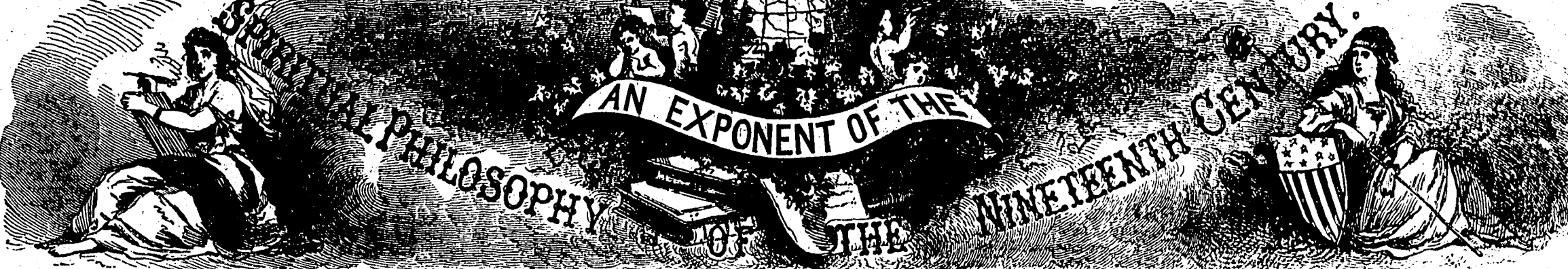


BANNER OF LIGHT.



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Spiritual Phenomena.

ACCREDITED MANIFESTATIONS.

THE APPARITION AT LOOSELY HALL.

Most readers of English history, students of David Hume and Tobias Smollett, says Edwin F. Roberts, an English writer, will recollect that there was, "once upon a time," a certain wife-killing king, called Henry VIII, who reigned over England, and was, in his time, a man rather to be feared than loved.

And whatever Mr. Froude, in his admirable history, may say to the contrary, "bluff King Hal" was little better than a tiger-ape upon a large scale.

He was born a Catholic, but the wealth of the monasteries tempted him to seize pix and crozier, and set up a huge melting-pot, much after the fashion of the "fences" who affect the old vicinity of Saffron Hill, and the remote precincts of the "Mind" in the Borough.

He patted Martin Luther on the back, having first abused him, and obtained from the Pope the title of "Defender of the Faith"; he took Luther's side, snapped his fingers at Leo X., the most intelligent and illustrious, perhaps, in the long catalogue that has, apostolically or no, descended to us; and then, being well-set up in the world with a mint, much royalty, plenty of jewels, some fine castles, a cardinal Prime Minister (Wolsey), and an inestimable Lord Chancellor (Sir Thomas More), he lived in great state and splendor, and gave up his mind to marrying as many wives as he could—after—divest himself from; so, that, in truth, Henry is the type of the more modern creature we shrink from under the name of Bluebeard.

This, however, is apart from our story, which concerns Henry the Eighth; his Lord Chancellor, Sir Thomas More; his favorite daughter, Mrs. Roper, and the ghost which made itself appear to be so some time before the body of it was dead.

Loosey Hall, then, is a stone mansion, perfectly Tudor in its style of architecture—heavy mulioned square windows, and that irregular form of frontage which is not only characteristic of the age, but which also affords within, above and below, so many charming window nooks, where a book, a lute, a pleasant gossip with a "fair young damsel," can so winningly and fitly fill up the idle hour of the day—where a look, a thoughtful mood, a "brown study," even, have their effect, and fully.

Loosey Hall was built by Sir Thomas More in his prosperous days, but he rarely dwelt in it save as a guest. He had his favorite house at Chelsea, about the termination of the present Cheyne Walk, and just across the frontage of the present pier, but of which there is no vestige now.

Sir Thomas More was a son of Sir John More, a judge of the Queen's Bench, and was born in 1480.

He was educated with the family of Cardinal Morton, then Archbishop of Canterbury, who presaged great things of him in the future, from the tact, ability and quickness the lad betrayed from time to time.

He pursued his academical curriculum at Oxford, and about 1500 studied at New Inn, and next at Lincoln's Inn, for Chancery practice, and was thought a zealous Roman Catholic from the beginning to the end—so much so that he is said to have worn a hair-shirt, to follow the most rigorous observances of his Church, and at the age of twenty-two was a Burgess in Parliament, where he opposed Henry in a demand for an exorbitant sum of money to dower his eldest daughter with the King of Scotland.

Henry was a piece of sanguine wildfire at this, and imprisoned his (More's) father in the Tower for a certain arbitrary fine imposed upon him; and More himself cautiously shrank into retirement, and for three years was law-reader at Furnival's Inn, and for three years after lodged near the Charter House, where he underwent all the austerities of the Carthusians, without taking any vow.

He presently married a Miss Colt, the eldest daughter of a country gentleman of New Hall, in Essex.

He filled several public offices; as, for instance, a judgeship in the Sheriff's Court. He was employed by an association of English merchants in a negotiation, in the matter of trade and commerce, to arrange some difficulties between the citizens of London and those of Flanders.

In 1516, he accompanied the commissioners sent by Henry the Eighth, in order to renew the alliance between Henry and Charles, (then Archduke of Austria), and during that time wrote his far-famed "Utopia"—this about the year 1516.

This latter work procured him a learned reputation, the acquaintance of Erasmus, the smiles of Cardinal Wolsey, and the favor of the King; so that, in 1520, he was Treasurer to the Exchequer, and removed himself and family to Chelsea, where he had a noble house, already spoken of.

In 1526, he was appointed Chancellor to the Duchy of Lancaster; and, in the following year, accompanied Cardinal Wolsey, and other high officials of the realm, on an embassy to the French King, Francis the First, (the Bearnois, as he is called), and discharged his duties with sufficient skill and success as to elicit from Henry his warmest approbation.

By this time (1526—28) he had grown greatly in favor with the King—a favor the Chancellor trembled at—or, rather did not tremble at—for his courage, as it turned out, was of the true order.

He knew one thing well, however. The King's favor was death! Whom Henry the Eighth favored, he ruined or slew.

Whom the Plantagenets favored, they either ruined, or slew, or poisoned.

Whom the Stuarts favored, they usually handed over to the headsman.

"Put not your trust in princes!"

When, on one occasion, Henry the Mongrel and the Magnificent called upon Sir Thomas More, at his house at Chelsea, it was remarked by his (Sir Thomas's) son-in-law that the King for a long hour walked round the garden with his "arm round his (Chancellor's) neck."

Mr. Roper, who was there on a visit at the time, congratulating him on this kingly favor, was answered:

"Son Roper, I have no cause to be proud of it; for if my head would win him a castle in France, it would not fall to go off."

A saying too truly expressive of his ruler's trustless temper, whim, or caprice.

If our readers by any chance think that we are troubling them with a biography, they will be much mistaken.

The partial story of a man's life must be told,

in order to illustrate the appearance of a spirit, which it is the object of this narrative to illustrate.

Henry had *nous* (or sense) enough to comprehend the power of this high minister of his, whom no bribes could corrupt—no official garbage, thrown in order to be thankfully picked up, would be accepted.

As the King, therefore, wished to be divorced

at the back of the house. There was something bewitching, yet weird-like, about the woman; she was tall and handsome, her features wore a melancholy cast, and her appearance was enhanced by the glossy raven tresses which hung over her shoulders and back. Her head was uncovered, and she wore what seemed to be a brown winsey dress. Holding a lighted candle in one hand she stood motionless, and gazed intently at the two ladies. The latter having recovered from their astonishment at beholding such a supernatural-looking being, asked her why she was standing in such a place, and at that time of the night, but the "figure" declined not to reply. Lifting her disengaged hand in front of her breast, she made some mystic signs with her fingers, then let her hand fall down, and she was again the same motionless figure as before. The ladies upon this became quite excited, and ran out to the street and procured the aid of two constables, but though they searched every part of the premises no trace of the "apparition" could be seen. The gate of the palling was locked, and the palling itself would be very difficult to climb, being five or six feet high. A very short time had elapsed from the moment the ladies saw the figure till they procured the services of the policemen and no one could have come out by the close without observation. The affair altogether is very mysterious, but in whatever way it can be explained, the above may be relied upon as a true statement of facts.

ANOTHER WONDERFUL MANIFESTATION.

EDITORS BANNER OF LIGHT.—In my last communication from this place, dated August 4th, I stated that a lovely white flower had been brought from my garden by a spirit hand and placed in my own, two closed doors separating us at the time from the garden. A few evenings afterward, while seated in the same manner as mentioned in the former article, my little boy's gold-headed cane was brought from the hall adjoining the closed parlor in which we were, and we were each of us gently tapped with it on the head and shoulders, gently touched without our being able to state by what instrument it was done, not knowing of anything in the room by which such a peculiar manifestation could be made. Finally I was requested to put my hand out and take it. I did as directed, extending my arm out into the room, to a point some three or four feet from Miss Fox, on the side opposite the one at which she was sitting, and received the cane in my right hand, (my left hand holding Miss Fox's right, while her left was engaged by my wife,) and thus, to our great astonishment, was made aware of the wonderful phenomenon that had taken place in our midst. We were sure that the cane had been left in the hall—that it was not in the parlor when we sat down to have our usual scance.

I wish here to say that during three weeks' residence in my family, Miss Fox has merited our entire confidence. No person that I have ever met has appeared to me more perfectly artless, more entirely guileless, more sincere and truthful in all that regards the marvelous phenomena that are evoked by her presence, (other conditions being favorable), than she of whom I cheerfully pen these honest heartfelt expressions.

G. L. D., M. D.

Albany, N. Y., Aug. 16th, 1869.

TESTS OF SPIRIT POWER.

Believing that the common people are thirsting for something better than the old Anti-Christian Theology, I think it is the duty of all who have experienced the beauties of the Harmonial Philosophy, to make known all the facts within their knowledge which were formerly called miracles. I have had proofs of the power of those in the disembodied state to perform acts as wonderful as the miracles of the past; from those I select two, which were accomplished through the mediumship of Mrs. J. M. Friend, with whom I have been intimately acquainted for eight years, and have known by reputation much longer, and have always found her to be a most reliable and trustworthy person. I have also had many communications from her guardian, Dr. Brown, which were always reliable.

Some three years ago, Mrs. Friend was at my house; one evening we were conversing, not thinking of having a sitting, when suddenly Mrs. Friend was entranced by an Indian woman—"Starlight," she gives as her name—who had frequently spoken before. She said: "There is a man here who says his name is Trask, and if you and the medium will go in your other room to-morrow at ten o'clock, and take a piece of paper and lay it upon a book and hold it under the table, he will come and scratch upon it."

Accordingly, at the time appointed, we complied with the request, taking with us a school atlas with a sheet of paper laid upon it. My housekeeper and her sister, after examining the paper with us to see that there were no marks upon it, left the room. We sat at the table, I holding one corner of the atlas with my right hand, while Mrs. Friend held the other with her left, and her right hand was above the table in my sight all the time. We sat about fifteen minutes, when she pushed the book toward me. On examining the paper I found the following communication written in fair pencil hand:

"My Dear Friend—Invisible, but not without power, I hasten to you with joy that cannot find expression. Let your light shine that it shall be seen of men, that they may see your good works and glorify your Father who is in heaven. He has given his angels charge concerning thee; in their hands they shall bear thee up, and thy feet shall not be dashed against a stone."

J. P. TRASK.

Friend Trask had been trial Justice of the Police Court in this town, an intimate acquaintance of mine, an honest sectarian Orthodox. I have had a number of communications from him, in which he wonders how he could have been so blinded by his theology.

The other fact I shall relate occurred last month



LOOSEY HALL.—THE APPARITION OF SIR THOMAS MORE APPEARS TO HIS DAUGHTER.

from Catherine, in order to marry Anne Boleyn, he sounded his Chancellor on the matter of a divorce, and found no consolation thereby; the Chancellor, strenuously and severely—though jestingly—refusing to have any hand in the matter.

He turned out in the plenitude of his power, did Sir Thomas More, like a good many of us. Born and bred in the Roman Catholic faith, he was intolerant to the bounds of persecution; but no such charge is brought against him, though he has admitted to his learned friend Erasmus that he would "assist the whole Popish clergy in their attempts to extirpate the Reformers."

This did not please Henry the Eighth.

There are certain allegations laid against this really high-minded and honest man, which are far from being to his credit, unless we look at the moral force of prejudice in those prejudiced days—days which bring Smithfield burnings, the massacre of St. Bartholomew—the holocaust of the "San Benitos"—the Inquisition, and other infamous associations of bigot cruelty together—and so we forego what charges we can bring against him.

One fact is true—the more Henry became a Reformer, the more staunch was the Chancellor in his cause; and when the Catholic bishops of England offered him a well-filled purse of gold, in acknowledgment of his zeal, faith and servitude, he utterly refused it for himself and family, under any conditions whatsoever.

His integrity was so firmly established that it was above suspicion, and no one doubted it less than the King himself. But he had gone quite counter to his wishes; and now, on more occasions than one, Henry began to feel his black, bilious blood seething within him, and the opportunity for More's overthrow and death was not far out of his reach.

As Henry relented toward the heretics (Protestants we call them now,) so did More's antipathy—honestly founded enough, it must be admitted—rise against them. He opposed Henry, Luther, and Protestantism with all the force of a keen, vigorous, clear-witted sense, and with all the powers of his soul—though this we must in some degree put to the account of something more inveterate than simple prejudice.

It might be—it must have been—obstinacy, for the man who laughed at Death in his very face could not be ruled by fear.

Henry's project of a divorce from his faithful wife Catherine, after a wedded life little short of twenty years, found no favor with More; and the Chancellor, being troubled with his master's importunities, desired permission to resign his seals, which Henry reluctantly accepted, and, with serenity and dignity mingled, Sir Thomas More took leave of his high office.

He had proposed to himself to live in his pleasant solitude at Chelsea, and make his humble means last him for his lifetime, for he had found but small profit in his high office, and his inborn honesty had closed every avenue to bribery, corruption, or surreptitious forms of acquisition.

The next day, to show his equanimity, after the mass was over at Chelsea Church, which he had attended with his wife, Lady More, he opened her pew door as one of his gentleman attendants had been accustomed to do, and with a comic gravity making a low bow, said, "Madam, my lord is gone out."

Lady More could not understand this for the instant, until he informed her of his resignation—a matter that, very wife-like, she disapproved of; but as Sir Thomas was neither hen-pecked nor king-ridden, he took this very little to heart.

Meantime, danger and death were fast following the happy, innocent, good man in his harmless seclusion.

The royal butcher—who never forgot—and was never known to forgive—could not condone the offence his Chancellor had offered him, and the opportunity soon offered itself.

Elizabeth Barton, proved to be a prostitute of the most unmitigable order—called, according to the monkish fashion of the day, "the Holy Maid of Kent"—Elizabeth Barton, a prostitute, a liar, and a thief, entering into a confederacy with the monks, involved Sir Thomas More in their wily meshes—a fact which Henry was too happy to avail himself of.

More had, in a moment of weakness, listened to the infamous woman, and writing to her a letter, he became an accomplice in the charge entered against her.

Consequently, not many days passed before Sir Thomas More was in the Tower.

Without question, the ex-Chancellor had committed himself, and must "bide the brunt."

With a courage worthy of himself, and making Henry's shame all the more, he resisted every endeavor the King made in order to induce him to "tend" to his divorce from Catherine, his good and faithful wife, a sense that became a passion with him until he began his baptism of blood; and then the great names of the English nation represented nothing but that of cowardice, servility—meanness of the meanest order in every way, form or respect.

Loosey, or Loosey Hall, was, as we have already said, a fair and handsome mansion, not far removed from Guildford, the county town of Surrey, and for walks, rides, or drives, one of the most charming counties in England; for the "green lanes" of Surrey are proverbial for their attractions, and to any one who is inclined to challenge our assertion, we are willing to "do" a twenty-mile with him, at any hour, day, or month we may be challenged to do so.

