

The identity of God, rests at last on the identity of the original substance of each being. If human spirits are the children of God; if the idea of the fatherhood of God be not a delusion, then the substance of the Creator is the foundation of each soul. The identity of the primordial essence of the human and the divine spirit, is the only logical basis for Spiritualism; and it is on this foundation alone religion itself becomes possible.

And once prove man a spirit *per se*, and you have proved him one with the Eternal Substance, Life and Power of the Universe. No man can conceive two distinct and eternally different substances—spirit and matter—and get a live universe out of their union. For how can two eternally distinct and essentially different substances be brought together? In no conceivable way. And beside all the modern tendencies of science are in the same direction. The spiritual idea of substance is arising from science. All bodies are now proved to be only *per se* forms of force; all forces are proved by their mutual transformation, to be only modes of the action of one common, simple, homogeneous, indivisible, spiritual Force, and all power is eternal, infinite and divine.

Then, on the basis of the idea of the spirituality of Eternal Power—Substance—God, rests the whole Spiritual movement; and to him who starts with the idea of God of Infinite Spirit, there is not a logical resort, but in Spiritualism. For if God be Spirit and Infinite, there is no room for any other substance than spirit. Spirit becomes all in all—the primordial Power at the centre, and the original substance at the foundation of the world. Admit the idea of "matter" as essentially different from spirit, and you can have no God; for such a notion plants a discrete degree between God and "matter," which limits each by the other; and so, destroying the infinity of each, upsets the very idea of God. Spiritualism is the only possible deduction from the idea of God; and the idea of Infinite Spirit—God—is the last possible induction from the facts which prove man a spiritual entity, immortal and progressive. No matter from which side we start, we land in Spiritualism. To set out from the notion of "matter," leads us to atheism; and atheism is disproved by those facts which demonstrate the spiritual entity of the soul.

As Spiritualists, we know that the soul's existence is a demonstrated fact; and our ideas of the form and nature of the soul are clear, distinct, and certain, as far as they go. We regard the soul as an entity—not a function—possessing the human form, constituted of fine, spiritual elements, wrought up into organs with functions and powers correspondingly fine and spiritual, and living after it leaves the body in the spiritual spheres of the world, as of those elements, forces, laws and beings are correspondingly fine and spiritual. The physical and spiritual worlds are related by the same forces in a more highly attenuated form, which connect planets and suns, rocks, vegetables, animals, and man. From the earth to the spiritual world, there is a gradual attenuation and refinement of forces and elements shading up into spirituality. No discrete degree breaks the chain; no chain isolates the two spheres; the dear old earth does not whirl in a vacuum exhausted of all spiritual vitality, and void of all divine power. It is not an isolated and erratic body, driving to ruin against the surges of divine wrath, a mere bone of contention between "Gabriel" and "Devil," but the native birth-place of immortal men and women; nursery of the Infinite Light, Liberty and Love. No impassable chasm separates us from the dear ones gone; for the Jacob's ladder of Spiritualism is planted on the solid rocks of the earth, with its top leaning against the battlements of "heaven," and its lowest rung so near the ground that the poorest daughter of earth can place her foot upon it and ascend to its top. And beside each soul on earth who has a friend in Spirit Land is anchored by golden ties of vital forces to higher spheres. To unfold all the relations of these two worlds, would be to solve the secret of genius, to reveal the source of answer to prayer, to account for the wonders of spiritual life and heroism of the world over, and to unveil the destiny of nations and the whole future of man. And this is the aim of Spiritualism as a science.

Nor are these great facts of Spiritualism exclusively modern or anomalous. Brahminism, Buddhism—the old classical religions—and Christianity itself, began with just such spiritual facts. The whole New Testament history of Jesus is one continued narrative of the experience of a spiritual medium. His great moment of transfiguration; his healing of the sick by the laying on of hands; his experience of comfort from ministering angels in the garden after his prayer, and his commission to his disciples, closing with—"He that believeth in me, the works that I do shall he do also; and greater works than these shall he do, because I go to my Father"—all are paralleled in the days, under the same power of the spiritual world. An intelligent, thinking Christian, is a Spiritualist by his very profession. To day, also, the blind receive their sight, withered limbs are healed, and the deaf restored to hearing by the laying on of the hands of spiritual mediums, in fulfillment of the standard of true discipleship set up by Jesus in the words above quoted. * * * "The Providence" which guides justice and liberty to victory is the "Providence" of armies of angels, inspired and sent down to us by the eternal decrees of the Infinite Reason. Such is our faith—our knowledge. And this is the primal faith of all unperverted souls; it is the sheet-anchor of religion itself—for, if we cannot get at the angels, how are we to approach the Eternal Spirit?

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

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

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

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

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

Yours truly, G. B. STEBBINS.

Detroit, Mich., Sept. 30th, 1875.

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

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

Children's Department.

John Greenleaf Whittier.

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

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

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

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

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

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

"And how do the little misses do?" said the President pleasantly, taking one upon each knee.

"Which of you will mend a glove for me?" Each was eager for the honor, and the glove was soon neatly repaired. In payment for this service Washington gave each a kiss. The delighted children told their companions, and were immediately inspired to seek similar favors. So two more came to Washington's door and knocked timidly.

"Will you let us kiss your hand?" asked they. "I will exchange kisses with you," said the smiling President to the joyful little beggars.

After Washington retired he heard the loud cries of a boy below. "He inquired what the boy wanted, and was informed that he wanted to see General Washington."

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

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

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

Our poet, whom you all so well know, is a descendant of an old Quaker family, who settled along the beautiful banks of the Merrimac, in early colonial times. Haverhill was a frontier town then, and it was often attacked by the Indians. You have heard the story of Hannah Dustin, who lived here. But the good Quaker family of Grandfather Whittier treated the Indians so justly and so kindly that they were never molested by them. They refused to go into the garrison for protection in the most perilous days of the Indian war. Relying upon his weapons of religious faith, the good Quaker left his house unguarded. The Indians often visited him, and his family used to hear them, winter evenings, whispering beneath the windows, and sometimes see a red face at the window-pane. But though they murdered his neighbors, they never harmed him or gave him any trouble.

Whittier's father and mother were excellent people; you have read of them in "Snow Bound," and I need not describe them here. Their home was an ample old farm-house, in East Haverhill, which has been pictured in a popular chromo, and forms the subject of the best of all of Whittier's poems—"Snow Bound." The old place now is falling into decay, though the poet long tried to preserve the beautiful trees, whose cool shadows associate themselves with a generation gone.

Whittier, in his early days, was an industrious, hard-working farmer boy. He had few of the advantages that boys have now, but he made the very best use of such as Providence placed in his way. A few books of a religious character, and the "Pilgrim's Progress," in which he found poetry as well as sober prose, constituted the family library. The district school that he attended was kept by an odd genius, who was occasionally more fond of his toddy than attentive to his pupils, and at such times would indulge in sharp words, especially with his wife, who tended her babies in an adjoining room. The following lines describe the school-room; such a one as none of our young readers, we think, ever saw:

"Through the cracked and crazy wall
Came the cradle-rick and squall,
And the woman's voice at strife
With his shrill and tiresome wife—
Lunging us with stories old,
With a comic action told,
More than by the eloquence
Of these birchen arguments."

It was in Haverhill that Whittier, in boyhood, wrote his first poems. He was then a farmer boy, and the inspirations of poetry came from his sensitive heart, and from the grand scenes of the region of the Merrimac, rather than from books and schools. He sent one of these early poems with much timidity, as we may suppose, to William Lloyd Garrison, then an editor of a somewhat obscure paper, published in Newburyport, a neighboring town.

Mr. Garrison, as the story runs, on going into the office one day, found the poem, which had been tucked by the postman under the door. It was written on coarse paper, in blue ink, and, thinking it was mere worthless rhyme, he was about to throw it into the waste-basket, when some good angel of Providence stayed his hand. He gave it a conscientious reading. In the poem he found the genius of a true poet, and he published it. Other poems, arrived from the same source, and Mr. Garrison at last inquired of the

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

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

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

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

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

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

"Many a poor one's blessing went
With his green tent,
Which curtain never outward swings."

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

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

THE ENCHANTED TRESS.

A TRUE INCIDENT.

BY NATHAN DURNER.

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

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

What impulse seized me I cannot say,
But I presently took this tress of hair
On a bush of alder not far away,
That I might see it in sunshine flare.
And, as I watched it with tender care,
A golden oriole, with a trill,
Stoopied like a flash from the realms of air,
And caught it up in his shining bill.

In a moment both bird and my treasure bright
Had vanished away to return no more;
The thing was so sudden and strange and light
That my heart was startled into its core.
Now you, who saw not, may smile and say
The bird but wanted the hair for its nest,
The same as a shred of moss or hay,
Or a bit of down from its own bright breast.

But I (a poet, remember,) hold
That the bird was a spirit, in bird's disguise,
Sent earthward to carry that tress of gold
To its lovely owner in Paradise.
At least, when I meet her beyond the day
I will ask her about it with my first kiss;
And, whether she answers yes or nay,
What matters it then if I've guessed amiss?

Brown, the Mind-Reader.

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

Spiritual Phenomena.

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

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

"I went to see the writing medium, Mr. Mansfield, at 361 Sixth avenue, New York, with my Aunt Esther. We had a communication from Uncle John. (I mean John O. Wattles,) who said, 'Tell Milo Townsend I want to talk with him.'"

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

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

About the same time I addressed a note in a closely-sealed envelope to my old-time friend, John O. Wattles, and sent it to Mr. Mansfield for delivery. This note ran as follows:

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

But please do not be diverted from any original or special purpose they may have had in view in wishing to talk with me. I have other dear friends in the Land of Light, whose memory is precious and fragrant as the rose, about whom I would like to inquire, but I forbear.

With unfailing love, I am thine forever,

MIL O. TOWNSEND."

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

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

"1850—since which time John has been trading his way in the realms of space, and Milo drifting between fire and water, I have never allowed one week—as you measure time—to pass, that I have not been with you, not only guarding you from dangers that have beset you on all sides—as is always the case with a true reformer—yet, with all my watchfulness and times of impressing you, your path has often been strewn with thorns—as the world would have it.

I did talk with Mr. Ripley, but he was not ready to accept it; yet it set him thinking, and opened this door where we shake hands again. I have nothing of an especial character to impart to you in this way. That part which is special I have been preparing your mind for for several years. By-and-by I have another way to be added to that seeming novel structure which you have, by our instructions, put before the world. One thing at a time, Milo, or as my good mother once told me, 'John, your ideas are too early for this age; your foot is too strong; you must feed babies with milk.'"

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

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

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

Your friend and brother,

JOHN O. WATTLES."

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

My acquaintance with him began in the year 1852, and ripened into the most affectionate friendship, "the links of which were kept bright" by frequent correspondence. He was residing at Monaca, Kan., when the summons came for him to join the innumerable company of ascended souls in the Climes of the Blest.

This occurred in 1859. The impression on my mind was that it was a year later. On writing to his widow, now residing at Andover, Mass., she says the year as given in the communication is correct.

It will be seen that he gives the names of several persons. The first is that of my father, who left the earth-shores from New Brighton, Pa., in 1860. None but the others are relatives, but, I am bound to me by the ties of friendship, and more or less, by endearing memories and fraternal love, the dates of their respective departure from earth, running back as far as forty years, and down to within seven years. That of C. T. Whippo, of New Castle, Pa., occurred in 1829; Drs. Weaver and Higby, of New Brighton, about the same year; William McCullough, of New Athens, Ohio, (my cherished school-mate), in 1835; Dr. Pettit, of Philadelphia, about the year 1855; Thaddeus Clark, (Grace Greenwood's father), of New Brighton, I think, in the year 1853; Emma H. Cota, of Staten Island, in 1855. The name of Sophia E. Adams I did not recognize, supposing, however, it might be one of the Adams family, in some way related to Dr. Milo Adams, for whom I was named, and a many years' resident and practicing physician in this County. Upon inquiry, I can learn of no Sophia, but am told there was a *Sophronia* E. Adams, a sister of Dr. Milo Adams, who has been in the spirit-world ten or twelve years. "Here is a discrepancy in names; a mistake which mortals might very readily make; and why not immortals, as they are not infallible?"

