain vermin's vixen vanquisher.
Heffroit paw the festive fiddle smote,
Which, as high Hesper poured his glittering glance,
Inspired the not mawkward cow to dance
Above the bearny moon; all this beheld
The dog diminutive, while its strange romance
With laughter load his simple bosom swelled;
The disby high heaped with food of skovy store,
Kissed the bright spoon, by kindred love impolled,
Such is the marsery tale of infant lore,—Exchange.

Willie was disputing with his sister. "It is true," he said, firmly: "for mother said so, and if she says so it is so, it tuthis so,"

The above is also a favorite line of argument with the

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

The Japanese, writes Mr. Loomis, are a newspaper-reading people. About 5,000,000 copies were taken lastA brigand was lately executed at Potenza, Italy, guilty of twelve assasinations, seven homicides, four attempts

at murder, resistance to the authorities, and nineteen robberies on a big scale, amounting to \$10,000.

The following cure for drankenness is said to have cared the father of Dr. Newman Hall from confirmed habits of intemperance: Sulphate of from, 5 grains; magnesia, 10 grains; peppermint water, 11 drachms; spirits of nature, 1 drachm. This amount is to be taken ivide a day, and continued for from five to nine months.—The Housekeeper, The Boston Independent Chronicle for March 12, 1798, contained the following marriage notice: "At Bedford on the 8th Inst., Mr. James Wilson to the amiable Miss

Dolly Glason, both of that place, after a long and tedious courtship." The epizoötic is in Boston, and the Metropolitan Railroad Company, and teaming and express companies, are anxiously regarding the appearance of their stock of anj-

The wedding anniversary celebrations occur as follows: Three days, Sugar; sixty days, Vinegar; ist anniversary, Iron; 5th anniversary, Wooden; 10th anniversary, Tin; 15th anniversary, Crystal; 20th anniversary, China; 25th anniversary, Silver; 33th anniversary, Cotton; 35th anniversary, Linen; 40th anniversary, Woolen; 45th anniversary, Silk; 50th anniversary, Golden; 75th anniversary,

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

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

year, namely, 1870 and 1871, in Guba, to say nothing of the fleets of gairboats in Guban waters: 'The same official source says that the aggregate force indeer arms seconded 100,000 men, more than that of whem were regular troops, and that the losses of the army of Cuba exceeded 18,000 men, The insurgent forces at that time did not number more than 600 of all arms.

Indian Agent Saville, of the Red Cloud agency, has resigned his position. It has been accepted.

George W. Pemberton was hanged at the Charles stree dail, Poston, on the morning of Friday, Oct. 8 h, for the murder of Mrs. Margaret E. Bingbain, of East Boston,

A lady "converted to the faith" by the infustrations of Mrs. Floyd, at John A. Andrew Hall, writes in praise of her mediumship and teachings, and especially of her answers to vexed questions from the audience.—Boston Sunday Herald. The Prismoldal or one rail rathroad completed from

Houston to San Antonio, Texas, is now open for traine. Japan is building one of the same kind that will be five The Boston Pilot suggests that a committee consisting o President Ellot of Harvard, Chief-Justice Gray and Arch-bishop Williams be appointed to draw up a plan of education to settle the controversy between the Catholics and Protestants on the school question, and thinks that the plan they would report would be agreed to by all,

The late exasperating swands in New York in the name of Spiritualism was probably engineered by the same fellows who fleeced farge crowds in the same way at the Boston Theatre, Boylston Museum and Paine Hall, —Boston Sunday Herald.

This is what we averred in our last issue.

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

President Tejada, of Mexico, made a speech at the opening of the National Congress, in which to congratulated the country on its peaceful condition and promised various

I have seen times when luner sight Seemed opened on the infinite. As if the flower of God's great plan Were slowly hossoning for man, So that my soul began to see Some clew anto the mystery.

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

Habilities, \$307,916.81. Chelmsford, Mass., had an \$50,000 fire on Sunday morn-ing, Oct. 1000, by which foundries, machine shops, raiload cars, wool mills, etc., etc., were involved in commo

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

Trouble between Holland and Venezuela - ministerial relations broken off-war, perhaps.

With many persons the early age of life is passed in sowing in their minds the vices that are most soltable to their inclinations; the middle age goes on in hourishing and maturing these vices; and at last old age concludes in gathering in pain and anguish the bitter fruits of the

The man who snoke of the Indians as a dving race should emigrate. In 1864 they cost the country \$2.620,975.07; last year \$8,032.752.33 was required to support them. Either-the funeral expenses are inconceleably high or the man erred.—Prov. Press.

Germany demands 6,000,000 marks extra for the satisfaction of the milliary expenses of her army for the coming

The Carlist's yet show front In Spain.

Let us all-labor for the security of free thought, free speech, free press, pure morals, unfettered religious sentiments and equal rights and privileges for all men trrespective of nationality, color of religion, encourage free schools, and resolve that no dollar appropriated to them shall be applied to the support of any sectarbin school; resolve that neither state or nation support such institutions save those where every child in the hand may get a common school education unmixed with sectarbin teachings; leave the mathered service of eligion do the family allar; keep Church and State toreer separate. — Ulysses S. Grant.

It is evident by the above that President Grant Ignores, as he should, the God-in the constitution bigots.

as he should, the God-in the constitution bigots.

The consuls consider that unless Tarkey determines on province will be completely lost to her. The Turks, on the contrary, are exceeding wroth at the words of said consuls, and certain hot-brained servants of the Porte recommend that they be solved and beaten, to open their eyes to the ''Sublime'' view of the case, and cure them of Intervening between the Suttan and his revolted subjects.

Arrival of Cora L. V. Tappan.

Mrs. Tappan arrived at New York last week, and on Sunday evening, Oct. 10th, addressed a yours truly. audience in Brooklyn, under the auspices of the Society of Spiritualists.

On Thursday evening of this week (14th) the Brooklyn Society were to give Mrs. Tappan a public reception at their Rooms.

Next Sunday afternoon, Mrs. Tappan will deliver her farewell lecture at 3 o'clock in the large hall, and in the evening Mrs. Emma Hardinge Britten will speak before the Society in the same hall, which will accommodate two thousand peo-

"Economic Science,

Or the Law of Balance in the Sphere of Wealth,' by Joel Densmore, with introduction by Lois Waisbrookers has just been issued from the press of Messrs, Colby & Rich, Book Publishers, No. 9 Montgomery Place, Boston. We shall review it at a future day.

