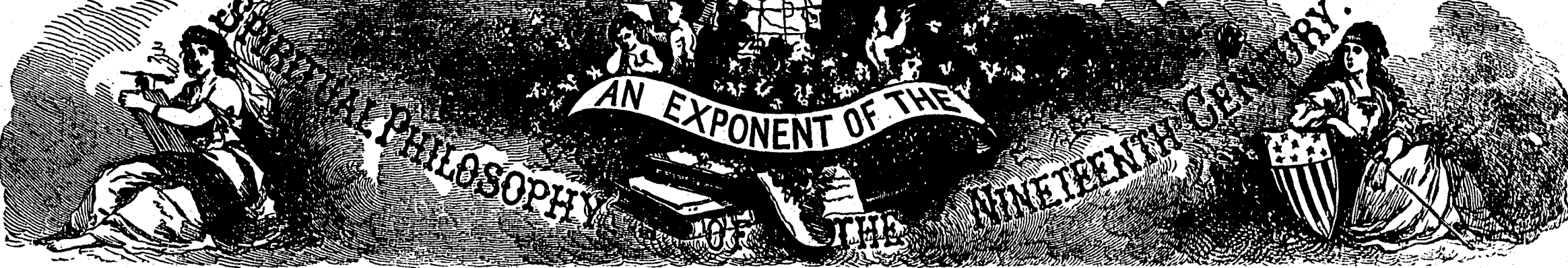


BANNER OF LIGHT.



VOL. XXIX.

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BOSTON, SATURDAY, SEPTEMBER 2, 1871.

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NO. 25.

Written for the Banner of Light.
BIRDIE'S SONG.

BY CORA L. V. TAPPAN, AUTHOR OF "HESPERIA."

I would sing a little song—
It is not loud, it is not long,
But oh, so sweet!
Of a birdling that did rest
In a soft and downy nest;
Its song I repeat.

Lying there so close, so warm,
No danger is near, no harm.
How bright the day!
Gazing up into the sky,
So far, so blue, so high,
The bird did say:

"Why must I forever rest
Within this little nest?
See yonder star;
The clouds are floating by;
Each is more free than I,
They ride so far.

Oh could I once but try,
I'd mount, and soar, and fly—
Ah me, ah me!
The breezes have no wing;
They cannot chirp nor sing—
But they are free."

Just then the mother bird,
Who all the "plaint" had heard,
Came chirping nigh;
"To-morrow you shall sing,
To-morrow try your wing
And strive to fly;

But clouds are very far,
And as to yonder star,
I dare not soar
Above you peak of snow—
I chill and tremble so—
My song to pour."

The birdie tried its wing,
It had a song to sing,
And flew away;
But every spring its breast
Was in a soft warm nest,
And did not stray.

I saw a spirit fair
Float upward through the air,
A little child—
Flown from its parent nest,
It sought fair heaven's breast,
Gentle and mild.

Fluttering out of sight,
Into the broad blue light
Toward the star;
Oh, birdie in the nest,
Rest safely, sweetly rest,
It is so far.

The hand of love is there,
Reaching down through the air,
Upward she flies,
Beyond the clouds of snow,
Beyond the sunset glow—
To Paradise.

Now, children, do not try
With earthly wings to fly
Beyond the trees;
For souls unfledged can never
Cross the bright flowing river,
The amber seas.

Leading to shores so fair,
To raptures pure and rare.
Wings for the soul,
These must be made of words
Sweeter than song of birds,
Blest to control.

Earth wings for earthly good
All uses understood—
Sweet is my song;
Full fledged the soul must fly
In triumph through the sky,
My song is not long.

Manchester, Mass., August, 1871.

Written for the Banner of Light.
"OUR MAY."

BY GRACE LELAND.

Shall I tell you of "our May,"
May, the Daisy of the mead?
Dropping pearls along her way,
Filling little gaps of need,
Scattering flowers, distilling dew—
This is only how I knew
Merry May with heart so true.

This is how I know her well,
May, the Singing Bird of even:
I had often heard her tell
Of an angel strayed from heaven,
How she touched with magic wand
Hills that quickly changed to good,
With a busy, tireless hand,
Still dispensing where she could
Little charities that bless,
With a power none the less
For their simple littleness.

From my wanderings far away
Turning to my native dale,
First I met one festival day
May, the Sunbeam of the vale.
Not with that gay, careless crowd,
Thronging pleasure's halls at eve,
But I found her meekly bowed,
Humble suffering to relieve,
And long years of happiness

O'er our heads, since then, have flown,
And she lives my life to bless,
May, my beautiful, my own!
She, my Singing Bird of even,
Daisy, Sunbeam, to me given,
Angel, leading me to Heaven!