Stephen Chaffee, the last named, is a dearly-remembered friend of my boyhood, who passed from earth in 1837, while temporarily residing at Knoxville, Ohio. That portion of the message, which says, "By-and-by, I have another way to be added to that seeming novel structure, which you have, by our instructions put before the world," would seem to allude to a little book I have just published, entitled "The Battle for Bread, or Justice the forlorn Hope of Humanity." And the word "fire," being underscored, it would seem also to allude to losses I have sustained by fire within the last year.

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

host flying through midst of heaven? Readest thou the flying scroll they bear aloft above them? That's the gospel of the New Age. See that golden letters on it, sparkling, bright and gleaming. 'PROGRESS' is its running title. 'LOVE AND UNITY' its chapter heads. The Constitution of God, the Constitution of Nature and the Constitution of Man, its Trinity, for these three agree in one. Canst thou read the chapter under the head of 'UNITY'? See, the appendix is the 'alleluia' of the nine hundred millions!"

Brethren of the Banner, with best wishes for you and all, I am fraternally yours,

MIL O. TOWNSEND.

P. S.—It has been objected by some that Mr. Mansfield's charges (being five dollars and four stamps) were too high. But what is this compared with satisfactory proofs of immortality, of the personal identity of "loved ones gone before," of the assurance that we yet commune with them—that they live and love us still? What, indeed, compared to things so beautiful and sacred, are all the ambitions and paltry gewgaws of earth? What the ivory sceptre, the golden throne, the jewelled diadem?

Beaver Falls, Penn., Oct. 5th, 1875.

WAS IT A SPIRIT CURE?

To the Editor of the Banner of Light:

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

A. S. HAYWARD.

London Letter.

J. BURNS CONCERNING THE SPIRITUAL MAGAZINE, MRS. CONANT, ETC.

To the Editor of the Banner of Light:

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

I learn with pleasure that it is the intention of Dr. Sexton to visit your great country during the ensuing fall. He is one of the very ablest platform men we have in this country. His information is both varied and extensive, alike in the fields of science, literature and philology. He has a fine voice, great force of manner, and speaks almost wholly from inspirational impulses. Whatever arrangement may be made for him in America I feel sure will result in satisfaction to all concerned.

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

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

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

I am fraternally yours, J. BURNS.

Spiritual Institution, 15 Southampton Row, London, W. C., September, 1875.

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

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

"THE FATHERHOOD OF GOD AND THE BROTHERHOOD OF MAN."

(A HYMN.)

BY E. E. HOLBROOK.

Oh, if there be one thought that all other thoughts excel
Oh, if there be one truth that with every virtue dwells
Oh, if there be words that all other words surpass
Oh, if there be a Fatherhood of God and the Brotherhood of Man.

Some charm of mystic powers and some secret cords of love
Unto the thickest fowers and the mightiest words above
And by those bonds unseen, through the ethereal heavens
Every soul is anchored fast to the Heart of Father God.

And from that Heart proceed, in the glow of endless youth,
Life, knowledge, wisdom, love, with sweet charity and truth;
And, as they blend and bloom under Heaven's all-perfect plan,
They achieve their work divine in the Brotherhood of Man.

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

Law, justice, power and right, that alike extend to all;
Hope, conscience, joy and peace, that no errors shall enthrall;
A bright, eternal life, our best heritage, we scan
Through the faith of man in God and the love of God to man.

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

Chicago, Ill.

Banner Correspondence.

British America.

VICTORIA, B. C.—James Fell writes Sept. 20th as follows: It is seldom we have anything occur in this far-off corner of the world to interest your readers, and therefore it is not often that British Columbia is mentioned in your paper, but we are not without our spiritualist experiences. The light of the gospel of truth has penetrated even here, and we have had manifestations in private circles through local mediums sufficient to convince many and make them desirous of more light. Our geographical position rather isolates us and places us out of the line of travel generally taken by public mediums; but occasionally one more eccentric than the rest strays from the ordinary track, or orbit, and pays us a visit, and we are enabled to glean some rays of light and truth.

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

New York.

NEW YORK CITY.—T. K. A. writes, Sept. 20th, as follows: Mrs. F. K. A. Hyzer has just finished a series of lectures for the Society of Progressive Spiritualists, of this city. The very high appreciation entered into by the audience and of her talent to fulfill it, and also of the exalted character of her inspiration, prompts this notice for the Banner of Light. The writer cannot refrain from offering his slender tribute to a character whose virtue, excellence, courage and modesty, high purpose and unswerving fidelity to duty, place her in the very vanguard of spiritual enlightenment. The exalted character of her teachings, the comprehensiveness, poetical beauty and aptness of her illustrations, and the exact, logical processes by which her conclusions are reached, have never, in the course of a long experience, been excelled, if equaled; and it is no small compliment to the Spiritualists of New York that, notwithstanding active differences prevalent in other matters, they are enabled to unite sufficiently in this, that they gather together in such respectable large numbers, to enjoy an intellectual feast of so high a grade; and that not once or twice, but continuously through three of the ten months that their rostrum is in occupation.

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

Nevada.

VIRGINIA CITY.—Mrs. P. W. Stephens, the lecturer and test-medium, writes, under recent date: Here, nestled under the brow of Mount Davidson, whose head towers up eighty-seven hundred feet, keeping perpetual watch over the untold millions of silver deposited at its base by the munificent hand of Nature, I have been laboring for some time, and feel that I have helped scatter the seeds of eternal truth among the people. The Spiritual Philosophy has many adherents in this place, among whom I may mention the Lannings, Deterbenders, Higginsons, Waterses, Buttermans and Bundys. Mr. A. Peck, the excellent materializing medium from Kansas, has paid us a visit recently. At his séances spirits appear at the cabinet window, speak in audible voice, and sometimes step out of the cabinet, showing their full form. Frequently they write brief messages, and fully identify themselves. The spirit-daughter of Mr. Bundy stood at the window of the cabinet and wrote a touching letter to her mother, signing her Christian, pater-

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

California.

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

Wisconsin.

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

A Letter to Mrs. E. Parrey, the Materializing Medium.

MY DEAR MRS. PARREY.—In this age of wonderful revelations and phenomena, intensifying doubt and skepticism, (beside opening a new field for fraud and deception,) justice demands that the honest mediums should be sustained; that the sensitively organized instruments who are used by the spirit-world to demonstrate to us immortality, should be strengthened by our confidence and magnetism, is, in my estimation, an imperative duty, especially after we have proved them by almost cruel tests to be honest. This demonstration of the science of life is in its infancy; we cannot, we must not expect perfection. The unseen workers do the best they can; and it is wonderful that they can perform such chemical experiments with the elements we give them, and the distrust and doubt we shower on the sensitive mediums. A photographer requires conditions; so does the spiritualist, but we know nothing about the methods they use to show us these spirit-faces. We can only speculate: we only know *de se* forms which, in eight instances out of ten, are recognized as wonderfully resembling friends gone before, while you, Mrs. Parrey, sit in the corner, handcuffed, and with your hands full of flour. The most skeptical acknowledge unquestionably your honesty! A good starting point for investigation.

At the first circle I attended, a father, a mother, a sister, a grandmother and a husband were recognized. A Mrs. Smeady went up to the cabinet, thinking she was called, and, disappointed, she shook her head and said, "Not for me; Mrs. Weyburn, it's Dr. Weyburn!" And it was! He seemed to fill the aperture like a life-sized picture, and Miss Susie M. Johnson who was present exclaimed: "That is Dr. Weyburn, or a wonderful representation of him!" Another speaking, when I was not present, he was unquestionably recognized by friends. He beckoned for a lady who holds a public situation in our town, to come up to the cabinet, and she at once said, "Dr. Weyburn, as plain as I ever saw him in life!" W. Clements and his daughter had many interviews with the loved wife and mother, and while they were conversing with her, those who composed the circle saw a hand and arm wind around the daughter's neck outside her curls, drawing her head into the cabinet. As you are unconscious during the séances, Mrs. Parrey, and shut away from the comfort your gift affords others, I thought a brief statement of a few out of the many facts would be a satisfaction to you, as well as a benefit to others, encouraging them to seek that consolation and comfort, by seeing their loved ones, that it has been to your friend.

SADIE E. WEYBURN.
P. S.—Mrs. Smith, of Sturgis, informed me that at a circle in Rockford a son saw his father's spirit, and it, said "Wait!" and when he raised the curtain again his mother's spirit stood there also—father and mother together! Why will not the world believe this demonstrated glorious gospel of Spiritualism?
Kalamazoo, Sept. 25th, 1875.

Charles Nordhoff on the Tecumela Indian Troubles.

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

If the Tecumela Indians are to be driven to the Tule river reservation a great outrage will be committed on them; and the object of it will be to increase the expense of the reservation, and, of course, the profits of those who manage it. If they are simply to be driven from the lands they have so long occupied and cultivated, the outrage will be quite as great. They own flocks and herds; they plow ground and raise wheat and barley; they live in houses and own personal property. If the federal government has found that the land they have long been permitted to use as their own really belongs to some one else, it is the duty of the government, through the Indian bureau, to see that they do not lose the value of their improvements, that they have time to re-

move their property, and that they have other lands given to them, or, at least, opened to their purchase. One thing is certain—there can be no trouble with the Tecumela Indians if the government treats them with only common justice, and deals with them as a guardian ought to with his wards, with a decent regard for their rights; but this it has not been apt to do of late years. Capt. Jack, of the Modocs, being asked why he continued, answered, "I have no choice but to continue." That is to say, his people had been starved by the agents and compelled to eat their own horses. Had Gen. Schofield been consulted about the management of the Modoc Indians, there would have been no war; but he was purposely kept in ignorance of what the Indian bureau people were doing until they had actually established a war with the Modocs. The Indian managers corresponded with the bureau at Washington, but took care to keep the commander of the troops ignorant of what they were doing. A similar trick may now cause an Indian war in San Diego county.

New Hampshire State Association of Spiritualists.

The New Hampshire State Association of Spiritualists met in accordance with the call of its Executive Committee at Stoddard, Sept. 24th, 25th and 26th. The first session was called to order at 2:30 P. M., Friday, Sept. 24th, by Justus Fisher, President of the Association. The Secretary being absent, George A. Fuller, of Sherborn, Mass., was chosen Secretary *pro tem*. The President, in his opening remarks, said that the platform was free to every individual, Spiritualist, Liberal, Socialist, or any other, who held the truth in what was said, and that discussion and discussion are our only means of arriving at the truth. He then declared a conference of one hour.

Mr. James Shepard, of Alstead, said, I believe in the conscious existence of our friends in the spirit-world; I know that they return and bring us messages of love.

George A. Fuller said that we naturally look to the religious enthusiast as the reformer of the world. We know that there are grievous wrongs which must be redressed, and in hours of severe affliction we again turn to religion for consolation. And, dear friends, Spiritualism is the only religion in which we can find both consolation and the spirit of true reformation. Over a quarter of a century of angel ministrations is sufficient to convince the world of "spirit-return" and now we turn to the angels and say, "What message have you brought us which will alleviate human suffering?" And they answer, "The old institutions of society must fall out from the ruins of the old must spring the new. Let the world have the truth!"

Moses Hull followed with very interesting remarks. Spiritualism was offered, in the first place, to the churches; they rejected it. Then it poured but its inspiration upon the whole world, proving that man exists in a world beyond the grave, and that he can return and hold communion with those in this world. If we reject the ideas which the spirit-world offers, we reject the only power which can completely revolutionize the entire world of man as we are now constituted. The time has come when we must throw off caste, and bid the Mother Grindy family farewell! Society is the cause of all the crime in existence.

