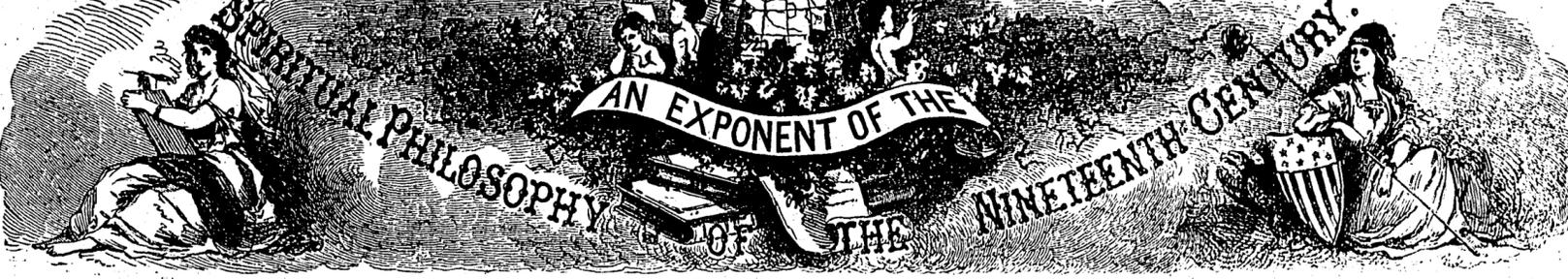


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### Banner Contents.

FIRST PAGE.—"Spiritual Gifts," by Emma Hardinge Britton.

SECOND PAGE.—"Psychopathy," by R. P. Wilson; "Poem—John Greenleaf Whittier," by E. Louisa Mather; "Manifestations in Tilton, N. Y.," "An Afternoon with Charles Foster, the Great Medium," "Minnesota—State Mass Meeting of Spiritualists and Liberals."

THIRD PAGE.—Banner Correspondence: "Things as I See Them," by Lois Walsbrook; "Aiding Discharged Convicts;" "List of Spiritualist Lecturers."

FOURTH PAGE.—"The Religion of Spiritualism," by George A. Bacon; "The Natural and the Supernatural," by Robert Cooper; Leading Editorials on "Science and Religion," etc.

FIFTH PAGE.—"Splendid Holiday Books;" "Brief Paragraphs;" "New Advertisements," etc.

SIXTH PAGE.—"Spirit Messages Department;" "Spiritualism in Baltimore," by T. H. Taylor, M. D.; "Poem—Not Faith, but Works," by Ellen L. Le Poer; "Apostrophe;" "Electricity and Spiritual Mediumship;" "To-Day;" "Editorial and Convention Notices," etc.

SEVENTH PAGE.—"Mediums in Boston;" "Book and other advertisements."

EIGHTH PAGE.—"Prof. William Denton on 'Revelations of Religion,'" "The Alleged Eddy Exposures;" "New Publications;" "Movements of Lecturers and Mediums," etc.

records of its characteristics inscribed on the scenes of its earthly career, which, under certain conditions, can be perceived by sensitive seers.

The existence of these societies is little known, perhaps even undreamed of in America. The author of "Ghost Land" was himself an initiate of their body, and it is through his opinions and practices that he alludes in the following excerpts:

"Ever since the practices of Mesmer had become familiar to them, they had delighted in pursuing them in support of their favorite theory, which was that the soul essence of man could appear, make signs, sounds, and disturbances, in places distant from the body; that at times when these soul-essences were dissipated suddenly, as in the action of violent death, they inclined to earthly things and places, and for a time could maintain a sort of vague, shadowy existence, which at length melted away, and became dissipated in space, to be taken up from the grand reservoir of spiritual essences in other souls. Now the brothers insisted that these soul-essences, which they called the *double goer*, and more frequently the 'atmospheric spirit,' by its occasional appearances, both before and after the death of individuals, covered the whole ground of specters, ghosts, apparitions, hauntings, and supernaturalism in general.

## Original Essays.

### SPIRITUAL GIFTS.

NUMBER SEVEN.

BY EMMA HARDINGE BRITTON.

#### The Double; or, The Apparition of Still Embodied Human Spirits.

[Continued from No. 6.]

In 1850 Emma Hardinge, then a resident of London, England, learned from two German gentlemen of her acquaintance some remarkable details of a society which held its sessions at Hamburg and Berlin, the chief object of which was the study and development of the occult forces latent in Nature.

Amongst other practices of the society in question were experiments on the nature and power of the "Doppel Gänger," or "Double Goer," as the apparition of the human spirit was termed when it was seen apart from the body. Emma Hardinge's friends were professed materialists, and, being officers in the Prussian army, men of culture and ability, they were accustomed to strengthen their own disbelief in the soul's continued existence after death by quotations from many of the most renowned literary authorities of their own country. Their principal basis of belief (or rather unbelief), however, consisted in their experiences with the society to which they belonged, and the evidences they thus obtained that the still embodied spirit of man could quit the form, travel to distant places, make its presence visible to the material eye, and, under favorable conditions, knock, move material objects, speak, and even answer questions intelligently. All this, they argued, sufficiently explained the nature of those appearances which superstition and legendary lore assigned to the spirits of the dead.

They alleged that the members of the society, being resident partly at Hamburg and partly at Berlin, were accustomed to meet at stated periods, when one of their number would magnetize another, and as soon as the magnetic sleep was induced, the company present would will the soul of the sleeper to go forth, visit the association of members in the distant city, make his presence known, and bring back some message, sign or token of his aerial flight and the success of his visitation. Sometimes the members of the association at one end of the line would assume masquerading costumes, and such strange disguises as, if described to the other party, would prove a test of the spirit's having been there by the correctness of his descriptions.

Sometimes the "Doppel Gänger" was charged by his magnetizer to upset a glass of wine, overturn a saucer, create disturbances, or do something of a material character, so as to bring conviction of the substantiality of the soul's nature. The gentlemen who related these circumstances to the author also brought to her notes of the sittings, which it seemed had extended over a period of several years. The results there recorded were truly most extraordinary, and such as to excite the participants in these scenes for believing they covered the ground of supernatural appearances, hauntings, &c., &c. Those who were subscribers to Mrs. Hardinge Britton's magazine, "The Western Star," will remember the thrilling and wonderful narratives, entitled "Ghost Land," the contributions of a highly distinguished and talented Austrian nobleman, whose "researches into the realm of spiritual existence" have been pursued in every country of the earth with unremitting industry during the last half century. As these wonderful sketches (though only just commenced in the publication above mentioned,) may not be familiar to the readers of the Banner, it will be pertinent to our present subject to offer two quotations from the opening chapters of the work. We must premise that in Germany, some seventy years ago, there existed (and still flourishes) a secret society, established for the same purpose as that alluded to in the opening of this paper, namely, the study of occult forces. Many of the most distinguished sages of Germany were, and are still privately, associated with this society, whose branches ramify throughout many of the principal cities of the civilized world.

Most of the members disbelieve in the soul's immortality, although, like the students of occult forces generally, they accept of the fact that the embodied spirit of man can manifest its presence and powers apart from the body, and leave

but you disappeared suddenly before our eyes when I had got nearly to you."

According to the letter, the accident mentioned had occurred on the same day and hour.

Professor S. B. Brittan, whilst conducting the editorial department of the Spiritual Telegraph, in 1856, makes mention of a number of cases in which, under circumstances of indisputable authority, the spirit of persons still in the earth-form had been seen and even conversed with. The following incident is selected from Mr. Brittan's repertoire of facts, and is furnished by the celebrated seer and test medium, Mr. E. V. Wilson:

"On Friday, the 10th of May, 1854, I was at my desk writing; all at once I fell asleep, leaned my head down, and remained thus for half or three-quarters of an hour. While in this situation I thought I was in the city of Hamilton, forty miles west of Toronto, and that I called on several parties in Hamilton collecting money (as I thought). After I had finished the business transactions, I concluded that I would call on a friend who had taken a deep interest in spiritual manifestations. At once I dreamed a communication at her house and rang the bell, when a servant came to the door and informed me that Mrs. D—s was out and would not be in for an hour. I called for a drink of water, which the servant gave me, and I left my compliments for her mistress, and started, as I thought, for Toronto. Then I awoke, and my dream passed out of my mind. A few days after, a lady residing at my house in this city, received a communication from Mrs. D—s, of Hamilton, from which I make the following extract:

"Tell Mr. Wilson that he is a fine fellow, and the next time he calls at my house to leave his address, and not presume to come in at the door, unless he is invited. I am Mr. W. called at my house on Friday, asked for a drink of water, left his name and compliments. I think he might have spent the night with me, knowing the interest that I take in spiritual manifestations. I shall give him a good scolding the next time I see him; and then our friends were so disappointed in his not stopping over night with us.

When Mrs. J— (the lady that informed me of the above) gave me this statement I laughed at her, and observed that Mrs. D—s and her friends must be mistaken or crazy, as I had not been in Hamilton for a month, and that I was asleep at my desk in my shop at the particular time mentioned by Mrs. D—s. Mrs. J— replied that there must be a mistake somewhere, as Mrs. D—s was a lady that could be relied upon. Remembering all at once my dream, I half laughingly observed that it must have been my spirit. I then requested Mrs. J— to write to Mrs. D—s that I would be at Hamilton in a few days, that several other persons would accompany me, and that we would call at her house; also that it was my wish that she should not mention to her domestics that she expected me or any company from Toronto, and that when we came, to direct her servants to see if either of the parties in the parlor was the Mr. Wilson who called on the 10th.

On the 20th of May, I, in company with several others, went to Hamilton. We called at Mrs. D—s's house, were met at the door by the lady herself, and ushered into the parlor. I asked her at once to call her servants and see if they could remember me. Mrs. D—s directed the servants to come in and see if either of the gentlemen was the one that called from Toronto. Two of the servants identified me as the person who called on the 10th, and gave my name as Mr. Wilson. I never saw either of these girls, or met her before, and every word of the above can be supported by the testimony of the girls, as well as the lady at whose house the occurrence took place.

Yours in truth,  
E. V. WILSON.

Under the head of *Psychological Phenomena*, Rev. William Fishbough, in writing to the New York "Phrenological Journal," gives the following incidents in relation to the well-known and philanthropic Spiritualist, Mr. Joseph Dixon, of Jersey City. The writer states that about the year 1822, Mr. Dixon suffered an attack of bilious fever, and during the worst stage of the disease was for a portion of the time, as it was thought, delirious. While in a state thus characterized by the members of his family, he one day described his father, who was then at sea, as being engaged, with others, in a battle with the crews of two piratical vessels. He described the party who attacked the pirates as being drawn up in four boats before their vessels, and his father appeared to be standing by his side. He saw his father struck in the breast by a bullet which had passed through a man's head who stood before him in the same boat, and immediately exclaimed, "Oh, my father is shot!" He said his father seemed immediately to answer him, saying, "No, my son, I am not injured;" on saying which, he took the bullet from his breast and put it into his vest pocket. At the same instant a British-looking man appeared on the gun-wale of one of the piratical vessels, flourishing a broadsword, and challenging the boats' crews to come aboard. His father immediately seized a loaded musket and fired, and the man fell, pierced by half-a-dozen other bullets, which were directed to him at the same time; the pirates, seemingly disconcerted at the loss of a leader, immediately set sail and escaped.

All these particulars were related by Mr. D., while in a state which his attendants pronounced delirium; but when his father returned, after the lapse of several months, he confirmed the description in every particular, and produced the bullet which had struck him in the breast, and which he had brought home in his vest pocket. The battle with the pirates had taken place off the Island of Cuba, and on the very day on which the son's description had been given.

The following incidents of the author's own experiences are transcribed exactly as they were published in the various spiritual journals of the day. Their reproduction in these pages is justified by the fact that the names and addresses of all the parties concerned accompany the statements, and hence afford opportunities of inquiry and verification which render such testimony of more worth than citations referred to by initials only.

