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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 nor 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 inferences pertaining to this indefatigable and efficient icono

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 assaults in many varied directions, her motives light, the name Victoria C. Woodhull, and sensed, or fore-sensed, that a female bearing that much broader, higher and more philanthropic 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 men-

tion 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 re frained 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 future 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 discon nection with a distinction she ever has made between lust and love, has caused many of the loose in morals, 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 so cie who comprehend and apply her distinction at the same time her course and utterances influ ence most of the hypocritical and affectedly 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

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 pros titution 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 depend ence upon man, so that she may never, even seemingly, have to procure whatever she may desire or need by sexual favors; means the ab rogation of forced pregnancy, of ante-natal mur-der, 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 re ligious teachers and moralizers had never been able to win, so that hosts of these are now more ready to receive anything-yes, even most whole some 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 Lore 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 than either her admirers or her opponents have Mrs. Woodhull herself, if intending ultimately to deemed them. Are there now any apparent draw the world's attention to the Bible as the signs that her indomitable and unflagging 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

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 Fulse-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 dividual has ever ascribed to it, but wisdom the public there seems to be extending up into whose genuine significance no mundane exthe highest ranks, and already to embrace very many of the class who long have shunned and dreaded contact with her magnetisms 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 clapse 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 he, 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 indwellng 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-searching, comprehensive, logical and potent intelligence bent upon attracting the attention of all classes, and upon subjecting our political, religious, social favor at the West-all conspire to incline us to

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 toll, 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 Classin'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 educed 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 plat 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 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 lier 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 enfolds and is permeated by divine wisdom as any sect or in-

pounder 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 atfrom of Bible reverencers to a new exeges 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 discarders 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 cooperation 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, unfaltering steps onward-her deep abiding conviction that she is mainly but an instrument used by supernal intelligence—and the apparent turn of opinion in her . PHYSICAL MANIFESTATIONS. - BY JOHN HARDY.

To the Editor of the Banner of Light:

the believers of Modern Spiritualism who have as, on the whole, rather trivial, or, at the best, only to be tolerated till such time as the movementhad become permanently established. These are only the "ABC" of Spiritualism, say they, destined to die out. Nevertheless, despite this oft-repeated assertion, the tiny raps may be heard

operandi of even the tiny rap, and those of our verdiet will be received by the scientific world, mànifestations, 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. Wit ness: we have Dr. Slade, Mrs. Hollis, Mrs. Audrews, Mrs, Compton, the Allen Boy, the Eddys, 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 hese are but prophecies of what is yet to come. Spiritualists ignoring physical manifestations!

Would they draw up the ladder after them by but by the melting away, or de-materializing, of which they have so successfully climbed the the substance composing the hand, leaving the indeed! let us ever cherish and welcome such at- cacy of, the substance of which the mold or tempts of our loved ones to approach us, it being "coating of the hand is composed renders it imthe only method by which they are able to reach the greater portion of the human race.

Lose not the lesson so vividly before us in the rejection and doing away of these same gifts of death, "retaining only a form and denying the

the very fact, of their continuance proving the America who has independence enough to investiand 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 nor hot, only to be spued out of the mouth of God," that the idea, so rife 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 cooperation 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 small things, ignore the physical manifestations as something to die out, to be done away, by such means they will cease to cooperate with those from the other shore, and history will surely repeat itself, the same cause ever producing this movement, what sectarianism is to-day to 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 dazzies 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 socalled 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 in this little paragraph.

that medium, it would not change the public opinion one lota? Suppose this committee, in the height of their wisdom, decided that such a medium was genuine, and such an one false, From the first there have been some, among pray how many other minds would be satisfied by their verdict? it would be, after all, only the seemed to look upon the physical manifestations, opinion of those men basedypon what they saw; others would wish to see or 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, in our midst to-day, with as much emphasis and ; honestly and fairly-investigate the astounding intonation as in the days of their inciplency at manifestations connected with the phenomena Rochester, and will not down at the bidding of accompanying Spiritualism. Let this be done, any one. It is absurd to speak of the physical phenome-cooperate with such a committee, and the greatna of Spiritualism—having outlived their useful- , est wonder of all is that such a committee has ness and accomplished their mission, when the not made its appearance long ago. But in order scientists of the world to day are dumb before to obtain the assistance of mediums in this matthem—paralyzed—and not a man among the ter, the thing must be done by scientific men wisest of them has been able to explain the modus men well known in the community, men whose foremost and oldest advocates of Spiritualism, men whose object in the investigation will not be who would belittle the importance of this class of 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 reights of their present grand opportunity? No, 'mold intact—as the extreme brittleness and delipossible to withdraw the hand without destroying the mold.

We have already obtained several such 'hands under the above conditions; hands which we healing, etc., etc., by the ancient church, result-think any thorough mechanic or artist will at ing in its final apostacy, division and spiritual conce decide it is impossible, through purely human agency, to obtain. These hands can be seen and examined, by those interested, by call-The movement inaugurated by our friends on ling at 4 Concord Square. Come, ye sarans of the other side eighteen hundred years sincer Harvard, here is something tangible for you a through the mediumship of Jesus and his coad- real creation of a portion of a human body—so jutors, for the purpose of blessing humanity, was 'real, so tangible, that a perfect mold is presented not only commenced by physical phenomena of us, by which we obtain an exact cast, showing almost every description, but so long as its adhe- in its outlines everything pertaining to the outer rents remained true to the influence of the lieav- surface of the hand. Is such a phenomenon enly vision, doing the work of the Great Teaches worthy of your attention? Is there not a Wallace, the seemingly eccentric, versatile, Ishmaelitic er, these manifestations continued to increase, or Crookes, or Cox, among all the learned men of genuineness of the medium ship of Jesus, who degree such claims as these? Here is an opporclared that "these signs shall follow them that turity for such to experiment. No cabinet, believe," and "the works that I do shall ye do, screens, or darkness, shielding the medium from your light through any part of the scance. We earnestly and cordially invite to this spiritual. banquet the representatives of Harvard, Yale or rites and ceremonies, not till it took upon itself. Dartmouth. Do not allow your compeers of the that state described by the spirit as "neither cold," 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 WART MORE SUBSCRIBERS. The work in which we are engaged is at one-rous one at best, for many reasons, and therefore we should be fully sustained in a material point of view especially, to enable us to become powerful in a spiritual direction. We say our labors are one-rous, because the elimination of any new truth inevitably brings the teacher face to face with antagonistic elements. It has been so from time liminemorial, and always will be, we suppose. We are perfectly willing to be four for truth's sake; but it grieves us to know that selfishness is the greatest obstacle we have to contend with. Where one dopy of the Banner is circulated to-day, ten copies should be. We can say the same with regard to other papers devoted to spiritualism.

mallsm.

Why this apathy among Sportmalists? Scarcely a single
of the strong contents taken in Paltimore, and yet two Spiritu-Why this aparony among spiritualists? Secrety a single Spiritual paper is taken in Faithmer, and yet two Spiritu-alist societies exist in that city. Such is the case in many other places. Why cannot exertions be made among the friends, north and south, east and west, to extend the cir-culation of this paper, which is admitted on all hands to be a worthy exponent of the Spiritual Philosophy of the place teenth century—a philosophy that is destined to near meage every nook and conner of the civilized earth. Bunner of Link.

Thank your neighbor; it needs much of this when uttered, and should the time arrive that kind of talk to infuse the proper spirit of liber-the Spiritualists, as a body, despise the day of ality 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 Baffner, 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 selthe same effect, and Spiritualists will become, to this apathy?" say you. Well, we are inclined the grand anticipations of our spirit friends in to think that a selfish influence—a temptation seizes upon a Spiritualist as soon as he is released from the bonds of the church which enforces the real, true church of God, a perfect caricature, destitute of gifts, signs, or manifestations of any mation in convenient sight for those who are tempted to commence 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 comparisons 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 prome to eat, drink, and make merry, saying, "the future will take care of itself." In other work, then like for the care of itself. 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 Spiritual ism—" as you make yourself so shalf 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 Written for the Bunner of Light. LITTLE MAUD. BY MINNIE B DALZELL.

Dainty 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 undefiled; 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 giliopsito 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 blesséd 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 Chought.

ANCIENT MYSTICISM vs. MODERN SPIRITUALISM. .

To the Edit, not 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's Paknown and I are working in the interest of the Jesuits, (!) paralleled only by Mr. J. M. Roberts's insinuation that the Eddys, Madam Blavatsky, Mr. Betanelly 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 scances, in presence of Madam Blavatsky, himself, and others. On the contrary, I fully believe they were genuine spirit forms, which were attracted to those scances by the presence of Madam Bla-stature, in front of the cabinet, and gradually vatsky. I had, myself, seen at the Eddy scances | faded away in plain view of all in the circle. stances that rendered their genuineness unquestionable and the integrity of those remarkable in those instances, phenomena as mysterious to mediums unassailable.

Having now stated what I did not insinuate, I will frankly state what I did insinuate, and, just lers of Madam B. If what I here state is trueas frankly, admit how far I was wrong, and de- and I am prepared to prove it by as competent clare how far I was right in what I said in relation to that matter. From information that 1 thing—then were Madam Blavatsky and Col. Olhad confidence in, I supposed, and so intimated, that the joint proceedings of Col, Olcott, Madam Blavatsky and Mr. Betanelly, concerning the Eddy scances, were the result of a previous unchance occurrences, as Col. Olcott claimed them to be. From assurances given me by Mr. Betanelly that he had no acquaintance whatever with Madam 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 Madam B. and Col. O. in their scheme to dominate Modern Spiritualism through the appliances of Ancient Mysticism. Mr. Betanelly 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. Betanelly right before the public.

The point Lintended to make was that Madam Blavatsky and Col. Olcott had, from a very early period of their acquaintance, cooperated in seekvirtue of magic powers and means which she 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 this matter, I refer the reader to the following extracts from Col. O.'s book. At page 476 of his investigations of the alleged "Katie King Fraud." he says:

"The next evening my last test scance 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, of the Holmeses, which are not due to trickery, yet I had seen neither Katle King, nor any other spirit, in full form, and I was not entirely satisfied with the results of my labors. It was here" (the italies are my own) "that Madam do B. brought her wonderful power to the test. Summoning John King, she intimated her will that Katle should step out of the cabinet that erening and he made her will his own hind a meseage ing, and he wrote her with his own hand a message to the effect that her orders should 'be obayed.' A se-lect company of six persons, besides the two medi-ums, met at Mr. Holmes's residence at 80 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 heard the bolt drawn inside, and in

thin, girlish figure, clad in white from crown to sole. She stood there motiguless 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 denoic Holmes, nor any puppet or confederate of hers. And I know further that Mme, de B., 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 Madam Blavatsky pretending that through her magic powers she had summoned or evoked the | claimed, that enough had been done in that dispirit 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 deathlike trance; and that this was the result of the 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 prepostrous claim, but to become its chronicler and defender. Those who have followed the movements of Madam 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 Madam 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 Madam Blayatsky's wonderful powers, we may form a correct judgment of the nature and objects of that Occultism which Madam 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 rejuctant than myself to take part in it; but Madam 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. Qlcott 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 séances 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 séances 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 scances of the series the spirit figure known as "Katie King" several times formed in full tic spell was resorted to, or required, to produce, human mundane comprehension, as those which Col. O. attributed to the Occult and Magic powtestimony as can be brought to substantiate anycott either laboring under gross delusion as to the agency of the former in producing the phenomena which the latter has described, or they have sought to mislead the public as to the facts derstanding between them, and not the result of | 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 scances mentioned, she was encouraged to give a general public séance the following evening. Of these facts Madam 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 scance 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 ing to convince the public that the former, by message. On opening the wrappings, in presence of those assembled, Mrs. Holmes found it possessed as a member of an Order of Oriental 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 injustice to Madam Blavatsky or Col. Olcott in this act of Col. Olcott as an intended insult, and was greatly disturbed by it. Although the disturbed condition of the medium was very unfa-People from the Other World," in speaking of vorable for the success of the scance, 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 scances, 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 disobliged by Col. Olcott's inopportune interference with my arrangements. Mr. Crags was also very breathless silence watched the cabinet door swing | much disturbed when he found how grossly Col.

slowly open. I sat within a few feet of the en-trance, and plainly saw at the threshold a short, We therefore arranged to call the next morning We therefore arranged to call the next morning on Col. Olcott for an explanation of his conduct. We found him at the residence of Madam 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 Madam 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 rection by themselves, Madam 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 picworking of a mystic spell; we see her pretending | ture 1 desired, when she told me not to do so, as that the appearance of a spectre figure on that it was wholly unnecessary, and I might rely occasion was the result of her incantations, and upon getting the picture I wanted. At this not owing to the ordinary mediumistic attributes point, Col. Olcott asked me if I would forego my purpose to procure a further investigation of the Holmes manifestations, if Madam 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 Madam 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. It the materialized form of Katie King, or any other spirit, should appear in the presence of Mr. and Mrs. Holmes without the aid of Madam B.'s magic powers, farewell to the ambitious schemes and groundless pretensions of Madam B., and to the much vaunted astuteness of Col. O. as an in-

vestigator of what is called spiritual phenomena. Madam 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 Imbroglio against Spiritualism. Mrs. Holmes has resumed her scances 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 non-

Within twenty-four hours the materialized angelic figure of Katle 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 without 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 Madam 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 resistless power, or to drag it to the earth, as they may find it their in-

