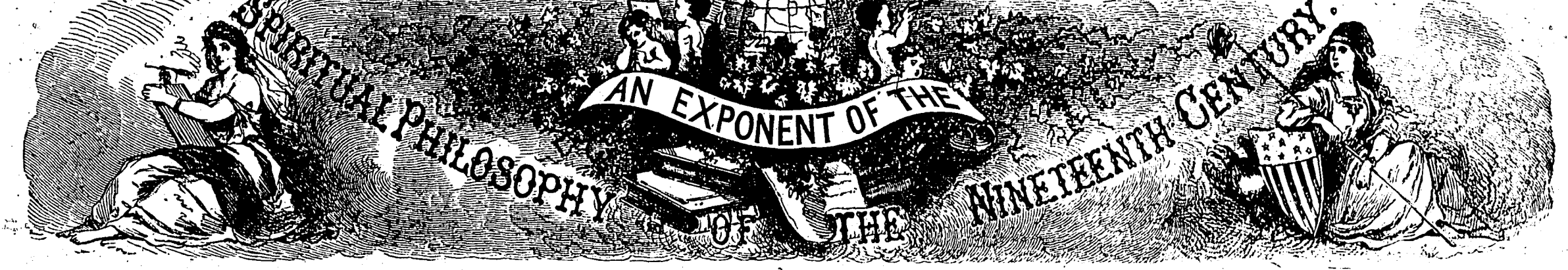


BANNER OF LIGHT.



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Original Essays.

VICTORIA C. WOODHULL AS A MEDIUM.

BY ALLEN PUTNAM.

To the Editor of the Banner of Light:

SIR—The career of Mrs. Woodhull, ever rapidly changing its phases, ever forceful, and ever antagonistic to some prevalent laws, habits, or opinions, presents rare points for observation and study. Emerging from relative poverty and obscurity, and aided but little by education or any mundane helps, she suddenly flashed upon the world as its more efficient agitator than it had often witnessed. The woman herself we have never seen or heard; but, like most readers, we have become quite familiar with her name, and possess a general acquaintance with some of her prominent views, utterances and labors. Our knowledge and impressions concerning her have been received mainly through printed pages and the lips of many whose acquaintance with her was obtained from either her performances on the public platform, or conversations elsewhere. There, however, is a single marked addition to our sources of inference pertaining to this indefatigable and efficient iconoclast.

Many years ago a mediumistic lady of high intelligence and culture, of estimable character and deportment, and formerly an extensive contributor to the columns of the Banner of Light, told us that in a trance or semi-trance state she saw, above her head, in large letters of brilliant light, the name VICTORIA C. WOODHULL, and sensed, or fore-sensed, that a female bearing that name was an approaching power that would act widely and deeply upon our world. If our memory is not at fault, this was nearly simultaneous with that clairvoyant lady's first knowledge of the name then presented, and of its public mention on the Atlantic coast.

That unique prophecy, no doubt, has long had much influence in disposing us to refrain from expressing or even drawing any conclusions hastily, in reference to Mrs. Woodhull's purposes, or the wisdom and beneficence of her utterances, ever since she came to the Atlantic States and waged her fervid and agitating onslaughts far and wide. To this hour we have persistently refrained from applying to her a traducing word, though she often has strayed widely from our views of propriety, usefulness and wisdom. Forewarned, we have chosen to wait and witness full development of results before passing judgment either for or against her.

Probably the same prophecy has all along allured us to read with quickened attention, and critically as possible, her strong, stirring, lucid lectures and writings, from which most people have drawn inference that she is an advocate of free lust, and of promiscuity in its gratification. She ever has denied the legitimacy of such an inference from her statements; and we have ever felt that her words, and the structure of her sentences as we found them in print, justified the denial. Her prominent topic, viewed in disconnection with a distinction she ever has made between lust and love, has caused many of the loose in morals, or of the devotees to lust, and of the impure in thought and desire, to applaud and exalt her, as do some also of the purest members of society who comprehend and apply her distinction; at the same time her course and utterances influence most of the hypocritical and affectively squeamish claimants of personal purity, and also a very large share of the very purest class amongst us, to shun and denounce her as a pestilent one devoted to turning the world upside down.

From the start she distinctly avowed that she was designating by the word *Love*, a high, virtuous and ennobling attribute, as distinct and as distant from base fleshly lust as heaven is from hell, and we have no remembrance of ever having seen anything from her in reference to one's right to exercise it freely, which conflicts with her present definition, viz.:

"Sexual freedom means the abolition of prostitution both in and out of marriage; means the emancipation of woman from sexual slavery, and her coming into ownership and control of her own body; means the end of her pecuniary dependence upon man, so that she may never, even seemingly, have to procure whatever she may desire or need by sexual favors; means the abrogation of forced pregnancy, of ante-natal murder, of undesired children; means the birth of love-children only, endowed by every inherited virtue that the highest exaltation can confer at conception, by every influence for good to be obtained during gestation, and by the wisest guid-

ance and instruction on to manhood, industrially, intellectually and sexually."

She says too:

"I am fully persuaded that the very highest sexual unions are those that are monogamic, and that these are perfect in proportion as they are lasting."

Notwithstanding her explicitness only few hearers or readers, whether pure or impure, have paid such attention to her expressed distinctions as cause them to grasp and adhere to her avowed meaning. The loose and profligate want the championship and approbation of one possessing her commanding and persuasive powers, and therefore such, together with some of quite different character, praise her lustily and extol her to their utmost ability. Simultaneously both those who hypocritically seek to appear to be and those who are honestly apprehensive that her course and teachings are incentives and licenses to increased immoralities and lewdness, strive vigorously to defame and put down one whom the latter class deem a powerful corruptor of the public morals, and whom the former think it creditable to bark at and bite.

What consequences of her early, distinct and bold discussions of the sexual relations remain apparent at the present hour? We state one of them thus: She won to herself sympathy, admiration and countenance from vast numbers who had already broken, and even more who were desirous of breaking, away from some prevalent opinions, laws, customs, or from some special positions which most gallingly restrained their freedom of action. She gained the ear of scores of thousands whose attention common religious teachers and moralizers had never been able to win, so that hosts of these are now more ready to receive anything—yes, even most wholesome instructions—from her, if she have such to give, than they are from almost any other person on our continent. Her name and peculiar fame draw to the lecture room more members from classes reputed to be most in need of instruction and reformation, because of the interest in herself which her former public teachings have awakened in them. This is no small aid to the expansion of her usefulness if she shall become an acceptable teacher by the more influential and respected classes of the people.

Will what are called the better classes ever welcome and countenance her as a public moralizer and reformer? Her indefatigable persistency in maintaining that the special *Love* whose freedom she advocates is high among the most elevating affections of the human heart, together with lapsing time, has influenced many to conceive it possible that in spite of her bold presentation of tabooed subjects, and her iconoclastic assaults in many varied directions, her motives and her ultimate aims may have all along been much broader, higher and more philanthropic than either her admirers or her opponents have deemed them. Are there now any apparent signs that her indomitable and unflinching perseverance through ten years, more or less, in spite of buffetings, seeming failures, fitful alliances, reverses of fortune, imprisonments and reproaches, has begun to impress the public mind that her motives may be far other than such as actuate the seekers of pleasure, of applause, of ease, of fortune, or of debasement of the public virtue?

If the papers in the western towns and cities, where she has recently been lecturing, have furnished correct reports and given honest opinions, she has attracted around her large audiences, embracing the better class of citizens extensively, and has won very general approbation from the most refined, respected and influential citizens in many, if not all, the places where she has delivered her lecture upon "The True and the False—Socially." The tone of editorial comments in very many cases is quite hearty in commendation of her demeanor, powers and performances, and no apologies or drawbacks are appended to favorable notices. Her hold upon the public there seems to be extending up into the highest ranks, and already to embrace very many of the class who long have shunned and dreaded contact with her magnetism and views. If the present apparent tendency of public thought concerning her, in the region where she has recently been speaking, shall be continued and shall spread, not many years will elapse before her name will draw around any rostrum on which she is announced as speaker, crowds that shall embrace representatives of more classes in position, culture, influence and character, than will that of almost if not quite any other person in our land.

She is a *power*, and not a *small* one. We say *she*, because common usage, and the limitations of man's ordinary perceptions, make it almost necessary to speak of whatever instruction or persuasion comes out through the physical form of any human being, as emanating from and being the production of that form's innate indwelling mental and emotional personality. Mrs. Woodhull may, for aught that we know, be herself very able—may be a highly talented human being. But she avows, and we believe, that, in the main, her higher, bolder, more startling and yet coherent productions are passed through her brain by keen, expanded, disembodied intelligence. Consequently we are surveying her as the instrument of some super-mundane being or beings, and not as a self-controlling actor and speaker. Not knowing her personally, we have nothing to say either for or against her as a woman. Obviously she is much used as a medium by some keen-eyed, far-reaching, comprehensive, logical and potent intelligence bent upon attracting the attention of all classes, and upon subjecting our political, religious, social and other systems to its own keen criticism and

severe censure on the broadest public stage attainable. It is only as the instrument of such that we are noticing her.

Of her labors in reference to the political and industrial equality of woman with man, and the sexual relations, she says: "That for all these years of toil, suffering and revilement we have obeyed and been instructed by a higher power. Every important movement that has been made, every new truth that has been advanced, has been so made or advanced under the direction of spirit guidance, and sometimes in almost blind obedience on our part, but not often so." She claims that all her previous labors under control have been an orderly series of steps toward the one in which she is now engaged, viz., a new interpretation of the Bible, or what she terms "The culmination of events."

This relatively recent phase of her labors, or rather these recent interpretations of the Bible through her, we think the Banner has not yet alluded to. These, however, are what specially prompted us to pen this article. Since the 17th of April last nearly every issue of Woodhull and Claflin's Weekly has contained three or four columns based upon and pertaining to absolutely novel and yet very suggestive and surprising exegeses or explanations of the Bible. We became quite familiar with the language of that book in youth, and in our young manhood devoted some little time to more critical study of it, and to perusal of the productions of able biblical commentators, and yet never obtained the slightest glimpse of such meaning as is now professedly deduced from it, and apparently with as little forced construction, or departure from the most obvious, plain and common significance of words, as is found in many a widely accepted exegesis.

The first novel basic point presented, is that the Garden of Eden was not a particular plot of ground, but was the *human body*—especially the *female* body. Starting thus, she applies very many biblical statements to the body and to this present life, which all Christians of whatever sect have been ever accustomed to apply to the spirit within the body and to a future life. We omit attempt to outline the views presented in her paper. We are far, very far, from being yet ready to adopt the interpretation put forth through her. We have read it only piecemeal as it came to hand from week to week, and many parts of it only quite cursorily, and therefore are not sufficiently familiar with the larger part of the positions and explanations therein presented to justify us in either accepting or rejecting them.

What now engages our special attention and induces us to write, is the apparent evidence of non-mundane leading along the course she has moved while reaching her present standpoint. We can hardly conceive that any mortal, even the seemingly eccentric, versatile, Ishmaelite Mrs. Woodhull herself, if intending ultimately to draw the world's attention to the Bible as the fountain from which issued the streams of her teachings, eloquence and persuasion, would have labored first so as to gain the ear of such as relatively placed little or even no value upon that book, discoursed for years upon topics deemed improper for public elucidation anywhere, formed a heterogeneous mass of temporary affiliations with different sets of reformers and agitators, and as soon as the attachments of any one set were fixed upon her, drawing off from that and setting her face in some other direction. Judged by any common standard her course was consummately foolish, yet when regarded as but a medium—which is all that she claims to have been throughout all her public labors—one may fancy that her controller has displayed much adroitness in securing a very broad hold upon at least the *curiosity* of the nation prior to attempting to put forth through that instrument his new reading of Christendom's familiar Bible, and his as unqualified claims that it unfolds and is permeated by divine wisdom as any sect or individual has ever ascribed to it, but wisdom whose genuine significance no mundane expounder has ever heretofore perceived.

The position of the matter is essentially this: Her work now is to show that true biblical meaning is the basis on which all her former, as well as present, public teachings rest; to draw the attention of Bible reverencers to a new exegesis of it; to set forth their duty to receive her teachings because of their reverence of the source from whence she deduces them; also to show those who have heretofore been both ready receivers of her views and discards of the Bible as a storehouse of any superior wisdom, that the very things they have received gladly were drawn forth from that old discarded book. Thus she challenges renewed attention to it by both those who cling to it, and those who have cast it off, the former that they may find new doctrines therein and adopt them, the latter that they may find their existing beliefs therein, and value the records therefor.

Such an effort by any one not already famous for intellectual and persuasive powers would be nearly inoperative. But from one widely known to manifest both of those classes of powers, it may evoke much discussion, produce much agitation, and finally draw into harmonious coöperation, in labors for social and other needed reforms, many who are striving in antagonism against each other.

The prophecy concerning her—the strangeness of her past course—the uniqueness of her present position—her persistent, unflinching steps onward—her deep abiding conviction that she is mainly but an instrument used by supernatural intelligence—and the apparent turn of opinion in her favor at the West—all conspire to incline us to wait and watch her awhile longer.

PHYSICAL MANIFESTATIONS.

BY JOHN HARDY.

To the Editor of the Banner of Light:

From the first there have been some, among the believers of Modern Spiritualism who have seemed to look upon the physical manifestations as, on the whole, rather trivial, or, at the best, only to be tolerated till such time as the movement had become permanently established. These are only the "A B C" of Spiritualism, say they, destined to die out. Nevertheless, despite this oft-repeated assertion, the tiny raps may be heard in our midst to-day, with as much emphasis and intonation as in the days of their ineptness at Rochester and will not down at the bidding of any one.

It is absurd to speak of the physical phenomena of Spiritualism having outlived their usefulness and accomplished their mission, when the scientists of the world to-day are dumb before them—paralyzed—and not a man among the wisest of them has been able to explain the *modus operandi* of even the tiny rap, and those of our foremost and oldest advocates of Spiritualism, who would belittle the importance of this class of manifestations, are equally at fault.

No sooner does a certain phase of manifestation become simulated, in a degree, by mountebanks and charlatans, than another phase appears still more startling and wonderful. Witness: we have Dr. Slade, Mrs. Hollis, Mrs. Andrews, Mrs. Compton, the Allen Boy, the Edlys, and others, each one of these having genuine materializations, and each differing as to conditions and results, and each showing a steady progression in the different phases of their powers; and these are but prophecies of what is yet to come.

Spiritualists ignoring physical manifestations! Would they draw up the ladder after them by which they have so successfully climbed the heights of their present grand opportunity? No, indeed! let us ever cherish and welcome such attempts of our loved ones to approach us, it being the only method by which they are able to reach the greater portion of the human race.

Loose not the lesson so vividly before us by the rejection and doing away of these same gifts of healing, etc., by the ancient church, resulting in its final apostasy, division and spiritual death, "retaining only a form and denying the power."

The movement inaugurated by our friends on the other side eighteen hundred years' since, through the mediumship of Jesus and his coadjutors, for the purpose of blessing humanity, was not only commenced by physical phenomena of almost every description; but, so long as its adherents remained true to the influence of the heavenly vision, doing the work of the Great Teacher, these manifestations continued to increase, the very fact of their continuance proving the genuineness of the mediumship of Jesus, who declared that "these signs shall follow them that believe," and "the works that I do shall ye do, and greater works, because I go to my Father." And it was not till that church became corrupt, selling itself to Paganism, adopting many of its rites and ceremonies, not till it took upon itself that state described by the spirit as "neither cold nor hot, only to be spued out of the mouth of God," that the idea, so ripe among the churches to-day, began to be disseminated, viz., that the signs were *not* to follow the believer; that others could *not* do the same or greater works than Jesus; that the gifts and manifestations were only to last till the gospel was established, then die out. Is history again repeating itself? Shall the experience of the earlier attempt from the spirit-world to establish a perpetual union of the spheres and bring the New Jerusalem down from God so vividly before us in the scriptures of the New Testament, be of no avail to us in this later experiment from the higher life? Shall the attempt be frustrated by the same means, viz., want of coöperation on our part and a disparagement of the very phenomena without which the whole fabric comes to the ground?

The saying of Jesus, that "these signs shall follow them that believe," is as potent to-day as when uttered, and should the time arrive that the Spiritualists, as a body, despise the day of small things, ignore the physical manifestations as something to die out, to be done away, by such means they will cease to coöperate with those from the other shore, and history will surely repeat itself, the same cause ever producing the same effect, and Spiritualists will become, to the grand anticipations of our spirit-friends in this movement, what sectarianism is to-day to the real, true church of God, a perfect caricature, destitute of gifts, signs, or manifestations of any kind; twice dead and plucked up by the roots, and known only by its rich, and gorgeous temples, tall steeples, and false theology.

"That leads but to bewilder, And dazzles but to blind."

At the present time there seems to be a chronic movement among some Spiritualists for the purpose of exposing fraud among mediums, and so-called scientific (?) committees are announced, whose business seems not to be a scientific investigation of the phenomena accompanying Spiritualism, but on the contrary, a movement the object of which is the denunciation of all mediums who are not disposed to submit themselves to whatever tests these self-constituted committees see fit to impose. They have set themselves up to be the judges as to who are and who are not genuine mediums—the latter being those who decline to submit to their tests, or acknowledge their authority in the matter. Now these gentlemen may be very honest and sincere in the matter, but has it ever occurred to them that, whatever be their decision in relation to this or

that medium, it would not change the public opinion one iota? Suppose this committee, in the height of their wisdom, decided that such a medium was genuine, and such an "one false, pray how many other minds would be satisfied by their verdict? It would be, after all, only the opinion of those men based upon what they saw; others would wish to see for themselves before accepting or denouncing any one.