Spiritualism.

From the London Medium and Daybreak.
THE CONVERSAZIONE AT ST. GEORGE'S
HALL, JULY 28th, 1871.

Remarks from J. M. Peebles, N. F. Daw, Mrs.
Emma Hardinge, Gerald Massey and
Signor Damiani.

The hall which was the scene of Mrs. Hardinge's farewell meeting on Friday evening, is well adapted for the purpose of the kind. The ample stage, when contracted to the dimensions of a large platform by some rays of light, and the balcony, filled with well-dressed ladies and gentlemen, presents a singularly lively appearance. The seats throughout are luxuriously stuffed and covered with leather, ornamented with gold. Each seat is separated from those next to it by rests for the elbows, so that they are in reality stalls. It is intended to accommodate about nine hundred sitters, one-half being in the body of the hall and the remainder in the balconies. On Friday evening the body of the hall was comfortably filled, with the exception of the back seats; the best locations in the balconies were also occupied. The front of the platform, and under the balconies, were tastefully decorated with specimens of mediumistic art and portraits of Spiritualists. In the place of honor, in the centre of the platform, was the beautiful and truthful oil painting of Mrs. Hardinge by Mr. Evans. On one side of it was the newly-painted design to illustrate the "Ten Spiritual Commandments" by Mr. Blaisdell; on the other, the same subject neatly written and ornamented by Mr. Tolson. Near to these stood the address presented to Mrs. Hardinge, a beautifully illuminated and written in Old English by the same medium-artist. We feel confident that this very exquisite production will not disgrace the Spiritualists of England, wherever it may be seen. In front of the box occupied by Mrs. Berry was displayed a series of her wonderful drawings, also the two wreaths of flowers presented her by the spirits. This interesting phenomenon was described by us at the time of its occurrence. A life-size photograph of Mr. Newton hung from the pillar on one side of the stage, and a beautiful cravat drawing by Mrs. Peebles sittingly occupied a similar position on the other side. Mr. Peebles has just brought it with him from America, being a present from Mrs. Peebles to Mrs. Hardinge, as he says that Mrs. Peebles is a medium for that peculiar manifestation; she is in the habit of drawing in colors artistic portraits of deceased persons. The spirits appear to her in vision, and she is enabled to convey the likeness to the canvas before her. As a work of art, the specimen exhibited on Friday evening is an object of great merit. Duguid's large painting, which was also on the stage, and a richly-illuminated work of the same size, by Mr. Robson, on the one opposite. The same medium artist had two other works present which elicited much admiration. These were lent for the occasion by a kind lady in that fashionable neighborhood, who is a liberal patron of deserving mediums.

A series of eight drawings in crayon, suspended from the balconies, presented a striking appearance. They are copies of a selection from the numerous mediumistic works of the late Dr. Hahn, of Stuttgart, and were introduced into this country through the indefatigable efforts of Signor Damiani. We expect soon to be favored with a description of them from the pen of our correspondent from making further remarks at present. A great curiosity was a specimen of direct spirit-coloring, exhibited by Mr. Smith, of Belling. It bore this inscription: "The pencilling of this sketch was produced through the hand of the medium; the coloring at the same time by direct spirit action, there being neither colors nor brushes in the house. The whole picture took about three minutes in executing. It is singular that the medium discovered at the finish the same coloring matter on her finger-nails, as if emitted through her own organism." It looks like a bunch of three or four violets, and the color is irregularly patched on the petals. It has hitherto been impossible to discover the nature of the pigment used. Through the kindness of Mr. John Culpin, Halifax, a book of spirit-writing in an unknown character was shown. It is through the hand of Mr. Foster, of Lightcliffe, near Halifax; it looks like shorthand. One table was covered with specimens of periodicals devoted to Spiritualism, from European and American sources, and in various languages. In another table were copies of Mrs. Hardinge's "History of Spiritualism," bound as presented by the committee to the public libraries. Mr. Peebles's "Seers of the Ages" and "Spiritual Harp" were also on the table. These various objects attracted a deal of interest; but the crowd was so great, and the time so limited, that few could find opportunity to inspect them. We may mention that the greater part of them may be found at the Progressive Library, and visitors are at all times welcome to look over the whole collection.