This Hall—"Loosey Hall," built by Sir Thomas More—became by dowry his daughter's and son-in-law's property.

Mistress Roper—it was the fashion, then, to call people by their right titles and names, and a "spade" was a "spade"—Mistress Roper was in her garden one day, walking with her mother-in-law and some friends, when, in the full bright daylight, an apparition looked full upon her.

It was the shadowy effigy of her father—headless—his hand pointing to his decollated trunk; and though she knew he was then alive, and living in the Tower, her woman's instinct at once told her what his fate was to be.

She was his favorite, his darling, his pet; and the love between them was mutual.

The explanation of what seems to have been a fact is not quite so difficult, if we take into consideration the force of that attraction, which, call it by the name of magnetism, electro-affinity, or any sentiment which springs out of love—out of that deep and indelible tie which belongs to the household, and breaks not at death.

She was walking the garden with her friends and relatives, when, on turning, she beheld, as above, a pale and shadowy phantom intercepting her path as it were, and with the phantom hand pointing to the headless trunk.

She knew it in a moment, and in that moment she read her father's fate.

There were half a dozen, twenty things, in fact, which Henry, determined to find his ex-Chancellor guilty, found no trouble whatever in arranging; and under the pretense based upon a harmless letter which More had written to the archimpostress, Elizabeth Barton, who ought, with her soundly colleagues, to have been whipped in Bridewell, More was transferred, from the Tower and his trial, to the block.

He had been fifteen months in prison before he

was finally brought to trial, and it is difficult to comprehend the delay which the King permitted himself to undergo between his condemnation and execution, for Henry had condemned him long before he had been tried.

At the Tower-wharf, where his daughter, Mistress Margaret Roper, was waiting to see him for the last time, having already read his fate, she exclaimed: "My father—oh, my father!" And so, as the chronicle goes, clung round his neck in speechless anguish.

He was executed—murdered, more properly—on the 6th of July, 1535, and his last moments in every way were becoming of a man who, fearing not Death, was willing to enter the spirit-world, as one who had lived without malice, and who had loved kith, and kin, and kind, too well to have had the shadow of a sin to be atoned for.

THE DEAD BODY AND THE BOAT-CLOAK.

FROM THE "JOURNAL OF THOMAS RAIKES." On Wednesday, December 26, 1832, Captain Wilson recounted a curious anecdote that had happened in his own family. He told it in the following words:

"It is now about fifteen months ago that Miss Marriot, a connection of my family, went with a party of friends to a concert at the Hanover Square Rooms. She appeared there to be suddenly seized with indisposition; and, though she persisted for some time to struggle against what seemed a violent nervous affection, it became at last so oppressive that they were obliged to send for their carriage and conduct her home. She was for a long time unwilling to say what was the cause of her indisposition; but, on being more earnestly questioned, she at length confessed that she had, immediately on arriving in the concert room, been terrified by a horrible vision, which unceasingly presented itself to her sight. It seemed to her as though a naked corpse was lying on the floor at her feet; the features of the face were partly covered by a cloth mantle, but enough was apparent to convince her that the body was that of Sir Joseph Yorke. Every effort was made by her friends at the time to tranquilize her mind by representing the folly of allowing such delusions to prey upon her spirits, and she thus retired to bed; but on the following day the family received the tidings of Sir Joseph Yorke having been drowned in Southampton River that very night by the upsetting of his boat; and the body was afterwards found entangled in a boat-cloak."

Here is an authenticated case of second-sight.

STRANGE STORY OF AN "APPARITION."

[We find the following statement in the July (1869) number of the London *Human Nature*, copied by that magazine from the *Dundee Courier*.]

"On Wednesday last week (which was celebrated in Dundee as the Queen's Birthday) a mysterious affair occurred in the Wellgate; so strange, indeed, that had the facts not been authenticated by the most reliable witnesses, we would have at once pronounced them incredible, attributing the phenomenon to the influence of glamour. The facts are these: On Wednesday, about eleven o'clock at night, two ladies, holding a most respectable position in society, were returning from a friend's house to their own home in Wellgate. To reach their house they have to walk through an entry leading from the street, and it was after they had gone through this close, and when about to walk up the steps leading to their door, that they beheld the figure of a woman standing at a few yards' distance from them, but within a high palling which encloses the green

while Mrs. Friend was returning from a visit to Western New York. While in Rochester she called at a house in company with some friends, after which she took a sleeping car in a night train from Rochester. About one o'clock, feeling sick, she wished she had a lemon. Presently she felt something touch her lips, and on raising her hand, found a lemon. The passengers in the car were asleep, and she recollected that the conductor had passed through a short time before; but it seemed to her wonderful that it should come when she was wishing for it. The conductor, when questioned concerning it, looked astonished, and protested that he knew nothing of the matter.

Soon after relating the incident to me she was entranced by Dr. Brown, who said: "I will tell you where the lemon came from. You will recollect that this medium called at a house in Rochester, and while she was there I saw some lemons in an upper room—though she did not. Two mediums resided in that house, which rendered it easier for me to obtain one when wanted. I carried it from the house to the car, and when the conductor opened the door I slipped it in and it fell to the floor. After he had passed into another car—the other passengers being asleep and consequently passive—I raised it from the floor, and this medium acting as a magnet, attracted it to her." He further added that he saw she needed the lemon, and did not think it any stealing to get it for her, as the people were more than willing that she should have it.

I think such facts, well attested, cannot but lead people to put more confidence in the care and ability of their unseen friends to help them when in need.

Yours truly,

THOMAS HASKELL.

West Chester, Mass., 1869.

SERENE SEPTEMBER.

The purple clusters of the grape against the trellis lean;
And just beyond the tassels of the reddest grape the green;
And here and there the bushes wear the faint yet certain sign
Of the decay that marks the flowers, the blossom, and the vine.

September's hand is on the land; her bay is full of corn;
Whose tassels to the under-leaves, in sign their strength is born;

Though still the bold nasturtium lifts its yellow face on high,
It cannot draw the kisses down as under August's sky.

And in the woods the leaves begin to don their dress of green;
The squirrel's chatter of the nuts that soon will grace the scene;

And where the lilies touched the wave a murmur runs along,
In memory of bird and bee that mourn the loss of song.

The fields be stern of all their strength; the barns their treasures hold;
The orchards wait the farmer's hand, with fruit that gleams like gold;

And all the air the echoes bear that follow in the train,
When sad, serene September steps across the yellow plain.

And so the year renounces its cheer above the autumn drifts;
The treasury of nature grows with all her gifts
The golden grain in the fields lies on our open hand,
The blessings of kind Providence hang o'er a happy land.

Address by Mr. Spaulding, of Salem.

One Sunday morning recently I listened to a discourse from the Rev. William Spaulding, which was full of sound, logical, common sense. His remarks were based upon the third chapter of Philippians, and a part of the thirteenth verse—"Forgetting those things which are behind, and reaching forth unto those things which are before." He said that the subject of education was one of vital importance, and that heretofore, as well as now, too much attention had been given to man. Our institutions of learning were closed to woman. This should not be so, for he believed the work of reformation and regeneration found its resources as much in woman as in man; and he hoped the time would come—it ought to come—when woman should have the same chance for education that man enjoys. Our colleges should be perfectly unsectarian in their character, and should be under the supervision of the State; under this mode of management all classes of minds might come together and enjoy the blessings of education without fear of the mind being biased by sectarian prejudice. Forty thousand clergymen were engaged in preaching in America, whilst there were only a few hundred of the opposite sex; but ten or twelve amongst the Universalist denomination. He said it had been argued as an objection that women were not logical. Is there any more logical? He has proven that the world was made in six days; that man is totally depraved; that the world was destroyed by a flood; that heaven is situated up above the stars; that the souls of some were to be eternally unhappy; that the souls of all were to be immediately happy at death; that the literal body was to be raised at the resurrection; and many other things man has said to have proven.

Now he would like to have the resources of education open to woman, so that she might enter the pulpit and disprove some things which man has claimed to have proven. Such women as Lucretia Mott, Julia Ward Howe, Anna Dickinson and Mary A. Livermore, were ornaments to the world. These were lacking outside of the church. Why was this? Because the church shows cold hostility to the great reforms of the age. William Lloyd Garrison and Parker Pillsbury, and the host of anti-slavery friends, were the cause of the abolition of slavery, yet the church boasted to-day of her instrumentality in this direction. Scarcely a radical was to be found but what was true to this great question of the rights of woman, and there were hardly ten Spiritualists in the country but what were heart and soul in this work. Scarcely a woman would be found to enter the pulpit but what would revise the theology of our times before she went there. In that little work entitled "Gates Ajar," written by Elizabeth Stuart Phelps, more is being done for the race than was accomplished by the colleges of Amherst for two hundred years; although I hold it to be right that we should have our Universalist Sunday school, our place of worship, do not let us draw the lines so tight, or erect the barriers so high, but what we may be privileged to receive truth from whatever source it may come, remembering that truth is not patent with us.

SALEM.

THE CATERPILLAR AND THE BUTTERFLY.

(A FABLE.)

The caterpillars, when one of their number, having been laid up as a chrysalis, arose as a butterfly, leaving his case behind him, used formerly to gather up the exuviae and deposit them in the earth with a prodigious deal of ostentation and pageantry. At length, however, once upon a time, one of the caterpillars climbed up a rose-tree into the light of the sun, when a butterfly that he had known in the creeping state came to slip honey from the roses. The caterpillar related to the butterfly with what splendor and magnificence the chrysalis shell, which he had left behind him, had been interred. Whereupon the butterfly, smiling, answered that he dared say that the caterpillars meant well by what they had done, but that the honors that had been paid his old case had given no satisfaction to him, for, being now a butterfly, he cared no longer for the mere covering he had lived in, and regarded it as nothing but a worn-out, cast-off suit. So, after this, the caterpillars put the chrysalis cases into the earth without parade or unnecessary ceremony.

The spirit that ascends has no concern with the senseless relics which it leaves below. Cense to accompany funerals with absurd and expensive mummery.

MESSRS. EDITORS—The above reads as if it were written expressly for your paper; but, in fact, it is copied verbatim from the *London Punch* of 1850, volume 18, page 12. It is as applicable here, and now, as in England twenty years ago.

Original Essay.

SCIENTIFIC CHARITY.

BY PROF. J. H. COOK.

He who has studied most the forms, structure, functions and relations of the human organism, must necessarily, other things being equal, be the most liberal and tolerant toward his fellowman. Man's mental and spiritual powers are in exact proportion to the development and perfection of his nervous system. The signs of this development and power are written all over the head, face and body, and are legible to perceptive and practiced minds. While it is true, in one sense, that the world is too material, in another sense it is not material enough; that is, it does not know and appreciate the higher uses of matter, and especially matter in the human form. There is no knowledge that the world needs so much as a correct understanding of the uses of the human organism, in order that it may avoid and correct its abuses and abuses. I state the incontrovertible proposition that man is high or low, happy or unhappy, just in proportion to the healthy or unhealthy, gross or refined conditions of the matter composing his physical organism.

While Christ, the great medium, was the greatest of Spiritualists, because of his firm and healthy organism, he was also the greatest of materialists (to my mind), for he always associated mind with matter; the inner with the outer; the vessel with what it contained; the tree with the fruit it bore. While he insisted that the tree must be good that its fruit may be good, his modern followers (?)—some of them—have often said to me, as a lecturer on Man, "The physical is nothing; the body is nothing; the head is nothing; we want the heart right—all can be saved, no matter what the organism."

The absurd assumption that all minds are originally alike, that education and circumstances make all the differences among men, and that it matters not whether the brain be large or small, coarse or fine, wide or narrow, high or low, is right in the way of human progress and human sympathy.

"As is the organism, so is the man," is a proposition that the world (and many Spiritualists as well) has scarcely begun to appreciate. We need to be able to read the inner man through the outer signs, and to associate the faculties of mind with those portions of the brain and face that indicate them; that we may see the cause of their excesses or deficiencies, and feel for them and toward them with scientific charity. Show me a man, and I will write his history from the living language written all over him. Tell me a man's history, and I will tell you his organism. Our muscular and nervous systems are mediums for our own minds, or the minds of others, either in or out of the body. I never knew anything exalted or spiritual to come from or through a front and upper brain that was coarse, low, narrow and shallow. Most minds, both in and out of the body, have such organisms, hence it is absurd to expect that from them which is above their capacity.

It is unreasonable and unmerciful to demand of any one more than his organism enables him to do or to be. Christ obviously knew that men were variously organized and qualified, when he said, "A corrupt tree cannot bring forth good fruit; neither can a good tree bring forth evil fruit. Ye cannot gather grapes of thorns, nor figs of thistles." When he chose his disciples, he chose men with expanded upper brains; "chosen vessels," fit media to receive his impressions, and appreciate his doctrines. Christ was far more of a mental philosopher than any of the numerous sects that profess to follow him have yet discovered. He did not demand impossibilities of men; much from little; something from nothing; effects without causes, and power without the proper instruments. On the contrary, he says, "who by taking thought can add one cubit to his stature?" Oh there is a deep philosophy, significance, magnanimity and humanity in Christ's comprehensive sayings that no one ignorant of man's nature can appreciate.

Men in their present ignorance of true philosophy continually misjudge and misrepresent each other. We often hear a person say to another, "You could do better if you had a mind to." Ah, yes—well said, "if you had a mind," but that's what's the matter," he has not the mind, while you assume he has. Another says, "You can't do or be so and so," if you only will," or "where there's a will there's a way." But the will is one of the faculties of the mind with its external signs, and is as often deficient as other powers. The will cannot create any faculties; it can only bring into and keep in action those we have. External failure or success is not the true criterion of censure or praise. One man with a strong desire to do some noble deed may try many times and fail, while another succeeds in the first attempt, because the former lacks, and the latter has the requisite powers. So it is with good and bad men. It is no merit to a man to be good when he can't help it. The higher sentiments act spontaneously in proportion to their development. The worst man with the most unfortunate organism wants to be happy, and would be good if he could. We may be repelled by him and condemn his life and actions, and place him in conditions of restraint, but the clarity of a true mental philosophy will look upon him with pity, and not hatred. The developed faculties of each mind are a court in perpetual session, and the decisions of each court are the best that can be made at that time, however they may differ from the decisions of any other court, or combinations of courts. The great diversity of human character in kind and degree, shows the absurdity of making any one mind the standard for others, in capacity or character. "Father, forgive them, for they know not what they do," and I will say, "for they" cannot do what they have not the power to do.

When we see a fellow being organically deaf, or dumb, or blind, or lame, or weak, or diseased, we believe there has been a cause for it, and we feel and act reasonably and humanely toward the person thus afflicted. But when the mind, either socially, intellectually or spiritually, is deaf, or dumb, or lame, or blind, weak or sick, we do not so easily see, (till we have learned to see), the causes thereof; and hence we are apt to be very unjust and inhuman in our decisions and feelings, for we are still under the dominion of old absurdities as to the nature, and character, and origin, and relations of mind. If we fully understood man and his relations, we should no more blame a man for not being so and thus, than for having a hare-lip or a club-foot. It is inconsistent with true science and Spiritualism to tell a man of his faults and weaknesses in a censorious manner. Unless we can help him to remove them we had better be silent.

Oh, ye Spiritualists, who talk so much about your neighbors, and pick so many flaws in them, reflect upon your own ignorance, weakness and inconsistency!

"In faith and hope the world will disagree,
But all mankind's concern is charity."

Truth may be suppressed, but not strangled.

HOW I BECAME A SPIRITUALIST, And a Believer in Future Existence; and the "Works of the Devil," or Damnable Heresy Investigated. In a Letter to a Preacher of the Society of Friends.

PHILADELPHIA, 5th mo., 25th, 1869.

