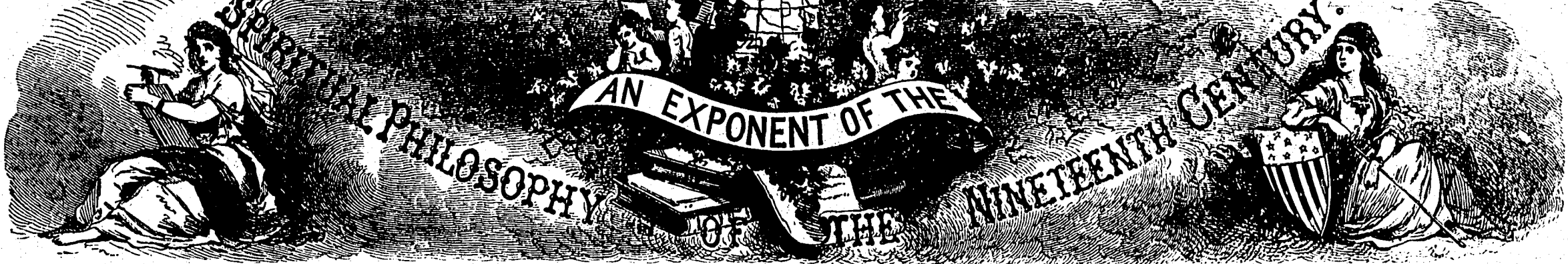


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NO. 26.

Written for the Banner of Light.

TRUTH.

BY MRS. G. C. BAILL.

Truth is the ultimatum of all good:
It springs from depths within the fount of life—
Sparkles in multifarious rays of light.
One being cannot track the boundless space;
One being may not trace each diverse ray.
A part cannot contain the whole,
But looking forth within the light he hath,
He will find God—Spirit of Might or Truth.

Some particles of truth may gather rust,
As gold will mix and mingle with alloy,
Some tiny grains be trampled in the dust,
But all eternity cannot destroy
The germ, the power which emanates from God!
God himself is Truth! Truth itself is God!

The Lecture Room.

Is Spiritualism a Delusion?

A LECTURE BY MOSES HULL,

In Music Hall, Boston, Mass., March 28th, 1869.

Reported for the Banner of Light.

The lecturer said that the passage of Scripture which was to answer for his text could be found in II. Thessalonians, 2d chapter, 11th and 12th verses:

"For this cause God shall send them strong delusion, that they should believe a lie:
That they all might be damned who believed not the truth, but had pleasure in unrighteousness."

The lecturer said he would not ask the audience to listen to a second reading of the text, as their patience would be sufficiently tried by his once reading it. The doctrine of the text is that God is determined to damn the world; that is what he made it for, and all who escape damnation escape what God intended to be their fate, and in just so many cases is his design frustrated. But in this Yankee nation people are fond of asking questions concerning the causes and justification of things; and as the Bible declares that God must be justified in the judgment of his creatures, some individuals may ask God what he has damned them for, and he must give an answer. What does he damn them for? Why, says the account, for unbelief. But is this a world of unbelief? No; the trouble is the world believes too much. The child is brought up upon fact, fed on fact, and can hardly believe in anything else, till after being severely threatened with corporal punishment by its mother (which punishment never comes) it begins to imagine that perhaps "mother does lie a little when she is talking to her baby." And as it grows older, and gains experience, and holds communion with the world, it finds less and less to believe. One-half of our belief resolves itself into knowledge, and that drives out the other half from the mind.

The lecturer here questioned the justice of damning the world for unbelief, and asked who made the belief of each individual soul. Had God given us the power to believe or disbelieve at will, or rather had he not made belief in us subject to conditions which we could not control. If God had made him (the lecturer) so out of harmony with truth, or truth so out of harmony with him that he could not blend with it, how could he believe the story of damnation, and retain a sense of the justice of God. He (the lecturer) did not make the truth, nor the sense which should adjust that truth to the conception of his brain, and if he failed from lack of it to appreciate the truth, who could blame him? Our belief was not under our will power; we could not believe what we wanted to without the necessary satisfying conviction. A lady had once told him she could believe anything she desired to; he demanded that she should believe his coat sleeve (which was black) to be white. This she was unable to do, saying that she could not believe anything which conflicted with her common sense, and this rule would be found to hold good in all cases.

The text informs us that—
"God shall send them strong delusion, that they may believe a lie."

—so that he may have an excuse for damning mankind. We have been taught in the past that there were two antagonistic powers in the world—God and the devil; neither of these being quite omnipotent; for if God was omnipotent the devil could not have anybody, and if the devil were omnipotent, God could not have anybody. The fact of a promised division, some day, between the sheep and the goats, proves that God could not make all sheep, and the devil failed to convert all into goats. Thus each party was considered as having some power, but neither all the power. But the text informs us that God and the devil are not enemies working against each other, but partners carrying out the same plan. For the ninth and tenth verses of the same chapter say:

"Even him, whose coming is after the working of Satan with all power and signs and lying wonders."

And with all deceivableness of unrighteousness in them that perish: because they received not the love of the truth."

Elder Grant says the original Greek should be rendered, "Even him whose coming is immediately after the working of Satan," &c. Thus we are informed that the devil is going to work with signs and wonders to blind the people and lead them to hell, because God has sent a strong delusion to deceive the world. If this were an isolated expression, he (the lecturer) would say nothing about it; but it was not. He proposed to take up the case as found in the Bible. Perhaps some before him might object to remarks apparently derogatory to that volume; but he would assure such that he venerated the Scriptures—he loved the Bible, but he loved God more! He only proposed to question that book in so far as it affected the character of the Omnipotent. He would tear from the Bible any expression which reflected on the justice of the Father, as readily as he would if found in a comic almanac.

In the 22d chapter of I. Kings, God is represent-

ed as desiring to destroy a man—to cause him to lose his life and government; and the only question is how to accomplish it. God being unable to decide upon a proper course of action, called a mass meeting in heaven, and, as chairman, addressed the meeting:

"Who shall persuade Ahab, that he may go up and fall at Ramoth-gilead?"

And the Bible informs us that

"One said on this manner, and another said on that manner."

But God said, "Oh, these things are too transparent; we can't catch the man in that way. I have thought of all this before." Then

"There came forth a spirit, and stood before the Lord, and said, I will persuade him."

And the Lord said unto him wherewith?

And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him, and prevail also; go forth, and do so."

Thus the man was ruined by his faith, not his unbelief. And faith has destroyed more souls than anything else in earth's history.

As regarded the story, he (the lecturer) did not believe it. The man was no doubt deceived and led to his death, but the speaker could not believe that God would descend to such practices in his government of the race. Some lying spirit no doubt misled Ahab, but if he had exercised his judgment he should have known that a spirit coming and professing to be the "God of Israel" could be but little less than a disembodied wag!

The book of Jeremiah, which, by the way, contains many prophecies, none of which was ever fulfilled, in its 28th chapter gives an account of the failure of Micah's prophecies (for all prophets are willing that another's forecast of the future should prove fallacious), but an assurance is given that the prophecy of the present will be fulfilled, and sets three years and a half to be the limit of its completion. The time passed without its accomplishment, the people murmured, and Jeremiah shut his eyes and said: "Oh God, thou hast deceived me!" The speaker did not believe it. No doubt a disembodied spirit did come and influence Jeremiah, but that spirit had undoubtedly a human origin, and was not God.

Once more, Ezekiel uttered many prophecies which failed, until it became a proverb in Israel: "The days are prolonged and every vision falseth."

Ezekiel gave this explanation: "If a prophet be deceived thus, I, the Lord your God, have deceived that prophet." The influence claimed to be God Almighty, but the speaker did not believe it, for God does not deal in any such deception.

The lecturer had selected the text of his present discourse because it was a passage which was everywhere quoted by the opponents of Spiritualism to prove its falsity. There was not an opponent of the cause, from Dan to Beersheba, who did not know it to be a delusion; but the trouble with them had been to find out what kind of a delusion it was, no two of them being able to agree on the same hypothesis. The lecturer had once had a conversation with a ministerial acquaintance, who showed him two new books which had recently been put forth under his supervision, against Spiritualism. And the motto on the title page of one was:

"For this cause God shall send them strong delusion."

And the other was headed:

"For Satan shall work with all power and signs and lying wonders."

The thought immediately presented itself to the mind of the lecturer, "Which does the brother endorse?" And so he asked him, holding them up before him. "Both of them," answered the publisher. "But," said the lecturer, "one says the devil sent this delusion, and the other that God sent it. Which do you believe?" The publisher being unable to reply, dodged the question by quoting the text. The lecturer then said if Spiritualism was sent by God, it ought to be believed, and any one who disbelieved it was wrong. According to the idea conveyed by the text God had sent some one hundred and fifty thousand mediums to deceive the world, and he would have succeeded, if it had not been for a few zealous opponents, (who are exposing him and the mediums,) in leading all to hell. The publisher had no doubt of the truth of this assertion, and of the speedy coming of the Lord.

When a man says he never had a doubt, there is generally reason to believe he never had a thought. "To reason is to doubt," says a Catholic proverb, and men never investigate a subject without first having a doubt. The lecturer therefore asked him wherein he obtained his certainty of this speedy coming, and was answered that Spiritualism was of the devil, and was doing all it could to fulfill the first half of the prophecy, therefore it was certain that the Lord could not be far behind; as he further expressed it: "The signs of the coming of the Lord are many; I look around for the devil's work, and cannot find it except as embodied in Spiritualism." Thus it would be seen that in order to sustain his situation, this minister (as proved by the mottoes on his books) was obliged to assume two positions, each opposed to the other. This, every minister would do to gain his point. In a recent discussion he had had at Newton Corner, the opponents of Spiritualism assumed even different grounds for accounting for it, each one diametrically opposed to the other; but the persons making them were ready to kill six of their friends to remove one enemy. The lecturer advised the churches to assemble and unite upon some regular method of attack; for the bushwhacking mode of warfare they had heretofore carried on, had, during the last twenty-one years, made over eleven millions of Spiritualists. He was forcibly reminded, by the present way of accounting for the spiritual phenomena, of a case where a lawyer was defending his client against the charge of having borrowed his neighbor's kettle, broken it, and returned it in that condition. In summing up his defence the attorney declared that he had proved, "1st, that the kettle was whole when his client returned it; 2d, that it was broken before his client had it; and 3d, that his client never had the old kettle at

all." The same ludicrous system can be traced in the varying objections urged against Spiritualism.

Now if Spiritualism is a delusion, (said the speaker,) it is a giant delusion, which baffles the world to find in what the delusion consists. Twenty-one years ago, at Hyde Park, N. Y., singular electric sounds or raps were heard in the presence of some little girls. The minister, unable to account for it, said it was the devil; and so the noises were considered to represent the presence of the Prince of Darkness; and the children called to it, "Devil, do so and so." But their mother told them they must not take the devil's name in vain, so they passed through regular stages, from "cloven-foot" to "split-foot," in their paces for the mystery. By accident it was discovered that this unseen agent had the power of calculation; and on being tried by the alphabet, it declared itself to be the spirit of a peddler who had been killed in a certain room in the house, and buried in the cellar. Search being made, enough remains were found to prove the story, and from that time Spiritualism went on. All parties seemed to agree that it must be put down. The ministers said if men could go straight to the spirit-world for their knowledge of matters they did not understand, their occupation would be gone; therefore it must be silenced; and the doctors agreed with them in their purpose. So various committees were appointed, one after another, all deciding Spiritualism to be a delusion; some declaring its manifestations to be produced by the toe-joints of the girls, then the knee-joints, then that machinery did the work—which last hypothesis was exploded by the spirits rapping on the front teeth of the gentleman who came to discover the whereabouts of the machine, and who readily confessed himself satisfied of an unseen agency, as he knew he had no machinery in his month. One after another these attempted explanations were proved insufficient to account for the phenomena, and still the work of appointing committees went on, clearly proving that the world was not satisfied, but that there was something more in Spiritualism than had yet been developed. And such was the advent of Spiritualism, which had gone on till these two little girls were "misleading" the world; and the Catholic Bishops at Baltimore found it necessary to issue a bull against eleven millions of believers in the new philosophy.

No argument could be brought up against Spiritualism which did not weigh equally against the science and religion of the individual making it.

During a discussion with a minister, at Aurora, Ill., he (the speaker) had present twelve witnesses to the facts he related, but the minister refused all human testimony, even though the speaker offered to have them sworn. The minister demanded the production of the phenomena there; but was informed by Mr. Hull that, in order to produce the manifestations, certain conditions were necessary which could not be obtained in a promiscuous audience. The minister believed that if it could be done anywhere and at any time, it could be there and then. The speaker then remarked to him: "You refuse human evidence in this case, but you believe far greater stories on the same evidence elsewhere. What proof have you of the life, death and the resurrection of Christ? The word of four men: Matthew, Mark, Luke and John. Who were they? You don't know. When were they born? You could not guess within two hundred years. What was their character for veracity? You have no information concerning it. But you believe the account on their testimony at that remote age, while you refuse the testimony of men in your own day and generation, who if they should swear against you for crime would hang you higher than Haman." The minister not being satisfied with the excuse concerning conditions, and still demanding the production of manifestations, the speaker asked him: "Did you rest well last night?" "Yes," was the reply. "How can you prove it? I deny that you slept a wink; I refuse human evidence that there is such a thing as sleep. If you will lay down in the presence of this audience and go to sleep in twenty minutes I will acknowledge that the phenomenon of sleep exists." This, of course, the minister would not attempt to do. Then said the speaker, "If you cannot produce the common phenomenon of sleep in the presence of this audience, do not ask us to bring forth the higher phenomena of demonstrated spiritual life, which is as much above it as the heavens are higher than the earth." The lecturer retired from the hall thinking he had the argument, and was accosted by an acquaintance, who had once been a Baptist minister, but who had since retired to what some perhaps might consider a more honest employment—the photograph business—who requested him to call at his gallery that he might take his picture. He called at his place the following day, when the photographer objected to his use of the word "conditions" in the discussion, saying, "You can get out of anything by the use of that excuse, 'conditions'." The speaker soon convinced the operator that his own art was dependent upon conditions, from the time the plate was set till the development of the picture in a dark room; and without the compliance to those conditions it would be as easy to take a likeness with a printing-press as with a camera.