THE ATTENDANCE

was much greater than the most sanguine could expect. Many who are not at all connected with the movement were present, amongst whom were observed a Cabinet Minister and more than one Member of Parliament. On the platform were Gerald Massey, Esq. (in the chair), Mrs. Hardinge, Mrs. Floy, Mrs. Wilton, Mrs. Everett, Miss Niblett, Miss Cooper, Miss Stevens, Mrs. Stewart, Miss Kiplingbury, Mrs. Hicks, Mr. Peebles, Elder Evans, Signor Damiani, Mr. Daw, Mr. Burns, Mr. H. D. Jencken, Mr. Coleman, Mr. Cogman, Mr. Everitt, Mr. Ivimey, Mr. Swinburne, Mr. Pearce, Mr. Ellis, Mr. Hicks, Mr. Smith and Mr. Hockley. In the reserved seats we observed the Countess Pomfry and party, Mrs. and Mrs. Campbell, Mrs. Berry, Mrs. Gupp, Mrs. Mackdonald, Gregory, Dr. Ponder, the Misses Ponder, Miss Houghton, Mrs. Cooper, Mr. and Mrs. Strawbridge, Mrs. Damiani, Mrs. Anderson, Mrs. Burns, Miss Wooderson, Miss Dixon, Mr. and Mrs. Blaisdell, Mr. Martineau and party, Mr. Mylne, Mr. Hannan, Mr. Hannan, Mr. and Mrs. Hammond, Mr. Standfast and party, Mrs. Walker, Mrs. Webb, Mrs. Mackinnon, Mrs. Ingalls, Mr. Baker and party, Mr. and Mrs. Pearson and party, Mr. and Mrs. Edmonstone and party, Mr. Routh, Mrs. Welsh, Mr. Bickerstaffe, Mr. Thelwall, Mrs. and Miss Ray, Mr. and Mrs. Stephens, Mr. Masgrave, Mr. and Mrs. Vernon, Mr. and Mrs. Stones, Mr. Prichard, Mr. Senier, Mr. W. White, Mrs. Colquhoun, Mr. and Mrs. Jackson, Mr. Weeks, Mr. Robson, Mr. and Mrs. Powell, Mr. W. Evans and party, Mr. Blyton, Mr. Swinton, &c., &c.

The proceedings commenced with an overture on the piano by Mr. Hicks. At the opening of the meeting, a letter was read from Mr. Varley, in which he tendered his earnest thanks to Mrs. Hardinge "for her persistent and intelligent devotion to the cause of human progress."

The Chairman expressed the gratification he felt in being present. He was very glad to see any sort of organization under the name of Spiritualism. The spiritualistic movement in England reminded him very much of watching a piece of smooth water, and a not sunnier day, and seeing numerous little fish leap up and down again. There was no sequence, no connected action, so far as he could see. English Spiritualists had not gathered

round with any heart to make Mrs. Hardinge's visit the great success it ought to have been. He spoke as an outsider only, and not as one who could give them any constructive criticism on their movement.

"Birdie's Spirit-Song," written through the mediumship of Lizzie Dooten, was then sung by Mrs. Hicks, with chorus.

MR. PEEBLES'S SPEECH.

The Rev. J. M. Peebles said: Mr. Chairman—Ocean-bound, the 4th of July, on the English steamer "Atlantic," White Star line, Americans celebrated their natal day, reading the Declaration of Independence, singing national songs, and making speeches. This was the first time when "England and America—Their laws, like their people, having a common origin, their diplomacy should be ever so fashioned as to bring all nations within their influence into the principles of peace, and inspire them with a desire to elevate humanity."

The words of the speaker in responding were loudly cheered, because echoing both the spirit of the past and the results of the recent Joint High Commission, amicably adjusting the "Alabama claims." This international event is among the cheering signs of the times. And what an example to the nations of the earth, especially France and Prussia, mounting and rolling still under the late capitalist war-spirit of fire, sword and destruction! Sentiments relating to the fraternity of nations, to justice and equity, touch the divinity within. Loyal souls love the right, the good, the beautiful and the true; while "peace on earth and good-will to men" is ever the burden of angels' songs. This interesting gathering, this large assembly of spiritualists, will interest the people of all nations, and will be a grand example of my being with joy. And just what gladdens my heart saddens yours; your loss is our gain. This farewell testimonial in honor of our distinguished and mutual friend, Emma Hardinge-Britten, who is about to make my native country her permanent residence, will interest Spiritualists equally on both sides of the Atlantic waters.