In order to demonstrate that I am no unnecessary alarmist, and that I do not attribute to Madam 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 Madam Blavatsky he

"This lady is one of the most remarkable mediums in the world." (The italies are my own.) At the same time her mediumship is totally different from that of any other medium I ever met; for in stead of being controlled by spirits to do their will. it is she who seems to control them to do her bid ding. 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" (Madam B.'s) "life have been possed in Oriontal lands where WHAT WE RECOGpassed in Oriental lands, where WHAT WE RECOG NIZE AS SPIRITUALISM has for years been regard ed as the MERE RUDIMENTAL DEVELOPMENTS OF A SYSTEM which seems to have established such reations between mortals and the immortals as to enable CERTAIN OF THE FORMER TO HAVE DO-MINION 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 Madam B, and Col. O, give no particle of evidence of their pretended knowledge and power, as memthough they-content themselves, like their great such as, "Allah alone is God, and Mohammed is his l'rophet;" all history demonstrates that milaid 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

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. This 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.

from on high, whose hearts have been warmed tween the author of "Art Magic" and the origiand whose souls have been expanded by the pure | nators of the "Theosophical Society," will not light and unselfish love of God's angel-world, oh, | go very far with any clear sighted reader toward rally around the standard which has been entrusted to your care, guard it from the touch of have escaped Mrs. B., this remarkable "coinworldly and selfish hands, and bear it onward cidence" rather furnishes another proof in supand 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 unktonness 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 doings of the "Occultists." I could conveniently leave the strictures of my opponents to their own futility, to time, fraught with the strong arguments called facts, and to the never-falling ascendency 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'ercuse l'accuse (who ercuses 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 ut-

terly annihilated. Far from that. They have,

on the contrary, furnished me several new sup-

ports 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 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 "ogcult" 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 in? Mrs. B.'s mind some natural affinity with the popish principle of infallibility? Indeed, Pio 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 rebers of an Order of Oriental Magicians; what member that one of the great ends of Spiritualism is, to do away with all kinds of infallibility, Oriental prototype, with the relteration of a tenet | 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, lions of thoughtless and credulous men and wo or handled the key to all "mundane, submunmen are carried away by such assumptions. The dane and samundane" mysteries. This at least wonderful growth of Spiritualism, without the 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 becoming its Musters, 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

The remarkable "coincidence" upon which Mrs. Britten Jays particular stress, in order to Spiritualists, ye who have beheld the sunburst | prove that no connection whatever existed be-

'monkeys without a soul."

upsetting my "theory." For, although this may port 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 quota-

tions 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 Ropess of Occultism " with the insignia of Magus and Theosophus, scarcely anybody will deny the claim to be an expert in "wild absurdities." This magic 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 magician, 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 jugdment passed on my views by Magus Olcott will have the intended crushng effect with my Spiritualist brethren.

The Spiritual Scientist, the most courteous of ny 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 scems 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 t deals a powerful blow "-the Scientist entirely nisunderstands 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 oiles, 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 Schlagintweit and Tschudi.

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 person who have paid for their food and lodging in work. During the same period we have turned from our doors a much larger number, probably five hundred persons, or an average of about ten a day. We have constantly about thirty-

five persons lodging and eating in our "Home," and about forty-five eating and not lodging. The labor performed has been principally making bas-kets, re-scating cane chairs, preparing kindling wood, repairing boots and shoes, renovating mattrasses, 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 wh 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 liberal order for kindling wood, which we will deliver at you 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 theorizing on the subject, while hundreds of hungry persons are begging for the privilege of entering such an institution. There is wealth enough expended every day in charity in our city to sustain a number of institutions like ours, 1f the means are furnished us, we can employ and board all the time one hundred persons, and gradually prepare them for a perma nent residence on farms, or in the country. We rejoice to perceive that our views concerning the propriety of providng work for the most needy of the unemployed, are spreading so fast, and being adopted by intelligent philanthropists everywhere, and especially that an Institution 50 blessed with wealth and influence as the Industrial Ald Society, has recently resolved to enlarge its sphere of action adopt in part this method of operation, and so " provide for the prevention of the dangers and evils which a 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 saw ing wood by six o'clock in the morning, and fifty men would at once 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 Societyand 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 not walt for the city to de 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 solib-erally aided us, and would commend to their confidence our agents, Mrs. Dr. Lula Mulliken, Mr. H. Noble, Mr. G. Gay, and Mr. D. Sargeant, who together with Rev. William Bradley, our Treasurer, Rev. H. C. Dunham, and man Bradley, our Treasurer, Rev. H. C. Dunham, and our Superintendent, C. Stearns, are the only persons at present authorized to collect funds for our Institution. We are happy to state that Rev. William Bradley, of Jamaica Plain, has been invited to become the lecturing agent of the Association and it is bound that he was the control of the control the Association, and it is hoped that he will accept

Per order of Executive Committee, C. STEARNS, Sec. and Supt. of the "Home." C. STEARNS. 375 Tremont street, Boston, Nov. 1875.

The Rostrum.

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

I have no liking whatever for the subject of to-day, 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 mil-lions as the messenger of God, and the medium for the operations of the Holy Ghost. He is ad-mired, believed in, and widely accepted, as a modern evangelist or prophet; set apart by God 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

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 rea-sonableness of salvation by faith or emotion, or the value of his favorite doctrine of redemption 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 in this very sermon (which, let me explain, appears verbatim in an organ of the movement—"Signs of Our Times"). 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 urg-ing 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 his Hell is not the reality he says it is. Another thing must be explained. In spite of the disclaimer that has been reasonable than the first here. now and then put forth, Mr. Moody makes much of this subject of Hell. How could it be other-wise? He comes on purpose to warn us, to in-form 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

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 brutai and less indecent, than some of the others. I use those two words "brutal" and, "indecent" de-liberation. Message the same subject the same subject to the same subject; the same subject; the same subject to the same subject; the same subject to the same subject; the same subject to the those two words "brutal" and, "indecent" de-liberately. More than once—once to my knowl-edge in Manchester and once in London, he pic-tured good. "beautiful girls" in Hell—not be-cause 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 of his devils, with not even a policeman to hear or help them. I call that both indecent and bruand the angels, I shall show presently. In this very sermon, he still harps on these girls in a way that suggests unpleasant feelings about the speaker. He tells how he saw a "lady" weep-ing at the door of the inquiry room, but a "wo-man" 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 ce of good sense which, quite in the fashion a piece of good sense which, quite in the tashion 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?" cried out. Is there such a mother here to high? 'I followed by 'May God have merey upon you!' and this—'It is a thousand 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 atomical ages go on.' That to the such as a storman ages go on.' That to the such as a storman are in the such as a storman are captives once cried, and the such as a storman are captives once are the such as a storman are the such as a storman are captives once are the such as a storman are the such as a storman are captives once are the such as a storman are captives once are the such as a storman are captives. The such as a storman are captives once are the such as a storman are the such as a storman are captives. The such as a storman are captives once are the such as a storman are captives once are the such as a storman are captives once are the such as a storman are captives once are the such as a storman are captives once are the such as a storman are captives once are the such as a storman are captives once are the such as a storman are captives once are the such as a storman are captives once are the such as a storman are captives once are the such as a storman are captives once are the such as a storman are captives once are the such as a storman are captives once are the such as a storman are captives once are the such as a storman are captives once are captives once are the such as a storman are captives once are c 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 ternal fiends, if the young lady is not allowed to go into hysterics— or, not to jest 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, how alarmed she would be; but did you ever think that in that lost world libertines, and drunkards. and murderers shall be your companions?

Now Tam going to use some plain language about that. First, I say that it is a burning dis-grace 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 reliyeals 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 nive and happy he foll dragging 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 accepts 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. 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, 'n 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 propleare punished here on earth, even by imp rfact men, they are pun-ished 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 considera-tions are introduced to make the scales of justice true. Some young criminals are not even pun-ished 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 prisoned, 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 weather. sand-fold more intense if not the worst of wo-men, but some "young lady" prisoner were sub-jected 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 Dei-ty; 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 in-famous; some one ought to say that the man who this atrocity should have 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 erying in the wilderness—to rebuke this horrible profanity, and speak a word for Humanity and

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 Heaven? The answer Mr. Moody gives tens 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 druhken man going home, she would have help not far away. The British public, with all its selfishness and sin, has even taxed itself to receive the avertee of decements. provide policemen for the protection of decent girls: and if no policeman were by, the man would be a dastardly coward and no man who 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 "murderers," 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 ladles" against indecent, drunken, or murderous flends. But what I want to know is —where are the sared all this while?—what has 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

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 that

all. 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 Hall!

Think of the millions of wives, husbands, fa-Think of the millions, of wives, masonines, acters, mothers, brothers, sisters, friends in Heaven, who have husbands, wives, sons, flaughters, 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 brother, and friends are in Heil! Oh beautiful angels! break the strings of your golden harns. angels! break the strings of your golden harps, or hang them on the willows of some new Baby-

the noble spirits of all ages and nations, the choice souls who on earth lived to teach the igno-rant, 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: "You came here to-night to hear Mr. Sankey sing 'Iesus of Nazareth passeth by;' but bear in mind you will not hear that song in the lost world; or, 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 if 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 whether he is tired, or helpless, or hopeless. It want to know who is responsible for 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 self-ishness or inability of Heaven; and it is an ur-

gent 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 improvability a fact of this life only? Who has decreed that the first few steps—the first experiment—of life shall determine its eternal char-Who is it that has so ordered things that acter? 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 this—So God has ordered it. Then I say plainly: If such a God there be, He is Himself the Arch-Demon of the Universe; His crueity is unspeakable, His injustice is immeasurable, His rule is the most detestable of tyrannies, His Heaven is the seandal of the Universe, and it is glasmeful to be 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 stay 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 that a decorate the state of the same than the same transfer. of half-a-dozen texts. He is revealing Himself in the human heart, in the human conscience, in the hi man 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 crecibility, and having near ly every characteristic of the old stock stories of the kind. But if the 'cry be true, it is a ghastly

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, nailed him in a Christless cofchristiess shoud, maned firm in a Christiess chifn, and bore him to a Christiess 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 glose with his oft repeated offer—"Don't delay; better come straight away no w." Oh it is pitful!

This man talks about being "in Christ, "finding Jesus." Did it never occur to Did it never occur to him to "Inding Jesus." Did it never occur to him to reverse it, and to picture Jesus finding us? They buried Mr. Moody's friend in a "Christless grave," and left him to his Christless Hell, and Mr. Moody has no spark of hope for him! 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 blind and harassed and ignofant, does not deserve to be thrust down to black hight 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, oh God, my humble place among the healers 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 wo men 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 proposes 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 man's whe another mather of ms chantel. The Boston Congregationalist says: "Female educa-tion, as a rule, should eyer 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 Wo-men "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 ev cathedra for the medical profession, "cannot be solved by principles of abstract right and wrong, but by physiology alone." And thus defined, again is her sphere declared to be wifehood and motherhood. According to this theory, the wo-man who has married and given birth to a son has fulfilled her mission. The celibate woman— though as gifted as Charlotte Cushman, or Harriet flosmer, 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 mar-

riage, and setting myself against it. Nay, I magnify marriage! True marriage gives an antetaste of heaven. There can be no country worth living for that is not based on home and family, riage, and setting myself against it. Nay, I magnify marriage? True marriage gives an antestaste of heaven. There can be no country worth 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 against it. While there are, on an average, 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, drunkemess 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 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 conse quence 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 mar-riage. The State census of Massachusetts, just riage. The State census of Massachusetts, just completed, informs us that there are now sixty three thousand eighty-four more women than men in the State, and that the disparity is in

creasing yearly.

The theory that marriage offers to woman her only career of usefulness leads us to do injustice only drop down in general estimation, so that we speak slightingly 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 un-married women "redundant" and "superfluous women," and has written an elaborate paper in answer to the question, "Why are women re-dundant?" He not only attempts to answer this luestion, succeeding only indifferently well, but he raises another query, which he also under-takes to answer, "What shall we do with these superfluous women?" And after a full discusion of the whole subject, to which he carried a kindly spirit, he is unable to suggest any other provision for these superfluous women than ex-portation. You must do with them as you do with any other commodity with which the market is overstocked—as Delaware did last sum mer, when its peach crop was overwhelmingly superfluous: you must export them. The womer

The difference between the superfluous women of the old time and the new is this: In the old time the unmarried women, partly from duliness, 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 super 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 existence, and a desire for a larger sphere of useful and congenial activity. What sphere of useful and congenial activity. What is to be done for and with these "superfluous" women, as sociologists and literateurs contempt uously style that large class of women who are in numbers redundant above men? Let them be trained for domestic service, says one. But about as many women are now engaged in do mestic 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 ing an 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, mistresses of the arts of cooking, washing and general housekeeping, can to-day oust the raw, rough, unskilled, untidy 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 employ-ment, which it would be difficult to give them in their unskilled state. Emigration is the remedy most frequently arged to the provision for super-fluous 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 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 uson 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 trial 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 trend one another down, and keep wages at the very minimum. It is not the fault of the capitalist that woman is so poorly paid for her labor. He is the fault of society. Any arti-'cle 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 feaching. Everywhere the salaries of women are much below those of men. Why? Not because they are less successful that men, in the same profession, or do fess work Nor yet because, as society affirms, they have only entered the profession temporarily, as a step ping-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 educa-tion says, "Remove all the teachers in the United tion says, "Remove all the teachers in the variable States and their places could be filled within a states and their places from thousand women week.". There are three or four thousand women music-teaching in Paris. What is needed is free, untrammeled access of women to all fields of labor, and equal industrial training with men. No girl should be considered educated for life, till she is in possession of a trade, profession or busi-

ness that will give her a living. But there is hope, for there is a growing dissat It there is nope, for there is a growing missaction with our system of popular education. It may be described as literary—for the use of the head, and not at all for the hards. 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

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. A nother seeks (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 by and by. And already, some of the manufac-tures 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 estab lished, and in the work of designing there is a pro-lific field of _employment for _women: _ It is said that one city alone of Massachusetts spends and nually 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 indus-trial art-training, women can succeed as well as

othea Dix, Clara Barton, Charlotte Cushman, Harriet Hosmer, Rosa Bonheur, Elizabeth Blackwell, Maria Mitchell, the Carey sisters, Louise Alcott, and others of the same noble class. But time would fail 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 un-married women—"social failures," as Sir Henry James calls them.