Mrs. Mattie Sawyer, of Boston, spoke of her experience during the past year. Many of the Spiritualists are crystallized just as much as the Christians. At the door of radical Spiritualism everything mean has been laid. Sociology is the great question which now demands our attention. Under the head of Sociology are embraced all reforms which have to do with the present condition of humanity. In conclusion she referred to the departure from this life during the past year of Edward Reed, of Stoddard—one who for years has been a noble worker in the cause of human rights; one who has always been ready to meet the frowning tempests of scorn and contempt; one who has ever been, respected as an honest, truthful and conscientious laborer in the fields of reform.

The President then appointed the following named persons as Committee on Resolutions: Moses Hull, Mrs. Electa Shepardson, and George A. Fuller. Adjourned.

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

Mrs. Mattie Sawyer sang a selection from "Mattie's Offering," entitled "There is Light Ahead." After which James Shepard delivered the first address of the evening. He spoke of the spirit-world, its beautiful scenery, and the happiness of its inhabitants. The second address was delivered by George A. Fuller, who spoke of "The Needs of the Hour." When "Spiritualism" made its appearance at Rochester, it came to bring a message to man. The cry of spirits has ever been "Reform, Reform!" And those who have listened to the voice of the angels have been denounced and derided. The world never needed reforming more than to-day. Society is corrupt. Everywhere crime is on the increase. Seditious, murders, divorce trials and rapes are filling the whole country with sorrow. Even our courts of justice are corrupt. The world of justice has left our country, and the light has taken its flight from the land. Liberty is taken, and the rights of man are trampled. Christianity is as corrupt as society, and the cause of Spiritualism is as bad as Christianity. Our only hope lies in radical Spiritualism. The lecturer closed by denouncing radical Spiritualism from the assaults of its opposers. Adjourned.

Saturday, Sept. 25th.—Morning Session.—Conference. Mr. Shepard gave his experience as an Investigator of Spiritualism.

Moses Hull, Chairman of Committee on Resolutions, presented the following:

Resolved, that Spiritualism has demonstrated a life beyond the grave. It is now time that it should render itself practical in helping us to the wisdom that can elevate the world out of its present political, financial, social and religious gloom.

Resolved, that eighteen hundred years of failure to save the world from sin, sickness, insanity, idleness, and misery, have failed to bring about a better world. It should no longer be trusted to save humanity.

Resolved, that our present system of marriage is slavery, and that considering that idleness, insanity, prostitution, adultery, rapine, drunkenness and murders are its legitimate fruits, it is the duty of every lover of humanity to protest against it.

Resolved, that the system of gambling known as speculation has filled the world with crime, and that the tendency to speculate must, unless speedily checked, terminate in a bloody revolution, compared with which our late rebellion falls like a feather.

Mr. Hull said that the object of presenting resolutions at a Convention was to set the people to thinking. To bring out discussion for "the agitation of thought is the beginning of wisdom." It was voted that the resolutions be read, discussed, and acted upon *seriatim*. The remainder of the Conference was taken up with the discussion of the resolutions, participated in by Moses Hull, James Shepard, and Wright Wood, of Ashuelot, which resulted in the adoption of the first and second resolutions as read. Further discussion of the resolutions deferred until the afternoon session.

The first discussion of the morning was delivered by Geo. A. Fuller, on "Christianity and Christianity's Heresies." Mr. Fuller's discourse was a historical resume of the bloody march of Christianity, showing that the heretics who are denounced in one age become revered and honored in the next. Christianity cannot: it has experimented long enough, and its every attempt has consummated in a grand failure. We must look elsewhere, then, for salvation. It comes in the form of the heretical doctrines of modern science. An abstract cannot do justice to the discourse.

Mrs. Mattie Sawyer followed with a very interesting discourse on "What I see, them, of the Coming Revolution." She described accurately our present social and political institutions, showing that they are corrupt that it will not pay to even try to mend them. But, instead, let us build anew. The old and new are meeting in a force conflict. Mrs. Sawyer discoursed for an hour upon the subject, showing up the sham of society. The meeting adjourned.

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

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

Saturday Evening Session.—The fifth resolution was discussed by Moses Hull, Stephen Smith, George Fuller, and Robt. and Wright Wood. Great truths were brought out in the discussion, and seed was sown which will yet bring forth a bountiful harvest. Every thought uttered during the evening ought to be printed and circulated throughout the whole world. The resolution was adopted.

Morning Session, Sept. 26th.—After an hour's conference Mrs. Mattie Sawyer spoke upon "Society as it is, and as it should be." The great problem of society was discussed, many false ideas exploded, the old overturned, and the foundation was well laid for the new order of things.

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

Sunday Afternoon Session.—Geo. A. Fuller delivered the first address of the afternoon. He began by reading a poem entitled "Wish it were Respected." He then spoke of "The Great Law of Growth," showing that everywhere in nature we see growth and nowhere cessation. He spoke also of the growth of Spiritualism. Mrs. Mattie Sawyer presented the following resolutions:

Resolved, that the Convention hereby tenders its thanks to the ladies of Stoddard and the surrounding towns for their kind and generous hospitality.

Resolved, that we recommend to the friends everywhere the adoption of the plan of instituting a common home at all our Conventions.

Moses Hull spoke on the following subject: "Spirits of Devils." He said his text could be found in the 10th chapter of Revelations, 14th verse: "For they are the spirits of devils, working miracles, which go forth into the kingdoms of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." He traced the history of the devil back to ancient heathenism. Every religious dogma originated in the valley of the Nile. He showed the foolishness of the Christian's arguments against Spiritualism. Everything which would have a tendency to reform the world has been called the work of devils. The lecture was the grandest defense of Spiritualism ever delivered in New England. At the close, Mr. Sawyer read two poems upon the subjects which the audience had presented, after which she began to play upon the melodeon, and improvised a time, and sang the one entitled "Oh God, make room for a little child." Both the words and the music were excellent. At the close of Mrs. Sawyer's singing, the Convention adjourned *sin die*.

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

JUSTUS FISHER, Pres.
GEO. A. FULLER, Secy.

Annual Report of the Connecticut Association of Spiritualists.

The 10th Annual Convention of the Connecticut Association of Spiritualists assembled at Franklin Hall, Bridgeport, on Friday, Sept. 24th, 1875, at 2:30 P. M. The attendance was not large, although there were several present from distant parts of the State.

The Convention was called to order, and the business of the meeting presented by the President, Miss E. Annie Hinman. Owing to the unavoidable absence of the Secretary of the Association, Mr. E. G. Spinning, of Bridgeport, the minutes of the last year's Convention were read by the published call, the Convention proceeded to the nomination and election of committees:

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

It was then voted that the officers of the Association for the ensuing year be chosen by acclamation, and resulted in the election of Miss E. Annie Hinman, President; Mr. E. B. Whiting, Vice President; Mr. George W. Burnham, Secretary; Mr. A. Z. T. Robinson, Treasurer.

The Board of Trustees were reappointed with one exception, Mr. George W. Burnham being elected to fill the vacancy occasioned by the resignation of Mrs. Sayles.

The subject of a State Camp Meeting was then introduced, and the following resolution was submitted by Mr. George W. Burnham:

Resolved, that sixteen persons, two from each County in the State, be appointed by this Convention, meeting at the fall session to make such arrangement as they shall deem necessary (if found expedient) for holding a camp meeting in this State next summer.

A full and complete report was adopted, and the Convention proceeded to nominate a "Camp Meeting Committee," said committee consisting of the following named persons, viz.: A. T. Robinson, Mr. Graham, Hartford County; Miss E. Annie Hinman, Mr. E. B. Parsons, Litchfield County; Mr. W. Constock, H. H. Hinman, New London County; James Wilson, E. L. Leavenworth, Fairfield County; G. W. Burnham, Windham County; E. P. Whiting, New Haven County; J. K. Lord, Tolland County; Mr. Hungerford, Middlesex County.

Messrs. Burnham, Whiting and Lord, were empowered to call the vacant places in the respective Counties, the appointments for Middlesex County being left with the Trustees, and to select the several committees to fill vacancies if any decline to serve.

The Friday evening session was devoted to a short conference, which was followed by an exceedingly interesting report from the President, Miss Annie Hinman, an address by Mrs. Agnes D. Hall, followed by remarks of a denigratory character by C. B. Lynn, the whole interspersed with excellent music, when the meeting adjourned to Saturday at 10 A. M.

The Convention came to order at the hour of adjournment and proceeded at once to the consideration of the subject of constitutional amendment. The committee on amendments reported articles 3d of the constitution as read. The officers of the Association shall consist of a president, vice-president, &c., instead of presidents, and the alteration was made as recommended by the Committee. After full discussion article 8th of the constitution was also amended so as to read as follows: Any person can become a member of this Association by signing their names to these articles and paying annually the sum of one dollar.

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

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

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

Sunday morning session opened fair and bright. Some preliminary business having been disposed of, L. K. Connelly of Newark, N. J., made some remarks, after which Anthony Higgins, of Boston, addressed the Convention. He spoke of the "Highway to Hell," and the choice of a subject and never failing to present it in such form and cloth it in such language that his audiences invariably pronounce him a fascinating speaker.

At the opening of the afternoon session the following resolutions were adopted, after a full discussion of the merits of the several topics presented to the Convention:

Resolved, that, as Spiritualists and Liberals, we view with alarm the encroaching spirit of bigotry manifested by the efforts of certain fanatics to suppress the truth, and hereby pledge ourselves to renewed exertion for freedom and equal rights.

Resolved, that we extend to all a cordial invitation to attend these Conventions, believing that the discussion of truth will enlighten, purify and elevate the undeveloped of our race.

The afternoon session closed with an address by Prof. Whipple, of Boston; also an address by Mrs. Middlebrook, of Bridgeport, and Mrs. Hall, of Massachusetts. At the evening session a chaste and eloquent essay was read by Mrs. E. Hope Whipple, of Boston, on the subject of "Motherhood." Closing remarks then followed from Anthony Higgins, Prof. Whipple, Dr. Connelly and Mrs. Hall. Before adjournment the Convention tendered thanks to the people of Bridgeport for their hospitalities, and to the ladies of the city for their impartial and gentlemanly report of the proceedings.

It should not be forgotten that there was another element which contributed largely toward the entertainment of the audience, to wit: excellent music—Mr. E. G. Spinning, of Bridgeport, adding much to the interest and pleasure of the occasion by the sweet melody of a well trained voice.

On the whole, in briefly summing up, it may be safely said that Spiritualism in the State of Connecticut is continually developing more strength and wisdom by openly and fearlessly standing shoulder to shoulder with the great liberal element in opposing every form of bigotry or intolerance, and thus being a leading force for free speech and an impartial press. Respectfully submitted,

New Haven, Conn., Oct. 1875. L. ROBINSON, Sec.

Gentlemen who would have been very competent pirates had they lived and loved (other men's money) half a century ago, now are as speculators, pettifoggers and politicians.—C. G. Russell.

SPIRITUALIST MEETINGS.

CHILMARK, MASS.—The Bible Christian Spiritualists hold meetings every Sunday in Hawthorn street Chapel, near Bellingham street, at 3 and 7 P. M. Mrs. M. A. Ricker, regular speaker. Seats free. The Children's Progressive Lyceum meets at Social Hall every Sunday at 12 1/2 P. M. G. D. Smalley, Conductor; T. B. Baker, Assistant Conductor; Mrs. Jenkins, Guardian; Mrs. Frank Peck, Librarian; Mrs. Turner, Librarian; Mrs. A. Robbins, Secretary.