I—J—: Esteemed Friend—I have long been an anxious seeker for truth, seeking for that good, and the way to that heaven, read and preached of, and happiness experienced seeking it; and when thou, with such earnestness, preached to the people on 5th day the 16th inst., at our last Yearly Meeting, at Race street, Philadelphia, I was an anxious and attentive listener. To my understanding, many things thou said were plain and good. But, dear friend, some things thou said I feel a desire to have more fully explained. I doubt not thy earnestness in believing all thou said was truth. And I suppose there is willing that any who may not have properly or fairly understood these may ask for explanation or correction, if they are in error.

It may be necessary to give a little history of my early life, education, desires for truth and all good, &c., before coming to the points I wish explained.

My parents, J. and L. C., of Sadbury, Lancaster County, Penn., were well and extensively known, and looked upon as leaders in the Society of Friends, heads of the meetings, and for many years elders in good repute. Their open house was a general place of entertainment for ministers and traveling Friends, and all were hospitably, if not bounteously, entertained. Of these parents I had birth, and received an education, brought up to attend meetings regularly, to read the Bible, Testament and other good books. Father, a good reader, often read to the family. I was frequently present when ministers or other Friends were there, and heard their talks.

Early in life, being earnestly impressed with a yearning desire to know the meaning of all I read or heard preached by Friends or parents, would ask for explanation, but did not receive the desired satisfactory information of a future life or heaven, and of the Lord teaching the children of men, speaking to them as a man speaks with his friend. "Some would tell me I was too young, others say I must have faith and believe; but if asked what they meant by faith, they never satisfied me. And as I could not believe without some evidence, my desires were unanswered.

Ever yearning to know the truth of these things, frequently when at work in my father's fields and thinking on these subjects, I would sometimes stop from my work, in deep searching thought, trying to penetrate the mystery of my being and of the future, querying why some of those friends who had passed to the "life to come" did not return to answer me, or why God did not tell me, as I had read and heard of, its being done in the past. These and many other thoughts rapidly passed my mind, until absorbed to such a degree that I could scarcely tell whether I was a man or boy of conscious flesh, or whether it was all spirit, vision or dream, and to test the matter would again resume my labor, unsatisfied and without evidence appearing. I thought if God is just and no respecter of persons, he must answer the cravings of my soul.

At times, however, I seemed to see something like visions, that seemed to give me ideas of some surroundings like as if the air contained intelligence, and manifested many things to my mind. But it was so different from all previous teachings I could not understand it, and was willing to let it pass as meaning nothing. The result of never obtaining the desired information caused me to doubt, and I became very skeptical, and finally an infidel or materialist. I perceived that much I had read in the Bible was not in keeping with common sense or sound reason. I therefore set the Bible aside as a book of fables. Then some Friends told me that reason leads astray. What (said I) are we then to do? Who gave me reason? Did that Power that formed me and gave me reason, give it only to lead me astray, that that same Power, that God as you call it, shall have the pleasure of destroying me, and punish me forever in what you call hell? No, I cannot believe such foolishness. That Power, or God, or Nature, or of whatever name, it matters not, must be just and all good, and would not do such cruel deeds.

A friend gave me "Paine's Age of Reason" to read. I read about half of it, and, strange to say, in that book, which all churches and even Friends condemn, I found hope, and more convincing evidence of future existence than by reading the Bible, or other books, or from preachers. That great skeptic of religion, while looked in a loathsome prison in France, wrote what, to me, was the first reason for hope of a life hereafter. And I am happy to add, that little cord of hope then given has never been entirely severed—though for years it was almost the only hope. Still there remained many queries that seemed to me must be answered, otherwise my material ideas must prove the highest and most rational conclusions.

The peace of mind experienced in this belief and the repudiation of all Church doctrine, encouraged me. And even yet I feel thankful for the experience. It awakened in my mind the light and power of investigation. "Try all things and hold fast to that which is good," was a favorite maxim. Ever afterward I made good use of the powers of mind the Great Giver had given me. I felt that no good could arise from keeping those talents wrapped up in a napkin. They were surely good and precious gifts, and I should improve them for the general good, and, as I judged, for the very purpose the Great Giver had given them, believing nothing was ever created in vain.

In the passing years of my life I had much useful experience; some that was pleasant as well as some very severe trials, such as sickness, death of a wife, seven dear children, and also much loss of property. I bore all these severe trials with fortitude, and rallied again. I denounced severely the participants of vice, immorality, or licentious conduct, and ridiculed the superstitious. Being so nearly free from all superstition (and proud of it) made me naturally decline all the "isms" as they came up, such as Millerism, Mormonism, Mesmerism and Spiritualism, having little patience with any of these isms; in short, was quite severe on the advocates of such nonsense, as I considered it. During this time I forewent the meetings of Friends nearly altogether, not finding them of use to me or of use to them.

About ten years ago I came to Philadelphia, and a year after was about entering into partnership with a friend and old acquaintance—a man of good mind—but finding he had become a Spiritualist I felt that this might be cause for differences to arise; and I must expose the imposition at once, to his satisfaction, before entering into business.

I sought a medium of his own choosing and went to work at once, having full confidence in my abilities to detect the tricks or frauds of these mediums. I set about it with full conceit and good intent. The medium was an unassuming, fair looking woman—a rapping medium. I went alone, so no one should know, nor the

medium, what or aught of me. Without speaking to her I took a seat near a small table, after a hasty examination of the apartments, floor and table. The medium took a seat near the same table. I was well satisfied there was neither trick nor fraud in the arrangement. Soon, however, gentle raps were heard on top of the table, and they came intelligibly, answering questions, and spelled out my father's and mother's full names, residence, time of decease, and many other interesting things, as though done by a person having full knowledge of all the facts and the questions, and all were answered correctly.

This was the beginning of a new era with me, overturning my positive, material notions. But, as it had long been a cherished practice to investigate all things before receiving them as truths, or condemning them as fables, I continued to investigate, seeking for the truth. And lo! here, in poor despised Spiritualism, I found the answer to those yearning desires! The truth of after existence, and the line of communication with the angel-world, with it, was opened.

For fifty years I had been anxiously seeking—first from parents, then from friends, then the Society of Friends, preachers, reading religious books, also from the churches—for this satisfactory truth. All totally failed to bring the light to my soul, until I blundered, as it were, upon Spiritualism—this same Spiritualism that thou, as with one single swoop, condemned as "the works of the devil," and all the spirit communion with friends "damnable heresy." All mediums, too, thou hast as kindly disposed of! Am I again mistaken?

My dear friend, let me ask thee, as an humble searcher for truth: Dost thou condemn all these people, with a clear knowledge of this "devil," whom thou sayest is their master? Or is it only hearsay? If by the former, I desire to know the true source of thy knowledge, and of its saving influence; having long and earnestly sought to know the truth of all things, and no desire to be deceived by mediums or manifestations thereof, but ever anxiously in waiting, seeking for the knowledge of what thou callest "divine truth in God." But if thou condemns from hearsay, only, art thou just in thy condemnations? I was early taught to condemn no man, more especially to condemn on hearsay evidence.

Excuse me, my dear friend and brother, for speaking thus plainly. I know we are both fast verging to the grave; but earnestly wishing to know and to do what is right in all things; to be truthful to myself, truthful to the Great Spirit, and truthful and just to all men.

Spiritualism teaches me this: That the great life, power and good of all things, is God; that it pervades all space everywhere throughout all extent, and there is nowhere that it is not. It is in all things, giving life and power thereto. It is undivided. All the seeming evils are only parts thereof. It is "the all in all." It teaches me charity, truth and wisdom. Charity to forgive trespasses; charity for the weakness and shortcomings of all men and women. I see in Spiritualism the same thing that led George Fox and his many cotemporaries. When George Fox said "Mind the Light," it was this same spirit light. It was the same that appeared to Joseph Hoag, Elias Hicks, and many friends of modern time. It teaches me that all men are alike near and dear to the great Spirit Father producing them; that all forms, ceremonies and dogmas, walls of meeting houses, churches, synagogues or temples, have no saving virtue for the souls of men.

Seemingly the churches have each their select few, and each sect seems to think their own, alone, are entering the "straight gate" in the "narrow way" to life, while all others are on the broad road outside.

Spiritually, every man and woman has his or her own work to perform—their own mission to work out single handed. We all are different, in a greater or less degree, in our organisms; we see and feel differently; we think differently; and we must be our own judges of what is our duty, as long as we do not trespass on the rights and duties of others. We may help one another; do good to one another; teach each other in all things; but we should first be sure we are right before undertaking to teach others. There should be no beam in the eye of him who undertakes to cast the mote from his brother's eye.

By the same principle, or spirit, we learn to love all men as brethren; to be kind and charitable to those we deem misdoers—we do not know, perhaps, of their birth, their education, their moral training, their susceptibility to surrounding influences of any kind, all of which have much to do with the acts of men and women; and all of these natures attract as subtly as the needle to the pole. We cannot see why the needle turns and points northward or southward, but we know it does so. Neither do we know why a man is led to drink to drunkenness, or steal when he has plenty of everything he needs, yet we see these things daily. The powers within them, that we know not of, lead them; and powers in us, leading us differently, or perhaps into other errors, should teach us charity.

True, there are many things practiced or performed under the name or guise of Spiritualism, that thou or I would disapprove as being far from good to us—deceptions and foolish nonsense. But, my friend, when good presides over all things, and pervades all space, good must even be in that low, foolish condition. But we are perhaps so elevated we cannot see the good.

As lightnings and thunders, rains and storms, though terrifying at times, are needful to purify the atmosphere, bring healthy action and growth to all nature, so also are all of what we call evils; they are only relative or comparative, and in their turn may produce very great good. And that power of goodness that made them, certainly intended them for good, though we may not now see it.

Now, my dear friend and brother, I must leave it for thee to draw thy own conclusions, and answer my inquiries when thou art ready: Whether the God thou preachest—although with a "devil" of subduing sway left free, disturbing his good work—is the highest and true God of Nature? Or, whether it is not that great Spirit Power of life, pervading all space, giving motion, life and light to all things; working up the low conditions of Nature, as well as those more advanced, or higher, as taught by enlightened Spiritualists read of in the New Testament, preached by many early and some modern Friends; teaching peace to the soul, and communion with spirits, with the assurance of a happy future where the weary find a resting place, and that all is good throughout all extent, ever working, developing the lower to higher conditions of Nature until all is made bright and shining good?

Judge for thyself; I judge thee not. I know thou art earnest and well meaning. But my experience may differ from thine.

Hoping peace to thy mind and soul, as a brother, I am thy friend,

LEWIS COOPER.

The proprietor of a bone mill advertises that "persons sending their own bones to be ground will be attended to with punctuality and dispatch."

ORGANIZATION, MEDIUMS, ETC.

BY M. J. WILCOXSON.

DEAR JOURNAL—My attention has been called to a clause in Brother Powell's letter, of *Journal*, Jan. 9th. "The East is a good mill to grind the lecturer into dust. Here, mediums and speakers, with very few exceptions, as far as my experience goes, are martyred unnecessarily by spiritualistic organizations." This is hard testimony, but nevertheless true. Bro. Powell will find it applies in some parts of the West, and outside of "organizations" as well. Who will issue a clear, concise, and unbiased work upon the Last Martyrdom? It has always been the fashion since mediums have been sought for, in view of their rare gifts, to report every failure, every deception, every failure of character or appearance, with the haste of a war bulletin, and the zest of a Grunty. Such articles were, for a time, hurried in hot haste into even spiritualistic periodicals, but at last they grew wiser, and found they were issuing counterfeit bills in many cases; from that, some of our editors tenderly and justly protested against it, for they saw it was often prompted by envy or downright malice, and where this was not apparent, as often by sheer ignorance. Some have seen and deplored this cruel, destructive policy waged against those sensitive harps of being, but hundreds of the "chosen" have gone down silently, and their forms are now crumbling in "dust." How they prayed that the noise of the grinding wheel would cease, and that their "dust" should spring up fragrant flowers of peace and justice! It is left to those who have seen them in Gethsemane, seen them sinking "neath the heavy cross of human hate and perjury, seen them smile forgiveness in their death—fell, too, in their own lives, the heartless stab, the treachery and lust of rule—seen the blade lifted to strike home to the heart of youth and innocence, to write the "over true tale," the stern protest against this hydra-serpent in our ranks. Slander, the foul-mouthed murderess that hatches all inquisitions, must some day be confronted. Woe be unto us, when we refuse to meet the wolves in our flock, and strip them of their stolen garb. And woe be upon us, when spiritual organizations, with all their boasting of "protection," are allowed to grind mediums into dust, in addition to other countless woes!

Why should not dishonest, extortionate and defaming societies and officers be held answerable for their lack of duty? One abuse, for instance, has become a glaring one, and deserves the most summary treatment; for it is not only an abuse to the medium, but a repudiation virtually of our principles. It is a stab at the heart of our cause, enforcing as it does a purer integrity, a loftier exhibition of justice than we have attained to before. And this abuse is a miserably loose and irresponsible practice in business matters.

A speaker must always be up to time and conditions; but A. B. or C. may fall in almost every grand essential; may fail to announce properly; may fall in places; may fail to give a full account; may fall in the music; may get an snappish, boorish, insolent or dishonest doorkeeper; may change your appointment at caprice, and sometimes gravely interfere with your list of arrangements—indeed, may call you a long, expensive journey out of your line, and then, because bad management on their part, or some whim of "expediency," got the mastery, cooly inform you, "school is out." It is not inferior lecturers that are subject to this injustice, but the best as well! Here is the speaker's time, talent and pocket drawn upon by Mr. Non-responsible, and where is the redress? Then, there is another way of sweating speakers—promise well, and at the end of the service turn them down by bad management, or give them Mr. Non-responsible's note of "promise to pay."—in gas!

Oh, but stop, Mr. Speaker. "You should 'not make merchandise of your gifts—this is no law, a just punishment for your taking money." What a good argument for the defaulting party! Let us turn it! Go, try it on, and see how long you will defend it! Go, try it on, as some did in their early development, and know what it is to be an apostle, homeless, or treated to cold charity, to be allowed all the waking moments of your life by an excited crowd, that grow hungry for more with every fresh bite of the manna! Go, take to-day smiles and blessings, downy bed and angel kindness; to-morrow, frowns, impertinence, impudence or something worse, and warm thy sinking, chilled, and lacerated being in some stinging attic where the shingles rap for music. *Our Redeemer*; to-day is rich in golden wealth; is it not a shame that the necessity of eighteen hundred years ago should even be chosen as an argument by penurious minds, here, on this broad, free and fertile continent? Out upon this miserable apology for dishonesty and inhumanity! And let us "cry aloud and spare not," till our principles of even-handed justice are laid in solid security where all may know the pure gold from the base alloy. And if mediums are not properly cared for, if they are ground to dust by any base, exacting or destroying process, the more shame to you, oh, keepers of the temple, inasmuch as that you essay to make your organization "a protection"; a thousand times, shame upon your imbecility or selfishness, when there is no protection to the devoted worker!