A correspondent, whose letter bears date in Boston, informs us that he has just been assured by reliable witnesses that there is now, in a locality near this city, a married lady who has been so developed as to possess the power to assist spirits in materializing in such manner that they are able to talk to those present at her seances (which have thus far been private) without making use of the vocal organs of the medium. The spirit voices are clear and distinct and give evidence that they proceed from intelligent entities. The lady medium, however, does not court publicity, therefore her name is not given.

Speaking of "Babbitt's Health Guide," Vital Magnetism," and "Chart of Health," Miss Jennie Leys says: "They are very beautiful and instructive; I think the Chart should be in every family in the land, and the books too. The Chart is exquisitely chaste in design and execution, and the Health Guide is a marvel of com pactness and beauty."

An article entitled "Things as I See Them," by Lois Waisbrooker, in type for this issue, is unavoidably delayed till the next.

A Convention of the New England Labor Reform League will be held in Boston, Sunday and Monday, Nov. 7th and 8th, day and evening.

George Godfrey, Esq., has just been elected President, and Mrs. L. A. Skinner, Secretary, of the Milwaukee, Wis., Spiritual Society.

Spiritual and Miscellaneous Periodicals for Sale at this Office:

THE LONDON SPIRITUAL MAGAZINE. Price 30 cents. HUMAN, NATURE: A Monthly Journal of Zoistic Science and Intelligence. Published in London. Price 25 cents. THE SPIRITUALIST: A Weekly Journal of Psychological Science, London, Eng. Price 8 cents. THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to Spiritualism. Published in Chicago, Ill. Price 8 cents. THE LITTLE BOUQUET. Published in Chicago, Ill. Price 10 cents. THE LITTLE BOUGERS I RESIDENCE THE SPIRITUALIST AT WORK. Issued fortnightly at Chicago, Ill. E. V. Wilson. editor. Prico Scents. THE CRUCIBLE. Published in Boston. Prico Ccents. THE HERALD OF HEALTH AND JOHNAL OF PHYSICAL CULTURE. Published in New York. Price is cents. THE SPIRITUAL MAGAZINE. Published monthly in Memphis, Tenn. S. Watson, Editor. Price is cents.

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Each line in Agaie type, twenty cents for the irst, and diffecucents for every subsequent lu-

NPECIAL NOTICES. - Forty cents per line, Minion, each insertion. BUNINESS CARDS. - Thirty cents per fine, igate, each inscriion. Payments in all cases in advance.

For all Advertisements printed on the 5th page, 20 cents per line for each insertion.

Advertisements to be renewed at continued rates must be left at our Office before 12 M. on Monday.

SPECIAL NOTICES.

THE WONDERFUL HEALER AND CLAIRVOYANT! - Mrs. C. M. Morrison. No. 102 Westminster street. Magnetic treatments Diagnosticating disease by lock of hair \$1.00. Give age and sex. Remedles sent by mall. In the cast two years Mrs. Morrison's Con-trol has given two thousand and seventy six diag coses, by lock of hair; and in the past year over one thousand patients suffering from chronic and complicated diseases have been cured with

her magnetized vegetable remedies.

137 Specific for Epilepsy and Neuralgiar
Address Mrs. C. M. Morrison, Boston, Mass.
Box 2519.

13w*—Au.14.

MAKE THE BEST OF IT. The "times are hard," as many know, And thousands know the rest of it; Let each a wise submission show, And try to "make the best of it."

And try to "make the best of it."

Let patience do its perfect work,
And study to Economise;
Nor honest labor let us shirk,
And we shall higher for it rise.
If we have Boys who need new" Clornes,"
Coat, Pants, Vest, Hat and Shoes complete,
Buy them a "Suit" at Gelonge Penno's,
Corner of Beach and Washington street.

Miss. Elloworth, Trance and Business Medi-num, 63 West 21th street, New York, near 6th Ave.

Dr. Fred. L. H. Willis may be addressed

MRS. NELLIE M. FLINT, Electrician, and Healing and Developing, office 200 Joralemon street, opposite City Hall, Brooklyn, N. Y. Hours 10 to 4.

HENRY SLADE, Clairvoyant, No. 18 West 21st street, New York. O.2.

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

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

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A CARTE DE VISITE LIKENESS OF Mr. Ripley, the medium, with a representation of the late Mrs. J. H. Conant standing beside him, latey taken by the spirit artist Hazelton, of Boston, will be sent to any address by Collay & Rich, 9 Montgomery Place, Boston, through the mail, on receipt of 25 cents.

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WATLEVILLE, VI., Dec. 4,4872, case, I am 31 years of age-shave hole statestent of my case. I am 31 years of age-shave hole statestent of my from my head, attended with sever pain in the back of my head, attended with sever pain in the back of my head, attended with sever pain in the back of my head, there does not not the time. I have been from my head, attended my great met head of the time. I have been from the head of my the sever pain in the back of my head of the they could do nothing for the casual head always food met they could no nothing for the casual have always food me they could no nothing for the casual have always food me they could no nothing for the casual have complaint and stek he adaete, multiflie was a times a burden, and I had given hip that there was no help for me, until saw your medicine advertised in the Mirror. I had taken so made patent medicine I food said I would not suy any more, but as yours was a constitution and teness I was inclined to try at. When I commelced taking your Remedy I was very weak and dedititated; had, for some time, gain between my should is and in my self-should take, and lossed appetite. Before I, had laken the second bottle my who set should not have a made in my self-stem was renewed, I was aside to do my own work, and no poin in my, side or back, my who set should not be a mile. I commence I taking your medicine the first of July, and have not been as well to a years as a money. My ace, for a number of years, has beel opened with moth, said to be caused by my liver being se t-apid, but since taking your remedy It has all estapeated, and my romplexion is as clear as any one's at my age. I am confident my out the said one bottle of your Remedy. He called not my be the second to the called not my be the second to the called not my be the second on the time the called not my be called not be the hone of the called not my be seen that he had not be day my one of the called not my be seen to the called not my one of the called not my

suffering everywhere. Yours in haste. Mas. E. M. FULLINGTON. PRICE & PER ROTTLE. Sold by all Druggists. A Painthdet of 32 pages, giving a treatise on Catarch, and containing innonmentable cases of cures, sent fitte, by addressing the Preprietors,

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her organism at the Banner of Light Free Cirtions from various intelligences in the other life.

relectionsfrom letters received sective

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Message Department.

. For the Banner of Light. Inspirational Messages.

WRITTEN IN THE PRESENCE OF THOMAS IC HAZ-AND, THROUGH THE MEDICMSHIP OF MRS. J. STAATS, FORMERLY OF NEW YORK CITY, NOW OF 51 DOWNER STREET, BROOKLYN, N. Y.