No one would be more pleased than the writer to know that there was really a committee of accepted scientific men, duly appointed and authorized by a scientific body, who would candidly, honestly and fairly investigate the astounding manifestations connected with the phenomena accompanying Spiritualism. Let this be done, and every true medium will be ready at once to coöperate with such a committee, and the greatest wonder of all is that such a committee has not made its appearance long ago. But in order to obtain the assistance of mediums in this matter, the thing must be done by scientific men—men well known in the community, men whose verdict will be received by the scientific world, men whose object in the investigation will not be the pulling down of one medium or the lifting up of another, but who will work in good faith, with courtesy and forbearance, and in the interest of truth and science.

We have recently had many successful experimental sittings, and through the mediumship of Mrs. Hardy have obtained complete and perfect molds of materialized hands and wrists, the whole operation being performed in the presence of the company, not a moment of darkness, the medium in full sight during the whole time. In this manner we have obtained molds giving the veins, sinews and fine lines of the cuticle—molds that it is an impossibility to obtain in any way but by the melting away, or de-materializing, of the substance composing the hand, leaving the mold intact—as the extreme brilliancy and delicacy of the substance of which the mold or coating of the hand is composed renders it impossible to withdraw the hand without destroying the mold.

We have already obtained several such hands under the above conditions; hands which we think any thorough mechanic or artist will at once decide it is impossible, through purely human agency, to obtain. These hands can be seen and examined, by those interested, by calling at 4 Concord Square. Come, ye *sages* of Harvard, here's something tangible for you—a real creation of a portion of a human body—so real, so tangible, that a perfect mold is presented us, by which we obtain an exact cast, showing in its outlines everything pertaining to the outer surface of the hand. Is such a phenomenon worthy of your attention? Is there not a Wallace, or Crookes, or Cox, among all the learned men of America who has independence enough to investigate such claims as these? Here is an opportunity for such to experiment. No cabinet, screens, or darkness, shielding the medium from your sight through any part of the séance. We earnestly and cordially invite to this spiritual bazaar the representatives of Harvard, Yale or Dartmouth. Do not allow your compatriots of the Old World to win all the laurels in the investigation of this grand phenomenon. Will you enter the list, and with your wisdom and learning explain to us this mystery?

"We Want More Subscribers."

WE WANT MORE SUBSCRIBERS. The work in which we are engaged is an enormous one, for many reasons, and therefore we should be fully sustained in a material point of view, in order to be able to become powerful in a spiritual direction. We say our labor is enormous, because the elimination of any new truth inevitably brings the teacher face to face with antagonistic elements. It has been said from the immortals, and always with reason, "We are perfectly willing to be *burnt* for truth's sake," but it grieves us to know that selfishness is the greatest obstacle we have to contend with. Where one copy of the Banner is circulated today, ten copies should be. We can say the same with regard to other papers devoted to Spiritualism.

Why this apathy among Spiritualists? Scarcely a single Spiritualist paper is taken in Baltimore, and yet two spiritualist societies exist in that city. So it is the case in many other places. We cannot exertions be made among the friends, north and south, east and west, to extend the circulation of this paper, which is admitted on all hands to be a worthy exponent of the Spiritual Philosophy of the nineteenth century—a philosophy that is destined to permeate every work and corner of the civilized earth, *Banner of Light*.

Thank your neighbor; it needs much of this kind of talk to infuse the proper spirit of liberality into our ranks. We would not knowingly, and never have attempted to, win away from you one of your subscribers or readers. Many admire the Banner, and some dislike the Scientist. But there are very few spiritual journals in existence, and these are not well supported. There should be room for all and many more; they seldom publish the same reading matter. "Why this apathy?" say you. Well, we are inclined to think that a selfish influence—a temptation—seizes upon Spiritualists as he is released from the bonds of the church which enforces liberal donations by keeping the devil and damnation in convenient sight for those who are tempted to commerce economy in this direction. There is not a Spiritualist but that can afford to donate yearly twice as much to Spiritualism as they gave to the support of the church; if they gave a quarter of this amount there would be little cause for complaint in comparison with the present state of affairs; but, on the contrary, our spiritual lecturers are not half-paid, and the field is not inviting to those who possess ability.

Like Materialists, who deny the fact of continued existence, Spiritualists, so-called, are prone to eat, drink, and make merry, saying, "the future will take care of itself." In other words, they live for the present regardless of the future. They must be awaked from these delusive dreams, which taunt them with "visions" of happiness as their inevitable destiny for the next life, and taught the wonderful significance of that comprehensive truth advanced by Spiritualism—"as you make yourselves shall you be here and hereafter."—*Spiritual Scientist*.

It is stated that a Missouri clergyman has left the pulpit and become a clown in a circus. He gives as a reason that "three square meals a day and fifty dollars a week are better than \$100 per annum, payable in dried apples, hay and old clothes." Perhaps there is a lesson for some churches in this little paragraph.

Written for the Banner of Light.

LITTLE MAUD.

BY MINNIE B. DALZIELL.

Daintly as a princess royal,
Meek and gentle as a dove,
With a flower like face that dimpled
Into smiles at tones of love—
Smiles that even angels envied,
As they watched her from above!
"Sanctus!" swelled the heavenly chorus;
"Sanctus!" sang the little child,
And the gates eternal opened
To admit her undimmed;
Opened, with a flood of glory,
Where the maiden stood and smiled.
Soft the echoes floated downward—
"Sanctus! Sanctus!" from the skies,
And I caught a glimpse of heaven
Mirrored in the dreamy eyes,
Tender with a child's emotion
And a baby's calm surprise.
Draw thy mantle, Resignation,
Over this bowed head of mine!
Faith, thou truest guide of woman,
Hold my trembling hand in thine!
Lead me to the Upper Kingdom,
Where love's fairest flowers entwine.
Safe within the gates of amber,
Where they softly swing ajar,
Lives my darling, pure and sinless,
Heaven seems not so very far
Since the little maiden wandered
T' where the blessed angels are!
"Sanctus! sanctus!" through the twilight
Comes the burden of their strain;
And although my heart is heavy,
With a wild, tumultuous pain,
I shall see the child that loved me,
When the gates swing out again!

Free Thought.

ANCIENT MYSTICISM VS. MODERN SPIRITUALISM.

To the Editor of the Banner of Light:

I am deeply conscious of the generous indulgence you have heretofore extended to me in allowing me the use of the columns of your most instructive and beneficent journal. It is therefore with sincere reluctance that I find myself constrained to ask a further hearing in the above important issue. My apology is, the great concern I feel for the attainment of pure and unadulterated spiritual truth, and the promulgation of nothing but that truth among mankind.

Before entering upon a discussion of the general question at issue, I ask permission to set myself and others right in a matter of personal interest. I allude to the following sentence of Col. Henry S. Olcott's letter published in the Banner of last week. He says:

"The wildest absurdity is Dr. Bloede's theory that Mrs. Hardinge Britten is known and I am working in the interest of the Jesuits, (?) paralleled only by Mr. J. M. Roberts's insinuation that the Eddys, Madame Blavatsky, Mr. Betanely and I were conspirators in foisting bogus Asiatic Spirits upon the public."

I most emphatically protest against the above unfounded allegation of Col. Olcott, and plead not guilty to the charge of "wild absurdity," which he brings against me. I never thought for a moment of questioning the fact that the Asiatic Spirits to which Col. Olcott alludes, and which he has described in his "People from the Other World," did appear at the Eddy seances, in presence of Madame Blavatsky, himself, and others. On the contrary, I fully believe they were genuine spirit forms, which were attracted to those seances by the presence of Madame Blavatsky. I had, myself, seen at the Eddy seances phenomena of the same nature, under circumstances that rendered their genuineness unquestionable and the integrity of those remarkable mediums unassailable.

Having now stated what I did not insinuate, I will frankly state what I did insinuate, and, just as frankly, admit how far I was wrong, and declare how far I was right in what I said in relation to that matter. From information that I had confidence in, I supposed, and so intimated, that the joint proceedings of Col. Olcott, Madame Blavatsky and Mr. Betanely, concerning the Eddy seances, were the result of a previous understanding between them, and not the result of chance occurrences, as Col. Olcott claimed them to be. From assurances given me by Mr. Betanely that he had no acquaintance whatever with Madame Blavatsky, or Col. Olcott, at the time of the correspondence to which I alluded, I cannot but believe I did him injustice in associating him with Madame B. and Col. O. in their scheme to dominate Modern Spiritualism through the appliances of Ancient Mysticism. Mr. Betanely has given me the strongest assurances that he knows nothing concerning Occultism, has no sympathy with those who advocate it, and no faith whatever in it. It affords me sincere gratification to make this correction, and to set Mr. Betanely right before the public.

The point I intended to make was that Madame Blavatsky and Col. Olcott had, from a very early period of their acquaintance, cooperated in seeking to convince the public that the former, by virtue of magic powers and means which she possessed as a member of an Order of Oriental Mystics, could and did control the powers of nature and compel spirit-intelligences to obey her commands. In order to show that I do no injustice to Madame Blavatsky or Col. Olcott in this matter, I refer the reader to the following extracts from Col. O.'s book. At page 476 of "People from the Other World," in speaking of his investigations of the alleged "Katie King Fraud," he says:

"The next evening my last test seance was held, and it was a very notable one. While my experiments had demonstrated beyond doubt the fact that many phenomena occur in the presence of the Holmeses, which are not due to trickery, yet I had seen neither Katie King, nor any other spirit, in full form, and I was not entirely satisfied with the results of my labors. It was here" (the italics are my own) "that Madame B. brought her wonderful power to the test. Summoning John King, she intimated her will that Katie should step out of the cabinet that evening, and he wrote her with his own hand a message to the effect that her orders should be obeyed." A select company of six persons, besides the two mediums, met at Mr. Holmes's residence at 8 o'clock, and after taking the usual precaution against fraud (including a strange exercise of Mme. de B.'s power which threw Mrs. Holmes into a death-like trance and so made her incapable of resorting to trickery), the light was dimmed and we sat in silence waiting for the working of the mystic spell. Passing by irrelevant phenomena Col. O. proceeds: "But the crowning test was to come. We were the bolt drawn inside, and in breathless silence watched the cabinet door swing

slowly open. I sat within a few feet of the entrance, and plainly saw at the threshold a short, thin, girlish figure, clad in white from crown to sole. She stood there motionless for an instant, and then slowly stepped forward a pace or two. By the obscure light we could see that she was shorter and much more delicately built than the medium, and her dress with its trailing skirt, and the long veil that completely enveloped her form, were as crisp as though just from the hands of the modiste. Who she was or what she was, I do not know, but one thing I do know—she was not Katie Holmes, nor any puppet or confederate of hers. And I know further that Mme. de B., who sat next to me, uttered one word in a strange tongue, and the spectre immediately withdrew as noiselessly as she had entered."

In the foregoing narrative of Col. Olcott we see Madame Blavatsky pretending that through her magic powers she had summoned or evoked the spirit of John King, intimated to him her will, and received from him a written assent to her commands; we see her pretending to have exercised her magic power upon Mrs. Holmes, by reason of which the latter was thrown into a death-like trance; and that this was the result of the working of a mystic spell; we see her pretending that the appearance of a spectre figure at that occasion was the result of her incantations, and according to the ordinary mediumistic attributes of Mr. and Mrs. Holmes; and, finally, we see her pretending that by the utterance of a mystic word she had caused that spectre to disappear.

Marvelous as it may seem, that any person could in the light of present knowledge be found who would be so rash as to put forth a claim to the possession of powers so inconsistent with common sense and subversive of the rights and interests of humanity, it is still more marvelous that any one could be found with such unbounded credulity as to not only concede such a preposterous claim, but to become its chronicler and defender. Those who have followed the movements of Madame Blavatsky and Col. Olcott, and who have read their public writings, know I do them no injustice when I say that they intended to make good the claims of Madame B. to the possession of the mystic powers which Col. Olcott has attempted to demonstrate in the above extract from his book.

By fairly testing the value of this specimen of Col. Olcott's proof of Madame Blavatsky's wonderful powers, we may form a correct judgment of the nature and objects of that Occultism which Madame Blavatsky claims to represent, and with which Col. Olcott is so infatuated. If the question at issue was one of a personal nature, no one would be more reluctant than myself to take part in it; but Madame B. and Col. O. have, as recognized and influential Spiritualists, attempted to load Spiritualism with the incubus of mysticism, and have forced upon the friends of the former the necessity of permanently relieving it of such a burden. The issue they have presented cannot be avoided, and the sooner it is definitely settled the better, although the aggressors may be driven into the camp of the open and avowed enemies of Spiritualism. There they can do the cause no harm.

Now hear how plain a tale will show the utter groundlessness of Madame B.'s pretensions and the mirth-provoking credulity of Col. Olcott in regard to them.

After the seance which Col. O. has described as above, Mr. Holmes was taken sick, and for five or six weeks required the constant attendance of Mrs. Holmes. During that period no seances were given by either of those mediums; but when Mr. Holmes recovered sufficiently to dispense with Mrs. Holmes's nursing, the latter gave a series of six seances to a special circle of fourteen persons, of whom the writer was one, but none of whom were Theosophists, Occultists, or professors of Art Magic. At the fifth and sixth seances of the series the spirit figure known as "Katie King" several times formed in full stature, in front of the cabinet, and gradually faded away in plain view of all in the circle. No exercise of magic power or working of a mystic spell was resorted to, or required, to produce, in those instances, phenomena as mysterious to human mundane comprehension, as those which Col. O. attributed to the Occult and Magic powers of Madame B. If what I here state is true—and I am prepared to prove it by as competent testimony as can be brought to substantiate anything—then were Madame Blavatsky and Col. Olcott either laboring under gross delusion as to the agency of the latter in producing the phenomena which the latter has described, or they have sought to mislead the public as to the facts relating thereto. Which of these alternatives is open to them the reader may judge by the light of further facts.

Having succeeded in reviving the materializing power of Mrs. Holmes's mediumship by the series of seances mentioned, she was encouraged to give a general public seance the following evening. Of these facts Madame Blavatsky and Col. Olcott were informed by P. Crans, Esq., the following morning, at the residence of the former, where Col. O. was at the time. Before Mr. Crans left, Col. O. handed him a paper package and requested him to present it to Mrs. Holmes, with his compliments, when he should attend the seance in the evening. Never for a moment suspecting the questionable nature of the missive placed in his charge, Mr. Crans, a few minutes before the circle was to form, handed the package to Mrs. Holmes, and delivered Col. O.'s message. On opening the wrappings, in presence of those assembled, Mrs. Holmes found it to contain a crumpled and valueless piece of gauze, and on the inside of the paper was written the words: "With the compliments of John King." Mrs. Holmes very naturally interpreted this act of Col. Olcott as an intended insult, and was greatly disturbed by it. Although the disturbed condition of the medium was very unfavorable for the success of the seance, the manifestations which took place were unusually strong and marked. The materialized forms of John and Katie King appeared with great distinctness at the aperture of the cabinet, in quite a strong light, called all who were in the circle to the aperture, and conversed with them at a distance of a few inches, touched them with their hands, and were, in turn, themselves touched. "Katie" was, however, unable to come out, and those assembled were disappointed in seeing, as they expected, the full materialized form of Katie King.

Having arranged with Mrs. Holmes to give a series of seances, at which a thorough investigation by a competent committee of scientific, literary and thoroughly practical men should be made, with a view to set finally at rest the genuineness of the mediumship of Mrs. Holmes, and the spiritual reality of the materializations which occurred in her presence, I was greatly disoblged by Col. Olcott's inopportune interference with my arrangements. Mr. Crans was also very much disturbed when he found how grossly Col.

Olcott had misused his disposition to oblige him. We therefore arranged to call the next morning on Col. Olcott for an explanation of his conduct. We found him at the residence of Madame B., and informed him of the object of our call. He expressed surprise that Mrs. Holmes should have taken offence at what he only intended as a matter of pleasantry, and expressed regret at learning it had been the cause of disappointment at the circle. Accepting this explanation at its true value, we entered into general conversation with Madame Blavatsky and himself, in the course of which they both urged me to forego my purpose to have a thorough investigation, by influential adepts, of the true nature of the Holmes manifestations. Failing to convince me, as they claimed, that enough had been done in that direction by themselves, Madame B. at length, as if to confound me by that wonderful power which Col. Olcott concedes to her, asked me if I would like to have a picture of one of my spirit-friends. I told her nothing would be more gratifying to me. I was about to name the friend whose picture I desired, when she told me not to do so, as it was wholly unnecessary, and I might rely upon getting the picture I wanted. At this point, Col. Olcott asked me if I would forego my purpose to procure a further investigation of the Holmes manifestations, if Madame Blavatsky would produce for me the picture she had promised. Having then no more faith in her pretended magical powers than I have at this moment, I answered unhesitatingly that I would. It can hardly be necessary to add that that is the last I have heard of that picture, and the last I ever expect to hear of it.

I was puzzled beyond measure to understand what these singular proceedings of Madame B. and Col. O. meant, and it was not until I met with the above extract from Col. Olcott's book that their meaning became clear and undoubted. If the materialized form of Katie King, or any other spirit, should appear in the presence of Mr. and Mrs. Holmes without the aid of Madame B.'s magic powers, farwell to the ambitious schemes and groundless pretensions of Madame B., and to the much vaunted astuteness of Col. O. as an investigator of what is called spiritual phenomena.

Madame B. having failed to fulfill her promise in regard to the picture, I have, as opportunity offered, followed up my settled purpose to ascertain the truth and the whole truth concerning the Philadelphia Imbroglia against Spiritualism. Mrs. Holmes has resumed her seances at the private residence of disinterested investigators, and the fully materialized form of the beautiful and indomitable Katie King has walked out from the cabinet, in the presence of scores of witnesses, many times in the last few weeks; and this not only without the aid of Occultism or Magic, but in spite of the advocates of that antiquated nonsense.