SALEM, MASS.—The Spiritual Progressive Lyceum holds its sessions every Sunday, at 10 o'clock; also its conference every Wednesday evening. Address: 14 Washington street, Conductor, Mr. John Havelock; Assistant, Mr. Edward Hall; Guardian, Mr. Allen S. Washburn; Librarian, Mr. Frank Peck; Librarian, Mr. George Peck; Librarian, Mr. A. Robbins; Secretary, Mr. S. G. Houghton; Musical Director, Mrs. Anna Hall; Assistant, Mrs. Anna Bailey; Treasurer, Mr. William Wood, Jr.; for the present, in connection with the Lyceum, lectures will be delivered at 3 and 7 1/2 o'clock Sundays at the same hall; J. Frank Baxter speaks during October and November cordially invited. Attendance to lectures, tickets.

SPRINGFIELD, MASS.—Spiritualist and Liberalist Society meets at Liberty Hall Sundays at 2 and 7 1/2 P. M. Mrs. A. B. Robinson, Conductor; Mrs. S. G. Houghton, Assistant; Prof. Wm. Denton during October; S. Frank White during November.

MARLBOROUGH, MASS.—Meetings are held every Sunday in Temperance Hall by the Spiritualists and Liberalists. Sunday School, Secretary.

PLYMOUTH, MASS.—Meetings are held every Sunday in Lyceum Hall, F. W. Robbins, Corresponding Secretary; Conductor, Mrs. T. A. Knappe; Guardian, Mrs. E. J. Knappe; Librarian, Mrs. M. C. Robbins; Assistant, Mrs. Mary Lewis; Librarian, Mrs. Lewis Doten; Musical Director, Mr. Thos. S. Swain, Musican.

ROCKLAND, MASS.—The Children's Progressive Lyceum meets at 12 1/2 P. M. in Phoenix Hall, F. J. Gurney, Conductor; Maria Bennett, Guardian; Henry Chase, Secretary.

WEST GUTTON, MASS.—The Liberal Association hold meetings every Sunday in Wildwood Hall. Lectures at 2 and 7 1/2 P. M. M. E. French, President; H. M. MacIntyre, Secretary. Mary L. French, regular speaker.

ANDOVER, O.—Children's Progressive Lyceum meets at Andover's Hall every Sunday at 12 1/2 P. M. J. S. Morley, Conductor; Mrs. T. A. Knappe, Guardian; Mrs. E. J. Knappe, Assistant; Mrs. M. C. Robbins, Librarian; Mrs. Mary Lewis, Librarian; Mrs. Lewis Doten, Musical Director; Mr. Thos. S. Swain, Musican.

APLETON, WIS.—Meetings are held at Cornish Hall each Sunday at 2 P. M.

ATLANTA, GA.—First Association of Spiritualists.—Officers: Wm. C. Adams, President; S. G. Houghton, Vice President; Wm. C. Adams, Secretary; Wm. C. Adams, Treasurer; Wm. C. Adams, Librarian; Wm. C. Adams, Musical Director; Wm. C. Adams, Conductor; Wm. C. Adams, Assistant Conductor; Wm. C. Adams, Assistant Librarian; Wm. C. Adams, Assistant Treasurer; Wm. C. Adams, Assistant Secretary; Wm. C. Adams, Assistant Musical Director; Wm. C. Adams, Assistant Conductor; Wm. C. Adams, Assistant Assistant Conductor; Wm. C. Adams, Assistant Assistant Librarian; Wm. C. Adams, Assistant Assistant Treasurer; Wm. C. Adams, Assistant Assistant Secretary; Wm. C. Adams, Assistant Assistant Musical Director; Wm. C. Adams, Assistant Assistant Conductor; Wm. C. Adams, Assistant Assistant Assistant Conductor; Wm. C. Adams, Assistant Assistant Assistant Librarian; Wm. C. Adams, Assistant Assistant Assistant Treasurer; Wm. C. Adams, Assistant Assistant Assistant Secretary; Wm. C. Adams, Assistant Assistant Assistant Musical Director; Wm. C. Adams, Assistant Assistant Assistant Conductor

To Book-Buyers.

At our new location, No. 9 Montgomery Place, corner of Province street, Boston, we have a fine Bookstore on the ground floor of the Building, where we keep on sale a large stock of Spiritual, Reformatory and Miscellaneous Works, to which we invite your attention.

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In reporting from the BANNER OF LIGHT, care should be taken to distinguish between editorial articles and communications (condensed or otherwise) of correspondence. Our columns are open for the expression of important free thought; but we cannot undertake to endorse the varied shades of opinion to which our correspondents give utterance.

Banner of Light.

BOSTON, SATURDAY, OCTOBER 23, 1875.

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LUTHER COLBY, EDITOR. ISAAC B. RICH, BUSINESS MANAGER.

Letters and communications appearing in the Editor's Department of this paper should be addressed to LUTHER COLBY, and all business letters to ISAAC B. RICH, BANNER OF LIGHT PUBLISHING HOUSE, BOSTON, MASS.

Time for a Change.

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

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

What, then, does the world want, at least that portion of it which is most advanced in liberty? Nothing but more liberty. That is the only true atmosphere of the soul. By liberty is not meant a license to despise the conditions that are imposed on all in the simple acceptance of this precious gift of life, but a dissolution of all restraints which hinder spiritual effort and forbid spiritual expansion. Growth is only to be got through the narrow and rough path of discipline, let us never cease to remember; but as we consciously receive it, it should be in the direction divinely suggested and intended, and not according to the partisan rules of a bigoted and hard authority, which ever seeks its own in the control of others. The supreme authority over man should be set up within himself, and that is the essence and culmination of what is Christian. Instead of aiming for that, Christianity as a church has stopped to gather together its worldly advantages and make the most of them in the way of self-aggrandizement.

Wherever we look, now, the symptoms of the approaching revolution are evident. The central Christ-principle is eternal; that cannot be subject to change; the overturn is to come in the ecclesiastical system that dogmatically claims to have captured the whole truth taught by Christ and to have become possessed of it. And it requires no more than the merest superficial evidence to show that there is a most urgent need of such a change. The church long since came to a standstill. It is demoralized. Its thought is of pomp and its ambition is of power. Instead of humble and sincere believers, we see costly edifices in stone and wood. Instead of the works that are the best evidence of faith, we see haughtiness and enmity toward those who are without, and wranglings and contentions among those who are within.

The best belief is now outside of the Church altogether. Christianity is practiced most where it is preached openly the least. As a principle, it has totally lost its governing hold on political, social and business life: it has withdrawn into the ministers' studies and the theological seminaries, to be compressed into a system whose weekly interpretation gives a certain class of men a good living and social consideration. Many of these are good men, we would not presume to deny; but they are only human, at best, and are therefore easily blinded and warped and won over by the material things of life. It is impossible for mankind to get on under a system with no more spiritual life in it than this. First follows indifference, then disgust, and then hostility. The result is a complete demoralization of the popular mind. If the ministers expect to cure the evil by assuming a still higher tone of authority, and by thundering their threats in the ears of the people, they show still more convincingly their inability to grasp either spiritual secrets or the situation.

It is not because we prefer to see confusion reign, and chaos come again, but because we would see on earth the supremacy of divine order, which admits the possibilities of growth and expansion in all directions. If there are obstructions to the establishment of this kingdom, they must be removed. When the popular mind is convinced that it is time to remove them, they

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

An Imperialism.

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

How perfectly natural it is for the laborer, when contemplating a piece of work, whether bridge, tunnel, edifice, cloth, or other thing, in which he has had a share, to feel that, as it is in part of him, so does his interest abide and dwell in it equally with that of the owner, who merely furnished the capital for its production! He may have received his wages for his work, but there is an unerring instinct that tells him that in that work he has put a part of himself. It is different with the man of traffic and exchange, as any one can see at a glance: he simply passes from hand to hand; the laborer creates. He puts his thought, higher or lower, into what he does. What does all this signify—and it does certainly signify something—if not that co-operation is the only true relation that should subsist between labor and capital, and that neither should hinder nor own the other?

What other idea, that has a flavor of practicality about it, has occurred to any mind in connection with this problem of reconciling the claims and interests of labor and capital? Co-operation brings them together at once. Neither seeks then to outdo or to bully the other. The present injustice comes to an end because it is for the interest of both sides that fair dealing should be the only rule. The sound idea that labor itself is capital, put in alongside of money, is now ready to be received. A recent writer in the Index says with the clearness of truth—"Every laborer should be recognized as a responsible party in the business; should be entitled to a voice in its management commensurate with his interest, and entitled to a share of its dividends. This system would effectually destroy the imperialism of capital over labor, tend toward an equalization between them, put an end to rash speculation, check lavish expenditure, give character and permanency to business institutions; and also to our laboring class, now a roving people, little better than Arabs."

And he goes on to describe the improvement which co-operation will work in the homes and general domestic condition of the working-people. "In place of the continually shifting panorama," he says—"of palace and hovel, we shall have permanent thrifty homes of independent and interdependent capitalists and laborers, and a solid rock as a financial basis instead of dangerous quicksands." It has been practically demonstrated on farms and in many of the mechanical trades, and can be shown to be sound and safe in other branches of productive industry. This matter would never be so persistently discussed as it is if it were not that there is something wrong about the present status, and if there were not a right that ought to be secured. Speed the day when this permanent, because righteous, adjustment of the relations of labor and capital takes place. The civilized world waits in its work of progressive civilization to clear up obstacles that stand in its way.

Woman Suffrage in Massachusetts.

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

Charles H. Foster

Is still in Philadelphia, Pa., and is doing good work for the cause, as is his wont wherever he goes.

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

S. Jennie Lord Webb, the celebrated vocal, musical and writing medium of Chicago, intends to pass the coming winter in Boston, where her address will be No. 88 Westminister street. Due notice will be given of her arrival.

Spiritualism, not Sectarian.

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

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

We have been sorry to see the wild talk which Col. Olcott has been venting against Spiritualism and Spiritualists. It is wild because it is aimless and pointless; nobody is hit. It applies just as much to himself as to any other Spiritualist. If certain persons, professing Spiritualism, choose to hold, at the same time, other peculiar notions, by whatsoever name designated, such action on their part no more implicates Spiritualism, pure and simple, with those notions, than it implicates Christianity with politics when a member of Dr. Talmage's church votes the Democratic or the Republican ticket. This is so palpable a truth that it goes without saying.

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

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

What would be thought of the man who should turn upon all the persons pursuing the science of chemistry, and abuse them because they could not make certain analyses, because certain discoveries had not yet been arrived at, or because certain chemical students had adopted any peculiar order of belief outside the ordinary range of their science? Yet such a clamor would be quite as reasonable as that which Col. Olcott has been trying to raise against Spiritualists. Let him be assured that the feeling he excites in return among Spiritualists at large does not rise even to the dignity of anger: it is simply a mild sort of derision. Let this course on his part be stopped; and let us think only of the really good and manifold service which the Colonel has rendered.

We publish in another column a communication from Col. Olcott, the perusal of which we commend to our readers. We received it after writing the above remarks.

Temporary Home for Women and Children.

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

Mrs. Sarah A. Floyd

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

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

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

The Banner of Light's Poor Fund.

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

Since the inauguration of this effort for the betterment of the unfortunate, the managers of this Fund have disbursed the sum of \$335.54 in aid of the needy—the same being the result of donations from friends far and near for the purpose, and of amounts which have privately gone forth from the Banner of Light's exchequer to help out said Poor Fund at such times as the demand upon it for aid from the destitute far exceeded the supplies forwarded by kindly contributors. It will thus be seen that the past history of this Fund demonstrates it to be a really active agent for the cause of charity, and as such it should be thoroughly sustained during the coming inclement season; while, therefore, returning our sincere thanks and those of the suffering brothers and sisters whose needs they have to some extent supplied, to those friends who have contributed to its support during the years that are gone, we earnestly request their coöperation and that of all lovers of humanity in maintaining its usefulness in the future. Any sum, however small, sent to us by our readers, or the public generally, and endorsed "For God's Poor Fund"—the distinctive name by which this department is known—will be faithfully devoted to the use for which it is intended, and its receipt will be acknowledged in these columns.