This time, at least, American diplomacy has excelled. In a more broad and divine sense, however, she is neither ours nor yours, but the world's—the wide world's, for enlightening and redemptive purposes. It is needless to tell you that for years I have been an ardent admirer of her whom God and angels long since commissioned to preach the gospel of the ministry of spirits, in demonstration of immortality, and in attestation of God's infinite love to all humanity. During the four months and a half that I had the honor of addressing London Spiritualists in the Cavendish Rooms, under the management of James Burns, I never forgot to commend the presence of Emma Hardinge to her zeal, devotion and moral bravery—to her wonderful gifts as writer, orator, seeress and inspired medium; speaking eternal truths, and what was more, conscientiously living them in her daily life. And I beg to assure you that, from the great Northern chain of lakes in America to the Southern savannas of the tropics, and from the Atlantic coast to the East to the wave-washed shores of the Pacific in the West, her worth is appreciated, and her praises are breathed in tones of tenderness and love. Therefore, as a humble co-worker with you and her, I thank you from my heart of hearts—thank you, oh Englishmen, for this noble testimonial of appreciation. But what of Spiritualism in America? The clouds are breaking—the morning dawn is bright. Judge Edmonds, basing his conclusion upon an extensive correspondence, upon the assurance of clergymen, upon personal experiences in traveling, and upon carefully collected statistics furnished by the Roman Catholic clergy and bishops, estimated the number of Spiritualists (Spiritists) in America as high as eleven millions; and the number of the movement have never been questioned the general soundness of the statement. On the contrary, secular and religious journals sustain Judge Edmonds's estimate. Listen to the testimony:

"If Spiritualism is defined to mean holding intercourse with the dead by means of trances, clairvoyances, and dreams, as well as 'table-tipping,' there are probably more than the eleven millions named and numbered by the New York Judge."—*Church Advocate* (South).

"Spiritualism has already planted its tentacles so firmly and generally in Church and State, that the victory is nearly complete. The opposition is now very feeble, like that of a dying man in his last moments."—*Christian Herald and Review*.

"At this point, candor requires some concessions to Spiritualists on the part of their opponents. We must concede to them a certain basis of phenomenal facts. Eyes, ears and fingers are tough witnesses to these facts, which go to prove the presence and activity of extra-human intelligences."—*The Advance* (Chicago).

"Has not the time come when it is safe to treat Spiritualists with as much respect as is shown those who advocate eternal punishment in the life beyond this?"—*Troy Budget* (New York).

"Spiritualism, sitting in high places, and numbering its millions, is exerting either for weal or woe a wide influence. Its march will be tried by its fruits. This is the spiritual test laid down by Christ."—*The Christian Witness*.

Writers in the Banner of Light, and others, are making a sharp distinction between Spiritualism and Spiritism. Spiritists are more numerous than Spiritualists. The former, demonstrating a future existence, is simply the science of spirit converse; while Spiritualism, in its best definition, implies the phenomena, science, philosophy, religion, everything that interests humanity for good. The movement, angel-born, though marching through our land with rapid strides, seems operating, at present, more as a diffusive, liberalizing principle, than a constructive formation looking to a distinctive organization. The mental and moral elements are somewhat inharmonious. The sound of the iconoclastic hammer often drowns the music of the workers. There is wanting throughout our ranks more harmony, system, order, consecration, religious culture—a genuine Poncestical baptism. Resolving to visit England in July, we wrote friend A. J. Davis, informing him we should take pleasure in delivering any packages he might put into our hands. In the reply he says:

"I—We send English Spiritualists greetings fresh from the heart of love and good will.

"II—We send a loving prayer for their abundant prosperity and progress in whatsoever is true, good, just and beautiful, all of which are spiritual."

"III—We send them an earnest desire that their growth in Spiritualism may be firmly and rationally rooted, as are the great trees which begin in the deep bosom of the solid earth.

"IV—We send our hope that their fruit and leaves will be harmonious, and for the healing of the nations."

In the same letter, Mary F. Davis, "angel of the household" writes: "Go thou, my brother, freighted with the love of our hearts for those who, not having seen, yet love for their devotion to truth as discovered in God's universe and revealed by the angel-world." Hudson Tuttle, who resides on his "Walnut Grove Farm" of 210 acres, "mild graces, grasses, fruits and vineyard," in Northern Ohio, adds: "Tell those people that as our commerce and language are one, so is our work in elucidating the phenomena and philosophy of Spiritual-