Within twenty-four hours the materialized angelic figure of Katie King walked out of the cabinet, in the presence of eleven persons, the writer included, Mrs. Holmes being at the time fully six feet from her, and secured in an enclosure, constructed of mosquito-netting, in such a manner that she could not extend her finger from it with out immediate discovery. The indications now are that but a short time will elapse before the facts, which will be forthcoming, will fully vindicate the integrity of Mr. and Mrs. Holmes, and utterly confound those who have sought to crush them and to destroy the important and positive evidence which the spirit-world was giving through them, of the return of departed spirits to earth and their communion with those they left behind them.

We have in the facts above submitted a fair specimen of that Occultism which Madame Blavatsky and Col. Olcott are seeking to establish in America, and a most practical illustration of the *modus operandi* by which they expect to accomplish it. The penchant of mankind to dabble in mysterious things, the result of centuries of theocratic and sacerdotal teachings, is still sufficiently prevalent to encourage an Oriental Order of Mystics, through their emissaries, to attempt to revive their waning power by insinuating themselves within the lines of Spiritualism, to be borne along by its restless power, or to drag it to the earth, as they may find it their interest to do.

In order to demonstrate that I am no unnecessary alarmist, and that I do not attribute to Madame Blavatsky and Col. Olcott schemes and purposes which they do not contemplate, I refer to the following extracts from Col. Olcott's book, page 453. Speaking of Madame Blavatsky he says:

"This lady is one of the most remarkable mediums in the world." (The italics are my own.) At the same time her mediumship is totally different from that of any other medium I ever met; for instead of being controlled by spirits to do their will, it is she who seems to control them to do her bidding. Whatever may be the secret by which this power has been obtained, I cannot say, but that she possesses it I have had too many proofs to permit me to doubt the fact." And now, Spiritualists, mark this declaration of Col. Olcott: "Many years of her" (Madame B.'s) "life have been passed in Oriental lands, where what we recognize as Spiritualism has for years been regarded as the mere rudimental developments of a system which seems to have established such relations between mortals and the immortals as to enable CERTAIN OF THE FOREMOST TO HAVE DOMINION OVER MANY OF THE LATTER."

Preposterous as all this may seem to those who have investigated the subject of Modern Spiritualism, it is nevertheless the most subversive and seriously important hostile demonstration which has yet been made against Spiritualism; and it is all the more dangerous and subversive because it is made by those who claim to be par excellence the head and front of Modern Spiritualism. What matters it though Madame B. and Col. O. give no particle of evidence of their pretended knowledge and power, as members of an Order of Oriental Magicians; what though they content themselves, like their great Oriental prototype, with the reiteration of a tenet such as, "Allah alone is God, and Mohammed is his Prophet"; all history demonstrates that millions of thoughtless and credulous men and women are carried away by such assumptions. The wonderful growth of Spiritualism, without the aid of sacerdotal instrumentality, and despite the combined sacerdotal opposition of the world, has aroused the spiritual tyrants of the human race, to attempt to crush or control the greatest spiritual movement which has ever taken place on the earth.

Resting as Modern Spiritualism does upon facts which can neither be ignored nor accounted for except by the operation of the laws of true spiritual philosophy, it is unassailable from without. Its enemies, well know, or are fast learning, and hence the efforts which they, whether Occultists, Jesuits, or Materialists, are making to subvert it from within.

Spiritualists, ye who have beheld the sunburst

from on high, whose hearts have been warmed and whose souls have been expanded by the pure light and unselfish love of God's angel-world, oh, rally around the standard which has been entrusted to your care, guard it from the touch of worldly and selfish hands; and bear it onward and upward, until high above the struggling and desponding hordes of mankind it peacefully floats, inviting them to cease their strifes and to become as brethren, the equal heirs of a common Father. Oh, fail not to strive, as strive you may, to widen the highway which the spirit hosts have opened up between their glorious homes and earth, for should, the effort which those hosts are now making to regenerate enslaved and suffering humanity be defeated by the ignorance, selfishness or pride of the leaders, governors and teachers of men, then will the dark ages again lower over the earth, and the clouds of superstition and ignorance obscure every ray of spiritual light. This must not be; this will not be, if the sincere friends of Modern Spiritualism will be true to the light they have received, and faithful to the duty which rests upon them. God knows that in making this appeal I cherish no ill will or personal unkindness toward any one, and if I have said aught that would cause a single person to feel aggrieved thereby, I have only done so under a high sense of duty and an earnest desire to uphold true Spiritualism against those whom I felt were endeavoring to subvert it.

J. M. ROBERTS.

Burlington, N. J., Nov. 1, 1875.

IN DEFENCE OF A "WILD THEORY."

BY DR. G. BLOEDE.

To the Editor of the Banner of Light.

My letter in the Banner of Oct. 16th, inscribed "Important Cautions," etc., has raised in several quarters a good deal of dust, intended, perhaps, and may be apt to dim and confuse the vision of such readers as may have found some common sense and sound reasoning in my views of the threatened "Magic" phase of Spiritualism and the intentions and dolings of the "Occultists." I could conveniently leave the strictures of my opponents to their own futility, to time, fraught with the strong arguments of facts, and to the never-failing ascendancy of public reason. The very fact that Mrs. Hardinge Britten, Col. Olcott, and the Scientist, "have at the same time, separately and independently, bestirred themselves against my 'Cautions,'" would show that there is something in them worth their notice. The other fact, that they have directed their assault more against my *views*, which I was cautious enough to give as an "opinion" only, than against the *facts and arguments* with which I tried to corroborate my views of the Magic movement, could make me inclined to dispense with all reply to their more or less personal remarks, remembering the French saying, "*Qui l'accuse l'accuse*" (who accuses himself accuses himself), and satisfied that my opponents used weapons in their defence which will scarcely better their cause in the eyes of any impartial judge. Nevertheless I feel urged to make a brief reply to my critics, lest they and other people might think I had nothing to reply, and felt utterly annihilated. Far from that. They have, on the contrary, furnished me several new supports of my "theory."

There is, first, Mrs. Emma Hardinge Britten, who has very little to say against the latter itself, but a good deal in her own defence against imaginary wrongs and fancied "insults," and for the purpose of putting her own personal importance and merits into the strongest possible light before the public. As to her principal charge of having offered her, Emma Hardinge Britten, an "insult" by accusing her of lending her aid to a "humbug," this is utterly unfounded; so much so that—if truth has to go before politeness even toward ladies—I venture to call it absurd. This can easily be proven by referring the reader to what I really said. After recapitulating the various stringent conditions, reservations, precautions, provisos, restrictions and limitations, with which the originator of the "Marvelous Book" thought it necessary to guard and shield this and its author, I said simply that this procedure had "the appearance of humbug," an opinion in which, I dare to hope, at least seventy-five out of one hundred readers of the "notice" will agree with me. Now, in the first place, something with the "appearance" of humbug, may, after all, not be a humbug; and in the second place a person may innocently, unconsciously, and in good faith lend his assistance to something which afterwards turns out to have been a humbug. I never doubted, nor do I doubt now, that Mrs. Britten was, and is, a bona fide endorser of the "Magic Art," which, I believe, is sufficiently proved by my having taken the liberty of classing her with the "captured" and "sold" parties in this "queer" business.

In no part of my letter did I speak in the least disparagingly of Mrs. B. On the contrary, I gave repeatedly full credit to her high gifts and meritorious labors. My remarks about her tutorship of the promised "Revelation" were exclusively directed against the object and not the person. Only a largely stretching and contorting interpretation could, therefore, prompt Mrs. Britten to make them the occasion for showing the world the troubled face of "insulted" dignity, and setting up with particular emphasis claims of privileged authority. Would it not be excusable, under these circumstances, to suspect Mrs. B.'s mind some natural affinity with the popish principle of infallibility? Indeed, Pío Nono himself could scarcely assume a more dictatorial and authoritative tone than this lady, when she throws her "I, Emma Hardinge Britten" into the scale against arguments based on facts and logical deductions. But let her remember that one of the great ends of Spiritualism is, to do away with all kinds of infallibility, personal or dogmatic, and all swearing in the words of any human "Master of Art," even if he were in the possession of the philosopher's stone, or handled the key to all "mundane, submundane and sfermundane" mysteries. This at least is the proud birthright of American Spiritualism, as I and many with me understand it, and its mediums should never forget that they are only such and nothing more—that is, the instruments of the spirit-world—and that as soon as they set up the foolish claim of beginning its Masters, they will share the lamentable fate of Dr. Faust, who sank annihilated into the dust before the "spirit" whom he could not comprehend. We may, however, leave them the choice between being the connecting links between man and a higher order of beings, or of commanding an army of "monkeys without a soul."

The remarkable "coincidence" upon which Mrs. Britten lays particular stress, in order to prove that no connection whatever existed be-

tween the author of "Art Magic" and the originators of the "Theosophical Society," will not go very far with any clear-sighted reader toward unsettling my "theory." For, although this may have escaped Mrs. B., this remarkable "coincidence" rather furnishes another proof in support of the latter, since it points very decidedly to a secret, wire pulling power behind the scene, to which our "innocent" leaders are eager to serve as puppets.

Whether it is fair to call me derisively "the learned doctor," I can safely leave to the judgment of the readers of the Banner. I believe they will give me the testimony that in the few contributions I wrote I never made any profession or show of "learning," my only aim being the expression of honest conviction, sincere devotion to our cause, and sound reasoning on well authenticated facts.

A really learned man—as his copious quotations show of authors the names of whom most other poor mortals never heard of before—has done me the honor to designate my theory "as the wildest absurdity," a distinction I only share with Mr. Roberts. This sentence would indeed seem a serious matter for me, coming from a gentleman to whom, after his letters to the New York Tribune, and his investiture by the Pope of Occultism, with the insignia of Magus and Theosophus, scarcely anybody will deny the claim to be an expert in "wild absurdities." This magnum colonel, however, has of late entangled himself in such a maze of mystic lore and theosophical bombast and crude speculations, incriminations, contradictions and recantations, that it will take all the shrewdness of the New York lawyer to extricate the newly-fledged magiclean, and, I am afraid, not without serious injury to the well-earned authority of the investigator of spiritual phenomena. I need not apprehend, therefore, that the judgment passed on my views by Magus Olcott will have the intended crushing effect with my Spiritualist brethren.

The Spiritual Scientist, the most courteous of my critics, enters more fully upon the merits of my "Cautions." To the main objection raised by the Scientist against my denunciation of the Jesuitical origin of the announced "Magic Art," I will briefly reply. When the Scientist says: "If the forthcoming work was destined to accomplish what the learned Dr. Bloede seems to fear it will, money in any quantity would be at hand, and not only five hundred, but five hundred thousand copies would be printed, and every Spiritualist would find one under his nose. No! no! When Jesuitism strikes at Spiritualism it deals a powerful blow"—the Scientist entirely misunderstands Jesuitism. This scarcely ever deals "powerful blows," that is open ones, and never where it feels itself to be in the minority. The nature of this dangerous foe of mankind is to be sly and slow; it acts in a covert and stealthy way; its principal stratagem is that of gradually but persistently and surely undermining the foothold of its adversary. It does not go at him in a straightforward, but in a crooked line, like the formidable weapon of the New Zealand savages, the boomerang. One of its most used and efficient means is to sow dissension in the ranks of its opponents. Does not the Scientist see that it would suit such a policy very poorly to publish a work like the forthcoming in five hundred thousand copies?—a work which is not intended to enlighten the masses, but to establish a privileged caste, an esoteric clique, a ring of knowing ones, and to thus, by separating and alienating the leaders from the masses, cause a split in American Spiritualism?

Brooklyn, Oct. 27, 1875.

* Some of them, however, he spells incorrectly, as those of Schelling and Teichmüller.

Industrial Temporary Home.

To the Editor of the Banner of Light:

Will you permit me, as Superintendent of the "Industrial Temporary Home," to state a few facts in reference to our Institution? It was opened about eight weeks ago, and during that time we have received two hundred persons who have paid for their food and lodging in full. During the same period we have turned from our doors a much larger number, probably five hundred persons, of all ages of about ten days. We have constantly about thirty persons lodging and eating in our "Home," and about forty-five eating and not lodging.

The labor performed has been principally making baskets, re-seating cane chairs, preparing kindling wood, repairing boots and shoes, renovating mattresses, repairing furniture, and doing jobs by the hour for outside parties. By far the larger part of those received have been of American parentage. They are principally young men, in the prime of life, and of good general appearance, and many of them are very intelligent. We have no difficulty in getting them to work, and scarcely ever find one who refuses to perform any task allotted him. So far from witnessing this refusal, as evil prognosticators assured us would be the case, we find it one of the hardest tasks we have ever known to refuse so many every day, who beg and entreat so earnestly for the privilege of labor. We are thus endeavoring to solve on a small scale, "what shall be done with the tramps?" We say, send all applicants for charity to our Institution, and along with them send a library, and for kindling wood, and we will deliver at your doors. In this way the difficult problem will be easily solved, and in the words of Chief Savage, we shall have "provided some way by which the applicant for relief and shelter could, if not sick or physically incapacitated, be made to give a return of some kind, even if the work done gives no proper equivalent for what he has received." Let those who really wish to see this experiment fully tested, give us the means of doing it. Instead of begging on the subject, while hundreds of hungry persons are heaving for the privilege of entering such an Institution, and seeing their children starve, we will enlarge its sphere of action and adopt in part this method of operation, and so "provide for the prevention of the dangers and evils which are entailed by the presence and acts of the vagrant class." It is idle to assert that because people are poor, they will not work. If the gentleman who experienced so much difficulty in having his fire lighted at Deer Island, will call at our Home, we will show him nearly forty persons who will spring with alacrity to light a fire, or do any other kind of work required of them. Many of our men begin work at seven o'clock in the morning, and fifty men would be ready to take their place, or work by candle-light until nine at night, if we would let them. These are the men who want to work.

We have public meetings for our inmates and others, twice on Sunday and three evenings during the week, and any one who doubts the intellectual character of some of these persons, would do well to visit our "Literary Society and Debating Club," which meets every Friday evening for debates, essays, readings, declamations, &c. We ask the public to assist us in every possible way, and to wait for the city to do the work, which is already being done without the aid of the city. We are glad to see that so many good men and women in the city approve of our efforts, and are ready to help us. We return our sincere and heartfelt thanks to the large number of persons who have so liberally aided us, and would commend to their confidence our agents, Mr. Dr. L. M. Mulliken, Mr. H. Noble, Mr. G. Gay, and Mr. D. Sargeant, who together with Rev. Wm. Bradley, our Treasurer, Rev. H. C. Dunham, our Superintendent, C. Stearns, are the only persons we present authorized to collect funds for, and fifty men would be happy to state that Rev. William Bradley, of Jamaica Plain, has been invited to become the lecturing agent of the Association, and it is hoped that he will accept.

Per Order of Executive Committee, C. STEARNS, Sec. and Supt. of the "Home."

275 Tremont street, Boston, Nov. 1875.

The Rostrum.

Mr. Moody's Late Sermon on Hell.
A LECTURE DELIVERED IN LONDON BY JOHN PAGE HOPKINS.

I have no liking whatever for the subject of today, neither do I find any pleasure in speaking of the sayings and doings of other people; but it is well that you should know what is going on in the world around you, and it is necessary to test prominent popular teachings by the standards which we, whether rightly or wrongly, believe to be safe and true. In the present case, however, there are special reasons for dealing with this subject. Mr. Moody has been accepted by millions as the messenger of God, and the medium for the operations of the Holy Ghost. He is admired, believed in, and widely accepted, as a modern evangelist or prophet, set apart by God to bring the nations to his feet. It is impossible, therefore, to avoid the conclusion that we who stand alone in standing aloof from his teachings and work should justify ourselves before the world.

I might have attempted to give a general and comprehensive view of Mr. Moody's teaching, or I might have chosen some other topic, such as the possibility of instant conversion, or the reasonableness of salvation by faith or emotion, or the value of his favorite doctrine of redemption through blood; but I prefer to consider this sermon of his on Hell for this reason mainly—that everything turns upon it. He came here because of Hell, his work is to save people from Hell. To use his own words, "I came here to tell you that Hell is real, and that you must get out of it before it is too late." "If I believed there was no Hell," he said, "I am sure I would be off to-morrow for America." He added, "You would not find me here going from town to town, spending day and night preaching and proclaiming the gospel, and urging men to escape the damnation of Hell. I would go back to my own country, and take things easy."

That, then, is his own account of it; so that the subject of Hell is the subject. He came here because of Hell; he preaches in order to save people from Hell; the whole thing is a piece of fireworks, ending in smoke. If Hell is not the reality he says it is. Another thing must be explained. In spite of the disclaimer that has been now and then put forth, Mr. Moody makes much of this subject of Hell. How could it be otherwise? He comes on purpose to warn us, to inform us, to entreat us, to alarm us, and to save us; and, though it may be denied, I affirm it, after a close watching of the whole movement, that Hell and the devil have been freely used to produce the state of mind that made the reception of his message possible and easy.

The sermon before me is his last on the subject, but it is only one of many—it is neither better nor worse than his others on the same subject; though, if anything, it is milder, less brutal and less indecent, than some of the others. I use those two words "brutal" and "indecent" deliberately. More than once—once to my knowledge in Manchester and once in London, he pictured good "beautiful girls" in Hell—not because they were wicked, but because, to use his favorite phrase, they were "out of Christ," or, in plain English, because they could not agree with Mr. Moody, and accept what he told them about salvation by blood. He pictured those girls as given over by Satan in Hell to the lusts of his devils, with not even a policeman to hear or help them. I call that both indecent and brutal; what else it is, in reference to God, Jesus, and the angels, I shall show presently. In this way, he still harps on these girls in a way that suggests unpleasant feelings about the speaker. He tells how he saw a "lady" weeping at the door of his inquiry room, but a "woman" came and "shoved" him away; these are his own words. The hopeful emotional person was a "lady," the person who interposed was a "woman," and he says she "shoved him away," telling him that the "lady" was her daughter, and that she did not wish her "to be associated with Christians."