The Indian Report.

The Commission selected to investigate the charges of Prof. Marsh in relation to the Red Cloud Agency frauds and swindles have at last made their Report. A perusal of it shows that the charges of Mr. Marsh are substantiated in all that entitles them to any significance, and hence that a regular system of fraud has been in operation for a long time, that should now be ended. The Commission discover cheating in abundance, but they have a gingerly way of rebuking those found directly responsible for it. As for tracing any of it to the Interior Department, whose head abandoned office while this investigation was going on, they fail utterly to do any such thing.

Now inasmuch as somebody should be responsible for the honest and faithful distribution of the supplies to the Indians, where is that somebody supposed to be but in the Interior Department? The Report, however, finds no one there of that name or occupation. However it may be at Red Cloud Agency, in the Department at Washington it is lovely and serene. If there has been vile cheating at the Agency, and anything like collusion between agents and contractors, Secretary Delano and Commissioner Smith are not supposed to know anything about it. Why should they? Their business is to take it for granted, of course, that no cheating and swindling is going on. They are reckoned the ornamental features of the concern. And while they draw their fat salaries and live at the public cost, the red men are defrauded in food and blankets, and the Government is told to stop "buying peace" of the Indians any longer.

Free Lecture Association.

At a crowded meeting of the Free Lecture Association at Loomis's Temple of Music in New Haven recently, the following resolution was passed. No comment is necessary. It speaks for itself:

Whereas, It being manifest that the clergy of New Haven cannot inaugurate one of the old-fashioned sweeping revivals of religion among our people without the aid of Money and Sankofa;
Therefore be it resolved by the Free Lecture Association, that we unite with a good people in extending to New Haven and preach the gospel, and we promise to aid them in this revival work to our utmost ability until they shall be more honest, more honest servants more trustworthy, all involuntary illness supplanted by plenty of work and fair wages—thus the widow and orphan will be provided for. For such a revival these gentlemen shall have our sympathy, and the free use of Loomis's Temple of Music.

Lectures at Paine Hall.

A course of eight lectures will be commenced at this hall, which is situated in the Paine Memorial Building, Appleton street, Boston, on Sunday afternoon, Nov. 7th, by William Denton; he will also speak there in the evening of the same day, and continue the course at 2½ and 7½ o'clock P. M. on each Sunday of November. Should the attendance warrant, these meetings will be maintained in some form at this hall during the winter.

Invitations from Afar.

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

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

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

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

An Astrologist Concerning Mrs. Conant.

Prof. Thomas Lister of New York City, concerning whose successful work in his specialty we have spoken on several occasions, in a letter dated Oct. 24th, forwards us the following fragment of history concerning an experience met with by him during a sitting with Mrs. J. H. Conant, our arisen co-laborer:

Speaking after the manner of the world, I am heartily sorry for the death of Mrs. Conant. She was a most wonderful lady. Myself and Dr. Pike paid her a friendly visit one evening some four or five years ago, and while we were there, she became entranced and spoke to me of my profession (Astrology), in a manner superior to anything that I had ever heard. There is nothing in print that I know of which gives such a correct statement concerning this science. I would have given five hundred dollars to have had what she stated written down *verbatim*. I thought my old astrological work, printed in 1488, was something wonderful, (in fact it is so,) but her remarks far transcended it in importance. I am afraid we shall never meet with one fit to take her place.

Her nativity (April 23d, 1130 A. M., 1831) is in perfect keeping with the science of astrology. When a person is born with the planets above the earth or having planets, in angles, of the horoscope, such person ever becomes noted. In the nativity of Mrs. Conant, she had six planets out of eight in the angles of the figure or nativity. Venus, Mercury, and the Sun were in the mid-heaven, Saturn was rising in the east, with Mars, and Jupiter in the west just setting. The Sun was giver of life in her nativity.

Truly yours, THOMAS LISTER.
P. O. Box 4829, New York City.

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

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

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

An Excellent Test.

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

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

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

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

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

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

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

Movements of Lecturers and Mediums.

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

K. Graves lectures at Farmington, O., during October. Dr. Abbie E. Cutler was announced to lecture in Mechanics Hall, Ann Arbor, Mich., Sunday afternoon, Oct. 17th, on the subject of "Immortality," in the evening on "Woman's Sphere and Influence."

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

William Bruntton, 29 Pleasant street, Cambridgeport, Mass., will accept calls to lecture Sundays within one hundred miles of home.

J. Madis Allen lectured in E. Concord, Vt., Sunday, Oct. 16, in W. Concord Oct. 18, Upper Waterford Oct. 19, and E. Concord Oct. 20. He will speak again in Upper Waterford Oct. 24. Will make further engagements. General address, Matfield, Plymouth Co., Mass.

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

Message Department.

For the "Banner of Light."

Inspirational Messages.

WRITTEN IN THE PRESENCE OF THOMAS R. HAZARD, THROUGH THE MEDIUMSHIP OF MRS. J. T. STAAKS, OF NEW YORK.

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

We are happy in every development of the spiritual, and no man need wonder at our giving power to act if they have desire so to do. Our ways are different from yours, and men need not be regarded as fanatics because of their not following out the beaten path even of the Spiritualist. The better path of spirit communion lies in the variety of its manifestations to different persons. All proofs of identity and individual progress lies in this variety, and without it we could not be to you what we were in life. I have a series of chapters which I want to present to you sooner or later through some medium (I am not particular who, provided they are adapted to us), on the capacity or varieties of media. It is high time this whole question was better understood, for we certainly desire to keep Spiritualism out of sectarian bias, through the teachings of media who draw sectarian influences. I want you to consider this, and we will agree to furnish the matter with your own friends. Excuse this introduction and believe me your friend, J. P. (John Pierpont.)

MY DEAR FATHER—I am most happy to meet you here this morning, and as you know, delighted to be where I can bring another evidence of my presence with you. I know that you are not in need of tests, and that you find yourself happiest in the presence which you are enabled to gain through the impressions which I make upon your spirit direct, for in thoughts of me I am constantly holding sweet converse with you. The whole circle have gathered and will bless you, as ever, with the magnetism which helps to make stronger your body, soul and spirit. I am happy to be here, and am ever your loving child, Dr. Grinnell is trying to come to you here, and anxious to draw some of the old spirits to prove to you even more than he gave while with you. Come, dear father, talk with us and let us hold sweet communion together. Mother and all the dear ones have joined you here to answer some of the questions which you are most anxious to know, and we love to see your thoughts in harmony with progress, as you are, and most mindful of the change which you call death. Dear father, we have no thoughts apart from you. There is no separation, and your spirit is just as fully in the spirit home with us now as it ever can be. Full of love, and ever your own, ANNA.

MY DEAR FATHER—I have met Doctor Grinnell many times at your circle, and as you are well aware, there were moments when he did not realize nor believe that those ancient spirits came to him. He is anxious now to tell you that the realities of the spirit life are far more beautiful and wonderful than he could with his peculiar organization have believed. He is thankful to you for your faith and perseverance, and is ready as ever to reach afar into the circles, if I may so say, of doubt and darkness, and bring them forward to the light which will cheer and brighten the way of progress, as you are with it, and as happy with him in his effort to go forth in the busy life and discipline of the material, and I have no fears of his going very far astray. I am happy in all that you do for our children, and I know that you will see our power in all that you do. Perhaps we should qualify our expression and say that your spirit enjoys much, and is in reality with us in many things that are not manifest to the material senses. There is nothing that I cannot help you to gain or to do, and although I may appear slow and tedious, it nevertheless comes along in good time, and all are better satisfied for having had the experience and discipline which brings progress. You will have a pleasant winter, and so will the children. Do not think that there are no shadows. They will come, and they at all times ripen the fruit that are made more perfect by storm, sunshine and shade. I have much to say to you on many points, and I know that you will fully understand us. Come, talk to us, husband and father, for all have gathered, and even now we are trying to point or make plain to you these gardens of perennial bloom, whose fragrance reaches you from out the beautiful gate we shall some day open to you. Your own, FANNY, MARY and ANNA.

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

Anna is with me, and all the loving ones. You will go to the dear old home soon, and we shall have a happy summer. All of us will meet you there. Say to your sisters that I am watchful and faithful as ever to them. I try to make them understand me, and I know that they do recognize me in all that I do for them. I see no shadows, no sorrows, that our faith and influence will not overcome. I will be with you, and you will know that I am doing you. Your father is full of faith, and we help to strengthen it with every thought and impulse. Grandfather is here, and uncle, and we must not take up all the time, but will give to each an opportunity, as we have had, to express love and kindness. I am so happy to see each one and all of you resting on the light of truth and feeling that freedom which at all times creates progress. I do not come to dictate or to tell of material things, but to aid as far as possible in all that will make life peaceful and useful. Your sisters are going to be well and happy, and I can see you united under the influence of the happy spirit-circle. Love in abundance to all from the other half of the family who are separated from the love of the loved ones who exist in the material life. There is no break in the great chain of love, and I know that as you grow older the more you will realize the fact that we are and ever must be one united family, made happier by the knowledge of our continued union. I hardly know how to relin-

quish the pencil, yet I know that you will forgive if I have appeared selfish. Always lovingly, Your faithful wife, and mother, FANNY.

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

New York Items.

BY E. D. HARRITT, D. M.

The lecture season has fully commenced here, the eloquent and brilliant Mrs. Hyzer having just finished lecturing for the month of September, to be followed by Lyman C. Howe, who will of course give us a feast of thought. Mrs. Hyzer generally develops her speeches *impromptu* from the questions sent in, as does Mr. Howe, now rising into eloquence, now flashing with a momentary wit, and soaring off into poetry as finished and polished as though she had spent days at it instead of seconds or parts of seconds. To a thoughtful mind this itself is one of the best evidences of superhuman help. She gives some exceedingly practical and far-reaching philosophy with regard to our every day human life after all, as well as bright ideal pictures, and the quality and size of her audiences show how well she is appreciated.

Quite different is it with Col. Olcott, who lectured here at the Spiritual Hall on Sunday evening, Sept. 20th, and who is much more of the earthy, though standing with one foot partly on spiritual soil, and firmly rooted in the belief in immortality. He is a man of intellect and force, positive in his style, conscious of his power, somewhat impatient of contradiction, a little too strong in his denunciatory methods for the most complete mastery of scientific truth, and yet one of the very best adapted of all living men for the investigation of the external phenomena of Spiritualism, and also one of the best of all men to serve as an intermediate link between the great outside skeptical, materialistic world, and the cohorts of Spiritualism. In view of the great work which he has accomplished, Spiritualists can well afford to overlook some of his denunciations of themselves and their mediums, first, because some of his charges are true; secondly, although some of his charges are not true, he is evidently sincere, and his ideas come from not yet having grown into the higher spiritual conception of things; and thirdly, the very fact that he stood up in a spiritual assembly and condemned them and their publications so freely, is of itself a compliment to their liberality of spirit, as it is quite doubtful if any other body of people would tolerate such freedom of remark with so much kindness of spirit. Two or three of his points, I think, should receive some attention here.