Spiritualism differs from all other religions from the fact that while the others exist by their purely negative character, it subsists by its positive power over the hearts of men. If, said the lecturer, we take four men, one a Presbyterian, a Baptist, a Methodist and a Spiritualist, for instance, and question the credit of why they believe in their church, we shall be answered by the statements, "Oh, my wife goes there," or, "I go with the crowd," or "I was born in the faith." But the Spiritualist will answer, "I was once a Methodist, (or whatever creed he may have professed), but something came along stronger than my Methodism. I had ties which bound me to my

church, but when Spiritualism came it tore me away from them all." Thus it will be found that Spiritualists are those who are called from something else to something else.

Did any one presume to declare that Spiritualism numbered eleven million idiots in its ranks? The lecturer was ready to compare the intellectual capacity of its believers with that of any other religion under heaven. Among its converts could be found Queen Victoria, who always places a vacant chair for her husband on all occasions, the Empress Eugenie, who attends a circle every day, and a host of greater or lesser lights in the world. Prof. Hare, an old atheist who had successfully combated the utterances of a thousand pulpits, became convinced, through Spiritualism, of the fact of immortality, and died in full sight of the other shore, having a knowledge of the hereafter.

The great minds of earth take in this light first; even as when the sun rises the mountain heights receive his primal rays; and as the day advances, till the light reaches the commonest herb in the most secluded valley, so shall the knowledge of our glorious philosophy penetrate all hearts. Spiritualism proves itself applicable to the king on his throne, and the beggar in his hovel. Is not Spiritualism (if a delusion) a giant delusion?

Not only is Spiritualism a giant delusion, but it is also a charming delusion. It presents the charms of all other beliefs, and adds to them its own inherent beauties. The lecturer was once called upon to deliver a Fourth of July oration in a town where he was a stranger, which perhaps, he said, accounted for the invitation. Shortly afterward, a nephew of one of those who heard him, passed on, and there was an inquiry for a minister to preach a funeral discourse. As the speaker had been introduced as Reverend on the Fourth of July, it was suggested that he be summoned. The bereaved family were unbelievers, but expressed themselves convinced that Mr. Hull had a heart overflowing with human sympathy, which was what they wanted. The address was delivered in the Methodist church, which was crowded to excess. The lecturer here remarked that it did seem to do the outside world good, when a Spiritualist died; for though church members fear to go to the meetings of the new faith, they were perfectly at liberty to attend a funeral conducted according to its precepts, and they never failed to do so in large numbers. When he had finished, an old lady said, "Oh, if I could believe as that man does, I would say with Simon of old:

"Lord, now let thy servant depart in peace, according to thy word: For mine eyes have seen thy salvation."

Shortly afterward the old lady was taken sick. She sent for him, (the lecturer,) and said she felt that she must die, and wished him to demonstrate to her the fact of immortality. This he informed her he could not do, as the demonstration must be different to every human soul; he could tell her what brought conviction to his own mind. Among other things, he quoted the saying of Paul:

"Though our outward man perish, yet the inward man is renewed day by day."

He gave it as his opinion that as the outward body should go down, the spiritual body would appear clearly, and she would yet perceive it on this side the river of change. He went away; the old lady's sickness increased, and feeling that she was near the end, she sent for him again, but he was unable to come. Before her departure to the land of souls, she left her testimony to the truth of Spiritualism, in a message she sent him, in which she said she had waited on this side for two hours to tell him of the light which had dawned upon her. She described friends departed who were around her, and heard seraphic music which was welcoming her to the "Better Land." Oh! (said the lecturer,) if that is a delusion, let me live thus deluded—let me die in its holy embrace; oh! if when I step into the grave, there is nothing but blank darkness before me in the future, let me not know it—let me go forth cheered—even though falsely—by a hope of everlasting light! Is not Spiritualism a charming delusion?

The speaker had been invited, on one occasion, at Grand Rapids, Mich., to attend a circle at the house of a widow lady. Among others present was a profane young man, whom he felt obliged to request to be more careful of his language, telling him that he would attract around him influences which would render the circle unprofitable. By-and-by, the raps began to imitate a drum; the young man became interested, and requested that they accompany him as he whistled a march—for he had been three years in the army. The drumming, he was obliged to confess, was equal to anything he had ever heard. The raps then gave out the name of "Richard Marchland," and permission was given the young man to relate a circumstance which they had sworn to keep secret. At the announcement of the name the strong man was moved, and wept like a child. He related how Marchland and himself had been boys together; had entered the army, and on their enlistment were given a furlough to go home; that on their way they fell in with some other soldiers, and drank until (neither being used to the effects of liquor) they became intoxicated, got into a drunken quarrel with each other, and finally fell down by the roadside in a state of stupefaction, from which they did not awake till the morning sun, shining in their faces, brought them to life once more. They arose, covered with shame and confusion, and took an oath to be friends—to heed the lesson of the night, and never to divulge it to any one. He said he was certain it was Marchland, (who had been killed by a drunken soldier,) for no one else knew of the circumstance. This was but an isolated case among thousands which could be quoted, to prove the direct, conscious existence of the spirit, after the earthly tabernacle had mouldered to its original dust. In the face of such demonstrated facts, could Spiritualism be proclaimed a delusion?

SPIRITUALISM.

We clip the following candid lecture, reported by W. J. Patterson, from the Oklaw, Ill., *Republican*, as one of the signs of progressive times:

Mr. Boleg lectured on the subject of Spiritual Philosophy, at the Court House, on Monday evening—a subject quite new to those who were in attendance. If the lecturer did not succeed in persuading his auditors to believe in his doctrines, he at least arrested their attention. He claims that Spiritualism is not new, and we must admit that the belief in the existence, visitations and appearances of spirits has been common alike to Christians and Pagans; and of the Jews, the Sadducees denied but the Pharisees believed in the existence of spirits (Acts 23). If we eliminate the materialism with which Greek, Roman, and I had almost said Egyptian mythology is clothed, nothing remains but a sort of Spiritualism. Pythagoras, Socrates and Plato among the Greek philosophers were believers in spirits, and so was Apollonius the bower, who believed that they could convey him from one place to another. Paullus, Tertullian and Porphyry were also believers, and Tertullian asserts that "spirits are taught but the souls of men departed, which either through love or pity their friends help and assist them, or else persecute their own enemies whom they hated in this life." Bodine in his work (*Theatri Natura Lib. 4*) discusses the form of spirits and their power over mankind, and Leo Suavius in his commentary on the work of Paracelsus on longevity, states that "the atmosphere is as full of them as snow falling in the sky," and that some men, like himself, have the power of seeing them. Paracelsus (an accomplished quack) testifies that he saw and conversed with ghosts divers times. So does Jacob Boissardus (*Lib. de Spirituum apparitionibus*), and Vives. In the last century Fowler Bishop of Gloucester, was a Spiritualist, of the purely modern type, and from his time back to that in the fifth century, when the night of the middle ages set in, and threw its mantle of darkness over the minds of men, numerous authors testify as to their belief in the existence of spirits, and discuss their nature and power. Nor is clairvoyance new, as Colman and Cardan (in the fifteenth century) show.

The proofs and views of Mr. Boleg are exceedingly poetical and fanciful. Instead of a true God, his God is dual, and involves the idea of femininity being, as he says, both Father and Mother. We have always conceded that a fruitless religion was worthless, and deemed that best which made men most moral, upright and pure. If the faith which alone is said to justify does not exhibit itself by pure morals and good deeds, it must necessarily be worthless. The practice of the faithful, to-day and to-morrow, accords not with faith as the basis of moral action. The conformist to religious usages, no matter what sect, whose acts are worse than those of men of the world, or non-professors, must, by the latter, be looked upon as pitiable spectacles of hypocrisy, whose theatrical costume of religion, put on for the purpose of deceiving the eyes of the unwary, renders them objects almost too loathsome for contempt. Spiritualists may have been inexcusably unchaste, but they can afford to retort upon other religious sects of older standing and of higher claims to perfection and purity. The crime of pre-natal infanticide—that aggregate of all wickedness—is said to be fearfully prevalent among other Christian sects, and is not unknown among Spiritualists. The devotedness of Spiritualism, according to a late Catholic writer (Massy's *Conflict of Religion*), number nearly ten millions, many of whom are men of great scientific attainments, right morals, and genuine piety, and hold an exalted rank in society. How are we to believe that by some strange fatality so many have become knaves and blockheads, blind and void of sense on a single subject, and that subject so important to their own well being, and that of their fellow men. Are we to consider their statements under no other aspect than as brilliant inventions, with which their religion and gravity contrive to impose upon the public? It is the province of a just judge to suspend his judgment, and still he is fully informed on a subject beset with difficulties. We should find it more convenient to turn the subject and doctrines of Spiritualism into ridicule than to believe in or seriously inquire into them; yet it is absurd to reduce that to a nonentity which does not strike our senses and accord with our reason, or deny that which is hidden from us. We are powerless to afford a solution of the problem of the origin of life—its scope and results. Science, so called, in assaulting the old faith, and it is being assailed to disout of the human heart because the clergy, who, quarrelling among themselves on sectarian differences, have neither the time, the training, nor the talents to defend it. They stand as an obstacle to Christian progress, because they have no power, when met with a new inductive generalization, to do more than deny, and denial rightly goes for naught. The problem they have to solve is to reconcile the wonders of revelation with those of science, Spiritualism and materialism included. In order to do this they must overtake and keep up with modern science on its march, and become imbued with the vigor and willingness of all modern thought. Such a clergy is the demand of the time, in order to bring all doubters—all who are at sea without compass or rudder, and depend upon the spirits of departed mortals—as guides—back to the Christian fold of the old faith.

MENTAL TELEGRAPHING.—While employed in lecturing at New Canaan, Conn., several years since, I chanced one night to be thinking earnestly of a young man who was living in the adjoining town of Norwalk—at a distance of several miles—and who had been the subject of some experiments on a previous occasion. This youth happened at that precise time, as I subsequently learned, to be in company with several gentlemen who were subjecting him to some similar experiments, when all at once—and in a manner most unaccountable to all present—he escaped from their influence, declaring, with great earnestness, that Mr. Brittan wanted to see him, and that he must go immediately.—*Man and his Relations.*

"MIND YOUR WHEEL!"

BY JOHN WILLIAM DAVY.

From the lofty spire on high
Floateth Albin's crimson sign—
From a far and stranger shore
Greeting Freedom's shrine,
On the deck in playful hours
Childhood bears life's rosy seal,
Where the sailor's word commands
Stoically: "Mind your wheel!"

Men have stood that wheel beside
Many a day of gloom or sun—
Many a midnight storm defied
Till the voyage was done.
Then a darker course must steer,
Where earth's churning billows reel;
When its shifting currents veer,
Careful "Mind your wheel."

When the tints of life's gay morn
Tinge the eastern wave with fire,
And a treacherous hope is born,
And false hopes gleam—
Heed thou not the Siren's song
Tempting while thy wandering keel—
Flow thy furrow straight and strong,
Prayerful "Mind your wheel."

Manhood's noon shall bring thee power,
Will the light ambition fling—
Yield thou not to greed or power
Mid frail earthly things,
Bid the mocking tempter fly,
Match thy prayer with words of zeal
Thou shalt see, with thankful eye,
Angels at the wheel!

Round thine old and trembling mast
Death's wild flood shall darkly roll,
But 'mid roaring breakers cast
Fear not, trembling soul,
For the heavenly pilot's hand
O'er the thundering surge shall pass,
And in that last closing gale
God shall "Mind your wheel!"

Boston, Mass., August 24, 1869.

*Suggested on seeing a little child playing on the quarter-deck of an English vessel, over the bulwark of which some hand had traced in bold characters, "Mind your wheel!"

Original Essays.

SCIENTIFIC—ANSWER TO MR. HARPER.

EDITORS BANNER OF LIGHT.—In a communication from Henry Harper, in your paper of Aug. 21st, your correspondent has advanced data in support of his theory that any one of medium intellect can understand. His experiment, as given in his communication in the *Banner* of June 5th, could not be controverted except by a similar one; and then should it prove different, which was right? But this is different; we come right to the figures. I quote in full, so that there can be no misunderstanding:

"Let us figure a little on this 'golden rule' in the case of a lever, and see if there is any coincidence between work done and motion of the power expended."

Suppose the lever to be five feet long, with a weight resting on the middle of the lever while it lays on the ground in a horizontal position. Every one will understand the use of the circle that this lever is lifted up—will be as two to one of the weight. Raise the end of the lever thirty degrees from its horizontal position, and then compare the vertical height the weight is lifted with the arc of the circle through which the power has passed. It will be found the weight has been raised vertically fifteen inches, while the power has passed through the arc of a circle that measures 31.416 inches. It is needless to say the work done describes the motion of the power twice, and 4.16 inches remains; therefore the motion has failed to do as much into one-thirtieth part of the power as is required of it by the 'golden rule' of mechanical power."

Any one must see on examination that the assumption that the weight has been raised vertically is incorrect; the weight has been raised through an arc of a circle the same as the power, and while the weight has been raised vertically 15 inches, the power has been raised vertically 30 inches, and not 31.416 inches; the weight has described an arc of a circle 15.708 inches; as 1 to 2: so weight to power. Place the lever at any angle, and the relation remains constant between the power and weight, at the same distance from the leverage, being as the cosine of the angle, in this case 30 degrees, $2\frac{1}{2} \times 0.866$ and 5×0.866 , 1 to 2.

To illustrate, draw a diagram, a line 5 feet; from the end describe a quarter of a circle of that radius; concentric therewith draw another of half that distance, or two and a half feet; lay off any angle intersecting the circles; from the intersections drop perpendiculars to the base; the distances between the perpendiculars will be equal—that is, if A be the angular point, B the intersection of the perpendicular from the 2½ feet circle, and C the intersection of the perpendicular from the 5 feet circle, then A B will be equal to B C, when the distances, the point of the lever and the weight, and the weight and power are equal; in this case each 2½ feet multiplied by cosine of 30 degrees $2\frac{1}{2} \times 0.866$. The relation holds good in all cases having reference to the distance, power, weight, &c. I hope this will be satisfactory to Mr. H.

Sheridan, Ill., Aug. 23, 1869.

ROD. ROWE.

TESTIMONY OF THE NEW RELIGION.

BY JANE M. JACKSON.