ism. It is my heart's desire to some day meet them face to face, and talk of our beautiful truths and divine principles, so closely allied to science and the practical duties of life." And Emma Tuttle, whose poems run like golden threads through all our spiritual literature, begged me to bear her love and good wishes to you all. Mrs. H. M. F. Brown, president of the National Association of Spiritualists, and editor of the Lyceum Banner, desired to be remembered, sending heart-messages to you as "workers with her in a common cause—the ministry of spirits, and the reform of the age." Moses Hall, editor of the Crucible; A. A. Vinelock, managing editor of the American Spiritualist; Edw. E. Dunn, speaker and leader; J. O. Barrett, author and editor; C. B. Linn, speaker, and writer of Western Local in the Banner of Light, and others, sent words of good will to the Spiritualists of London and the provinces. Whether in England or America—whether in Europe or Asia—being Spiritualists, our hearts, as our destinies, are one. Rising above clime, country or creed, Spiritualism is a universal religion—a religion that acknowledges God, demonstrates immortality, teaches retribution, enjoins purity of life, inspires each soul with faith in eternal progress, and invites all races and nationalities to fraternally meet and worship in its temple. Believing souls, rejoice. Already the fig-tree buds. The good tidings is at your doors. Lift up your heads, for "your redemption draweth nigh." "Walk the wilderness to-day, the promised land to-morrow." And in other musical words of a distinguished poet—chairman of the evening—whose poems in our libraries all through America stand alongside those of Tennyson, Emerson, Whitier and Longfellow, we say:

"The world of beauty, as all worlds above;
And if we do our duty, it might be full of love."

Again thanking you for this testimonial to one of whom America is justly proud, and will so gladly welcome to her shores, I pray God and his good angels to keep and bless you all.

Miss Cooper sang Gounod's "Serenade," accompanied on the harmonium by Madame de Sievers, and gained a well-merited encore.

THE ADDRESS.

Mr. N. F. Daw read the following address from the Spiritualists of England to Mrs. Hardinge, Esq. Beloved and honored friend!—As you are about to return to the land of your adoption after eight months' sojourn amongst us, we cannot allow the event to transpire without this formal acknowledgment of the great pleasure and profit your visit has afforded us personally, and the unexpressed advantages the cause of Spiritualism has reaped from your able advocacy. The Sunday-school conducted by you have elevated Spiritualism into a rational and scientific expression of the religious principle in man. Without the accessories of fashionable worship you have taught us that all the requirements of man's religious nature, intellectual, affectional, and aspirational, may be supplied from the never-fading and eternal source of spiritual life and love—God with us. You have shown that "The Religion of the Divine Humanity," while definite and certain as any problem in science, is also capable of unlimited expansion as the mind of man develops; and while it presents a basis for law and order in the administration of Spiritualism, it is not less a basis for the thoughts of Spiritualists with a creed and fixed form of expression. Aided by the printing-press, your orations have been uttered to thousands weekly, and your ministrations have had a general effect on the public mind. The Press has been influenced thereby to respect the intellectual purposes of this movement; and in those important centres you have visited, the admiration and judgment of thousands have been excited in favor of progress and principle. You have visited us in our homes, and your cheerful, sympathetic, and kindly manner has been to us an imperishable memory of the beautiful and good in human life. We have found you not only highly gifted with intellectual endowments and spiritual inspiration, but what is more, and beyond all, we have realized that you are a true woman, living out in your intercourse with the world the sublime principles enunciated by your voice. We deeply regret that we have to part with you for a time. It has been the warmly-cherished desire of many hearts that you would make this country your dwelling-place, and promote the cause of Progress in a manner for which you are so fitted, and which we so much require. We live in the full assurance that you will return to us again at no distant day, to occupy a field which your recent labors will have somewhat prepared for you. With you go, as a living presence, our warmest sympathies and heartfelt affections, and though thousands of miles may intervene between us, yet our spirits will be one in the grand aspiration which unites all souls to the universal Father and Source of Being. We fervently pray that you may be carried in safety, with those you love, to those you love across the wide ocean, that blessings may follow you in all your wanderings in the Far West, and that when we have the pleasure of meeting you again, you will be further enriched by the fruits of a good and useful life, and the constant reception of angel-teachings. Till then, farewell! (Signed), J. BURNS, chairman of the committee.

Mr. Coleman seconded the address. He said he believed he had been selected to fulfill this office because he was identified with Mrs. Hardinge's earliest movement in this country. He said that he had been present at the first meeting of English men and women which she addressed in London, and had ever since had the honor of her friendship. Although he differed somewhat from Mrs. Hardinge on religious points, there could be but one sentiment with regard to herself. Those who knew her most loved and respected her; and those who knew her as intimately as he did, knew the ranks of Spiritualism were not graced by a more eloquent woman than Mrs. Emma Hardinge-Britten.

MRS. HARDINGE'S REPLY.