"On the evening of the 30th of November, 1861, while sitting in the family circle of the friends I visited at Memphis, Tenn., we were joined by a gentleman (Dr. Graves) whose acquaintance I had then very recently made, who

for some years had been a practicing physician at Milwaukee. Shortly after this addition to our party, I experienced the usual sensations attending the near approach of a spirit who was anxious to communicate through my mediumship. For nearly a quarter of an hour I tried to resist this influence, finding such control in private circles injurious to my public efforts; but although the force affected me as if from a great distance, and with a sensation of extreme debility, it conquered my reluctance to yield sufficiently to compel me to apprise the physician that a spirit friend was near him—one who regarded him with great affection, and bearing the name of Anna. She subsequently added a second name, which, though spelled incorrectly at first, was sufficiently strange and definite to sound to identify the spirit as one of the Doctor's patients, between whom and himself had subsisted an affectionate friendship of many years' standing. In proof of her identity, and entirely unsought for on the part of the Doctor, the spirit proceeded to give a great many singular tests, making me describe a number of pictures in her house, its furniture, the situation of a certain tree near the house, together with the building terms in her own character, and allusions to one of her deceased children, and various fits of sickness, during which she had been under the Doctor's treatment; all of which minutiae brought home the identity of the communicating spirit with startling precision.

The manifestation occupied quite an hour, and concluded by the vivid appearance of the spirit herself upon the wall opposite to where I sat. Had any question existed upon previous points of identity, this appearance would have settled it, as there were some peculiarities in the shape of the lady's head, her mode of dressing her hair, and its color, which marked her with striking characteristics.

Then came the Doctor's avowal that all these presentations were identical with a person who, to the best of his belief, was still an inhabitant of earth, and the hostilities with which the first part of the manifestations were received, arose from the fact that he recognized no such description as applicable to any one then, to his knowledge, in the spirit-world. While his thoughts, therefore, were fixed upon disembodied spirits, the idea of his still living friends never occurred to him—pining the hackneyed solution of "mind-reading" out of the pale of possibility—at least until after the name had been given.

Three weeks later Dr. Graves met me in New Orleans, and showed me a letter from one of the relatives of the communicating spirit, announcing the fact of the lady's death—an event, however, which did not take place till one week after the period of the above-named manifestation. I know I shall be told by many of the seers who undertake to reply to, but not explain, these phenomena, and to doubt the lady's mind was at this time fixed upon her old friend, and in view of her approaching dissolution she was deploring the absence of her accustomed medical adviser, &c.

The question however arises, Is thought then so material as to magnetize a medium into a psychical state, compel from her pantomimical representations, and produce the apparently objective representation of a well-defined shadow on the wall?

I may, however, add that the influence of these manifestations generally differs from that of the spirits, inasmuch as it produces sensations of coldness, and sometimes a slight faintness, while the disembodied spirit brings a peculiar feeling of exhilaration and strength. Also in the above, and some other cases of a similar kind, the manifestations were not succeeded very rapidly by the death of the persons whose spirits were presented.

I beg to state that I offer no inferences on this point, especially as it is not the general experience of those who have witnessed these phenomena. I myself, it appears, have frequently been seen in distant places, and yet I still live.

In the month of February, 1861, the author was engaged to deliver a course of lectures, at Dixon, Ill. Here she was hospitably entertained in the house of Mr. Bacon of that city, and whilst there the following incident occurred:

One morning, when, as usual, Mrs. Hardinge had been receiving a number of visitors, feeling herself particularly fatigued, she begged her guests to excuse her for a short time whilst she retired to her room to recruit her strength by half an hour's quiet repose. The apartment occupied by the lecturer was a parlor adjoining the room in which the visitors remained, the window of which looked out upon the snow-covered prairie. On entering this chamber Mrs. H. felt impressed to take a seat immediately opposite the window, and by an impulse she could not account for looked at her watch, which told the hour as twenty minutes to one, mid-day. Immediately on replacing her watch, a vision appeared before her, representing a large man with dark hair and eyes, broad shoulders, short neck, and altogether a person of marked and rather repulsive appearance. This figure instantly drew out a carving knife or razor, and appeared to cut his throat with it. The head fell back, and so distinct were the details of the vision that the seeress could plainly perceive all the anatomy of the throat, displayed in ghastly proportions by the frightful wound.

After remaining stationary for the space of full three minutes, the whole representation slowly melted out and disappeared. The languor which had before overpowered the seeress now became succeeded by the most lively excitement and interest, and she immediately returned to the sitting-room, where she related the vision to the many guests still assembled there, one of whom surprised might recognize the appearance she had witnessed in connection with some spirit friend or relative.

No one present, however, could identify the form of the man, nor was there any one who could remember the commission of such a suicide as had been described.

Four weeks after her departure from Dixon, Mrs. Hardinge received a letter from Mr. B. H. Bacon, at whose house the manifestation occurred, in which he stated that about a week after her departure, Mr. Wilbur, a near neighbor, a man whose appearance tallied in every iota with the form seen in the vision, had cut his throat with a knife or razor at exactly twenty minutes to one, mid-day. At the date of Mr. Bacon's letter the unfortunate suicide was still living, though his decease was hourly expected.

In the month of February, 1858, a circle of ladies and gentlemen whose names and unquestionable integrity are well known to and vouched for by the author, were assembled at the house of Mr. Samuel K. Cutler in Cleveland, Ohio, for the purpose of holding a circle. After having sat for a short time, one of the ladies present became influenced to speak German, she being totally unacquainted with that language. The spirit purporting to speak through her claimed to be the mother of Miss Mary Brant, a German

lady then present. During the medium's enunciation she said in the German language many things which Miss Brant declared were known to no human being save herself and her mother. At the close of the dialogue, Miss Brant being herself a seeress, exclaimed with great astonishment that she actually saw her mother and recognized her fully in the spirit that had addressed her through the medium. As far as she had any knowledge of her mother's condition, Miss Brant affirmed her belief that she was alive and well; she had been so, at any rate, when last she had heard from her, and the fear lest this spiritual visitation gave token of her mother's decease occasioned the young lady the most painful anxiety. Before many months had elapsed, however, an acquaintance of Miss Brant's arrived from Germany, and called upon her. He knew nothing of Spiritualism, but in reply to Miss Brant's inquiry about her mother stated that in February, 1858, just at the time when this circle was held, her mother, at all appearance, died, and was about to be carried to the grave, when she showed slight signs of life. She was kept in this state for two weeks, occasionally showing signs of animation. When she came out of this condition she stated that she had seen her daughter in America, in a large room, surrounded by a number of people, and had talked with her. The German related several things, also, that Miss B. had said to her mother, while in the circle. The above facts can be attested to by a number of persons of the highest respectability.

Some years ago a gentleman by the name of Daholl, residing in New London, Conn., and who was reputed to possess a faculty of seeing things in distant parts of the country, was applied to for information respecting a sea captain and vessel which had sailed from that port, and concerning whose fate there was some uneasiness. The gentleman retired, and shortly afterwards returned and said he had seen the captain at a certain porter house at New Orleans, in the act of drinking a bowl of punch, and that he was then on the eve of sailing for home. The circumstance was noted down, together with the day and the hour of the observation. In due time the captain returned home with his vessel, and was questioned respecting his whereabouts on the day above referred to. He said, among other things, that he was at a certain port-house in New Orleans, and that he was regaling himself with a bowl of punch; he plainly saw old Mr. Daholl come in at one door and go out at another. Many of our readers will recollect an almost precisely similar case related by Jung-Stilling about an old seer who resided in solitude on the banks of the Delaware, near Philadelphia.

In 1857, some few years before the stupendous changes caused in the political economy of America which culminated in the abolition of slavery, Mr. Hensley, a very well-known and reliable citizen of Louisville, Ky., gave the following item of his experience to his friend, Mr. Charles Partridge, from whom the author received it with abundant assurances of its unquestionable truth:

"Last week," says Mr. Hensley, "I went to bed one night very early, and fell into a dream which seemed wonderfully real. I thought I was searching for a runaway negro of mine on the track of the New Albany and Salem Railroad. It appeared to me that I had been looking for the fugitive all night, and that I was tired and worn out; but just about daylight I found a wagon going toward New Albany, and I asked the farmer who was driving it to let me ride. The wagon, I noticed, had one spoke in the wheel broken, and the word 'Fugitive' was painted upon the side. The farmer was a tall man, with a swallow-tailed jacket. He said his name was James Hudson. We entered into conversation upon various subjects, till we approached the suburbs of New Albany, which is all I remember of my dream. Now comes the mystery. The day after, whilst standing conversing with a friend by the side of the Market House, I saw a third and fourth street, before 'Boush's' bonded store, who should I see but the identical man, with the same wagon that I had beheld in my dream, with the spoke broken, and 'Fugitive' on the side! I was horror-struck, and stood gazing at the driver as he came up the street, till he got opposite me, when, happening to turn his head toward me, he exclaimed, 'Where did you get off at?' Upon receiving no answer, he again exclaimed, 'Are you not the man that rode in my wagon a last night, but how on air-bred-away from me is the puzzle. Such are the facts, friend Partridge, but as to the rationale of the thing, I leave you to study that out for yourself.'

The above narratives are selected from a mass of well-attested cases, sufficient in number to fill a quarto volume; we shall only refer now to a few incidents in which the appearance of the "Double" was the result of will, rather than "unconscious cerebral action," as the seers designate Spiritualism generally.

At the time when the famous miracle-circle was holding its sessions in New York, the late highly esteemed and truly revered Thomas Benning frequently took part in these remarkable scenes. On a certain Saturday, Mr. Benning, being engaged to preach for the Spiritual Society of Troy, N. Y., found himself afflicted with such a severe attack of sore throat, as to render it impossible for him to fulfill his engagement on the morrow. He accordingly despatched a letter to the President of the Society excusing himself on the ground of indisposition. Finding the severity of the attack lessened toward the evening, he thought he would drop in at the circle, which was then to be in session. Whilst there, he heard to speculate on the chances of his letter being received in sufficient time to enable the Society to supply his place. Considering all the circumstances, he determined in his own mind that his letter could not reach in time, and his kind and conscientious nature was much disturbed thereat. He knew there was no help for this, but still his anxiety continued, causing him to be absent in manner, and too much preoccupied to attend to the proceedings of the séance. At this same miracle-circle the manifestation of the "Double" was a very common phenomenon, and Mr. Ben-

ning suddenly bethought him of this, and wondered whether, if he were earnestly to set his mind upon his distant friends in Troy, he might not succeed in impressing them with the nature of his dilemma. He did not actually realize any result of this wish beyond the vague and disturbed feeling of pre-occupation which had possessed him the whole evening. Suddenly this cloudy condition passed away, and from that time he entered into the proceedings of the circle with his accustomed interest and clearness.

But now for the scene that was passing in Troy. Here, as in New York, a circle had been established, of which the Rev. Thos. Benning was a member. The circle numbered eighteen persons, and as Mr. Benning often visited Troy for the purpose of giving Sabbath lectures, it was decided to hold sances on the Saturday, at which time it would be entirely convenient for Mr. Benning to attend. On the evening in question seventeen of the members assembled in session, but Mr. Benning, who was confidently expected from the fact that he was engaged to lecture at Troy on the morrow, failed to put in an appearance.