The old teachers, all the world over, have sung of a new or renovated world, a bright era, far away in the future. Such visions haunted the contemplations of Plato, the apostles and martyrs, and the Indian mystics all looked for its advent. Anchorites in the desert, Jewish pilgrims and Christians prayed for it; and it inspired the first missionaries of the cross; it pressed itself upon the followers of the camp; to the richest member of a Gothic temple, all hoped for a newer religion—one that could be understood and worshiped, not confined in monarchic, theocratic or aristocratic forms. In every age a light was expected that would shine through the intellect, irradiate the senses, and shed an ethereal glory upon the soul. Men mingled with their religion the curse of endless punishment, in their blending of the sublime with the ridiculous; fear, not love, was used to draw them to heaven.

In the midst of this confusion, modern Spiritualism came to us, in the soft gleams of love and mercy; the long-expected millennium. In its train are millions of rejoicing spirits; we plainly hear the sounds of the chariot wheels; see the footprints of the Messiah, as one by one the down-trodden of earth's children are raised to clearer views of progression; the sermon on the mount is understood; the teachings of Christ emancipate into a glorious freedom the slaves of the church, its false mask torn off, its deformity exposed to the gaze of the spirit-world. Deep thinkers turn from the stately edifices, the glittering pulpits and furnished pews, from threats of hell fire, everlasting punishment, and seek in quiet shades, in Nature's holy cathedral, inspiration, wisdom and truth, among the ignorant and humble, poor and lowly, finding the pearl of great price; by the seaside, in cottages, and ever away from church service, that religion, so long expected, hoped and prayed for, from the tiny rap to manifestations of so startling a character that it has puzzled the wise men

of the age in solution; shaking the throne of Popedom, spreading its attributes throughout the whole land, showing that God is not confined in churches or creeds, or that souls are lost by ecclesiastical denunciations, as men had been taught. They find that progress cannot be localized for the soul, but that its onward march is undying, that its psalmody is of divine music. The new religion has great capacities for expansion, far-reaching, and as yet but dimly seen and feebly felt; in character so divine, in prophetic so truthful, in guidance so wise, powerful and loving, making our lives beautiful and our future blessed. The true Spiritualist cannot place a leaf or a blade of grass in his hand without feeling a divine pulse beating therein. God's power is seen in the smallest insect, the earth and rocks. He has at last comprehended how great he is; beloved by his Creator, equal to the angels, he looks up with the clear eye of faith, knowing he has an habitation in spirit-land, with the rest of God's children, where none will be excluded.

The sinner understands that he must atone for his wrong conduct by doing good to his erring brothers, raise up the fallen, and by his own past but bitter experience, teach others the right path. Thus do spirits progress until they see the light of redemption shine on their path. Slowly the mantle falls away that was woven by crime, and they are clothed in raiment of purity; the spirit soars in its progressive flight upward and forever.

Free Thought.

ORIGINALITY.

BY J. KIMBALL MASON.

"Originality," says Ralph Waldo Emerson, "is the being one's self;" and he gives the definition. It is almost, if not quite, impossible for the people of these modern days to express new ideas or to invent new arts. Many a man whose heart beats and throbs with some glowing thought which he regards as entirely and truly original, gives it to the world, and lo! we find that the very same idea was breathed forth ages ago. Thus much has been said, within the last hundred years, about all men being born "free and equal." It seemed to startle the world, they regarding it as something truly original, something entirely new. But go back twenty-four hundred years, and you will find Gotama Buddha preaching the same idea to the Brahmins of India. To-day we make some wonderful invention which we claim is far ahead of what the world has ever known before—something that is indeed original. But we have only to go back to the buried cities of antiquity to find they not only equalled, but were far ahead of us in arts and invention. And thus it is the world over; we are continually using the material of others. In fact, it seems as though God had created a certain amount of thought in the beginning, and that had echoed and rebounded, vibrated and reverberated through the minds of men down to the present day. In vain we strive to say more than what has been said; forever we are expressing the ideas, living the lives, ay, breathing the prayers of others.

In this light how strikingly true is Mr. Emerson's idea that originality consists only in being one's self. However crude the thoughts and expressions of our hearts may be, however often the glowing ideas and yearning aspirations of our soul may have been felt by others, however often the thoughts and truths that we give to the world may have been given before, they are original so long as they are the natural promptings of our own heart. We cannot expect to give anything new to the world. We may, perchance, express some great and glowing thought that has been hid under the rubbish of ages and almost swept away in the long vista of years, but to express anything really original, to give any thought which throughout all time has never been uttered before seems to us absolutely impossible.

How, then, can we be original only by being ourselves, by giving our own thoughts and thinking out our own ideas? No matter who has said them before, they are the product of our own brain they are original. Thus, and thus only, can we be truly original, simply by being ourselves.

RELIGIOUS INTEMPERATE ZEAL.

There is, or at least should be, reason in all things. As saith the apostle: "Be temperate in all things, serving the Lord."

We read that the spirit of the Almighty was not in the whirlwind, but in the still small voice, which fell upon the ears of the prophet like "Zephyr's dying sighs."

Of course religious freedom is one of the great features of our glorious republic, which is as it should be. But should not there be a little regulation? It may be no harm for strong-minded folk to attend and hear inflammatory preachments; but alas for the weaker ones—their minds and organizations cannot withstand it, and great evil cometh thereby. If every one were strong and clear minded, there would be no need of any prohibition or license to regulate the sale of strong drink. And if one is under a supervision, why should not the other be?

We write this on account of a well-known citizen of Chelsea, who is in sore affliction on account of his wife having forsaken him in his old age, to join, as the poor deluded woman has it, "the army of the Lord." This woman has ever been somewhat feeble minded, but by keeping away from excitements, has managed to get along comfortably, and attend to her domestic duties faithfully, until the big tent was pitched there by the Adventists, when she "went in" to the excitement pell-mell with these fanatics, and got her brains mixed up with the "signs in the heavens," the "beast with seven horns," and the conflagration of all things, leaving her husband, as of the earth earthy, to care for himself, while she was to marry the holy Lamb of God!

"Making marriage vows as false as dice's oaths, And sweet religion a rhapsody of words."

Must these things ever thus go on? And when will the people learn wisdom? CYMON.

THE CLERGYMAN AND LAYMAN.

MESSES. EDITORS.—Notice, if you please, this fragment of a wordy contest with a "Rev. Dr." QUES.—"Did God create all things?" REV. DR.—"Yes." Q.—"Is everything of his creation good?" REV. DR.—"Yes; the Bible says so." Q.—"Is God all-wise, all powerful, merciful, and has he rule over all things?" REV. DR.—"Yes—yes." Q.—"Is sin of his creation?" REV. DR.—(Indignantly) "No; of the Devil!" Q.—"As God created all things, and everything was good, and as he is all-wise, powerful, merciful, and has rule over all things—as he then created the Devil, is he (the Devil) not good?" and can he but act as subordinate to the Ruler over all things—Dea person? Devil there is!" Instead of receiving an answer to the question I received a long lecture of God's "plans of salvation," and I left the "Rev. Dr." with no more words, which, I have no doubt, gave him the blissful assurance that that last of his was a "stunner."

Is "ignorance," under any circumstances, "bliss?" Washington, D. C., Aug. 18, 1869.

TRANSMISSION OF THOUGHT.

EDITORS BANNER OF LIGHT.—The following communication was given by the band of spirits who control Dr. R. G. Wells, he being wholly unconscious. I send it to you, as given, for publication, by their direction. If you deem it worthy a place in your columns please publish it, and oblige a constant reader of the *Banner of Light*, as well as the higher intelligences.

Fraternally yours, S. A. BURTIS.

There never was a time when such startling revelations were given to mortals from the spirit-world as in the nineteenth century, particularly the announcement that friends in earth-life should receive correct likenesses of their dear ones in spirit-life. This prophecy was looked upon by many as being very doubtful, and by the world generally as impossible. A few progressive minds seemed to partially accept the startling announcement as perhaps being probable, but to take place at some very distant period; but when less than ten years had elapsed, the world was brought to a consciousness of the fact that friends in spirit-life could, by the controlling influence, through certain mediumistic powers, be produced upon canvas to the very life. And now the question is being asked, what next great development is to be made? We are making constant progress, at times very rapid strides toward a higher development in spirit-communication.

But now it seems to be agitating the minds of many what great master-stroke is to be performed that will startle the world into new life, as it were, producing a profound sensation, not only among the friends and lovers of Spiritual Philosophy, but among liberal, inquiring minds. The electric telegraph to-day labors under many serious disadvantages, which the rapid progressive movements of the world require to be overcome, and an improvement or advancement be made in the science or art of communicating intelligence that shall be more certain, and not subject to the many reverses and mistakes that are constantly being experienced through the present mode of communicating intelligence from one point or location to another. We, in the spirit-spheres, are about to divulge to the world a new system of communication, one that will be unerring, not subject to mistakes, neither to accidents from physical causes.

The time is close at hand when it will be possible for mind to so act upon mind, or spirit to act upon spirit, that it will be able to communicate its own or another's thought to any part of the world—just as quick as the thought can travel, at the present, from one point to another.

You have no difficulty now in concentrating your thoughts upon any individual, from one to five thousand miles or more away; and when you come to understand more fully how mind acts upon matter—how spirit can hold communion with its fellow spirit—it then will be just as easy for you to impress upon that mind any intelligence that you wish to communicate, and it be brought to a consciousness of those impressions that you are making upon that mind, as it is for the experienced operator, listening to the clicking of his electric machine, whilst, at the other end some one is giving him his thoughts; the latter, subjected to derangement, causing oftentimes mistakes to occur, while the former be advanced to such a degree that all mistakes may be and will be avoided.

This, too, will not be confined to the few, but it will be understood by all who will give themselves to the work of spirit-communication. Beyond a doubt it will be some time before the world at large will believe it—as in many other startling disclosures in the great progressive science of spirit-phenomena. Like the first intelligence that was carried over the magnetic wire, many believed that it was done by trickery, that it was not produced by the advancement of scientific principles. So with this, we say, men will be slow to accept it as the legitimate offspring of the great onward march of science. Why should it be thought a thing incredible, when all intelligence is subject to the great law of progression, and that you no more can circumscribe or set to its bounds than you can the sunlight?

The onward march of a progressive world of mind demands that we say it shall be. It has been declared that knowledge is the key that unlocks the great store-house of wisdom and of truth, and it will apply to the condition which has been spoken of. Knowledge will unlock the mysteries or doubts that now seem to cast their shadow over this sublime and all startling truth of spiritual, magnetic intercommunication. When others become possessed of the knowledge and the fact that mind can communicate with mind, that it can convey intelligence from one point to another as quick as thought, governed by principles and law which will make it unerring—when they have had demonstrations of the fact—then, as it was with that that preceded it (the electric telegraph), it will be acknowledged by the great universe of mind.

We have simply thrown out these thoughts for the progressive mind that it might be led to an investigation of this subject. Some it will startle; others have been and are looking for just such an announcement. We now set the ball in motion. The stone that is out of the mountain without hands will commence rolling, and it shall roll on until the earth is filled with the knowledge of God.

Mission of those In to those Out of the Body.

EDITORS BANNER OF LIGHT.—Every aspect of Spiritualism has been brought before me. Wonderful indeed is its power over the Western mind. No marvel; for the consciousness that man is an heir of eternity cannot be ignored. Man longs to grow in knowledge, goodness and happiness. No logic, however plausible, can crush out that longing.

But I have just received one letter, which I have had copied, and will enclose it to thee for thy columns. Give it to thy readers, name, date and place, if, in thy view, it will subserve the great and holy cause which brought thee into existence, and which constitutes thy chief end of life. The writer is a man universally known, loved, trusted and honored in the region where he lives—some twenty miles from Richmond, Ind.—a born and educated Quaker. So of the family in which the circle is held. He asks me, "What doest thou think of our circle and its doings? Are we a set of fanatics, of perfect dupes of our inordinate credulity?" Dear Banner, what answer canst thou give? Will thou give one? My answer is, No—not fanatics, nor "dupes of inordinate credulity." Only the materialist, who thinks the death of the body is or may be the death of the man, can justly cry "fanatic and dupe." Those who accept the fundamental doctrine of Spiritualism, i. e., that the man lives a loftier, nobler life, with better opportunities for growth after the death of the body, must accept it as true that those in the body can and do labor for the "elevation of our unfortunate fellow beings who have fallen among thieves" out of the body.

Such, in my view, is the relation of those in to

those out of the body, that we can and do benefit them, and they us; that we are mutually dependent on one another for love, sympathy and counsel, and that the disembodied look to those in the body to help them to a purer and nobler life, as we do to them. Does the infant child cease all dependence on its mother the moment it leaves the womb? Does the drunkard cease all dependence on his temperance friends to save him when he enters the inner life? The death of the body severs no ties of the soul. This, dear Banner, is the corner-stone of my Spiritualism. Is it true? Therefore I say to my friend Swain, (who never omits one duty to the fallen in the body), persevere in thine efforts to those out of it, and thus bind together the two states in a more loving and intimate union.

HENRY C. WRIGHT.

LOTUS, IND., Feb. 4th, 1869.

H. C. WRIGHT.—Dear Friend, I am in the weekly attendance of a circle at W. H., in which it seems to be much insisted on to encourage the low and degraded spirit to lift up their heads in hope. Some of these appear to come from the lowest depths of degradation, destitute of any other prospect than that of eternal suffering. Some of them, by being treated with sympathetic tenderness, appear to be much improved in their feelings; and one who, at the first, was down deep in despondency, now professes to be a missionary to those in a low and suffering condition, bringing them to our circle, that they too may be permitted to reap the same benefits from our sympathy and advice that he himself has realized. Some of them have professed a deep feeling of gratitude to us and to their missionary spirit, who has manifested so much interest in their welfare.

Our course when one of these low beings who has laid off the form in a state of moral degradation is presented by the missionary, is to enter into a feeling of sympathy with his suffering, and in a loving and tender spirit refer him to that internal germ of goodness and truth in the secret of the soul, which we believe is pure and undefiled, and is simply competent to save to the uttermost all who attend to its divine teachings. We advise him to seek association with those of a higher grade of moral elevation than he now enjoys, and never descend to those below him except for the purpose of their elevation. We assure him of our sympathy and assistance in every effort to throw off his low conditions and arise to a comparative state of purity and happiness. The progress that some of these seem to be making is ample encouragement to continue our exertions in their behalf.