My FRIEND-I do not come to you to day to talk about business, save as it is presented in the general outlook. Delay and suspension of all things pertaining to business will continue until rotten is weeded out, and a better foundation laid politically, socially and religiously. We have nothing to do but to look on and operate upon the minds of individuals, creating as far-as possible individual reform and individual strength to resist the evil which has overwhelmed a nation in its haste to grow rich. The spirita nation in its haste to grow right. The spirit-world has been filled with indigenees which have had great attraction to the earth, whither they have returned to outwork the life and satisfy the ambitions which were the leading features of their earthly career. There can be but little progress in the earth-life until a better class of progress in the earth-life until a better class of calcit, large this market hading. It they may be seen, and when all things are considspirits have their mortal bodies. If they who would do good whilst on earth would begin aright, they would resion themselves vastly more when they get here and find a wider field for do-ing good. So few understand the real and the rue life, and there is so much to learn and to do in every day's duty as it comes and goes, that men should and will ere long learn that they are in a school-room where there are instructors who each the soul to understand and know more of its individual self. The whole basis of life is wrong, from the fact that there is no truth in the educational idea that man starts out with, namely, that his soul either passes at once on its exit nto heaven or into eternal punishment. I can hardly understand from my present standpoint how it is that the world has continued so long in this bondage

Theodore Parker and others are here to-day walting to be recognized by you, hence Pwill not hold the medium longer. ROBERT, With Rowland and William (Minturn)

Yes, my friend, we are expable of doing more than some give us credit for. We roam with all faithful hearts, particularly with those we find ready to speak out and own the truth as it was and is in all great lives, from Confucius to Jesus of Nazareth, and from the latter to the present day, and, in all time. So will, it, be in eternity, the portals of which are open to every living soul, God calling all to come in and witness of himself in his own holy temple, namely, his own chil-

I prophesy to you a remarkable season near at Strange conflicts of mind and thought, battles in which right will sweep away might with bloodless yletory, spirit rule the litter and mankind draw nearer to God the Father. Bless year old friend. Throughty Parities you, old friend. · Theodóre Parker.

My Brother - I have been at this place before with you, but did not gain sufficient power over the medium to express myself to you. Robert came with the circle that now surrounds you, and seemed to lead the way. It is pleasant to be re-cognized, and a beautiful boon to be able to keep up the interests and friendships which a life of strange vicissitudes creates. I loved Fanny, as you know, and I tell you here that I felt sad to part with her. Something told me that it was the last time I should see her in the earth-life. Hence why I returned so early to her. I ameglad that you have startled with that statement* those who regard us as *inert* and beyond the reach of mor-

Speaking of business, I think that R. B .- who is here with me-and myself will be able to aid you: But do not suppose that we are infallible. We are not, and are liable to make great mistakes; from the one cause that we see into the minds of a few persons to whom, we are attracted, and judge from what is passing in them what will be the re-sult in a given case, whereas it not unfrequently happens that other minds interested that we have not looked into come up and overpower or control those we have seen. You must therefore watch with care. We are happy, and subscribe ourselves your friends and kindred,

R. B. M. (Minturn.)

such fashions. I see the church now as it is, no longer through a glass darkly. I have met Bishop Delaney, Dr. Hawks, and a sumber of others here that were known to me in life."

(QUBRY)-"Those who have the least to unlearn, are happiest and freest here. The one who is crushed by circumstances that he or she sighs in vain to remove, rises into a happier state, and is at rest in the fullness of that light and life which is no longer dimmed by man's authority. Rowland is here, peaceful and harmonious. I see your family, and I thank them for the kindness which has brought me hither.

Your friend, R. B. MINTURN." (fac simile.)

MY DEAR HUSBAND-We have gathered our forces to meet you, this morning, and are as ever ready to impart the strength which I know you are in need of not only to brighten and lighten life's journey, but to give to your spirit the power to go forth and do good to others. I am

not surprised at your efforts, and know that you can gain only by keeping at work. I say at work, and yet I know it is impossible to keep still or to know how much good you do, for like all seed that has fallen on hard ground no one can tell when it will spring up or what fruit it will bear. Our labor is one of continued love, and we cannot if we would separate ourselves from those we love. We are looking over all the things of earth-life together, and as we move on in the same ratio we are made much happier to in the same ratio we are made-much happier to know that all the beautiful realities of our home here are but living over again all that has made us happy in the earthly home. I know your anxieties and your thoughts, and I can only say to you that you need not fear. The promises made to guard our children are all sacredly kept, and the band which surrounds you will ever be the same, faithful and loving, with your own FANNY.

MY DEAR FATHER-L am glad to meet you ered it is a wonder we do as much as we do. One thing is certain; we always help, direct, and guard you from danger. With tenderest love, ANNA.

We will meet you at home, my friend, and will help you to know my presence. In all that you do, fear not, but live as ever in the truth. I will write you from your own mediquiship, or rather from your own impressions, when you will let me. I only want the opportunity to do so, and I know that our united influence will tell many things which the world is reaching out for. Never think, my friend, that your labor is lost, or that what you do amounts to but little in this Be assured that it will be well received and well recorded in the home where good deed: make the habitation of the spirit more beautiful. Your friend, Achsa Spracue.

Banner Correspondence.

New York.

TROY,-B. Starbuck writes: Through the alms and storms of the past ten years both our Spiritualist Society and our Progressive Lyceum have moved along in the even tenor of their Though there had been spiritual lectures delivered in our city from almost the beginning of the "rappings," in Rochester, the movement did not take definite form till about ten years since, when we secured the regular services of Selden J. Finney for a year. He remained with us as our regular settled speaker for nearly two us as our regular settled speaker for hearty two years, when his failing health compelled his removal to that more genial climate, California. It was through his efforts mainly that we organ-ized a legal society, and established a Lyceum. He was conductor of the Lyceum for some six months previous to his leaving for the Pacific coast, and could be have remained with us I feel confident that we would now have had as large and permanent a society as any religious body in our city.
Owing to my look and intimate acquaintance

with Mr. Finney, and to the further fact that for several months he was one of my family, thus in constant daily association with him, I feel competent to say, that for purity of character, moral bravery, ability to instruct, carnestness in disseminating the principles of the Harmonial Philosophy, he had few peers, and none that excelled him. I cannot feel that he is dead; that his work has ceased. No; but rather that he is risen to the bright Summer-Land, to meet the dear ones gone before, and where he will greet and welcome his friends as, one by one, we enter the golden portals.