All societies want speakers that will "draw well," and are most happy to accept any gratuitous services which will replace their own expenses; but suppose the mediums' exchequer is low, does the society assume the responsibility? Very seldom indeed! The poor, overworked servant may fly to some city of refuge, and save once more a mutilated life, provided she can get there with the little she has left. It is a notorious fact, that in large cities where there is the most display of numbers and aristocracy in the spiritual ranks, there is no comfortable provision for mediums, as a purely fraternal and benevolent act, or even as an act of duty. We have blown our trumpet of reform all through the land long enough now, to give something better than empty sound. But the most diabolical sin that our order has to answer for, as professed reformers, is the murderous inhumanity which has followed mediums sinking under the pressure of overwork, diseased magnetism, and contending influences of all kinds. In many cases, as I learn, serious heart disease has been induced by such constant antagonism with the powers of earth; and I know two of the most painful cases on record, in which the positive and protracted abuse of those loud-mouthed professors, with which our ranks are afflicted, drove the envious, slanderous blade deep to the dying heart of the pure and innocent—the long obedient and unselfish victims whose forms now sleep in dust! The same old industrial spirit which cursed the years of early martyrdom, has dared to intrude its serpent windings round our altar, and leave its slime in holy places; while it has stung to madness of the brain, with its unrepentant tongue, the lives of "chosen" mediums and helpless children! Obsession has doubtless been often the product of this crime than of any other immediate cause. A sensitive soul, once the target of these miserable hunters, these unprincipled poachers and slanderers, has no door of escape, till this machinery is arrested. As long as spiritual organizations neglect and consent to the branding of these bloody knives over the heads of mediums, and as long as we shall reap its bitter fruits! While men and women are allowed to go unbuked into every place or high position, and unbottle their miserable spleen, regardless of results, regardless of our pure and loving philosophy, regardless of the peace of individuals and families, it will be impossible to save a certain class of sensitives from this obsession! It is the spirit of old hypocrisy crying for the blood of every Jesus! It has been said that "a separation should come," by which true Spiritualists should stand forth free from guile, and in their own daily vindication of our saving principles. God speed the hour when sugar-coated expediency (another name for treachery), and brazen defamations, are awed into silence by our open courage and the courage of the straight!

We hold, too, that the first and foremost reform demands integrity, and no society can be harmonious and successful without it. It is the magnet which draws to itself the trust and credit of a society, and around it centres the otherwise scattered forces, daily increasing the magnitude and stability of the work—and thus, it is the great key to success.

In the above remarks, we have not forgotten the honorable exceptions, where societies have risen to a practical exhibition of their declarations; nor the many noble, unselfish souls, who have sheltered the modern apostles and poured oil upon their wounded lives! Their names are written in heaven.—*Religio-Philosophical Journal*.

Which is the oldest of plants? The elder bush

OBJECTIVE AND SUBJECTIVE

But, again, if all the events and incidents of our lives remain intact after we are dead, do not the *which* really constitute all there is of life, actually carry us forward in a conscious existence in the very events and retain us still as the objective of a real producing power? Can any power perpetuate all our actions and not retain us? Shall the substance drop out and leave the shadow? We destroy the OBJECTIVE and retain the SUBJECTIVE? To us it seems that it cannot be so; but we are ready to admit and take up every doubt, a hope every skeptic will cling to the last, and to every possibility of any other explanation of spiritual phenomena than the one we and the spirits give, for of such is born the true knowledge, and such become its ablest defenders and expounders, and not the sudden converts.

A Western paper says that half the business the courts in Illinois seems to be to satisfy vengeance of women because they cannot get men to marry them, and the other half to enable women to get rid of men who have married the

Talk on and write on, one and all, on this subject, and we will get the public mind up to a standard before long, and compel a change of laws, now based on the old church authorities which the people have already outgrown but do not cut off, and then we can have laws that will allow, encourage and sustain the true monogamous marriage of loving and congenial hearts in this life, and save all the divorces and the immense expense and wear and tear of hearts and consciences that now afflict the country. If there is any institution in our country that needs repair to be saved from utter ruin and final destruction it is the marriage institution; and it is our aim now to see how many tinkers are already hammering at it, as many to spoil as to repair it. We believe true marriage is founded in Nature, and will spring up and survive any destruction forms that can take place; and we also believe under a true system we should have no old bachelors or old maids, and no divorces, not even death; but that in life and death we should.

"Like mountain streams, meet and part,
Each living in the other's heart."

We have had visions and descriptions of delightful love life as it is in the far away realm of the Summer-Land, where purity, beauty, health and unspeaking joy abound.

Can we bring it to this life, and how to bring it to this life, are the questions. That it cannot exist in an atmosphere of lust is as plain as the nose

Messrs. Editors, I have thus written you without the knowledge of the gentleman mentioned and solely through a sense of duty, that any of your suffering readers may be enabled to receive the benefit of his extraordinary skill and power.

His address may be obtained by addressing post office box 1996, New York.

Yours respectfully, B

feelings of the Convention, the Executive Board met together after the Convention had adjourned, and had the prudence to pass, in behalf of the State, another resolution thanking the reporters also for publishing the proceedings of the Convention. Will Mr. Allen say that the Convention was not abused, or that there was no abuse, or that the above extracts recurred to the facts? The Convention, in the morning session of June the 20th, passed a resolution thanking the press of Indianapolis for the liberal notices they had given of the proceedings of the Convention. Will Mr. Allen say that the Convention was not abused, or that there was no abuse, or that the above extracts were pressed or implied, wherein the Convention gave any expression whatever of its feelings toward the press of Indianapolis? Now, if this resolution was passed in good faith and there can be no doubt of it—did it not mean just what it expressed upon its face? Did it not mean just what it expressed upon its face, that the thanks of the Association were due to the press for their liberal notices? The next morning, the 21st, the Board met at the office of the Secretary, in accordance with a resolution passed by the Convention, authorizing the Executive Board to appoint delegates to the National Convention, 2nd Session, to be held at Indianapolis, Association of Spiritualists, and to transact such other business as the Convention had imposed upon them during its session. After completing the business that had especially come before them together, the attention of the Board was called to the reports of the reporters who had been present, and according to the Convention had thanked the press for publishing the proceedings. The reporters were high-toned gentlemen, and conduct in the Convention justified such a conclusion. The Board not wishing to pass them by in silence, passed a resolution returning the thanks of the Convention to the reporters, and to the press of Indianapolis, not only for publishing the proceedings of the Convention, but for abusing our beloved cause," but for furnishing to the Convention the material which it had used in its report. What the Convention had thanked the press for publishing is this in the head and front of what offended the dignity of the Convention, "for abusing of normals," and material—namely, Spiritualists," &c.

I wish no quarrel with Mr. Allen, however much we condemn such uncalled for attacks upon the Convention and the members thereof, and I truly believe the attacks of the press, for example, and the abuse of the Convention, were enough to lead me to believe that this bad feeling emanated more from personal disappointment, than any real desire to injure our cause. But while I am thus charitable I

MRS. NELLIE J. T. BRIGHAM will speak in Detroit, Mich. during September. Permanent address, Elm Grove, Cole Mass.

[illegible]

NEW YORK SPECIAL CORRESPONDENCE.

BY MARY F. DAVIS.
OBJECTIONS TO THE DRAMA OF RIP VAN WINKLE.

This Legendary Drama, which has become so popular under the magic sway of an actor's genius, is nevertheless open, in one direction at least, to serious objection. In Jefferson's acting there is nowhere any failure. From first to last he portrays, with exquisite touches of humor and pathos, a character which is unfortunately too familiar to us in the common walks of life; and succeeds in showing the truly human elements of a tender, loving nature under all the squalor, debasement and wretchedness of a dissipated career. For the actor there can be but feelings of admiration and words of praise. But with the drama we take issue, inasmuch as it subtly confirms the cruel but popular sentiment that a wife should meekly and uncomplainingly submit to all the ghastly ruin wrought by a husband's habitual drunkenness, and thus far it has an immoral tendency.

"Gretchen," the neglected wife, deserted for the whiskey bottle, and the reckless, grasping, unprincipled habits of the grogshop, sees goods, lands, the comforts of home, and the blessings of domestic peace sacrificed for rum; and, driven to frenzy, sends her treacherous, aimless, vagabond husband forth into night and oblivion. As a punishment for this act of self-preservation, represented to be shrewish barbarity, she must needs fall into the hands of a savage, legal tyrant, and undergo for years such agony of fear and remorse that she was ready, when he who had wrought her woe returned, to crouch like a dog at his feet, and with her own hand offer him the fatal cup, saying, in effect: "Forgive, forgive me! You may get drunk now whenever you want to, my dear."

To the moral sense this denunciation is most offensive. After sacrificing the comfort and happiness of a household, subjecting wife and daughter to loneliness and misery, and making himself a byword, by his insatiable passion, the least that the restored husband and father could do was to approach penitently those he had caused to suffer, and, "in his right mind," pledge his remaining days to virtue. Should the woman so sinned against fall at his feet and ask forgiveness? Should she humbly place in his complacent hand the tempting cup which had been the cause of all his degradation and her despair?

A writer in the *Radical* calls Gretchen, at this signal moment, the "converted wife." To what was she converted? To her husband's whims. To the debasement of his manhood. To the dimmed eye and idiotic leer, the staggering gait and beastly wallowing of drunkenness. To what was she converted? To suffering's thrall. To the endurance of cold, and hunger, and that greater hunger of the heart which comes with lonely days, and sleepless nights, and the agony of hope deferred. To a consent that her sons and daughters should learn to despise a wretched father, or sink like him into a dishonored grave. Heaven grant that, for the sake of humanity, such "conversions" may be rare among the women of the nineteenth century.

On the whole, what does this scenic representation of the wife's self-reproach and the husband's self-satisfaction signify? Simply, that he should have been indulged in his amiable weaknesses; that she should have meekly consented to his midnight revels, and have patiently submitted to the sacrifice of all that made life worth the living—to the destruction of home, the demoralization of children, the degradation of beastly association, and the sure approach of poverty, wretchedness and despair. Not only so, but she should have loved the debauchee through all, and served him with wisely devotion, though he had dragged her and hers with him to swift destruction. This is but an echo of popular sentiment, and woman's concession to it only tends to foster the demon of alcoholic indulgence within the domestic circle and throughout society. It should be the privilege, fully accorded by public opinion, of every woman who finds her life linked with that of an habitual drunkard and becomes satisfied that there is no hope of his reformation, to free herself and her children from the degrading, demoralizing association.

By no means infrequent is the dreadful experience of that hapless wife and mother who, but the other day, in Chicago, was struck down at her toilet by the murderous knife of a husband infuriated by drink, and died in the midst of her weeping, terror-stricken little children. Long had that gentle, refined wife and her tender, hapless children suffered by the frequent savage assaults of the ruminated husband and father. Was it her duty to submit to this? The public press said: "She would not tell of her husband's misdeeds, but, like a true wife and woman, would screen his crimes and endeavor to palliate his faults." The time has come when from the press, the pulpit and the stage should be proclaimed the truth, that it is slavish and ignoble, instead of womanly, to submit to the exactions of sensuality and vice and the inflictions of cruelty; that the true wife and mother will assume her God-given right to save her offspring and herself from the evil she cannot cure, and that the social and civil powers should sustain her in this act of justice.

A sickly sentimentality has prevailed on this subject full long. Terrible have been and are the sufferings of good women and true, thrown by relationship into this death-dealing torrent of intemperance; and now, when it threatens anew to lay waste the homes of our fair land, the only excuse for writing a play in which the hero is a sot, would be its illustration of powerful redeeming influences for the wrecked soul and the stricken woman heart that beats beside it. Let the lesson of the drama be, that the drunkard's wife should be clothed upon with moral power no less than moral insight, so that, instead of settling down into the hopeless, helpless victim, she will rise up as his redeeming angel, or, failing that, protect herself and her children, and so far save society from the consequences of his vice.

Ohio Delegates to National Convention.

The following persons are chosen delegates to the Annual Meeting of the American Association of Spiritualists, at Krenlin Hall, Buffalo, N. Y., Aug. 31st, 1869, to represent the Ohio State Association of Spiritualists, and this notice shall be their credentials to the same: Oliver Stephens, Toledo; George H. Stewart, Clyde; J. M. Hall, Oberlin; George Rose, Cleveland; R. P. Harman, Kirtland; Judge Harris, Painesville; N. S. Caswell, Geneva; Dr. Benjamin, Monroe; John Keen, Andover; Mrs. M. B. Skinner, Ravenna; James A. Sumner, Akron; A. Bailey, Alliance; Dr. W. M. Humbleton, McGonawillieville; O. P. Kellogg, East Trumbull; A. A. Wheelock, Farmington; J. B. Walker, Youngstown; L. E. Elmer, Carlington; E. S. Wheeler, Ashley; Virgil D. Moore, Millersburg; J. H. Randall, M. D., Elmore; Hiram Barnum, Briceville. A. B. FRENCH, President.

HUDSON TUTTLE, Recording Secretary.

It is said that the juice of one lemon a day, taken in water, will cure the most obstinate case of neuralgia. No sugar should be taken, as it has a tendency to counteract the effects of the lemon juice.

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Spirit and Form.

Years ago, before Spiritualism in its modern form had dawned with its new light on the human mind, Carlyle wrote in the true prophetic spirit, even while criticizing the facts that lay visibly around him, in words as expressive and emphatic as these: "In fact, if we look deeper, we shall find that this faith in mechanism has now struck its roots deep into man's most intimate, primary sources of conviction; and is thence sending up, over his whole life and activity, innumerable stems—fruit-bearing and poison-bearing. The truth is, men have lost their belief in the invisible, and believe and hope and work only in the visible; or, to speak it in other words, this is not a religious age. Only the material, the immediately practical, not the divine and spiritual, is of importance to us. The infinite, absolute character of virtue has passed into a finite, conditional one; it is no longer a worship of the beautiful and good, but a calculation of the profitable. Worship, indeed, in any sense, is not recognized among us, or is mechanically explained into fear of pain or hope of pleasure. Our true Deity is Mechanism. It has subdued external nature for us, and we think it will do other things. We are giants in physical power; in a deeper than a metaphorical sense we are Titans that strive, by heaping mountain on mountain, to conquer heaven also."

These significant words were uttered not more as a solemn record of what then was, at the time of their utterance, than an impressive warning against a fatal relapse into mechanism when the spiritual should once more have successfully asserted its supremacy. The time for the latter has assuredly come now; and is it to be improved by heeding the lessons which are left by the past? We have testimony of this sort, as well as other proof, of the decay of religion and the supremacy of form; and now when religion, through faith and philosophy, again utters its power and asserts its supremacy, as it manifestly does by the rise and permanent spread of Spiritualism, it would be suicidal to turn the face back to the bondage from which man has emerged in safety, and once more seek to trammel, harness, cramp and confine the freed spirit in the mechanism which a selfish ambition is ever ready to impose. We may take home the lesson to ourselves as Spiritualists; it will be only going back to the Egypt from which we have come triumphantly forth, to take serious thought of clapping the spirit into dead forms.

For there need be no sort of fear that the truly vital principle, which is the spiritual and none other, will not continually create forms of expression for itself, and always suited to the emergency, however pressing. If there is power resident anywhere, it surely is there; certainly not in the outer husk, which is the form. All this anxiety which some persons betray lest the essence should become lost unless some mechanical contrivance is fashioned at once to contain and detain it, only shows how weak is the faith that lays hold on such trifling and decaying supports and symbols; how poor is the belief that seeks to feed on the externals rather than the internals. It betrays a distinct lack of insight, to penetrate to that which is the real light and life. And faith without excuse are they who trouble themselves needlessly about forms and organizations, when these are but the toys which the spirit plays with, now throwing itself into one, and now another, using this as it has need, and again throwing it aside for a better as the urgency calls. Who can really claim for his belief in spirit, and its marvelous power, that it is genuine, well grounded and all-pervading, if he questions its ability to work its way over and through all the forms and fashions that were ever invented, and remain everywhere supreme?

The spiritual does not need cossetting. It only demands freedom for its operation. It is abundantly able to take care of itself. If it works upon and through its morals, how apt we are to magnify our importance because of having been chosen as its visible agents and instruments, and to suppose that, as we have worked so far in a straitened way, the spirit must for the future be helped only after the same fashion. It is puerility itself. Were we better possessed of its direct and divine power—did we feel its perfect mystery and our utter incompetency to grasp or span it, we should at once subside into the quietude of humility, and reverently place ourselves in the proper attitude for its more ready and full reception. Spiritualists have need to keep this important fact all the time in mind, that if the life be devoutly looked after, the form which that life will choose is of secondary, or even of no account. Hitherto, the mechanism, the external, the form has usurped the thought; now, when the spirit comes in to rule again, why this care at the very first about the particular form and organization which it will best assume? Let us leave that to its own working and its own fashioning. Ours be the anxiety chiefly to cherish the principle that originates life, and suggests the necessity of forms at all.