And while our sympathy inclines us to strive to elevate those below us, we do not forget that we ourselves stand in need of elevation; and those above us are not unkind of us, but often appear to us as the benefactors of our souls, encouraging us to faithfulness in the discharge of several duties, and especially that of striving to elevate the lowly; declaring that if faithfulness is in us in this particular, when we finish our course below and pass over the "mystic river," we shall be hailed with joy and rejoicing by a host of those whom we have been instrumental in elevating to a state of the joy of heaven.

We are also informed by one of those above us that we sustain a relation to the low and degraded spirits, which enables us to subserve them in more efficient manner than is possible to the most exalted spirits that have left the form. The reason that he gave for this was that the low spirits are nearer the plane of the physical than they are to the highly spiritual, and consequently can be approached more readily by one in the physical form than by a spirit of the highest elevation.

What doest thou think of our circle and its doings? Are we a set of fanatics and perfect dupes of our inordinate credulity? or are we really and effectually laboring for the elevation of our unfortunate fellow-beings, who have fallen among thieves and who really stand in need of our pitying love to cleanse and heal their wounds?

Thine truly, J. SWAIN.

The Shakers.

SHIRLEY VILLAGE, MASS., August 24th, 1869.

To the Editors of the *Banner of Light*.—The enclosed document was written to correct wrong impressions which might arise from reading an article recently published in the *Boston Post*. The proprietors have been requested to publish, but respectfully decline. Its appearance in the *Banner* would greatly oblige.

MANY FRIENDS.

To the Editors of the *Boston Post*.—In your issue of the 10th inst., you gave an account of a visit to the "Shakers," "How they live," &c.

Your correspondent placing us where we do not belong, we desire to be heard in the matter. First, the Shakers say that marriage is not a Christian institution. We of the world retort that neither is celibacy a Christian doctrine; it is a Pärthenian cult, and was carried out by the famous Queen Zenobia.

The non-apprehension of the position we occupy, by our outside friends, induces us to extend to them a good deal of consideration. Man is a complex being; his whole nature and obvious destiny is hardly ever thought of when treating of the above most important subject. This grave matter is treated with unbecoming levity. We would advise to bring to a consideration of such subjects, a little more solidity of spirit and depth of thought.

We take the same view of the groundwork of the subject as is a sensible del. "That which is natural is first, and afterwards that which is spiritual," or rather, that which is animal is first, and afterwards that which is divine. Man is not a mere animal; he has indeed within him an animal emotional life, represented by the propensities. To this lower life, marriage is appropriate; all animals marry as well as man, and reproduction is the law of the lower life. To this we object that it is not there in our being, but that of an animal life. The same apostle said, (and he was a representative man,) "There is a law in my members warring against the law of my mind." He thanked God that there was a way of deliverance from the power of the lower law, and so do we. As Queen Zenobia lived a virgin life, so also do the Shakers. We own the Pärthenianism.

That there have been manifestations in all ages during historic times, that there is a law in our nature corresponding to a virgin life, such as the Shakers live—indeed, whenever man has made any progress beyond being a mere animal, that law has cropped out; it did so in Egypt, also among the Essenes in Judea. It has flourished for thousands of years in Tibet; it made itself felt in Pagan Rome. The Pentecostal Church carried it out in every-day life, and the Monastic order of Europe, down from the days of the apostles to the present hour, are reflections of it.

Lastly, the Shakers of America are living respondents to the great fact—a fact that will yet be felt far and wide, and many will rejoice in it—that there is a law in our nature corresponding to the law of the spirit of life as it is in Christ.

The Saviour came not to build up Adam's kingdom, but to harvest men out of it. "The children of this world marry; Christ's kingdom is not of this world;" if it was, "then would his servants fight." Fighting and marrying are alike animal instincts of the world, the fruit of the action of the propensities, which fruit, being of the flesh and blood, cannot in the least degree inherit the Kingdom of the Prince of Peace. Therefore marriage is not a Christian institution.

The various and wide-spread manifestations of a virgin life before Christ, we regard as the incipient quickening of the germ of the divine life in humanity; and because of this, was Christ manifested in a mortal body to gather into one fold all who had progressed up to the power of procreative law, constituting a new order of human society—God the centre of their affections, and a virgin life an essential preliminary thereof. And from the degree of the fullness of the divine life in which we stand, we boldly declare that now has come freedom and strength, the Kingdom of God and the power in the Christ over the inferior life in us, which in former times we were subject to, even as others now are.

The order of the Shaker Societies is not after the will of the flesh; the order is organically divine, the greatest amongst us being of necessity the most of a servant to supply the wants of the others. We would suggest that all religious bodies go to work and first provide for the bodily wants of suffering members, and then minister to their higher wants. And to furnish means, throw aside superfluous attire and equipage.

Your correspondent alludes to the "vulgar impertinence." I do not agree with his sentiments, but he is a good man, as "offensive and insolent."

Yet after saying some good things, he winds up by saying, in one of his rollicking paragraphs, that "communities are boarding-houses, and that the devil invented boarding-houses."

Now, friend "Berwick," as far as our communities are concerned, this is a little too bad; no doubt you have had some of the experience in the boarding line, but broad, swine, and salubrious. Seeing no good Shaker eats or ever presents to his friends such things, we beg to remain out of the category, and hereby notify all outsiders that we have a father and a mother, and do not receive boarders on any terms. But to be serious, Jesus and his disciples formed a community (howbeit the devil did not invent it), and followed his example. He said, "call no man on earth father." And we say in addition, call no woman on earth mother, for one is our mother, even she the eternal, the co-worker with the Father before the world was. The Mother Element in Deity is now manifested, in former times it was not; it was father, confessor, priest, &c.; those who would live a virgin life, whether male or female, lived apart; with us, we live together and cooperate in the law of the spirit of life as it is in Christ; forming on earth, as it is in the spirit-land, the divine order of human society. D. F.

Correspondence in Brief.

BLOOMINGTON, ILL.—A correspondent writes, under date of Aug. 23rd, that E. V. Wilson has been lecturing and holding seances there, and did a good work. "Some time ago I wrote you that a good medium and lecturer would find this a fine field for operations, and so it proved in Wilson's case. He had large and increasing audiences each night, and an unusually deep interest was manifested by the people. The Spiritualists of this city intend to keep the ball moving now that it has such a good start, and Mr. Wilson will, if his previous arrangements do not interfere, come again in about a month. Should he be unable to come, some other good and reliable lecturer will receive a call."

I learn that the various ministers in the city gave particular attention to Mr. Wilson in their sermons on the Sabbath following the close of the lectures, such "charges on the enemy" after the "enemy" has gone, are only an exhibition of strategy (?) peculiar to those who are afraid to beard the lion in his den, and dare not fall to make some show of hostility, lest their congregation should stop their rations. However, the good work is going bravely on, and we are sure the right will prevail sooner or later. In the meantime, believe us to be in harmony with your efforts to spread the gospel of love and peace throughout the world, and particularly in the West, where there is need of more light on the prairies."

A FALSE STATEMENT CONTRADICTED.—Editors *Banner of Light*.—The benefits of many friends of the late Dr. William C. Oliver, of Buffalo, we are pleased to announce that the statements of his Orthodox friends in regard to his having renounced Spiritualism and dying in the "Christian faith," have been publicly contradicted by a sister who attended him during his last illness. On Sunday, Aug. 15th, Mrs. Vren, of Brooklyn, addressed the Spiritualists of Buffalo, and gave a very interesting account of the last hours of her brother, Dr. Oliver. She said that he was sustained during his trying ordeal by the comforting assurances of the Spiritual Philosophy, and frequently recognized the forms of his departed friends. She contradicted the statements referred to, and declared that he died in any other faith than that for which he had so valiantly fought through life. At the conclusion of her address, which was very pleasing to his old friends and co-workers, the following resolution was unanimously adopted:

Resolved, That the Spiritual Society of Buffalo do hereby express to Mrs. Vren their sincere thanks, for her satisfactory vindication of the memory of our late brother, Dr. William C. Oliver, from the charge of apostasy from the spiritual faith in his last and dying hours.

H. D. FITZGERALD,
S. H. WORMAN,
LESTER BROOKS.

Buffalo, Aug. 20th, 1869.

THE BANNER WANTED AT THE SOUTH.—Richmond, Va.—MESSRS. EDITORS: Could your readers realize the almost entire ignorance of people in the South of the existence of our philosophy, they would with one accord devise means to have the *Banner of Light* reach them. It is a work I have always felt interested in; that is, while in the North I would obtain eight or ten extra copies, and send them to that number of persons who were nearly through with the old philosophy, perhaps for two months, then to another number. I can assure your readers 'tis a great pleasure. I have been unable to find a resident of this city a Spiritualist. As I tell them of the remarkable tests I have received through Mr. J. V. Mansfield, in the North, they will say, "true?" "Is it common?" "What do your teachers say?" In absence of the facilities so general with the people north of Washington, of what untold value is your able paper, every copy will accomplish much. When Spiritualists read an article in the *Banner* that specially interests them, they think they would like some other person to read it. Let me earnestly express the hope that many years desired—that your readers would obtain as many copies each week as possible, and mail them to their friends who are ready for them. Often I find clergymen attentive readers.

MARY H. UNDERHILL.

DANBURY, CONN.—I would call the attention of your readers, dear *Banner*, for a moment, to the progress of spiritual truth in this corner of the land of "Blue Laws" and "wooden nutmegs." It has been literally a waking of dry bones amongst unbelievers, and a rich feast to the few Spiritualists here, resulting from a short visit from Mr. J. William Van Namee, well known to the public as one of our best trance speakers and clairvoyants. People here have been wont to look shyly at Spiritualism, (many thinking it only another name for the personage with horns and cloven feet), so that it was with considerable exertion that Temperance Hall was secured, Aug. 22d, for the purpose of lecturing. The audience in the morning was small, but the evening fully attested the power of spirit eloquence through the lips of Mr. Van Namee, for the hall was literally packed with listeners, and many were obliged to stand. The lecture was a very successful one, and many were obliged to go away without obtaining admission at all. During the remainder of our brother's stay, his rooms were crowded by those eager to know the truth, thus testing his clairvoyant powers to their satisfaction. We hope his first visit will not be his last; and the good will open for others. We are in need of good lecturers and mediums here; in the language of the good old book, multitudes would "come and see" and hear.

IN THE LECTURING FIELD.—I wish to announce myself to the friends of progress, through your wide-spread folds, dear *Banner*. I have lately entered the lecturing field, and would say to the friends one and all, if my labors are to the pleasure of the friends, I will thank you to call. I am desirous to examine and treat the diseased for three years past, and now in conjunction with that I have taken up the lecturer's cross (for where is the lecturer who has not borne a cross?). Determined to bear it until I gain the crown. Mr. Stevens is a powerful healer, and any wishing the services of a strong magnetizer would do well to consult him. Since the first of June we have been laboring in the northern portion of Vermont, where we found large and attentive audiences, warm-hearted friends and pleasant homes, and we could but rejoice that in our native Green Mountain State so many bright angels welcome, and with eagerness and readiness would accept the truths they brought from the Summer Land of light and love. We would say to the friends, give us places in the field; give us work to do, and we will labor with care and zeal for the cause of truth. Permanent address, Mrs. ADDIE M. STEVENS, Wentworth, N. H.

BALTIMORE, MD.—At a meeting of the Society of Baltimore Progressive Spiritualists, held Aug. 22d, 1869, the following officers were elected to serve the ensuing year: John N. Gardner, President; James A. Gibson, Vice President; Lavinia C. Dundore, Secretary; Willis Gardner, Treasurer; George Broom, Elisha Bishop, Annie E. Hathaway, James Robinson, Kate C. Harris, Elizabeth S. White, Trustees.

LAVINIA C. DUNDORE, Sec'y.

EDITORIAL CORRESPONDENCE.

BY WARREN CHASE.

FAREWELL.

Once more we bid adieu to New England, and take our departure for the green and rich valleys of the Mississippi. We have basked in her sunshine; bathed in her limpid lakes; swam in the briny waves of her coast; slept in her clouds on her highest mountains; clambered over her rocks and bushes, and breathed her morning air's salubrity, and we are refreshed, invigorated, strengthened and encouraged. We have felt the warm heart-beats that speak through the eye and the hand as well as the lips. We have enjoyed the shady homes, in the summer time, such as no other section of our country can furnish; have dined and supped at her hospitable tables; and last and most important of all, have enjoyed the camp meetings at Harwich and Melrose, and the glorious three days' picnic at Abington, elsewhere and by other pens reported for our paper; but what is not reported in it was a part we learned from Dr. Gardner, the manager and president, viz.: That his remarkable piety was owing to his having been christened in that same oldest church in the United States, to which we have before referred, as standing in Hingham. At the beautiful Abington Grove is also a most notable object in an old neglected graveyard, with only four marble slabs and fifty or more of granite and slate stones, on the latter many rude faces carved, and letters bearing record of name, age and time of death, in the last century. As we wandered over these graves we were forcibly reminded of Longfellow's lines:

"Pause by some neglected grave,
For a time to muse and ponder
On a half-forgotten inscription,
Written with little skill of song-craft—
Homely phrases, yet each letter full of hope,
And yet of heart-break;
Full of all the tender pathos
Of the here and the hereafter."

And we wondered where were the souls that died expecting to find heaven and God and have their bodies back at the resurrection, and yet no echo answered our wondering inquiry.

We did have a good time at Abington, and another fully equal in real spirit communion of soul with soul in and from both worlds, at the Melrose camp meeting; and if our voice and inspiration aided in bringing out the good time to the surface, we are thankful for the opportunity of sharing in the work.

Somewhat we never turn to New England, except with that reverence which a child has for its home. It is the home of our childhood, where we were hardened into physical life and nursed by toll in a valuable experience. It is the school-house where we learned the economy and industry that has ever marked our life, and where are still clinging the tender ties of childhood. No country has such homes and none such hearts, in the aggregate, as New England; but we have marked a change since the days of our boyhood. For the last fifty years most of her young and enterprising men have emigrated, and left a large majority and superiority of females to take what they could get for husbands, and the result has been a superiority of the wives and mothers over the husbands and fathers. Fifty years ago the families married their daughters out of the home-lands into new homes; now they marry husbands into the homestead—often foreigners—to take care of the accumulations of the last two or three generations, which the boys would not stay to work on and protect.