The snows of three score and ten winters have whitened my hairs, and I feel that my most active days in behalf of our society and Lyceum are drawing to a close. But with increasing years and declining strength there comes to my soul an increasing interest, a more ardent desire to see Spiritualism prosper and Lyceums multi-ply. Our five years' lease of Lyceum Hall ex-pires next spring; and whether we shall build, lease another hall, or do nothing thereafter, remains to be seen. While we have listened to most of the lecturers in the field, S. J. Finney, A. J. Davis, Thomas Gales Forster, James M. Peebles, Lyman C. Howe and Nellie J. T. Brigham have done the most of our speaking for the Query—(Addresset to R. B. M.) When on earth you were an earnest friend of the chergy and the church. What are your ideas now?

"On all sides, church and theology are lifts the garments that one wears in their day and style. When faid aside, they laugh at the absurdity of selves true and faithful workers. J. M. Peebles opened our lecture course this season, and it is unnecessary to say that our Society and our Lyceum prespected under his earnest ministrations. Nellie Brigham, a great favorite with us, has just commenced a four months' engagement. We find three months, four months, or yearly engagements, provided we get the right speaker, more beneficial to us than shorter or monthly engagements. After Mrs. Brigham N. Frank White comes for two months, and in April we close our course with Prof. Denton. I wish you and the dear old Banner of Light all possible success.

Pennsylvania.

PHILADELPHIA .- The attached report was read before the annual meeting of our Association, approved, and, as has been our custom, ordered to be published in one of our spiritual papers. As I regard the Banner of Light the foremost in our cause, I have selected that. I have condensed the report as much as possible.

TWENTY-FOURTH ANNUAL REPORT OF THE BOARD OF TRUSTEES OF THE FIRST ASSOCIATION OF SPIRIT-UALISTS OF PHILADELPHIA.

CARTY S OF PHILADELPHIA.

Another year has chronicled the hopes and fears, the efforts and triumphs, in our experience as an Association, and to-day we pre-ent to you our twenty-fearth annual report. At our last report we stood indebted to the Treasurer \$10.74. This year opens under more auspiclous circumstances. The Treasurer reports for the year just ended:

Riceipts. Collections and admissions	
Collections and admissions	\$786,66
Entertainments	201.78
Donation from Social Union	224.00
Subscriptions and contributions	777,55
	\$2029:09
Disbursements.	
Rent of Hall,	\$750.00
Advertising	108.86
Compensation to speakers	930.00
Music	99.00
Board of Speakers	78,84
	\$1966,70
Balance in Treasury	63,29

During the year the following speakers occupied our rostrum, viz.: Lyman C. Howe delivered twelve lectures in October, 1874; Mrs. Mossop-Putnam ofne in November; J. J. Morse ten in December and ten in June, 1875; Mrs. Mattie Hulett Parry elgoven in January, 1875; William Brunton eight in February; Mrs. F. O. Hyser eight in March and ten in May: Ed. S. Wheeler four in April; S. B. Brittan four in April; Prof. Isaac Rehn one in September, and Chas, C. Burleigh one. 'During the months of July, August and September, morning lectures were field.

For the present year we have re-leased Lincoln Hall at a deduction of \$20 ifrom the former rent, the rent now being \$400 from July 1st, 1875, to July 1st, 1876.

The following speakers have been engaged for the ensuing course, viz.: C. Fannie Allyn for October, J. M. Pecoles for November, Mrs. Hyzer for December, Wm. Brunton for January, 1876, Nellie Brigham for April.

The term of office of the following members of the Board expires n.w. viz.: W. H. Jones, J. P. Lanning, Jas. E. Shumway and Mrs. Susa nr. Eavanson.

Signed on behalf of the Board,
W. H. JONES, President.

The following persons were elected officers for the ground of the country of the state of the country of the state of the state

The following persons were elected officers for the year ending October 1st, 1876: Prof. Isake Rehn, 1321 North 7th street, President; E. Addle Engle, 955 North 6th street, Secretary.

Respectfully, E. Addie Engle, Secretary. Philadelphia, Oct. 5, 1875.

Maine.

BANGOR .- S. P. Barton writes, Oct. 1st : Mr. J. J. Morse has filled his second engagement with the Spiritualist society of this place, to speak for the four Sabbaths of September. His discourses were listened to with much attention, and he succeeded from Sabbath to Sabbath in awakening an increased interest in the cause of Modern Spiritualism, by his plain and logical manner in dealing with the seeming mystery in which to the minds of many it appears involved,

tracing its divine origin from the oldest time down through all the past, with its intimate re-lation to the author and creator of all things, supported by facts, which, if they do not conviace all, must afford them deep subjects for thought and reflection. Mr. Morse's controlling spirits (for it is of them that I speak) select sub-jects which cannot fall to interest and instruct, and deliver them in a plain, logical and earnes manner which holds the attention of the audi ence to the end, compelling all candid minds to admit, if not convinced in theory, the high, moral and Inspirational character of the intelli gences using him as an instrument to convey to us their knowledge and experiences of the life after death—a subject which has engaged the minds and attention of the scientific and learned during all the past ages, with the problem still unsettled by them. Mr. Morse leaves for his home in England, and expects to return again next spring, when we hope for the pleasure of his services in June.

Maryland.

BALTIMORE .- "Carroll" writes, Oct. 6th: "The lecture season in this city may be said to have been fairly opened on Sunday last. Bro. Danskin lectured before the first society to a good audience, and Dr. Taylor addressed the so-ciety at Lyceum Hall, 72 West Baltimore street, which place was crowded with anxious listeners. which place was crowded with anxious isteners, upon whom the words of the Doctor fell with telling effect, while his free and happy manner of speech attracted all eyes doward him, and caused the utmost silence to prevail during his discourse, which was founded on Genesis, fourth chapter, tenth verse: 'Thy brother's blood crieth from the ground against thee,' from which he discussed his theme, which was the intolerance of the ages, a subject which might the intolerance of the ages, a subject which might be lectured upon for months or years, without exhausting it. At the close of the lecture all expressed themselves as much pleased with the happy effort of the Doctor, and it is safe to assume that he will continue to draw large audiences during his stay with us. He was assisted by Mr. Frank T. Ripley, who delighted the audi ence with song and music, and also gave some highly satisfactory tests. The combined efforts of these two gentlemen will doubtless present to the community a centre of attraction that will draw many to the fountain source of true divini-

The Baltimore American of Oct. 4th devotes nearly half a column to a report of the lecture and séance above referred to, and says, with regard to Mr. Ripley's personal tests, that the individuals "who went forward to receive the messages professed themselves satisfied that the medium did not know what was told."

Florida.