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 fail ing 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 and a world or common to mouse holds in which a trouble, sickness or death. The dusty years stretch far behind them, beauty and commissed 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 veil them forever from earthly sight—the great sur-prise of joyful greeting will welcome them, and they will thrill to the embrace of the heavenly Bridegroom. Ah-4 Stewart, who from your \$100,000,000 of earthly treasures, have given \$1,000,000 to the workingwomen 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 prodorment of schools and calleges—these there 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—themselves, 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 march through the fearful, bristing wilderness, and from Atlanta to the sea, as is the lonely passage of life made by many an unmated woman, except as her cellbate life serves to point a jest, or add cynical pleasantry to a story. Ye were stimulated by the cheers and prayers of a nation, while the gaze of the world followed your light the path of these women was through the hot shot of ridivide and satire. cule 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 mer, and eleva'e them, u'e 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,

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 Johnnal and Courler, 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 Loomis' Temple of Music under the auspices of the Free Lecture Association.

He said that the idea of communion with the spiritua

world was almost contemporaneous with the career of re-ligion. It had inspired men'in ancient times, and had been a vital power in the incipient stages of the historic faiths. The bibles of all nations were filled with accounts of marvelous spiritual phenomena. Christ teappeared to his disciples. Similar phenomena were to be Splittualism was cursed with swindlers, but it had a domany of indisputable facts worthy of attention. Professors Crooker and Wallace, of England, and other celebrities had applied crucial tests and were satisfied of the truthfulness of alleged spirit presence.

Reason was the only safeguard against fanatheism. Faith has had an eclipse. Honest doubt was now homorable. In our day skeptleism was something higher than crude antagentsm. There was a sincete prayer back of every doubt. Progress has penetrated all sects. To-day, liberal Jews, Brahmins, Christians and Secularists fra-ternally meet to compare notes. It is almost universally conceded that no sect has secured a patent-right on God? truth. Each faith has a partial truth. The ground of unity is the aspiration for a pure life underlying all sys-

The lecturer was willing to concede that there was a great deal of mere superficial declamation and cant, among Spir-Hualists about progress. Progress did not begin with the Rochester knockings, nor did it end with the last beauces for materialization. 'Nor did superstition die with the an-cients. It was the greatest bindrance to rational Spiritualisin... And yet these superstitions were not indigenous to the movement. The scrotula of sectarianism and mythology was in our mental compo I fon; bence, when to-day the great truths of spiritual initiax were announced, thousands degenerated into extremes. This is not to be wondered at. Billid credence concerning revelations from the unseen world is the rock on which sectarian religion has foundered. Superstition and bigotry are nourished in suck soil. The only temedy is the supremacy of teason. Subfeet every phenomenon to the scrutiny of treason and ablde by the judgments of science, then you are safe. you do this, your boasted progress consists simply in a change in the form of superstition.

Mr. Lynn then cited many instances which had tallen be-

eath his notice where people had been led into all sorts of textremes in consequence of their superficial into all sorts of of Spiritualism.

of Spiritualism.

Concluding, he said: The spirit-world is a reality; but we must not put this life into a shallow. New Haven, in the divine economy, is as sacred as the New Jerasalem, Life here is as legitimate and significant as life in the spheres. Let us analyze the spiritual phenomena of ancient and upotein times. The bibles of the world (will then be more Easily interpreted; the Christs of history will become nearer and deater to us; and the sympathy of religious 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 piritual philosophy will organize the factions of the entire raffglous world into a coherent whole? Let us pray and work for the coming

Free Lectures.

Having returned from my fourth lecturing our through Ohio, I am nearly ready to attend to some of the numerous calls to lecture in Indiana. Illinois, lowa 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 ac-cept of this extraordinary offer? There are ohritual oases where but few lectures have ever neen 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 1-The signs of the times in religion and poli-

tics.

2—The 25 practical proofs of Spiritualism.

3—The 40 practical benefits of Spiritualism.

4—The Bible and church history full of Spirit.

ualism.
5-The New Religion, or Christianity played 6-All the churches on the road to infidelity.

7-Sixteen Crucified Gods and twenty Bibles compared.

ompared. 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 ou 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 sleep, and a few of them are apparently enjoying a state of suspended animation. But I found some life at nearly every place 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 fiftes, 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. Kersey Graves. Richmond, Indiana, Bor 470.

Notice to American Subscribers to Art Magic, or Mundanc, Submundanc, and Supermundane Spiritism.

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 con-dition is almost compiled with, and the applica-tions 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 BRITTEN, Sec. pro tem.

The Rostrum.

Reported for the Banner of Light by John W. Day.

Or. 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 seashore and listening to the murmuring of the waves as they precipitated themselves upon the black rods, imagined that some invisible demon dwell 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 deaf-ening 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 at least, the fearful design he cherished toward the entire race of humanity! When, said the besturer, Burton spoke to the West Indians of God, they answered, "Where is he—that we may Iri him, for it is he who destroys our huts and kills our cattle." The same idea was instanced in our cattle." The same idea was instanced in the case of an Arab woman, who was once heard in her famentations 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 guns 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 affect to take on the advanced condition occupied by the civilized perples of the earth. We could see by referring to their position today, where our own ancestors once stood in the scale, of development. We might laugh at the ignorance they displayed with regard to the forces of nature, and at their imbuing everything unaccountable to them with supernatural powers, but the same order of acstill existed to-day, and even among some people whom we were accustomed to think of as enlightened and intelligent. Among the Greeks and-Roman-, an intense, appoint of Belief in the supernatural was introduced into every avenue of life, especially among the first named nation. Miracle with them was 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 Jove himself had this character imputed to him by the great bard, although his conceptions of the the great bard, attnongn insconceptions of the defic immensity and power were not surpassed in their grandeur by anything known to Jewish or Christlan 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 lie had in view. Men might possess the highest concep-tions 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 besleging a town which they felf quite sure of cap-turing, they were wont to hold services and to formally call forth from the place and to their own side of the confest the gods or goddesses who were considered to be its peculiar intelary deitles--a case being cited by the speaker where Juno was thus called from Baile, an invested city, and finally on the capture of the place her statue was taken from its temple there to Rome, where a new editiee had been reared for her accommodation, some of the young men engaged in this op-

many minds otherwise alive to the lessons of this sides in the recent civil war in this country modern era of light. The Jews believed in a miracle working God—this idea lay at the foundation of all miraculous beliefs—a God who had no need of natural law for the fruition of his deno need of natural aw for the fruition of ms de-sires or the compassing of his will. This view ran through the libbe 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-pervading hordes of lice, the impenetrable darkness, etc., culminating in the death of the first born in Egypt—which the speaker was of opinion was the natural result of a con-spiracy on the part of the Israelitish leaders to poison the bread eaten by their Coptic masters, the Israelites being the servants in the house, holds, 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 Hebraic rams' 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 evi dently thought the gospel would fall as Jericho did, if they did not continue to sound "the old, old story"—the stopping of the sun at Ajalon 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 tempest which wrecked his hut, or the sickness which struck down his family or his herds was not cradicated in our day. The speaker had once in Ohio seen the bright sunset of a Saturday night cast its parting smile over green cornfields 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 and the treat and in the magning all was gone. 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 weremitting industry. Indeed, some of the clergymen preached to their negation on that occasion. people on that occasion, or subsequently, of an angry deity, who had visited them with his wrath for some purpose best known to himself. This feeling came from a faith in a miracle working God, instead of a knowledge that all things flowed as appropriate sequences from the operation of natural law. A people who felt that they were 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. erstitious terror in the abject endeavor to avert

uit of their own distorted imaginations.

The man who in the excitement of the prayer-flocks and herds of that country; and the pho-

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 The Natural and the Supernatural: that way; his operations, as seen in all the grand Successful Experiment for the Ob-taining of a Mold of a Spirit Hand in Presence of an Audience.

Hand in Presence of an Audience.

Hand in Manager and Spirit Hand in 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; were it 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 this planet, but through slow development, the great unfoldings which were possible in the civilized and enlightened states of society were gradually attained. speaker did not object to the kindly feeling which might prompt the man 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 sci-

entist 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 miracleworking God was pullings the planet out of its path, but they set to work and finally discovered ceptune, the furthest member of the solar system now known to human astronomy, which was the agent in the deflection: if these astronomers 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 flower, almanaes and scientific deductions would be useless, as God could and might miracu-lously change the whole course of the Universe lously change, the whole course of the Universe if he chose in answer to the petition of some one man: the contrary was proved by the fact that the calculations of the scientists based upon nat-ural 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 hightly man this matter, in a constant of the course weighed thightly man this matter than the course upon him, and who in consequence became sick often received the conditione of his friends, and was comforted by the assurance that "the Lord 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 bygicnic rules, was losing its hold upon the minds of

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 guid-ance 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 ignomini-ously whipp-d, made captive for forty and seventy years at a time, by the Philistines, Babylonians, Egyptians, etc., and finally were crushed out of istènce 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 eranon averring that said statue on being questioned had answered them by bowing, expressive mands of the natural laws governing the field of that we would ourselves be blessed by the blessmands of the natural laws governing the field of the willingness to make the change of locality. We might smile at such notions, but hundreds other, had a spirit in its soldiers which made of people to day believed in things no less absurd than these spiries of the old Greeks and Romans, courage and made them field that they were right, gave them moral pared to meet the loved gone on before, where all We might smile at such notions, but hundreds of people to day believed in things no less absurd than these shelps of the old Greeks and Romans, for these, Arylus as they were, were entirely outdone by the Hobrews, whose testamentary bequest of supernaturalism had descended upon use of the present, and was in active operation by most 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 ess numerically strong than the North, went to

the wall at last. Just as the miraculous element had been ex-ited 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; the spirit 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 forms, which under certain conditions were 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 dowers, whereby they drew forth from soil and air the substances best fitted to their development and use. The speaker had seep spirit hands thus materialized hundreds of 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 super-

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 incited 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 un-cultured state of the enslaved Hebrews, and have been enlargements of the facts that the Nile occasionally turns red on account of matter poured into its waters in Abyssinia, that frogs at certain seasons are very numerous in Egypt, that mos-quitoes (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

nomenon recorded concerning the Red Sea wa-referrable to natural causes as well as the others Sinal may have been in a state of cruption 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, (uneen in the daytime because of the brilliancy o the sun) when in fact they were marching toward it. These all taken together may have been the basis of the Hebraic narrative which became magnified to vast proportions through the lens of ignorance of natural causes, and the habit of as-cribing (and adding a little each time to the narrative) everything not understood to the work ings 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 pres-ence 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 evi-

dence 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 that was behind the scenes, and by virtue of which all that is going on upon this planet proceeds in harmonious natural order. When men came to understand that whatever transpires does so through the force that exists in nature, they would have the basis of a natural religion capa ; would have the mass of a natural religion repa-ble of the widest development; a religion broad as the universe, deep as hell—ay deeper, because it goes behind it and lifts it up to the very heav-ens; 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 land before us whose of us with the same spirit-land before us whose doors are swung wide open to every soul that comes upon our planet; a religion whose church membership embraces - unlike the belittling limitations of theologic creeds—the entire human family. This religion found its highest man 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 keen interest yet 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 there was no power which could exile us from our birthright, not even the highest; for to destroy us would be to annihilate himself.

As humanity had advanced in years gone by so it was to go on in the future. The same nature was comforted by the assurance that the feath had be be assurance that the fact it was only the turkey's leg which was laided planet in the geologic ages of the past. And, upon his stomach. The mother whose young quitting the boundaries of materiality, the next world from each Maying her desolate, 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 herefor 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 sole people, but a Power to whom Thomas Jones or John Smith were equally dear with Abraham, Isaac or Jacob, and who iy dear with Abraham, Isaac or Jacob, and who loved Boston or any other city quite as much as Jerusalem. If anyman 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 Grost Switter vorite of God; but the laws of the Great Spirit of Life operated alike for all, and the edifice dedieated 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 ac for this experience had followed all who put complished the more would return to us, and

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 astronomic 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. At the close 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 occur-ring 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 seance. Messrs, L. A. Bigelow, John Woods, Mrs. Woods, Miss Lizzie 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 seances, and which Mr. John Hardy had caused to be brought to the hell A the method of propering be brought to the hall,) the method of preparing the parafline 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 scance ended by the raising of the car pet curtains around the pail and the discovery of the mold of a spirit hand which was wanting in one finger, and was looked on 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 instable friends. invisible friends.