The children of New England look better (except in large cities) than they did thirty years ago, and are a better promise of the future, except the few (or many) foolish boys who chew and smoke tobacco as a popular mark of loafing and disease.

We have enjoyed this visit much; and once more, for a short time, we say FAREWELL.

THE CHILDREN.

It is about time something was done for the incarnation of God in the living children, instead of spending so many millions on the dead past, and former incarnations, not more sacred than the neglected ones of our own time. Our churches are pleasantly located, elegantly finished and furnished, and used only on the first day of the week, and this for the especial worship of one who told them that what they do to those living and suffering persons about them, they do to him; and yet these worshippers at the shrine of Christ allow thousands of little children to live in the most filthy parts of our large cities, and often where the air is unhealthy and extremely offensive, and the places where they sleep unfit even for domestic animals, and the food they eat not suitable for any human being. If these children are hardly enough or can become accustomed to the surroundings and live to reach man and womanhood, what can we expect of them for society? These are the Gods Jesus told his worshippers to look after, and do their religious duties in providing for their wants. How much real natural religion there is in a community may be seen by the condition of these helpless ones. It may be said that the parents alone are responsible for this condition of their children; but no excuse of this kind will answer as an excuse from the performance of religious duties for those who feel that they are religious beings and have religious obligations to perform to atone for vices, or to reconcile them to God. The time has come when ceremonies will not answer the purpose of religion or religious duties. Something of importance for the children must be done, and done soon; and we believe it is a religious duty, and should constitute one of the principal features of practical religion.

PSYCHOLOGY.

Psychology has long been a fragmentary science but, little understood, and generally feared as dangerous, or neglected as useless or worthless. The fact is, however, fully established, that some persons possess mental power over some other persons sufficient to control their actions, feelings and appetites; and it is now also well established, that this same power is possessed by some spirits after they enter the spirit-life, and is used in the control of many mediums, sometimes greatly to the advantage of such mediums, and sometimes apparently to their disadvantage, in what is called obsession. The removal of this influence is supposed by many to be what was meant in ancient times as "casting out devils," the ancient meaning of devils or demons being spirits of deceased persons. Connecting the ancient phenomena and the Christian interpretation of it with the modern experiments and recent events, has, to a great extent, created the public opinion on the subject, and left psychology in rather bad credit among the people; but it must in due time have a revival, and be made both practical and useful. We have no doubt that a very large majority of the spiritual phenomena are due to Spiritual Psychology, and that it will ultimately be extensively used to cure drunkenness, the habit of using tobacco, and other pernicious habits and vices, and has been and is being largely used in controlling the passions of persons in this life who are susceptible to the influence, and may sometimes be for good, and sometimes for evil consequences, as is the condition of the operating spirit.

Conventions.

Mass Meeting
Of Spiritualists, held at Battle Creek, Mich., on Friday, Saturday and Sunday, Aug. 13th, 14th and 15th, 1869.

Meeting called to order at 3 P. M., on Friday, Oct. D. M. Fox, Jeremiah Brown, A. H. Hitecock, Dr. J. V. Spencer and A. B. Whiting were appointed an organization, who made the following report: For President, Worthy Putnam, Warren Chase; Vice Presidents, W. T. Halliday, Dr. J. V. Spencer, Battle Creek; Secretary, W. J. Jamieson. After a few opening remarks by Mr. Putnam, Mr. A. B. French, of Ohio, made the regular address on the three distinct phases—fact, philosophy and religion—revealed by Spiritualism.

The following committees were then appointed: Finance Committee—A. Hitecock, Battle Creek; J. K. Brown, Niles; Dr. J. V. Spencer, Battle Creek; Miss Hattie Snow, Dr. Fenn, Jabez Ashley, Eaton County; Mrs. E. F. Brotherton, Ohio.

Committee on Resolutions—G. D. Stebbins, Detroit; J. S. Loveland, Illinois; Mrs. S. E. Bailey, Battle Creek; Mrs. L. D. Crippin, Gold Water.

Business Committee—Col. D. M. Fox, Kalamazoo; Jeremiah Brown, Battle Creek; Mrs. Rockwell, Battle Creek.

On motion of A. B. Whiting, the meeting adjourned to meet next morning at 9 o'clock.

Saturday Morning Session.—Opened with conference, Mrs. Nichols, a gentleman aged seventy-seven, bore testimony to the value of Spiritualism in cheering life's rugged pathway.

O. S. Williams declared that universal liberty would be the result of this religion.

Mrs. Sarah Grimes said that, after twenty-two years of teaching, she had never seen a more intelligent, progressive, and ardent student than the young man, Mr. J. V. Spencer.

Ellah Woodworth said that the religion of Spiritualism was less external and less gross than that of Christianity.

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ism—Why am I a Spiritualist?" which was acknowledged by all to be one of the best lectures he had ever listened to, at the close of which the speaker gave several remarkable tests. Mrs. Herring, of Beloit, recited a fine poem, followed by E. T. Blackmer with one of his soul-stirring addresses.

Miss H. H. Calkins, Secretary.

Connecticut Spiritual Association.

The Fourth Annual Convention of the Connecticut State Spiritual Association, was held at Willimantic, August 15th, 1869.

Meeting called to order by the chair, at 12 o'clock M. First business, reading of the minutes of the last year's convention, read and accepted. Next business in order was the election of officers for the ensuing year, when the following Board was chosen:

President—A. H. Hitecock, Willimantic. Vice President—D. P. Latham, Willimantic; N. B. Hull, Norwich; E. B. Parsons, Willimantic; E. P. Corp, Stafford; Mrs. Haasey, Willimantic; Mrs. Harris, New Haven; Mrs. John Sweet, Middletown; Mrs. W. H. Hartford, Stafford; Secretary—Lyman Baldwin, Willimantic; Treasurer—J. W. Smith, Willimantic; Resolutions—Avery, Mystic; John K. Loni, Stafford; Mrs. L. B. Sayles, Danville; Mrs. Martha Evans, New Haven.

Delegates to the National Convention, next September, were: Wm. F. Bates, Willimantic; N. Frank, Willimantic; Mrs. F. A. Hittman, Mr. Middlebrook, A. H. Hitecock, W. F. Bates, G. W. Burnham.

The full complement of officers being chosen, the proposed amendments to the constitution were read and adopted. Moved and adopted, to make the following amendments:

ART. IV.—Section Sixth. The Executive Board shall be empowered to demand security of the Treasurer for the faithful performance of his duty.

ART. V.—Section First. After the word "majority" be inserted the words "of members present."

It was further voted that the Executive Board be empowered to employ a Test Medium to accompany the Agent of the Association, to be chosen by the Executive Board, for the purpose of testing the genuineness of the mediums.

The Committee on Resolutions reported the following, after the reading and approving of which, the meeting adjourned without day.

Resolved, That the Spiritualists of this State, in their efforts to bring about a reformation of the Church and State, should be guided by the principles of the Bible, and should be careful to avoid all sectarian teachings being introduced into our common schools, which are now supported by a tax upon all, compelling us to support a religious doctrine, contrary to our will and the Constitution of the State.

Resolved, That the greatest religious want of the age is the knowledge of immortality, and that the fact of immortality is a subject which should be taught in our schools, and that the Spiritualists of this State, in their efforts to bring about a reformation of the Church and State, should be guided by the principles of the Bible, and should be careful to avoid all sectarian teachings being introduced into our common schools, which are now supported by a tax upon all, compelling us to support a religious doctrine, contrary to our will and the Constitution of the State.

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Emma Hardinge to her Friends in America.

EDITORS BANNER OF LIGHT.—On the 9th of September I propose to set sail in the "City of Boston," to pay a few months' visit to America. Obligated by circumstances of family import over which I have no control to make my permanent home in England, my return to the States will be but temporary, and the visit is chiefly undertaken to promote the publication of the work upon which it is known to many of my friends I have long been engaged, namely, "Twenty Years' History of American Spiritualism." In the prosecution, construction and completion of this work I have been entirely guided by those beloved spirit friends whose counsel I have for many years esteemed it my highest privilege and best wisdom to follow. The portion of my task which I now propose to offer to the world embraces as much as such a publication could possibly present of the history of the movement, including brief notices of many hundreds of persons who have figured in that eventful drama, together with accounts of the phenomena, literature and other important features. I still propose to supplement this work by a volume containing detailed sketches of the "mediums," &c.; but should I never be permitted to add another line to those I have already penned, shall close my account with my beloved spiritual employers, conscious that I have prepared such a legacy for posterity as they in their highest wisdom have desired. That portion of the work already completed may fall to satisfy the egotism of individuals, but in the assurance that the integrity of a marvelous history has been preserved, and that by the peculiar facilities for research that I have enjoyed, I have been enabled to pen a record unprecedented in human annals, and wonderfully strange in retrospect, even to the most advanced Spiritualists, I shall do my best to give my book to the world equally fearless of blame and unambitious of praise.

It has been matter of comment amongst some of my friends, and still more to unimpaired lookers-on, that the production of this work, so long promised, has been so long delayed. On this point I have only to say, I have placed the entire management of the publication in the hands of a highly esteemed friend, who, desirous to obtain for it a more general interest than the tabernacles of Spiritualism could afford, aimed at producing it through some of the secular publishing houses of America.

Without enlarging upon all the vexatious obstacles which have thwarted this design, it is enough to say that a work so unmistakably in the direct interests of Spiritualism has not appeared suitable to the views of the secular publishers, nor promised sufficient satisfaction to such readers as secular publishers best understand; hence the book remains in the hands of my excellent friend, awaiting such means and effort as its author can command. The work is a very voluminous and necessarily most expensive undertaking. The obstacles to its production by my own slender resources are therefore too obvious to need further comment; still, as these difficulties have been (to some extent) provided for by the liberality of an *English Spiritualist*, I feel emboldened to make an effort at publication, the ultimate success of which must be dependent on the support which a work of purely American interest will receive at the hands of American Spiritualists.

To add by my presence the onerous labors of publication—undertaken by my esteemed friend, Charles Edwards Lester, Esq. of New York—I have at length resolved to make a visit to America. Any persons who may be interested enough in this work to aid it by procuring subscribers, giving orders for copies, &c., can at once address Mr. Lester, at his residence, 73 Third Avenue, New York, and will confer on this disinterested and true Spiritualist, no less than on myself and my cause, a favor by so doing. As I leave all my remunerative employments behind me in England, I shall be compelled to depend, as heretofore, on my exertions as a lecturer whilst remaining in America. As heretofore, it will be my pride, pleasure and duty to make those exertions as profitable to the cause of Spiritualism as my capacity will permit.

Some few Sabbath engagements I have already formed. Others I shall be happy to enter into as applications for the same reach me. For this purpose letters can be addressed to me at the house of my friend, Mrs. J. M. Jackson, 229 East 60th street, near Third Avenue, New York; but in reference to correspondence I must kindly entreat that all requests for a reply may be strictly limited to the exigencies of business.

For the last six months I have been suffering under a rheumatic attack, which has entirely deprived me of the use of my right hand; hence I have been obliged to employ an amanuensis, or resort to the slow and painful method of writing with my left hand. I shall have no amanuensis in the States, and I therefore beg my correspondents to be merciful to me, and those that will not, to remember that silence to all unnecessary communications is enforced upon me by inability, not inattention.

I call attention to the announcements of my engaged time in the lecturers' column; and with the most earnest hope that my visit to the country of my love and spiritual birth may be productive of some little good to the cause of Spiritualism, and affectionately greeting all who kindly remember me, I remain, faithful ever to the cause of Spiritualism,

EMMA HARDINGE.

Mrs. Hyzer in Rochester.

The free and liberal thinkers of the city of Rochester have had the great privilege of listening to a course of six lectures of unsurpassed eloquence and power from our esteemed friend and laborer, Mrs. F. O. Hyzer, of Baltimore. For high moral tone, depth of philosophy and logical deduction, elegance of diction and grace of manner, we have never had her equal amongst us. The audiences at first were small, but continued to increase to the close, and we have only to regret that we are now obliged to part with her. But she may rest assured that she will carry the gratitude and appreciation of her hearers with her to her home.

Dear old *Banner of Light*, I have been a constant reader of your contents with pleasure and profit for many years, and may you continue to wave over the ship of progress, and may she carry the glorious news, and tell to the nations round what a dear Saviour the world has found in the Gospel of Spiritualism.

Yours and the world's for progress, Dr. O. Rochester, N. Y., Aug. 31, 1869.

To a clergyman who complained to Mrs. Stowe that the spiritual visions in the experience of the *lad Horace*, in "Oldtown Folks," seemed like an unnatural importation backward from the present clairvoyant phenomena, that lady quietly replied, says the *Springfield Republican*, that these representations were copied from the actual experience of her husband, Prof. Stowe, who it is announced is soon to publish a paper upon the subject of spiritism, witchcraft and demoniacal possessions.

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LUTHER COLT, EDITOR.

LEWIS H. WILSON, ASSISTANT EDITOR.

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The General Disturbance.

It appears that even convulsions of Nature are required to satisfy us that we are fallen upon stirring times. By this time their demonstration should be considered convincing. From "the heavens above to the earth beneath, and the waters under the earth," there is a series of general commotions; showers of meteors in the sky, and hurricanes, tornadoes and cyclones in the air; earthquakes and volcanic throes on the land; risings of the sea and submerging of the earth, sixty feet above the ordinary level of the waves. Real estate, always considered the safest sort of investment, is becoming as uncertain as all the rest. If a man takes a deed of a house, he does not know that before the next morning it will be blown down about his head. If he records his title to a farm, or plantation, the rising sea, the changing tides, or the shifting river-channels are liable to sweep all away. Everything is uncertain. Where a hurricane will strike next in its rotating course, in what quarter the earth's molten interior will break the crust and belch forth into the upper air, under whose feet the earthquake is preparing to rock, and rend the ribs of the groaning old planet, or in whose garden the heavens will sow meteors like the seed of spring, the weather prophets, the almanac makers, and the millennial speakers and writers are alike at a loss to tell an anxious world.

History is well illustrated with the records of these convulsive and tempestuous periods. They interpolate themselves at almost stated intervals into a century's calendar, piling up a rugged record that stands out in the historic landscape like Hecla and Cotopaxi on a level plane. The stagnant seas and lakes of Asia are the mounds of dead and buried cities. Sodom and Gomorrah are traditions. The deluge that engulfed Asia Minor has almost repeated itself at St. Thomas. Heracleum and Pompeii sleep under the ashes with which old Vesuvius blanketed them. Lisbon felt a shock that in a few minutes swallowed from sight sixty thousand people. And for the century which has elapsed from that startling event to this, Nature has at all times been careful to remind us that she still holds the reins in her own hands, and can work over the planet, by the agency of its own elements, into what shape she will.