FERNANDINA .- Dr. D. S. Webster writes To the question "What good has Spiritualism done?" I will answer briefly as far as my experience extends in this part of the country. I came to this State four years ago, previous to which time no public medium had ever located here, and, consequently, the people knew scarcely anything of Spiritualism or the power of spirits, through media, to heal the sick. The curing of about eight hundred patients, who had been pronounced incurable, through this mysterious power, has entirely changed public opinion in favor of this method. In 1873, from May until October, I was located at Green Cove Springs. There was but one physician in that locality, and he was but one physician in that locality, and he an allopath, by the name of Caldwell. We each had about an equal number of patients, and an equal-chance of success or failure. Of the two hundred and eight which I treated under spirit direction I lost none; but Dr. Caldwell lost twen-While this noble work of curing the ills of ty. While this noble work of curing the ills of suffering humanity is going on, the people are gaining a knowledge of Spiritualism and its invaluable worth to mortals.

The Reviewer.

Nothing Like It; or, Steps to the Kingdom.

This volume of 336 pages from the pen of Lois Waisbrooker—the widely known radical writer, speaker, and also for a time editor-has recently been issued from the press of Colby & Rich, No. 9 Montgomery Place, Boston, and is meeting with favorable consideration at the hands of the public and the press, though of course there is a marked difference between the views entertained by the various parties concerning what constitutes the correct treatment of the social problems of which this volume endeavors to offer a solution. The book before us mants itself firmly upon the most uncompromising ground in favor of what is denominated social freedom, and declares that, in the language of Eben Rockman, "Love is the fulfilling of the law "-" any additional bond enslaves":

"I would have law fulfilled; love alone can do this. Legal enactments cannot fulfill: they make void the divine law, if they have any effect whate ever. When in accordance with love, they are a useless addition; and, when contrary to, they supersede, or, as I have said, make void."

The principal characters upon whose shoulders the narrative rests-for the book is written, as it were, in the form of an autobiography, in which the "I" speaking (so says the authoress) is intended to represent "a progressive mind with large caution and small self-esteem, in which an educated conscience struggles with, but cannot set aside, the truths that press themselves upon the understanding " - are Eben Rockman, a sturdy enthusiast; Minnie Morris, who strives by all attainable means to shield others of her sex from the troubles which have come upon her individually; Robert Crandall, one of those heartless debauchees whom fortune seems to delight in bearing aloft for awhile upon its glittering summit ere yet its wave breaks in ruin upon the craggy shore of eternal justice; Rose Barron, one of the numerous victims of Crandall; and Arthur Berrian, a minister, who afterward gives up the ology and marries the "1" of the book; though other acquaintances are introduced.

The work does not confine itself entirely to a consideration of the social question, but incidentally treats of various other reformatory movements. Here, for instance, is a summing up which the authoress puts in the mouth of one of her characters, concerning the relations of labor

and capital:

"And yet Smith, Wellby, and others think they are doing good with their_money, because they furnish poor people employment Suppose I am hungry, and see what will bring me bread, but am not able to reach it. Well, here comes along another hungry man, and I see that he can do what will bring me that bread; so I say to him, 'I have some bread out yonder, which, if you will bring me, I will give you some of it.' Now, the bread does not belong to me, any more than it does to him: only felaim it by right of than it does to him: only I claim it by right of discovery. But he goes and gets it, and of three loaves I give him half a loaf; and I boast of the good I have done by giving that man work, and

keeping him from starving.
"Starving, indeed! did he not keep me from starving? He knew not where to get bread, and I showed him. I had not the strength to get it, and he got it for me. We should both have starved without my knowledge, and we should both have starved without his strength; why, then, do I presume to deal out his share, making it only

cover of the corporate law for the improvement in real estate the widow Brown of the home which her husband left her when he crossed the river of death; true are the words spoken concerning the nature of the soul's petitions, when it is said "Minnie's plans are her prayers"; correct, to too great a degree also, as far as practical life goes, is the statement that, under the existing order of society the members of the race are allowed to freely hate each other as much as they please, but not to love. The speech of Rockman wherein he, as it were, gives a reason for his existence in society in his character, is replete with truth to the investigator of the interior forces of nature:

"I tell you, madam, we are safety-valves, saviours, though not recognized as such. The pressure brought to bear on the wronged souls, who have no voice to speak for themselves, is so great, that, but for such expression as is forced through lips like mine, I sometimes think that the very air would take fire, or the stones cry out. The masses who move on in the ordinary routine of life are insulated from all this; shut out, or rather shut in, as the occupants of pleasant parlors

are shut in from the winter's blast.

"But there are some who are caught in the draught when the doors are open: such get some idea of the strength of the tempest, and they give an audible shiver. So spiritually there are tides, currents, rivers, of human woethat permeate the moral atmosphere; and there are souls who are so related to these currents that they express the language of wailing or indignation, with at least a tithe of the strength with which, it comes to them; they must do this, even at the risk of jar-

ring upon musical ears, or chilling sensitive plants.

"It would be useless for me to express this to the multitudes; but there is that in which will enable you to comprehend this in part now, and more fully after a while. Those who are counted as the prophets of the ancient time were of this class. They only expressed what came to them by contact with the inner life of humanity, poured forth in glowing language the unconscious and yet sensed possibilities that were borne upon these currents, gave expression in God's name to the condemnation of the ignorance, the wrongs, which prevented the actualization of these possibilities. I tell you, the king-dom of heaven is within us; we are the temples of the living God, but, as yet, temples with dark-ened windows, and muddy walls. We do not have to go hence to find God; we only need to purify the temple."

The story, which is pleasantly readable throughout, abounds in incidents from real life, and rises sometimes to the domain of the dramatic in its situations of characters. The gist of the author's views may perhaps be found in the following 'vision" which "I" beheld:

"Finally, I dropped into a troubled slumber; and in it I saw a vast multitude of women, who were divided into three companies; but, as I looked closely, I beheld that they were all chained. One company stood alone, and claimed that they always intended to stand thus; but still they looked longingly toward a company of men who walked hither and thither at their will. This company of women were chained by the State: for the law of the State said, 'Thou shalt not ome close to man unless thou first compliest with the terms laid down in the book of ordinances to wit, thou shalt be freed from the State bonds only on condition that a bond, a chain just long enough to bind two as one, take its place; and, if thou darest to do otherwise, thou shalt be stoned in the market place; not with literal rocks, but with the scorn that is even of a more unyield-ing material.? And all the people, as this com-mand was uttered, lifted up their voices, and sald,

AMEN.

The second company stood behind a long row of men, though I noticed that now and then a woman had stepped to the front, and placed the man behind her; but this was a rare occurrence. Now and then a man had also put his arm around the woman standing behind him, and brought her up to his side; but this was unusual, and she could stand thus only as he hold her. The rule was, that a man could take a woman from the was, that a man could take a woman from the State, if she chose to go with him, upon condition that he bound her to himself; and, because woman had this right to the choice of masters, I heard a song of rejoicing, the burden of which was, 'Freedom.'