To Spiritualism struggles under the disad vantage of being not only unfashionable but un-popular. This fact deters thousands from even examining its claims, and as many more from openly avowing their conviction of its truth. One of the highest civic functionaries in the United States is a Spiritualist, 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 asthma or a cold, by a wheezing sound, feed him for a week on boiled bread and milk. Mix bird seed and flax seed, and give it. Also strew red pepper plentifully on a piece of salt pork and tie it up in his cage within reach. Give also a little saftron in water now and then. To Book-Buyers.

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

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Panner of Pight.

BOSTON, SATURDAY, NOVEMBER 20, 1875. و و در موادر

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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 re specting 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 this 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 con sented 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: Il manner of affront. It really does not want in elegant style at this office. Kardec's spirits me-to be true, pure, aspiring, exemplary; it wants me simply to go in its own groove; it that we have repeatedly expressed in the Banwants me to obey its arbitrary laws. I defy it- | ner. Magic, whether "white" or "black," gets 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, is not meant 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 assailed 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, fall ing 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 recog. nized 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 aiready 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 ly 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 of Mr. Hatch.

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 innecence through the circumstance of company would be the control of through the sin of one man; and that he thus became totally deprayed and incapable of good. And that it follows from this, and is divinely taught, that all men are thus under condemna-tion 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 h was created; and we regard as wholly fanciful the attempts of anxious commentators to recon-cile Genesis and geology; and we find, in those early traces, no signs of the innocence piness that the popular thought associates with Eden. Rather do we find the lowest barbarism and distinct traces of a development from aniand distinct traces of a development from ann-mality up to his present condition of civilization. Thus the foundation of the whole system—fall, deprayity, atonement—is knocked away at one blow. And the rationalizing Orthodox who accepts these results of positive knowledge and still tries to keep his Orthodoxy, has a 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 were sufficient to prove it. Proof enough 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."

Kardee on Occultism.

The spirits with whom Alian 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 unus-ing themselves with your credulity.

These passages may be found on page 222 of 'The Spirits' Book," translated from the 120th edition by Anna Blackwell, and just published seem to have taken the same view of Occultism reality from the action of 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. Ind 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 musthave been peculiarly satisfactory to them, in view of the fact that they were quite willing to subsist 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 inconsistently 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. II. 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

Presentation to Mrs. M. M. Hardy. On the evening of Monday, Nov. 15th, a large delegation of the friends of this estimable lady and her husband assembled as a "surprise party" at her residence, No. 4 Concord square, Boston, and proceeded, in her absence, to make themselves comfortable. While awaiting her return they arranged upon a table in the parlor a beautiful ten service of silver, a finely wrought vase. and a superb floral pyramid, which they proposed to present to her as symbols of the appreciation and esteem which the donors considered she had fairly earned by her earnest and long continued labors for the advancement of the cause. On her appearance she was startled at seeing her home thronged with personal friends and representative members of the spir tual belief, and "surprised" beyond measure at the gifts, to which her attention was directed without any formal speech. She replied in a few words full of emotion, and the remainder of the evening was passed pleasantly in social converse, the partiking of refreshments, and the examination of the various plaster casts of spirit-hands and faces, of which Mr. and Mrs. Hardy have now quite a collection. Music, vocal and instrumental, was furnished by Miss Nellie M. King. At an early hour the guests began to depart, leaving behind their best wishes-for the future success and happiness of the medium-laborer in honor of whom they had convened.

Jennie Lord Webb, the Musical Medium.

As our readers have been made aware, both by editorial announcement and otherwise, this wellknown Chicago medium has removed to Boston for the present winter, and has taken up her residence at 88 Westminster street, where she is ready to respond to the calls of the investigating public for musical séances, sittings for independent slate writing, etc., etc. We have heard her, from time to time, spoken of highly by those who have visited her, and since her arrival in Boston have received several letters from correspondents who claim that they have been present at most satisfactory scances held by her, and were convinced that what occurred in her presence was the result of the operation of a power alike outside of the mostum and the company assembled. A well-known medical gentleman of Boston writes us, under date of Nov. 16th, as follows, concerning this lady: "I look upon her as an honest, reliable instrument for spirits to work by and through, and can without hesitation recommend her as a good medium to engage for private séances, either at her residence or for the purpose of-visiting families who desire to know more concerning the spiritual phenomena."

The Spirits' Book.

In noticing this famous book the critic of the Boston Post says:

"Colby & Rich, of this city, publish Mrs. Black-well's translation of the Spiritual Philosophy of Leon-Denizarth-Hippolyte Rivail, or, as he is better known to the reading world, 'Alfan Kar-dec.' This man was the father of European Spir-itualism, and millions now believe the doctrines that are put down in this book as having come from superior spiritual intelligences through va-rious mediums. Whether people believe in this or some other form of Spiritualism, or none at all, they cannot afford to be ignorant of theories which constitute a controlling influence with so large a portion of the human race. The author discusses the immortality of the soul, the nature of spirits and their relations with men, the moral law, the present life, the future life and the des-tiny of the human race. The translation is made from the one hundred and twentieth thousand, and is of intense interest."

Answering Scaled Letters-Price Reduced.

Those who desire to obtain answers to sealed letters, after the peculiar manner of J. V. Mansfield, will be pleased to learn (as will be seen by his card on our fifth page) that he has reduced his charges for the same from \$5 to \$5. We have so many times endorsed Bro. Mansfield by reason of our personal experience with him, (especially during our recent visit to New York City) as a reliable medium for this phase of spirit phenomena, that further remarks from us at this time would seem a work of supererogation. Let the friends test his remarkable powers for themselves. A

Charles II. Foster in St. Lóuis.

We find the following paragraph concerning this worthy gentleman in the St. Louis (Mo.) Republican of Nov. 13th:

A NOTABLE ARRIVAL.—Mr. Foster, the famous medium, has returned to this city after a long absence, and is domiciled at the Southern, where he will remain for some time:—Since Mr. Foster's last visit here he has traveled over a large portion ried experiences. He is looking well, showing in his appearance no trace of the hardships of varied travel.

We are in receipt of a fine piece of work in ocean moss and shells, from our friend and correspondent, Bernard Shrafi ("Veritas"), 18 Prospect street, San Francisco, Cal. Upon a large sheet of cardboard is mounted a cabinetsize photograph of Mrs. J. H. Conant and the little spirit Indian maiden "Vashti," and around it, in an open wreath, is arranged excellent specimens of Pacific ocean moss, procured and arranged by Mr. Shrafl, while on his summer vacation, near Santa Cruz; the lower part of the wreath is represented as tied, the knot being a fine and delicate sea-shell-others being scattered around it. Thanks, brother, for your kindly remembrance of our arisen co-laborer. The picture will be framed and placed in our Free Circle Room at an early day.

Arthur Caswell, for nearly seventeen years the faithful and efficient associate editor of that fine journal, The Cape Ann Advertiser, (published by the Procter Brothers, at Gloucester, Mass.,) passed from the realm of the transitory to that of the eternal, on the morning of Nov. 4th, having attained an earthly age of forty-eight years. "Hail and farewell. our brother; we shall meet in that land beyond, where death and partings are unknown."

A convention of the New England Labor Reform League was held at Cotton Hall, on the corner of Essex and Chauncy streets, Boston, on Sunday, Nov. 14th, Col. William B. Green pre-

Mrs. Mary M. Hardy visited Providence. R. I., Nov. 16th, and Hartford, Ct., the 17th, for the purpose of giving séances for the materialization phenomena.

Read the excellent lecture on our third page, wherein John Page Hopps of England pays his respects in the most unmistakable manner to Messrs. Moody and Sankey.

Another Lecturer Gone Home.

We learn from a letter dated Oakland, Cal., Nov. 6th, written by Willie T. Trego, that his mother, Mrs. E. T. Trego, passed to the higher life Oct. 24th. Mrs. T. was well known in the Middle and Western States as a trance lecturerand test medium. She arrived in San Francisco last September, and while on a lecturing tour to Downleville, and other towns in the mountain region, she took typhold fever, and in three weeks closed her earthly career.

Dr. J. R. Newton.

We have received a note from Dr. J. I. Ellet of St. Louis, conveying the information that Dr. Newton expects to be located in New York City by the first of January next, and to heal publicly:

The Council of the American Peace Society held an interesting meeting at Pilgrim Hall, Boston, on Monday last, in memory of their devoted and faithful associate who has just fallen in the harness. - Dr. Miles died in the full vigor of his life, and at the height of his usefulness, leaving a great work unfinished; indeed, it was hardly begun; for the governments of the world were but just beginning to look respectfully upon the means which he was organizing to enable them to settle their great quarrels with one estimates. another honorably and without war. How much Dr. Miles had done by his persistent personal efforts to enlist the interest of great and learned men, and secure from them the exercise of an influence which the world rates higher than merely professional philanthropy, is little known, except by the few who were interested with him in the same work, and who united on the 15th inst. in paying affectionate tribute to his memory.

Monday morning's papers-Nov. 15thwere crammed with details of crime sufficient to sicken the heart of the lover of humanity. Orrin S. Marshall shot his young wife on Saturday night, 13th, at Stoughton, Mass.; Thomas P. Pulsifer, an old merchant of Boston, was beaten to death while on his homeward way by two ruffians at the North End of this city, on the same night; and the news of a most fiendish outrage perpetrated on Mrs. Sargent by roughs in Philadelphia on the night of the 14th seems to fill the measure of darkness, in which mysterious disappearances, murders on shipboard and other sad elements are mingled to the full.

The st volume of the works of the cele brated French author, P. J. Proudhon, entitled What is Property? or An Inquiry into the Principles of Right and of Government," has been translated from the French-by Benjamin R. Tucker, Esq., of Princeton, Mass., and will be issued early in December. The work will no doubt command much attention in this country.

STARTLING FACTS IN MODERN SPIRITUALISM, by N. B. Wolfe, is one of the best and most trustworthy books relating to the facts of spirit communion. Incontestable evidence is therein set forth in a crisp and graphic style, that enchains the reader's attention from first to last. Religio Philosophical Journal.

This book is for sale by Colby & Rich, No. 9 Montgomery Place, Boston, Mass.

Information reaches us that at a séance held by E. J. Witherford, M. D., in Chicago, Ill., on the evening of Nov. 9th, five casts of spirit fingers were obtained in wax which was melted and placed in a bowl, the bowl being immersed in boiling-water to keep it warm. These are represented to be the first ever seen in Chicago.

It is reported that at the conclusion of his January course of lectures in New Orleans, La., J. M. Peebles will visit Yucatan to examine the ancient ruins to be found in that country, and at the same time promulgate the truths of Spiritu-

Mrs. Maud-E. Lord has recently created much excitement on the subject of the physical nanifestions, at Council Bluffs, Ia., where has been holding scances.

Read the card of Dr. J. I. Ellet, magnetic healer, 216 North 13th street, St. Louis, Mo., which will be found on our fifth page.

Spiritualist Meetings in Boston.

PAINE MEMORIAL HALL.—Prof. Wm. Denion will continue his course of lectures in this Hall. Appleton street, each Sunday at 2:45 and 7:45 o'clock until further notice. In. H. F. Gardner, Manager.

JOHN A. ANDREW HALL.—The meetings at this hall, il Chauncy street, are free to the public. Mrs. S. A. Floyd, trance speaker, will lecture and answer questions from any persons in the audience at 24 and 74. Quartette singing.

from any persons in the addience at 24 and 74. Quartette singing.

ROCHESTER HALL.—The Children's Progressive Lyceum No. 1, which formerly met in John A. Andrew Hail, will hold its sessions at Ruchester Hail, 730 Washington street, overy Sunday, at 10% o'clock. Julia M. Carpenter, Cor. Sec'y. Lecturers on the subject of Spiritualism or Liberalism are notified that this hall is open for engagements during the week, or on Sunday afternoons and evenings. Parties wishing to secure it should correspond with Alonzo Danforth, address hap him at the hall. The Ladies' Aid Society will until further notice hold its meetings at Rochester Hall, on Tuesday afternoon and evening of each week. Mrs. C. C. Hayward, President, Miss M. L. Barrett, Secretary.

LURLING HALL.—Free Public Circles are held at this Hall, No. 3 Winter street, every Sunday at 10½ A. M. and 2½ P. M. by many of the best test mediums and speakers in the city. Good music provided. All are invited to attend.

New Eye Many — The Penyle's Spiritual Meetings

NEW ERA, HALL.—The People's Spiritual Meetings every Sunday at 7% P. M., at this Hall, 176 Tremont street, Good speakers always in attendance.

Boston.—Ruchester Hail)—At a meeting of the Children's Progressive Lycelus, held at Rochester Hall, Friday evening, Nov. 12, 1875, the following ladies and gentlemen were elected officers and group-leaders for the ensuing year: Financial Secretary, W. R. Durell; Librarian, H. B. Drisko; Assistant do., Clarence King; Musical Director, Mr. Bond; Assistant do., Howard Jepson; Guards, Mr. Bowman, Mr. G. Downee, Mr. Temple; Mr. G. E. Greenleaf; Mr. L. E. Bullock; Financial Agent, Mr. J. B. Hatch; Leader of Temple Group, Dr. J. T. Robinson; Union, Mrs. Alexander; Banner, Mr. David Brown: Ocean, Mrs. J. B. Hatch; Shore, Mrs. Mary Whittier; Sea, Mrs. Mary Biggs; Liberty, A. E. Carpenter; Excelsior, Mrs. J. M. Carpenter; Lake, Mrs. Hattle Wilson; Star, Mr. H. Pearson; Mountain, Miss Annio Hayward; River, Miss Eva Downes.