Lyceum Meeting at Mercantile Hall.

On Sunday morning, August 22d, the Boston Children's Progressive Lyceum held their usual session at this hall. A considerable number of visitors were present, and the leaders and scholars numbered about ninety in the Grand Banner March. The regular exercise of the day consisted of declamations, which were quite generally participated in by the members, the majority of the speakers being misses. Minnie Atkins favored the audience with singing, as also did the quartette—D. N. Ford, C. W. Sullivan, Miss M. A. Sanborn and Mrs. A. Morton. J. M. Choate (under influence) made some remarks, and the exercises closed with a song from the Lyceum. The music for marching was furnished by Miss Addie Morton.

Miracles and Human Nature.

In the August number of the *Religious Magazine*, from which we have already made so many valuable quotations into these columns, the gifted writer of the series of articles on "Miracles and their Significance" pursues his subject with an elaborate and careful inquiry into the occurrence of miracles, his purpose being to show that they are just as possible now as in years gone by, and that those through whom they are manifested to mortals are precisely adapted to the reception of those influences, of which miracles are but the natural fruit. His whole discussion of the subject is interesting in a profound degree, for he tears up the floor of those little childish half-beliefs which keep men in a state of ignorance, and lets in the light of free thought and knowledge where superstitions have so long held their place. We cannot too highly commend to the reader the entire spirit of the writer's discussion of his theme, or the deep suggestiveness of his thought and mode of expression. He proceeds as follows:

"That there is a spiritually higher source of thought for us than nature, and any other inspiration for us, than from surrounding nature and fellow creatures, is denied by implication, when the possibility of miracles is denied. And the possibility of miracles is denied, because of what is fancied must be, the inviolable uniformity of the laws of nature. And this is said and done, as though all the forces and properties and contingencies and affinities of nature, and the whole broad field of it also, were as familiarly known as what a player relies upon for his game at a billiard-table."

"For the universe, there are laws, some palpable, and others which are more or less occult, and there are some laws, which as blood in the veins, are like laws within laws; and of these laws, there are some which have affinities for one another, and some which are mutually repellant. And from all the agency and intercommunication of these laws, it results that the material universe is sustained and quickened by laws innumerable, for which as a whole, spirit is the name, and no other word. Spirit, indeed, in the full sense of the word, is all laws in one; and God is spirit."

"But God manifests himself through what is beneath him, and yet mostly perhaps through ranges and spheres, far above what men know of. But in our planetary system, and in this earth, his creative power operates through five, ten, fifty, and perhaps hundreds of separable, distinguishable manifestations, which may be called laws. And yet because of their four or five senses, aided one of them by glasses telescopic and microscopic, there are men, who think that from their personal knowledge of the ways of the universe, they can positively deny the possibility of a miracle, or of any opening by which an angel or a spirit or a demon might be able to make 'a sign.'"

"A man denying the possibility of a miracle, is a creature of yesterday with a little knowledge, and at the best, only a very little, who yet dogmatizes about the possibilities of the infinite, the invisible, and the eternal."

"Telescope and microscope being allowed for as to their powers, and anatomy, chemistry and geology also; and botany and ichthyology and paleontology being fully credited for their reports, yet the words of Zophar are no less pertinent today than they were of old, though they may sound somewhat more scornfully now than as they were first spoken to Job. 'Canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? deeper than hell; what canst thou know?'"

"But how, then, is a man to know a miracle when it occurs? He may know it by his astonishment. For a miracle calls itself simply a wonder. If a miracle called itself, or if the Bible described it, as being a suspension of the laws of nature, it would, of course, be necessary to know altogether about all the laws of nature, before there could be any certainty as to whether one of them were suspended or not. Generally, in the Scriptures, a miracle is a wonder. But 'a sign and wonder' would seem to mean something more express than the vaguely wonderful, and to be indeed a significant wonder, 'a sign from heaven' (or possibly elsewhere), made and given for a particular purpose."

"Commonly at this present time, religionists think more of the machinery of the universe than of the universe itself, and more of even the lowest of his laws than they do of even God Most High. Whether of demon, ghost, spirit, angel, Son of man in glory, Father in heaven, or any other spiritual being whatever, that the will can possibly make itself felt by mortal beings, is a supposition, which is repugnant to the philosophy of the day, or rather to the prejudices which were created by science when it was young and insolent, and very ignorant of its own domain, some seventy or eighty years ago. That the universe, and that even our little surrounding world may have many properties of which there is nothing known, is a speculation with which science easily coincides, notwithstanding what some of its professors may think. The ear, the eye and tip of the finger are the chief channels of communication with the universe for men, by their state of nature. But there may be other beings, to whom this earth may be another thing than what mortals see; and to whom it may report itself in ways of which man may never get a glimpse. And, conceivably, these creatures may be as invisible as electricity is when it is latent; and yet for movement may be as swift as thunderbolts, and as regards God, be even familiar with what mortals would call 'the hiding of his power.' Verily, who we are, and what we are, being considered, there is a way of arguing from even our human ignorance, which is truer, more just and more profitable than even the logic of science, as it is narrowed by some men."

The Newburyport Herald says that the treasurer of one of the churches of that city has suddenly disappeared, taking \$300 belonging to the parish. He also obtained from a widow woman a deed of a house valued at \$1400, and on the plea that he wished to see if there was any incumbrance on it, went to the Savings Bank, where he mortgaged it for \$200, thus leaving the widow and the fatherless. Some other transactions not more honorable or honest are reported.

We don't hold the Church, or Orthodoxy, responsible for all the rascality perpetrated within its fold—and there's a sickening record every week—any more than Spiritualism should be blamed for the shortcomings of mortals who have come out from the Church and accepted the Spiritual Philosophy. But our Orthodox brethren are generally very ready and willing to fasten all the odium they can on Spiritualism. It continues, notwithstanding, to spread rapidly among thinking and intelligent minds.

Resumption of the Banner of Light Spiritual Circles.

These sances will be resumed Sept. 6, 1869, and held hereafter regularly every Monday, Tuesday and Thursday afternoons. The public are cordially invited to attend. More important matters than ever before will be discussed by the invisibles.

Spiritualists' Clam Bake.

On Tuesday last, one of the brightest, freshest days of the summer, a happy company of Spiritualists, with their friends and neighbors, from Dighton, Taunton and towns adjacent, assembled beneath the spreading branches of vigorous old oak and hickory trees, in a lot near the Dighton Depot, to enjoy the festivities of a clam bake. Oh, ye dwellers upon the prairies of the West and among the hills and valleys of the interior, how shall ye know what this meant—a "clam bake"—that local institution, so delightful to the dwellers by the salt sea wave? Your basket plenties we report with pleasure, and with a grateful glance toward them, as they flit by with the summer, that we have not been with you to participate in them; but the vanishing of a "clam bake" without our presence is a "lost opportunity" that saddens the heart to think of.

As we entered the grounds, upon this occasion, a great heap of rocks, covered with sea-weed, smoking from internal fires, indicated that the oven was being prepared for the bake. Two long rows of tables were covered with large yellow dishes for the clams, bowls for the melted butter and vinegar, plates for the guests, and mugs for water, with the old-fashioned brown bread in stacks at intervals along the line of tables, together with pepper and salt, in primitive style, poured in little heaps by every plate. Dinner is to be ready in an hour. A merry company are scattered about upon the grass and seated upon the old wave-worn rocks, now a half mile away from the water course that used to submerge them. A speakers' stand, gaily decorated with varied colored cloths and great bouquets of flowers, is founded upon some large old boulder rocks, and here, before dinner and afterwards, the audience gather to listen to the living words of the New Dispensation. A melodeon has been brought upon the stand and sweetly played by a young lady. An improvised choir, led by Bro. A. B. Carpenter, open the meeting with the "Hymn to Nature." Then Bro. Carpenter and Agnes Davis, and A. H. Richardson and Dr. H. B. Storer made short speeches in familiar, narrative style, and everybody felt good.

While this is going on, a savory smell is borne upon the air from the great pile of smoking rocks and sea-weed. They are about to open the bake. Let us see them do it. First the sea-weed is taken off from the top of the pile; then the stones are drawn apart; then appear layers of sweet potatoes and ears of green corn and soft shell clams and fish separated by divisions of sea-weed, and beneath all, as the savory mass is removed, we see the rocks that were first heated by the brands, now burned out, which have baked and steamed their most delicious products of the sea and shore.

Now the word runs along the line of tables, "The clams are coming," and the hungry three hundred, as the yellow dishes are piled up with the hot, fragrant clams, begin with nimble fingers to take them out of the open shells. Fresh installments of hot ones are added to the dishes as the first grow cool, and, with the nice potatoes, brown bread, steaming fish and the sweet, delicious corn, never so toothsome as when thus cooked, a glorious dinner soon settles the capacity of the crowd in that direction.

After dinner the largely increased company gathered about the stand, and nearly two hours were spent in listening to the clear, earnest and well-appreciated arguments for the Spiritual Philosophy, as the religion of Nature, by Dr. H. B. Storer and N. Frank White. At four o'clock the Bostonians left the ground for home, by the train, and the happy company, after a day of real enjoyment, gradually scattered to their respective homes.

Commotion in the "Valley of Dry Bones."

The brethren of the Congregational and Episcopal churches at West Haven, Conn., have ceased to dwell together in unity. A piece of land, which was occupied in common, has formed a bone of contention between them. The Congregationalists fenced in a portion of it, the other day, and threw a lot of Episcopal hay into the street. This created a disturbance. A lot of Episcopalians gathered together and attempted to replace the hay, but were prevented by a larger force of their opponents. Everything then remained quiet until Saturday, when a leading Episcopalian entered the enclosed field and commenced plowing it up. The other party gathered round, and as rapidly as the plow turned the soil and turned under its hitherto green covering, so rapidly did Congregational muscle throw back the furrows and expose the grass to their devoted eyes, packing it down into its place with a vigorous stamping of the feet. Finally a rail was thrown before the plow. The Episcopalian drew a revolver and his opponents fled into the church. Bells were rung and every preparation made for another onslaught, when a storm came up and prevented the combat. Monday morning the fence was pulled down and another load of hay strewn upon the land. Remonstrance after remonstrance was made by the Congregationalists, but to none effect. At last one of the leaders attacked an Episcopalian and drew blood from his cranium. A fire-brand had also been put to the hay, and as the flames crackled and ascended toward the heaven which these gentlemen are all striving to reach, a crowd gathered around, and a free fight was only prevented by the police.

Bishop and Priest.

The Massachusetts Episcopal Bishop has publicly ordered a clergyman—Presbyter he call them—to desist from preaching in any of the churches of his diocese. Reason—because of the high church tendencies of the aforesaid clergyman, whom the bishop feared, no doubt, would take the whole diocese bodily over to Romanism. But our good shepherd ought not to be so afraid. For what is Romanism, that it is so much harsher in its discipline than the very church over which he presides? In what different spirit does that church hold its priests subject to all the forms and ceremonies of its communion? The Massachusetts Bishop betrays quite as hateful a fondness for arbitrary power by his action, as any Romish inclined preacher could for the ecclesiastical numeries to which he is conscientiously devoted. The former believes in a God that has vested him specially with power—the latter thinks that every sensuous aid to worship ought to be impressed into the service of religion. Which is the better?

Howard Athenaeum.

This popular theatre, on Howard street, reopens for the season on Monday, Sept. 6, 1869, with a new and highly artistic combination troupe. No more really enjoyable entertainments can be found in America than at the Howard. It is a capital place for the children to enjoy themselves, as there are performances on Wednesday and Saturday afternoons. Parents should bear this fact in mind. The best of order is preserved.

Better to be despoiled for too anxious an apprehension than ruined by too confident a security.

An Active Worker.

E. V. Wilson, according to reports from time to time in the *Religio-Philosophical Journal*, is doing a good work in the way of giving tests of spirit-presence. The following were given in public recently, at Reedsburg, Wis. He remarked to a gentleman present—

"Mr. Weaver, we see you in your sixteenth year—or rather we are told that in your sixteenth year you rescue a young friend from drowning; this is positive. It is a boy. Thirteen years ago you were in financial trouble, caused by two parties. We then described one of them minutely, observing that he was a villain from head to heart. We got this from your sister, describing her carefully. 'Do you know anything about what he has told you, Mr. Weaver?' asked several at the same time. 'Yes, it is correct, and as he has stated.'"

Saw by a person, the spirits, the father and mother, describing them very carefully. Fully recognized.

Read the character of Messrs. McR. and W., calling attention comparatively to the sharp points in each. This reading created a good deal of amusement, and was fully identified by all that knew them, as well as by themselves. Heard the sister of Mr. W. say that she was present, but did not see her. Mr. W. stating, "I have lost a sister." With Dr. Danforth, saw a spirit who said, "I am Cousin Mary, and passed away at fifteen." We then gave a full description of her. "I lost a cousin of the age and description given," said Mr. W., and her name was Mary. We then gave four prominent points or dates in his life, all of which he fully identified.

We heard a spirit say, "Julia is here; I am Julia." We said, let the audience give no sign of recognition, and we will find the relative of this spirit in the audience. Soon we saw a light settle around the head of a lady, and in the light the face and name of Julia. We pointed out the lady, described the face, gave the name, all of which was identified by the lady.

Saw by Mr. A. a beautiful spirit boy, who came to him put his hand on the knee of Mr. A., saying, "Papa, my papa." We said, "Sir, this boy died very young—when a babe." "Yes," said Mr. A., "I lost a little boy six months old, some years ago."

Saw by Mr. Ellenwood, the spirit of an officer of the army, a Second Lieutenant; entered the army as such; was promoted; died in the service; knew you well, and is now often about you as a spirit. Fully identified.

Many other readings and tests were given in public, and identified.

Blasphemy by Canada Thistles.

A "pagan" writer in the *Christian Intelligencer* has been taking Mr. Beecher to task for saying in some recent sermon, an allusion to the insects that ravage our crops, that a good way to get rid of the Canada thistle would be to plant it as a crop; for then the birds would attack it, the worms would invade it, the insects would fall upon it, the mildew would blight it, and the rains and the frosts would make final havoc with it. "Pagan" thinks this is "blasphemy," because it files in the face of the Almighty! The boys, then, have gone into coats and boots that should still be wearing spencers! What puerile droolery! Why not say, then, with just as much sense and religious sentiment, that it is wrong, flying in God's face, to fight disease and death, to seek the extermination of destructive insects ourselves, to set traps of muslin, of oil, of tar, of smoke, and of fire? When religion has degenerated into such sickly little quibbling as this it is not about time for those who try to "run it" to give it up to other hands?

Liberty of Sentiment.

C. H. Matthews, the senior editor of the *Ohio Democrat*, published at New Philadelphia, Ohio, says:

"The pressure upon the columns of the *Ohio Democrat* for the publication of religious matter, has suggested to the senior editor the idea of issuing a supplemental sheet, to be composed exclusively of articles relating to Spiritualism, of which a considerable number, deemed interesting, have accumulated on our hands. This publication will contain as much reading matter as the *Democrat*, which will be selected with care. In its columns we propose to treat of the spiritual existence; the nature and capacity of the spirit in its disembodied state; the condition of man in the future or disembodied existence; the different modes of 'communication' between spirit and earth-life; together with 'the means of grace and hope of glory,' which a belief in the Spiritual Philosophy holds out to all who have will to progress here, preparatory to entering upon the 'higher life.'"

The "supplement" will be issued as soon as sufficient orders come in to warrant the enterprise, and furnished at 5 cents per copy, \$1 for 25, or 50 cents for 12 copies to one address.

The True Ground.