First, When Mr. Olcott scoffs at spiritualistic literature, and sets up the ancient occult literature as being so much more philosophical than the present, and that without the aid of occultistic help, I think it is because he does not yet fully realize what Modern Spiritualism has done. He speaks of the ancient knowledge of occult forces by which they could surpass the mediums of this day by their jugglery, and yet Apollonius and others whom he mentions were themselves constantly guided by spirit power, and the many through the ages who have been looked up to as gods, or heroes, or especially great geniuses, such as Christ, Zoroaster, Moses, Isaiah, Lao-tse, Confucius, Homer, Esop, Pythagoras, Empedocles, Socrates, Hippocrates, Galen, Jesus, St. Paul, Mohammed, St. Augustine, Luther, Beethoven, Mozart, Swedenborg, George Fox, Wesley, John of Arc, and multitudes of others derived their greatness and immortality from spiritual inspirations, while the Hierophants of Egypt, the Gymnosophists of India, the Magi of the Persians and other Oriental nations, the wonders of healing in the Esculapian and other Temples, the Oracles of Delphi and of many temples of Jove, the Eleusinian Mysteries, and the almost miraculous cures wrought by the Derivishes, magicians and prayer-workers of modern times belong to Spiritualism and magnetism rather than to jugglery. I can take Mr. Olcott to some of these ignorant, despised mediums, which he speaks of, and they will give point after point which his magicians cannot match. Let me quote a few words which Prof. Austin Phelps D. M., is forced to admit: "It is too late also to set down the occultistic phenomena as only a re-vamping of old, or an invention of new, feats of jugglery. Their advocates are not to be censured if they decline to argue with a man who comes to them, as from the detective police, with the logic of invisible wires, and of slight of hand, and of leaden plummet concealed under criminalities. We might have been excusable for such innocence twenty-five years ago, but it will not do now. Signor Blitz, who probably knows as much as most men of the capacities of jugglery, has been heard to say that nothing on record in the history of his profession could account for that class of facts on which Spiritualism chiefly builds. Robert Houdin, also, who claims to be the inventor of most of the tricks performed by the fraternity of modern jugglers, has declared his inability to equal or account for the so-called spiritual occurrences which he has witnessed. Similar testimony is borne by M. Hamilton, a Parisian expert in leg-endary, and by M. Rhys, a maker of the conjuring implements used by Houdin."

It is very common for our *literati* to scoff at Spiritualistic literature, and to pronounce the language of our mediums "twaddle," as does Mr. Olcott. The truth is there is an immense amount of twaddle written about Spiritualism "twaddle," and if our censors would wait a little longer, and get more deeply into the spirit of our philosophy, they would look at things through better spectacles. I remember, writing some months ago, the time when much of the matter of the Banner, and other Spiritualist journals, appeared quite foolish to me, but in proportion as I emerged from the chicanery and materialistic conceptions in which we have nearly all been reared, I began to discover that the foolishness lay in my judgment more than in the literature. It is foolish, for instance, to expect that every spirit using the atmosphere and brain force of unlettered mediums, as they often do, should be expected to converse in exalted philosophy and immaculate language, especially as most mortals on leaving the body are themselves ignorant and under speakers, and for them to speak in scientific language when coming back would tend to disprove their identity, and discredit Spiritualism itself. It is also foolish to denounce as nonsense the philosophy which some of the most eminent thinkers of the world are endorsing as something superior, for all truths which are too much in advance of one's own development will seem mystical and absurd, and should be received with due modesty until we have weighed them most thoroughly, lest we imitate the bigots who condemned Galileo, Harvey, and other heroes of the race. If Mr. Olcott will read Prof. Wallace's "Defence of Spiritualism," he will see a pretty sharp answer to the assertion that mediums generally give forth twaddle in the fact that even the ignorant mediums far in the backwoods of America develop a new philosophy which is quite in advance of the absurd theory of the day.

Spiritualism is young yet, and its literature has not had time to mature, but A. J. Davis's "Divine Regulations," explaining the grand law of evolution long before Darwin wrote on the subject, Hudson Tuttle's "Arcana of Nature," and "Arcana of Spiritualism," unfolding many a grand principle which science is more and more verifying, Prof. Brittan's "Man and his Relations," justly commended in both continents, Epes Sargent's "Planchette," and "Proof Palpable of Immortality," are full of masterly insights. Professors Thore's and Wallace's unanswerable facts and their keen logic are producing grand results, while Prof. Buchanan, aided by spiritual forces and the inspirations of mediumistic natures, is developing a system which shall yet shake all the old forms of human science to the centre. Psychometry, discovered and named by him and enlarged by Prof. Denton, deals with those exquisite chemical and spiritual forces compared with which the elements which our ordinary scientists put so much stress upon, are coarse, and almost powerless. Beside this, the old temples of therapeutical science are being shaken to the foundation by these spiritual revelations and a far more rational edifice built on the eternal foundation of things, is taking its place. This, and much more, is more than spiritualism has accomplished, and more than it is capable of accomplishing, and when we look at its results, I conclude at once that they have not weighed their words, but are echoing in part the prejudices of the outside world, who are generally ignorant of the whole subject.

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

"What has Spiritualism done within the last twenty years?" says Mr. Olcott, and then he goes on to intimate that it has been standing still. It has been standing still somewhat as the stars stand still, for, although its progress has been quiet without any forty thousand pulpits to herald it, it has evidently swept the whole moral firmament onward in the pathway of progress, for theology has almost lost its hold as a motive power. God himself is turning from vindictiveness into love, education is laying aside the rod and appealing to the mightier influence of the truth, and the thousands of physicians and physicians are throwing aside the grosser material elements that have worked untold miseries to human nerves, blood and joints have ascended into the realm of the finer psychic, magnetic and electric forces where causation, rules, and are redeeming the minds and bodies of men. It has brought the knowledge of immortality to millions, demonstrated the divine exaltation that every soul shall yet attain to, and removed the terror of death and the supposed eternity from multitudes of church members as well as Spiritualists. It may be said that other Liberalists have worked side by side with Spiritualists in these great reforms. True, and an important service they have performed, but as they build on theories with regard to human destiny, while Spiritualists are based on facts, and such facts as are able to scatter superstitions and superstitions of old theology, their efforts must necessarily be much more ineffective, especially if, as has been remarked, one fact outweighs a hundred theories.

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

These remarks about Mr. Olcott I by no means would disparage his efforts in which he has wrought grandly for human science in one of its higher departments, filling a position which no one else can fill, while I would be glad to have his "People from the Other World" lying at a million firesides to arouse the materialism of the age from its fatal congeniality. But my letter is growing too long, and I must omit some points which I wanted to touch upon. The cure of Rev. Mr. Platt by Miss Mossman, I am informed by a physician of excellent judgment, is a genuine and remarkable thing, though by no means a miracle, of course, as the history of magnetic and spiritual healing, both past and present, can present many a parallel case or cases which are superior to the treatment of our favorite actress, Miss Clara Morris, by magnetism in Paris—by a super, by burning her spine with iron brought to a white heat, until even her brave nature had to cry out, "My God, I cannot, cannot bear it!" is a relic of barbarism which is enough to make a man send out tears and curses at the same time. There is a celestial, magnetic fire which brings the blood and life power to the spine or any other part, incomparably better and safer than the gross power of white-hot iron; but our New York papers are generally too cowardly to publish anything on the subject, and so the poor people must suffer. Spiritualism in therapeutics, as in other things, is the harbinger of joy and the greatest of all helpers in life as well as in death. The twenty-five cent pamphlet, written by A. E. Newton, entitled "The Better Way," should be read by every body and man in the country. It reveals the secret springs of life and shows the pathway to a noble and powerful manhood. No. 11 Clinton place, N. Y.

The Work of Mrs. J. H. Conant.

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

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

A flatman named Houghton, of Runcorn, Eng., recently had an extraordinary dream, in which it was revealed to him that he would die that day. He went to the parish church and there knelt down and offered up an audible and earnest prayer for the forgiveness of his sins. During the afternoon of the same day he went to his flat, which was lying at Howley Quay, and when secluding across the river his oar slipped out of the rowlock into the water, and in his endeavor to reach it he fell overboard. He was rescued and taken home. He seemed to be in a fever of recovery, but he repeated the statement that his friends, died a few hours after his immersion.—*EE*

Passed to Spirit-Life.

From Charlemont, Mass., Sept. 8th, E. H. Blodgett, aged 43 years.

The deceased was for some years an atheist, but about seven years ago became interested in Spiritualism, and since that time has been an earnest, fearless investigator. He had his own "After Truth" did not care in the least for the success of the highest Christians, who, not daring to think for themselves, would, if possible, deny others that yet he bore them manfully, patiently, and nothing pleased him so well as to converse of the life to come. His funeral was attended by Mrs. S. J. T. Blodgett, who delivered an excellent discourse, which gave comfort to the bereaved hearts of those who weep, but for the weary sufferer, for he has found perfect rest, not at the real end of his own loneliness. A SPIRITUALIST.

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

Brother Carter was a firm believer in our most glorious faith, and died as he had lived rejoicing in its truths. He and his wife were not as those without hope for she and others of the family have already received messages of comfort from him on the other shore. The funeral services were conducted in the Universalist Church, by Mrs. M. C. Fuller, of Lowell, Mass., assisted by the pastors of the Universalist and Bethel Churches—the first funeral conducted by a Spiritualist in this city. His friends were comforted, for in death his faith was most triumphant. Our brother has ever been, since his publication, a constant reader of the Banner and other spiritual papers. M. A. F.

(Obituary Notices not exceeding twenty lines published gratuitously. When they exceed this number, twenty cents for each additional line is required. A line of type occupies ten words.)

Important Notice to the Spiritualists of the United States.

ART MAGIC, OR MUNDANE, SUPERNATURAL, AND SUBMUNDANE SPIRITUALISM.

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

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

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

3d. The requisite number of subscribers being obtained, a protective copyright is to prevent any further publication.

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

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

These are the five conditions under which the publisher feels compelled to issue his work, and without the limitations of which it will never see the light. To these he adds the following stipulations:—

He will publish only through a friend. The friend selected has accepted the office of medium for the work, and is Emma Hardinge Britten.

No firm can have copies of this work for sale, nor will it be issued until the exact number of subscribers are found to insure the cost of the issue.

If published in the United States of America, the cost will be \$2.50—which sum includes about \$1,000 required as disbursements to liberate and collect the rare occult works, and to enable the publisher to publish selected quotations.

To meet the actual cost of publication 500 subscribers are required at \$5 a piece, and, therefore, 500 copies alone will be issued, and from this standard of number and price there will be no change or reduction.

The publication of the work in this or any country will not commence until the entire 500 subscribers are guaranteed.

This notice will only hold good during the ensuing three months, that is, up to the Christmas of this year.

Any person desiring to be paid for only according to the custom of the country C. O. D., but the promises of the subscribers are to be sent with name and address during the next three months to the author's secretary *pro tem*, Emma Hardinge Britten, 206 West 38th street, New York.

The work will be entitled

ART MAGIC, OR MUNDANE, SUPERNATURAL, AND SUBMUNDANE SPIRITUALISM.

This will be the first, and it is believed only, publication in existence which will give an authentic and practical description of art magic, natural magic, Modern Spiritualism, the different orders of spirits in the universe known to be related to, or in communication with, man, together with directions for invoking, controlling and discharging spirits, and the uses and abuses, dangers and possibilities of magical art.

Signed for the author and publisher,

EMMA HARDINGE BRITTEN, Secretary *pro tem*.

I, Emma Hardinge Britten, having carefully read, and, as far as possible, authenticated the contents of the above described work, do hereby testify my belief that it is the most interesting and practical revelation of the subject treated on, and the only scientific explanation of occult powers in man and his planet ever given to the world. I deem it also a work eminently calculated to afford to advanced thinkers the key they need to the understanding of the mysteries of both Ancient and Modern Spiritualism, Spiritual Mediumship, and thousands of spiritual problems in human history hitherto unsolved. I regret that the author feels himself so fettered by conditions as to limit the possession of this marvelous work to the few, instead of being able to let it for his personal, and desirous to do as far as I can in my limited distribution, I cheerfully lend myself to the task imposed upon me, namely, to become guarantor in this statement for the high value of the work, and to receive for the author and publisher the names and addresses of the favored few who may wish to make one of the five hundred subscribers required. Address, Emma Hardinge Britten, 206 West 38th street, New York.