Sunday morning, Nov. 14, there was an unusually pleas-ant and interesting session of the Lycoum. Readings and recitations by Miss Hastings, Edith A. Kemp, Ernestine Eldredge, Malol Elson, Manile Potter, Albena Smith, Helen M. Dill, Linwood Hickok, Esther James, Ella Carr, Mr. George and H. B. Johnson. The musical voices of the Misses Saunders added much to the pleasure of the occasion. Notwithstanding the threatening aspect of the weather the hall was well filled, and the interest manifested by both children and spectators shows that in some respects, at least, the prospects of the Children's Progres

sive Lyceum are brightening. Julia M. Carpenter, Cor. Sec. John A. Andrew Hall .- A correspondent writes: "Sunday, Nov. 14, the intelligence controlling Mrs. Sarah A. yd, after an eloquent prayer, spoke on the propriety of teaching humanity, as an incentive to right doing, to love God rather than fear him. The lecture was full of beautiful ideas portrayed in simple language. The medium on account of a severe cold was unable to lecture in the evening, failing for the first time during the four years she has officiated in this place. How few can bear so faithfu a record of duties done, the reward of which is only knowledge of good to human needy souls. Surely she is fulfilling the law of love. The choir was unusually successful in the selection and rendering of the music."

Egypt will probably soon become an important exporter of salt to India. Since the first of May last six thousand tons of that article, produced by the new salt pans at Suez, have been exported to Calcutta,

BRIEF PARAGRAPHS.

SHORT SERMON. -Be true to yourself, and then you will be true to everybody else.

Stanley, the African explorer, has been heard from by despatches dated April 12th and 14th. Colonel de Bellord, the messenger who took these letters from King Meza's Court at Ugaulla, was attacked and massacred, with thir-ty-six of his soldiers, by the Karls. Four of his soldiers escaped, and carried the blood-stained letters to a point whence they were sent down the White Nile to Khartoum

CHEYENNE AND THE CENTENNIAL .- Amenthusfastic Centennial meeting was held recently at Cheyenne, and over one-fourth of the quota of Centenulal stock assigned Wyoming Territory was subscribed on the spot,

A telegram from Penang, states that the Rajah of Lilla as ordered the Larut, Salangore and Perak districts to take up arms. A religious war is expected.

Gulhord's remains were buried at Montreal, without any trouble, on the 16th of November.

The ship "Calcutta," from Quelec for Liverpool, was wreeked on Grosse Isle on the 7th Inst., and twenty-two of the crew and one lady passenger perished. The captain and four other persons were saved. The schooner "En-' also went ashore on the 10th, and will probably be a total loss. The crew were saved.

SUGGESTIVE NAME. - The name of the principal of the Santa Cruz High School is V. Rattan.

The French Minister of Finance has informed the Committee of the Assembly that the revenue since the beginning of the present year is 22,000,000 francs in excess of the

deff Dayis has accepted the presidency of the American Department of the Mississippi Valley-Society-of-London, the object of which is to direct attention to the development of the commercial, agricultural and mineral resources of the Valley of the Mississippi.

Has Don Carlos taken to advertising in the newspapers We find this in the "brief" column of one of our Western exchanges, which looks like it: .

The Carlist army has won important victories of late. The Carlist army has won important victories of late.

A violent storm raged along the British coast Sunday. 14th, and thousands of acres have been submerged in Somersetshire and other places.

Haverhill's new public library was dedicated on the after noon of Nov. 11th.

The staging, which was about 175 feet high, upon th now Church of the Sacred Heart, on Otis, 6th and 7th streets. East Cambridge, was blown down. Thursday morning, Nov. 11th, making a terrific crash, and frighten ing the inmates of the adjacent houses. Francis II. Tufts's house was injured by the falling timbers. The total dam age was about \$1,20.

The Oceanic House, located on Star Island, Isla of Shoals, together with most of the cottages on the Island, were burned early Thursday morning, Nov. 11th.

Counterfelt greenbacks to the amount of \$10,000,000 were burned at the Brooklyn navy yard on Wednesday, Nov.

10th, by order of the Government.

A doubtful question—Should we always do by others as we would have them dublous?—N. Y. Com. Adv. In our last issue we spoke of the foundering of the Pa-

effic, and the burning of the City of Waco, both passenger steamers, and the probable loss of all on board, save one survivor (from the Pacific). Nothing more has been learned of the fate of the crews or passengers of either vessel, save the rescue of one more of the Pacific's living freight The Waco's people have probably perished. While the steamer Wolcott was proceeding on her cruise in search of survivors of this lost steamer Pacific, on Thursday, Nov. 11th, she discovered the captain and crew of the ship Or pheus, which was in collision with the Pacific, on Coppe Island, Puget Sound. Captain Sawyer and band were taker on board and conveyed to Port Townsend.

The Prince of Wales and party while in Cairo visited the Pyramids and dired there. The Pyramids were illumined for the occasion.

SERMON IN TWO LINES .- Child-" Does the Lord take he papers?''
Mother—'' No, my child, why do you ask?''
Child—'' Oh, I thought he did n't. it takes our ministe
o long to tell him about things,'' - New Haven Register.

There is trouble in Turkey. No wonder, Thanksgiving day is so near at hand.

I. S. Thrasher, writing from Galveston, Tex., corrects paragraph which recently appeared in our news column with regard to the destruction of property by the recent severe storm in that city and State. We are glad to know that the disaster was not so great as reported. The item was one in general circulation in the daily press, from which it was transferred by us.

France requires two years? residence in a place to qualify

Forty-two dead bodies have already been taken out of the colliery at Seraing, Belgium, where a fearful explosion of fire damp occurred on Thursday, 11th. "With hand on the spade, and heart in the sky, Dress the ground and till it:

Dress the ground and util V;
Turn in the little seed brown and dry,
Turn ont the golden millet.
Work, and your house shall be duly fed;
Work, and rest shall be won.
I hold that a man had better be dead
Than alive when his work is done.

By the burning of cotton mills in Glasgow, Scotland. Nov. 12th, property to the amount of \$1,500,000 was de stroyed, and 1,200 persons thrown out of employment.

The Grand Duke Alexis will spend the winter in Athens The Rev. Peter A. Moelling of Troy, N. Y., who accompanied his daughter on board the III-fated steamer Waco when she sailed from New York, asserts that a large number of barrels of oil were taken on board and stowed along the deck; he also remembers that the stewards exhibite evidences of gloom, as though impressed with the idea that some misfortune would befall the vessel through taking such a freight of combustible material. Mr. Moeiling is to commence legal proceedings against the owners of the steamer'for the loss of his daughter. The body of Wolfe,

Mr. Bergh will be after the New Yorkers who clip their

The first annual requiem mass for Bishop Bacon of Portland, was celebrated Sunday, Nov. 7th, when a memorial tablet was dedicated and a enlogy was pronounced.

the pilot of the boat, has been recovered.

. The first Chinese iron-clad is completed and ready for launching. She measures only 195 tons.

Next year's conscription for the German navy has been fixed at 3600 men instead of 2500 as usual.

A little pipe-clay dissolved in hot water cleans very dirty linen with half the soap required without it. HARD TALK .- "Moody, the Revivalist," is represented

as saying on the 15th at Dr. Tyng's Church, in New York, that it took one thousand mydern Christians to make a good Where is Comstock? Why don't he arrest Moody on the spot? Turkey holds a piece of Europe, and therefore the peac

of Europe is threatened. "Let us have peace." How about Spain?

MARY'S LITTLE LAMB.—The story is an old one, familiar to everybody. The latest version is John Chinaman's: MARY'S INTERPLED IN The latest version is John Was gal name Moli had lam, Fleas all samee white suo, Eviy place Moli gall wakee Ba, Ila, hoppee long too.

Some men in the world advance like crabs, by their cocentricities-walking contrary to every one elso.

The territory on the right bank of the Syr Daria from the Russian frontier to River Nareen, hitherto belonging to Khokand, has been formally annexed to Russia.

Nearly every ward in Boston is represented by its local committee on the Ladies' Centennial Commission. Of these committees, that from Ward 4 meets at the rooms at 2 Pemberton square on Wednesday mornings at 10:30; that from Ward 10 on Thursday, and that from Ward .11, on Fridays; those of other wards having their own local places of meeting. The ladies of the State who purpose making exhibits in the woman's pavilion should remember that the time for receiving applications is rapidly drawing to a close. All applications for this department should b made at the rooms of the ladies' commission.

The new United States sloop-of-war Antietam was launched at the Philadelphia navy yard Saturday. The building of this vessel was commenced eleven years ago.

A Kansas Baptist Association have forcibly resolved: *That the most befitting part which the Baptists of Kansas should take in the centennial movement would be one concentrated effort to pay their church debt." all the Spiritual meetings.

Plants kept in windows should be turned every morning or the light, striking one side only, will draw the plant to that side, so that all its branches and leaves will turn toward the window.

Spirit-Message from Edgar Allen Poe. -The degraded physical human structure, lying prone in the streets of Baltimore, writhing in agony, without a friend to offer food or shelter until too late—too late to save it from the penalty of madness and frenzy which set at defiance all the laws of God and man! But now, with faculties unfolded, with aspiration unbounded, in this beautiful world of eternality, I pass from planet to planet, gathering up magnetic forces, and looking down the electric currents with my spiritual eye, I see that honor is being given to

my name.
Oh, how worthless is it to me! Lixouid rather it were scattered to the winds, for it only shows to me the weakness and frailty of the race. Pay drunkard, a reprobate, and whose stomach off-

drunkard, a reprobate, and whose stomach off-times was deft day after day craving for food! What call you this! I turn my back upon it! I close my eyes and will not see; atthough I have ears! will not hear one word of eulogy that may be uttered. Rather let them take the money they would expend and give it to one who is near-to me that needs it; then I will say, Well done!

Card from Conductor of the Lyceum. I take the liberty of asking for space enough in the Ban-

ner to make an appeal for our children. Having just been ejected to the office of Conductor of the Children's Progressive-Lyceum of this city, I wish to place it upon a basis that the Spiritualists of Boston will be proud of: I therefore call upon, all liberal-initided people to look after the interests of the young.

Our boys and girls of to-day are to be the men and women of the future. Consequently it behooves us at this time to look after the rising generation and see that they are taught the beauties of a future life and the good Spfritualism'ts doing. What better can you do what to send your little ones to the Lyceum? While It is under my control I will guarantee that everything shall be done to make it not only a place of interest for the child one day in the week, but that pains will be taken by competent teachers to make it a school of knowledge. Will not the Spiritualists and Libimpressing upon the minds of the young that it is a duty they owe the spirit-world and themselves to attend the Lycenni 7. By doing this you will ablige your humble servant, and the good angels will look down upon you and call Yours for the Lyceum, you blessed, Yours to Boston, Nov. 15, 1875. . J. B. HATCH, Conductor.

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Message Department:

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

Theodore Parker, from the morning land; brings flowers fresh with the dews of heaven to shed their fragrance upon the hearts and minds

When I dwelt upon earth my labors seemed. marked out for me: to take down the scaffold-ing of superstition which had been built up around ctemple 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 rend asun der 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

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 oveliness - 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 eddleswhere every flower exhales a living perfumewhere every bird grows vocal with praises to the Infinite One, I now feel, within the inmost centre of the fount of feeling, 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 external life.

To this fact—this great fact—for in it lies more of beauty and grandeur than bath yet been con-ceived by mortal, I wish to bear witness as 1 this day impress my thoughts upon an instrument at-

tuned by angel fingers.

I have listened with deep interest to the many eulogies which have been so eloquently spokento the many loving testimonies which have been so freely given as to the parity of my earth-life— the extent of my scholastic acquirements—the carnest 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 volors all too bright, the

excellencies of my character.

I have hovered o'er their fleads—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 pres-ence his great central dectyine, "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 lett awhile 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, apparent-

y 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 not through controversial discussion even of the most protound doctrines taught by theologic lore -not through scientific dogmatism-not 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 pur-suits of the lower life. They give man conse-quence 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 acquirements are of the earth clings to that 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 sigl t like gen: le 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 flow in spiral waves from the lowliest child of earth to the Omnipotent Ruler of the beavens—then will man rise, in his divine humanity, and claim his birthright with his brethren of the skies. .

No longer a weary delver in the dark work-shops of earth, he will, on wings of thought, pass into the ethereal realm, and there gather in strength and vigor while contemplating the unspéakable grandeur of that home which is eter-nal. 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 shadowy foretaste of the jots that await him. He will then not turn with disgust from the materialities which surround him, but, understanding their uses, will gratefully accept whatever experiences attend his carthly

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 ac-

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 im-mortal spirit—when, like the worm which draws nourishment from the leaf on which it crawls, only to give vitality and beauty to the etherea fluterer that wings its way among the flowersthe 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 cover. gushing tribute to the creative power, so will man rise, with aspiration strong, to revel amid

the golden glories of the morning land. But not by miraculous interposition, not by solemn rites nor gaudy spectacles, not by pom-pous ceremonials 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 most the flow of angula thought which come meet the flow of angelic thought which ever streams in living radiance from the celestial

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 lower aims are though so thoughtlessly used, that those to whom cherished, where the acquisitive or the sensual we looked for its definition seemed least of all

organs only are brought into exercise, the spiritorgans only are brought into exercise, the spiritual faculties of the man lie dormant, and consequently impenetrable 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, there with vigorous affort it sweekens the 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 same and the superior portions of the same and the superior portions of the same and the same and the same are superior portions of the same are superior portions. 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 glistening thought-sparks carry to the dwellers of the eternal land the desire of the pilgrim be: w 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,

implant 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 the heaven and the earth; and Jacob's dream was but a prophe ey of that which now is fact.