The hour appointed for the commencement of the sance had passed some thirty minutes, when the usual signal knock announcing a member's approach was heard. The circle sat in a hired room on the second floor. It was the custom of the members to give a signal knock at the street door, so that none but themselves should be admitted, or ushered up stairs. When the well known signal sounded, therefore, the one whose office it was that night to be doorkeeper ran down stairs, unlocked and opened the street door, and there beheld standing in the clear moonlight Mr. Thos. Benning. Mr. A., the doorkeeper, immediately began to reproach the delinquent for his tardiness, and urged him to come in quickly, as he was impatiently waited for. To his surprise, however, Mr. Benning made no show of entering, but halted on the threshold, as if unwilling either to go or stay, and uttered in an undertone some words about his inability to lecture the next day. Somewhat provoked by this strange reference, Mr. A. grasped the other's shoulder, pulled him forcibly in, at the same time complaining of the extreme cold occasioned by the open door, which he then closed, and somewhat brusquely pushed or impelled Mr. Benning up the narrow stairway before him. Before ascending, Mr. A. hastily locked the door, and as the custom was when all the eighteen members were assembled, he put the key in his pocket; meantime the circle above stairs becoming impatient of the long and unusual delay, sent two of its members to inquire what was the matter. These persons both encountered Mr. Benning on the landing, and began simultaneously to reproach him with being so late. To both Mr. Benning excused himself in the same low muttered tones, but instead of apologizing for the present occasion, said indistinctly enough, but still sufficiently plainly to be heard by all three of his associates, that he could not lecture on the morrow. "Well, come in, come in, man," cried the cheerful voice of Mr. W.; "you've kept us waiting long enough." In saying these words he put out his hand and laid it on the arm of the absentee, but to his great surprise, Mr. Benning drew his hand away, and pushing by both his other associates, ran down stairs, and passed out at the front door, slamming it violently after him. Astonishment at the unaccountable conduct of their much-esteemed friend formed the prevailing topic of conversation amongst the members of the circle during the remainder of that evening. The whole scene was written in the minutes of their proceedings, but none of them could offer the slightest shadow of an explanation. It was not until they broke up their sance, and descending the stairs found the door still locked as Mr. A. had left it, that the slightest suspicion occurred to their minds that something of a more weird character than that of mortality had been amongst them.

The next day several of the party repaired to the lecture hall, hoping to obtain from Mr. Benning himself some clue whereby to fathom the mystery. Of course the absence of the good preacher only served to make "confusion worse confounded." Here they learned that in consequence of a detention on the line, the letter of Mr. Benning had been delayed till after ten at night; but as the words "haste and impudience" were written on the envelope, the postmaster had kindly sent it round to the hall on the Sunday morning. Still it was not delivered until some twelve hours after the mysterious visitor of the preceding night had anticipated the intelligence it contained. The author not only heard this narrative from the honest and truth-loving subject, Mr. Benning himself, but she has also received the testimony of two of the gentlemen who saw, recognized, and felt the ghost on the stairs; and by them she was assured, that however spiritual might have been the character of their visitant, his grasp was powerful enough to throw one out of his path, and nearly hurl the other down stairs.

Mr. Harrison Green, of Brotherton, Yorkshire, England—a gentleman of distinguished social position, and one who as a visitor to the United States will be remembered by many Americans as a worthy and truth-loving person—belonged to a circle in the neighborhood of his own estate established chiefly for the purpose of investigating the phenomenon of the "Double." The records of this circle, although far too voluminous for quotation in this paper, furnish a most profound and interesting chapter in occult philosophy. On several occasions Mr. Harrison Green, himself a good seer, and a young lady of remarkably fine clairvoyant powers, Miss Chapman, one of the principal mediums of the circle, saw the author of these papers in spirit, conversed with her as with other spirits, and heard from the lips of the phantom Emma Hardinge an announcement of her intention to return to England some weeks before the mortal Emma Hardinge had even decided upon such an arrangement. The appearance and dresses of this phantom were so clearly seen and described by Miss Chapman that, though she had never seen her except this spiritually, no portrait could have been more accurate, no *modiste's* description more correct. A marked change in the style of *coiffure* too was observed, and just at the time when a few days before embarkation Mrs. Hardinge had her hair cut short, the phantom presented itself in Yorkshire for the first time with a closely cut head of short, thick curls.

At a sance of several well-known French Spiritualists in New Orleans, the author's wealth made an appearance, gave certain characteristic communications, entertained the circle with her weird performances for over half an hour. This phantom was habited in a dress not even then in existence, but one the materials of which were

in the author's possession, but only made up and worn about a fortnight after its apparition had been seen, and the exact record of its pattern, trimmings, &c., entered amongst the minutes of the evening's proceedings. Mrs. Hardinge received the letter of her New Orleans correspondents, all strangers to her, detailing her appearance amongst them, and describing the dress she had worn, on the very morning when it came fresh from the hands of the dressmaker, and was put on for the first time for a New Year's party at the house of her friend, Mrs. Eliza Neal, at Cincinnati. Miss Laura Edmonds, Mrs. Sweet, Mrs. Kellogg, Miss Seabring, and several of the best New York mediums who were contemporaries of the author's when she commenced her spiritual experiences, some seventeen years since, endeavored to tranquillize her mind, when she found that she was constantly annoyed by being made the unconscious medium of communications from the spirits of still living persons, by the assurance that their experience was of a similar character. "For my part," said Mrs. Sweet, one of the best and most truthful of the early mediums, "I am always uncertain whether the spirit I am communicating for is in the firm, or out of it, until some test facts reveal the true state of the case." If these remarkable phenomena complicate our researches into the realm of the spiritual, they prove most clearly, on the other hand, that all the powers and possibilities which belong to the soul enfranchised from its mortal tenement, also belong to it here; that it is our ignorance of that soul's capacity and quality which hinders its expression, limits its executive functions, and narrows it down to the circumscribed attributes of its material body. Whatever we may be or can do hereafter, we may anticipate and measurably be and do here; we need only an earnest, thorough and rational system of investigation, carefully conducted experiment, and a lofty aspiration after spiritual things, to make us beings of a higher mold, nobler powers, and mightier achievement than we have ever dreamed of in our wildest flights of prophecy. Spurning all mean, selfish or petty aims in Spiritualism, sternly ignoring all performances which savor of charlatanism, and casting out from our midst all that can deform by trickery, imposture or impurity, all that tends to lower or degrade this noble religious science, we may, and we must if we will, "take the kingdom of heaven by violence," eat anew of the fruit of the tree of knowledge, and become as the gods; the fabled paradise forfeited by sin and ignorance will thus be regained by innocence and knowledge.

Our next paper will include a brief analysis of Somnambulism, Clairvoyance, and other kindred states.

PSYCHOPATHY.

BY R. T. WILSON, OF NEW YORK.

The power to utilize the elements of nature is the leading characteristic of the human mind. Our "resources" are the earth, the air, the water, the imponderable substances evolved from our immediate surroundings. Moved by the arm of labor, mind is fast converting the whole earth into one vast laboratory for human uses. But, vast as has been human progress, our achievements are yet in an embryotic state. Necessity forces mind into external conquests; the true sphere of mind is with mind, not merely as an educating motor, but as an elevator. The power of mind to act upon mind and thence down upon the body, is a matter of fact of every day's experience.

The mental constitution of the universe is such that mental conditions, as well as material elements, are graduated according to the spheres of manifestation. Jesus said: "In my Father's house are many mansions." Hence, degrees of progress: one "mansion," house, sphere, world, system or plane, differing from all others. Yet such is the unity of the whole that we are no more "strangers," but fellow-citizens of the household of God, no matter what part of the universe we may for the time be in.

In approaching the inner temple of human nature we travel over and in very fine lines of sympathetic substances. The spiritual atmosphere permeates the universe. No point of space but what is filled with God—who is All-in-All. Hence the ennobling principle of sympathy can be exercised by all. The extent of the manifestation of this principle and its effect upon each other forms a part of the history of the world, but the unwritten history of influence will only be made known as the evolution of the ages unfold the unseen records of the past to future growth.

If we could dwell as we should in these bodies of ours, we would be positive to all forms of disease, and we would never be sick; but through our cares, anxieties, labors and fears, we throw off our spiritual forces and often become negative in our feelings. At this point we are attacked with some condition which further disturbs the spiritual circulation, and the result is a cold, or fever, or some kindred malady, takes possession of the body; and temporary disaster, or complete shipwreck, is the result. When shut out at sea, in a storm (diseased state), people generally call a doctor to right ship and aid them to gain the harbor of health. In many cases a physician is necessary; but in most cases a better and cheaper method would be to get back into yourself. Summon all your energies of soul, concentrate your mental forces, and if possible secure magnetic assistance from some positive mind, and restored health will soon be the result.

The Wellington correspondent of the Cross writes in feeling terms of the death of Mr. Tolmie, and adds: "The predecessor of Mr. Tolmie was Mr. Cantrell, of whom, during the session of 1873, a curious story is told; and, as it is vouched for by the persons named, I give it here. Mr. Cantrell had, like Mr. Tolmie, been detained by illness from arriving in Wellington at the opening of the session. Some weeks afterwards Mr. O'Connor said in the House one evening to Mr. Swanson, who was an intimate acquaintance of Mr. Cantrell—'Oh! I'm glad to see old Cantrell back again. He's within the House, in his old corner.' 'I must go and see him,' said Mr. Swanson. 'Where is he?' 'There he is, in that corner seat,' rejoined Mr. O'Connor. Mr. Swanson went, and found the place empty. Next morning came a telegram stating that Mr. Cantrell had died the previous night. This story is verified by the two interlocutors. Spiritualists may make of it what they like."—Otago (New Zealand) Daily Times, Aug. 26th.

A book agent called on a farmer near Oriskany the other day, and was told that the farmer was too busy to talk with him. "But," said the agent, "your farm work is all done. You have nothing to occupy your time." "Yes, I have too," retorted the farmer. "I've got to plant my foot and raise a book agent," and he did. He raised the book agent about four feet.

The Hindus extend their hospitality to their enemies, saying: "The tree does not withdraw its shade even from the wood-cutter."

JOHN GREENLEAF WHITTIER.

BY E. LOUISA MATHEW.

A prophet, poet, priest and king,  
His name shall ever be  
A synonym of all things grand;  
Of Love, Truth, Liberty!  
A prophet of the coming time  
Millennial, when the sword,  
To plow-share beaten, shall haste on  
The garden of the Lord.  
A priest, with vestments white and pure,  
To minister of good,  
And on Humanity's broad seal  
To stamp its brotherhood.  
A king, amid the human ranks,  
In kindness and in love,  
With trumpet blast 'gainst Error's hosts,  
Yet gentle as the dove!  
A poet, tender, sweet and pure,  
With zeal against the wrong,  
What warning tones his lyre breathes forth,  
What pathos in his song!  
What mounts of verdure do we gain  
To view the sounding sea;  
What blessed sunshine, cooling dew,  
And fountains gushing free!  
Like breezes of blest Araby,  
Our fevered soul they cool,  
And gird us with new strength to bear  
Our part in sorrow's school.  
They lift us up from earthly hate,  
From envy, fear and thrall,  
Into our Father's love, whose sun  
Doth beam alike on all.  
Drop down, oh tender skies of blue!  
Upon his latest days;  
Sing, breezes, gently to his heart,  
And fill it with God's praise.  
And when he hears the other shore,  
His angels shall he meet—  
Those loved ones, who made earth's home dear,  
Shall make that home most sweet.  
Old Parsonage, Hadlyme, Conn.

Spiritual Phenomena.

Manifestations in Illon, N. Y.

A correspondent, "E. W. H.," writes under a recent date, giving his views concerning certain phases of spirit mediumship, and his experiences with Dr. Slade, of New York City. From his narrative we select the following passages. Certain occurrences having created an increased demand for knowledge of spiritual things in Illon, O. B. Deas, whom the writer designates as "an inspirational speaker of very rare merit," by request gave two lectures to crowded audiences in the place, which, as might be expected from his efforts, largely augmented the lively interest already felt.

The writer then goes on to say: We soon opened correspondence with Dr. Henry Slade, of New York, with the view of obtaining his services for two days, and were successful in securing the same. Agreeable to arrangements, Dr. Slade came here on Friday evening, October 29th, and during the following two days gave 21 sances to 43 persons. We kept a tabular statement of the manifestations, of which the following is an abstract:

- 43 persons heard raps.
- 43 persons saw ponderable objects moved.
- 10 sitters and their chairs were moved upon the floor.
- 35 persons felt touches of invisible hands.
- 2 materialized hands were seen.
- 33 persons heard music, the accordion being held by Dr. Slade.
- 4 persons heard music, the instrument being held by sitters; one tune called for mentally was played.
- 32 persons witnessed writing, the slate lying on the table.
- 38 persons witnessed writing, the slate partly under the table.
- 22 persons witnessed writing, the slate lying on a sitters head.
- 22 persons witnessed writing, the slate held by the sitters alone.
- 69 names and facts were written unknown to Dr. Slade.
- 28 persons saw the table suspended without contact, except fingers on the top.
- 6 persons saw it suspended entirely without contact.
- 3 times the table was placed upon the heads of the sitters.
- 10 persons saw a chair suspended without contact.
- 6 persons saw it suspended by request.