We make the following extract from an article in the *American Spiritualist*, headed "Institutionalism." The editor says:

"We do indeed need a 'return to first principles,' as Spiritualists. It is questionable whether all the machinery of National, State and Local Organizations is a help to human progress. Perhaps, after all, there is a better way to lead the world to reject creeds than to add another to the long list; perhaps Judge Edmonds and some others are not so far from the truth in their peculiar position on this subject, notwithstanding the criticisms of specialists."

This is precisely our view of the case. We have been experimenting long enough. Creedism, of whatever ilk, is a thing of the past. Whenever we feel inclined to "return to first principles," by ignoring all specialties, we shall have taken the right step in the right direction, and can then untiedly labor for the good of humanity, without any obstacle to mar the harmony of the divine influx that should inspire every true Spiritualist in the land.

Our Subscribers' Good Work.

Since our last issue we have received thirty-three new subscribers, obtained by our old patrons who are each endeavoring to add one or more new names to the subscription list of the *Banner of Light*. We continue the roll of honor as follows: Abner Stone sent one new subscriber; Dr. N. B. Wolfe, one; W. H. Jones, one; Ira Yarkin, one; W. I. Haskin, one; R. DeBow, one; E. W. Turner, one; J. J. Gould, one; N. E. Leonard, one; S. E. Latta, one; James Shumway, one; N. C. Luther, one; Elijah Putnam, one; S. Van Sickle, one; Mrs. A. Van Aernam, one; F. L. Crane, one; E. H. Benn, one; C. H. Manning, one; Maria Webster, one; W. H. Hunt, two; S. W. Pease, one; Septa Simons, one; Mrs. Lyman, one; T. L. Vaughn, one; John M. Wilson, one; A. E. Carpenter, four; L. D. Smith, one; J. C. B. Wallace, one; W. Neale, one.

First Children's Lyceum Monthly Concert.

The next monthly concert will be given at Mercantile Hall, this city, Sunday evening, Sept. 5th. The occasion, being the anniversary of the Lyceum, will be of unusual interest. The public are invited to attend. Admission ten cents.

Delegates Chosen.

The State Association of Connecticut have chosen N. Frank White, Miss E. A. Hinman, Mr. Middlebrook, A. H. Hitchcock, W. P. Gates and G. W. Burnham delegates to the National Convention of Spiritualists.

We have received a letter from Emma Harding, in England, which we shall print in our next issue.

New Publications.

"THE DIVINE HUMANITY" IN ORATION, or Spiritual Revelations, by the writer of "An Angel's Message," "Ecco Homo," and "Primal Man," who have received from the London publisher, James Burns, 15 Southampton Row, Holborn. It is a book written with thought and insight, and set down by the writer wholly under spirit control. She wrote when directed and moved, and desisted when impelled. The central subject of her discourses is the interior nature of man, which she has striven to render—not less mysterious, but—more familiar to the thought and eye of every one. It would be difficult, even in a lengthy criticism of such a writer, on such a theme, to do more than hint of the profusion of suggestions which her treatise embodies in its several parts. We commend it to the perusal of all who would know more of that divine human which is the crowning place of creation.

The September number of the ATLANTIC MONTHLY exposes a list of contents of the most attractive and substantial variety. The article which has signified this issue of the Atlantic is Mrs. Stowe's "True History of Lord and Lady Byron"—an article which has provoked the comments of all the journals of the country, and drawn upon it the criticism of English journals, on the basis simply of its points, which were telegraphed over the cable. It professes to give the mysterious cause of Lord Byron's treatment of his wife, and of her life of separation and love for him; and reveals the same in disclosing the fact, that it was due to his adulterous connection with his own half-sister! But the reader had better find out the whole of this historical secret from the pages of the Atlantic themselves. Some of the other papers in this number are, "Log-Rolling at Washington," by Parton; "Confucius and the Chinese," by James Freeman Clarke; "The Genius of Dore," by James Jackson Jarvis; "Was Reichenbach Right?" the conclusion of Henry James, Jr.'s fine story; a contribution by Howells, and another by Trowbridge; and an additional variety.

LIPPINCOTT'S MAGAZINE for September gives a liberal installment of Anthony Trollope's story of the "Vicar of Bulphampton," additional parts of "Beyond the Breakers," and "Magdalena," short stories by James Franklin Pitts and Lucy H. Hooper, a fresh paper from January Searle, on "Grouse Shooting," a writer's experience at a Pennsylvania Inebriate asylum, under the strained title of "A Week in an Asylum," and excellent verses by Epos Sargent and Paul H. Hayne. Lippincott is always fresh and of true magazine flavor, and this month in particular.

Mr. J. L. Shore's Nursery for September, and for the little of the little ones—well, we do not know what to say of it, nor how to begin. It is a wonder to us, as it will be to those whose bright young eyes are to kindle and dilate over it. The enterprise and care that are devoted to this publication, show what can be done with even the slightest ideas, when pursued as they should be. The Nursery is a monthly to challenge, in its own way, the best and biggest of them.

ONWARD for September is received. Each successive number proves that Capt. Mayne Reid knows how to conduct a magazine for the "Youth of America." It has already donned a new dress, and is now the handsomest of the magazine family.

GOOD HEALTH or September is crowded with the best of valuable reading matter. It should have a popular circulation.

Movements of Lecturers and Mediums.

Dr. H. P. Fairfield gave us a call last week. We were pleased to see him looking so hale and hearty. He has been lecturing in Maine for a month past. Last Sunday he lectured in Stoughton. Thence he goes to his home in Ancora, Camden Co., N. J. He has only two unengaged months for the next season, and those are September and October. Those wishing to secure him must therefore speak quick.

Lois Walsbrook will speak in Townsend's School-house, Floyd Co., Ia., Sunday, Sept. 12th, and in Cheyenne, Wyoming Territory, Sunday, Sept. 26th.

Zella S. Hastings is engaged to lecture at Bantam Falls, Conn., Sunday, Sept. 5th. She will also give several lectures there and at Morris the following week. Friends in that vicinity, wishing the services of a reliable inspirational speaker, can address her immediately, care of T. L. Waugh, Morris, Conn.

Moses Hull will accept engagements to lecture in New England for the third and fourth Sundays in October.

D. W. Hull commenced a course of lectures in Watrousville, Mich., Aug. 17th. A correspondent says, "there is an unparalleled interest manifest here on the subject of Spiritualism."

Andrew T. Foss will lecture in Essex, Mass., Sunday, Sept. 5th, and in Lowell, Sept. 12th and 19th.

Mrs. M. J. Wilcoxson's address for the present is care of *Religio-Philosophical Journal*, Chicago.

Dr. G. W. Swan, the eminent physician and healer by the laying on of hands, is practicing in Chicago, Ill.

Dr. J. R. Newton, on his way to Kansas, will heal the sick in Elmira, N. Y., Sept. 2d, and in Buffalo, Sept. 4th, 5th and 6th. He will be in Leavenworth, Kansas, by the 11th.

E. S. Wheeler is lecturing in Buffalo, N. Y.

The Labor Reform Convention.

A convention of workmen and workingwomen held a session in the Metcalf, in this city, last week. The attendance was quite large.

The following were reported as the permanent officers of the Convention: President, Christopher E. Goodman, of Fall River. Vice Presidents, G. E. Pratt, of North Bridgewater; L. O. Leyn, of Lynn; Emma Lane, of Lynn; Benj. Skinner, of Acton; Cora A. Syme, of Boston. Secretaries, John P. Blanchard, of East Randolph; Samuel Porter, of North Bridgewater.

The President upon taking the chair said that he came to this Convention simply to represent the bone and sinew of Massachusetts, and that he has been identified with the workmen's movement since 1832. He has always had a desire to help the workmen. He loved to do it. The power, he further said, is in the people, and they can decide what party shall rule. What they want is intelligence, and this they cannot get when so prostrated by labor.

During the afternoon session, Mr. Davis, of New York, addressed the Convention. He stated that the Association to which he belonged believed that the votes of the workmen alone could purify the ballot-box. They had not their rights, and the people of this country, instead of being happy and prosperous, were surrounded with troubles, and all over the country there was poverty, starvation and crime.

The proceedings, as reported in the daily papers, are of much interest, and we regret our space will not permit our printing a detailed account of this important movement.

A New Paper.

Austin Bacon, of Natick, Mass., has issued a small folio sheet, which he calls the "South Middlesex Peculiar," devoted to the public good in general, and to those who pay for it in particular. The editor says:

"Born in Natick, A. D. 1813, and having thus far made this my dwelling-place; being, as may be seen, nearly sixty years old; having worked upon the old homestead farm nearly all the time, I feel like having a change of employment—not that I intend to plow, chop, rake and hoe no more—but that having done it until it is easier for my muscles to articulate a pen than a crowbar, to spread ink than manure, I propose, at a time of life when most persons feel like retiring into quietude to try a new business, as a means of doing good."

ALL SORTS OF PARAGRAPHS.

Read the questions and answers on our sixth page in regard to Jesus, individual responsibility, etc. The spirit says we are now standing in the first degree of spiritual truth; that the second is to come; that when we enter the third degree, Spiritualism will be universal, and then Christianity and all the heathen religions will be swallowed up in Spiritualism.

"Is Spiritualism a Delusion?" a lecture delivered in Music Hall, Boston, by Moses Hull, will appear in our next issue.

A Chicago correspondent denies that coffee is injurious to the physical system. She says, "If we analyze it, we find that it contains carbon, the same as beef and many other kinds of food. It contains properties that assimilate to the system and support life, and is highly conducive to life." All which we deny. It, on the contrary, is as bad as pork or tobacco. In fact it acts on the liver and nervous system precisely as tobacco does. It is a powerful narcotic, and a healthy body does not need any such vile stuff. Coffee drinkers have the liver complaint more or less, and are consequently bilious; which, perhaps, accounts for the bilious remarks contained in a portion of our correspondent's letter, taking us to task for hinting that coffee is injurious.

The Springfield Republican, as usual on such occasions, gave a brief toot from its penny whistle in reference to the late Spiritualist Camp Meeting at Island Grove, Abington. Of course Prof. Denton came in for a share of its abuse. We can afford to excuse our contemporary, however, for thus displaying its spleen, when we take into consideration the fact that one or more of its editors are ex-reverends. Let the dry bones rattle—they can do no harm.

The "Sons of Joshua" and their friends, as will be seen by notice in another column, are to hold their last picnic of the season at Walden Pond Grove, Concord, Mass., Sept. 8th.

The little music book, "Spiritual Songs," by S. W. Tucker, is having a good sale. Those who desire a copy should apply soon before the edition is exhausted. After this edition is sold, no more of them can be had in this cheap form. The price is only fifteen cents; postage two cents; or \$1.50 per dozen.

The Ohio State Spiritualist Association is to hold a three days' session, commencing Sept. 10th, at Akron, so says the official call.

We learn from its columns that the *American Spiritualist* is in a highly prosperous condition so much so as to warrant its enlargement at an early day. Four extra pages are to be added. It gives us great pleasure to make this statement, as it is evidence that our cause is rapidly advancing. Success to you, brothers.

Although the Methodist vote for lay delegation is three to one in its favor, the New York Advocate, the leading official paper, is earnestly urging the conference before which it must come for final action to reject the proposition.

A Mrs. Levi, who died in Fitchburg, N. J., on Saturday, before breathing her last called her family (among whom are grown-up children) to her bedside, and said that in all her married life of twenty-five years neither a cross word nor look had ever passed between herself and husband. Such an example is worth more to the children than any other.

The Palham Hotel, a large structure five and a half stories high, situated on the corner of Tremont and Boylston streets, has just been moved back fourteen feet for the purpose of widening Tremont street. Preparations have been making for three months, and Monday week the building commenced moving. It advanced sixteen or twenty inches per day. In the meantime the tenants occupied the house as usual. The movement was so easy and gradual as hardly to be perceptible. It was a wonderful operation, and created a good deal of interest.

CHELSEA, MASS.—The Children's Progressive Lyceum meets every Sunday at Granite Hall, Broadway, corner of Fourth street, at 104 A. M. J. S. Dodge, Conductor; Eben Plumer, Assistant Conductor; Mrs. E. S. Dodge, Guardian; Mrs. Richardson, Assistant Guardian.

The N. Y. Tribune says: "The first examinations of women under the new regulation admitting them to Cambridge University have resulted in a triumph for the sex which we record with unfeigned delight. Thirty-six candidates presented themselves and twenty-five were accepted, and several of these received special marks of distinction in various branches, such as arithmetic, religious knowledge, and languages. The Cambridge where this happened was the one in England—not, we are sorry to say, the Cambridge in Massachusetts, where nevertheless we warrant more than twenty-five girls out of thirty-six would be found qualified for admission."

Henry Ward Beecher compares the different religious denominations to the different pockets in a suit of clothes, and says it is of little consequence whether one goes to heaven in an inside or outside pocket.

LARGE INCREASE.—The total valuation of Boston for taxable purposes, according to the assessors' returns for 1899, is \$549,511,600, being an increase over last year of \$55,937,900.

We learn from the Memphis Avalanche of Aug. 17th that Dr. Samuel Gilbert died in that city the previous Sunday, at the age of 68. The paper adds:

"He was among the earliest to embrace the doctrine of Spiritualism, and was well known to his followers throughout the country as one of its warmest and ablest advocates. Dr. Gilbert was a good man, a man of strong mind, and a profound thinker. He amassed a large fortune, a portion of which was lost by the war; but he died leaving a fine estate. He was devoted to his family, and true to his friends. His life was a life of great usefulness; and in his death the community has lost a good man."

The Catholic Telegraph, published at Cincinnati, in a late edition says: "It will be a glorious day for Catholics when, under the blows of justice and morality, our common school system will be shattered to pieces." What a stupid idea.

A remarkable phenomenon which has twice this year visited a small section of Los Angeles County, Cal., is a shower of fragments of meat, clothed blood and hair. The second occurred on August 1, on the farm of a Mr. Hudson, at Los Nietos, about twelve miles southeast of the city of Los Angeles. It was witnessed by a dozen men, who carried specimens to Los Angeles for exhibition.

The tariff adopted by the French cable is more liberal in several respects than that of the old company. As already announced, the charge will be \$7.50 in gold for ten words from New York to any part of France or Great Britain, with an extra charge of seventy-five cents for each additional word.

The next course of lectures on the Spiritual Philosophy will commence in Music Hall, Boston, Sunday afternoon, Oct. 10th. The special notice in the next column, concerning the meetings, will interest season ticket holders.

PRESENTATION OF A CANE TO THE POET WHITTIER.—In spite of all assertions that Barbara Frebleche was a myth, there is the most positive proof to the contrary. The house in which the old lady lived has recently been pulled down, but the citizens of the town have procured from the timbers a solid oak cane for presentation to John G. Whittier as a memento of the heroine whose valor he has celebrated in that beautiful poem. The cane is plain, and entirely without ornament, but quite handsome, and will no doubt be highly prized by Mr. Whittier, to whom it will be transmitted by Dr. Louis H. Steiner of Fredericksburg, formerly Chief Inspector of the Sanitary Commission of the Potomac.

The following note came to us by mail, and tells its own story: "I have been restored to a state of health through the healing powers of Dr. J. R. Newton, after suffering for nearly two years with a severe nervous affection, the result of an accidental injury of the brain. JOHN RAYSON, Curtis Creek, Arundel Co., Md., Aug. 13th, 1899."

The Immigration to Minnesota is this year unprecedentedly large. From the best sources of information it is believed that it will reach from 75,000 to 100,000 during 1899; and the present total population of the State cannot be much, if any, short of 475,000.

As daylight can be seen through very small holes, so little things will illustrate a person's character. Indeed, character consists in little acts, habitually and honorably performed; daily life being the quarry from which we build it up and rough hew the habits that form it.

One of the leading physicians of Boston states that owing to the coldness of the present summer there have been more cases of rheumatism than was ever before known in one season.

A patent has been obtained for the manufacture of water-proof paper. It will be no uncommon thing, by-and-by, to carry a quart of milk home in a paper bag.