Not by miracle, not by special interposition of the Divine Will, but by the unreasing 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 ma-terial 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 R. HAZ-ARD, THROUGH THE MEDIUMSHIP OF MRS. 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 Spiritpuning is not willing to take the word of a spiritualist, the nation seems quite ready and willing not only to present and accept oather of office as sure guarantees, and thus the most sacred of trusts is placed in the keeping of men whose word, as it is present 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 natters are left about from the things. 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 wil 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 council—are not expected to speak the truth—cannot be placed on committees when 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! Thus showing that the whole basis of what is called "truth as it in Christ Jesus" is not to be regarded as reliable, from the fact that no man or mind can explain. from the fact that no man or mind can explain or make plain what for instance is called the trinity, only by the acceptation 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 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 gause. In all or most instances those who have second from an old dogma have held to the rotten plank on which they floated away, and

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 influer ce which, in disagreement still keeps steadily going forward and increasing more rap idly than any sect, society or organization ever started in this century

builded their new structure on the one idea or

through what is called reverence have

Its first and most important lesson is to indi-vidualize 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 in-visible 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 held 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 com-munications, 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. ONE OF YOUR GUIDES.

MY DEAR FRIEND-I come in behalf of the many mediums who look to you as their vindica-tor, thanking you with grateful feelings for hav-ing 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 hould not be held responsible for that which is called error. The earlier cry of "humbug" 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 maning nothing, whilst the later in fact means everything. So great and comprehensive is the term electricity, though so thoughtlessly used, that those to whom able to answer. If spirit intercourse, including the lively manifestations that are made, is mere "humbug," 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 to create, something to use, and something left, when all and every known thing else is expected.

But touching that word "conditions" which mediums so naturally and generally fall back upon, why not honestly and carefully take it up and help them to arrange 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 of it is "humbug" or nothing, and what of it is "electricity" or something. See if your common sense will not enable you to rise superior to the outside pressure of something, degrantic authority who some 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 savans of his day, that concerning wirther aiths he result not have them innovant. spiritual gifts he would not have them ignorant? We tell you, friend, that the meanest spiritual gift is worth development - worth somebody's care, no matter who may cry "humbug."

are, no matter who may cry manding.

If a small pan of burning charcoal 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 pervert every higher faculty of the spirit, because they ask for something beyond the narrow compre-

then sion 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 also, then will begin the dawn of a new era of more independent manifestations of spirit power. Nor is the day dis-tant 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 Lore 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 con-formed 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 was your friend, ACHSA SPRAGUE, 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 belp you in many ways to lift the veil and look beyond the shadows of the present into the clear days when instice and equity will be known. er days when justice and equity will be known as the foundation of all governments, and man will be in himself an individual capable of dis-pensing justice, from the fact that he has angel guides and teachers who 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 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 GRINNELL.

*Ordeat of Life, published by Colby & Rich, Boston

Bunner Correspondence.

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 near-

genulueless 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 lec-

turer, writes October 20th: Having just returned from a tour in Santa Clara, San José and Saratogo Springs, it may not be uninteresting to your readers to know something of those places temporally and spiritually. They are situated in a valley down the coast some fifty miles from here. The even temperature and even acres for miles, to me seemed too monotonous. The fertility of the soll in producing all kinds of fruit, grain and regetables renders it a delightful section for the

Only think, ye Easterners—where sunshine, storms and hurricanes give variety and zest to life—of 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 but-ter, or to keep it in celiars. Well, spiritually the people seem just as luke-warm, neither cold nor hot, in Santa Clara. We were told that it was a conservative place; not a place for spiritual lec-tures; but we were proffered the hall free by Lawyer Grove, and had our bills and advertisements out, and large audiences crowded the hall Elder Hildreth, Baptist minister, was giving lectures in his church at the same time against the same time against Spiritualism and Spiritualism. As a sample of the truthfulness of his statements, he had much to say against Cora Hatch, "now dec:ased." 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 two lectures to appreciative audiences. Thence to San José, where we found many good souls, and several magnetic healers, among whom are Doctors Contomaine, Fuller, Kibbe and Dr. S. M. Ottemger, 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 ex-amining and healing the sick through clairvoy-ance and mesmerism. I bespeak for him suc-

irresistible impression I came home to beautiful, lovely Oakland, and found my foster-mother sick nigh unto death. They were wishGod and the angel-world for healing power, and for spiritual impressions.

SAN FRANCISCO, Nov. 4th, 1875. -Our es eemed friend and sister, Mrs. Addie 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 testimo-nial was the unanimous expression of the society and a crowded audience, on last Sunday, at the close of her engagement:

the close of her engagement:

Whereas. For some months past the San Francisco SpRitualists, together with the large audiences 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. Addie L. Ballou; we desire to attest our appreciation of her untiring efforts in successfoily in fusing new life and vitality into the cause of Spiritualism and liberal principles in this community; therefore be it.

Resolved. That we hereby tender her our hearifelt thanks; and that in leaving bur platform for other fields of labor she carries with her our 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 who desire a faithful and effective worker for intellectual emancipation from error and the amelioration and elevation of humanity.

Resolved, That these resolutions be spread upon the minutes of the society, and a copy be furnished to the Banuer of Light and Religio-Philosophical Journal for publication, and presented to our much esteemed friend and sister.

LAMESNA MATHEWS, Pres.

ter. 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 devel-opment, has truly done wonders in the various ases of manifestations. In materializing we ave 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 musi-cal 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, boards, &c., 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 na-ture. This department is conducted by Mrs. A. L. Bennett, proprietress of the Spiritualist board-ing 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 that may come this way. Considering the Banner of Light the chief organ for the diffusion of truth and knowledge in the world, we have resolved to make an effort to increase the number of its 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. Witheford, 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 appli-cations to travel, now that the blessed spirits are able to give such satisfactory tests in my presence. I have given family scances 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 blood, on the table satisfactory one. placed on the table, articles carried from one person to another, earrings, watches, etc., car-ried 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 scance. 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, &c., &c. Two well-known German citizens; Mr. Klug and Dr. Groth, of 193 North Halstead street, had messages from relatives both written and groten in the German citizens. relatives, both written and spoken, in the Ger-man language, of which language I am Ignorant.

Massachusetts.

WORCESTER .- E. P. G. writes: "Belleving 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 nowers 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.

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. Pp. 34, 12mo. Price \$1,60, postage 16 cents. [Reviewed by Hudson Tuttle.]

The author preached the doctrine of Methodism for twenty-five years, and at the time of his writing and publishing the "Mental Cure" was a member in good standing with the Swedenborgian society. On its appearance, however, the bigoted 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 Swedenborgians can excel even Calviffists in bigotry. The liberal wing received the book with favor. * Phis method in his "Mental Cure" indicates the course of his previous studies and profession. It is of the theologian emerging into the light, but not sufficiently to cast his old ideas saide. Hence his first chapter gives "the relation of the human mind to God," and his first sentence is, "All true philosophy must begin and oud in God, the fountain of all life, and love, and truth. A correct knowledge of the soul involves of necessity a true concep ion of the Divine Being." * Mr. Evans advocates that there is a spiritual body contained within and permeating the physical body; that the physical lody is formed and fashloned by this interior spiritual being; that the functions of the mind correspond to the functions of the physical being.

He argues that healing hower should be applied to the spiritual, instead of the physical side, and as human magnetism is the only known method of effecting spirit, he recommends that in unqualified terms. Here he expresses a great truth, one which will undoubtedly be of greater usefulness as the becult realm of spirit is better understood. He also advocates the use of the "will" in willing away disease, and there is no doubt in many cases it would be all smiscientr " Every page has fres

mother sick nigh unto death. They were wishing I would come, until the raps indicated 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 have souls, that these souls are immortal, and that disem-

Stodled spirits often revisit the earth and commune with spirits still in the flosh. Those beliefs and the rational deductions which may be made theiefrom, Mrs. Davis would have us cons der as Spiritualism proper: but the many formal canding the fancies which are ready designated as "long-haired," she would have Spiritualist cast from their midst. Spiritualism, as viewed by outsiders, would undoubteelly command a great deal mayor respect than it has ever received were airs. Davis's advice acted upon.—Christian Haine, et. 27, 1875.

The Better Way; An Appeal to Men in behalf of Human Culture through a Wiser Parentage. By A. E. Newton. New York: Wood & Holbrook.

This is a neatly bound book of about fifty pages, and is an earnest, honest, plain appeal to men on a matter of the miest vital importance, as the title indicates. But we regard the appeal as being, made to both women and men, for both sexes are equally inferested in a subject which is of overshadowing importance. We thank Dr. Newton for his bot dyet perfectly chaste words, and we wish they might be read from one end of our land to the other. The world is suffering terriby through lack of information on this subject; and only through a thorough practical knowledge of "the better way" can we hope for the millonnium here upon the earth.—Suffik County Journal.

THE NEW GOSPEL OF HEALTH. An Effort to Teach People the Principles of Vital Magnetism; or how to Replenish the Springs of Life without Drugs or Stimulants. By Andrew Stone, M. D. This book is just what it claims to be, the New Gospel of Health, full of vital truths; if observed and followed out cannot fail to be a benefit to all who read it. — The Spiritualist at Work.

Passed to Spirit-Life:

From Bethel, VI.; July 5th, of pneumonia of the lungs, Mr. Luther Bullard, aged 73 years and 11 months.

He was an old subscriber to the Banner, a firm believer in the truths of Spiritualism even to the last, telling his brother. Just before his death, that "Spiritualists knew where they would go at death," He fitted up a good hall, which was ever open to the Spiritualist speakers and mediums, as many can testify for also his flome was their home while they tarried in town. In his departure the community has lost a good man and apgels have mot a kind brother and friend. His funeral was attended at his residence by the flev. S. A. Parker, and his remains were followed to their last resting blace by the mourtaing family and friends, who sadly miss his presence and wise counsel. "His family know, that the husband and father lives, and can come tack to them. In filis they sind comfort-even intheir sadness. May be off refurn-in spirit to cheer the wife and children is the wish of his brother and friend.

J. L. POTTER. From Bethel, Vt., July 5th, of pneumonia of the lungs,

From Kingsville, O., Oct. 17th, Mr. Asa W. W. Hickox,

From Kingsville, O., Oct. 17th, Mr. Asa W. W. Hickox, aged 80 years 6 months and 17 days.

Mr. H. was one of the oldest printers in the county. Ho was always kind and affectionate to his family, an esteemed citizen, and did all the good he could for his fellow-men. He was a firm believer in Sprittualism, and his, exit to the other life was peaceful and happy. He was born in Waterbury, Conn.

Mrs. C. Clark.

(Odituary Notices not exceeding twenty lines published gratuitously. When they exceed this number, twenty cents for each additional line is required. Aline of agule type averages ten words.)

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BOSTON, SATURDAY, NOVEMBER 20, 1875.

Revivalism=Attitude of Liberal Chris tianity toward Popular Revivals.

A SERMON DELIVERED BY REV. M. J. SAVAGE, THE CHURCH OF THE CRITY, BOSTON, NOVEMBER 10.5

(Reprinted from the Boston Post. Against the idea of revivalism intelligent reason has

hing to say. All movement, and so all life, is thy thinked Motion is always' wave-like; and the eject of a wave im-plies the depression of a trough preceding and following. The orbit of the earth about the sun is not the regular unlformity of a ctrele, "It approaches and their receiles from the central source of life and light. And so the Old World has its seasons of revival and decline. To the death and desolation of whiter there succeeds the reviving breath of the awater the Storing; the new life that begins with bits and ton hes of given and the morning song of returning ldrds, culminates in the glory of summer and the fruitage of September, and then sinks off to the sleep of winter again. The soil must not only produce at the harvest time, but it must have its months of lying fallow. And all the thousand forms of life and activity that people the earth, and like it receive their impulse from the sun, follow the same law of thy thinte rise and decline. The progress of life tiself on the planet has been a wave-like progress of rising and sinking, each summit of the undulatory advance being crested with a new and higher order of existence. The nations of men have followed the same law now one being in the ascendant and now another. And the same is true of the different forms of national life as displayed in the history of any one people. At one period of the growth Merature is supreme; that decays and art culminates; then literature and art are both neglected to meet some rising exigency of war. There are revivals of patrletism, when this one popular passion rises up and sweeps away every other consideration. So the history of the world has rolled on. The civilization of Egypt, the glory of Palestine under Solomon, the age of Pericles In-Greece, the Augustan period in Rome, the age of Faith all. over Europe, the Renaissance and revival of learning, the era of Free Thought, and the grandeur of oil modern ma-tertal civilization, all these are but the more noticeable manifestations of this universal principle of the movement of human life. If then there are revivals of art, revivals of learning, revivals of commerce, revivals of patriotism, re-vivals of liberty, even revivals in the productive power and life of the globe itself. I can see no reason why there should not be revivals of religion. To our thinking, it would of course be better if art and learning and commerce and liberty and religion maintained always a high level of life and power, so doing away the necessity of continually and facts; and the world had better be alive a part of the time than dead all of it. We would like it if we could be always well. But, I (see must be sick, we will still be glad of reviving health and strength. If the world cannot be always rightly religious, let us still be glad that it has its teasons of awaking and advance, when men like Luther, like Wesley, like Channing, speak with a voice that is able to rouse and raise it to a higher life. It seems to me as unreasonable to object to seasons of