Now, it seemed to me in my sleep that this was a traver kind of freedom; and when I snoke of

a strange kind of freedom; and, when I spoke of it, those standing by pointed to the third company of women, and asked me if I would prefer such freedom as theirs. Then I looked, and beheld that these women, who were called free women, were in a most terrible condition; for the women who belonged to the State hated them because they stood in the way, oftentimes, of their getting individual masters; while those who stood behind the men hated them because the eyes of their owners often turned toward these, instead of looking lovingly over their shoulders upon

those who were legally theirs.

And I further saw that these women who were called free were really in the power of the State when it chose to oppress them; and of not only one, but of all men who chose to claim them, indirectly at least; and that, more than all this, both of the before-named companies of women were combined against them; so that, in reality, instead of freedom, they were in the most abject of all bondages. They were the scorn of all, and had the rights of none.

had the rights of none.

I grieved in my sleep that this was so, and wondered if there was none to help, when a voice from one that I could not see said:

'I looked, and there was none to help, and I wondered that there was none to uphold; then my own arm brought salvation.'"

While we do not agree with the opinions of the authoress as to the nullity of the marriage system itself, yet we have frequently adverted to the injustice which punishes woman to the fullest extent for any misstep, while the male partner is exonerated; and as this book is calculated to set people to thinking deeply concerning this unequal action of law and custom upon the two sexes, we are glad in that capacity to commend it to the earnest attention of the reading public.

LABOR.

God gives us labor as the royal meed Of power to do and write his will in deed: And blest are they who freely take to work, And fear their duty, coward-like, to shirk; Oh, blest are they as are the angels blest, For struggle has its peace, and labor rest! [Written for the Banner of Light by William Brunton.

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MARY AMES THOMPSON. From Truckee, Cal., Aug. 17th, Clara, Youngest daugh

er of John and C. Millett, aged 17 months. Brother and Sister Milett, living frue to the principles taught from the summer-land, not only know where their darling has gone, but to whose tender arms they consigned her, there being a medium present who clairvoyantly saw by whom she was received. Funeral services performed by the writer,

From Gibson, Susquebana Co., Pa., Sept. 28th, Mrs. Joinna M. Beicher, wife of Mr. O. L. Beicher, aged 30 years. (Obituary Notices not exceeding twenty lines published gratuitously. When they exceed this number, twenty cents for each additional line is required. A line of agate type averages ten words.]

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BOSTON, SATURDAY, OCTOBER 16, 1875.

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

BY DR. G. BLOEDE.

To the Editor of the Banner of Light: In your issue of Sept. 18th you published an announcement by Mrs. Emma Hardinge Britten under the above quoted caption. The contents of this notice, though printed in small type, would appear to every reflective mind to mean more than the advertisement of a forthcoming new contribution to the plentiful store of our spiritual literature. The "Notice" tells us that "an European gentleman, now sojourning in the United States for a brief season, who has spent forty years in the practical and theoretical study of Art Magic and Occult Science in-the East and West Indies, Egypt, Europe and Arabia, is now prepared to share the fruit of his labors and researches with a few interested and worthy students, and for that purpose will publish a work under 'conditions which he cannot change or transgress." This work is to bear the tille: "Art Magic, or Mundane, Supermundane and Submundane Spiritualism." We are further informed by the "Important Notice" that this book on Spiritualism will not be published by the writer himself who in advances workers because writer himself, who in advance expressly refuses "to give any name," token of identity, or personal response of any kind to any inquiries, but that he will spublish his work "only through a friend," and that "the friend selected has a cepted the office of medium for the work, and is Emma Hardinge Britten." By this highly esramma fratinge bruten. By this lightly es-teemed hely and prominent medium herself, we are further assured that she has "carefully read, and as far as possible *authiniticated*, the contents of the above described work," (in what this authentication may consist we are not informed) and therefore testifies. "not only that it is the most wonderful and practical revelation of the subject treated on, and the only scientific explanation of coult powers in man and his planet "ever given to the world;" (whence such compres-hensive knowledge?) but that she "deems it also a work eminently calculated to afford adragood (the italies are Mrs. Britten's) thinkers the clue they need to the understanding of the mysteries of both Ancient and Modern Spiritualism, spirit-ual medianiship and thousands of spiritual prob-lems in lounour history hitherto unsolved." (These

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

Our opinion (for we can certainly now give only such) is, that this forthcoming work on mysteries, written by a mysterious author, to be published in a mysterious manner; and introduced in a mysterious way - not to the Spiritualist masses of this country, but to "a few advanced thinkers"—that this "new revelation" is nothing but a new snore to Spiritualism itself, laid by its ever watchful and active enemy-the Ecclesiasti

cat Power all over the world. cal Power all over the world.

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

We have witnessed these manoeuvres, on the part of the Protestant Ecclesiastical Power, in the Katic King scandal in Philadelphia, and its attempted repetition in Brooklyn. Though these were only experiments on a smaller scale, in-tended to injure Spiritualism by ruining the credit of single instruments of if, they have nevertheless theen, we are sorry to say, in some measure successful. 44n the case now before us, however, we have to do with a far greater and more dangerous enemy than the incoherent and hundred fold split Protestant Church. If we are not egregiously mistaken, this promised new revelation on "Mundane, Supermundane, and Sub-mundane Spiritualism," is the beginning of a secret campaign against American Spiritualism by that nighty demoniac power, which in the present time is enlisting all its forces and em-ploying all its energies to regain its lost ascend. ency, and to subjugate the civilized world allow—we mean the A-cuit Order.

We cannot and need not here enlarge upon

the longing glances thrown by the ultramontane, or Jesuit power, upon this great Western World of ours, and the hopes of unlimited expansion here, based on its very free institutions. The facts in this regard are patch to every one, and multiplying daily 8 but it is apparent, at least to all intelligent Spiritualists, that Ultramontanism, in order to meet with success in this Republic. would have to cross arms with Spiritualism. But our Roman friends, representing the shrowdest spiritual power that ever existed, know well enough that they cannot fight Spiritualism by open attack; that would be equal to denying their own fundamental principles. They are nware that in order to defeat Spiritualism they will have to attack in disguise, undermine and subvert it by bringing its facts and doctrines down to the level of the Catholic dogma. This acknowledges the facts of Spiritualism, but declares them to be the work of Satan, subject to the exorcism of the priest; and it likewise re-cognizes the reality of the so called miracles at