A most improbable story, and one that would probably resolve itself into a thoughtful mother doing her best to save her child from hysterics—a piece of good sense which, quite in the fashion of the Moodys and Talmages of the day, was at once magnified into the falsehood of her saying she did not wish her daughter to be associated with Christians—a thing scarcely any woman would say. Mr. Moody in telling that story cried out, "Is there such a mother here to-night?" followed by "May God have mercy upon you!" and this—"It is thousands of times better for your daughter and your children to be associated with Christians than it is to have them go down to death and be associated with fiends as eternal ages go on." That is bad enough, but worse follows. Mr. Moody is not content with the brutal and vulgar threat of eternal fiends, if the young lady is not allowed to go into hysterics—or, not to just about it, if she is not allowed to go into his inquiry room and "find Christ," but he goes on, in his too familiar style, to drag in again the old indecent picture of this young lady with the libertines of Hell. He seems to like it, and I must say that the frequent occurrence of this particular picture suggests the most serious thoughts about his own state of mind. He goes on to say: "If a young lady going home to-night should be spoken to by some drunken man, who would alarm her; but did you ever think that in that lost world of libertines, and drunkards, and murderers shall be your companions?"

Now I am going to use some plain language about that. I say that it is a vulgar disgrace to the British people that such brutal thoughts and brutal and essentially vulgar language should be encouraged in the name of religion; second, that it is provocative of mournful thoughts, that the man who habitually indulges in such abominable ideas and speeches should be the most popular evangelist of the day, endorsed as such, not only by the mob, but by my lords and my ladies in the capital itself. I say this reveals where we really are on the subject of religion; it shows that, in regard to our thoughts of God and the future, we are only at the barbaric stage, and that a mighty revolution must be accomplished before the country generally, in matters pertaining to religion, can be considered either rational or humane. To vast multitudes, the old theory of religion is infallibly true. Man was created pure and happy; he fell, dragging down in his fall all races and generations of mankind. The result of that fall was exposure to the wrath of God, and the punishment of eternal Hell. Christ came to bleed and die in our stead. God asked the vicarious sacrifice. We have nothing to do but believe; salvation is then secure; but unbelief, or being "out of Christ," will end in the misery of that eternal Hell. That is the theory; and, though Unitarians in their complacency are apt to imagine it is dying out, it is still, as Mr. Moody's success proves, the ruling faith of the British people.

And yet, anything more barbaric, more inhuman, more horribly cruel and hideously unjust, could not be conceived. This "young lady" who is weeping at Mr. Moody's door is not a wicked person; she is anxious and interested even, she would shudder if, in going home, a drunken man spoke to her; yet, in Hell, "libertines and drunkards and murderers" will be her "companions" if she fail to "find Christ." Why? Mr. Moody leaves us alone with the shameful atrocity, unjustified and unexplained. When people are punished here on earth, even by impudent men, they are punished for something, and their punishment has some relation to their offence. We should think it scandalous to punish a child as we punish a man; we should think it monstrous to punish the thief who steals a loaf of bread, as we punish the swindler who heaped up riches by forgery and lying. For a first offence we do not punish as for a second or a third. All kinds of considerations are introduced to make the scales of justice true. Some young criminals are not even punished at all, but are sent to a reformatory—a kind of compulsory school; and, when they learn to do well, they are gladly admitted to the open world, and have free course among their fellows. Now will any one tell me why this that is right with men should be all wrong with God? Why,

even with wicked women who have to be imprisoned, it is our custom to keep them apart from "libertines, and drunkards, and murderers," and, from one end of the country to the other, there would be a cry of horror if in the obscurest prison, even the worst women were subjected to the horror of being turned loose and unprotected upon the society of other prisoners, known to be "libertines, and drunkards, and murderers." That cry of horror would be a thousand-fold more intense if not the worst of women, but some "young lady" prisoner were subjected to that degradation, peril, and shame. Yet this is what Mr. Moody lays to the charge of the Almighty. It is He who has ordained the allotments of the future life; it is He who has declared that all who are "out of Christ" shall be damned; it is He who will turn "beautiful" young girls into Hell, regardless alike of justice, humanity, or the credit of His own name or reign. Some one ought to brand that as an insult to Deity; some one ought to make a stand for the honor of the Almighty; some one ought to speak a word for the God of Jesus; some one ought to say that this is blasphemy, as horrible as it is infamous; some one ought to say that the man who uttered this atrocious statement had been sent from this country, followed, not by benedictions and adulation, but by stern sharp words of sober British sense. But we are further behind than we hoped we were: the religion of the nation is still the religion of brutality and fear: the dread of Christendom is Hell; its hope is blood; and it is left for a Unitarian—like the voice of one crying in the wilderness—to rebuke this horrible profanity, and speak a word for Humanity and God.

But the worst half of this miserable picture of Hell remains. This poor girl being surrendered to the libertines and drunkards and murderers, one naturally asks: And what about the saved in Heaven? The answer Mr. Moody gives tells us as much about Heaven as Hell, and the answer is a frightful impeachment of "the redeemed." On earth, if this "young lady" were spoken to by a drunken man going home, she would have help not far away. The British public, with all its selfishness and sin, has even taxed itself to provide policemen for the protection of decent girls; and if no policeman were by, the man would not take his place to protect her. Nay, if we knew of but one village in the land where young girls were exposed to the dangers of the streets, defenceless against "libertines and drunkards," to say nothing of "murders," the country would be aroused to man that village with maintainers of order, security and law.

But, in Mr. Moody's Hell, all is chaos, and riot, and ruin, with not even a policeman to protect young ladies against indecent, drunken, or murderous fiends. But what I want to know is—where are the saved all this while? what have become of the philanthropists, the reformers, the teachers of this lower world? Mr. Moody tells us. He declares that not one will lend a hand; not one will ever say a word, or aim a blow, for the rescue of the lost. These are his words: "There will be no Bible in the lost world. If you get into that lost world, there will be no minister to pray for you; no earnest sermons preached there. . . . Bear in mind, there will be no friend to come and put his hand upon your shoulder, and speak loving words to you there. You will not have friends in that lost world. . . . You may have a praying wife now that weeps over you, . . . but there will be no wife there to weep over you and pray for you—you will be separate then."

Then I want to know what has happened to them all. I want to know what has happened to that "praying wife." I want to know what horrible miracle has been wrought upon her that she can be a saint in glory, content and happy, while her once loved husband is panting and screaming in Hell!

Think of the millions of wives, husbands, fathers, mothers, brothers, sisters, friends in Heaven, who have husbands, wives, sons, daughters, sisters, brothers, friends in Hell! What are they all doing? Why do they not all clamor and cry at the very gate of Heaven, and beseech the good Lord of Glory to let them out, that they may at least try whether they cannot save that which is lost? How can they bear the hateful splendor, the glory, the ravishing music, the unbroken calm? Shame upon angelic fathers and mothers, and brothers and sisters, if they are happy, while millions of lost children, and parents, and brethren, and friends are in Hell! Oh beautiful angels! break the strings of your golden harps, or hang them on the willows of some new Babylon! Cry, as poor earth-captives once cried, "How shall we sing the Lord's song in a strange land?" for you are captives, and in a strange land, if your kindred and your children are in Hell.

But kindred and friends are not all. What of the noble spirits of all ages and nations, the choice souls who on earth lived to teach the ignorant, save the fallen, restore the wandering, and help the weak? What has happened to them, that they seek and save no more? And what has happened to Jesus of Nazareth! On earth he went about doing good; he sought out the sinner, he spoke hopefully to the most despairing, he turned no sorry soul away. But what does Mr. Moody say? He says, in this sermon: "I came here to-night to hear Mr. Sankey sing 'Jesus of Nazareth passeth by,' but bear in mind you will not hear that song in the lost world; or, if you do, it will not be true—He does not pass that way." How does Mr. Moody know? Or if he is right, I want to know why Jesus does not pass that way; I want to know why he has nothing to say about that young girl and the "libertines, drunkards and murderers"; I want to know whether he is tired, or helpless, or hopeless. I want to know what is the meaning of this gigantic horror—that Hell is supremely wretched, supremely hopeless, and full of cruelty, injustice and crime, and that Heaven makes no effort to mitigate, instruct or save. Some one must be responsible for the hopeless misery of Hell, and some one must be responsible for the horrible selfishness or inability of Heaven; and it is an urgent question—Who?

Mr. Moody says of the lost, "If they would, they could not" receive Christ and find mercy. Why? Who has ordained that? Who has given life to men under this horrible condition, that they shall have no real chance here, and then be shut up to hopeless inability forever? Who has made improbability a fact of this life only? Who has decreed that the first few steps—the first experiment—of life shall determine its eternal character? Who is it that has so ordered things that, anywhere, the wish to improve shall be eternally denied? There is only one reply; it is eternally God who has ordered it. Then I say, "Punish!" If such a God there be, He is Himself the Arch-Demon of the Universe; His cruelty is unspeakable, His injustice is immeasurable, His rule is the most detestable of tyrannies, His Heaven is the scandal of the Universe, and it is shameful to be saved.

When I proceed to inquire how Mr. Moody knows that all he says on this subject is true, I find a reply. In this sermon he says: "There was a time when I did not believe it, but God revealed it to me." He does not tell us how God "revealed" these horrors to him, but I presume he relies upon a few stale texts which seem to threaten eternal torments, and of which he has made the most, with the help of an hysterical temperament, a morbid imagination, and a tricky style of oratory. Of these texts I will say nothing, for I cannot say to dispute the meaning of a Greek adjective when the question is the very honor and character of God. But God is "revealing" Himself in other ways than by means of half-a-dozen texts. He is revealing Himself in the human heart, in the human conscience, in the human intellect, in the common charities, the common justice, and the common humanities of life; and all these revolt against Mr. Moody's barbaric Theology, his savage Deity, and his brutal Hell.

Mr. Moody says much in this sermon that I do not care either to repeat or reply to. He tells a story of a man who died declaring his "damnation" was "sealed," which I solemnly declare I do not believe; the story lacking nearly every internal evidence of credibility, and having nearly every characteristic of the old stock stories of the kind. But if the "cry betwixt" is a gashly

illustration of the effect of Mr. Moody's teaching, for as he himself unwittingly confesses, it was his persistent haunting of this man with threats of perdition that affected him in his weak condition, that clouded his last moments, and sent him to his grave with the cry that he was lost. And so, says Mr. Moody, with a sickening mixture of the revivalist, the actor, and the vampire—and so "he lived a Christless life, and died a Christless death, we wrapped him in a Christless shroud, named him in a Christless coffin, and bore him to a Christless grave." "Oh how dark," he adds, "oh how sad." "Nay, but I reply—Oh how sickening, oh how tricky! I suppose his hearers would weep, and make haste to close with his oft-repeated offer—'Don't delay; better come straight away now.' Oh it is pitiful! finding Jesus? Did I never seek for him? They buried him, and to picture Jesus finding us? They buried Mr. Moody's friend in a Christless grave," and left him to his Christless Hell, and God help us to regard it all as a horrible nightmare! God help us to trust Him, and to believe that Hell is not eternally hopeless, that Heaven is not eternally selfish. The poor soul stumbling from earth, confused and blinded and harassed and ignorant, does not deserve to be thrust down to black night and horrible despair; and it surely cannot be sinful for me to think that the good God has provided for education, and help, and progress on the other side. To Him I come; to Him I cling—my God, my Father and my Friend. When I go to that unseen world, I look to see all His good and blessed ones employed in teaching, and comforting, and guiding, the dark, the sorrowful, and the sinful; and when I think of Heaven for myself, I can only say—Give me, O God, my humble place among the teachers and the helpers of the sick, the despairing, and the lost."

Marriage Theories—What is to be Done with the Superfluous Women?—What has been done for them and what may be done.

The third lecture in Mr. Redpath's course in Music Hall, Boston, was given on Tuesday evening, Oct. 26th, by Mrs. Mary A. Livermore, before a large and interested audience, her subject being "Superfluous Women." After a brief preface, in which she summed up the gains of women during the last twenty-five years, such as the abrogation of unjust legal statutes, the opening to them of colleges and professional schools, their admission to an ever-increasing number of remunerative employments, and their recognition in the highest and best society as the honored peers and beloved companions of noble men, she proceeded: It is not of the general elevation of woman that I propose to speak to-night. It is rather with the generally accepted theory of woman's life that I propose to deal—with the theory that the final cause of woman, the reason why God created her, was simply that man needed her, and that she has answered the end and aim of her being when she has become some man's wife and the mother of his children. The Boston Congregationalist says: "Female education, as a rule, should never hold wifehood in view, and should shape its special culture toward the end of fitting young women physically, mentally and spiritually to be good wives and mothers."

"The British Association for the Protection of the Franchise against the Encroachments of Women" has its avowed origin in the conviction that the sole duties of a woman are those of a wife and mother. "The problem of woman's sphere," says Dr. E. H. Clarke, speaking *ex cathedra* for the medical profession, "cannot be solved by principles of abstract right and wrong, but by physiology carried out with all womanhood. Her sphere declared to be wifehood and motherhood. According to this theory, the woman who has married and given birth to a son has fulfilled her mission. The celibate woman, though as gifted as Charlotte Cushman, or Harriet Hosmer, useful as Florence Nightingale, or the Sisters of Charity, as learned as Margaret Fuller or Maria Mitchell—has entirely missed it."

Let me not be understood as depreciating marriage, and setting myself against it. Nay, I magnify marriage! True marriage gives an antebellum of heaven. There can be no country worse living for that is not based on home and family, resulting from marriage. Nevertheless I object to the theory that marriage is the final cause of woman, the sole object of her creation, because it is incorrect and harmful. The theory that marriage is the only business of a woman's life cannot be practically carried out with all women. Facts are usually about one hundred and five or one hundred and six boys born into the world to every one hundred girls, there has been such waste of life among men through war, dangerous pursuits, drunkenness and profligacy that, taking the world over, there are and always have been, since the days of authentic history, more marriageable women in the world than men. In 1860 the average number of marriages in the United States was seventy-five to one hundred marriageable women. Since then we have passed through the five years' war of the rebellion, in consequence of which nearly one million of men lost their lives. In addition there has since then been growing a morbid luxury among both men and women, which, added to the expensiveness of living, have tended to greatly restrict marriage. The State census of Massachusetts, just completed, informs us that there are now sixty-three thousand eighty-four more women than men in that State, and that the disparity is increasing.

The theory that marriage offers to woman her only career of usefulness leads us to do injustice to the great army of the unmarried. They not only drop down in general estimation, so that we speak slightly of them as old maids and superfluous women, but neglect to provide for them, and to give them the training necessary for their successful living and proper development. Mr. Greg, the charming English essayist, calls unmarried women "redundant" and "superfluous women," and has written an elaborate paper in answer to the question, "Why are women redundant?" He not only attempts to answer this question, succeeding only indifferently well, but he raises another query, which he also undertakes to answer, "What shall we do with these superfluous women?" And what a full discussion of the whole subject, to which he carried a kind of epistle, he is unable to suggest any other provision for these superfluous women than exportation. You must do with them as you do with any other commodity with which the market is overstocked—as Delaware did last summer, when its peach crop was overwhelmingly superfluous; you must export them. The women must emigrate.

The difference between the superfluous women of the old time and the new is this: In the old time the unmarried women, partly from dullness, partly from abundance of daily employment, and more from the absolute submission in which they had been educated, resigned themselves to their fate and the world's treatment. But the superfluous women of to-day breathe freer and more invigorating air. In common with the whole community in which they move they have fuller knowledge, a finer sense of justice, nobler conceptions of useful and congenial activity. What is to be done for and with these "superfluous" women, as sociologists and literateurs contemptuously style that large class of women who are in numbers redundant above men? Let them be trained for domestic service, say one. But about as many women are now engaged in domestic service, as cooks, laundresses, table-waiters, chamber-maids, nurse-maids, etc., as there is a demand for. There is no trouble in obtaining all the household servants that are wanted to-day—such as they are. It is the quality that is defective, not the quantity. Undoubtedly competent women, who can do good housework, mistress of the arts of cooking, washing and general housekeeping, can to-day outdo the raw, rough, unskilled, untrained girls engaged in turning our houses topsy-turvy. But if the unskilled work-women now in domestic service should be

driven from their places by more competent persons, it would not remedy the difficulty, as these discarded servants in turn would need employment, which it would be difficult to give them in their unskilled state. Emigration is the remedy most frequently urged to the provision for superfluous women. This is the plan proposed by Mr. Greg: Something might be done in effecting the removal of some of the superfluous women of the eastern to the extreme western States, where there is a lack of women and a surplus of men, and a demand for woman's work. To do this properly a "bureau of emigration" is necessary, competent, judicious, reliable, which shall put in communication the women of the East and the vacancies of the West.

There is no way by which provision can be made for superfluous women, except to train them intellectually, morally and industrially, so that they can make their own way in life, whether married or single. A very large minority of women do not marry. Of those who do marry a large proportion are obliged still to earn their own living entirely or in part. The majority of widows have the burden of their own maintenance thrown upon them and that of their children. It is therefore an absolute necessity of our present social condition that women should have as free admission to professional and industrial training as men, that there should be no monopoly of sex, and no protective duty on either side.

The number of occupations open to women are so very few that they are crowded with applicants who tend on another down and keep the wages at the minimum. It is not the fault of the capitalist that woman is so poorly paid for her labor. It is the fault of society. Any article sells cheap when there is too much of it in the market. And woman's labor is cheap when there is too much of that in the market. Take the profession of teaching. Everywhere the salaries of women are much below those of men. Why? Not because they are less successful than men in the same profession, or do less work. Nor yet because, as society affirms, they have only entered the profession temporarily, as a stepping-stone to something better—for this is no more true of them than of men. But there are too many of them. A superintendent of education says, "Remove all the teachers in the United States and their places could be filled within a week." There are three or four thousand women music-teachers in Paris. What is needed is free, untrammelled access of women to all fields of natural and industrial training with men. No girl should be considered educated for life till she is in possession of a trade, profession or business that will give her a living.