special religious interest as it would be to declaim against Beasons of special political interest; 1 should like it much better if all citizens would do their duty to the State, calmly, reasonably, and by the year. But since the majority of mich are not persistently calm and rational, I am glad to have them waked up once a year to their duty, even if their partiotism last through only a gubernatorial campaign, and is roused by a stump speaker. People grow crazy over politics as well as over "religion. The city of Washington turns people's heads as well as the gold-paved city of the apocalypse. Though I grant that the intensity of religious motives constitutes an element of danger that politics does net possess. Now all this that I have said is natural, reasonable and true, from our standpoint, that is, so long as religion is regarded as the natural function of the natural faculties of man; and so long as its movements are held to be subject to the same laws of natural working as govern all other human activities, we have a right to defend religious mevements by these comparisons with the other forms of natural and human life. But, from the Orthodox standepoint although they commonly adopt this line of defence on behalf of revivals -- these things which I have said are unnatural, unreasonable and false. The Evangelicals have no right to defend their popular revivalism in any such way. Let us see why. We believe that the religious life is just as natural and human, and, at the stiffic time just as divine as art. life, or political life, or literary life, and that it is subject to the ordinary natural laws. We do not shut God, or what is called supernatural, out of religion; we only include God and the Divine in the other departments of human life. We include all under the same, always divine, laws of life, and motive, and influence, But, to the consistently outhodex, religion is the realm of the supernatural. It is out of and above the natural order, It is under the direct, and special sovereignty of God; and, It is touched by man only is, by supplication and fasting, he is able to reach and move God, made accessible now by the blood of Christ. Man, crying out of his loss and mi ery, can sometimes and by fits and starts, prevail on God to save men. As I have often heard it from the lips of a prominent revivalist, "prayer is the power that moves the arm that moves the world."

While, then, regivalism is perfectly natural and reasonable from our standpoint, from the standpoint of Orthodoxy -the system that claims to monopolize it for the salvation of the world it is simply horrible and blasphemous. Just consider a moment. God is able to save any one he will at any moment, and yet the ceaseless shower of souls is hour-ly dripping into the hissing sea of heli. And Christians, by carnest, prevailing prayer, may be the means of saving some; and yet, with the exception of some brief revival season, they laugh, and dance, and sing, and dress, and lixurfate, and amuse themselves on the thin crust of life that covers over this horrible pit of writhing relatives and friends, and human brothers and sisters, as though exist ence were a holiday with only a sleep at the end. Such a God is a devil; and such human flying - called Christian-if realized at all, is demontac. It is rational and right for one who is sincerely liberal to live what is commonly called a worldly life. He holds that to make the most and best of this life is to best prepare for, another. But for one who holds that all "unconverted" persons go to hell, a worldly life is inhuman. To struggle for honor, or power, or ionses, or lands, to waste money on fast horses, and be emulous of distinction on the Brighton road, while the whole world is eligaged in a headlong race for perdition, to do anything except work to save men, is inexcusably crim-Moody and his kind are the only consistent ones of them all. It is questionable whether one has the right to bring children into a world of such infinite peril. The old cellbate monks in their caves were right. To smash the universuland so end-attail were best? If possible. To save what you can from the universal ruln is surely the next duty. But to what a pitiable result is salvation itself reduced, when it means no more and no better than going to dwell at the feet of an Oriental despot who has damned your friends for the sake of his own glory. Turning away now from this awful gilmuse of results

that underlie the popular revivalism, I call you back to the thought that revivalism itself is a purely natural phenomenon. We recognize no necessity for any supernatural or specially divine explanation. As already hinted, the only thing that the orthodox need explain is why they are no more frequent, no more intense, no more continuous; nay, more, why they do not last all the time. Many persons are inclined to think that the wondrous crowds and the wondrous results are somehow a proof of divine origin and power. But this argument would prove too much. Heathen religious have always had their crowds and their enthusiasm and their converts, their times of rise and rush and conquest. Juggernaut is a grander attraction than Moody. The pligrimages of the Orient have exceeded anything of modern times. Every religion has had its enthusiasts, devotees and martyrs. The revival of the worship of Mary and the Sacred Heart of Jesus in modern France is such a sweeping revival of religion as makes petty and trivial anything America has ever seen. What were the Crusades that swept Europe but the most tremendous and widespread revivals of religion that the world has ever seen? All these are appeals to the universal and everlasting forces of the religious nature in man. Ancient or modern. Pagan appeals. Just as the ocean, in old times as now, and under every sky, and in every clime, is capable of lying in calm not only, but of lashing itself in tempests, and rising with a power that threatens almost to engulf the continents themselves. It only needs that some sufficient motive be brought to bear, and the results follow just as naturally as the crowds, and the excitements, and the political reforms pathered about and succeeded the work of Daniel O'Con nell in Ireland. When you remember that the great masses of the people have for ages inherited the beliefs that Moody and Sankey represent, and that they are either firmly per snaded, or darkly fear, that all they say is God's truth. duced to accept the "offers of salvation."

It is not strange that earnest old ministers like Dr. Emmons and Dr. Gardiner Spring were forced to the concluthough this doctrine made fearful havoc with His mercy.

When to these motives you add the prolonged and widespread advertising that the work has had, there is hardly good to call in supernatural motives to account for the de monstrations. Gigantic as were the advertising feats of Helmhold or of Barnam, yet never did Buchu or Hippodigantic as were the advertising feats of drome receive one tithe of the trumpeting that has been grainitously spent upon the great revivalists. There is a law of logic called "the law of parsimony," It is based on the observed economy of the divine methods; and it means simply this-that you are never to assume for any result a larger cause than is necessary to produce it. That is, if you see something done that comes within the scope of human intelligence and power, you cannot argue from that the agency of an angel, because an angel is not needed. An European steamer is a wondrous thing; but we know it took only men todayent and make it. By the same law of logic we are precluded from assuming that there is any special supernatural agency in a popular religious revival. They are perfectly intelligible in the light of human principles and actions. Similar phenomena have been witnessed In/all ages and all religions. So if a popular revival proves evangelical Christianity specially divine, it proves heathenism divine also, and makes missions an absurdity. I have tried to make this very plain, because so much em phasis is laid on it, and so much capital is made out of it. And, further, because if it is the direct work of God, and an be made so to appear, we must stand dumb before it, shricking for the implety of criticism or opposition, even though it seems to us unreasonable or wrong. But now that it seems to us natural and human enough, we may go on to raise the next question, that of practical results, Though it be only natural and brought about by ordinary human agencies, it may still be a good thing to be helpe on instead of criticised or hindered. There is no question that the religious nature that is

wrought on is a good thing, even the best, thing there is in man. And it is a good thing that this religious nature be alive and active. And for those whose life and thought are below the level of the popular religion, it is inquestionably a good thing for them to be lifted up to this level. - Only it is a pity that it cannot be done by means that will not have o be all reconstructed and wrought over again. Any stage of advance is a good thing as compared with the lower stage that preceded it .- Clothes of skin and bamboo but are good things for a tribe that has been in a naked and shelterless barbarism. There was a time in human history when slavery was a good thing, for it took the place of the wholesale massacre of the prisoners taken in war. The crass superstition of the most ignorant Papist who hugs her cruciffy and takes her hope of heaven from the lips of her confessor is a good thing for one incapable as yet of rising to any higher religion. So, as I said, the popular revivalism may be a good thing for those below it, and who cannot be made to accept anything higher and better. And, with this thought in mind, there are many of our libera faith who question whether, at any rate, we ought not to let the work alone, at least not opposing, if we canno heartily unite in it; and in a late issue-Nov. 6th -the Chicago Alliance suggests to the Christian Register that, since we are all agreed that sin is a bad thing; and that God is Interested in human salvation, therefore we ought all to unite in attacking sin., And the drift of the article implies that by "tattacking sin," encouraging and helping on the revivals is meant." But let us look at the logic of this, We are all agreed that bad air is unhealthy. Does it therefore follow that I am to assist a nich in getting a patent or a system of ventilation, when I am persuaded his system is talse and will not work, and when I firmly believe I have a much better way? A friend is sick, and we are all agreed that sickness is an evil. Am I therefore to encourage and help on the first man, who proposes to cure him, whether I believe in his skill and knowledge or not? Bad government is an evil. Must I then hasten to help into office the first man who comes along shouting loudly for reform? Let ' see first whether he be demagogue or statesman.

The Christlan Register deprecates the revival movement lest it should stir up the questions that have been sleeping between Liberalism and Old Orthodoxy. I confess I have no sympachy with such sentiments. I do not believe the millennium is coming along the line of a mush of sentimentall hand-hakings that endeavors to cover out of sight the lines that separate real distinctions. There's a real we are wrong, and ought to be fought to the bitter end; "If the Orthodox are right we are wrong, and ought to be fought to the bitter end;" If we are right they are wrong. Tespect and love thousands of Orthodox persons. It neither respect nor love the system, If Liberalism is only a filled of harmless form of Orthodoxy—milk for the babes, who cannot endure "sound" and hard dotting—then I do not carry to fight under the and hard doctrine—then I do not care to fight under its banner, or, rather, sleep under its soporlife sway. There is a difference, and we ought to see it. We have positive and far-reaching principles, and we ought to stand by, up-hold and carry them out. We believe in a salvation: we ought to seek it for ourselves and others. We believe in definite methods; we ought to give our thought and strength to them. We believe in the theory of God and the universe out of which our methods and aims spring, and we ought to teach it and stand for it. If these things be not true we have no apology for continued existence, and ought decorously and speedily as possible to die and get ourselves burfed out of sight. Here, then, I approach the chief things I wish to say, and to which what has gone before is only preparatory. It we have any love for men, and there is any reality in our religious position, we cannot consistently help on popular revivalism. We cannot even sit sill without doing our part to counteract and correct the moyements of the time, and thus help on what we believe to be right and desirable results. If things seem to us to be going wrong, not our religion only, but even our humanity, line three contrasts between the revivalists and ourselves. These will bring out clearly our necessary attitude toward

them, and also the line of our own proper work. And 1. Contrast the difference in the ends which we pro-pose to ourselves. It is something worse than a faulty and inadequate use of language for us to deceive ourselves into the idea that we are working for the same results because we apply the word "salvation" to them both. They seek the world's salvation, and so do we. But the real things we seek are as wide apart as the east is from the west. souls, by which is meant, so arranging affairs that, after death, these souls will escape the necessity of going to a place called hell, and will be permitted to go to another place called heaven. This salvation has nothing directly to do with character. It is indeed held, in a general way, that "saved" persons will have better characters than those who "imperitent" and "lost"; but these better characters do not constitute the essence of "salvation," If any so called "liberal Orthodox" teach a more reasonable do trine they have no logical right to, for it does not belong to the system. Martin Luther, in his zeal for "salyation by faith," said that though a man committed murder and adultery many times a day, yet if he had faith enough he would still be, saved. And that this is not ancient and outgrown doctrine is apparent from recent Brooklyn teachings, to which the entire body of Evangelical churches gives its as sent. At any rate I have heard of no protest. Mr. Mood said recently that a man might behonest and pure and up right and true, but that all this had nothing to do with the question of his being "saved," To be saved, then, is to so arrange matters that the soul will escape hell; and this arrangement has nothing strictly to do with character. Now what "the soul" is, apart from the whole man, living, thinking, feeling, acting, we do not profess to know, and we do not believe anybody else knows. And what "salvation" means, apart from the general soundness, health and development of the whole man, body, mind and spirit, we do not profess to know, and do not believe anybody else Salvation, then, with us, is something chiefly present, and means the deliverance of man from evil, internal and external, and his growth and culture in all high true, pure, sweet and manly things. If we can only save a man now from wrong and defect and Ignorance and superstition and arrested development, and make of him'a living, loving, growing man, reaching out after-and gradually attaining better and still better things of body and head and heart, we have no fears for the future.

We believe that holiness means holiness. He who comes to the border-land of the future complete and fresh as sweet in a true manly life, having sincerely tried to be true to himself, his neighbor and his God, him we believe to be the best fitted for whatever the future may have in store for him. The ship that is sound and stanch in timber and build, and that is full-rigged from topgallant to keelsen, is the vessel in which we would trust our precions freight and our lives, as she sails out over the harbor bar to face the yond. And if her hulk be shaky and her rigging rotten, we do not believe she is any the safer though her hold wer piled full of certificates claiming to assure her safe arrival in port. We believe that happiness and heaven are so much a matter of healthy capacity for knowing and loving or Christian, all men have been religious, and so susceptible to these neighty infinences and tremendous religious nothing can take the place of these. God cannot make a deaf man hear music except by curing his deafness. So God and all the angels could not make a man see and hear and enjoy heaven, except in so far as he is healthy and developed in those faculties that fit him to take hold of and appreclate the knowledge and truth and beauty that consti-tute what we mean by heaven. Our object, then, is to train and develop true manhood and womanhood. It is a procent object; and it concerns itself about the future only as it believes in the divine order of cause and effect, ar holds that a good to-morrow is best assured by a good to-

2. The contrast between our methods is quite as marked that they must either submit sometime to these influences as the distinctiveness of our aims. The revivalists hold or be forever lost, the only marvel is that so few are inthat this life is insignificant, and that devotion to it is delusive and dangerous. The logic of their system still

"This world is all a fleeting show, -For man's delusion given."