These later commotions above and below, in the firmament and the deep, will furnish objects for Science to apply itself to the interpretation of, and the result is likely to be, that a generation will rise up in the present century that knows the laws of Nature more clearly than they have ever been understood hitherto. Thus the human mind will both impart a stock of larger elementary ideas and stretch its powers to their full capacity. That is a thousand times better than partisan dogmatism, or so much of social vanity. These earthquakes will do no such bad thing, if they shake up the modern world sufficiently to empty its head of the pestiferous rubbish that has somehow got in, and knock into the general cranium a few clear and larger notions of the world and life. In this way Science will occupy the pulpit to some purpose; it would be the most effective preacher of morals we could be supplied with. If "fear and trembling" accompanied such a style of preaching, there would at least be a merit in people's realizing what they were sweating and quaking about. The text and the discourse would practically illustrate one another, as thunder does the lightning. And the very necessity that would lead or drive us to study the laws of these great irregularities, the system of all this lawlessness, would tend to banish superstition from the human mind by dissipating the clouds of ignorance, and strengthen faith immensely with the bolts and rivets of reason.

It is undeniable that the epoch is one of general turbulence among the elements. Air, earth and sea are all involved in this life-and-death struggle. In a degree, we can calculate the approach of a hurricane, certainly a few hours before it breaks forth in its wrath; but what overwhelming desolation and ruin is forging in the vast smoky that is located in the fiery bowels of the planet, no man, how deep his divining rod may ever have gone down into the molten mystery, can expect to know. There are little men vain enough, with such impressive proofs of their plying impotency all about them, to accept the coincidence of these grand agitations with their own efforts in the same line, as a certificate of approval and authority from a higher Power; but so the terror-stricken ancients looked at the comets, that shook out their fiery manes across the heavens, and in the same superstitious spirit they contemplated an eclipse such as we have recently seen. If there is any comparison to be made in the case, let it be made on an even level and sound principles. If the *scavens* shall tell us that the earth is groaning with its excess of gas, and must needs spout in petroleum wells or earthquakes and volcanic eruptions for relief, then we accept the significance of the coincidence. Yet commend us to men rather who are gifted at construction more than convulsion, and believe in orderly growth over spasmodic eruptiveness.

Business at the West.

The Chicago *Post* notes an increased business in both freights and travel on the principal railways, and renewed activity in many branches of trade, and remarks that the yield of wheat on the North American Continent has been greater in the year 1869 than ever before. Farmers have good prices for their products, though they are lower than during the war, but the goods they purchase have also declined, and the proportion is relatively maintained. The hotels of the large Western cities are crowded with buyers, and business grows active. The prospect of the fall trade is promising.

Courtesy and Spiritualism.

A writer tells all certain observations on the subject of courtesy, to which we lend a most sincere assent. Real courtesy—says he—is widely different from the courtesy which blooms in the sunshine of love and the smile of beauty, and withers and cools down in the atmosphere of poverty, age and toll. Show us the man who can quit the brilliant society of the young to listen to the kindly voice of age; who can hold cheerful converse with one whom years have deprived of charms; show us the man of generous impulses, who is always ready to help the poor and needy; show us the man who treats unprotected maidenhood as he would the heiress, surrounded by the protection of rank, riches and family; show us one who never for an instant forgets the delicacy, the respect that is due to a woman, in any condition or class; show us such a man, and you show us a gentleman; nay, you show us a better—we will ourselves supply the ellipsis—you show us a true and thorough Spiritualist. For what is all this but the very proof and guarantee of the spiritual mind and heart, of the temper all love, the disposition all charity, the tongue all tamed, the manners all softened and become gentle? And is it possible to possess these without being at the command of genuine spiritual influences?

This matter of courtesy, simple as most people regard it, deserves a more serious and thoughtful handling than it generally receives. It is not a merely poetic, high-flown sentiment; a flower to be worn in the button-hole, or a ribbon in the cap; a fragrance that may be compatible with a hot-house character, but cannot join with the common and practical things of life. It is the life and beauty, the nerve and embodiment, the aura and the reality of the human character. Because it utters and represents all the rest. It proclaims what is not seen—the secret workings of traits that make their welcome presence and activity felt in this way. Courtesy, believe us, is an everyday affair. It is not so fine a thing that we need have any fears of wearing it out. It is, in fact, another name for charity, without which Paul declared that all else was as sounding brass and a tinkling cymbal. Therefore it appears at all times and everywhere. It is not a virtue for a parade day; not a force, or an expression, to be put to service on holiday occasions; not a pretty ornament, extraneous to the character of him who wears it; but the most real thing we have, in that it is the finger-post that points to all our other worthiest possessions. No man ever was a Spiritualist who thought not of others, forgetting himself continually for their sake, and this is Christian courtesy.

The International Boat Race.

The contest between Oxford and Cambridge, as all our readers know, resulted in the victory of the former crew, the Harvards coming in only five seconds behind. It was a perfectly fair match, and well contested. Both sides are perfectly satisfied, although the Harvards and their friends fully believe that, under different circumstances, they could do better. It was in truth a contest of the two opposite styles of rowing, the Oxford being wedded to the long stroke and body pull—which would be more likely to hold out for the distance of a four mile race—while the Harvards are given to a short stroke, not taking the time to recover which their opponents do. The Harvards were in a new boat, and carried a coxswain, to which they are not accustomed. They rowed on waters with which they had but three weeks' acquaintance, and over a very much curved course, being compelled to shoot bridges, study currents, avoid shoals, and calculate for changing breezes at the bows. On a straight course over a lake, it is still believed they might easily conquer. But it is still a question whether, for a long race, the long or the short stroke is the better one. Harvard has the glory of having contested the race with the best crew in the world, and putting their opponents to such work as they admit they never had to do before. Great excitement prevailed over the result both at home and abroad. The Harvards are to be warmly received on their return home. The London *Star*, alluding to the affair, says: "The Americans will long remember the chivalric bearing of their opponents, who, though resolved to win, never forgot that the Harvards were foemen worthy of their oars. The strife between New and Old England on the river from which the Pilgrim Fathers started has a historic side, and appeals to the imagination of the youth of both countries. If New England had won, the older country would have shared in the triumph of its descendants. The fates decided otherwise. We are sure that the Harvards would sooner be beaten by us than by any other nation on the globe."

The Spiritual Out-Door Assemblies.

Those who read the very interesting reports in the last *Danner* of the mass meetings of Spiritualists at Abington and Melrose, must have been forcibly impressed with the reflection that no other meetings of such dimensions could well be held without the occurrence of at least some scenes not wholly pleasant, if indeed orderly. At Abington, where the camp services were continued through three days, there were present twelve thousand persons on the last day; and all went as harmonious as might be expected where the angels rule. At Melrose, there was a session of five days, and eight thousand persons were in attendance; and there the same good order, peace, and religious influences continually ruled. The daily press of this city, mentally comparing these successful gatherings of Spiritualists with others of like size, were compelled to admit that the demonstrations were among the most notable of the kind ever witnessed, for the characteristics we have above alluded to. The beneficial effect of such open air meetings, physically and religiously, cannot be overlooked on any side. It is a glorious thing to collect such vast multitudes of sympathizing people together, all bent on worship. There were no creeds to be discussed, no dogmas to defend, no cramming rules to explain and insist upon; but all was harmony and love, and the assemblies departed with the blessings of angels upon them.

Williamsburg, N. Y.

The Spiritualist Association of Williamsburg resume their fall and winter course of Thursday evening lectures, on the 9th of Sept., in the Masonic Temple, Seventh street, corner of Grand. That able and ready debater, Moses Hull, will lecture on that occasion. Our friends there have great reason to be thankful to Dr. B. McFarland for accepting the appointment of President of the Association. His efficiency will be felt and appreciated just at the time when most needed. Through his influence and that of the energetic Secretary, Mr. Henry Witt, subscriptions are coming in freely to defray expenses. A friend of ours, writing from Williamsburg, says: "How the tables are turned. To be a Spiritualist now is considered the best evidence of a man's intelligence, good common sense and high standing in the community."

A Remarkable Case of Restoration.

We have a case of healing to report of no ordinary magnitude. As it occurred in one of our neighboring towns—Somerville—and the parties are well known in this city, we give publicity to it for the general good of all; but, in order to test the permanency of the cure, we delayed doing so for a number of weeks.

We will state the case as briefly as possible, premising that we have been acquainted with the parties—father and son—for more than twenty-five years. Both are gentlemen of character, and highly esteemed by large circles of friends.

Eleven months ago, Mr. Edward L. Gilman, (son of Charles E. Gilman, Esq., town clerk of Somerville, Mass.,) who had been suffering more or less for several years, was finally compelled to give up business entirely, and has most of the time since been confined to his bed. The disease proved to be neuralgia of the cerebral and optic nerves. Previous to taking his bed he had visited various parts of the world, seeking relief from the constantly increasing inflection; but all in vain. He returned home, and soon became completely prostrated. For the last six months his sufferings have been of the most excruciating character. He was attended by seven physicians, who stand in the front rank of their profession. For nearly five months his case seemed almost hopeless, and the only momentary sleep and relief from terrible agony was obtained by subcutaneous injections of morphia. His physicians one after another pronounced further efforts useless, as all had been done for him that medical skill could devise. One of the physicians, however, Dr. Charles W. Stevens—all honor to him for so liberal an act even at that last moment—as a last resort, recommended that Dr. J. R. Newton, the magnetic healer, be sent for, earnestly expressing the hope that his efforts might prove effectual. The parents giving their consent, Dr. Newton was called upon, and promised to visit the patient that afternoon. He arrived at Mr. Gilman's house a little before six o'clock, July 29th, and in less than ten minutes after he had entered the room of the dying patient, he restored him by simply "laying on of hands." Mr. Gilman immediately arose from his bed, dressed himself and walked out into the street, to the great consternation of the neighbors, who had but a short time before been in to take a last farewell of their friend, whom they believed was then dying and could not survive but a few hours at longest.

Comment is entirely unnecessary in such a clear case as the above. The facts can easily be vouched for by hundreds of neighbors and friends. Besides, any one who feels disposed to learn further particulars, can call at the residence of Mr. Charles E. Gilman, Walnut street, Winter Hill, Somerville, and obtain them from Mr. Edward L. Gilman himself, who will be happy to give all the details required. He has been in to see us several times, and we are happy to state that he is looking well, considering the terrible siege he has undergone, and has regained twenty-five pounds of lost weight—having been reduced to ninety-seven and a half pounds.

This manifestation of the power of spirits to relieve suffering humanity, has made quite a stir among the skeptical in that vicinity, and we trust will further open their eyes to the truths of Spiritualism.

Planchette Drawing Portraits.

Planchette seems to be making new developments, as is instanced in the case of a young lady of Battle Creek, Mich., who draws with crayons the portraits of deceased persons, as they appeared to their friends while living. The *Toledo (Ohio) Commercial*, of Aug. 28th, narrates the following facts: "While writing with Planchette some time since, it commenced portraying the faces of persons. It then directed her to send to a firm in Chicago and get colored crayons, giving the price, &c. After thinking about it for some time, and having no knowledge of colored crayons, she was induced to send to the parties named, and see if there was any truth in the statements. She found them to be correct, and received the crayons as ordered. Planchette then began drawing the figures on a larger scale, and with some precision. One of the first drawn was recognized as that of a son of her father, who had died before the young lady was born, and persons acquainted with the family could easily detect a resemblance. Another was recognized by a man to be that of a daughter who had removed to California some fourteen years since, and who had been dead about five years. The man being rather skeptical about it, wished Planchette to tell who it was. It wrote something they could not read; and as it seemed to be written backwards, one of the family suggested a looking-glass be brought to see if it could not be read by the reflection. This was done, and the name 'Nancy' was found written distinctly nine times. This fully satisfied the gentleman." Other persons have recognized deceased relatives. One of the drawings in colored crayons is very beautiful, the expressions of the countenance being quite lifelike.

Planchette commences at the head to draw, and finishes the picture as it advances. When it came to draw the dress of the picture above named, it indicated to the 'medium' to take a purple crayon. This she refused to do, saying it would spoil the picture. She strove to resist the 'power' for nearly half a day, till at last, exhausted, she gave way and let Planchette take its course. It combined several other colors with the purple and made a very handsome golden tint, which is the admiration of all who see it.

The young lady cannot account for any of these mysterious workings of Planchette. She has never taken lessons in even the rudiments of drawing, and of herself cannot, undirected, draw even the roughest sketch. We submit the case to the curious."

The Dark Lantern Trick.

The Davenport Brothers have been holding séances at Norwich, Conn., with the same success which everywhere attends their exhibition of the spiritual phenomena. During the latter part of the evening, while Mr. Wm. M. Fay was securely tied and bound to the chair, the lights out and the musical instruments were being played upon and floated in the air, a person among the audience opened a dark lantern and threw the rays of light directly upon the platform, disclosing the fact that Mr. Fay had not moved, but was sitting as quietly as before and bound in the same manner, as the committee and audience testified. It had the opposite effect from what the skeptical auditor expected or intended.

Pembroke, Me.

G. W. Leavitt informs us that Mrs. Abby N. Burnham, of this city, has been lecturing in Pembroke several weeks with marked success to large audiences. She will remain there a few weeks longer. Mrs. C. S. Manchester, a test medium, has been laboring in that vicinity, and gave satisfaction.

Anna E. Dickinson's last and most attractive book, "What Answer?" can be obtained at this office. See advertisement.

Silver Wedding at Charlestown.

On Wednesday evening, Sept. 1st, 1869, the reporter of the *Banner of Light* visited Washington Hall, in the above named city, where he found a large company of relatives and friends who had assembled to congratulate Dr. A. H. Richardson and his lady on the twenty-fifth anniversary of their marriage. The hall, which was spacious, was crowded to excess—many being obliged to stand up. The presents (a service of silver, and many other articles of use and beauty) made a lengthy address to the Doctor and his wife (who, with their children about them, presented a beautiful spectacle of domestic felicity) referring to the trials through which they had passed, she bade them remember that "true love never dies." An original poem, written for the occasion, was delivered by its author, Mrs. Morse, of Natick, after which the orchestra performed "Angel of Pence."