Dr. Osgood gives his impression of Spurgeon in this language: "He does a large and good business in souls. His gifts are as much of the bowels as of the brains, and he seems to be full of sympathetic juices, in which his great audience floats like a great navy in an ample harbor."

Mrs. M. J. Wilcoxson has spoken to large audiences in the city of Ripon, Wis., three Sundays of July. With a most commendable liberality, the Unitarian church was freely tendered, the ex-pastor cordially giving both attendance and welcome. When will others of the liberal church "go and do likewise?" says the *Religio-Philosophical Journal*.

The Boston Journal of Chemistry says: "No variety of wine is more dangerous than that which is called claret. It is usually a vile mixture. Thousands of gallons are made by allowing water to soak through shavings, and adding thereto a certain proportion of logwood and tartaric acid, and a little alcohol. Good judges can hardly discriminate between this mixture and the genuine article."

On the railroad in France electricity is taking the place of human watchfulness. On many lines there are contrivances where the passing of a train is automatically announced to neighboring stations. The cars pass over connecting wires, and the train records itself before and behind, so that its progress and appearance are alike indicated.

OUR NEW PUBLICATIONS.

Opinions of the Press.

From the Elizabeth City North Carolinian.
TALK OF A PHYSICIAN; or, the Seeds and Fruits of Crime. In three parts. By Andrew Jackson Davis. Boston: William White & Co., *Banner of Light* office, 1899.
This is a remarkable volume. Indeed, it has a fearful opening. The plot is terrible, and yet the author insists that the terror of the book consists in its truth. The purpose of the volume seems to be to illustrate the ante-natal as well as the post-natal impressions made upon character. It is written that "God made man in his own image." But the argument of the author would demonstrate that the child is the image of the parent in a nearer sense; that it inherits as none, or at least few, seem to realize, temperament, tendencies, and all qualities and attributes to so fearful an extent that an intelligent parent can very nearly "sow the seed" of the child without the aid of gipsy, soothsayer, conjuror, or astrologer. He holds further that regeneration and reform that did not begin with grandfathers and great-grandfathers, will not go far in improving the present generation, materially, mentally, or religiously. We repeat, it is one of the most remarkable books we ever read.

From the American Spiritualist.
INSTRUCTIVE COMMUNICATIONS FROM SPIRIT- LIFE; written through the mediumship of Mrs. S. E. Parks.
This book consists of a series of essays, given through the medium, from her husband, in the spirit-world. In style and manner it widely differs from its class. There is no redundancy of words, no high sounding but meaningless sentences, but throughout an earnest desire to convey instruction, and an almost bald simplicity and directness of statement. No reader, after taking up the volume and perusing the preface and introduction, and understanding the faith and trust the medium places in the departed; the consolation she receives; the hope of glad reunion; she possesses will arise and ask: What is the good of Spiritualism? It is really a good book, one that the Spiritualist will hand to the skeptic with pleasure as a specimen of spiritualistic literature, and to a believer as a most instructive volume.

From the Prairie Farmer.
THE QUESTION SETTLED. A Careful Comparison of Biblical and Modern Spiritualism. By Rev. Moses Hull.
This new work, written in the defence of Spiritualism, has few literary merits to commend it to the reader. The question it settles is the one of the immortality of the soul; which the author claims is not proven by the Bible but is proven by Spiritualism. A large portion of the book is devoted to arguments to show that little reliance can be put in the statements found in the Bible, and a still larger portion is given up to the revelations of mediums. It is plain that to the author's mind it requires a vast amount of evidence to substantiate the statements found in the Scriptures, while very little is needed to support the more improbable manifestations which are here recorded.

From the Ohio Democrat.
ALICE VALE. A story for the times. By Lois Walsbrook.

This is a stirring, life-giving story, from a favorite author and worker in the ranks of the Spiritualists. This interesting story abounds with the practical application of those moral truths which the talented authoress knows so well how to present. The simple dedication of the work to her spirit sister is touching. We are sure no one can read a chapter of this story without feeling a strong desire to finish it at once.

Charity Fund.

Moneys received in behalf of our sick and destitute brother, Austin Kent, since our last report:
A Friend, Natick, Mass., Aug. 21.....\$ 50

The Marvels of Chemical Expansion and Contraction—Astonishing Exploits with the Ropes and the Rings.

The Davenport are eclipsed by two young men who have been introduced here by the spirits. Mr. Harry Bastian, of Brooklyn, aged 20 years, and Mr. David C. Hough, of Hartford, Conn., aged 17. Mr. Hough's family recently moved to this city, and took up temporary residence with Mr. and Mrs. D. G. Taylor, of No. 238 West Thirty-first street, where a private séance was held last evening. Besides the well known rope tricks of the Davenport spirits, and the bell-ringing and guitar playing, there were other manifestations last night which had never been given in public. The public will have an opportunity to-night, however, to witness for themselves the same and more wonderful exploits. For instance, there lay on the table four solid iron rings, about quarter of an inch thick, and in diameter respectively 2 1/2, 3, 3 1/2, and 4 1/2 inches. The young men were as thoroughly tested as a committee of gentlemen could the ropes, hands and feet, and the light having been extinguished the three larger rings were passed over the tied wrists and arms, one after another, and pushed up over the elbows. The smaller ring, which could not possibly pass over the hand of the young man, was in one minute, by a process not well understood, placed upon his wrist. His hand measured 4 1/2 inches across. The young man's wrists were again tied with cotton cloth, which was also secured to his shirt sleeves in such a manner as to make a loop over each wrist, beside the loop that united both hands. The small ring was again passed over the left hand and wrist without interfering with the sewing or tying of the two things were absolutely required to accomplish this feat—either the expansion of the solid ring an inch and a half, or the elongation or reduction in size by some process of the medium's hand. The latter could hardly have been done, and the spirits informed The Sun's reporter that the feat was done by "chemical expansion and contraction."—*New York Sun*, Aug. 18.

To our Subscribers.

The present volume of the *Banner of Light* is nearly out—one more number completing it. Subscribers whose time expires at that date are earnestly requested to renew their subscription before that time, as it will save us much trouble in changing the names on our books and rearranging the same for the mailing machine, and also prevent the loss of any numbers to subscribers. We hope all will renew their subscription, and try to induce some one else to subscribe. The *Banner* should have a hundred thousand subscribers before the close of another year.

Boston Music Hall Spiritual Meetings.

THIRD COURSE OF LECTURES.
The next course of lectures on the philosophy of Spiritualism will commence in Music Hall—the most elegant and popular assembly room in the city—on
TUESDAY AFTERNOON, OCT. 10TH, AT 2 1/2 O'CLOCK.

and continue twenty-nine weeks, under the management of Lewis B. Wilson, who has made engagements with some of the ablest inspirational, trance and normal speakers in the lecturing field. Mrs. Cora L. V. Tappan (date banished) will lecture through October, Prof. William Denton in November, Mrs. Emma Harding in December, Thomas Galois Foster, probably, in January, to be followed by others whose names will be announced hereafter.

Season ticket, with reserved seat, \$1; single admission, 15 cents. Season tickets can now be engaged on application at the counter of the *Banner of Light* Bookstore, 159 Washington street, (to be delivered on and after Sept. 15th.) Last year's season ticket holders should hand in their old tickets at once, in order to again secure the same seats, as the time for which they can do so must be limited to the 15th of September.

Picnic at Walden Pond, Concord.

The last Grand Union Spiritualist Picnic of Boston, Charlestown, Chelsea and vicinity, in connection with the Sons and Daughters of Joshua, will take place at Walden Pond, Concord, on Wednesday, Sept. 8th, 1899. This is the last of the series to be held this season. Ample arrangements have been made for the accommodation of the large party that will be present. Delegates from the Sixth National Convention of Spiritualists are expected to be present, also a large number of well known able mediums and speakers. Edmunds' Band will furnish music. N. B.—No extra charge for dancing. Excursion trains will leave Fitchburg Depot, Boston, at 8:45, 11 A. M., 2 P. M., stopping at Charlestown, Somerville, Cambridge, and Waltham. Tickets from Boston, Charlestown, Somerville, and Cambridge, adults \$1.00, children 75 cts.; Waltham 85 cts. All excursionists above Concord will take regular trains; tickets from Fitchburg \$1.00, Leominster \$1.00, Shirley 90 cts., Groton 85 cts., Littleton 65 cts., Acton 50 cts., Marlboro' 85 cts., Hudson 85 cts. Should the weather prove stormy, the picnic will take place the next day.

A. H. HARRINGTON, Charlestown, Committee of Arrangements.
E. R. Young, Boston.

To Correspondents.

[We cannot engage to return rejected manuscripts.]
"Share."—If you will give us your real name, we have no objections to printing your communication.

Spiritual Periodicals for Sale at this Office:

THE LONDON SPIRITUAL MAGAZINE. Price 30 cts. per copy. HUMAN NATURE: The Journal of Zola and Science and Intelligence. Published in London. Price 25 cents. THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to Spiritualism. Published in Chicago, Ill., by S. S. Jones, Esq., Price 8 cents. THE AMERICAN SPIRITUALIST. Published at Cleveland, O. The Journal of the Society of Spiritualists. Society of Boston. Devoted to the advancement of the knowledge of the diseases of woman. Price 35 cents. DAYBREAK. Published in London. Price 5 cents.

Business Matters.

Mrs. E. D. MURPHY, Clairvoyant and Magnetic Physician, 1162 Broadway, New York. Jw.A.28.

JAMES V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 102 West 15th street, New York. Terms, \$5 and four three-cent stamps.

MISS M. K. CASSIEN answers sealed letters at 185 Bank street, Newark, N. J. Terms \$1.00 and 4 blue stamps. Jw.A.28.

DR. L. K. COONLEY, healing medium. Will examine by letter or look of hair from persons at a distance. Address, Vineland, N. J.

ANSWERS TO SEALED LETTERS, by R. W. Flint, 105 East 12th street—second floor from 4th avenue—New York. Inclose \$2 and 3 stamps. A.28.3w

THE BEST PLACE—THE CITY HALL DINING ROOMS for ladies and gentlemen, Nos. 10, 12 and 14 City Hall Avenue, Boston. Open Sundays. A.28. C. D. & L. H. PRESHO, Proprietors.

TRUTH IS STRANGER THAN FICTION, and the truth is *Doctor Seth Arnold's Balm* has cured more persons of Bowel Complaints than any other medicine for that purpose.

Mrs. S. A. R. WATERMAN, box 4193, Boston, Mass., Psychometrist and Medium, will answer letters (sealed or otherwise) on business, to spirit friends, for tests, medical advice, delineations of character, &c. Terms \$2 to \$5 and three 3-cent stamps. Send for a circular. Jy3.

Special Notices.

Herman Snow, at 410 Kenney street, San Francisco, Cal., keeps for sale a general variety of Spiritualist and Reform Books at Eastern prices. Also *Flanquettes, Spencer's Positive and Negative Powders*, etc. Catalogues and Circulars mailed free. N.Y. 1—1f

Notice to Subscribers of the *Banner of Light*.—Your attention is called to the plan we have adopted of placing figures at the end of each of your names, as printed on the paper for which you have paid, and to the fact that the exact time when your subscription expires, i. e., the time for which you have paid. When these figures correspond with the number of the volume and the number of the paper used, it shows that the time for which you paid has expired. The adoption of this method renders it unnecessary for us to send receipts. Those who desire the paper continued, should renew their subscription at least as early as three weeks before the receipt figures correspond with those at the left and right of the date.

ADVERTISEMENTS.

Each line in *Agate* type, twenty cents for the first, and fifteen cents per line for every subsequent insertion. Payment in advance.

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

Advertisements to be Renewed at Continued Rates must be left at our Office before 10 M. on Tuesdays.

SKELETON LEAVES.

NOW is the time to make them. Full directions for the practice of this beautiful art sent on receipt of 50 cts. Ad dress, MISS JENNIE S. WARREN, Box 598, Boston, Mass. Sept. 4—1w1c

MISS M. E. COBB, CLAIRVOYANT, Healing and Test Medium. Miss Cobb also has a great Indian healing salve, which is warranted to cure corns, warts and every curable sore. Hours from 9 to 10 o'clock. No. 66 Revere, corner of Grove street, Boston. Sept. 4—2w

THE INGENUITY OF MAN has never devised a remedy for the Fever and Ague, or Chills and Fever, equal to the GREAT SPIRIT- UAL REMEDY, *SPENCER'S POSITIVE and Negative Powders*. These have shown a single box to cure two or three cases radically and permanently in 24 hours. For terms, prices, &c., see advertisement in another column. Jw.Aug. 21

MONEY MADE WITHOUT RISK.—Send for an Agency of the Positive and Negative Powders. See advertisement of the Powders in another column. Address PROF. LAYTON SPENCE, M. D., BOX 5817, NEW YORK CITY. Jw.Aug. 21

L. LONGFIELD, Test and Developing Medium, 418 1/2 Farrell street, corner Market street, San Francisco, Cal. For \$1 per hour; developing circle 50 cts. Aug. 1—12w1c

NEW LONDON EDITION.

SUPRAMUNDANE FACTS

IS THE LIFE OF

Rev. Jesse Babcock Ferguson, A.M., LL.D.

INCLUDING

TWENTY YEARS' OBSERVATION

OF

Preternatural Phenomena.

EDITED BY

T. L. NICHOLS, M.D.,

Author of "Forty Years of American Life," "Biography of the Brothers Davenport," &c., &c.

We have just received a supply of this very interesting work from the pen of one of the ablest writers of the day, which we can furnish our patrons at a greatly reduced price.

PRICE, \$1.75.....Postage 24 cents.

For sale at the BANNER OF LIGHT BOOKSTORE, 159 Washington street, Boston.

A NEW SCIENTIFIC WORK,

BY

PROF. WILLIAM DENTON.

ENTITLED

LECTURES ON GEOLOGY,

The Past and Future of Our Planet.

Price \$1.50; Postage 20 cents.

For sale at the BANNER OF LIGHT BOOKSTORE, 159 Washington street, Boston.

UNDERHILL ON MESMERISM,

WITH

CRITICISMS ON ITS OPPOSERS,

GRAND MASS MEETING OF SPIRITUALISTS.

At Abington, Mass., Friday, Saturday and Sunday, Aug. 20th, 21st and 22d, 1869.

TWELVE THOUSAND PRESENT SUNDAY.

Reported for the Banner of Light.

On Friday morning the various trains arrived at the grounds, and owing to the stormy weather during the week, and the threatening aspect of the cloudy sky, but few persons assembled, and nothing was undertaken in the way of a meeting during the forenoon. Those contemplating a stay in the grove busied themselves with erecting their tents, and the first part of the day passed off very quietly.

Afternoon Session.—Meeting called to order by Hon. Warren Chase, of New York. He regretted the absence of other speakers, and said he had never been "born again," neither had he been christened or baptized; he had never been ordained, and whether he had been sent remained to be seen. The speaker, attracted by the beautiful appearance of some pond lilies, then entered into a comparison of them to the surroundings and circumstances of human and spiritual life; born as we were amid the oozy depths of material existence, we were reaching out the long stems of aspiration for better things till we reached the grand sunlight of that higher life, wherein the soul within us could display its inherent fragrance and beauty. As fragrance came to the flower only when it arose to the freedom of the upper air, so fragrance could not be expected of the soul till it had the freedom to express itself in a natural life. "No," though the fragrance in the church and social position spread gilded baits to win them devotees, yet their sole end and aim was to get the strongest organization, and then to obtain a man who would "draw" the largest society around him. This same precept of success marking the worth of a man was practically carried out daily by the mass of humanity. If the winning of earthly success were all, we would be poor indeed—we would want of us the unsatisfied; we would feel that our better natures had met no answer here, as the flower growing up from the watery deeps met during its ascent no sunlight or air, but by-and-by we would emerge, as it did, into light, and our souls expand to their points in the glorious sun-shine of a spiritual life. The speaker then, in a series of beautiful metaphors, would make the human mind perceive the truth of our time, the myths and creeds of the past became as the babblings of the infant, compared with the mature utterances of manhood. Jesus had no idea of being made an idol, neither did his disciples make him one. It was reserved for the church fathers to institute this thing, and to put upon him the characteristics of the divine incarnation of Vishnu. We could believe the doctrine of Jesus taught, and yet not be Christians. The time would come when we should recognize a God born with and in every child; and by-and-by we should be able even to transcend the limitations of Nature's laws, the prerogative of animals, and the fruition of seeds.