This life is to be sacrificed to the next. The voice is con-

. •,•

stantly uplifted against "worldliness." The "one thing" e be done is to be sure that your own soul is saved-'make your calling and election sure''-and then to do all you can to make sure the saving of the souls of others. The practical outcome of all this order of things is to make bell very full of the victims of the Dévil's successful cunning and of God's wrath, and to make heaven a place where a selected few perpetually thank God and sing his praises because he chose to illustrate his grace and mercy by saving them from the horrible fate that has overtaken the most of their friends and neighbors. The old monasticism, when it fled from practical life, and refused to have anything to do with home and marriage and the bringing of children into the midst of so dangerous a world, was the only consistent outcome of this theory. The universe is horrible engine for the production and the torture of souls. We hold that this world is the best one that we know anything about; that we are to make the most and best of it while in it. So we believe in science and civilization, and we believe in invention, and improvement, and art, and learning, and the development of all the divinely-ordained possibilities of this world-life of ours. We hold that there is a most intimate relation between the moral and religlous condition and the external environment. We see that ignorance and lack of sanitary regulations, and fifthy enements, and the relations of the laborer to his work, and ten thousand other outside things produce and accompany conditions of morals and religion. So we believe we telp on salvation in the most speedy way possible when we help on civilization. Many inventors have done more for the souls of men than many of the world's preachers. While, then, the revivalists make the least possible of this life, we make the most possible of it. They hold and teach that the one only efficient means and method of salvation is faith in the bloody sacrifice of Christ, on Calvary; that he died in our stead, and that if we believe this fact and accept his substitution, we shall, for his sake, escape the everlasting death that else awaits us. We believe this to in philosophy, because nothing that any one else can do can ever stand in stead of and take the place of what a man is in himself. We believe it to be false in morals and faithless to true righteousness; because justice can never be satisfied by punishing the innocent for the guilty, and because only a vengeful tyrant who will have 'pound of flesh," and cares not whom he gets it out of, could ever think of accepting such a substitution, lieve it to be false to Christianity, because there is not a shadow of a hint of it in any well-authenticated teaching of Jesus, so that, If he knew what his mission was to the world, he failed utterly to deliver his message, on this theory, and because it is perfectly easy to trace this doc-trine to fanciful discussions of the relations of Christianity to Judaism, on the part of those who wished to prove that the one was only the logical outcome and completion of

Jesus teaches that a man who forsakes his sins and turns to God is accepted of him; and that a man is to be known by his fruits; and that the judgment is to turn on ques-tions of character and practical life. Nowhere hashe said one syllable out of which can be fortured the horrible, unjust and repulsive doctrine of atonement by the substituted sacrifice, which is the main staple of the revivalist's

preaching. 3. There is the broadest possible contrast between the theory of the universe and of man's nature and relation to God, out of which the doctrines of salvation and the methods of salvation necessarily grow. 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 deprayed and incapable of good. And that it follows 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 accent by faith his sacrificial work. Now what do we hole on these points? In the first place, we know-not simply believe-that man was on the earth ages before the Rible says he was created; and we regard as wholly fauciful 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 founda-tion of the whole system—fall, depravity, atonement—is knocked away at one blow. And the rationalizing Orthodox who accepts these results of positive knowledge and still tries to keep his Orthodoxy, has a building, like a miraggelty, all in the air. But, even though we know none, of these things, the whole theory is so repulsive to the very noral nature that God has given us, that no amount of evidence were sufficient to prove it. Proof enough 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,
To make a system, the outcome of which is irremediable misfortune to the majority, is something of which only flendishness is capable. Here we are, enineshed and involved in this network of evil, all for the fault of a man who lived thousands of years ago, with no provision for the salvation of any but the few millions of Christendom, and with the certainty that only a few of these will be saved; and yet God is sovereign, and able to save whomsoever be will; and on this sovereignty revivalism is based, and men ery, and plead, and agonize, in the endeavor to induce him o save a few more; and he hears a church, and takes pity on a dozen or two, when their other engagements permit the court favorites, Moody and Sankey, to be present! Merciful heaven! are men with hearts, and moral natures, and brains, expected to believe such stuff as this? Are they expected to work to get others to believe and accept it? It is mild language to say that no blackest Nero or Borgia of all history was ever charged with the guilt of such infancy. If there is such a God in the universe, and if he has thus treated humanity, it is for him to ask pardor of man, and not for man to bow to and supplicate His Almight hipurer. But for such a horrible nightmare of theology the light of modern criticism, coming in to awaken us, gives us blessed escape into the daylight of reason and truth. The Bible, from whose contradictory and distorted texts this system-has been constructed. Is found, by enlightened scholarship; to be not the infallible "word of

God," It is only the human literature of a nation's religious life. And though you find between its covers teachings that can be twisted into such shapes of evil and fear, you may dismiss them as only the child-world's thoughts about the mystery of the universe.

The Bible is a wondrous book, because it is a history of a nation's religious life, and thought, and growth. But crude ideas of God, mistaken thoughts about man, false notions concerning the world, low theories of society and moials, errors in history, in geography, in science, flerce hatreds, vindictive passions, narrow prejudices, unauthorized and inconsistent dreams of the future-all attest that it is a work of humanity, containing the ordinary human mixtures of gold with iron and clay. We differ then from the revivalists at every point. Our salvation is not their salvation. Our methods cannot be their methods. Our theories, and what we believe to be our facts, cannot be made to live alongside of their theories. We believe their teaching is not inadequate only, but pernicious, because i stands in the way of a higher and better one. If they can indoctrinate the world in their views, they are giving men essession of thought and prejudice and falsehood, concerning God and man, that they must get rid of before they can look with clear and open vision upon the facts of life and destiny. It is not then a matter of indifference to us whether or not they succeed. We stand for what we believe to mean the facts of life, and what will bear the light of civilization. We stand for the highest manhood and the highest hopes of the future. And we cannot con sistently keep still for the sake of peace. "First pure" and true, and "Then peaceable." True peace can come in no other way. While then we believe Messrs. Moody and Sankey to be honest and sincere, we believe at the same 'time that they are wronging and perverting the religiou nature and the religious life of those they influence, and though, like Socrates in Athens, like Jesus in Jerusalem, like Savonarola in Florence, like Luther at Worms, we stand up alone, a minority of one in the midst of the flerce enthusiasm and opposition of the great Orthodox majority, that, now as thee, calls all who do not agree with then anti-Christ and infidel, still stand up we must, and hold aloft our flag, on which is inscribed, "God, Liberty, Light

Movements of Lecturers and Mediums.

and Civilization."

tre, N. II.

According to the Geneva, O., Times, John Collier is doing good work at Union Hall in that place. Mrs. Rachel Walcott will speak during this month at Vineland, New Jersey. Her address is care of T. G. Syl-

Mrs. Amelia H. Colby, the lecturer, can be addressed at Terrill, Kauffman Co., Texas.

The well-known healers, Dumont C. Dake, M.D., Chas A. Barnes, M.D., and Della E. Dake, will make ton, D. C., their field of useful operation until further no Mrs. Abby N. Burnham is now ready to resume her

labors in the lecturing field as heretofore. He Station F, 532 Third avenue, New York City. . Her address is Lyceum Itali, Baltimore, Md., so writes a correspondent, was filled to overflowing last Sunday evening, and

the services were well appreciated, Mr. Frank T. Ripley's tests being very generally recognized. P. C. Mills has recently been lecturing at Conway CenCasts of Spirit-Forms.

To the Editor of the Banner of Light: It is a little more than two months since I ob tained the first molds of spirit fingers, and I then remarked that I believed we should obtain molds of spirit-faces within three months.

On Thursday last, through Mrs. Hardy as the medium, and in the presence of ten visitors, the ower portion of a spirit-face was obtained, which now lies before me. The mouth is very much depressed at the corners, but there is no indication of sadness produced by this, and it is beautifully curved. The lips are large, somewhat prominers, and slightly separated; the chin is long, and a faint beard is indicated. There is but a small portlant of the pose but this is sufficient. a small portion of the nose, but this is sufficient to indicate that the original is long and large, with broad wings and a rather sharp point. There is a fullness beneath the chin that would indicate n a corporeal subject, considerable fullness of

It represents a striking and unusual counte nance. We were informed, by the raps, that it was formed from the face of a French artist, but his name was not given. Under a magnifier the impression of the skin may be seen over a considerable portion of the surface, also of papillæ and scattering hairs, showing that the mold was taken from the face of some human subject. Last Sunday a very perfect mask of a female face

was obtained.

I find that it is possible to dip the hands into very hot paraffine, if it is done quickly; and perfect molds of hands may thus be made. They are so brittle when cold that the hands cannot be withdrawn without breaking them to pieces; but they can be re-heated and by enlarging the yielding mold the hands may be withdrawn. In this way persons with smooth hands can simulate the genuine molds very closely. Mrs. Denton and my son Sherman have succeeded in making

molds from which I have made casts as perfect as any that I possess from spirit-hands.

It is well-that this should be known, for fraudulent molds may be passed off by unscrupulous persons for genuine spirit molds, unless precau tions are taken to guard against the possibility of deception.

I have received molds, through four different mediums under circumstances that left no room for doubt respecting their genuineness, Mrs. Weston, Mrs. Hardy, Mrs. Collier, of Springfield, and Dr. Jack, of Haverhill. From the careful investigations of Eugene Eddy I have no doubt of the genuine character of molds obtained

through Mr. Henry Allen.
Mrs. Louisa Andrews, of Springfield, writes me that Mrs. Collier has obtained a mold which "shows a hand round which a piece of lace is wrapped, passing in and out between the fingers, the pattern of the lace being impressed distinct ly on the mold. Not being quite to the wrist, the inside can be seen."

We may expect to obtain not only molds of spirit-forms, but of the dresses that envelope them, as Mrs. Hardy has already obtained the casts of rings from two of the spirit-molds. WILLIAM DENTON.

New Publications.

THE WORLD'S SIXTEEN CRUCIFIED SAVIORS, OF, Christianity before Christ, is the title, and an imposing one, of a volume written by Kersey Graves, author of the "Blography of Satan," and published by Colby & Rich. In addition to a preface, explanation and introduction, i nens with an address to the clergy, and then plunges into the subject proposed, which is treated in forty-five chap ters. The real issue of the book is the claims of Christ as set up by the creeds of theology. The learning with which the author shows himself familiar is very striking. He traverses the whole field, from the earliest prophecies of the coming of Christ to his actual appearance, and thence to his death. The scope of the book is to show that there bare been rival Saviors, of whose history and claims he furnishes a full and instructive sketch. For clearing the sky of one's mind from the gathering clouds of superstitious belief this book will be accounted a most effective and timely agent.

GLIMPSES OF THE SUPERNATURAL is the title of book (two volumes in one) edited by Rev. Frederick George Lee, of England, which comprises a collection of facts, records and traditions relating to dreams, omens, mitraculous occurrences, apparitions, wraths, and nec-romancy. The ten chapters of this work are on the Materialism of the Present Age, the Miraculous in Church History, Spiritual Powers and Properties, of the Church Witchcraft and Necromancy Dreams. Warnings, Presentiments and Second Sight Spectral Appearances of Persons at the Point of Death and Perturbed Spirits, Haunted Houses - and Localities, Modern Spiritualism, (two chapters,) and summary and conclusion. New York : George W. Carleton & Co. publishers.

SCRIPTURE SPECULATIONS; with an introduction on the Creation, Stars, Earth, Primitive Man, Judaism, etc., by Halsey R. Stevens, is the title, self-explanatory, of a boo published at Newburgh by the author. He starts off with an investigation of the Beginning, proceeds in course with the Starry Worlds, the Constitution of the Earth, the Ages before Adam, the Jowish Scriptures, Genesis, Exodus, and the Jews and Jerusalem. The scope of his critical speculations we cannot undertake to exhibit in this place, but any one who will studiously read these pages as they to be read, will rise from the perusal stretched and enlarged by the matter which has been subected to its analysis and enjoyment. As an exegetical and philosophical work it merits a place among those which have achieved an abiding reputation.

'Received: HENDERSON'S PLANT AND SEED CATA-LOGUE. Peter Henderson, 35 Cortlandt street, New York. MEMORIAL OF JESSE LEE AND THE OLD ELM (Boston Common). This pamphlet is illustrated with fine pho-tographic and heliotypic pictures of the old cim, and also gives a sketch of the history of the tree. James R. Magee. 38 Bromfield street, Boston.

SCHEDLER'S MANUAL FOR THE USE OF THE GLOBES. Published by E. Stelger, 22 and 24 Frankfort street, New York. This is really a valuable little work, and is eminently fitted for purposes indicated by its title. NATIONAL HYMN AND TUNE BOOK, for Congrega-

tions, Schools and the Home. Oliver Ditson & Co., Bos This is a book of some 128 pages, and contains alike old favorites and new claimants to popularity.

THE SILENT WITNESS, a novel by Edmund Yates, author of "Black Sheep," "A Dangerous Game," etc. Boston, William F. Gill & Co., 309 Washington street. This is a tale of thrilling interest, the scene of which is laid in London.

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