Mrs. Hardinge then came forward, and was received with loud and hearty applause. She said: It seems to me it must be about six years since I landed on these shores, an Englishwoman born, but from long absence from the cause which I had adopted, leading me, during a pilgrimage of many years, from the furthest East to the furthest West, I returned here a comparative stranger. I could not count more than one human being whose voice would speak with the familiar tones of old in my ear, and that was my loved companion, my mother. I had not been here more than one month when I found that so far from being a stranger I was in the midst of a wide circle of warm and sympathizing friends. On every side of me hands were extended to press my own; voices sounded in my ears, not with the familiar tones of the long ago, but with the nearer, sweeter and more sympathizing tones of a spiritual heart, such as no kindred knows—no mere ties of external circumstances can forge. The chain that was extended around me was born in the world of spirits, forged by the spirit-people, who between me and the strangers of my own land at once threw the links of a common and an associative object, which annihilated time and distance, and placed me at once in the midst of a large and sympathizing circle of friends. Led by the hand of him who has just addressed you, I appeared for the first time on the rostrum, not to strangers—not

to explain some new, unpopular and unknown truth, but to reach words which, to my amazement, had found their way across the wide wastes of ocean, and seemed but like the reverberating tones that were still lingering in my ears from the American Spiritualists. It is because I feel that there is this intense heart-appeal of spiritual sympathy between us that I attempt no expression of thankfulness to-night for the ovation which you offered to the woman; for do I not know that it is tendered to the messenger of spiritual truth? do I not recognize that it is due to the angels who have brought you and me together, made me the instrument of addressing you, and you the instrument of the strength which enables me to speak to the world? It is in this sense that I receive the tokens of kindness, of sympathy, of honor and respect, which you lay, I say, not at my feet, but at the feet of those whom I serve. (Applause.) Therefore, in parting from you I attempt no formal expression of thankfulness, no stereotyped phrases of acceptance of these noble and thrilling words; I only propose to review some of the thoughts we have trod together—to go over the ground again where you and I have toiled to discover the meaning of the mighty movement of which, at present, we are little more than the subjects, but which seems to me to have a torch in each one's hand. A standard is committed to each one's care, marshaling us as a mighty army, by the angelic generalship of the mighty beings that have led us thus far with a power unknown to man, unprecedented in history, baffling all obstacles, putting down all attempts to hinder our progress, and carrying us forward triumphantly to the germ of a mighty spiritual organization.

What has Spiritualism done for us? I know there are many who reiterate that it has taught no new theory, uttered no strange or unknown tidings; that the belief in immortality, the worship of God, the acceptance of the principles of compensation and retribution for right and wrong, have all formed essential portions of human belief in ages past, and that all who acknowledge the teachings of Christianity have been taught these doctrines. Whilst these words are perpetually reiterated in my ear, I am forcibly reminded of the time when, four hundred years ago, a man of faith believed that there was a terra incognita beyond the wide wastes of ocean. Far away across those pathless realms, which his compasses called the unknown, he sailed, and he came back, he perceived a new world. He could not communicate that faith to others; he could not prove or demonstrate its foundation, in itself, until the hour when, with God for his captain, inspiration for his pilot, and the wealth and destiny of unborn millions for his freight, he braved the wide waves of ocean, planted his feet upon the new world, and brought back, in evidence of his conquest of this terra incognita, the inhabitants thereof. Then it was that the world knew, and then it was that Columbus exchanged knowledge for faith. We have found a Columbus; we have recognized in the unknown and hitherto viewless regions of the spirit-world, the commander, the captain, the crew, that have braved the waves of death, planted their feet upon unknown shores beyond, and returned with hosts of the immortal to speak to us through the stammering tones of the little raps, and make our faith become knowledge, and demonstrate that which man has believed for eighteen centuries to be a solemn living truth.

Next, we have solved all the problems of spiritual existence; we have answered to ourselves forever the question, "If a man die, shall he live again?" We have learned what death has done to us; it has simply broken open the casket; it has rent the veil of mystery in twain, and discovered the living angels sitting within what we have hitherto deemed the corrupting tomb of death. Spiritualism has proved a mighty reform, and a prophecy of a still mightier one in the realm of that science which has ignored the Spiritualists because it is baffled by Spiritualism. Just as much as Spiritualists have discovered in the realm of spiritual science, is material science lacking in. Every one of the phenomena which manifest the presence of the spirit in a new revelation in science. I am perpetually questioned, "What is the connection between the sublime reality that grows out of these spiritual teachings, and these insignificant sounds these contemptible movements of gyrating bodies? What connection have these with this sublimity and reality, this glorious revelation of new and unknown lands?" Can they not see that these are the flutterings of the spiritual lightning on the telegraphic wires? Do not they perceive that, as these messages pass across the wires, a fresh revelation in science is proclaimed? A hidden people are in our midst—an unknown world has landed its freight of pilgrims on our shores—our city streets are thick with them—our chambers are full of them—the very stones are prating of their whereabouts; in the silence of the night—in the busy hums of the city—in the midst of everyday life, our secret thoughts, our secret practices are scrutinized by this cloud of witnesses that fills this very place, puts aside even the thick ponderable walls that surround us, and opens up to us the vast and limitless fields of spiritual existence.