The cover of a dressing-case twelve feet from the medium was opened, and pebbles taken out and thrown at the sitters.

The report of the sitters was taken with great care as they left the sance room, and with one or two exceptions all joined in making the report, each one being cautioned not to mention anything of which he doubted the genuineness. In this way we secured, as we believe, a correct report of the manifestations.

Among several interesting incidents of the visit of Dr. Slade which were not of a character to be put into the tabular statement, I will mention one: A gentleman who is well known in this community, and who for many years was in the confidential employment of Mr. Singer, of sewing machine fame, took with him to Dr. Slade's room a double slate which did not leave his possession for a moment, nor was it once touched by Dr. Slade; a bit of pencil was put between the slates, which were then placed out of the reach of the Doctor. As soon as hands were joined the slate began to move; it opened a little and closed several times, and then writing was heard within it. On opening it, it was found to contain a communication from Isaac M. Singer, of a personal and very interesting character.

Later in the afternoon two gentlemen were sitting with Dr. Slade, one of whom had taken a new slate with him, and both of whom had noticed particular marks on the frame, so as to know it again if it should leave their sight; but it did not for a moment leave the possession of one of the gentlemen, or the sight of either; nor was it touched by Dr. Slade, except with his thumb to assist in holding it partly under the table-leaf.

As soon as hands were joined writing commenced, and, on examining the slate at the close, a message was found, signed by Isaac M. Singer, advising all mankind to live true lives if they wished to be happy in the spirit-world, freely acknowledging that he was himself unhappy at present, by reason of what had transpired during his life on earth, though hoping for ultimate happiness by doing something in the future to make good the past.

Speaking of the flimsy excuses and baseless hypotheses offered by skeptics in explanation of the existence of the spiritual phenomena, our correspondent remarks: Oh, what a pitiable exhibition of learned ignorance. I know of no argu-

ment that can reach it, so I suppose we must submit to being looked upon as still in a *memorable* condition, as we think we still have in our possession mementoes of the manifestations, such as slates filled with beautiful communications, &c.

It is mesmerism, then, which makes believers in "the communion of saints" think they see portions of the dresses of materialized spirits out; which makes them think they still have possession of such pieces; which makes the most experienced dealer in fabrics fail to recognize the material; which makes the microscope fail to represent it; they would have us believe that mesmerism makes us plunge our hands and faces, with open eyes, into melted paraffine floating upon the surface of water at a boiling heat, and think all the time that it is from materialized spirit forms that we obtain the molds; mesmerism that prevents our eyes from being burned out by this molten bath, and mesmerism still that makes those who see the east recognize it in the features of loved ones long gone before. Verily "a Danel had come to judgment."

Now that the smoke of battle has cleared away we find that there is an increasing interest in the subject of spirit-communication, and a very urgent demand for opportunities to witness other phases of mediumship.

Reprinted from the St. Louis (Mo.) Globe-Democrat for Nov. 23d.

An Afternoon with Chas. Foster, the Great Medium; Marvelous Exhibition of Clairvoyant Powers; Messages of Love from Disembodied Spirits.

Undoubtedly, the most wonderful medium which this age has produced is Charles H. Foster. Eminent mental scientists have made his clairvoyant powers a subject of careful study, and none have ever discovered aught that would justify the suspicion of trickery. On the contrary, so far as appearances go, his claims that the unusual power which he exhibits is derived from the disembodied spirits who come and go at his bidding, is manifestly well founded. "Thousands of people in every city of the Union can attest the fact that he possesses some sort of occult or occult force, which is not only mysterious and inexplicable, but apparently preternatural. He gave a private sance yesterday afternoon in his parlour, in the Southern Hotel, to three gentlemen who had been invited to call upon him, and each of them were startled at the marvelous revelations that he made. The writer was one of the trio, and thinks he is doing nothing more than justice to the cause of Spiritualism in relating the marvellous things he witnessed.

There is nothing particularly noticeable about Mr. Foster's countenance. He has nothing of the dreamy, *spirituelle* look peculiar to the ordinary medium. The traditional long hair is missing. On the contrary, his rich suit of dark hair is closely cropped and closely combed. He is quite stout, and apparently possessed of great vital force. His look is benign and gracious, and his brown eyes full of gentleness, though they occasionally give forth a humorous twinkle suggestive of things of the earth, earthy. His head is large and round, the moral faculties being quite prominent. His way of talking is short and impulsive, and is generally well bred. While talking under spirit influence, he assumes the inspirational way, yet sustains a pleasant naturalness at all times.

The three visitors found Mr. Foster alone, and executing some melodious air upon a piano which stood in his parlour. He is reputed to be an accomplished performer on this and other musical instruments.

After a courteous reception and a brief desultory conversation, the visitors were requested to seat themselves around a varnished pine table in the centre of the apartment. A number of sharpened pencils were on the table; also a card containing a printed alphabet and figures, and several strips of soft white paper. Each gentleman was requested to write the names of such persons whose spirits they desired to communicate with. This was complied with, each writing the different name on separate slips of paper, folding the papers tightly and placing them in a heap in the centre of the table. This was done in such a manner as to defy detection. Almost immediately thereafter a spirit tapping on the floor was heard, and Mr. Foster announced that a spirit was present. One of the gentlemen was directed to run over the alphabet with the medium, and to write down the letters indicated by the spirit; this was done, and in a few minutes the desired letter was reached. In this way a name was spelled out, which was that of a brother of one present. Mr. Foster then took up the folded papers one by one, and placing them at his forehead, as if reading them with his mind's eye, indicated correctly the name which had been spelled. Subsequently, he told correctly where this individual had died, including the date, month and year. The date was December 25, 1859, and the place an obscure town in Louisiana. One of the gentlemen, who had, several years ago, been engaged to be married to a young lady who died in California, wrote her name on a strip of paper in the manner described above, and accompanied it with a written desire to know if she had loved him while on earth. Without apparent effort the medium selected the right paper from among the heap, and wrote out the name in full, without consulting the list. In addition to this, he wrote out the name Santa Barbara, as the place where she died. This name had never been written by the gentleman, nor had it been mentioned in any way, yet it was admitted to be correct. In answer to the question propounded directly to the spirit of the deceased lady, Mr. Foster wrote, under her inspiration, that she did love her affianced while on earth, and loved him yet, and that she also loved the lady he was going to marry. Mr. Foster informed the interrogator that he was engaged, and would be married shortly, an impeachment which the interrogator did not gainsay or deny. By request, the medium limited the "signature" of the lady, and it was admitted to be a most clever counterfeit. The same gentleman called for the spirit of his father, whose name the medium readily transcribed on paper, and also announced that his father was present, and also that his mother, Sarah, was there. The mother had not been called for, nor had the name Sarah been mentioned, and that the medium should so readily pronounce her name was a matter of special wonder.

One of the gentlemen present lost his father many years ago in Pesth, Germany, but did not remember with certainty the year in which he died. He wrote the name on a slip of paper and placed it, folded up, with the others. This name Mr. Foster picked out in a brief space, and informed the gentleman that he had made a mistake as to the year; that his father died in 1857, instead of 1855, as it had been written. The same gentleman furnished the name of a young lady for whom he had a tender attachment while in the flesh, and desired to know if her spirit were present. Mr. Foster had some difficulty in selecting the paper from the many that lay on the table, and called a number of times, unfolding or transcribing the wrong ones. Finally he said that the spirit desired the name written in German, her native tongue. Her name, with several others, was written in German, and indiscriminately mixed in one heap. The medium readily selected the proper one, indicating that the spirit was present.

One of the visitors called for a comrade who had been killed at the battle of Shiloh. It was impossible for Mr. Foster to have seen the name, and, without touching the paper, he took a pencil and wrote this brief note: "I am with you."  
PAUL STISSON.

This was the name of the spirit called for, who, the medium said, was then on hand. The same visitor called for his mother, and her name and presence were announced by the medium without touching the paper.  
One feat of spirit-writing occurred during the sance. Desiring to get a name which had been

called for, the medium placed his hand, containing a pencil and piece of paper, under the table, and in a moment drew it forth with the desired name legibly written.

Mr. Foster's manner during the progress of the sance was quite peculiar. At times he appeared as if about to go into a trance, but would immediately recover himself and resume a natural appearance. His color would change frequently. Once, while endeavoring to obtain a response from a spirit, he seemed to be under some overpowering influence, the blood rushing to his face, and he placing his hands firmly to his heart as if his circulation were too strong for him. He smoked almost constantly, frequently rising abruptly and going to the adjacent mantelpiece for a match. At intervals he would refer to his faculties as a spiritual medium, claiming that he had unlimited prophetic power, and could furnish a forecast for any person which would be as certain as fact. To him and to the spirit-world, he said, there was no division of time. The past, present and future were the same. What was to us the future was to him the present, inasmuch as his clairvoyant vision verifies coming events as certainly as actual experience does present occurrences.

The taps indulged in by the spirits were quite curious, and not at all like the commonplace raps we are accustomed to hear around the medium's table. The sounds seemed to escape from the carpet, generally in the vicinity of Mr. Foster's chair, but often they came several feet distant from him. They were low, but quick and distinct, and came only in response to questions from the medium.

The effect upon the visitors is not easily described. All expressed themselves astonished beyond measure, and felt that they were indebted to the medium for the most wonderful performance they had ever witnessed. All had gone there thoroughly skeptical; all went away profoundly impressed that Mr. Foster has powers of the most extraordinary character, such as justly entitle him to the claim of being the greatest living medium. He will remain at the Southern during the present week, and those who do not see him will deny themselves much pleasure, as well as profit.

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MINNESOTA.

State Mass Meeting of Spiritualists and Liberalists. A large audience assembled at Harris Hall, Minneapolis, Minn., on Tuesday evening, the 10th inst., for the purpose of holding a mass meeting, presided over by E. V. Wilson, President pro tem. The officers chosen for the Mass Convention were as follows: President, Mrs. Dr. Severance, of Milwaukee; Vice President, J. S. Wales, of Minneapolis; Secretary, Mrs. M. C. Marston, of St. Paul; Business Committee, Mrs. F. W. Hanscom, of T. Lovring, Minneapolis, and Warren Smith, of Graham Lake.

The officers proved themselves both prompt and efficient. The work was well laid out for each, and performed with the utmost harmony, and with the cooperation of both visible and invisible workers and the audience. The speakers from abroad were E. V. Wilson, of Illinois, and Mrs. J. H. Severance, of Milwaukee. These speakers are too well known to need mention, and yet we should not do justice to public opinion here if we did not commend them. Meeting and hearing them for the first time, we were hardly prepared for the pure, chaste language from the exhausted mental storehouse that Mrs. Severance seems to possess, nor the stanch independence of E. V. Wilson, dates and circumstances—in fact, his power as a test medium cannot be rivaled.

Minnesota prides herself upon her home talent, and at this Convention all parts of the State were well represented. We were to touch upon the merits of this home talent, but we have not kept our promise. We must, however, speak of Warren Smith, as he is just now entering upon the work as public lecturer. Mr. S. is a man of culture, of fine talents, and of a noble bearing. He is the cause of reform. We speak a warm welcome for him wherever he may go. The only difficulty we experienced at our meetings seemed to be a want of time. The sances were not long enough for the expression of earnest thought that would surge up and overflow in words of cheer and encouragement to each other, and leaders of help from many who for the first time identified themselves with reform movements, accepting of Spiritual Philosophy as the basis of all truth, and the only basis of progress for the whole human race. The meeting was largely attended, and the cause of Spiritualism, where no distinction in sex or creed was made the basis of the call; not a note of discord was heard within or without the hall. The following are some of the resolutions which were unanimously adopted by the Convention as an expression of opinion upon present development and conditions: 1. Resolved, That the spiritualist movement of the present century is a condition of inharmonious and conflicting elements, and that the only basis of progress for the whole human race is the Harmonious Philosophy, as embodied in truth, and as truth is infinite in extent and variety, Spiritualism, as its representative, cannot be embodied in a creed, or a dogma, or a set of rules.