But there is hope, for there is a growing dissatisfaction with our system of popular education. It may be described as literary—for the use of the head, and not at all for the hands. It does not bear directly on the leading pursuits of the people. In the organization of schools and in the methods of instruction there has been great change; little in the things taught. There is, however, a growing tendency to modify popular education in our country, and to bring it into harmony with the age, and the manifest demands of labor.

A two-fold movement in favor of industrial education in America has already begun. One looks toward the establishment of technical schools like the Illinois Industrial University, open to women as well as men. Another seeks the modification of our present school system, which shall enable them to send students to these schools of professional training or the workshop of the artisan. Massachusetts has taken steps to promote popular art-education, which will be felt by-and-by. And already, some of the manufactures of Massachusetts are sufficiently good to compete successfully with similar foreign markets. In Massachusetts a normal art school has been established, from which are sent out teachers. Women teachers from this institution command good salaries, and are in great demand. There are also schools of design already established, and in the work of designing there is a profitable field of employment for women. It is said that one city alone of Massachusetts spends annually in Europe \$40,000 for manufacturing designs, which should be made here. Let women crowd the industrial schools now open, and force the opening of more. For in the field of industrial art-training, women can succeed as well as men.

The lecturer said she could not close without asking her audience for a moment to consider who these women were, and had been, who are denominated "superfluous," because unmarried. She made a *review* of the grand work done by the Catholic sisterhoods during the last fifteen centuries, who have distracted the suffering, misery, vice, crime, want and woe of the world, and have everywhere entered the lists against it, keeping alive in the world faith in the Christ of helpfulness and healing, to whom they had consecrated themselves. Then she took up the work of Protestant "superfluous women" for the last half century, summarizing in brief paragraphs the lives of women like Burdett Coutts, Mary Carpenter, Florence Nightingale, Emily Faithfull, Frederika Bremer, Harriet Martineau, Dorothée Dix, Clara Barton, Charlotte Cushman, Harriet Hosmer, Rosa Bonheur, Elizabeth Blackwell, Maria Mitchell, the Carey sisters, Louise Aleotti, and failed to attempt to catalogue the grand women of the last twenty-five years alone who, according to the generally recognized theory of woman's life, have been superfluous, because unmarried women—"social failures," as Sir Henry James calls them.

All through the land, in homes and outside of them, I find these women, unwedded, in the vulgar parlance of every-day speech called "old maids," with a shrug of the shoulder, and a slight dash of scorn, in the finer language of sociologists and essayists denominated "superfluous women." They have been brave enough to elect to walk through life alone, when some man has asked them in marriage, whom they could not love; with white lips they have said "no," while their hearts have said "yes," because duty demanded of them the sacrifice of their own happiness. Their lives have been stepping-stones for the advancement of younger sisters; they have earned the money to carry brothers through college into professions; like the Caryatides of architecture, they stand in their places and uphold the roof over a dependent household; they invert the order of nature and become mothers to the aged, childish parents, fathers and mothers, whose failing feet they guide gently down the hill of life, and whose withered hands they by-and-by fold beneath the daisies; they carry words of cheer and a world of comfort to households invaded by trouble, sickness or death. The dusty years stretch far behind them; beauty and comeliness drop away from them, and they grow faded and careworn; they become nobodies to the hurrying, rushing, bustling world, and by-and-by they will slip out into the gloom—the shadows will well surprise of joyful greeting will welcome them, and they will thrill to the embrace of the heavenly Bridegroom. Ah! Stewart, who from your \$100,000,000 of earthly treasures, have given \$1,000,000 to the working-women in a beautiful home! Ah, Peabody, whose gifts of libraries and institutes and educational funds were princely! Ah, Vanderbilt and Drew, who have put millions into the endowment of schools and colleges—these poor women have given and are giving more than ye all. For out of your abundance ye have given but little, and these superfluous women have given their all—their selves, with their loving hearts, with their possibilities of happiness, with their dreams of the future! Ah, three-starred Grant and Sherman, not so heroic was your mere march through the fearful, bristling wilderness, and from Atlanta to the sea, as is the lonely passage of life made by many an unmarried woman, except as her celestial life serves to point a jest, or add cynical pleasure to a story. Ye were stimulated by the cheers and prayers of a nation, while the gaze of the world followed you; but the path of these women was through the hot shot of ridicule and satire.

Let us give to women such training, physically, industrially, intellectually and spiritually, that we shall shame the word "superfluous" out of the vocabulary, as descriptive of women. And this will help men, and elevate them, and be as

much as any special work which might be done for them, and thus collective humanity will be benefited, and a higher civilization be promoted, for

The woman's cause is man's; they rise or sink together, dwarfed or god-like, bond or free.

Rational Spiritualism.

C. B. Lynn is addressing large audiences in New Haven, Ct. The Journal and Courier, of Nov. 8, contains the following synopsis of a discourse by him on the above-named subject: "C. B. Lynn in the afternoon addressed a large audience at Lyman's Temple of Music under the auspices of the Free Lecture Association."

He said that the idea of communion with the spirit world was almost contemporaneous with the career of religion. It had inspired men in ancient times, and had been a vital power in the incipient stages of the historic faiths. The tribes of all nations were filled with accounts of marvelous spiritual phenomena. Christ resorted to his disciples. Similar phenomena were to be seen to-day. Spiritualism was cursed with scoundrels, but it had a domain of indisputable facts worthy of attention. Professor Crookes and Wallace, of England, and other celebrities had acquired crucial tests and were satisfied of the truthfulness of alleged spirit phenomena.

Reason was the only safeguard against fanaticism. Faith had had another. Honest doubt is a necessary home-brother. In our day skepticism was something higher than crude antagonism. There was a cheery prayer book of every doubt. Progress has penetrated all crevices. Today, liberal Jews, Brahmins, Christians and Secularists fraternally meet to compare notes. It is almost universally conceded that no sect has secured a patent-right on God's truth. Each faith has a partial truth. The ground of unity is the aspiration for a pure life underlying all systems.

The lecturer was willing to concede that there was a great deal of unexplained, undeveloped and unexplained spiritualism about progress. Progress did not begin with the flower of knowledge, but it did it with the fact of progress. Materialism, "No-did-superstition-with-the-ancients." It was the greatest hindrance to rational spiritualism. And yet these superstitions were not indigenous to the movement. The scrofula of sectarianism and mythology was in our mental complexion; hence, when today the great truths of spiritual truth were announced, thousands degenerated into extremes. This is not to be wondered at. Bitter evidence concerning revelations from the unseen world is the rock on which sectarian religion has foundered. Superstition and bigotry are nourished in soil. The only remedy is the supremacy of reason. Solid facts, phenomena to the scrutiny of reason and able by the judgments of science, then you are safe. Unless you do this, your boasted progress consists simply in a change in the form of superstition.

Mr. Lynn then cited many instances which had fallen beneath his notice where people had been led into all sorts of extremes by consequence of their superficial interpretation of Spiritualism.

Concluding, he said: The spirit-world is a reality; but we must not put this life into a shadow. New Haven, in the decline of the century, is a city of New Jerusalem. Fate here is as legitimate and significant as life in the spheres. Let us study the spiritual phenomena of ancient and modern times. The bible of the world will then be more fully interpreted; the Christ of history will become nearer and dearer to us; and the sympathy of religions will be made apparent to all. The world has nothing to fear from rational spiritualism. Extremes will die. In the good time coming an enlightened spiritual philosophy will organize the factions of the entire world into a coherent whole. Let us pray and work for the coming day.

Free Lectures.

Having returned from my fourth lecturing tour through Ohio, I am nearly ready to attend to some of the numerous calls to lecture in Indiana, Illinois, Iowa and Michigan and other western States. And for those who will comply with the terms stated in my printed circulars (which I will furnish on application) I will lecture free of charge, and will guarantee full and complete satisfaction in all cases. Now who will not accept of this extraordinary offer? There are spiritual oases where but few lectures have ever been delivered. In some places none, which can be accommodated in this way with one, two or three discourses. Some of the subjects I usually speak on are:

- 1—The signs of the times in religion and politics.
- 2—The 25 practical proofs of Spiritualism.
- 3—The 40 practical benefits of Spiritualism.
- 4—The Bible and church history full of Spiritualism.
- 5—The New Religion, or Christianity played out.
- 6—All the churches on the road to infidelity.
- 7—Sixteen Crucified Gods and twenty Bibles compared.
- 8—What shall we do to be saved?
- 9—The devil the great reformer of the age.
- 10—God in the Constitution. Also "The Origin of Man," "The Science of Evil," "The Darwinian Theory," "Spiritualism the Hope of the World," "Woman's Rights and Man's Wrongs," &c., &c. For other topics and fuller particulars send for circulars.

Permit me to say with reference to my recent lecturing tour through Ohio that I was nearly everywhere cheered with the evidence that our cause has rapidly advanced in the public mind in a number of places since my former visits to those localities, although Spiritualists in some parts of the State appear to have sunk into a temporary slumber, and a few of them are apparently enjoying a state of suspended animation. But I found some life at nearly every place I visited; and in some cases an ever-growing and increasing interest is manifested. At Mantua, Portage County, I found the fires burning upon the altars with unabated vigor. The friends came from places far and near to attend my lectures in that town. Several came from the county-seat (Ravenna) nine miles. Also from Charleston, twelve miles, at both of which places I had previously lectured, thus manifesting an interest in the cause which I would recommend to friends everywhere to imitate. And thus onward is the march of Truth. She never tires nor stops to rest. Friends, please write soon, either by letter or postal card. KEENEY GRAVES, Richmond, Indiana, Box 470.

Notice to American Subscribers to Art, Magic, or Mundane, Submundane, and Supermundane Spiritualism.

When I first undertook the office of secretary to this splendid work, impelled by a high admiration for its contents, and deeply impressed with its value to ADVANCED THINKERS, I determined to use all the effort I could bring to bear on the subject to promote its publication, however limited by the author's conditions.

As the author himself manifested but little interest in the result of his advertisement, and I believe would have preferred to reserve what is to him a very sacred subject for the quiet of the study rather than the sphere of rude and illiberal criticism, I gladly availed myself of every opportunity to fill up the subscription list before the stipulated period of three months' trial should expire.

For this purpose I dispatched circulars to England at the earliest moment that I was privileged to advertise the work. The result has been such a large influx of responses from Europe, that I find I must either exclude the proposed number of American subscribers, or cancel my promise of books to European applicants. The author of this valuable work points to the terms of his advertisement, and reminds me that it simply intimates his intention of confining his five hundred copies to any one country in which that number of subscribers can be procured, and as that condition is almost complied with, and the applications from both Europe and America are daily pouring in, I have obtained permission to supply the deficiency I have unwittingly caused to the American subscribers, by promising them one hundred more copies. This number, therefore, will now be open to applicants, and I shall be prepared to supply many whom I could not before venture to promise copies to. It will still be well for all desiring to secure a copy to send in their names with the least possible delay.

Signed for the author and publisher, EMMA HARDINGE BRITTON, Secy. & Genl.

The Rostrum.

The Natural and the Supernatural: Successful Experiment for the Obtaining of a Mold of a Spirit Hand in Presence of an Audience.

Report for the Banner of Light by John W. Denton.

On Sunday afternoon, Prof. William Denton addressed an assembly at Paine Hall, Boston, which crowded the place of meeting—the relative claims of the supernatural and the natural in religion as elsewhere, forming the topic of his remarks. A song by Mrs. Crossman introduced the exercises. Prof. Denton opened his address as follows: In the infancy of the human race the air was thick with miracles, and the supernatural was everywhere, because the natural was but little known. The savage standing upon the sea-shore and listening to the murmuring of the waves as they precipitated themselves upon the black rocks, imagined that some invisible demon dwelt in those waters and lashed them to fury; a demon thrilled in the awful hurricane, whose invisible breath swept to ruin his fragile hut—whose eye gleamed in the quivering lightning, whose tremendous voice roared in the deafening thunder! Therefore the savage races sought by various means to avert the wrath of the invisible tormentor, and obtain the hoped-for elemental peace. Death to those early men was but the sign that the great demon had at last conquered his victim, and accomplished, as far as this particular individual was concerned, the entire race of humanity! When, said the lecturer, Burton spoke to the West Indians of God, they answered, "Where is he—that we may tell him, for it is he who destroys our huts and kills our cattle." The same idea was instilled in the case of an Arab woman, who was once heard in her lamentations because of a toothache which she endured, to curse the being whom she believed had sent it to her, crying out, "Oh, Allah, may thy tooth ache like mine; oh, Allah, may thy gums become sore as mine!"

The savages were not, as claimed by theology, men who had lapsed from a higher condition, but were those who had failed as yet to take on the advanced condition occupied by the civilized peoples of the earth. We could see by referring to their position to-day, where our own ancestors once stood in the scale of development. We might laugh at the ignorance they displayed with regard to the powers of nature, and at their inability to explain everything unaccountable to them with supernatural powers, but the same order of action still existed to-day, and even among some people whom we were accustomed to think of as enlightened and intelligent. Among the Greeks and Romans—an intelligent, advanced people, in the supernatural was introduced into every avenue of life, especially among the first named nation. Miracles with them were common, and the supernatural wandered through the land. Gods walked and talked with men, and according to Homer, were not satisfied with being passive spectators, but became actual participants in the struggle of earthly existence to advance the interests of those who gained their special favor. Even Job himself had this character imputed to him by the great bard, although his conceptions of the deity immensity and power were not surpassed in their grandeur by anything known to Jewish or Christian literature. Still this "Almighty" thus portrayed—though "the God of gods"—was a being who operated outside of natural law, and did not need it for the furtherance of the ends he had in view. Men might possess the highest conceptions of God, as did Homer, and yet have exceedingly low ideas as to the interference of the same in the daily life of mortals. Though religion did not enter so much into the daily life of the Romans, yet Livy narrated that when that people were besieging a town which they felt quite sure of capturing, they were wont to hold services and to formally call forth from the place and to their own side the tutelary deities, the gods and goddesses who were considered to be its peculiar tutelary deities—a case being cited by the speaker where Juno was thus called from Alba, an invested city, and finally on the capture of the place her statue was taken from its temple there to Rome, where a new edifice had been reared for her accommodation, some of the young men engaged in this operation averring that said statue on being questioned had answered them by bowing, expressive of her willingness to make the change of locality.

We might smile at such notions, but hundreds of people to-day believed in things no less absurd than these stories of the old Greeks and Romans, for these, as they were, were entirely outside of the Hebrews, whose testimonial belief in the supernatural was based upon the fact of the supernatural being in active operation in many instances otherwise explained by the lessons of this modern era of light. The Jews believed in a miracle-working God—the idea lay at the foundation of all their religious beliefs—a God who had no need of natural law for the fruition of his desires or the compassing of his will. This view ran through the Bible from the first of Genesis to the last of Revelations—God speaks, and it is done! This narrative of supernatural workings opened with the creation of the grand universe out of nothing, at the command of their God, and ran onward through Exodus, which book was replete with its presence, and onward still to the end of the Bible: the wonderful works of Moses and Aaron—the river of blood, the swarms of frogs, the all-devouring locusts, the inundation of the first-born in Egypt—while the speaker was of opinion, was the natural result of a conspiracy on the part of the Israelitish leaders to poison the bread eaten by their Coptic masters, the Israelites being the servants in the house of the Egyptians, and being themselves commanded not to eat of leavened bread, while the same bread was partaken of by the other parties—the passage of the Red Sea, the miraculous shoes and clothing which forty years of wandering in the desert could not wear out, the smiting of the rock that water therefrom might quench their thirst, the falling of the walls of Jericho at the blast of the Hebrews' horns—and here the speaker said that this story was being preached in our day by gentlemen who had told it so often that they evidently thought the gospel would fall, as Jericho did, if they did not continue to sound it. The old story—the stopping of the sun at Aijalon that Joshua and his marauders might have longer time in which to do murder in the name of Jehovah, and other stories of like nature were the result of the unbounded belief in supernaturalism to which the Jews were the prey.

The savage idea of an indwelling angry God in the temple which wrecked his hut, or the sickness which struck down his family or his herds, was not eradicated in our day. The speaker had once in Ohio seen the bright sunset of a Saturday night end its parting smile over green corn-fields and fast advancing crops, which rejoiced the heart of the farmer at the prospective stores of good things which were to fill his granaries; that very night dropped down from the heavens a deadly frost, and in the morning all was gone, and nothing but the blackened fields remained to tell the course of the destroyer. The church attendance that Sunday was very small; most of the members even in good standing, remained at home that day cursing God in their hearts because he had smitten their harvest, and robbed them of the fruits of their unremitting industry. Indeed, some of the clergymen preached to their people on that occasion, or subsequently, of an angry deity, who had visited them with his wrath for some purpose unknown to himself. This God, instead of a knowledge that all things flowed as appropriate sequences from the operation of natural law. A people who felt that they would hopelessly in the clutches of a power who would deal with them as it chose, would either curse God as Job's wife counseled him to do, or become the cringing slaves of fear, bowing down in superstitious terror in the abject endeavor to avert the fury of a being who was after all but the fruit of their own distorted imaginations.