We have been asked, "What is the use of it?" We have been taxed, again and again, to show some new thing that these spirits have proclaimed. Everything that they do is new; every revelation that they make is new; every sign and token that they present is an indication of a germ seed planted in our midst, and eventually promising to blossom in a glorious and stupendous revelation of new forces within ourselves—new forces that this world of spiritual power is exerting upon us; not "A" new force, not one force, not an unknown or disconnected force from intelligence, but a force resembling with intelligence, and always a unifying special identity—ever speaking of a personality. No matter whether it be one that we have honored in time past, or whether it be one of the scum of the earth—he is wiser, mightier, more scientific than all the scientific bodies of this great country put together; he can perform phenomena which cannot be explained. Thus it is that Spiritualism has brought us a new light on those phases of character which we have hitherto deemed lost in the inscrutable mystery of original sin. When we perceive that life beyond is but a continuation of the life present, that there is no interruption, no inharmonious in this mighty chain of being that lifts up the poor, the friendless, the criminal, the ignorant, as well as the saint and the sinner, to a world of progress beyond, oh, what a broad mantle of charity does this Spiritualism throw over the past!

We no longer gaze upon the dark brow of the begrimed man of sin—we no longer look down upon these children of the people as they pass in the midst of the mire and filth both of poverty and pauperism, of disgrace and reproach; but we look through the black crust, and perceive there the germ of the mightiest angel that ever shone in the radiance of eternity. Folded up within the chrysalis form of every material or gaudy, we look upon the germ of all powers, all possibilities; and as we gaze down these corridors of eternity, we see these poor begrimed pilgrims, whom we have spurned and scorned, rising to the triumphant heights of Progress, under the brighter, more healthful, more humane, and there-

CRUCIFIED AFRESH.

Pilate lives, and Christ is still
Dragged up the accursed hill.
Times have changed, and Christians now
Place the thorns around his brow.
Christ, as Love, is still denied,
Scorned, and scourged, and crucified.
Pilate will, to gain its ends,
Thrusts aside the Friend of Friends.
Pilate Care, with knitted brow,
Plays the Roman Ruler now.
Pilate Fame, with gleaming eye,
Sees not Jesus standing by.
Pilate Greed, with throbbing train,
Sells the Love for earthly gain.
Pilate Greed, with heart morose,
Spurns the Christ—"bear his cross."
Pilate World, on self intent,
Denies the Love, rejects the Sent.
"God is Love." Who Love deny
Renew the crime of Calvary.
—James Redpath in *Golden Age*.

ENGLAND.

BY J. H. POWELL (Correspondent).

No. 4 CRESCENT STREET, BURNING CROSS, W. C.,
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The Scientific Tribune—Falsity of "Angels"—Centenary Birthdays of Robert Owen—Elder Evans the Shaker—Louise Lateau—Dreams.

The scientific tribune, consisting of Wm. Crookes, Esq., F. R. S., Dr. Huggins and Mr. Sergeant Cox, have investigated the overthrow of Faraday's foolish thesis of "pressure." Whilst Spiritualists smile at the effort of scientists to catch spirit in the crucible of matter, and who, failing, necessarily trouble the world with "Psychic Force" as the horse that bears the burden of spirit phenomena, they rejoice in the knowledge that Mr. Crookes's tests establish the action of "force," that cannot be traced to the muscles of the medium. So far, scientists may label this, to them, new discovery, "Psychic Force," and even make Tyndall blush for aping Faraday in closing his eyes to the light of Spiritualism, and the doors of the Royal Society to strictly scientific investigation. The intelligent contribution of Mr. Crookes to the Quarterly Journal of Science, substantiated in its main features as it has since been by Dr. Huggins and Sergeant Cox, is a most valuable tribute to the fact of mediumship, and a living evidence that the professors who have set in judgment on Spiritualism, and declared its "pretensions" unworthy their attention, prejudged the whole question, and if Tyndall and the rest of his compeers don't see it, it will be a miracle of "science" not readily comprehended.