(Spiritual papers please copy.) 4W

Important to Fruit-Growers.

To the Editor of the Banner of Light: NINETEEN years ago I commenced to collect every variety of the small fruits and planting seeds with the view of originating new seedlings. Fifteen years ago I eat the fruit of a Raspberry named by others THE BURN'S RASPBERRY. I have since then yearly planted hundreds or thousands of seeds, hoping to obtain a better one, but failed.

A few years ago I sent it to distinguished fruit-growers in different States, and had a circular letter received from one of them containing the experience of these gentlemen. You will notice that the substance of their united testimony is:

1st. It is the hardest Raspberry in cultivation.

2d. Comparing it with any other ripening with it, in quality it is superior, being more spicy, juicier, sweeter, more uniformly productive, larger fruit, less seeds, more pulp, stands heat, drouth, and the cold of the severest winters. When examined on 22d March at Lacom, Ill., "no life whatever in canes of Doolittle, Miami and Davis's Thornless, while the Burns is scarcely injured in the least."

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

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

"NOTHING LIKE IT." We haven't been able to find the time to read Lois Walbrook's new book bearing the above title; but we have sketched it through and found it full of good things, which exemplify the great idea of freedom which we have contended so stoutly so long. It is written in the author's peculiar terse and graphic style, which without once to weary one, we may say is more logical in argument and apt in illustration than is characteristic of the writings of most authors who write on the subject of the present social fabric. The book is a marvel of beauty in its general appearance, and contains nearly 250 pages. Price \$1.50, postage 16 cents.—*Western Worker's Weekly*

THE LYCEUM STAGE, A Collection of Contributed, Comical, and Sentimental Recitations, Fairy Plays, etc., adapted for the Children's Progressive Lyceum, by C. Kates, Part First, Bullock & Kates, Publishers.

This is an interesting book for the young folks. The poetry is set to music, and well calculated to instruct as well as entertain the juvenile. *The Spiritual Magazine*.

"There is little reason, in my opinion," says Macaulay, "to envy a pursuit in which the most devoted can expect to find that by relinquishing liberal studies and social comfort, by passing nights without sleep, and summers without a glimpse of the beauties of nature, they may attain that obscure, that invidious, that closely-watched slavery which is mocked by the name of power."

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PUBLISHED Radical, Spiritualistic and Reformatory Tracts

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Invite attention to their Large Stock, which they OFFER at PRICES worthy the attention of all Buyers.

A Good CARPET for 36 cents per yard.

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DR. COOPER'S MEDICATED

PAD AND BELT.

Warranted to Cure

Rheumatism, Neuralgia, and other Kindred Com-

plaints arising from impurities of the blood.

THE Pad is designed to be worn upon the back, between

the shoulders, the flannel side next to the skin, this

locality being nearest to the vital organs and nerve-centers;

of the belt may be applied around the body above the

hips, especially in all cases of Kidney-Complaints, Lame

Back, &c.; also to be applied to any part of the body where

pain exists. In addition to the Medicated Pad a Chest

Protector may be attached; this, also, may be medicated, and

is very important in all affections of the Throat and

Lungs.

This medicine contains no poison whatever. It is com-

poseded from the purest ingredients known in medical

science, perfectly free from odor and stain, and all who

give this new treatment a fair trial will prize it more

valuable than its weight in gold.

For sale by wholesale and retail by COLBY & RICH, at

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floor), Boston, Mass.

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THE leading Independent Reform Weekly political

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three months, \$1.00; for one month, \$0.50. Single

copies, 10 cents. The Sun has a large and influential

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HEALING AT A DISTANCE.

Dr. J. R. NEWTON possesses the power of healing the

sick at a distance in a degree never equalled. By means

of magnetic letters, he performs cures as remarkable as

any made by personal contact. To do this, Dr. Newton

occupies as much time and makes the same effort as though

the patient were present. However great the distance,

persons are healed by the following means: By means

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Clairvoyant Medical Practice!

DR. STORER'S OFFICE

(Formerly at 137 Harrison Avenue.) Is now in the beautiful

and commodious Banner of Light Building, Rooms Nos.

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NO. 9 MONTGOMERY PLACE.

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DR. STORER, with personally attend patients, and

whenever spiritual, insight and practical judgment and ex-

perience can accomplish, will be employed as heretofore in

curbing the sick.

Patients in the country, and all persons ordering DR.

STORER'S NEW VITAL REMEDIES, for Chronic

and Nervous Diseases, will address

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Dr. Main's Health Institute,

AT NO. 80 DOVER STREET, BOSTON.

THOSE desiring a Medical Diagnosis of Disease, with

directions for treatment, will please enclose \$1.00, a

lock of hair, a return postage stamp, and the address, and

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CLAIRVOYANT AND MAGNETIC PHYSICIAN.

Office, 14 Hanover Street, Boston. Examines pa-

tients from 9 o'clock A. M. to 6 o'clock P. M. daily.

Terms \$2.00. Also Magnetic Paper, \$1.00. 57 Trem-

ont Street, Boston. Oct. 2.

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Oct. 2.

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MRS. L. W. LITCH, Clairvoyant Physician

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Chronic, Rheumatism, and Tuesday evenings, 189

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A. SCHAYWARD, Magnetist, 8 Davis st., Bos-

ton. 1000 Hours from 9 to 4. Consultation free. Mag-

netic Dyspepsia Cure and Magnetized Paper sent by mail

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izer, suite 2, Hotel Norwood, cor. of Oak and Wash-

ington Sts., Boston. (entrance on Ash st.) Hours 10 to 5.

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Second Edition--Revised and Corrected.

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Sixteen Crucified Saviors;

OR,

CHRISTIANITY BEFORE CHRIST.

CONTAINING

New, Startling, and Extraordinary Revelations in

Religious History, which disclose the Oriental

Origin of all the Doctrines, Principles,

Precepts, and Miracles of the

Christian New Testament,

and furnishing a Key for unlocking many of its

Sacred Mysteries, besides comprising the

History of Sixteen Oriental Crucified Gods.

BY KERSEY GRAVES,

Author of "The Biography of Satan," and "The

Bible of Bibles," (comprising a description of

twenty Bibles.)

This wonderful and exhaustive volume by Mr. Graves

will, we are certain, take high rank as a book of reference

in the field which it has been chosen for. The author's

information contained in it must have been severe and

arduous industry, and it is now that it is such a com-

plete and exhaustive work, that it will not willingly allow

it to go out of print. But the book is by no means a mere

collection of old facts, or a dry catalogue of names and

dates; the author's view will be seen by his title-page and

chapter heads--follows a definite line of research and

argument to the close, and his conclusions are, like sure

arrows, to the mark.

CONTENTS.

Preface; Explanation; Introduction; Address to the

Clergy.

Chap. 1.--Rival Claims of the Saviors.

Chap. 2.--Messianic Prophecies.

Chap. 3.--The figure of a Serpent.

Chap. 4.--Similitudes and Innumerate Conception of the

tools.

Chap. 5.--Virgin Mothers and Virgin-born Gods.

Chap. 6.--Startling point on the Time and the Saviors' Birth-

place.

Chap. 7.--Angels, Shepherds, and Magi visit the Infant

Gods.

Chap. 8.--The Twenty-fifth of December the Birthday of

the Gods.

Chap. 9.--Titles of the Saviors.

Chap. 10.--The Saviors of Royal Descent, but Humble

Birth.

Chap. 11.--Christ's Genealogy.

Chap. 12.--The World's Saviors saved from Destruction

in Infancy.

Chap. 13.--The Saviors exhibit Early Proof of Divinity.

Chap. 14.--The Saviors' Kingdoms not of this World.

Chap. 15.--The Saviors are real Personages.

Chap. 16.--Sixteen Saviors Crucified.

Chap. 17.--The Apostles and Disciples, at the Crucifixion.

Chap. 18.--Descent of the Saviors into Hell.

Chap. 19.--Resurrection of the Saviors.

Chap. 20.--The Identity of the Saviors.

Chap. 21.--The Atonement: Its Oriental or Heathen Ori-

gin.

Chap. 22.--The Holy Ghost of Oriental Origin.

Chap. 23.--The Divine Word of Oriental Origin.

Chap. 24.--The Trinity very anciently a current Heathen

doctrine.

Chap. 25.--Absolution, or the Confession of Sins, of Hea-

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Being an Account of the Materialization Phenomena

of Modern Spiritualism, with Remarks on the

Relations of the Facts to Theology,

Morals, and Religion.

BY EPES SARGENT,

Author of "Planchette, a History of Modern

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STATUOLISM;

OR,

ARTIFICIAL-SOMNAMBULISM;

WITHIN CALLED

MESMERISM, OR ANIMAL MAGNETISM.

BY WM. BAKER FAHNESTOCK, M.D.

Containing a brief historical survey of Mesmer's opera-

tions, and the examination of the same by the French Com-

missioners. Phenomena of Somnambulism; or, The Exposition

of Phenomena of Somnambulism; or, The Exposition

of the phenomena of Somnambulism, into functions, with

descriptions of their nature and qualities, &c., in the

various states of the mind, and a full and accurate descrip-

tion of the various states of the mind, and a full and accu-

Pearls.

And quoted odes, and jewels, and words long,
That, on the stretched forefinger of all time,
Spark forever.

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

How to be a Christian—Don't think heaven was made
for the exclusive use of yourself and friends.

Celestial happiness, whenever she stoops
To that earth, she brings the goddess fluids,
And once she comes to make her sweet abode
For absent heaven, the bloom of a friend.

The man who is shut out of the sunshine of life may con-
sole himself in the feeling that the shade is more conducive
to contemplation.

My ears are half a rhyme,
That slip and slide away from me;
Across my mind, like idle wind,
A host of thought breathes lazily.

Adieu, adieu, my little boat
And I alone sail out to sea;
One vanished year, and I am lost and dead;
You roved the little boat for me.

Ah! who can sing of anything
With none to listen lovingly?
Or who can tune the lute to rhyme
When left to row alone to sea?

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

Love me not for what I am,
Love me not for what I seem;
Let the mystery remain,
How I thus thy love could gain.

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

In my possession are at this moment three
hundred letters from American ladies and gen-
tlemen, in every one of which is not only an ex-
pression of perfect confidence in the work in
question because I endorse it—but nearly all these
would be subscribers to this work conclude with
the frank, confiding and generous offer "to send
their subscriptions in advance," couched in the
precious and glorious words, "I TRUST YOU!
Friends who already are or who may become
subscribers to the work for which I am the sponsor,
I may be deceived in its intellectual value;
I, who do not deem I know everything, and am
thankful to avail myself of any light that can be
brought to bear on the profound mysteries of
our being, from any source, ancient or modern—
friends, you who now and hereafter may form
the phalanx of the five hundred through whom
the ideas this book contains are to be given to
the world—I may be in error in setting too
high a value intellectually on a work which has
delighted and instructed me, but otherwise than
this, if I betray, falsify, or pervert in one single
iota, the generous, noble, confiding faith in me
you manifest, I here solemnly adjure that God
may forsake me, and all good angels combine to
punish me: I grieve that I should be obliged
thus to defend myself even in one solitary in-
stance, but the spirit that can wield the pen of
unjust criticism even before the subject is in a
position to incur its lash, will not hesitate to
attribute bad motives to one upon whom the evil
report of bad actions has never yet been fastened.