The man who in the excitement of the prayer-

meeting shouted out, "Oh Lord, revive thy work," and then went on to tell God what ought to be done in the premises, was under the same glamour of supernaturalism. God did not work that way; his operations, as seen in all the grand universe, were carried on by and through fixed and harmonious laws. The worm in the green plum might cry out, "Oh Lord, revive thy work! make these plums sweet!" but God through nature would answer, "It takes time for the plum to ripen," and time was needed and was furnished—not miracle—for the accomplishment of all the varied developments on the planet. There had been a time in earth's geological history when the highest order of people which the earth could boast of were frogs; it was possible to have transported one of these prayer-meeting men back to that time, he would probably have cried out, "Oh Lord, revive thy work! give us men instead of these innumerable slimy croakers," but God, if he could have answered him, would have said: "My dear friend, give the world time enough and you will have men; but it takes time to bring them." There had been a time when the worst man alive to day would have been the patron saint of the planet, but through slow development the great unfoldings which were possible in the civilized and enlightened states of society were gradually attained. The speaker did not object to the kind of religion which might prevail in the prayer-meeting to ask for the miraculous benefiting of his fellow beings, but he would counsel such an one rather to go to work in harmony with the causes which the Supreme Spirit operating in all nature set in motion in order to help on the best interests of humanity around him.

The supernatural was out of joint. No scientist ever took it into his calculations. When Leverrier and Adams discovered that Uranus was not moving in the orbit which they supposed it ought, according to their reckoning, they did not come to the conclusion that some miracle-working God was pulling the planet out of its path, but they set to work and finally discovered Neptune, the furthest member of the solar system known to human astronomy, which was the agent in the deduction of these iron-powers had believed in supernaturalism they would have rested the case there, and never have looked for a natural cause. If the supernatural were the ruling power, almanacs and scientific deductions would be useless, as God could and might miraculously change the whole course of the universe if he chose in answer to the petition of some one; the contrary was proved by the fact that the calculations of the scientists based upon natural laws now operating as they did in the past, were found by practical experience to be correct in the most astounding degree.

Science had taken the supernatural out of the account in this matter, and a like course was being pursued in regard to physiology. The man whose Thanksgiving dinner weighed eight hundred pounds, who in consequence became sick often received the confidence of his friends, and was comforted by the assurance that "the Lord had laid his hand heavily upon him," when in fact it was only the turkey's leg which was laid upon his stomach. The mother whose young child departed from earth, leaving her desolate, would also find, as the above cited sick man, a solution of the difficulty in the fact of a deviation from the demands of some natural law, not the mysterious interposition of any wrathful deity. People must learn, and indeed were learning, that the laws necessary to health must be obeyed if they hoped for health, and a belief in the possibility of a supernatural delivery from the effects of their infractions of nature's hygienic rules, was losing its hold upon the minds of the masses.

The faith in the supernatural was visible in the history of human warfare, but was there also giving ground to broadening intelligence. In old days the Jews, filled with the spirit of blind trust in their God, and that by his divine guidance one of them should be empowered to "chase a thousand," and two "put ten thousand" of the enemies of Jehovah to flight, indulged the feeling to its fullest capacity; but did their hopes and the facts of history correspond? Not at all! for it was a notorious fact that, though they fought the nations around them at almost every point of the compass, they were oftenest ignominiously whipped, made captive for forty and seventy years at a time, by the Philistines, Babylonians, Egyptians, etc., and finally were crushed out of existence as a nation in their endeavors to cope with that mighty conqueror, Rome! Any nation, which did as they did would share the same fate; for this experience had followed all who put faith in miracle above faithfulness to the demands of the natural laws governing the field of conflict. If one army, though smaller than the other, had a spirit in its soldiers which made them feel that they were right, gave them moral courage and made them fight better than the more numerous troops on the other side, then the smaller army might possibly conquer, but if it were simply a question of hard knocks, the most numerous host would win the fight. Both sides in the recent civil war in this country prayed to God to aid them, but the South being less numerically strong than the North, went to the wall at last.

Just as the miraculous element had been excluded from the domain of astronomy, geology, physiology, etc., so would the future surely, though slowly, drive it from the field of religion, and in the work of taking out the supernatural and instilling the natural in this direction the speaker thought Spiritualism would be the most powerful agency known to the world. Religion claimed to deal with a mysterious subject, but Spiritualism was letting in upon its dim recesses the light of natural revelation; its dim recesses was shown by it to be as natural to the man as his body and the laws which governed that spirit were proved to be as easy to understand as the laws which governed his body. The process of the release of the spirit from the body was shown in our day to be but the culmination of one order of natural development, and the entering into of another; the fact of the materialization of spirit forces, which under certain conditions were able to aggregate to themselves temporarily from the atmosphere the particles through which to appeal to the human senses of sight and touch, was as natural as the like work on the part of trees, and grass, and flowers, whereby they drew forth from soil and air the substances best fitted to their development and use. The speaker had seen spirit hands thus materialized hundreds of times, and in many localities; the fact of the spirit hand thus materialized being able to write or perform various services with its fingers was as natural as any other, and the whole matter when understood was no more a mystery than the leaping up of a piece of steel perhaps to a height of twelve inches in apparent contradiction of the law of gravitation, to meet the attraction of a strong magnet, would be to the man who saw the experiment for the first time, and was ignorant of the cause. Education in regard to the magnet and its uses would remove the mystery, and education was equally potent to demonstrate that nature ruled in the domain of spirit, and that nowhere was there room for the supernatural.

The Professor stated that for some two months past he had been privileged to make researches in the phenomenon of obtaining casts of spirit hands, through the mediumship of Mrs. Hardy, and others, so that their contour was possible of being seen after the hands themselves had melted back again to the invisible ether, thus demonstrating the existence of spiritual beings as we can demonstrate the existence of men among us to-day. When we came to understand this matter, we should be able to explain many things long considered mysteries. Human ignorance was the prolific birthplace of many of the ideas and stories that had darkened the earth with their pall of secret gloom. Indeed the large stories of Exodus might have sprung from the uncultured state of the enslaved Hebrews, and have been enlargements of the facts that the Nile occasionally turns red on account of the red mud into its waters. As a result, that rats at certain seasons were very numerous in Egypt, that mosquitoes (for the word translated "lice" from the original Hebrew might as well have been rendered mosquitoes) were exceedingly troublesome in that land then as they are to-day; to-day half falls and murrain descends as then upon the flocks and herds of that country; and the phe-

nomenon recorded concerning the Red Sea was referable to natural causes as well as the others. Sinai may have been in a state of eruption at the time when the escaped Israelites journeyed in the desert, and at its great distance may have seemed to go before them with its billows of smoke by day and its fiery beacon by night, (unseen in the daytime because of the "brilliance of the sun") when in fact they were marching toward it. These all taken together may have been the basis of the Hebrew narrative which became magnified to vast proportions through the lens of ignorance of natural causes, and the habit of ascribing (and adding a little each time to the narrative) everything not understood to the workings of a power above and beyond the domain of nature. The hand writing on the wall recorded in Daniel was paralleled in our day, for the speaker had himself had hands write in his presence entirely free from any visible body, the spirit body being present, though materialized only as far as the hand was concerned.

The lecturer held that nowhere could the evidence of the existence of the supernatural be found, and if any man could produce such proof of the operation of something behind nature he would be most happy to receive it. To him the only rational idea of God was that of the Great Spirit of the Universe, the great life force, which was behind the scenes, and the habit of which all that is going on upon this planet proceeds in harmonious natural order. When men came to understand that whatever transpires in nature, they would have the basis of a natural religion, capable of the widest development; a religion broad as the universe, deep as hell—any deeper, because it goes behind it and lifts it up to the very heavens; a religion in harmony with human life; a religion that recognizes every man as a child of God, every woman as a daughter of God, and all of us with the same spirit-lab before us, whose doors are swung wide open to every soul that comes upon our planet; a religion whose church membership embraces—unlike the besting of the theologies of the past—the entire human family. This religion found its highest expression in Spiritualism; Spiritualism which revealed the grand, unbroken continuity of existence; Spiritualism which said to the mourner: Weep not—thy friend is not in the cemetery, the particles of the disintegrating body are needed for the uses of others yet to come; the spirit still lives, and loves, having kept interest in your sorrows and your joys; the enfranchised soul has but gained higher conditions and better chances for development than it ever knew in this material plane of existence; it has gone to prepare a place for you. He often thought that the children who passed on before the parents, went first to make heaven more pleasant for them, spiritualism revealed that all were parts of God, that there were powers which could write us from our birthright, not upon the highest, for to destroy as would be to annihilate himself.

As humanity had advanced in years gone by, so it was to go on in the future. The same natural laws were operating that surrounded this planet in the geologic ages of the past. And, quitting the boundaries of materiality, the next world would be found to be as natural, and the onward, progressive course as well or better defined than in the physical; we would reap the reward of our well-doing there as here; we would see no more of God there than here—men argued concerning his existence as much there as here—for we could only see God as we beheld him in the universe. By future development of the race we would discover the fact that God was not the special patron of one side or another, but a power to whom the prayers of John Smith were equally dear with Abraham, Isaac or Jacob, and who loved Boston or any other city quite as much as Jerusalem. If anyone could coax a few extra rays of sunshine from God by prayer, that they might fall upon his cucumber patch, or hasten the growth of his potatoes, while his infidel neighbor would be neglected, then such a man might set up successfully the claim to being a favorite of God; but the laws of the Great Spirit of Life operate alike for all, and the edifice dedicated to the memory of Thomas Paine, the old-time free thinker, in which he was now speaking, was as safe from the lightning or tempest, fire (unless some Christian touched a match to it) or flood, as the grandest church edifice in America! The true prayer for men to raise, and that which the religion of the future would teach in its entirety of feeling, was: How can I help my neighbor? how can I help the world? and the answer would be that the more good we accomplished the more would return to us, and that we would ourselves be blessed by the blessings we shed on those around. Accepting this, we should be truly fitted for the path of progress, and go forth from the concerns of time fully prepared to meet the loved gone on before, where all are happy scholars in God's school forever!

EVENING SERVICES.

In the evening "The Moon and the Exterior Planets" received the attention of Prof. Denton, and despite the rain, which copiously descended, the hall was well filled. The audience was enthusiastic, and the lecture, which was of an astronomical nature, lit up by the revelations of psychometry from Prof. Denton's book, "Soul of Things," was of the deepest interest to all. A song by Mrs. Crossman again introduced the exercises, after which Dr. H. F. Gardner, manager of the course, explained to the people present a plan, which he had arranged for their benefit, and the closing of Prof. Denton's lecture he would introduce to their favorable notice Mrs. Mary M. Hardy, of Boston, who proposed to make an experiment before them with a view to ascertain if the new phase of phenomena occurring in her presence, viz., obtaining casts of spirit hands, could be successfully presented to an audience. At the conclusion of the lecture, Prof. Denton, in a few well-chosen words, described to the people his first sitting with Mr. and Mrs. Hardy for the purpose of obtaining these casts, and certified to the fact that both the lady and her husband were totally ignorant of the nature of his proposed experiment till the very time of holding that séance. Messrs. L. A. Bigelow, John Woods, Mrs. Woods, Miss Lizette Doten, Dr. H. F. Gardner, Prof. Denton, and Mrs. Hardy then seated themselves around the table, which was placed on the platform in full view of the people, and the lights were partially reduced in the hall. This table, (the one regularly used at these séances, and which Mr. John Hardy had caused to be brought to the hall,) the method of preparing the paraffine bath, and the usual course of this order of manifestation have been frequently described in the columns of the Banner of Light, and therefore it only remains to be said that in a comparatively brief period of time raps were heard, and finger tips appeared at the aperture; finally the séance ended by the raising of the carpet-curtains around the pall and the discovery of the mold of a spirit hand which was wanting in one finger, and was looked upon as a duplicate of the one claimed to be that of P. B. Randolph, which was spoken of in a recent issue of the Banner. Those present, all of whom had remained interested spectators to the close, were then invited to file around the platform and view the cast, after which the meeting adjourned. The success of the experiment was pleasant in the extreme to all, and to none more so than the medium, Mrs. Hardy, who, unaccustomed to sit for these manifestations before so large a number, and in so public a manner, was filled with anxiety and trepidation, which finally passed away in the face of unmistakable victory on the part of her invisible friends.

Spiritualism struggles under the disadvantage of being not only unfashionable but unpopular. This fact deters thousands from even examining its claims, and as many more from openly avowing their belief in its truth. One claimed to be that of a civic functionary in the United States in Spiritualism, but when he visits a medium he desires that the circumstance shall be kept "strictly private."—Boston Sunday Herald.

When your canary droops and seems ill, particularly if he shows signs of catarrhs or a cold, by a whistling sound feed him for a week on bread and milk. Mix bread and milk, and give it. Also spread red pepper plentifully on a piece of salt pork and tie it up in his cage within reach. Give also a little saffron in water now and then.

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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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Radical Faults.

Society pretends to be organized for protection and for progress. As such, it is accepted, adopted, and advocated. But, like the church, it loses sight of its first aims, and contents itself with confounding the instruments with the ends. Let us furnish a few practical illustrations. To do so, it is necessary to take society as we find it, as it is constituted around us, and of which we form a part. A young man, say of education, aspiration, and correct life outwardly, married, struggling, and brave, adopting the above theory respecting the object and purpose of the social state, naturally supposes that he is on the high road to the favor of all good men about him. In other words, he expects to be commended by those who claim to be the authority in social life, and to be accepted into their confidence and favor.

Those, too, of whom he very naturally expects these are people who compose the ruling churches and are accounted, or at least account themselves, excellent. What kind of treatment do they measure out to him? Do they gladly receive him into their midst, and welcome him as an accession to the social strength? Anything but that. First, they look him over to see if he came of a rich family; then, how much money he may be worth, or be making, himself; then, more of the same stuff; but never whether he is cultivated, refined, educated, of superior manners, or anything of that sort. In point of fact, unless his riches can make it uncomfortable for them, he may be learned, polished, moral, gentle, and everything else, and they will only hate him the more. They feel actually affronted by superiority in any one on whom they have not yet consented to set their seal.

Many a noble soul is driven to say to itself, "After all, were I to regard what is called Society, and care chiefly or mostly for reputation, I should be tempted to rebel against it, and offer it in manner of affront. It really does not want me to be true, pure, aspiring, exemplary; it wants me to obey its arbitrary laws. I defy it—I fight it openly—I will have none of it, because the more I strive in the direction of truth and excellence, the more it seems to hate and tyrannize over me." Weak or unsettled characters would mostly be unequal to the strain; only the patient and long-winded ones endure this kind of morally brutal treatment, and outlive it, see it out, and rise triumphant over it, though at the cruel cost of all their early hopes and the beautiful expectations of their youth. It is no small matter, but, on the contrary, a very serious one.

Here is a plain case of society's destroying and rooting out the very aspirations which it claims to take under its special protection. It does it, and does it continually. By society, in this connection, I do not mean a headless association, or conglomeration of men and women, but the representative and prominent ones who, in whatever clique or division, assume to carry it on their shoulders. They regard their privilege to be that of snubbing. Culture appears to call out their aversion. Let a person be ever so refined in taste, or ever so polished by the pursuit of studies, or ever so gentle, if he is not possessed of wealth, does not choose to support a certain state of show because he prefers freedom to enslavement, loves simplicity of life and character, and refuses to throw away his time on what does not profit, he may rely, in these times, on being superciliously left out of the account, and of being treated precisely as if he were not.

What does this show? That our social state as now constituted is to be run at blindly and as sailed with savage words? Nothing of that sort. Rather does it show that society is in point of morals in a state of decay and degradation, falling apart, so that neither church nor money can keep it in a state of autonomy. When corruption is uppermost, the life is out. Things must begin anew. The worthy souls that are rudely refused that recognition which they once dreamed that virtue and refinement secured, are drawing away from its composition and living apart by themselves. It is not they who are the losers by it, but society. By keeping out these choicer souls it inevitably cuts off the springs of its existence. Money cannot keep society together; religion itself cannot, while it is an equally exclusive possession; if it is not governed by certain recognized principles, which old and young are bred to respect, it is nothing.

And because it is abandoning these principles it is coming to that point now. People already talk freely about the hopelessness of thoroughly better things for at least two generations, and perhaps for three. But they must needs take into account the forces of individual character in these days. They are capable of crystallizing an entire, new society, on purer and better principles. If they are not admitted to the existing society, or if it is of such a sort that they would not take any share in it voluntarily, it must give up the ghost speedily. The churches, which have long been the agents and nucleus of that society, already confess to the decay of their vitality. The

common cry is that society is changed—people cannot tell what is the matter with it. These signs are not meaningless. They betoken the larger, clearer, and better day. The time is at hand when no single spirit shall be cramped in its desire to be of the highest and widest use.

Rev. M. J. Savage on Revivalism—The Whole System Knocked Away at a Blow!

We call the especial attention of every reader of this issue of the Banner of Light to the eloquent, logical and exhaustive address on the theological questions now at issue among men, to which the talented gentleman above named gave utterance at the Church of the Unity (Unitarian), Boston, last Sunday, and which is printed on our eighth page. Truly the man must have been overshadowed by the Holy Ghost of Spiritualism. We know of no better summing up of the situation than the following—which we reproduce from Mr. Savage's discourse—in the whole range of Spiritualistic literature:

"The revivalists hold that every word of the Bible is the inspired and infallible word of God. They hold, further, that this Bible teaches that the whole race fell from perfect innocence through the sin of one man; and that he thus became totally depraved and incapable of good. And that it follows from this, and is divinely taught, that all men are thus under condemnation to endless punishment in hell. Out of these premises comes the necessity for the substituted death of Christ, and a salvation limited to those who accept by faith his sacrificial work. Now what do we hold on these points? In the first place, we know—not simply believe—that man was on the earth ages before the Bible says he was created; and we regard as wholly fanciful the attempts of anxious commentators to reconcile Genesis and geology; and we find, in those early traces, no signs of the innocence and happiness that the popular thought associates with Eden. Rather do we find the lowest barbarism and distinct traces of a development from animality up to his present condition of civilization. Thus the foundation of the whole system—fall, depravity, atonement—is knocked away at one blow. And the rationalizing Orthodox who accept these results of positive knowledge and still tries to keep his Orthodox, his building, like a mirage city, all in the air. But, even though we know none of these things, the whole theory is so repulsive to the very moral nature that God has given us, that no amount of evidence to establish this would be capable of proving that the God of this universe is a devil. For, with reverence, and yet with fearlessness, I dare to say that the human mind can conceive no greater crime than the creation of the world on the Orthodox theory."