2. Resolved, That the right to investigate and criticize all subjects, political, religious or social, is sacred, and we pledge ourselves to each other, and to the world, to do so in a spirit of freedom, and to give an infinite variety of human character; and hence we freely and fully accept of the theory of thought, word and action compatible with the rights of others.

3. Resolved, That the relation of the sexes finds its highest expression in monogamous unions founded on love, and that motherhood is the highest and holiest office incident to human life.

4. Resolved, That it is our duty to disseminate that knowledge of the laws governing the human mind, and to transmit to posterity better physical constitutions and a higher order of intellectual and moral endowment.

5. Resolved, That we accept of the Harmonious Philosophy as the basis of all truth, and as truth is infinite in extent and variety, Spiritualism, as its representative, cannot be embodied in a creed, or a dogma, or a set of rules.

6. Resolved, That the right to investigate and criticize all subjects, political, religious or social, is sacred, and we pledge ourselves to each other, and to the world, to do so in a spirit of freedom, and to give an infinite variety of human character; and hence we freely and fully accept of the theory of thought, word and action compatible with the rights of others.

7. Resolved, That by precept and example we should do all in our power to secure the early eradication of intemperance from our midst.

8. Resolved, That our public schools should be strictly secular in character, and the introduction of sectarian teachings therein is an outrage and an insult to the intelligence of the nineteenth century.

9. Resolved, That the exemption of four hundred million dollars worth of property from taxation is gross injustice, and we pledge ourselves to resist its passage.

10. Resolved, That we invite the cooperation of all men and women, regardless of race, color, or creed, to the cause of reform, and to the elevation of the race.

11. Resolved, That the unjust and miserably partial laws recently enacted by our State authorities, in relation to the power of women, should be annulled, and to secure that end we should petition our State Legislature at an early day after its organization.

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THE RELIGION OF SPIRITUALISM.

BY GEORGE A. HAYES.

To the Editor of the Banner of Light: In the Banner of Light of Oct. 30th appeared an editorial headed "Spiritualism not a Religion," which, like good things generally, is provocative of thought. The view there taken is strongly fortified, and many assertions therein made cannot be gainsaid; but there is another view or aspect of the case which is equally necessary to be stated in this connection, which seems more just than the one already presented, and more in consonance with a larger and grander comprehension of the subject.

With no desire, however, to specially controvert the positions taken in the aforesaid editorial, we yet solicit space to present, in a general way, a different view of the same subject. Truth is many-sided, and only a unitary view reveals her in harmonious proportions.

Why Spiritualism, in the present condition of its development, cannot properly be termed a religion, as much as it can a philosophy, it would be difficult to tell. The mode of reasoning or line of argument necessary in the one case, is sufficient for the other. The chief difficulty appears to be concerning the agreement as to what constitutes religion. The lexicographers have one definition, each of the several disputants his own, while the different sects vary as much as those who acknowledge no sect. Theodore Parker, in his epigrammatic way, used to say, "The highest morality is the best religion." While the two however are naturally allied, they do not represent or stand for the same thing. Quaint John Wethers says, "Religion is love with an upward twist." He is a brother to Matthew Arnold, who says, "Religion is morality sufficed with emotion." Mr. Abbott, of the Index, declares it to be, "man's effort to perfect himself." In Protestant England, religion is the Established Church. In Spain and France it is Catholicism. The New Testament (James 1st, 27th) declares religion to consist of expressions of sympathy and a life of purity. O. B. Frothingham justly observes, "Religion is something more than dry knowledge; it is philosophy and science infused with feeling. We should see a sinking of the level of human character and virtue if we had not religion, but only science and philosophy."

As popularly apprehended, religion has reference to that which stands to humanity in the relation of Deity or Parent; a belief in a Supreme Power, or faith in a Divine Source, toward which or whom man rests under certain obligations. It further implies a recognition of the doctrine of immortality, with its corollary, a state involving man's accountability, responsibility, &c. From facts, properly arranged and systematized, we get at the science of Spiritualism—classified knowledge and science being convertible terms. By a comprehension and a harmonious explanation of the causes underlying the phenomena, is evolved the philosophy of Spiritualism. The religion of Spiritualism, grows out of that which appeals to the carnal faculties of man; to his sense of worship, to his emotional, his affectional, his reverential nature. True, these several branches are not yet much more than forms of expression, though even one-year-old Spiritualists diplytly use them as if they were professors in all three departments. We could wish that in due time might take the place of in posse, but only expect its fulfillment through the usual methods.

While Spiritualism is a matter of knowledge, it is kinship with a faith that finds root in intuition. What else but the religion of Spiritualism so effectually demonstrates the continuity and perpetuity of human love over death and the grave? The essence of Spiritualism, as of religion, is Love. Said Thos. Gales Foster recently, "notwithstanding the practical, the intellectual and the philosophical departments of the subject, Spiritualism is yet based on the affections." Religion may exist without any special form—be entirely subjective. It is the cultus, or worship, which is the outward expression or mode of manifesting the religious sentiment.

Spiritualism is comprehensive and unitary—a fact, a science, and a religion, corresponding to the practical, the philosophical and the spiritual department of man's being. But because it becomes to one or to many a vital religion, there is no more danger of its necessarily becoming a sect, in the popular acceptance of that term, than there is of those who accept it as a philosophy becoming its exclusive guardians, and ruling out all who do not philosophize agreeably with their formula. It forever acknowledges no man master. In the special keeping of no cabal, clique or clan, it is intended for the whole family of man. "No pent-up Utes contracts its powers." No Chinese wall can circumscribe its influence, no "everlasting gates" prevent its entrance, no combination of man can stay its onward march. Universal as nature, and beneficent for good as infinite in range, how futile for puny man to attempt to sectarianize it!

Because it does not work miracles and change the character of certain media, who while demonstrating in their own persons particular phases of the phenomena of Spiritualism, are reputed to be unsafe guides in matters of morality; because, forsooth, mediums are not "always persons of saintly lives, great aims, and beneficent acts," Spiritualism cannot therefore claim to be a religion! This logic is as bad as the predicated fact is laudable. Such reasoning, however, refutes itself. In spite of their professions of religion, in spite of their so-called sacred office and its duties, Christian clergymen have been known to commit the most heinous of crimes, including murder; yet it militates not against the idea that Christianity is not to be regarded as a religion.

It is a primal fact that the question of Mediumship is dependent upon organization, not character; and character in its turn is independent of creed. Worthy and unworthy individuals belong to, and are connected with, all faiths and denominations. Though a medium may violate all the commands of the Decalogue, the natural and inevitable tendency of the facts, truths and teachings of Spiritualism, is to make the acceptor or believer not only conform to but illustrate in his or her life, the principles of the Higher Life. A knowledge of the existence of a future life enables that of the present. It is nevertheless true that the recognition of a spiritual fact is one thing—its appreciation, often quite another. "T is said, an undevout astronomer is mad. The man, however, who lacks the religious element can't be religious though the heavens fall.

In one of her inspired moments, Mrs. Tappan once asked and answered this very question: "Is Spiritualism a religion? If religion has to do with the human soul; if religion has to do with the spiritual of man's nature; if, indeed,

it lifts, elevates, and strengthens, then it has to do with religion. It has no creed though it spiritualizes all creeds. It has no institutions, but it enters all institutions. Is it a religion? It inspires the pure and holy; the worshiper may bow under any form of service, it matters not so long as the conscience is satisfied. Seers have seen through its living light; poets have seen and have described in living rhythm the beauties of the spirit-land. Is it a religion? It makes known its voice whenever death comes, and those long schooled in the darkness of the past, when they thought there was no hope and no life, now lift up their voices and see there is life and there is hope. Is it a religion? The All-Father, whose ways we are now somewhat finding out, bendeth in loving care over his children, and by these various means, and through these various forms of inspiration, he speaks to the nations of the earth, and what does he say? "That no age is without its revelation, and no nation without its divine and distinct inspiration; that all ages and nations have had prophets, and seers, and saviours, reared by the divine mind, the instruments of his divine messengers. The religion of Spiritualism has for its assistants, bards and seers, prophets and sages. It has for its mouthpieces those who are humbled in their labors, and those who are the most exalted; the king may be inspired, the cottager may hear voices; the babe on its mother's knee may see the spirit and give utterance to its voice; the man in priestly raiment, if his soul be humble, may see and behold, and question. It is indeed the solvent of all religions. It unites the past and the present.

What before was in the dark is explained now. The long warfare between religion and science is at an end; for where science leaves us and merges into this spiritual life, there does Spiritualism begin! It unites, as with the key-stone of the arch, the two conditions of mankind; on one side is materialism, bound and shackled to the senses, receiving only that which sense can give; on the other side is religion or theology, receiving only that which comes from divine revelation and divine prophecy. When the spiritual is attained, when the other side of the arch is reached, when sense leaves off, and the life of the spirit begins, there the spirit and we cut seawith it. And we cut behold that broadest and as with a flame of fire angels are lighting the torches on many an ancient altar, and the Promethean fire kindles and burns again as of old in the hearts of men; it is no longer a myth and a fable. Sinai is repeated, and the Sermon on the Mount is brought home to many hearts by angel-messengers. It is no longer merely a hope, for we leave the grave behind, and the moment of transmigration is before us; the glorious light of immortality is spread out above us as with a flame, the truth is revealed to man by ministering spirits, the angels ascend and descend as of old, and once more the teacher is in your midst, and blesses you through the mouths of little children.

Boston, Dec., 1875.

The Natural and the Supernatural.

To the Editor of the Banner of Light:

I do not contend for the miracles of the Bible in their entirety; indeed, I should think that the balance of probability is, that some of them never took place at all, and that others are greatly exaggerated. There is, however, a thread of Spiritualism undeniably running through the entire Bible, and all I contend is that this should be recognized, and not explained away, as appeared to be the aim of Prof. Denton in his late letter.

Whether Mr. S. C. Hall accepts the Bible statements in their entirety, or whether he merely considers Modern Spiritualistic phenomena an argument for their possible occurrence, I cannot say; but greater men than he or myself would seem to do so. This is the case, I believe, with Mr. William Howitt, and judging from his writings was also the case with the late J. B. Ferguson, both, whatever their credulity, men of great intellectual capacity. There is this to be said about the matter, that if we admit the existence of a spiritual force outside ourselves, it is impossible to draw a line as to the extent of its operation. If liquids can be transmuted, as modern experience goes to prove, water can be changed to blood; and to change the water of a river is simply a question of degree. I know a case where a person was covered with lice as a punishment of death, which was readily disappeared. If, then, insects can be produced by some creative force in small numbers, it is merely a question of degree as to the extent to which they can be multiplied. But, as I have already said, I consider such occurrences as those in question extremely improbable; yet after hearing Prof. Denton expatiate on the vast extent of the material universe, proving as he does that this earth is but a mere sand-grain as compared with the mighty world, I can conceive of the existence of a power in the universe adequate to the production of any or even all the marvelous occurrences recorded in the Bible if any purpose were to be served by their accomplishment. We have much to learn as to the action of spirit in our world. Spirits may, for aught we know, exert an influence on the elements; and "the spirit of the storm," and the "fire-ferend," may be something more than poetical fancies.

Without referring to any lexicon to ascertain the meaning of the word "miracle," I take it that its true signification is something wonderful. A miracle need not, then, presuppose an infraction of natural law—it is only apparently so. The example that Prof. Denton gives is not a fair case. A steam-engine, a barometer, a telegraph, a watch appear miracles to a savage, not only because they transcend his experience of actual law, but because they are things altogether beyond his comprehension—he does not understand their nature; in fact he knows nothing about them. That which we may fairly call a miracle is when a result is produced contrary to all acknowledged experience. As an illustration, a balloon ascends in the air when inflated with hydrogen gas. This would be a miracle to a savage who did not understand the cause of its ascension, but it is not so to us. Instead, however, of using hydrogen, let carbonic acid gas be used, and if a balloon thus inflated ascends it becomes a miracle to us, for the reason that we know that carbonic acid gas is specifically heavier than the atmosphere, and consequently would tend to keep the balloon down instead of causing it to rise up, and it is just as unnatural for a table to rise as a balloon under these circumstances; and yet we know tables do rise, and their doing so is to all intents and purposes miraculous, at least from our present standpoint; when we get into the spirit-world we may understand the modus operandi, and know that no infraction of law was involved in effecting such results.