Dr. J. H. Currier, of Boston, in a brief and appropriate speech then presented to Dr. Richardson and his wife the silver set and other articles, referring, feelingly, as he did so, to the fact that many of those present had (not long since) joined with him on a similar occasion, and that the partner of his life only four months later ascended to dwell with the angels.

Mr. J. S. Dodge, "Grand Commander of the Sons of Joshua," then made a few remarks touching the Order, of which the Doctor was a member, and ended by presenting, in behalf of friends in Chelsea, Cambridge and Boston, an extension table and some other articles to the newly married couple; after which Misses Maria Adams, Mamie Richardson, Hattie Raymond and E. Alken joined in an appropriate song, and presented bouquets of flowers to them. Music followed from the orchestra—"How can I leave thee?"

Owing to indisposition N. Frank White and C. Fannie Allen were unable to address the assembly. Remarks by Mrs. Fannie B. Felton and Mr. J. B. Hatch, song by Dr. Grover, recitation by Mr. Jones, music by the orchestra, and the singing of "Auld Lang Syne," in which the audience participated, closed the ceremony, after which the couple received, with true and undisguised pleasure, the congratulations of their friends, and refreshments were served to all disposed to partake.

The beautiful significance which gathers around such scenes as the above, appeals to the tenderest sympathies of the human heart. At such times all present feel of a truth that earth is not all a "wilderness of woe," but that here and there, scattered like the flowers which reanimated the drooping courage of Mungo Park, in the African desert, there are hours of angelic communion on earth which tell us of a Father's love, and point us to that land of beauty where "sorrow and sighing shall flee away." Great credit is due the friends, as shown in the efforts of their committee—Mr. and Mrs. J. B. Hatch, Charlestown, Mr. and Mrs. D. Adams, Boston, Mr. and Mrs. J. S. Dodge, Chelsea, Dr. H. Currier, Boston, and Mr. and Mrs. H. W. Cushman, Somerville—for the perfect success which crowned this memorable occasion.

The Destiny of the Indian.

We extract the following from a well-written article on "The Indians," which lately appeared in the *Religio-Philosophical Journal*. It is true—all true! The red man is passing away, fading out, and ere many years have elapsed the descendants of the lost tribes of Israel will live only in history:

"The destiny of the Indians is known. Fading away is written on their leafy forms. The burial grounds of their ancestors, sacred always to the living, are no longer respected. The past has been to them full of vicissitudes, and the present forebodes no bright future on earth. Corrupt traders have sown the seeds of vice and crime among them, and they have become as one of us; no longer the pure children of nature, as when in the past they sketched on sand the ship that was to convey the white man to their shores, or when one of their number invented an alphabet to convey the ideas of his tribe. Yes, fading away; but after they pass over the shining river, to their beautiful spirit homes, all they can desire and with their pure magnetism, sparkling with health and vitality, they return to earth to benefit those who have been instrumental in causing them so much trouble. Beautiful is their mission in the spirit-world! With their wigmans wreathed in unfading flowers, they can repose and hold communion with the Great Spirit, knowing that the voices which they learned of the whites cannot intrude the same.

How weird their history—no full of hopes, romance and mystic charm! How bright their future in the spirit-world! Upward they will progress toward the highest angel band, never failing to send from the sparkling fountains of their nature, jets of pure spiritual magnetism to assist struggling humanity in earth-life. God bless the Indian spirits in the summer-land, for Spiritualism would not stand where it does to-day had it not been for their influence!

Indeed, how little we know of the grandeur of their past history. There is beauty in their language that speaks of flowers, of rippling streams, of the bland zephyrs, of the stary firmament, of the impulses of the heart, that is eminently calculated to expand the mind and enlarge one's comprehensions of Deity."

Poems of Belle Bush.

Although we have before this given our opinion of the poems of this gifted lady, and they have many of them been published in these columns to the delight and consolation of our readers, we revert to her pretty little volume again, for the sake of reviving a general sentiment in regard to it, which will happily bear the experiment. These are verses, which, both from their topics and their quality, will bear a second reading, and many more beside. They are infused with the true poetic spirit, and are warmly and sympathetically expressive of the moods of the true poetic mind. Then, what is better, she has given her song to Humanity, and not attempted to sell it for a reputation. There is no human heart that will not respond instantly to her strains, whether of joy or grief, of courage or consolation. She sweeps the lyre with a free hand, evoking from its strings such melodies as search the memory and the experience. Yet her verses have a decidedly practical, robust, everyday tone. They are just as far removed from sentimentality on one side as from canting on the other; but are wholly sound and sweet in their temper, excellent in their morality, sympathetic in their spirit, and breathed upon by the influences of the angelic world, which is the true inspiration. They are published in pretty and convenient form, and will make a rare book for friendly presentation.

Pierpont Grove Meetings.

Miss Lizzie Doten is engaged to speak in Pierpont Grove, Melrose, Sunday, Sept. 19th, at half past two p. m., and Prof. William Denton, same hour, on the 26th.

Message Department.

These Messages in this Department of the BANNER OF LIGHT were spoken by the Spirit whose name it bears, through the instrumentality of

Mrs. J. H. C. C. C. While in an abnormal condition called "trance." These Messages indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil. But those who leave the earth-sphere in an undeveloped state, eventually progress to a condition of perfection. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

The Banner of Light Free Circles. These Circles are held at No. 158 Washington Street, Room No. 4 (up stairs), on Monday, Tuesday and Thursday Afternoons. The Circle Room will be open for visitors at two o'clock; services commence at precisely three o'clock, after which time no one will be admitted. Seats reserved for strangers. Donations solicited.

Mrs. C. C. C. receives visitors on Mondays, Tuesdays, Wednesdays and Thursdays, until six o'clock P. M. She gives no private sittings.

Bouquets of Flowers. Persons so inclined, who attend our Free Circles, are requested to donate natural bouquets of flowers, to be placed on the table. It is the earnest wish of our angel friends that this be done, for they, as well as mortals, are fond of beautiful flowers, emblems of the divinity of creation.

Notice Concerning Sealed Letters.

At the closing of the circle, July 23d, for the summer vacation, the controlling spirit announced that when the circles were resumed, Sept. 1st, "a new system, or order, will be inaugurated, and a new classification has been adopted." Inasmuch as this classification has been expressed by parties who are in the earth-life, and by those with us, we have deemed it best to request each person writing the letter to attach their own name to the outside of the envelope, and for this reason: Perhaps there may be out of the twenty-five letters lying upon the table, a half-dozen of them marked "number two" or "number five," or with the same initials, or the same private character, consequently Mr. B. gets Mr. C.'s letter, and so on. The parties do not discover that they have got the wrong letter till their own has gone out of the place, and they are not able to recover it; and they have called upon us to inaugurate some system that shall regulate this matter.

And then again, those spirits who are addressed in these letters do not come personally—that is to say, they do not take personal control of the medium to answer them, but the thing is done in this way: Some spirit who is used to answering the letters who is lost adapted for the occasion, takes control of the medium and answers the letters on the table. For example, I am in control as the spirit to answer the sealed letters, and perhaps half-a-dozen spirits will congregate around me; one will say, "write thus and thus upon a white envelope marked 'number two.' I write what I am told to, but there may be a half-dozen white envelopes marked 'number two.' I am very liable to make mistakes, because when here in control I have no more power to go beyond the mere surface of the letter than you have. I am bounded about by the external senses of the medium, and can go no further.

It is so with those spirits not in human control, but they do not always know it is necessary for them to tell me or the spirit in control what is written in the letter, or to designate it positively. They are susceptible to no mistake. They see the outside and the inside, but they do not tell me, so that I can understand by the human senses I am using.

So I write upon number two to Mr. B., what was meant for Mr. C., whose letter was also marked "number two." Therefore, if you have a letter marked "number two," it will not be attended to, will be cast aside, and special pains will be taken to set them one aside, if it is known that persons have purposely addressed their signatures upon them. You cannot fail to see the necessity of this course. It is for your good, and the good of your friends. Who answers them do not care a straw, only so far as we can do you good, and open your senses to the light in the other world, in this way, as in all other ways that come within our reach."

Invocation.

Mighty Allah, do thou shed thy light upon these Christians and take away their darkness; do thou give them knowledge and take away their faith; do thou give them strength and take away their weakness. Show them the glory of thy face, and let them read the great book of life understandingly. Mighty Allah, the dew of thy divine love fall constantly upon us, and we feel that thy presence is ours. We feel that thy presence is always present with us—the Father of the Christian, and the Father of the savage, too. Thy love blesses us, whether we are in death or in the morning of youth. Mighty Allah, when these Christians close their eyes upon earth and its scenes, may they open them upon fair flowers and green fields in the land of spirits. May they see thy face, quench their thirst, and may sublimely glad their way. May no darkness enshroud the change called death; and may the brightness of the other life make it beautiful. Mighty Allah, we commend these souls to thy keeping. They are thine; deal with them as thou wilt, and receive our praises through thy dear lips. We feel that thy presence is ours. Mighty Allah, then, may thy love as the trees lift their branches toward the sky and implore the sunlight to bless and strengthen them. Mighty Allah, thy grace is with us; thy holy spirit protects us; therefore we are safe in thy keeping. July 12.

Questions and Answers.

CONTROLLING SPIRIT.—Your questions, Mr. Chairman, I am ready to consider.

Ques.—A correspondent writing from Austin, Texas, says: "I have been a disbeliever in modern Spiritualism, indeed I took upon it as one of the delusions of the age, but I have been valued friends who are believers in its revelations, and I wish to give the subject a thorough investigation. If I am in error, I earnestly desire to be converted. Will you aid me in the examination I am about to make? And while I study your theory, cannot I also receive practical lessons? I wish to know what the nature of my departed friends or relatives. How may I proceed? Please answer through the Banner. I am not familiar with the views of your community, and wish to receive my instructions from an unquestionable source. What works shall I read to be correctly informed on the subject? I earnestly desire to know whether there be a reality in Spiritualism as taught by your people."

Ans.—An honest seeker after truth. So your correspondent seems to be, and no doubt is. Now as truth is always available, we are to suppose that no one can seek earnestly for it without finding it, as applied to any and all subjects, any and all things—Spiritualism not excepted. He considers it one of the greatest delusions of the age, no doubt. Well, so it is, to those whose eyes have not been opened to see it as a truth. It is a delusion to those who have been schooled in a different system of theology. In fact, it is a delusion to all who are spiritually ignorant of it as a philosophy. If we seek to study Spiritualism from an absolutely religious standpoint, we shall fall very far short of learning what it is; but if we mingle philosophy with our religion, and start from a scientific basis, we shall build a structure that neither time nor eternity can destroy. He desires to know the best way to proceed, the best works to read. Let him read, for one, good Mr. Feebles' book called "The Seers of the Ages." It is one of the very best works I know of, particularly good to those who are in search after truth—glimmers in this philosophy of life called Spiritualism. Another most excellent work comes from the pen of Robert Dale Owen, entitled "Footfalls on the Boundary of Another World." I think if your correspondent reads and digests these well, his spiritual stomach will be very much better, and he will receive a goodly share of spiritual evidence—well strengthened, and will know how to proceed further; what steps to take next. And then there is the good Mr. Mansfield, in New York, through whom spirits can manifest, giving evidence to their friends of their power to return and attend to their affairs in the other life, such as no honest man would set aside as untrue. We might mention many other works that your correspondent might read with benefit to himself; but if he reads these two, he will not doubt see the way clear to be able to proceed without stopping.

Q.—Some months ago a questioner at your circle made the statement that he was said that a microscope that magnified one million times

would discover in the human blood the forms of all organic existences below man, and made the inquiry if that was true. The spirit controlling replied he did not know, but he might say that some weeks later the intelligent controlling made the broad assertion that the human blood did contain the forms of all existences below man. If this is true, and can be substantiated, it would confirm the statement of A. J. Davis, that the human blood is the combination of all below him. If the spirit now in control holds this doctrine, he please explain, and tell what he is doing, and how these forms got into the blood? If true, it opens a wide field for thought.

A.—I heartily endorse that doctrine. It is true—positively true. But there is not always accompanying truth, when we first discover it, sufficient light to reveal all that it is able to reveal to us. We go forward in life, and as we go, we learn to be the order of Nature. We cannot possess ourselves of all wisdom in a moment, in an hour, in a day, in a week, in a year, nor in the entire circle of a lifetime on earth and in the spirit-world. But we gradually gain our knowledge as we advance through matter as spirits. We learn what matter is, and how it is related to the human structures held within their being all things through which they have passed. Everything that occupies a grade of life lower than the human body, is represented fully and clearly in the fluids circulating through that body. The blood has been called the life. In a certain sense it is, but not in that sense which we understand it. There is the fluid that courses through the nerves. We may as well call that the life, for it is. There is that more subtle fluid that passes out with the resurrection of the spirit, and becomes the spirit body. We may as well call that the life; so it is. But the blood is that particular kind of life by which the physical body is kept in motion, and sustained in its present sphere, that appeals to your senses. It is the kind of life that you can understand and analyze; that does not escape your philosophy; that you can put into a crucible and learn from it concerning what it holds within itself. The blood, it is well known, is made up of little globules, each one separate and distinct from the others, and upon all the rest, in constant vibration throughout the circulatory system. It has been determined by scientific investigators that each one of these globules contains some specific form of life or being that is found in the lower strata of form. Trees, flowers, all kinds of vegetable life, all kinds of animal life are represented in the blood. Everything that belongs to Nature in her lower strata—lower than the physical body—is represented in the blood; every form, every grain of sand. Strange as it may appear, it is true, and capable of demonstration. Here is a problem for scientists to solve. Can we solve it? Certainly, we can. Christ was crucified for demonstrating moral truths; Galileo for demonstrating scientific ones. I have discovered a Harvey discovered concerning the circulatory system. He made certain very valuable discoveries, and medical science held up its hands in holy horror and declared that Harvey was insane. Today spirits return and declare that the blood holds within itself the universe and all things in the universe. And that is certainly true. Everything in theology and philosophy will be out of its place upon the foolish statement; but we will travel on with them a few years in the future, and we shall behold them, either in this life or that which is to come, giving not only credence to our statements, but absolutely believing in them, saying, more, knowing them to be true. The world moves, Galileo moves, and darkness ever passes away before the light.