Kardec on Occultism.

The spirits with whom Allan Kardec communicated do not seem to have had much faith in Occultism and White Magic. To his inquiry: "What is the effect of the formulas and practices by the aid of which certain persons profess to be able to control the wills of spirits?" a spirit replied:

"Their only effect is to render such persons ridiculous, if they really put faith in them; and, if they do not, they are rogues who deserve to be punished. All such formulas are mere jugglery; there is no 'sacramental' word, no cabalistic sign, no talisman, that has any power over spirits; for spirits are attracted by thought, and not by anything material."

To the inquiry: "Have not cabalistic formulas been sometimes dictated by spirits?" the spirit replied:

"Yes; there are spirits who give you strange signs and words, and prescribe certain acts, with the aid of which you perform what you call 'conjurations'; but you may be very sure that such spirits are making game of you, and amusing themselves with your credulity."

"These passages may be found on page 222 of 'The Spirits' Book,' translated from the 12th edition by Anna Blackwell, and just published in elegant style at this office. Kardec's spirits seem to have taken the same view of Occultism that we have repeatedly expressed in the Banner. Magic, whether 'white' or 'black,' gets all it has of reality from the action of spirits; and we need not go outside of Spiritualism to explain all the 'magical' phenomena for which there is any authentication. If the Theosophical Society of New York can give us a formula by which we can produce at will any of the 'startling phenomena of Modern Spiritualism,' let them bring it on. We will promise to give them credit for the same and state truly the result of our experiment, if they will only give us the means they claim to have."

Capt. Ward's Will.

Well, the jury in the case of the will of Capt. Ward, of Detroit, which was disputed by his elder children, has come in and declared that it was unable to agree. Had these children succeeded in their purpose, they would have enjoyed the singular satisfaction of proving that their father had lived a life of immorality and obeyed the promptings of dishonor, as they chose to define those things. Their breaking down of their father's last will and testament involved the breaking down of his character. Such a result must have been peculiarly satisfactory to them, in view of the fact that they were quite willing to submit afterwards on the proceeds of his bounty. It seems that they thought he was virtuous and sane enough, whoever his advisers were, to make money for their support, but when it came to his religious views they wanted to have nothing to do with him except to brand his memory as unwholesome.

So incoherently do people act who are after money so hotly that they do not see the gross inconsistency of taking it from hands which they pronounce practically unclean. The defence in this famous case was more oblique than direct. It attempted not much more than to break the force of the attack, which it did by making at least a portion of the jury believe that if he did seek the advice of spirits, he followed his own mind at the last. His eccentricity and even the alleged immorality of his life were admitted, if passing them over was equivalent to it; and nothing was done but to show that he was in full possession and exercise of his own faculties to the last. The noticeable fact about such cases as this is, that Spiritualism is getting more and more in the way of the law and the church, and it puzzles the Orthodox believers to know how to handle it, or even how to get it out of the way.

Peruse Mr. John Hardy's interesting letter in another column in regard to obtaining perfect molds of materialized spirit-hands in the presence of Mrs. Hardy, the medium. Mr. H. cordially invites the representatives of Harvard, Yale and Dartmouth to one of these spiritual banquets.

Read Mr. J. B. Hatch's Card in aid of the Children's Lyceum. The Spiritualists of this city should promptly respond to the suggestions of Mr. Hatch.

Message Department.

Communication Written through the Impression of Mediumship of Wash. A. Danks, of Baltimore, Md., by Spirit Theodore Parker.

Theodore Parker, from the morning land, brings to us fresh with the dew of heaven to shed their fragrance upon the hearts and minds of men.

When I dwell upon earth my labors seemed marked out for me; to take down the scaffolding of superstition which had been built up around the temple of truth; to tear away the veils which priestly cunning had hung up between the eyes of the people and the one true God; to read asunder the shackles with which ignorance had bound the free thoughts of men. Such was my mission; and with fearless heart and honest purpose I brought the energy of a strong will to the task. While thus employed no angry feelings filled my breast.

While I destroyed the idol, my soul yearned with love toward the blinded worshiper of the fallacious god. Showing the impotency of the object of his adoration, displaying the hideousness of that which he deemed the perfection of evilness—I led him to seek a more divine master, to look in brighter realms for a God that he could worship without fear, and approach without trembling. This was my work. I did not draw in the thought which some gave forth of a reopening of the paths between the visible and the unseen worlds. Uncertainty seemed to surround those who claimed to be its exponents; therefore it did not come to me with that force and beauty with which now it comes.

Standing, as I do, within a home where every stream breathes music from its rippling ripples—where every flower exhales a living perfume—where every bird grows vocal with praises to the Infinite One, I now feel, within the inmost centre of the soul, an intense desire to have all men know that the avenues of thought are open wide between the dwellers of the interior and those of the exterior life.

To this fact—this great fact—for in it lies more of beauty and grandeur than hath yet been conceived by mortal, I wish to bear witness as I this day impress my thoughts upon an instrument attuned by angel fingers.

I have listened with deep interest to the many eulogies which have been so eloquently spoken—to the many loving testimonies which have been so freely given as to the purity of my earth-life—the extent of my scholarly attainments—the earnest zeal which I exhibited in every cause that enlisted my sympathies; and my soul has been exalted by the manly freedom with which my dearest friends have referred to the defects, while they blazoned, in colors all too bright, the excellencies of my character.

I have hovered o'er their heads—have stood within their homes—have mingled in their assemblages, and then have I felt how sublimely grand was that manifestation of the teacher, Jesus, when, his body having been nailed upon a cross and laid in a sepulchre, his spirit was seen in the midst of his friends, not only giving comfort in their affliction, but demonstrating by his presence his great central doctrine—the resurrection and the life.

What joy would be mine, could I walk among you visibly once more, and with spirit voice tell of the glories of the bright land where now I dwell; give expression to the deep-toned love I feel for the dear ones whom I have left awhile to linger on the outer shore, and speak in kindly words to those who, misunderstanding my purpose, or failing to comprehend my views, have stood in the pulpit or on the platform, apparently my enemies.

I now can feel how great a boon to human life and love it is—this blending thought across the grave. I now can see with mental vision bright and clear, that elevation of the race will come, not through warfare, even for the holiest cause, but through controversial discussion—even of the most profound doctrines taught by theologic lore—not through scientific dogmatism—nor through classic scholarship—not through historic research—not one, nor all of these can draw the thoughts of man from earth.

They bind him closer to his clayey idols. They hold him in their firmer grasp more closely bound below. They give zest and variety to the pursuits of the lower life. They give man consequence among his fellows, and thereby fill his mind with arrogance and self-esteem. Thus they hold him to the surface of the little globe on which he stands, and by the force of an immutable law, prevent his rising.

Attraction ever asserts its power, and the man whose requirements are of the earth clings to the sphere in which they can be best displayed, and will be most fully understood and rewarded. But when the influence of the angelic host is felt—when the avenues are widened and the channels are deepened through which thought can descend from the celestial home—when man can feel the breath of the loved ones who have passed from his sight like gentle zephyrs wafted o'er his brow—when the tones of angelic voices come like the distant music of æolian harps, filling the ear with sweetest melodies—when beauteous scenes of spirit-life do greet his quickened vision, then will the soul leap for joy—then will the perishable things of earth dwindle into their relative insignificance—then will the aspirations for the higher life in spirit world, from the lowest child of earth to the Omnipotent Ruler of the heavens—then will man rise, in his divine humanity, and claim his birthright with his brethren of the skies.

No longer a wary deliver in the dark workshops of earth, he will, on wings of thought, pass into the ethereal realm, and there gather in strength and vigor while contemplating the unspeakable grandeur of that home which is eternal. He will then learn that the labors of earth are but the awakeners of his dormant faculties—that the trials of earth are but the quickeners of his intellectual powers—that the pleasures of earth are but the shadows foretaste of the joys that await him. He will then turn with disgust from the materialities which surround him, but, understanding their uses, will gratefully accept whatever experiences attend his earthly pilgrimage.

In all the past the power of Jehovah has been felt and feared; in the coming future the love and wisdom of the Father will be seen and acknowledged.

While man deems his earth life but a term of probation, to be followed by speedy judgment and sentence that may consign him to endless and infernal torture, we do not wonder that he looks with dread upon his judge, and with fear and trembling to the doom which, perhaps, awaits him. But when the trials of earth are known to be only the primary lessons of the immortal spirit—when, like the worm which draws nourishment from the soil on which it crawls, only to give vitality and beauty to the ethereal flower that winks its way among the flowers—the earth-life is used to bring into activity and blend into harmony all the many faculties with which man has been endowed, then will fear vanish, perfect love be the inmate of his bosom, and, like the birdling, which when ignorant of its powers made timid flight of limited extent, but, wiser grown, soars high into the blue empyrean, caroling songs of praise, his outgushing tribute to the creative power, so will man rise, with aspiration strong, to reveal amid the golden stories of the morning land.

But not by miraculous interposition, not by solemn rites nor gaudy spectacles, not by pompous ceremonies nor unmeaning professions will man arise. This can only come from the direct action of divine law. The same force that binds man to earth lifts him into the heavens. Attraction is the universal law of Nature, and when man casts his thought above the grosser world, the magnetic currents from his brain ascend and meet the flow of angelic thought which ever streams in living radiance from the celestial home.

The brightest angel in the home of love cannot, however, penetrate with his thought-essence that mind whose action lies within the basic portion of the brain. Where only low aims are cherished, where the acquisitive or the sensual

organs only are brought into exercise, the spiritual faculties of the man lie dormant, and consequently impotent to the descending influence. The law asserts its power. The man grows strong, for the time, in the sphere of his material labors; but the hour comes when earthly pabulum will not sustain immortal life, when the indwelling spirit must seek its food in other fields—then, with vigorous effort, it awakens the inert functions of the brain.

As the newly aroused organs are brought into activity, scintillations, as it were, of light, are projected into the atmosphere above the superior portions of the cerebral structure, and, being more subtle, more refined than the surrounding air, rise into the regions beyond, and there, as shining harbingers, are welcomed by those who are ever prompt to impart that knowledge which has been transmitted to themselves.

These mental emanations from mortals are distinctly visible to spirits, and like the electric spark which clicks into the ear of the telegraphist the wants of some distant one, so do these gleaming thought-sparks carry to the dwellers of the eternal land the desire of the pilgrim below for knowledge of that home to which he is hastening—for knowledge of that God from whose creative hand he came.

Man lives but in his thought, and thus do angels live. Thought answers thought, and from the radiant heights descend the currents of magnetic fire, which, falling upon the now sensitive brain, impart rich, glowing images of spirit-life.

This chain once formed, with every link complete, is the bright ladder which the ancient Hebrew saw, with angels passing to and fro, descending and ascending between heaven and earth; and Jacob's dream was but a prophecy of that which now is fact.

Not by miracle, not by special interposition of the Divine Will, but by the unceasing action of this constituent principle of Deity—by the force of this immutable law of attraction, which is ever drawing the weaker unto the stronger, the lower unto the higher, and with resistless power is ever molding in forms of beauty the crude material which Nature offers to her God for the adornment of that vast temple of the Infinite—ILLIMITABLE SPACE.

For the Banner of Light.

Inspirational Messages.

WRITTEN IN THE PRESENCE OF THOMAS H. HAZARD, THROUGH THE MEDIUMSHIP OF MISS J. T. STAATS.

MY FRIEND—As you have taken up the line of march with us, and frequently given utterance to our impressions in defence of mediums, we find in you our medium for circulating truth. I see but few that have the courage to speak out as you do.

The world to-day, through its great representatives, presents a singular compound. While the public is not willing to take the word of a Spiritualist, the nation seems quite ready to confer not only to present and future office, but to sure guarantees—and thus the most sacred of trusts is placed in the keeping of men whose word, as it is phrased, is as valueless as the wind. I know that it makes a great difference with the world as it goes, for the reason that all religious subjects or matters are left apart from the things of business or every-day life. If the so-called great minds of your nation to-day are called upon to hold converse on religious subjects, they will tell you that the Sabbath is the day set apart for such business. This idea has so long prevailed that it is no wonder, nor do the spirits marvel at the fact that there is no longer either religion or philosophy in the church.

Spiritualists as a body are regarded as deluded and unsafe in counsel—are not expected to speak the truth—cannot be placed on committees where all things under investigation are before the face and eyes of those who are called to witness and examine them! They are deluded who dare to say that they cannot believe the incomprehensible things which theology teaches because they do not understand them! This showing that the whole basis of what is called "truth as it is in Christ Jesus" is not to be regarded as reliable, from the fact that no man or mind can explain or make plain what for instance is called the Trinity, only by the acceptance of a mystery which no human reason can grasp or settle. And yet the unreasoning man who accepts this incomprehensible mystery in the sense conferred on it by a religious sect or a dogmatic priest, is held to be not only a respectable but a trustworthy citizen, and in short is regarded as a man of sound mind and principles, whilst he who has the moral courage to say that he does not believe the mystery which he cannot unravel by any mental process or power of reasoning, is deemed to be deluded, and, as I have before said, is held to be unworthy of belief on any subject for that very cause. In all or most instances those who have seceded from an old dogma have held to the rotten plank on which they floated away, and too often through what is called reverence have builded their new structure on the one idea or plank which they still hold to and revere.

When a wanderer comes out of the old house who has nothing left, it is difficult to find a place to worship or to rest in. Spiritualism is the only truth that admits of a complete gathering together of men and women who can agree to disagree, and draw about them that higher power and influence which, in disagreement still keeps steadily going forward and increasing more rapidly than any sect, society or organization ever started in this century.

Its first and most important lesson is to individualize and make men separately and entirely responsible for their own lives and conduct. We have worked to reveal man to himself and to show him his own capabilities by removing from him the fear of death and hell.

Alas, that the fear of death should make man a liar and a coward. In the days when old Rome stood before the nations of the world as the grand climax of all that was great and glorious, her most sublime heroes and philosophers were those who faced, nay, courted death for that which seemed to them honor and glory; and yet not one of those loftier souls were deemed to be deluded, unreliable fools!

They who read and reflect cannot fail to trace and perceive the certain intelligence of the invisible spiritual hosts which surrounded Socrates to the last moment of his earth-life! Was he indeed deluded? Would his word have been taken? Would he have been appointed to fill a place of trust? Alas, my friend, the strange incongruities which the leading religious minds of the world in all ages have had to be God's truth, are rapidly wearing away. The schoolhouse, the railway and the telegraph, have proved to be a comprehensible trinity which is leading man to know, first of all, himself; and thus becoming better acquainted with his fellow-man, and through that link upgoing nearer to God. When all else has been said, the last grand argument resorted to by the enemies of Spiritualism is the conduct of the mediums, the unreliability of their communications, and the subject-matter conveyed being so unlikely to come from that world where theology places God and his holy angels. If all the mediums who are known to yourself were to-day to stand side by side with the clergy, we would believe the former on their word before an angel tribunal rather than the latter, and credit a large balance in favor of the honesty of the mediums.

ONE OF YOUR GUIDES.

MY DEAR FRIEND—I come in behalf of the many mediums who look to you as their vindicator, thanking you with grateful feelings for having so nobly taken their part and making their cause, as it were, thine own. There is still more to be done; and now that the influence of fear seems to be settling away before the strong steady tide of truth, we shall be glad to join and assist you to set forth still other evidence why mediums should not be held responsible for that which is called error. The earlier cry of "humbly" gave place to that of "electricity," while but few seemed to have enough common sense to perceive how great a stride in the direction of truth had been made, the former cry meaning nothing, whilst the later in fact means everything. So great and comprehensive is the term electricity, though so thoughtlessly used, that those to whom I looked for its definition seemed least of all

able to answer. If spirit intercourse, including the lively manifestations that are made, is mere "humbly," or nothing, then it is idle to talk about it, as nothing from nothing leaves nothing as the remainder. Unfortunately, however, or otherwise, with electricity there is always something left to create, something to use, and something left, when all and every known thing else is exhausted.

But touching that word "conditions" which mediums so naturally and generally fall back upon, why not honestly and watch results. Begin with each so called medium, according to his or her peculiar phase of prophecy or spiritual gift, and honestly determine what it is "humbly" or nothing, and what it is "electricity" or something. See if your common sense will not enable you to rise superior to the outside pressure of somebody's dogmatic authority who seems never to have stopped to think and determine what Paul meant when he said, "there is a natural body and there is a spiritual body." Was Paul a fool, think you, when he told the philosophers and scribes of his day, that concerning spiritual gifts he would not have them ignorant? We tell you, friend, that the nearest spiritual gift is worth development—worth somebody's care, no matter of how easy "humbly."

If a small part of the human race is placed in a close room with living human beings, they droop and die, because of the primates of the life atmosphere being overcome or exhausted by the burning coals! Can anybody see the process by which this is done with the natural eye? Alas for ignorance and fear of the ignorant, how many beautiful instruments of the angels are forced out of their proper spheres and made to perform higher faculty of the spirit, because they ask for something beyond the narrow comprehension of men whose limited experience makes them but little superior to parrots and monkeys.

When men and women mediums acquire the noble independence and courage that will not only harmonize themselves but others who come into their presence, and then will begin the dawn of a new era of more independent manifestations of spirit power. Nor is the day distant when those two dreadful words, *respectable* and *scientific*, will shake hands in the simplicity of a true manhood, in which will be recognized the glory of nature and the beauty of truth. Life and Love are active, and the unwearied efforts of angels (among whom are your kindred friends) are making conditions old and grand as nature, and which are certain to be understood and conformed to by man, when he sees in himself that the only barriers to progress are his own cowardly fears. Write, my friend, and be as ever the friend and champion of such as you my friend,

ACHSA SPIRAGUE,

with ROSA AMEDEY.