Mr. Editor, I apologize for making your paper
the battle-ground for these personalities; I apolo-
gize too for the undue but necessary length of
this communication. If you had taken excep-
tion to the publication of a work which was to
exclude the rights and interests of the book
trade which forms so large a staple of your legiti-
mate business, I should hardly have murmured;
but instead of this, although prejudiced as I
well know from the outside by all the influence
of discontented and envious assailants, and with
nothing to gain but grateful acknowledgments
from me, I here affirm that the editor of the Ban-
ner of Light has, to his own prejudice and in-
convenience, allotted me a large space in his val-
uable columns, because he felt I had deserved
much at the hands of the friends of Spiritualism.
Thanks be to the Great Spirit, we now know
who shoulders our debts, both for recompense
and retribution. We know that nothing is lost,
whether for ban or blessing, and that in the
eternal justice courts of the hereafter all our
good and bad deeds will come into inevitable
judgment. To this tribunal do I refer the good
acts I cannot recompense; the evil ones I will
not myself atone.

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

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

I cry all the ugly things to such conservatives,
as the world cried against them when they ven-
tured to their first spirit circle twenty-five years
ago. To that section of the five hundred whose
letters already echo my demand of "light, more
light," I emphatically promise, in the name of the
gentleman whom I represent, that HIS BOOK SHALL
COME OUT. To the remainder of the number whose

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

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

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

EMMA HARDINGE BRITTEN.

LETTER FROM COL. H. S. OLCOTT.

To the Editor of the Banner of Light:

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

First, however, I wish to ask the pardon of
many estimable persons classed as Spiritualists,
for the unintentional use of expressions which
might be construed to reflect upon their personal
characters. It never entered my mind that I
would be supposed to include all Spiritualists, or
a majority of them, in the categories of "free
lovers," "pantheists," or "socialists," the
terms employed in my Tribune letter of August
20th. I know, respect and love too many of the
sect to make me content to do any such injus-
tice. My denunciations were aimed at the shame-
less persons who advocate immoral doctrines,
and are permitted to appear before the world as
Spiritualists without rebuke, and at those blatant
theists who force their ideas upon us by dint
of brazen impudence. If, therefore, in the heat
of writing, amid the multifarious secular duties
of professional life, I said or omitted saying any-
thing which I should not or should have said to
make my position clear, I blame no one for tak-
ing me to task.

I am more annoyed than at anything else by a
blunder which happened with the MSS. of my
article in last week's Spiritual Scientist. In re-
vising and copying that article I wrote a sen-
tence as follows: "When the great army of per-
spirational and inspirational speakers, with nu-
merous honorable and evident exceptions, will be
crowded off the rostrum and back to the wash-
tub and the manure-fork, at which alone they
are of practical benefit to society." Imagine my
regret on finding upon the printed page the prin-
t that I had unintentionally mailed in the place of
the manuscript the first rough draft of this par-
ticular page, in which the italicized words did
not occur! The whip which I meant to lay only
upon the shoulders of a section, was snapped in
the faces of a whole class, which includes some
ladies and gentlemen, like Mrs. Britten and Mr.
Peebles and others, whose eloquence and erudi-
tion I would be the last to gainsay.

The first charge laid at my door, and as I re-
gard it, the greatest insult that has been offered
me, is that I have been actuated, by mercenary
motives in what I have written *pro and con* about
Spiritualism. My answer to this is that I have
never reaped one dollar's benefit from any arti-
cle, book or lecture that has emanated from me.
My Graphic letters, which that ungrateful mis-
tress of fortune, is fond of telling my visitors I
made a fortune out of, did not pay me a cent. I
went to Chittenden under an agreement with the
conductors of that journal that if they would
pay the bare expenses of the investigation I
would give my services free of charge. And I
did this because: 1. My professional business
could be so arranged that I could be absent from
the city without pecuniary sacrifice. 2. Because
I wanted to do this much for a cause that had
been dear to me for more than twenty years.
3. Because it really seemed as if I were the
most capable, at that moment, to conduct the in-
vestigation with thoroughness and absolute im-
partiality. The whole of last winter I devoted
myself to the work, paying my expenses in
Hartford while keeping up my ordinary estab-
lishment in New York. And since that book
was published every cent paid me as copyright
has been donated to help the cause in such ways
as to me seemed most judicious. Upon balanc-
ing accounts I find that from the time of my ar-
rival at Chittenden until now, I am out of pocket
nearly or quite one thousand dollars, to say noth-
ing of the time and labor I have bestowed upon
the subject. So much for my mercenary mo-
tives. Now as to my critics.

The same observation applies equally to the
writers in the secular and spiritualistic press
who have discussed my opinions; they are ignor-
ant of the matter about which they assume to
partake. The editors of the New York World
and Daily Graphic are Materialists, and do not
want any proof adduced of the immortality of
the soul; the editor of the Chicago Tribune is
simply abusive; the sectarian papers are not
honest enough to tell the truth about anybody
whose opinions clash with their ecclesiastical pre-
rogative; the Scientific American is flippant and
feebly echoes the case-hardened skepticism of
the British and American scientists; the Har-
vard Times questions, but adopts the prudent
policy of abstaining from contradiction until it
is better informed upon the question at issue;
the Spiritualist press opens its columns to cor-
respondence which displays in almost every para-
graph the absolute ignorance of the writers both
as to the facts and philosophy of the Occultists.

In a recent answer of mine to the questions
propounded to me by yourself, I was guilty of un-
parliamentary language—I called you an igno-

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

I have failed to discover in any communication
that you have printed since the appearance of
my Tribune and World letters, the slightest
proof that the writers know what they are talk-
ing about. There has been a good deal of cheap
wit, a great many wild assertions, some down-
right falsehoods, and I am sorry to say, a tinge
of cowardly innuendo and blackguardism. The
wildest absurdity is Dr. Bloede's theory that Mrs.
Hardinge Britten is the Unknown and I am working
in the interests of the Jesuits, (I paralleled only
by Mr. J. M. Roberts's insinuation that the
Edgess, Madame Blavatsky, Mr. Butanelli and I
were conspirators in faking bogus Asiatic spirits
upon the public.

Somebody who hides behind the *alias* of "Gra-
ham" gives me a column of opinion, which has
about as much substance as the wind in an or-
gan-pipe. When this person has finished read-
ing some elementary work on Occultism, we will
hear what he has to say—if he should then say
anything, which is doubtful, for he will have
discovered by that time how much noise to no
purpose a donkey can make at one expiration
from the lungs.

Now, Mr. Editor, since you persist in question-
ing me, without the rancor which a less gentle-
manly man might have displayed under provoca-
tion, I will respectfully answer you. You wish
to know whether the use of magic can impart
"to any one certain words or forms by the sim-
ple use of which we can evoke apparitions," and
produce "the most startling phenomena of Modern
Spiritualism." You then proceed to frame
the reply you conceive I will make, and say that
because, as you fancy, "Occultism is a secret
science not communicable to the world," there-
fore it is no real science but a mere pretence,
real science being "something that can be tested,
proved and admitted by all competent persons,
before it can take the rank of a science, and be
entitled to the name of one."

Well, you have exactly stated the case. Occul-
tism is something that can be tested and
proved by all competent persons, and is not a
mere pretence of asserting and theories. It is, as
you have been told and proven by com-
petent persons a thousand times over, in all coun-
tries and all ages. It is so tested and proven now
—in this nineteenth century—and testimony to the
fact is borne by some of the most learned,
virtuous and unprejudiced of our contemporaries.

Do you want me to name over the authors who
corroborate my statement? It would nearly fill
every column of this issue of the Banner. Do
you complain that I have given the public no
proofs of the existence of elementary spirits and
their subjection to human control? I could oc-
cupy your paper a whole year without exhaust-
ing the accessible supply of anecdotes. If you
want a perfect series of authenticated cases
of the use of magic, call it Demonology, as
he does all spiritistic and magnetic pheno-
mena, read Des Mousseaux's series of vol-
umes in the French language; if you wish to
know what the Chinese and Tibetan thaumatur-
gic priests perform, read Hue and Schlegel's
works. If you would know of the power of man
to change his corporeal form and assume whatso-
ever shape he chooses, read the memoirs of Si-
mon Magus (who is mentioned by St. Luke), and
of Apollonius; read Pierre Manor's treatise
against the sorcerers; Henry de Coulogne's "De
Lamoures"; the "Vie des Peres du Desert"; read
the stories of magic and sorcery brought back
from Mexico and Central America by Mr. Bras-
sar de Bourbourg; read about the occultism of
the ancient Peruvians in Prescott and Tsesudi.
If you wish evidence of ancient occultist prac-
tices, read Pansosia, Plato, Cicero, Iamblichus,
Tacitus, Herodotus, Manetho, Sanchoniatho,
the Solar and the Egyptian and Jewish Kabalists.

You see that here is a wide enough field
of study to test the intelligence and perseverance
of the most ambitious champion of Modern Spir-
itualism. When my windy critics have gleaned
over ever so small a corner of it, I would be glad
to hear what they think of my "unsupported as-
sertions."

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

The student of Occultism must realize at the
onset that there are two sides to magic, the
dark and light, the good and evil, magic and sor-
cery. The one deals with high and pure spirits,
and is employed for beneficent purposes; the
other brings its votaries into relations with and
ultimately under subjection to the Elementary,
and is a curse to its practitioners and victims.

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

Occultism does not rob Spiritualism of one of
its comforting features, nor abate one jot of its
importance as an argument for immortality. It
denies the identity of no real human spirit that
ever has or ever will approach an inquirer. It
simply shows that we are liable to the visits,
often the influence, and sometimes the absolute
control of a class of invisible but very powerful
spirits, whose existence I am the first of Ameri-
can spiritualistic investigators to warn the sect-
against. The philosophy clashes in no sense
against the basic discoveries of modern science,
but, on the contrary, rounds out and completes
what without it is a crude magna of the Known
and the Unknown. It completes the demon-
stration of the law of evolution, and supplies the
link that has hitherto been missing from the
chain that our philosophical contemporaries have
with so much patience constructed. Its mission
as regards Spiritualism is to filter, purge, classify
and explain, not to play the part of the icono-
clast or the vandals. Through my unworthy
mouth it, for the moment, asks recognition, but
soon it will compel the attention of every man
capable of thinking for himself, and be taught in
every corner of the world by a host of apostles
and prophets. Now it speaks like the whis-
per of a summer zephyr, soon it will rage about
the sectarian temples like the wrathful hurri-
cane, and that creed must be built upon the rocks
indeed, if it withstand its furious force. Its
friends and adepts bid their time.

HENRY S. OLCOTT.

New York, Oct. 17th, 1875.

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

New Publications.

THE HERALD OF HEALTH, Wood & Holbrook, 15 and
15 Light Street, New York City, publishers, is received
for October. This number—like those preceding it—is
filled with choice miscellany, excellent advice, good poetry,
valuable recipes, etc. The department of the Ladies' Own,
edited by M. Cora Bland, is especially interesting and pro-
fitable for the reader.

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

WARE'S VALLEY MONTHLY for October, published by
Charles E. Ware & Co., N. E. corner Fifth and Chestnut
streets, St. Louis, Mo., and edited by Wm. M. Leftwich,
spreads out an extended range of subjects before its pa-
trons, and throws over all the pleasant haze of
poetry. The poem by L. Virginia French on the "Origin
of the Mississippi," we hope to transfer to our columns at
an distant day.

A. WILLIAMS & CO., 253 Washington street, Boston,
offer for sale A. E. Newton's popular pamphlet "The Ser-
pent Way," in the form of a neat appearing cloth bound vol-
ume.

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

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

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

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

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

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

THE LIFE AND ADVENTURES OF DAVEY CROCKETT:
written by himself, illustrated with spirited and life-
like illustrations, engraved by the finest style of the art,
"Rip Van Winkle" and "THE MONASTERY," by Sir Walter
Scott.

THE ILLUSTRATED HOUSEHOLD MAGAZINE (in which is incorporated Wood's) for Oct., issued by
the Household Publishing Co., 11 Park Row, New York
City. This number—also its predecessors—is filled with
good engravings and well chosen literary matter.

PETERSON'S JOURNAL OF POPULAR L