Miss Lizzie Doten was then introduced. She remarked in opening, that the opponents of Spiritualism declared we had no God—that we had made a principle our God, and that principle lacking personality, we were a godless set. Now the old idea of God was founded on the highest conceptions of those who, so to speak, created him, viz., the human form. If our race had been primitively fashioned like the lion, we should have had a very large lion for a God. Upon the fact of God's infinity and freedom from limit we could predicate our own immortality. "In him we live and move and have our being," (said the speaker) we shall live forever, not because we are parts of God. The speaker did not consider the human form to be the most perfect; she declared her belief that there were others higher than we have ever known. We could not see the beauty of such, because, in our present state, we were not brought in contact with them; any more than the fishes which swim in certain belts of ocean depth could perceive the beauty of others above them, should they rise by chance from the waters below. The speaker here referred to the argument used by some to prove the superiority of the human form, because it was necessary to returning spirits as a medium of communication; but this was only in obedience to the laws of psychology, as known among the inhabitants of our sphere. In order to identify themselves the spirits were also obliged to present on earth; the glory of their celestial home would not appeal to earthly memory. The speaker then referred to the absurd custom of the old masters, of painting angels with wings, and said the idea (which was a monstrosity) had its birth in the brain of those who were ignorant of chemical changes by which certain gases could ascend by being lighter than our atmosphere. She did not mean to say that the spirit became gas, when it passed out of the body, but that it rose by its own power. When we came to realize that we were spirits and parts of God, when we understood the laws in accordance with which all spirit-communion must be carried on, what would theologies and creeds be to us? Not a word uttered on occasions like the present would be lost. Such would sink into the heart; Spiritualists had more reason than all others to rejoice, for the divine light which they possessed would never fail. The speaker closed by reading one of her published poems, entitled, "Truth Triumphant."

A. E. Carpenter, State Agent for the Massachusetts Spiritualist Association, was then introduced by the chairman. His remarks, which were eloquent and to the point, were confined chiefly to the enunciation of the fact that each had his or her proper sphere of action; and he urged continuous effort in the field which each found, by experience, to be the allotted one.

Dr. H. B. Storer made a few remarks upon topics suggested by the preceding speakers. Prof. William Denton, who had just arrived on the ground, then made a brief speech, after which the meeting adjourned to ten o'clock on Sunday morning, Aug. 22d.

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called to order by Dr. H. B. Storer, of Boston, who referred to the good which had been done by Spiritualism, in teaching the lessons of patience under the utterance of conflicting thoughts. It had made men better, because it made them happier; better, because it tended to make those divine relationships which exist in the higher life. We were being, as it were, "ground over" in the mill of experience, but the results would be good to all.

Dr. H. F. Gardner then made some remarks on the early history of Spiritualism in Boston, and his experience in relation to the labors of the pioneer speakers, ending with some observations upon the necessity of depth and perspicuity in the public statement of our philosophy. He was followed by Warren Chase, who also referred to the great importance of thoroughness of investigation on the part of believers and speakers, that they might understand the true teachings of our divine philosophy, and not mistake the action of their own minds for the voice of an outside influence. As Pope expresses it, in this philosophy, as well as general life:

"A little learning is a dangerous thing;
Drink deep, and then there will be spring.
For shallow draughts intoxicate the brain,
And drinking largely sobers us again."

The meeting then adjourned, to meet at two o'clock P. M.

Afternoon Session.—The first speech of the afternoon was delivered by Hon. Warren Chase. The religious sentiment was, he claimed, universal in man. "It was to be found among the rudest conditions of human life. Its first outcroppings were manifest in hand-made idols, which all were supposed to keep in their dwellings, and to whom they paid their devotions. Afterwards came advanced intelligence, and with it a gradual spiritualization of their God, and a removal of him from the perception of the natural senses. The worshippers of wooden idols were just as honest as those of the Christian's God—an incarnate God. Jehovah to the Jew, Allah to the Mahometan, or Brahma to the Chinaman, expressed the same nature of the God worshipped showing the ratio of progression in the worshiper. In our age man's intellectual capacities were expanded, and better ideas of God were the consequence, and we began to see that it was as impossible to incarnate our God in one person, as it would be to compress the universe into a square inch. Whenever the human mind perceived the truth of our time, the myths and creeds of the past became as the babblings of the infant, compared with the mature utterances of manhood. Jesus had no idea of being made an idol, neither did his disciples make him one. It was reserved for the church fathers to institute this thing, and to put upon him the characteristics of the divine incarnation of Vishnu. We could believe the doctrine of Jesus taught, and yet not be Christians. The time would come when we should recognize a God born with and in every child; and by-and-by we should be able even to transcend the limitations of Nature's laws, the prerogative of animals, and the fruition of seeds.

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At the conclusion of Prof. Denton's remarks, a lengthy and able speech was made by Miss Lizzie Doten. Among other things she referred to the false notions which had been circulated concerning Jesus, and said that if he lived in our day he would be counted by his own followers, for he allowed a woman of the town to wash his feet, and wipe them with the hair of her head. Spiritualists, she should do this would be called "free lovers." In the words of the olden time, she inquired of those at present assembled, "What went ye out for to see? a reed shaken by the wind?" and went on to say that Spiritualism was not a reed, but a mighty tree, whose shade should be a blessing, and in whose branches the winds of a purer land should make glorious music for the race in years to come. On a certain occasion an eminent Quaker had said, "To the Christ who was not crucified, and to the Christ who cannot die, I commend you," and to him she would commend those present. She answered the many objections raised against Spiritualism in a social point of view, and said that its mission was to teach the grand truths of the relations of the sexes, which had heretofore been obscured by the false systems of the past. She referred to the truth which was at work everywhere, and denied the claim that Christianity had set up the great reforms moved on in the name and by the power of the church, and proved that all important steps

were fallen or not. The speaker concluded by urging all to investigate thoroughly for themselves, and to receive the declaration of no man as authority; stating that he was his firm conviction that any one who calmly and with an unprejudiced mind investigated the matter would in six months become as strong a Spiritualist as he was himself.

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ward had never been welcomed by the established religion till they became popular.

Dr. H. B. Storer then announced that a marriage would take place, conducted by Mr. N. Frank White. The bride and gentleman coming upon the platform were joined in the usual manner, the exercises being prefaced by the singing of the audience, (led by A. E. Carpenter) of "How cheering the thought that the spirits in bliss." The parties were then introduced to the audience as Mr. and Mrs. Stetson, of Weymouth, and received the congratulations of many friends.

H. B. Storer then announced that a contribution would be taken up for the benefit of the Massachusetts State Spiritualist Association, and made a strong appeal in behalf of that Society. He was followed by Dr. H. F. Gardner, who stated that owing to the small attendance of the two days previous he had intended to take up a contribution in aid of the expenses of the meeting, but that he would now abandon the idea, and let the proceeds go to the State Association.

Dr. Storer then made an able speech, a few points of which are given. He referred to the remarks which had previously been made, and the marriage ceremony just witnessed. He believed ignorance to be the Pandora's box from which sprung the evils which afflicted humanity, and as knowledge advanced it would secure the salvation of the race. He differed from Jonathan Edwards as regarded the freedom of the will, and said he believed the will itself to be the product of circumstances surrounding us. He referred to the speech of Dr. Gardner concerning physical mediumship, and related an anecdote concerning the transfer of colors in the case of the Davenport Boys, wherein a gentleman having blacked the handles of some of the instruments, had his white vest liberally marked by spirit fingers with the very printer's ink he had hoped to find on the hands of the mediums. He was of the opinion that while we should always accept that only which appealed to our reason, yet we should also be careful of the mediums, who were so susceptible to surroundings.

A. E. Carpenter called the attention of those present to the *Banner of Light*, and requested subscriptions for the same.

Calls being made for John Wetherbee, he responded, first stating that there had been so much speaking that he was fully satisfied the mental stomachs of all had been filled to overflowing, and it was time to end it. It was hardly proper in this closing act of the drama, to call the "supers" on the stage. In his usual lively and entertaining manner he proceeded to speak of the several occasions in which he had been "born again," each step of which was one of growth. To be happy a man must have a hope; it was very pleasant to have money along with it, but if one must be sacrificed, let it be material wealth, for a rich man without hope was poor indeed. And where could not only hope but knowledge be found so sure and steadfast as that we, as Spiritualists, possessed?

A. E. Carpenter, being called upon, said if the speakers who had preceded him had not succeeded in satisfying the mental appetites of those present, he did not know of anything he could say to help the matter. He had listened with pleasure to the remarks of those who had spoken during the day, and the ground had been so thoroughly canvassed that he desired to be excused from tainting the audience longer.

Dr. Gardner then thanked the people assembled for their kind attention, and the quiet and orderly manner in which all had conducted themselves, after which the exercises closed by the reading by Miss Lizzie Doten, of her fine poem, "Will it Pay?"

The trains one after another arrived and bore away the vast concourse of their homes, and another season of spiritual joy is chronicled in the hearts of those present who will not forget it, even when beneath the brighter sun of the immortal land they gather with the seers and sages of the past to worship the beautiful and true! There were from ten to twelve thousand persons (variously estimated) present on the ground during the closing day, (Sunday), and not a single case of disturbance took place. The secular press in noticing it referred especially to the general harmony, and stated that only one thing—the seizure of liquor by the State Police from an outsider who smuggled it upon the grounds—occurred to break the even tenor of the proceedings. The Spiritualists of Abington were kind and attentive in the extreme to those who came from a distance. Our reverend desires in this connection to return his sincere thanks to Mr. and Mrs. I. N. Harrington, for the amenities extended to him at their hospitable home during the Camp Meeting. This occasion of spiritual profit was arranged and carried through successfully by Dr. H. F. Gardner. May more of these assemblies be convened, till the believers of our faith shall behold their strength, and be encouraged thereby to press on "conquering and to conquer."

CAMP MEETING AT MELROSE.

EIGHT THOUSAND IN ATTENDANCE.

Reported for the Banner of Light.

The annual camp meeting of Spiritualists, at Pierpont Grove, Melrose, Mass., concluded its five days' sessions on Sunday, the 22d inst. The average attendance of visitors was about the same as last year. No particular change had been made in the appearance of the grove, which, owing to previous dry weather, was in good condition. A larger number of tents were occupied than on previous occasions, and the permanent attendants at the meeting were made up of visitors from a large range of country, including some from New York, Pennsylvania, Connecticut, and even so far West as Kansas and Texas.

Most persons preferred to lodge in the city or at their homes in neighboring towns, and go back and forth to the camp by horse or steam cars.

A large tent near the entrance to the grounds was occupied by the celebrated Davenport Brothers, who gave two public sances each day, and four on Sunday. The manifestations in their presence were of the same general character so often described, and excited, as usual, the greatest astonishment of strangers to physical manifestations of spirit-power.

Mrs. Cushman also had a tent upon the ground, where she gave frequent opportunity of hearing the musical manifestations made by spirits upon the guitar in the light.

Two or three of the tents were often filled with seekers after communications or tests from spirits, through the mediumship of several excellent private as well as public mediums.

Owing to the threatening appearance of the weather, the number present did not warrant a forenoon meeting on Wednesday; but in the afternoon the company was called to order around the speakers' stand, by Mrs. Agnes M. Davis, who had been engaged by the Committee of Arrangements to act as presiding officer. Some of the old veterans in the spiritual ranks were already upon the ground, and short speeches were given in the conferences of both afternoon and evening by Warren Chase, H. B. Storer, A. T. Foss, C. Fannie Allen, and Dr. B. M. Lawrence.

The attendance during Thursday, Friday and Saturday steadily increased, and every meeting was of real interest. The speaking was, with hardly an exception, so entertaining and instructive that the public exercises commanded, at nearly every session, the attendance of almost the entire company upon the grounds. The regular addresses were delivered by A. T. Foss, of Manchester, N. H.; Warren Chase, of St. Louis; Dr. A. B. Storer, of Boston; C. Fannie Allen and A. E. Carpenter, of Boston; Rev. Ephraim Nute, of Lawrence, Kansas; Mrs. Agnes M. Davis, of Cambridgeport, and N. S. Grace, of Lowell. N. Frank White, who had been announced as the regular speaker for Saturday afternoon, was prevented by sickness, N. S. Greenleaf taking his place, and Bro. White making but a few remarks. The audiences were also entertained by addresses from Mrs. N. J. Willis, Mrs. Wellington, Mr. Viney, Dr. A. H. Richardson, J. B. Morrison, Ira Davenport, Mrs. Susie A. Willis and Mr. Giles, of Lawrence, Dr. J. H. Currier and Dr. J. N. Hodges. Songs by Dr. B. M. Lawrence and wife, and singing by the audience varied the exercises, but we cannot say, as we shall hope to do on future occasions, that thorough arrangements have been made for appropriate music.

On Saturday night, just as the company were gathering round the stand, the clouds marphed

their forces and poured out the sweet baptism of a summer shower. The Davenport Brothers kindly offered their tent, to which an immediate rush was made, and amid the fun and discomfort of a leaking tent, a somewhat informal conference was opened by the recitation of a poem, in a very fine manner, by Mr. Hill, the gentlemanly officer in charge of the police arrangements of the meeting, followed by various short speeches. Some little discomfort was caused to the tenters by the continuance of rain during the night, but everybody seemed disposed to make the best of it, hoping that like the reign of Jehoshaphat, King of Judah, it would be a short one. Sunday morning, after the rain, the company gathered around the stand to participate in another general, soul-inspiring conference. As it became evident that the day was to be a fine one, visitors began to pour into the grove from all quarters, so that at the commencement of the afternoon services not less than seven or eight thousand persons had assembled. The afternoon meeting was opened with the reading of a poem by Mrs. Agnes M. Davis, singing, followed by an address from Warren Chase, entitled "A Search for Religion." All that could hear, were deeply interested in this search for the various manifestations of the religious element in man through all historic time, and must have felt that the address was eminently hospitable and appropriate of the service which every successive form of religion has revealed to man.

Following this address was an exhibition upon the platform of the remarkable proof of spirit agency in producing floral paintings through the mediumship of Mrs. E. A. Blair, while her eyes are bandaged with twenty thicknesses of cloth. We have before described this phase of mediumship, which excited a great degree of interest, many persons obtaining specimens from her as mementoes of the occasion. Mrs. Susie A. Willis, of Lawrence, followed with a short and excellent address.

A conference from six to seven o'clock was held, participated in by some speakers who had arrived during the day, including A. C. Robinson of Salem, Mrs. N. J. Willis, Mr. Seaver of Manchester, and others.

The veteran reformer and uncompromising Spiritualist, A. T. Foss, delivered a deeply interesting lecture in the evening, full of points, incidents and character. The closing address of the occasion was made by the presiding officer, Mrs. Agnes M. Davis, who, by request, also gave an improvised poem, full of sentiment, excellent points, and far superior to the general run of thyming improvisations, which are usually received with so much favor.

The question having been proposed to the audience whether another Camp Meeting should be held upon the same spot next year, a unanimous and rousing "ay" resounded through the grove. The vote of thanks to Mrs. Agnes M. Davis, and the duties of presiding officer, both on the platform and everywhere among the audience in caring for the comfort and convenience of the visitors, was well deserved. This recognition of woman's influence in securing harmony among such a large assembly, as well as her executive ability, is honorable to the Committee of Arrangements, and will prove a good example for future imitation.

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