As to the question of prayer, I do not suppose that Prof. Denton and myself are much at variance; perhaps not in other matters when we rightly understand each other. I think it cannot be denied that prayer is attended by a beneficial influence in some way or other; it may be on the principle of the boomerang, as suggested by John Wetherbee. One thing is very certain, that whatever response is elicited by prayer is in perfect accordance with the laws either of the natural or spiritual world. ROBERT COOPER.

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

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

Banner of Light.

BOSTON, SATURDAY, DECEMBER 11, 1875.

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Science and Religion.

Because science has pushed its demonstrations up to that point at which it is able to formulate a few of the laws of creative energy, some of its votaries go so far as to set up the claim that they have either discovered the secret of the system of the universe, or are capable of discovering it in due time. It is to be set down to the credit of science that it has broken the thick crust of superstition, so that spiritual light can be let in from the heavens. The six literal days of creation that used to be a fundamental part of the belief of Old Theology, have been swept away by the actual transcripts of creative power as they have been found by science written upon the framework of the earth. And so with other forms of blind faith, which are grouped under the name of superstition.

It is publicly understood that Prof. Richard A. Proctor, the distinguished English astronomer, who has for several weeks past been delivering courses of lectures in Boston, on his favorite study, has abandoned the position in relation to religion which was held by Agassiz up to the date of his death, and resolved, because it was absolutely essential, to prosecute his researches without any regard to creeds and forms of religious faith, and in fact independently of all distinct religious considerations whatever. For this necessary step he is anathematized by many of the credulists as an atheist and unbeliever. He himself confesses to an expansion of his views in respect to the connection between science and religion as objects of pursuit, yet he is very far from admitting that the more profound a man's knowledge of the laws and extent of the universe becomes the less disposed he is to religious impressions.

The secular press is beginning to look at this thing in a juster light. The Philadelphia North American confesses that the fact is not to be lost sight of "that in every conflict between the scientist and the theologian, up to a recent period at least, the former has steadily advanced, while the latter has as steadily retreated. The error lies in consenting to identify religion with theology. Science with its demonstration may go on smashing old theology into minute fragments, yet its pursuit, as Herbert Spencer insists, cannot but make men more profoundly religious. This, we contend, is the good work which science is engaged upon. In breaking up the crust of theology it is clearing away the rubbish of superstition.

The journal just alluded to reminds us of the progress made in liberal opinion by the aid of science with a simple citation. "It is but little more than thirty years ago," it says, "that Comstock incorporated into a school-book a long treatise, or argument, addressed to the task of proving that the universe was created and the earth rendered habitable for man in six literal days. And his devotion was highly applauded. It is safe to say that such an argument would not be listened to to-day. A great many orthodox people of this day do not regard the Bible as a textbook of science." "Conceptions of the Almighty," it adds, "vary as men vary; and were it possible to get at the conceptions of God entertained by the individual mind, and to take in the innumerable multitude of these conceptions at a glance, what a pantheon should we behold!"

Prof. Tyndall has been publishing an essay on this very subject, in which he does more than has hitherto been done to beat down and dissipate this senseless cry against the religious convictions of those who are supposed to sacrifice their feelings in the pursuit of knowledge. He makes it appear to be purely a misunderstanding on both sides. He is far from succeeding in the task of reconciling the claims of knowledge and faith, but he has led the way in introducing a new spirit into the discussion of the problem which will go a great way toward its final solution. So far as this whole dispute involves the question of finding out God, it will prove to be both aimless and barren. By the utmost search it cannot be done. Neither Science nor Faith can hope to do any such thing as that.

No school of science can justly pretend to have the monopoly of truth, nor, on the other hand, is any belief wholly one of error. The spirit of faith and of investigation is all. Let that be revertent, as it ever ought, and the old disputation ceases. The constant discovery and unfolding of the facts of the universe ought to kindle in the human soul more worshipful thoughts. It surely cannot put one further away from the Creator to come into a wider and closer acquaintance with his secrets and to understand more intimately the laws of his universe. If religion is an emotion merely, it cannot become less than that because the full light of expanding knowledge has been turned on. Nor need the close followers of theology think that, if the devotees of science fall to limit their speculations to the rigid theological formulas, they are infidel to those profound reverential emotions which are the religion in every heart.

The essay on our first page by Mrs. Emma Hardinge Britten deserves special attention.

President Grant on Free Schools and Church Property.

We have frequently expressed our opinion—and one which is shared not only by the Spiritualists and free thinkers, but by many practical business men all over the country—that there existed no cogent reason why property owned by any church or religious organization should be exempted from bearing its share of the burden of taxation, merely because of such ownership by said party. It gives us great pleasure, therefore, to note as a cheering sign of progress in this regard that the President of the United States, in his recent message to Congress, takes the broadest grounds regarding not only this matter, but that also of secularizing to the fullest degree our common school system. In that instrument he considers that the education of the masses is the first necessity for the preservation of our national existence, and the grand institutions bequeathed to us by the fathers of the republic, and this system of education he thinks can be best accomplished by a constitutional amendment, making it the duty of every State to establish and maintain free schools adequate to the education in the rudimentary branches of all the children, irrespective of race, color or sex, and forbidding the teaching of religious, atheistic or pagan tenets for the benefit of any religious sect. To the mind of the President, as well as to that of the Liberals in this country, there appears to be much trouble in store by reason of the accumulation of vast amounts of church property not liable to taxation, and he consequently advises such legislation as will put the burden of taxation upon all property equally, whether of churches or corporations, with the exception of cemeteries, and possibly, with proper restrictions, church edifices.

This action on the part of the President is a move in the right direction, upon which we hope favorable Congressional notice will affix the seal of national approval.

The Banner Message Department.

Having secured the services of Mrs. Sarah A. Danskin, of Baltimore, an excellent trance medium, we shall next week regularly resume the Message Department on our sixth page. This arrangement, be it understood, is entirely independent of our Public Free Circle Room Meetings. Mr. Parker, the President of the Circle Room Band of Spirits, informs us that himself and others are preparing a suitable medium through whom all grades of spirits—whether high or low, educated or uneducated—can communicate to the people of earth. When the opportune moment arrives to reopen the Circle Room, the fact will be duly announced in these columns.

The spirit messages through Mrs. Danskin—if nothing in the meantime occurs to prevent—will appear on the same page with those which may from time to time be given at this office—thus doubly aiding those anxious spirits who are continually seeking mediumistic avenues whereby they may commune with their loved ones here.

Dr. Crowell's Second Volume.

We have only space this week to announce that the second volume of Dr. Eugene Crowell's elaborate and exhaustive work, entitled "The Identity of Primitivity, Christianity and Modern Spiritualism," is now in the binder's hands and will soon be ready for publication. We have seen proofs of the volume, and from a brief examination can confidently say that it promises to exceed in interest the first volume, good as that was. The chapters on "The Ministry of Angels," "Death," "The Spirit-World," "Spiritualism and Science," are especially full of matter of the profoundest interest not only to the psychological student but to the general reader. We have marked many passages for quotation, and must defer to another week a more extended notice. Dr. Crowell's work will take rank as the most comprehensive that has yet appeared on the subject of Modern Spiritualism.

The Eddy Family.

We are informed by a letter from S. W. Jewett, of Rutland, Vt., dated Dec. 7th, that "all the Eddy family, but two, have this day left Chittenden for Greeley, Colorado, to settle there, having disposed of their landed estate here. Horatio Eddy and Mary Eddy Hantoon still remain at the old homestead, where circles are held."

Julius Leach writes us from Wamego, Kan., Nov. 29th, that he has sent money to Mrs. C. E. Morrison, of Boston, who advertises as a healing medium in these columns, and that the only reply he has received for said money was the statement that she had gone to Oswego, N. Y., for ten days. The period having expired some time since, he is restive under the delay, and seeks to hold this party responsible for his ill fortune. We have only to say that the lady is a practicing medium, and known to the public as such, and as such we have regarded the announcement of the fact as a proper business transaction. Concerning her movements, or method of dealing with her patients, of course we have no personal knowledge.

Read Col. Olcott's letter to the New York Sun concerning the alleged exposé at the Eddy's. In the same number of that paper Dr. E. P. Miller writes: "While I was there [at Chittenden] I saw William Eddy go into a room in a room where he could have no connection with this chimney spoken of, and ten or twelve materialized spirits walked out of the cabinet. The same phenomena occurred at the house of Edward Brown, a brother-in-law of the Eddys, in a room where there was no chimney, and where a rigid search had been made for trap-doors without success. The Eddys have also produced the materialization in a tent in an open field, where it was utterly impossible to have either chimneys or trap-doors."

By reference to our sixth page, it will be seen that the wife of Warren Chase has recently obeyed the welcome invitation of the angels: "Come up higher."

We learn of revivals of religion in various localities and of frequent murders in the same places. A very singular coincidence.

Read the advertisement in another column of Dr. R. P. Wilson of New York, headed "Heal the Sick—Psychopathy."

Father Deeson and Col. Meacham have been of late presenting just views of the Indian question at Newark, N. J.

Read the account on our second page of a séance with Charles H. Foster, which we reprint from a St. Louis daily.

Read the LITTLE BOUQUET for December.

The Paine Hall Lecture Course.

So successful during the month of November, was re-inaugurated for December on the afternoon of the 6th inst., by Prof. William Denton, his remarks treating of the philosophy of religious revivals. An abstract of his discourse will be found on our eighth page. Next Sunday afternoon Prof. Denton speaks on "Mental Culture," in the evening on "What I Saw on the Pacific Slope;" on the 19th inst. in the afternoon he will discuss "The Utility of Spiritualism," and in the evening discourse on "The Races of Men and their Destiny,"—which lecture will be rendered additionally attractive by some sixty portraits, pictures, etc., illustrative of the subject matter; on the 26th, in the afternoon Prof. Denton will preach "A Sermon from the Buddhist text, 'Thou shalt not lie,'" and in the evening will close the course by a conclusion of his lecture on "The Races of Men," etc. Prof. R. G. Eccles, from the West, will follow Prof. Denton at this hall in January.

On Sunday afternoon, Dec. 19th, at the close of Prof. Denton's lecture on "The Utility of Spiritualism," another platform séance for obtaining paraffine molds of spirit hands will be held, Mrs. Mary M. Hardy being the medium.

This series is eminently worthy of—and will no doubt receive, as did the past course—the patronage of the liberal public in Boston and vicinity.

"People from the Other World."

One of our esteemed correspondents writes as follows: "I have been surprised to hear that Col. Olcott's book has not been largely taken. It seems to me to be the best exposition of the phenomena that I have read—exceedingly thorough and clear and interesting. I have myself witnessed a large portion of the manifestations he describes, and so far as I can judge, he is remarkably accurate in his descriptions." We concur fully in the opinion of our correspondent, and hope Col. Olcott's work will be widely circulated.

Williamsburg, N. Y.

We learn from the Secretary that the "Spiritual Progressive Association" at Williamsburg, Eastern District of Brooklyn, N. Y., is in a flourishing condition. Meetings are held every Sunday evening in Latham's Hall, 9th street, on which occasions large audiences assemble. Any communications for the society should be addressed to John W. Fox, Secretary, 111 Union Place, Green Point, L. I.

Dr. J. R. Newton, the Healer.

We are in receipt of a letter from this renowned healer by laying on of hands, wherein he states that he has changed his plans, and will remain in San Francisco, Cal., for the present. By tarrying there until early spring he will escape the cold of the eastern winter. He now heals in public, at Dashway Hall, on Sundays, large audiences attending the meetings.

A bigoted reverend at the recent anti Masonic Convention, held at Lake Village, N. H., had the audacity to say, in this enlightened nineteenth century, that anything not recognizing Christ, including Masonry and the Constitution of the United States, ought to be destroyed. No wonder the secular press repudiates such sentiments, and remarks: "This is the regular old fire-and-fagot notion, and therefore, altogether unlike to anything that Jesus Christ ever said or thought of."