Q.—Some ten years ago I heard a medium, when under what was believed to be high spiritual intelligence, say that man or spirits progressed to that state of knowledge and power over the laws and forces of nature, that they became world creators and governors. Is this true? Judge Edmondson's volumes seems to convey the same idea. Is that true?

A.—Yes; it is true.

Q.—Is there an element of life distinct from life germ?

A.—Life and form are one and inseparable. Spirit and matter act in concert. They are never separated. When you are about to be divorced from matter you enter a wide field of speculation, that will always be a field of speculation, and nothing more. Spirit and matter are one and inseparable. You can no more separate them than you can separate God from his works. Can you do this? I have never found the individual who could. I have never seen one who has attempted it, but who have worked very hard to do it, but I never saw one that was successful. Spirit and matter belong together, and we can only know of spirit or life as we know of matter. There is a subtle ether pervading space, entering all bodies, and manifesting in all manifestations of life; but as subtle as the ether, it is connected with matter. The unseen forces pervading all nature are connected with matter. We only know what the air is by the matter it is connected with. We can never know anything of life only as we know it through forms of matter. We only read the Scriptures of our God through matter. I am a material man, and I can never know of the spirit-world that matter and spirit always go together and are never separated.

Q.—What becomes of the life, the sensation, the instinct, the knowledge existing in the animal creation below man at their death?

A.—All the instincts, reasons that belong to all the species of life below man, are constantly changing places. The lower takes the qualities of the higher, passes through the higher, and goes on, forever on, changing its form and characteristics, but preserving its life intact. Nothing is lost, but everything is subject to the law of change. You are not to suppose that these human forms are exactly like those that the spirit manifests through after death. They are crowned with new attributes there, although they retain all that ever belonged to them. They are constantly gathering fresh ones, constantly changing place and changing form. The animal does not lose its identity at death, by any means. It is an eternal being. It comes through death to a higher plane, and there waits for another change. When that comes it takes a higher stand. It passes over and upward, but it does not lose its identity. The horse is the horse still; the dog is the dog still; and yet you know that all species of life, whether animal, vegetable or mineral, are capable of improvement. You can improve them by the use of the law, and if this is true, do you not suppose they go on, proving to all eternity? The dog is a finer dog in the spirit-world than here; the horse is a finer horse; the tree is a more glorious tree; the flower is far more beautiful there than here, and yet they preserve all that belongs to them, but they take on new life at every change.

Q.—The Christian world do not admit the tree nor the flower into the spirit-world.

A.—Oh no, of course not. The Christian world, as you well know doubtless, has made a great many mistakes. Christianity has always bowed down to error, and to nothing else. Christianity has overlooked the great fact, and bowed down to idols always. In my time I had no other religion but faith or sympathy with my Christianity, not that which is embodied in creeds or churches—not at all. I had faith in all that was good. I believed in the principle of goodness—in the one God superintending all things and guiding all according to his own will, but I had not the slightest faith in the soundness and truthfulness of the word of your Bible, your creeds or your churches. They were to me false lights leading us into ditches and pitfalls and false places.

Q.—We classify all existences into the ponderable and imponderable. Your existence is to us that of the imponderable. Can you take cognizance of the elements of matter as plainly and palpably as we can that of the ponderable?

A.—That which you cannot feel, or recognize with all of your human senses, is imponderable to you. The air is an imponderable substance—for it is a substance. To us the air contains images, forms of substance as tangible, as real as the solid earth to you. We take cognizance more clearly of those conditions of life that are imponderable to you than you do, because we have passed into nearer rapport with them. We stand face to face with them. But there are subtle elements in advance of us. There are elements still imponderable to us. As far as far in life as we may, we shall stand as an element that is imponderable to us. We approach one; we come into rapport with it; we analyze it; we find out what it is, and having disposed of that, lo! there is another presented. Our Father, God, does not mean that we shall be idle, that there shall ever come a time to our souls when we can say we have learned the whole, there is

nothing more for us to learn or to do. God is wise. He knows that our spirits need to be active, and he gives us just one lesson at a time and no more.

Q.—Is there any truth in astrology?

A.—Yes, the basis of astrology is eminently true. There are many features presented by astrology, modern and ancient, that are not true. But in the main the science is eminently true. We know that every form is connected with all other forms. There is a reciprocity of action throughout all Nature. The planets act upon us and we upon them. They determine concerning certain characteristics of our being, and they, possessing the larger life and larger power over us, of course guide us to a very great extent. We cannot guide the planets because we are in their power; but the planets exercise us, and determine concerning our physical lives, to a very great extent. The science of astrology, when considered from a spiritual standpoint, is sublime. It presents wonders to our spirits that no other science ever has. It holds within itself the glory of the past, the present and the future, and it beckons us onward to other science ever has, or in my opinion, ever can. July 12.

Richard Simms.

I was the body servant of Richard Simms, from Savannah, Georgia. He gave me his name, no other name, and he told me that he was the Willingness—I believe you call it by that name—the rank of Lieutenant-Colonel, I was his body servant, and I was sent out on a reconnoitering expedition for him, with seven others, and four of us were killed by the Union pickets. I wanted to go very much. He objected, because I was his special body servant, but I wanted to go, so he gave his order to that effect.

I have been looking round very sharply ever since I have been here, to see how I could manage to come back, since I learned that everybody was coming back. I tried some other ways that seemed to be good at first sight, but did not make good. Finally I got into the hands of a man who for the last six months for a chance to come. My master always had a strange preference for me, and once told me it was his intention to free me and to settle a sum of money upon me, and allow me, before he freed me, to gain an education. Well, I did get a pretty good education. He sent me to a school, and I learned to read and write, and taught me something about figures. I was quite decently advanced, he said. I used to wonder why he was so very kind to me; he was always ready to do more for me than for the other servants. It may be a hard truth to say, particularly here at this place, but I feel so strongly like saying it, that I will say it. My master was my father. I learned that not here in your world, but in the spirit-world. I have learned all about it, and I have learned, too, that my mother was his father's slave, and that she was whipped so that she died. I have learned a great many other things, and I should be very glad to tell him of some of them if I only have the privilege. He is all right.

I have been educating myself here in this spirit-world, and I've got along very well. I have learned many things that I knew nothing about. I have traveled to a good many places. I have learned about the North and the South, and I have traveled to other countries, and I have learned a great deal of information, and I have my master—no, my father, with regard to my identity beyond all doubt. I have the means to do it. I have much more than I give here. It would not be right nor proper for me to give here any more than I have, but I have more to give, and I ask that he will meet me where I can give it as it should be given. I will give him the best of my mind, and I will do away with all the fear he has of happiness or misery in the other life. He has ideas of that life, but they are undefined—they are a shadow, and there is very little substance to them. [You are often with him, are you not?] I am. [Do you know your age?] I do know it. I was born ten years ago, seven months, if I was correctly informed, here on earth. July 12.

Florence Stevens.

I am Florence Stevens, of Norwich, Conn. I was fifteen years old—in my sixteenth year. They said I had the quick-consumption. I was sick nearly three months, but not very sick, and I finally passed out with hemorrhage of the lungs. My father was a builder of car-wheels—railroad car-wheels. I have one sister and a brother. My mother is dead. She died of typhoid fever some years ago. I have been gone nearly two years. I want father to know that we can return. Mother says that the joy of her spirit home will be complete when the friends she has left here know where she is, and how she is living. Mother was of the Orthodox faith when here, but she is now a Unitarian. I have heard him say he did not know there was any truth in any of the religions—he sometimes thought there was not. An old uncle of his that he will remember well—Uncle Jacob—says he will remember asking him when he was a boy—when my father was a boy—how he knew that there was a God; he said he did not see how anybody knew that there was a God, but he said he knew it since he had ever seen him. Uncle Jacob says he thought he was doing God service to shut my father up and keep him on bread and water the next twenty-four hours for uttering such a profane sentiment. In consequence of the punishment he is quite sure my father will remember it well. Uncle Jacob says that he did not know him more pleasure than to talk with him. He can now stand all such questions as that, and should be not only glad to hear them, but glad to answer them. [He has learned that your father was nearer right than himself.] He has since learned that the intuition of childhood goes far, far beyond all the theories of the philosophers. That is the religion of the soul that after it becomes warped by the beliefs current in this life, it no longer expresses—but only that which it has been taught to express. Good-day, sir. July 12.

Luella Austin.

I am Luella Austin. I am from San Francisco. I lived there—I never lived here. I was born there. I was seven years old when I went away; I am ten years old now.

I want mother to know I did not die. Mr. King says he did not die, and I did not know where he was. [Did he attend your funeral?] Yes, but he did not see me; he did not know I was there. He said, "It is well with the child—it is well," and then afterwards he said that I was not dead, and that the spirit at death was resurrected from the body to newness of life. That was true, and he was waiting all the time for me to see me, and tell him that I was there. But he did not see me. [Did you stand close by?] Yes; and auntie and grandmother brought me so close to him that I touched him, and then he said that the Saviour says, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven," and he said if your hearts are right the kingdom of heaven is with you, and that they who had lost children, if they only kept their hearts all right, the kingdom of heaven would be with them, and the children would be there too. That was true, only he did not see me, and I could not tell him that I was there, dressed so nice. I was. In the coffin I had—I had a blue and white checked dress, but he was now, I liked that, but I did not have that on where I was. Well, there was two of us. I was dressed in white—all in white, and all I had in colors on me was a wreath of myrtle in my hair. [You must have looked pretty.] Yes, I did; and I wanted mother to see me, and I was in hopes all the time that she would see me. He says now, "What I failed to do I shall try to do now; that is, to help your mother to know that you are present with her, and that you can communicate. I intuitively knew it then," he says, "but I did not have the power to demonstrate it as I have now." And now, he says, if mother will take the right course, he can aid me out about us here, and find out things that will make her very happy, and will cause her to feel glad that there is a spirit-world where little children can come and be educated. Don't you know—oh no, you do not know, do you? But my mother said she thought the earth-life was the place for children to stay, and that they never should be separated from their parents, and we shall all stay as we are now, and I think that anybody can take care of me as well as she could. He wants her to know that I am getting along splendidly, and that I would not come back if I could. I love her dearly, but I would not come back to live if I could. Will you tell her? [Yes.]

There is George and the baby, you know—oh

no, you do not know, do you? Well, I know about the baby, you know, because I am its guardian spirit, but I did not want it to have my name. Do you know why? [No.] Well, because when she comes here there will be two Luellas, and I do not think that's right, do you? I was sorry about it, but I do not know as I care now. [Have not you a spirit name?] No, I like it, and I go by it, and I hope your sister won't care as well. [Perhaps she won't, and she can have another name.]

Well, tell mother that Mr. King says he will try all he can to enlighten her and to restore me to her spiritually, and she must avail herself of the means for spirits to return. He says that God furnishes the robes for the feet, but he does not take it their next. [Do you know any good medium you can control in San Francisco?] I ain't tried; I don't know, but she must go and try them. [And if she does not meet with success the first time, go to some other.] Yes, and if father would! [You want him to?] Yes, yes, I do. [I am glad you spoke of him; he might think you have forgotten him.] I have not. Do not do that. I do not believe anything about anybody living when they die. He says they don't live, that there's nothing after they die. But I reckon he will, now I've come, don't you? [It will make him think. He must have loved you very much.] Well, he did. George ain't big enough to know. George's most serious question was, "What do you think of when you passed away?" Yes, and the baby wasn't born. My father's name was George, too. My mother's name is Charlotte. I am going now. July 12.

Thomas Fagin.

[How do you do?] Well, I don't know at all. I think I am pretty well. I ought to be well, I been two years—three years, and seven months getting well, getting into a sort of quiet spiritual state. I was in a sort of an uncomfortable condition when I first came here to this world. I went out in a rather uncomfortable way. [How was it?] Well, I was small, but I did not get it now. You'll not catch it at all. I was sick in all I suppose, three weeks. I died away from my friends, and I not have the consolations of the Church, and I was in a kind of a desperate way when I came here to the spirit-world. Faith, I did not know whether I was going above or below. Fagin, sir, is my name—Thomas Fagin. I was an Irishman when I was in this country, about nine years I was here. In the old country my mother was one of those sort of persons who foretell future things. Well, she would look right straight into the air, and tell what was coming to pass. Yes, sir, she would do that, and she would tell about talking with the spirits of the dead. And she would tell me about a stranger person. Well, now, you see, she was one of this kind of folks. [A medium.] Yes, sir, well, I was in a sort of uncomfortable way to come back ever since I know about it, because I died not having my friends with me, and not having a chance to say anything at all, nothing at all, and they know I was not here, and I was not in the Church, and that I was a kind of backward in my religion. I not keep up with the Church, not go to the confessional as much as I ought, and—well, I was a little out of order, and they think it's pretty hard with me here in purgatory, because I was not right with the Church. But I want to know that I am all right, and I'm in a comfortable state, and I've got the consolations of the Church, and that I am just as well as well after I went out. There was priests on every hand; at every turn you take you meet a Catholic priest, and he will tell you all you want to know, and 'tis not putting you off with "That's not for you to know." It is one of the mysteries of God and the Church. I was not a priest, but I was a good Catholic, and a straightforward, honest answer, you got. What ever is good for the priest to know, is good for the confessor to know too. It is not as it is in this world. Everybody has a chance to learn all they want to. The priest, if he knows more than the people, it is his business to tell what he knows, and not keep it as a scare-crow, and I want my friends to know that for it will be good for him to know it. [They do not give you absolution as they do here?] No, sir, not at all. But they tell you how you can get it for yourself, and that's a very much better. Yes, sir, you earn all you have, and then it belongs to yourself. Now I want him to know just how much he can get, and that's out of the Church, for I'm in the true Church, and that's enough. It's all right with me on this side. My peace was made with God long ago. I made up my mind to try and do just the very best I could, and I've been trying ever since, and that's making my peace with God. It is all the peace we can make. It is as good as that, for it will be good for him to know it. [They do not give you absolution as they do here?] No, sir, not at all. But they tell you how you can get it for yourself, and that's a very much better. Yes, sir, you earn all you have, and then it belongs to yourself. Now I want him to know just how much he can get, and that's out of the Church, for I'm in the true Church, and that's enough. It's all right with me on this side. My peace was made with God long ago. I made up my mind to try and do just the very best I could, and I've been trying ever since, and that's making my peace with God. 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