MY DEAR OLD FRIEND—How glad I am of this opportunity to speak with you, and tell you of the glory which surrounds the believer who not only thinks but acts his faith in all things. You are going to be carried on with a degree of power which will show you how constantly we have cared for you. I am not telling you strange tales to please and encourage you only, but I will help you in many ways to lift the veil and look beyond the shadows of the present into the clearer days when justice and equity will be known as the foundation of all governments, and man will be in himself an individual capable of dispensing justice, from the fact that he has angel guides and teachers who will make him to be the worthy temple of truth. There is not one of the many spirits of both ancient and modern times with whom you and I spoke, and recorded their communications in a book, but what has to a greater or lesser extent become your friend. Work on in your way, for in it is proof of individuality. Your usefulness will live after you, and generations will bless your memory.

I am your friend, JOHN GUINNELL.

*Order of Life, published by Colby & Rich, Boston.

Canada.

STAYNER, Nov. 5, 1875.—Being a believer in spirit communion, it surprises me that so little is done toward its propagation in Canada. I now write you inquiring if some effort could not be made to induce some professional medium to visit this country, which I have no doubt would be amply remunerative, as Canadians, hearing so much of the doings in other lands, are naturally anxious to have ocular demonstration. I have been convinced of the grand truths for nearly three years, and have repeated proofs of the genuineness of my convictions in my own family. Everywhere I go there is inquiry and a general eagerness in all to hear and see something of the movement. I read with pleasure your *Banner*, Burns's Medium and the Spiritual Magazine, edited by Geo. Sexton, LL.D., whom I admire as a mighty bulwark against the prevalent materialism of the age. Believe me, Canada is fertile soil. We cry for the husbandman. Come over and help us. Hoping this suggestion will have your consideration.

I remain, yours,

ROBERT MORE,

Box 93, Stayner, Ont.

California.

OAKLAND.—Mrs. F. A. Logan, public lecturer, writes October 20th: Having just returned from a tour in Santa Clara, San José and Saratoga Springs, it may not be uninteresting to your readers to know something of those places temporarily and spiritually. They are situated in a valley down the coast some fifty miles from here. The even temperature and even acres for miles, do seem so monotonous. The fertility of the soil in producing all kinds of fruit, grain and vegetables renders it a delightful section for the farmer or gardener.

Only think, ye Easterners—where sunshine, storms and hurricanes give variety and zest to life—in this monotonous summer! Not a drop of rain since last June. Trees loaded down with dust, and the stage roads like ash heaps. Warm weather still as in the heat of summer; only a slight earthquake now and then to bring us to our senses; but then remember we do not have as warm weather in this section of the State as in the East, never having to use ice on our butter, or to keep it in cellars. Well, spiritually the people seem just as like warm, neither cold nor hot in Santa Clara. We were told that it was a conservative place; not a place for spiritual lectures; but we were proffered the hall free by Lawyer Gray, and had our bills and advertisements put out, and large audiences crowded the hall. Elder Eldred, Baptist minister, was giving lectures in his church at the same time against Spiritualism and Spiritualists. As a sample of the truthfulness of his statements, he had much to say against Cora Hatch, "now deceased." Poor man! he is doing more for Spiritualism than against it, for some said they had never before had their attention called to the subject, but now should improve every opportunity to investigate it.

Twelve miles ride by stage from Santa Clara found me in the romantic town of Saratoga, which boasts of the best mineral springs in the world. At that place the hall was proffered to me gratis, and I gave the lectures to appreciative audiences. Thence to San José, where we found many good souls, and several magnetic healers, among whom were Doctors Contomane, Fuller, Kibbe and Dr. S. M. Ottemper, a German Jew by birth. Great credit is due to him for coming out of his church, and rejecting good lucrative positions, to obey the dictation of his spiritual guides in examining and healing the sick through clairvoyance and mesmerism. I bespeak for him success.

By irresistible impression I came home to beautiful, lovely Oakland, and found my foster-mother sick near unto death. They were wishing I would come, until I was impeded that I was near at hand. In a few moments after my arrival the fever was allayed, and the next day the patient was able to sit up for awhile. Bless

God and the angel-world for healing power, and for spiritual impressions.

SAN FRANCISCO, Nov. 4th, 1875.—Our esteemed friend and sister, Mrs. Adelle L. Ballou, has been lecturing under the auspices of the "San Francisco Spiritualists' Union" in their hall for the past six months; and the following testimonial was the unanimous expression of the society and a crowded audience, on last Sunday, at the close of her engagement:

Whereas, For some months past the San Francisco Spiritualists' Union, together with the large audience in attendance each Sunday, during the summer in this hall, have been instructed and highly entertained in listening to the earnest, eloquent and highly intellectual discourses of Mrs. Adelle L. Ballou; and whereas, the association of her noble efforts in successfully infusing new life and vitality into the cause of Spiritualism and liberal principles in this community, is highly appreciated;

Resolved, That we hereby tender her our heartfelt thanks; and in laying our platform for other fields of labor she carries with her the best respects and wishes for her future welfare and happiness, and we cheerfully commend her to the favorable consideration and cordial reception of all people, for her faithful and effective work for intellectual emancipation from error and the amelioration and elevation of humanity.

Resolved, That the resolutions be spread upon the minutes of the society, and a copy be furnished to the *Banner of Light* and Religious-Philosophical Journal for publication, and presented to our much esteemed friend and sister, ADELLE L. BALLOU.

ALONZO W. ALLEN, Sec.

Florida.

FERNANDINA.—The second annual anniversary of the "Florida Circle of Progress" met Nov. 1st, at the "Mental and Magnetic Cure," at this place. This organization, which was formed two years ago for the purpose of development, has truly done wonders in the various phases of manifestations. In materializing we have had great satisfaction. Seven spirits have materialized at once, and conversed together, and also with us. They have at times all come out of the cabinet, each playing upon some musical instrument. An Indian spirit, "Lightfoot," materialized, came out from the cabinet, laid his hands on Captain Luce, who was suffering from neuralgia, and instantly healed him. Flowers, plants, branches of trees, heavy iron kettles, bowls, etc., have been brought into the closed room, during the circle, and handed to some one present by the materialized spirit form. We have been able at our developing or intellectual circles to get reliable information concerning matters of reform, business, or of a scientific nature. This department is conducted by Mrs. A. L. Bennett, proprietress of the Spiritualist boarding-house and Spirit Cure.

Dr. D. S. Webster of this place has been at Savannah a great portion of the year, and has accomplished a good work there, especially in healing the sick, as about one hundred cases of supposed incurable people were cured permanently. In this Cure is a reception-room for Spiritualists, and a free lecture-room for mediums. Mr. L. H. Bennett, of this place, is the chief organ for the diffusion of truth and knowledge in the world, and he resolved to make an effort to increase the number of his subscribers and readers, to the end that it may be enlarged for the good of all.

F. W. BENNETT,
A. L. BENNETT,
DR. D. S. WEBSTER,
HIRAM LUCE,
D. DAVIS.

Illinois.

CHICAGO.—E. J. Withford, M. D., clairvoyant and physical medium, adds this postscript to a business letter: I do not intend to remain here longer than January, as I have several applications to travel, now that the blessed spirits are able to give such satisfactory tests in my presence. I have given family sances in this city, where both my hands have been held by persons unknown to me, but members of my patrons' families, and in this condition chairs have been placed on the table, articles carried from one person to another, earrings, watches, etc., carried about. A little girl named Bessie showed her face last night in the dark circle, illuminated, in the presence of fourteen people. Dr. Cleveland has attended one sance. A lady, Mrs. Thomson, 190 West Madison street, asked for a flower; she was told to name one, and said, Bring a white rose. In five minutes one was put in her hand, which the spirits say they plucked five miles from here in a hot house. There was not a flower of any kind in my rooms, or in this block, as far as I know. Friends have repeatedly spoken to sitters in the circle, and in the direct voice given names, etc., etc. Two well-known German citizens, Mr. Klug and Dr. Groth, of 193 North Halstead street, had messages from relatives, both written and spoken, in the German language, of which language I am ignorant.

Massachusetts.

WORCESTER.—E. P. G. writes: "Believing with you that it is the duty of all to make known the sublime truths now being discoursed by the angel-world through media, I desire to call attention to the great fidelity and genuine medium powers of Mrs. J. J. Clark, of 25 Warren ave., Boston. The writer has received messages, both oral and written, through her during the last thirteen years, which in the aggregate would fill six papers of the size of the *Banner*, and as I knew the spirit in the earth-life who spoke and wrote these messages, I do not hesitate to declare both matter and manner genuine in every essential particular, and hence do cordially invite all who wish to hear from their dear departed friends to call on Mrs. J. J. Clark.

A band of skillful physicians also control and prescribe through her, healing the sick. Lectures have been given in many places to the public, and everywhere admired."

New York.

WESTFIELD.—A new subscriber writes: Myself and family were brought up in the orthodox faith, Baptists; but our attention was recently called to Spiritualism through the death of dear ones of the family, and our views are greatly changed, for in it we found that consolation and knowledge we so much desired in regard to the future of our loved ones in the other life, but had sought for in vain in the church. In our sadness we procured and read a few copies of the *Banner of Light*, and soon a gleaming of hope sprang up in our hearts, and we continued to read it, and now I have decided to subscribe for it.

New Publications For Sale by Colby & Rich, No. 9 Montgomery Place, Boston, Mass.

THE MENTAL CURE. Illustrating the Influence of the Mind on the Body, both in Health and Disease, and the Psychological Method of Treatment. By Rev. W. F. Evans. Price \$1.50, postage 16 cents. (Reviewed by Andrew Tuttle.)

The author preached the doctrine of Methodism for ten years, and was a member in good standing with the Swedenborgian society. On its appearance, the highest leaders, perceiving its Spiritualistic tendencies, sought to counteract its influence by adverse and prejudicial criticisms in their journals. He found, as others have to their cost, that Swedenborgism can excel even Calvinism in bigotry. The liberal will receive the book with favor. His method in his "Mental Cure" indicates the course of his previous studies and profession. It is of the highest importance, in the light, but not sufficiently to cast aside old ideas, hence his first chapter gives the relation of the human mind to the spiritual world, and the true philosophy must begin and end in God, the fountain of all life, love, and truth. A correct knowledge of the soul involves of necessity a true conception of the Divine Being.

Mr. Evans advocates that there is a spiritual body contained within and permeating the physical body; that the physical body is the medium through which the spiritual forces, and works of the physical organs, and disease is the hindrance to the spiritual body. The spiritual forces, and works its way into the physical being.

He argues that healing power should be applied to the spiritual body, and not to the physical, and he maintains that the only known method of effecting spirit, is by suggestion, in unqualified terms. Here he expresses his opinion that the spiritual body is the true self, and that the physical body is only a temporary dwelling. Every man has the power to suggest, and those passages relating to the world in the "Mental Cure" are highly suggestive, and indicate their origin in the "Mental Cure" and their expression. *Adelphi-Philosophical Journal.*

DANGER SIGNALS, by Mary F. Davis, is a strong protest against the various forms of juggling, materialism, and immorality which are claiming recognition from the public. It is a warning to the people that these things are dangerous, and that these souls are immortal, and that human beings have souls; that these souls are immortal, and that human beings have souls; that these souls are immortal, and that human beings have souls.

Angels only are brought into exercise, the spiritual faculties of the man lie dormant, and consequently impotent to the descending influence. The law asserts its power. The man grows strong, for the time, in the sphere of his material labors; but the hour comes when earthly pabulum will not sustain immortal life, when the indwelling spirit must seek its food in other fields—then, with vigorous effort, it awakens the inert functions of the brain.

As the newly aroused organs are brought into activity, scintillations, as it were, of light, are projected into the atmosphere above the superior portions of the cerebral structure, and, being more subtle, more refined than the surrounding air, rise into the regions beyond, and there, as shining harbingers, are welcomed by those who are ever prompt to impart that knowledge which has been transmitted to themselves.

These mental emanations from mortals are distinctly visible to spirits, and like the electric spark which clicks into the ear of the telegraphist the wants of some distant one, so do these gleaming thought-sparks carry to the dwellers of the eternal land the desire of the pilgrim below for knowledge of that home to which he is hastening—for knowledge of that God from whose creative hand he came.

Man lives but in his thought, and thus do angels live. Thought answers thought, and from the radiant heights descend the currents of magnetic fire, which, falling upon the now sensitive brain, impart rich, glowing images of spirit-life.

This chain once formed, with every link complete, is the bright ladder which the ancient Hebrew saw, with angels passing to and fro, descending and ascending between heaven and earth; and Jacob's dream was but a prophecy of that which now is fact.

Not by miracle, not by special interposition of the Divine Will, but by the unceasing action of this constituent principle of Deity—by the force of this immutable law of attraction, which is ever drawing the weaker unto the stronger, the lower unto the higher, and with resistless power is ever molding in forms of beauty the crude material which Nature offers to her God for the adornment of that vast temple of the Infinite—ILLIMITABLE SPACE.

For the Banner of Light.

Inspirational Messages.

WRITTEN IN THE PRESENCE OF THOMAS H. HAZARD, THROUGH THE MEDIUMSHIP OF MISS J. T. STAATS.

MY FRIEND—As you have taken up the line of march with us, and frequently given utterance to our impressions in defence of mediums, we find in you our medium for circulating truth. I see but few that have the courage to speak out as you do.

The world to-day, through its great representatives, presents a singular compound. While the public is not willing to take the word of a Spiritualist, the nation seems quite ready to confer not only to present and future office, but to sure guarantees—and thus the most sacred of trusts is placed in the keeping of men whose word, as it is phrased, is as valueless as the wind. I know that it makes a great difference with the world as it goes, for the reason that all religious subjects or matters are left apart from the things of business or every-day life. If the so-called great minds of your nation to-day are called upon to hold converse on religious subjects, they will tell you that the Sabbath is the day set apart for such business. This idea has so long prevailed that it is no wonder, nor do the spirits marvel at the fact that there is no longer either religion or philosophy in the church.

Spiritualists as a body are regarded as deluded and unsafe in counsel—are not expected to speak the truth—cannot be placed on committees where all things under investigation are before the face and eyes of those who are called to witness and examine them! They are deluded who dare to say that they cannot believe the incomprehensible things which theology teaches because they do not understand them! This showing that the whole basis of what is called "truth as it is in Christ Jesus" is not to be regarded as reliable, from the fact that no man or mind can explain or make plain what for instance is called the Trinity, only by the acceptance of a mystery which no human reason can grasp or settle. And yet the unreasoning man who accepts this incomprehensible mystery in the sense conferred on it by a religious sect or a dogmatic priest, is held to be not only a respectable but a trustworthy citizen, and in short is regarded as a man of sound mind and principles, whilst he who has the moral courage to say that he does not believe the mystery which he cannot unravel by any mental process or power of reasoning, is deemed to be deluded, and, as I have before said, is held to be unworthy of belief on any subject for that very cause. In all or most instances those who have seceded from an old dogma have held to the rotten plank on which they floated away, and too often through what is called reverence have builded their new structure on the one idea or plank which they still hold to and revere.

When a wanderer comes out of the old house who has nothing left, it is difficult to find a place to worship or to rest in. Spiritualism is the only truth that admits of a complete gathering together of men and women who can agree to disagree, and draw about them that higher power and influence which, in disagreement still keeps steadily going forward and increasing more rapidly than any sect, society or organization ever started in this century.

Its first and most important lesson is to individualize and make men separately and entirely responsible for their own lives and conduct. We have worked to reveal man to himself and to show him his own capabilities by removing from him the fear of death and hell.

Alas, that the fear of death should make man a liar and a coward. In the days when old Rome stood before the nations of the world as the grand climax of all that was great and glorious, her most sublime heroes and philosophers were those who faced, nay, courted death for that which seemed to them honor and glory; and yet not one of those loftier souls were deemed to be deluded, unreliable fools!

They who read and reflect cannot fail to trace and perceive the certain intelligence of the invisible spiritual hosts which surrounded Socrates to the last moment of his earth-life! Was he indeed deluded? Would his word have been taken? Would he have been appointed to fill a place of trust? Alas, my friend, the strange incongruities which the leading religious minds of the world in all ages have had to be God's truth, are rapidly wearing away. The schoolhouse, the railway and the telegraph, have proved to be a comprehensible trinity which is leading man to know, first of all, himself; and thus becoming better acquainted with his fellow-man, and through that link upgoing nearer to God. When all else has been said, the last grand argument resorted to by the enemies of Spiritualism is the conduct of the mediums, the unreliability of their communications, and the subject-matter conveyed being so unlikely to come from that world where theology places God and his holy angels. If all the mediums who are known to yourself were to-day to stand side by side with the clergy, we would believe the former on their word before an angel tribunal rather than the latter, and credit a large balance in favor of the honesty of the mediums.

ONE OF YOUR GUIDES.

MY DEAR FRIEND—I come in behalf of the many mediums who look to you as their vindicator, thanking you with grateful feelings for having so nobly taken their part and making their cause, as it were, thine own. There is still more to be done; and now that the influence of fear seems to be settling away before the strong steady tide of truth, we shall be glad to join and assist you to set forth still other evidence why mediums should not be held responsible for that which is called error. The earlier cry of "humbly" gave place to that of "electricity," while but few seemed to have enough common sense to perceive how great a stride in the direction of truth had been made, the former cry meaning nothing, whilst the later in fact means everything. So great and comprehensive is the term electricity, though so thoughtlessly used, that those to whom I looked for its definition seemed least of all

able to answer. If spirit intercourse, including the lively manifestations that are made, is mere "humbly," or nothing, then it is idle to talk about it, as nothing from nothing leaves nothing as the remainder. Unfortunately, however, or otherwise, with electricity there is always something left to create, something to use, and something left, when all and