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

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

to our sacred cause-danger coming from an unknown fee, who has urgent reasons to remain unknown, and to surround his work and its author with absolute darkness and concealment? ...Who would not be glad of such knowedge as this announcement promises? But, mark this: that beneficent foreigner, who, as I am credibly informed, is a subject of His Majesty, the Em-peror of Austria, does not want to be recognized ror of Austria, does not want to be personal re-guanty name, token of identity, or personal re-course to any kind of inquiries." Such a revelasoonse to any kind of inquiries.

tion ought to come from the clouds! The European maglelan did not come to this country to impart his sublime knowledge to our Spiritualist masses, our eight or ten millions of Spiritualists—by no means! The highest wisdom ought to be—as it was in ancient times and as it is now, in the land where the sun rises—the privilege, the exclusive property of a caste, of a ring of high pricets! The Austrian is, there-fore, only prepared to share the fruit-of his forty years' labors and researches with "a few-inter-ested and worthy students." His clue to Modern Spiritualism is, as Mrs. Britten has it, only cal-culated for "advanced thinkers." Mrs. B. herself could not help feeling regret that the posse sion of this marvelous work should be limited to the few, instead of being given "broadcast to the world." But' since she "felt grateful beyond measure" for the mere perusal of it, we suppose we ought to follow suit and be duly grateful, too, and respectfully submit to the conditions which fetter the author himself, namely: that only five hundred copies—at five dollars each—to defray the expenses of two thousand five hundred— shall be sold, and to none but." worthy students and advanced thinkers;" that the work shall never be published again, shall not be submitted for review to professional crities, and that all the types, plates, vignettes, etc., shall be interly canceled as soon as the five hundred copies are

With all veneration which may be due to the unknown author of this marvelous work, and all respect, which is certainly due to his lady endorser, we venture to say this has the appearance of humbing! For, suppose the promised revela-tion was offered in good faith, what explanation would there be for the extraordinary way of inintroducing it to "the Spiritualists of the United States," i. e., fire bundred of them, but the one we have ventured to propose above, that the work is a Jesuitical scheme, a shrewd stratagem of that "Secret Order" whose principles already rule the civilized world in State, Church and Society to an alarming extent, a cunning blow aimed at Modern and especially American Spiritualism, which they well know if unchecked and unperfited, is destined to emancipate the masses from the bonds of superstition and the despotism of priesteraft and leave the former without a vo-

Such a plan is not without precedents. We have lately recognized the working of the same field, always busy sowing tares among the wheat, in the corruption of the spiritually-gifted Buguet and the infamous condemnation of innocent men at his trial. Much further back we may recognize it in the attempt to split and undermine Spiritualism in Europe by introducing into it fanciful theories and unwarranted dogmas such as re-incarnation, etc., as has lately been shown by Mr. Aksåkoff in his excellent article on the doings of Allan Kardee, the head of French Spirtists, and by Baron C. von Direkinek-Holm-felds (See London Spirifual Magazine, June, 1875.) The work of the European gentleman bears the stamp of the Very same agency which caused the split between "Spirifualism" and "Spirifism," which bribed Bugnet and sentenced Leymarie and Firman, and which is now transported to our shores with the purpose of demon-strating to our leading Spiritists that the manifestations of Modern Sphritualism are nothing but the products of occult art, black or white magic, of inferior or "elementary" spirits; or, in other words, as the infallible Roman Church declares, the work of the devil.

Should any further indications of the same designing power be needed, we may refer the reader to the article in No. 2 of the Spiritual Scientist of Sept. 16th entitled, "A Theosophical Society." There we are informed that "One (sir.) movement of great importance has just been ipaugurated in New York under the lead of Col. Henry S. Olcott, in the organization of a society to be known as the "Theosophical Society." This event, which occurred in the parlors of Madam Blavatsky, and under her anspices and those of one Mr. George Henry Felt, (as we are told "the discoverer of the geometrical figures of the Egyp-tian Cabala") is hailed by the Scientist "with great satisfaction" as likely to bring order out of our present chaos, (?) furnish us a true (?), philosophy of spirit intercourse, and afford a neutral ground upon which the tried wrestlers

of the Church and College may rest from their cruel and illogical strife. (!!)

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

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

the American partners in the business.

It may seem curious to criticise and judge a book before it has appeared; but the whole tenor according to the form of the "Important Notice" seem to call for such an extraordinary course. We do not mean nor expect by this to kill the announced embryo Saviour in the womb. Let him by all means come forth to the light. We hope the five hundred to whom he is destined to unravel the mysteries of Spiritualism, will not be cruel and selfish enough to hide their candle under a bush-el. We trust that in spite of protective copy-right and all other fettering conditions intended to exclude the profamm rugus, the clue will not remain in the hands of the five hundred, but the the present time; but elaims their performance and allowance as the exclusive privilege of the Church.

Now how could this undermining and subverting process be better accomplished than by dig process be better accomplished than by dig the minds of the most earnest and infinite contact. American Spiritualism, based not on turing the minds of the most earnest and infinite contact thinkers will reach the millions of American Spiritualism, based not on turing the minds of the most earnest and infinite contact thinkers. We also hope and include the minds of the invention of American Spiritualism, based not on turing the minds of the most earnest and infinite contact thinkers. We also hope and advanced thinkers will reach the millions of American Spiritualism, based not on including the minds of the invention of American Spiritualism, based not on including the minds of the most earnest and infinite contact thinkers.

out of this new trial refulgent in the light of purified truth-purified by its own worst enemies, the sons and worshipers of Night and Darkness!

Brooklyn, Sept., 1875.

Mrs. Andrews at Cascade, N. Y. the Editer of the Banner of Light:

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

Yours truly, Chas. A. WARDEN.

Since the year 1800, England has waged 49 wars; France 38; Russia 22; Austria 12; Prussia 8; and in spite of all the peace societies and international conventions they all appear anxious for another.

Spiritualism versus Dogmatism.

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

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

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

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

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

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

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

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

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

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

New Publications.

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

TRAVESTY is the last volume issued of the Treasure Trove Series, which offers the choicest humor by the great wilters. The contents of this bifou of a book are: A Treble Tempiation, George de Barnwell, A Prophetic Ac-count of a Future Epic, St. Twel'mo, Lessons in Biogra-phy, Mr. John Jenkins, and Ho Fi of the Yellow Girdle. Treasure' Trove Series is to comprise ten volumes, of uniform style with this one, its predecessor being named Burlesque, and the ones to succeed being classified as Story, Extravaganza, Portraiture, Mystification, Essay, Farce, Battre, and Anecdote. Such elegant little books, so choice ly filled, temptations for the pocket and the satchel, and pleasant companions for the fireside or wayside, fill a want that will now be felt not much longer. W. F. Gill & Co., Boston, publishers.