The annual message of Gov. Thayer of Wyoming Territory says: "Woman suffrage has now been in practical operation in our Territory for six years, and has, during the time, increased in popularity and in the confidence of the people. In my judgment its results have been beneficial, and its influence favorable to the best interests of the community. A right or privilege once granted is not easily surrendered. In this case it is difficult to perceive any good reason why it should be."

Minnesota's constitutional amendment, which was adopted by a large majority at the recent election, provides that any woman who has reached the age of twenty-one may vote at any election for officers of schools, or on any measure relating to schools, and may be eligible to any office pertaining to the management of schools.

We recently published an article from the pen of our fellow-townman and ripe scholar, Allen Putnam, on "Victoria Woodhull as a Medium," to which one of our gifted lecturers on Spiritualism, Giles B. Stebbins, has thought proper to comment. His "Comments" will appear in our next issue.

Rev. J. D. Fulton has been dismissed by his church in Brooklyn, N. Y. He was deposed up to the last moment. When such men are selected to preach, is it any wonder the churches become disintegrated? Those who inculcate the teachings of the Prince of Peace, should above all others practice what they preach.

In the course of a business note, Mr. J. A. Riley, of Tulare City, Cal., informs us that highly satisfactory spiritual phenomena are occurring in his own family, through the mediumship of two of his little boys who have become developed as physical media.

Dr. T. B. Taylor tells of Spiritualism in Baltimore. See sixth page.

Lola Waisbrooker has arrived at San Francisco, Cal., and can be addressed care Hermin Snow, Box 117. She is ready to accept calls to lecture, and has also a choice lot of books on sale.

Our second page contains an interesting collation of the results produced by a professional visit from Dr. Slade to Ilion, N. Y.

We thank the friends named below for contributions in aid of our Public Free Circles: M. C. Hoyle, \$2; E. C. Welsh, \$1.85; A. D. Johnson, 85 cents.

The friends of Lola Waisbrooker will find a letter from her on our third page.

A terrible explosion occurred at Swallow's main colliery near Barnsley, in West Riding of Yorkshire, Eng., at 9 1/2 o'clock, on the morning of Monday, Dec. 6th, whereby 140 miners lost their lives, and many more were injured. This colliery is one of the largest in the western part of Yorkshire. It is worked by underground workings with 200 men's main colliery, where twelve years ago over 300 persons perished. Another disaster of a similar character is reported as occurring Dec. 7th, in a coal mine near Penryn, in South Wales. Twelve persons were killed and ten injured. On Saturday, 4th, by an explosion near Tredegar, Eng., 20 miners were killed and 10 wounded.

Seven hundred Indians (total) removing from Coughnaga, the Canadian reservation, which is too thickly settled, to the United States Indian Territory, when the requisite treaty is concluded.







Banner of Light.

BOSTON, SATURDAY, DECEMBER 11, 1875.

Prof. William Denton on "Revival of Religion."

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

On Sunday afternoon, December 5th, the second course of Spiritualist lectures in Paine Hall, Appleton street, Boston, was commenced under management of Dr. H. F. Gardner, by Prof. William Denton, his theme above named being pertinent at the present time, when it is sought by certain theologians to disturb the moral and mental atmosphere of various communities, and inaugurate the thunder and the whirlwind, forgetting that the prophet of old finally found the truest expression of his God in the "still small voice."

In commenting, the speaker remarked that he had often been denounced as an infidel, and possessed of no religious sentiment; this was not true, for he had a strong hold on religion, though to him the word might have a meaning not strictly in accord with that attached to it by the churches. His conception of religion was, that it was that which caused men to lead purer, truer lives, which taught them the love of their neighbor, to be honest in all their dealings with their kind, and which by this preparation in the mind, fitted them to take an advanced position on the high road of progress when they reached the spiritual side of life's experiences. Such was his view of religion, and to this he stretched out a welcoming hand, and to its advancement among the people he would earnestly devote his dearest energies; his life had been spent in honest endeavors to revive this true religion among men, and to exhibit in his daily work the fruits of his industry. His object was not to the so-called "revivals of religion" as he met with them among the churches and in various communities, lay in the fact that they brought no change to the individual "revived" or converted; he was not called upon to change his mode of life, to aim to be a better man, to broaden the scope of his usefulness—not even to make an effort to be worthy to believe on Jesus, but only to express a blind faith in him—Jesus, who would pay every debt of sin, and who as a vicarious sacrifice, in days long past had burst the bonds of death and hell for whosoever would call upon his name! "Come to Jesus!" But where was Jesus? and the answer to the query could be found in the presence of the revivalist while he was present in the church—and when the revivalist had gone on his way the pastor of the flock would stand for Jesus. Under the influence of this system we could find the most numerous revivals of the fruits of late, revivals of envy and all uncharitableness, but little of the pure spirit of brotherly love and upward aspiration for better things and conditions. The speaker could tell when a "revival" was in progress whenever he went, by the way the pious people looked at him, as if he was a child of the devil, stumbling block in the path of the ear of religion, and worthy the extreme wrath of hell.

In his present discourse he proposed to tell how these revivals were gotten up, or manufactured; for they were the legitimate fruits of a law well known to advanced thinkers, and perhaps also to many who made use of its provisions while professing to be ignorant thereof. For this purpose he drew the following sketch: The church at "Jonesboro" is loaded with a heavy debt, its members are few, and the payment of the annual interest money is a very great burden upon them; the deacons in council decide that something must be done for the relief of the society—they must have a "revival of religion"; they hold converse with the pastor, and he at once declares that a revival will be just the thing, as by it the souls of men will be saved, while the number to help pay the expenses of the church will also be increased. But the worthy pastor and his wife are not to be so easily duped; they know that the annual interest money is a very great burden upon them; they know that the spirit of God will come down and dwell in the community and bring souls into the fold, but nothing comes of it. If the Lord is so anxious to do good, as they believe, why does he not do it without these frantic appeals—much more, why should these appeals be made in vain? Finally as a last hope they send for Rev. Lehabud Wak'em, and after some preliminary conversation, they agree to come to their town for a revival, and they who were the Lord will do for the church. And he comes, and prays, and shouts, and exhorts, and the people are stricken with fiery zeal, and backsliders return again to the church, and the "revival" continues in full blast—as long as Rev. Lehabud Wak'em stays in Jonesboro. And, parenthetically, the speaker remarked, that the same results would follow the actions of the Rev. Wak'em no matter what name he might assume, provided he might be at heart, if the people did not know of his shortcomings. They must have faith in him, and then what they ignorantly considered to be the spirit of the Lord would come to their little town (when they professed to believe He was every where, and was therefore with them all the time) to revivify his work among the people; the spirit of the Lord thus being held to be lacking in power to penetrate the hidden folds of his sort.

But the lecturer held a different view concerning this Jonesboro case and its compilers whenever met: The whole body of phenomena attendant upon the revival system was substantially the same as that attendant upon mesmerism, and to mesmerism influence alone could all the singular results produced at the revival be successfully attributed. Wak'em was a strong mesmerist operator, and so were all his kind; it was a truth which everyone establishing the revival system operator, if he had faith in his own power, and provided the subject had faith enough in him to allow him to attempt the process of mesmerizing, could successfully influence said subject, making him think as he thought, feel as he felt, see what he saw; in a word, whatever would produce a mesmerism influence upon an audience would also produce a revival if the mind of the operator chose to direct it to the proper channel. The revival was needed at Jonesboro, but they could not have it till they had an operator—the man who had the mesmerism influence with him was the one wanted; when he came the revival began; when he went (or when any revivalist went away from the field of his labor) the revival went down, unless there was left behind, in his stead, some man possessing a portion of this power, whereby the revival could be kept up. Wherever these men went, the "spirit of the Lord" went, too, and when they changed their location thither also went the circumscribed spirit of the Lord, hastily dropping the work in the old locality, that it might be on hand at call in the new. The speaker quoted the case of the revivalist Earle, as one in point, and later that of Moody and Sankey, who were pursued by the spirit of the Lord across the Atlantic, to Liverpool, London, and back again to Brooklyn and other places—the excitement in every place dying down as soon as the exciting cause, the presence of these worthies, was removed.

The necessities following mesmerism control, such as passivity on the part of the subject, fall on the part of the operator, harmony on the part of the audience, etc., were pointed out as being also essential necessities of the revival work. A united Church was the demand of the operator there as in the lecture hall. Why? would the Lord do more for two men than for one? would he hear the prayer of one hundred, and slight that of fifty pious hearts? Oh, no, the

revival-operator; just the same as the mesmerist has learned that he needs this harmony to draw strength from. The experiences of La Roy Sunderland, well-known to the liberal public as a lecturer on mesmerism, etc., who for many years before was a powerful revivalist, were cited as proofs of the identity of the influence in both cases. For seventeen years the most wonderful cures were produced by the grand exhortations of Mr. Sunderland—people were cured of what the Methodists called "the falling Power," (but which was really a state of mesmeric catalepsy) people were brought down to the altar for prayers from the congregation in scores, (which was only the repetition on a larger scale of the drawing forth by the mesmeric operator of subjects from his audience,) all the various types of excitement attending the revival system were made manifest, and it was supposed that the Lord had visited his church, and was doing a great work for souls. These occurrences in presence of Mr. Sunderland were known to be verities by some people who were now alive, and possibly present in the audience to-day! But by-and-by, through a series of studies and experiments, Mr. Sunderland became convinced that the occurrences which were the result of the "Power" which accompanied him wherever he went, and those witnessed in presence of the mesmeric operator were really one and the same as to their cause—that mesmeric influence and revival "power" were only different phases of the same identity. And he became what the world called an infidel, and took the field as a lecturer on mesmerism, and, strange to say, the same phenomena which when he was a preacher were held by the people to be the work of the spirit of the Lord still followed him, as powerfully as ever, and he thereby learned by actual experience that "revivals" were produced by the same influence thrown by the revivalist upon his congregation as that thrown by the mesmeric operator upon his audience—that each was but the simple effect produced by an equally simple cause.

As before stated, the mesmerist could make his subject believe anything he chose, and the speaker quoted a case on record where, at a lecture on this subject, the operator caused a number of the most respectable men in the town to imagine that they had ropes attached to the moon, and at his bidding they by great exertions dragged it down from the sky, and, having proceeded to cut off and eat slices from it (in pantomime) on his assuring them that it was after all made of green cheese! [Laughter.] But singular as this might appear, the same state of mind was also produced by the revivalist; this worthy, taking his trembling audience by the hand, and leading them to the bell, and the horror-stricken subject said plainly, and then he showed him the arms of Jesus, which, like a thick-bosomed buckler, were spread out to shield him from Satan's rage, and exclaimed to him "Come to Jesus," and the far-sighted subject cried out, "Lord, I will!" who would it be, under the circumstances? [Applause.] But how many, many persons, when this temporary excitement was removed, discovered that they had made a mistake, and that, in their opinion, passed the rest of their lives in keeping up an outside show of religion, and trying to induce other people to walk into the same trap in which they had been caught, a system of hypocrisy in their case from which none but evil fruits could be expected.

The revivalist worked in the same manner as the mesmerist with the people; looking down from his pulpit he could mark the effect of his words; if he saw any persons affected by wind at once, such up to the altar as sacrifices to superstition, and they would come—and one would bring another, and the hazy mist of excitement would all at once flash into flame! But if he did not see any, he would step out from his pulpit, perhaps go down among the people and lay his hand upon those he hoped to influence. And, like the mesmeric operator, the said revivalist demanded that they should be no disturbance to lessen the effect, or break up the current of the influence. In proof of this the speaker cited a case where an eminent revivalist, going down among the people, found two young men who were evidently passing under his influence; to them he addressed his most fervid appeals, and had the satisfaction to note the look of terror stealing over their faces as he painted the horrors in store for the unrepentant sinner; but while he was in the height of his harangue a shutter of the church suddenly closed with a violent crash, and the young men awoke with a start from the fearful nightmare which was so rapidly numbing their faculties. The practiced eye of the revivalist saw at once that all was lost, that they had escaped from his control, and in his anger and fury he shook his clenched fist at the object of his wrath, and the disturbance and shouting in the street were heard as if they were the shouting of a volcanic blast.

"Let there be no discussions among the brethren," says the revivalist, "let us have no disturbance or argument," says the mesmerist. Both are aiming to hold in abeyance for the time being the reason and will of the individuals they hope to control; and the revivalist especially abhors the reason, and does not seek to awaken thought, but blind and infatuated faith. A subject once controlled mesmerically was at any time under control a second time; just so with the church; it was a notable fact that the backsliders from the fold were generally the first to return when the excitement of the revival was filling the atmosphere.

As women furnished the best material and in the largest quantities for the mesmeric, so also the revivalist found in them the most pliant subjects for his purposes. "The fall of Adam's fall." Notably the great body of the elements of the church was composed of the female element. An eminent revivalist had indeed made the boast that "if the world had been peopled with women we should have converted it long ago!" The lecturer was of opinion, however, that woman would one day develop out of the condition of ignorance and subjection in which the church strove to keep her, and emerge into the glorious light of truth.

If the mere production by the revivalists of the phenomena of mesmerism were all that followed these revivals the speaker would not consume the time of his audience by considering the subject, but the efforts of these men operated to put back every effort of reform in man's condition. A vast system of delusion was sought by these revival operators to be impressed mesmerically upon the mind of their converts—an impression more lasting when given than in this condition, just as the helms expressed by the operator were more lasting upon the mesmeric subject when controlled than when in a normal state—his fact the lecturer proved by citations from which own experience as a mesmerist; therefore he desired to unmask the system to the gaze of the people, for their unqualified reprobation.

The speaker then proceeded in a keen and incisive manner to review the church dogmas of "vicarious atonement," "the deadly sin of doubt," when "Jesus has paid it all," etc., as taught not only in sermons and exhortations, but embodied also in the Moody and Sankey hymn book, and sung by excited thousands in Europe and America, and showed that professed Christians failed to follow the direct teachings of the Nazarene in the sermon on the Mount, and that their statements of the condition of man was not borne out by the facts of history or science, and further said that were Christ on earth to-day, the heartiest opponents to his severely practical teachings would be found in the churches which are founded in his name!

The Alleged Eddy Exposures—Col. Olcott has a Word to say on the Subject—He Agrees and Disagrees.

(Reprinted from the New York Sun of Nov. 30th.)  
The Editor of the Sun:  
When my eyes caught the headline "Exposure of the Eddys," in to-day's Sun, I said to myself the grand exposure of the Eddy spiritual manifestations, in common with the whole public, I have been patiently waiting for, had come at last; but upon reading the narrative through, I was sorry to find one more added to many antecedent unsatisfactory explanations of a provoking mystery.

Your correspondent writes as though he had examined the premises and detected William Eddy and his confederates at work; whereas the most superficial knowledge of the "circle room" and its surroundings would have shown him the insufficiency of either of the points in his theory. He makes it appear as if the cabinet floor could be raised and confederates gain access to the closet from William's bedroom below, by mounting a padded staircase built in a chimney flue. The fact is, that not only once, but several times, I examined the flooring of the cabinet and platform from below, where I could not only see but actually feel the solidity of every board and joist, and did this once in company with a Massachusetts inventor, who has taken many patents for mechanical contrivances, and who was not a Spiritualist; and once with a Hartford architect. The whole surface of the chimney, from basement to circle room, can be examined by any one who cares to explore the dust hole or pot closet, and I assert, after careful sounding and scrutiny of the reason work, that there is no opening through which a mouse could creep into the flue.

Again, your correspondent says that the female spirits are personated by two of the Eddy girls, who live near the place, but are never seen by the boarders, they dressing in William's room where the costumes are kept, and passing thence to the masked staircase. This is the most absurd of theories. In the first place, I have seen all the family (except the brother who lives in Minnesota) in the circle room, when the performances were going on; secondly, I have searched William's room, and the costumes are not kept there; thirdly, no one could pass from William's room to the pretended secret staircase without passing the length of the dining-room and buttry, in sight of any one who might be in the sitting room, as they sometimes are; fourthly, in summer, when the windows are open, the slight breeze that the chirp of every cricket can be heard, and the slightest movement of William inside the closet would be betrayed. The cabinet is only two by seven feet, and the boards in no one place are out so that a trap could be raised and leave William and his rocking-chair a place to stand. Materializations even better than any seen upstairs occurred in the room below the cabinet, where I searched the room and where no materialization was held at my own suggestion, made five or six times before it was broken up by the murder is not out yet. Dr. Beard confessed the whole battle had to be fought at the door of the cabinet, not inside; that it was a simple alternative of personations by William Eddy or an occult force. And I agree with him. I don't say that those Eddy manifestations are not partly, or even wholly, fraudulent; but I do say that I do not believe that they are the latter. There is no reason to doubt, viz., that more church-like and backbiting set of people than this same family I never encountered. And, in general, I have no reason to differ with your correspondent as to their shrewdness and general characteristics.

HENRY S. OLCOTT.

New York, Nov. 26th, 1875.

New Publications.

THE HOLY TRUTH; OR THE Coming Reformation Universal and Eternal, because Founded on Demonstrable Truth, is the comprehensive title of a noble volume, written by Hugh Junor Browne, and published in London by Arthur Hall and Company. It is the simple truth that the author of this volume attempts to demonstrate, and by so doing to change the present condition of the human mind, and to bring about a new era of science and religion. His key to the whole mystery is the spiritual philosophy, which he employs with marked skill, prudence and effect. The essay on the reconciliation of science and religion is especially deserving of perusal. "Spiritualism is no new religion," he says, "it is but the ancient secret to trouble the waters into which we must plunge ourselves, if we would see the light of truth and peace before we can expect to see any celestial unity." Again says the author, "Spiritualism is destined to become the grand event of the world's history. Founded on eternal truth, it must supersede all religions, based as they are on fear, demoralizing in their nature, and productive of nearly as much harm as good." "We are on the eve of some great change in the history of the human race, and the change will be effected by the power of the spiritual philosophy, and the power of the spiritual philosophy will be effected by the power of the spiritual philosophy." The author of this book went among the Indians as an instructor and civilization rather than an adventurer, and he aims simply to portray faithfully the home-life of the Indian, and to exemplify the efficacy of the principles of peace in the life of one who, for a period of ten years, traveled extensively among different tribes regarded by the civilized world as savages, and by a land where it was not considered safe for white men to travel, even in companies, without being well equipped with revolvers, knives and carbines. The pages of this volume are enlivened with eight portrait illustrations of Indians, and the narrative is as fascinating as any romance. All sorts of characters, incidents and adventures are interspersed in the reading, becoming fully as entertaining as it is instructive. It is, moreover, an argument for the peace policy all the way through.

THE GREAT BOSAZNA is an entirely new literary venture. It is a book, with two hundred illustrations, containing narratives of adventure and discovery in gold mining and silver mining, among the raftsmen, in the oil regions, whaling, hunting, fishing, and fighting. The writers are Oliver Optic, R. M. Hallanyne, Capt. Cass, and others equally well known. Those who would like to enjoy a frolicsome dash of adventure will do well to possess themselves of this treasure of wild, out-door experience. Lee & Shepard are the publishers.

THE NURSERY PRIMER.—One of the most charming little books for a child beginning to read, is "The Nursery Primer," just published by John L. Shroyer, No. 36 Bromfield street, Boston. It is a profusion of pictures, and is the best book for the child to read. Such excellent reading matter for the beginner, and such large, elegant type! And without this admirable little volume, richly bound in stiff, ornamental covers, is put at such a price that it can be circulated widely among the young, for it costs only thirty cents. No more beautiful book for a child under seven years old can be found, and all the shops, it is sent postpaid to any address for thirty cents.

NEW MUSIC.—We have recently received from the publisher, F. W. Holmick, 278 West Sixth street, Cincinnati, O., a march entitled, "She's as Bright as the Stars in Heaven," a waltz, "Remember seeds of Kindness," and a song, "The Home Land," and a comic song, "Knocking at the Old Book Gate," words by Harry Weston, music by S. E. New. From W. H. Ewald & Co., 156 Newark Ave., Jersey City, N. J., we have received a song, "Darling Little Rosebud," words by Arthur Welby, music by W. W. Keenan, and "Debut Waltz," by S. T. White.

Movements of Lecturers and Mediums.

N. Frank White speaks in New Boston, Mass., on the evenings of December 14th, 15th, and 16th. During the Saturdays of December and January the lectures in Bridgeport, Ct., where he may be addressed.  
J. M. Allen speaks in East Concord, Vt., Nov. 21st, 28th, and Dec. 4th. He would like to make further engagements. Address as usual, Matfield, Plymouth Co., Mass., or care Banner of Light.  
Margaret Sunderland Cooper is now located at 37 Main street, Concord, N. H., where she will remain for the next three months.  
Giles B. Stebbins will speak in Chicago, Dec. 19th and 20th.  
Anthony Higgins has been lecturing in Marlboro, Mass., the six Sundays just passed, and gave such general satisfaction that many wish to retain him for the rest of the winter. Notwithstanding the winter, the people con-

tributed liberally to support him, and also filled the hall with earnest hearers, so we are informed by Sidney Howe. W. F. Jamieson is lecturing in the West. The Quincy (Ill.) papers are giving daily reports of his lectures. The Daily Whig says he "gives evidence of being very familiar with his subject." Speaking of his lecture of Dec. 24, it says: "The discourse was listened to with marked attention from the commencement to the end." The Quincy Daily Herald says: "Mr. Jamieson is a pleasant, fluent speaker, and holds the attention of his hearers from the opening to the close. He is extremely radical in his views, which he asserts plurally and boldly." He is called to return to Kansas; but during December will remain in Quincy.

J. Frank Baxter has been lecturing in Worcester, Mass. A correspondent, J. H., writes: "We have been favored with a series of lectures by J. Frank Baxter of Winchester, Mass. Mr. Baxter was listened to with intense and growing interest by people both outside and within the ranks of Spiritualism. His language was choice and often eloquent. He afforded quite a number of satisfactory tests, by giving the names, prominent traits of character, former place of residence and business of persons not now in the town. Mr. Baxter has a very fine voice, and his singing is charming and impressive. We are to have him again in January."

C. H. Lynn lectures in New York during December—address care of A. J. Davis, 21 East 4th street; in Philadelphia during January. Engagements solicited in any part of the country.

The course of lectures delivered by James M. Peobles at Sturgis, Mich., upon "Travels, and the Spiritualism of the Eastern Nations," were largely attended, the church being crowded during the seven evenings. Mr. Peobles lectures in Memphis, Tenn., during December. Address care of Dr. Bach, formerly in the French, from the French, and containing a fine steel-plate portrait of Allan Kardec. Price \$1.75, postage free.

W. S. Bell lectured last Sunday in Paine Memorial Building and in Rochester Hall, Boston.

Spiritualist Meetings in Boston.

PAINE MEMORIAL HALL.—Prof. W. Denton will continue his course of lectures in this hall, Appleton street, each Sunday at 2:45 and 7:45 o'clock until further notice. Dr. H. F. Gardner, Manager.  
ROCHESTER HALL.—The meetings at this hall, 141 Chatham street, are free to the public. Mrs. S. A. Floyd, trance speaker, will lecture and answer questions from any persons in the audience at 2:45 and 7:45. Quartette singing.  
ROCHESTER HALL.—The Children's Progressive Lyceum will hold its fourth meeting in John A. Andrew Hall, with his sessions at Rochester Hall, 728 Washington street, every Sunday, at 10:45 o'clock. Julia M. Carpenter, Secy. The Lyceum is a free school for the children of Liberalism, and is notified that this hall is open for engagements during the week, or on Sunday afternoons from 2 to 4 o'clock. The Lyceum is a free school for the children of Liberalism, and is notified that this hall is open for engagements during the week, or on Sunday afternoons from 2 to 4 o'clock. The Lyceum is a free school for the children of Liberalism, and is notified that this hall is open for engagements during the week, or on Sunday afternoons from 2 to 4 o'clock.

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