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

EIGHT COUSINS, or, The Aunt-Hill, by Miss Louisa M. Alcott, author of "Little Women," is her last book, and fifteen thousand of it have been sold already. The chilyet got it are after it. It is in their favorite author's hap-

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

THE NATIONAL QUARTERLY REVIEW, edited by Edward I. Sears, L.L. D., and Issued by him at 658 Broadway, New York City, has come to hand for the term end-ing September, 1875. Many important and entertaining topics are treated of in its pages, as witness the titles of some of the essays given: "The Decline and Risc of Civil Marriage: " "Lessons of a Hundred Years: " "Vivisection: or Crucity as an Exact Science;" "Shade Trees in our Large Cities," etc., etc. The article on Marriage is deserving of the widest reading; the second-named is valuable for reference to the student of history, and the third is a most powerful plea against the horrible torture with which many unfortunate dumb, atimals are visited in the name of science. "Pre-historic Greece," also, comes in for exhaustive review, and the result is an admirable concentering under the strong light of fact of the broker fragments of tradition, and the welding of all into an barmonious whole. Its departments of "Minor Notes and Comparisons," and "Reviews and Criticisms," also embody much matter of interest.

Spiritualist Lectures and Lyceums.

MEETINGS IN BOSTON. John A. Andrew Hall.—The meetings at this hall, No. 114 Channey street, are free to the public. Mrs. S. A. Floyd, trance speaker, will becture and answer questions from any persons in the audience at 24 and 74. Quartette singular.

from any persons in the audience at 24 and 74. 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 sessions at this place every Sunday, at 104 o'clock. Geo. H. Lincoln, Sec'y.

The Ladies' Ald Society will until further notice hold its meetings at Rochester 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 104 A. M. and 24 P. M. by many of the best test mediums and speakers in the city. G od music provided. All are invited to attend.

The People's Spiritual Meetings every Sunday at 74 P. M., at New Eta Hall, 75 Tremont street; Good speakers aways in attendance.

BOSTON. - Rochester Hall. - At the session of Children' Progressive Lyceum No. 1, held on the morning of Sunday Oct. 10th, the usual exercises were profitably participates in, a gopelly number of adult visitors encouraging the liftle ones by their presence. The literary part of the service was conducted in the following order: Reading, H. P. Johnson, Helen M. Dill, Albena Smith, Mrs. A. E. Car penter; recitations, Esther James, Mabel Edson, Austli Buck; remarks by A. E. Carpenter, Dr. Samuel Graver, of Boston will become at this hal

bunday evening, Oct. 17th, for the benefit of this Lyceun -admittance free.

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

John A. Andreis Halls-Mrs. Sarah A. Floyd lectured at this place Sunday afternoon and evening, Oct. 10th, good audiences listening to her remarks. In the latter named discourse she reviewed the false view with which Ortho-doxy is went to console itself sometimes by shutting it: eyes to the facts in the case and proclaiming the decadence of Spiritualism, and gave evidence in robuttal which wen to prove the rapid advance of the cause.

Hovements of Lecturers and Mediums Warren Chase had a highly successful meeting at Rock

ford, 18., Sanday, Oct, 31, and remained to speak Tuesday evening, Oct. 5th, by unanimous request of a large audi

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

terms of commendation of the mediumship of Mrs. Mary Sherley, of Jeffersonville, Indiana. She was developed as a trance medium some six years ago,

a trance medium some six years ago.

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

Elizabeth L. Watson writes from Titusville, Pa., under late of Sept. 23th, informing us that after a rest of some years, occasioned by the necessities of her physical surroundings, she is again ready to work, and will answer calls to lecture as a trance medium for reasonable compensation. It is the particular wish of Mrs. Watson to visit California. She says: "I would like to engage for a month or more in a place, and would give one or two lectures a week for one hundred dollars and expenses a month, or one hundred and fifty and pay my own way." friends in the Golden State are thformed that this lady has been a speaker for some sixteen years, and refers those who would like to know more of her to Lyman C. Howe, Mrs. Emma Hardinge Britten, Nettle C. Maynard, Nellie J.T. Brigham, Gilas R. Stebbins, George W. Taylor, J. W. Seaver and Cora L. V. Tappan. Give her a call.

Card from N. Frank White. To the Editor of the Banner of Light: 5

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

The Spirits' Book.

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

the immortality of the soul, the nature of spirits, and their relations with men; the moral law; the present life, the future life, the destiny of the human race, etc., and is not the result of mere speculation, but is announced as being the product of the teachings of spirits of high degree, as transmitted through various mediums and col-4 lated by Kardec.

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

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

The Youn State Association of Spiritualists The Iowa Sinte Association of Spiritualists. Will hold its Seventh Annud Convention at Iowa Falls, October 22d, 23d and 24th, 1878. All speakers and mediums are cordially invited to attem. As this will be a grand remained of the Spiritualists of lows, and business of the most vital importance will come before this Convention, it is hoped that the Spiritualists of the State will come out and show to the world that we stand on a platform that is indeed free. The friends at the Falls have promised to do all in their power to make it pleasant and sgreeable to those who may attend. It would be well for those who can to take quilts and blankets with them, and otherwise provide for emergencies.

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The success the author met with from the public in her ormer works, has induced her to put forth for their consideration "Nothing Like It." It presents to the reader some of the most popu'ar questions of the day, and handies them in the most masterly manner. Read it and hand it to your conservative friend.

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A member of the Abyssinian Mercantile Company discovered in Alexandria an ancient frome formerly occupied by Grecian Friars, in whose to oblivion abandoned library was found an old pergament. A French literate, accidentally present, at once commenced decipilering it, but a missionary, in the ardor of fanatical orthodoxy, tried by all means to destroy the antique document. But the efforts of the Jesuit missionary do not seem to have been sone essful, as a c py of the Latin original was written, which copy, through the Free Missons, found its way to Geomany. It has been proved, from the archeological discover's 8 made on the spoit, that the fourse where the pergament was found was owned and occupied by the order of "Esseens." Further, that the document found was the only remains of literature from the once well filled library of this scientific and religious order or brotherhood. The French Academy with the original, but ewing to the intrigues of the Jesuit mission in Egypt, bent on destroying a document so detrimental to the original, but ewing to the intrigues of the Jesuit was preserved principally through the Interference of influential Abyssinian merchants and pythagorical societies, from whou the copy above poken of came into the possession of the modern institution of Free Masons, and a Society in Germany now possesses the (without doubt) only copy in existence.

This work contains a lithograph likeness of Jesus Christ, which is the oldest known, having been found on a tomb in the catacombs. A member of the Abyssinian Mercantile Company dis-

which is the oldest known, naving been found on a tomo in the catacombs.

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