"Falsity of 'Angels'—the manufacture of angels 'is a pretty name,' as The Echo says, 'to cloak a dreadful vice.' It is a French term for infanticide—a method of clothing murder in poetic ermine. Philanthropists may find a fruitful field of operation amongst the babies. It seems incredible, nevertheless, in London alone, during the last year, no less than two hundred and seventy-six infant corpses were picked up in the streets; and up to May of the present year, the number had reached one hundred and five murdered innocents. So much as an argument for civilization and the humanizing influence of Christianity. 'The average mortality of all the children in England and Wales, under a year old, is fifteen or sixteen per cent.; but of those who are illegitimate, the mortality is ninety per cent., or in other words, not more than one in ten of them survive.' Commissioners sit and propose 'remedies.' Alas, they only look to methods of punishment as means to prevention. The inequalities of the sexes which lie at the bottom of infanticide are allowed to continue, and all expected to go 'merry as a marriage bell.'

E. Truelove, 256 High Holborn, has just issued 'Report of the proceedings of the Festival in commemoration of the Centenary Birthdays of Robert Owen, the philanthropist, held at Free Mason's Hall, London, May 16th, 1871.'

William Fere, Esq., F. R. S., occupied the chair on the occasion and briefly sketched the history of the good man. Speeches were delivered by Mr. Lloyd Jones, Mrs. Ernestine C. Rose, G. J. Holyoake, Dr. Travis, Mr. Henry Jeffery and M. D. Conway. These speeches are all marked by loving regard for the mission and memory of the philanthropist; but it is singular that not a word was spoken of Mr. Owen's conversion to Spiritualism. Why is this? Were all the speakers who took part in the proceedings afraid or forgetful? I remember on one occasion being present at a celebration in Cleveland Hall, when Mr. Holyoake, who was in the chair, called upon me as a representative of Spiritualism to speak on the subject of Owen's Spiritualism. That call was virtually an admission that Owen's whole life could not be reviewed if his Spiritualism were ignored. So the centenary birthday was commemorated, and no allusion to the crowning glory of Owen's career. The speakers, all earnest, honest, practical reformers, did their best, doubtless, but that does not justify injustice. Robert Owen's work on the material plane was a beautiful and most needed work, yet, until the 'sere and yellow leaf' dropped upon the tree of his existence he failed to realize how wondrously and powerfully he had all along been ministered unto, and made to minister by beneficent intelligences behind the veil. When he did realize the mighty truth, his joy knew no bounds, and gladly indeed did he proclaim the glad tidings of his immortal knowledge. Many of his followers, men of intellect and unswerving devotion, are blind as bats to spiritual realities, and in their blindness grope about for reasons to explain away rather than render plain the Spiritualism of their great and good Master. In this state of mind they are only honest in endeavoring to extinguish the light of Owen's Spiritualism, but nevertheless, their partial appreciation of Owen is only the more apparent to those who see the whole picture of the philanthropist in its spiritual and material aspects. Had I space I should be tempted to make a few extracts from these speeches, all of which are worthy reproduction. I can but pray that Owen's followers may follow him, not only in the ways of his simplicity and philanthropy, but also where he found that 'peace which passeth all understanding,' in the domain of Spiritualism.

I mentioned, in my last, that Elder Evans, of the Mount Lebanon (N. Y.) Shaker Community, was in London. Since then I have listened with interest to him, and conclude not to turn Shaker, but to assert that the Elder has the churches under his feet, or, to drop metaphor, that the Bible and the Shakers agree better than any other body of religionists, and that the so-called Orthodox Christians are not Christians, but, as the Elder proves, 'heathens.' My proclivities are not Shakerish; yet I cannot deny the force of Elder Evans's logic in many particulars. He will prove a thorn in the flesh of the fat bishops and their sacerdotal flunkies. He actually offers, on penalty of the loss of his head, to meet the solemn convocation of bishops in parliament, and prove that Shakers are Christians, and that all the Orthodox clerics and their flocks are anti-Christian. So much for the Elder's strong faith in the scriptural sanction for, and reasonableness of, his principles. I can assure him and your readers that the bishops will never give him the chance to make their wisdom foolishness. Why, Christendom would be nothing but a mausoleum of dry bones if the Elder be permitted to lay his logic-axe at its root.

I have lately been reading a couple of valuable papers in Macmillan's Magazine for April of the present year—"Louise Lateau: A Biographical Study," by Geo. E. Day, M. D., F. R. S., and "Dreams as Illustrations of Unconscious Cerebration," by Frances Power Cobbe. The first is a singular case, in which stigmata and ecstasies were developed to a surprising degree. It forms a chapter in the history of human life for the study of scientists, and, in my opinion, but not in that of the writer, enters into the realms of spirit, and can only be treated successfully on psychologic principles. Miss Cobbe's paper on Dreams is a vain effort to classify dreams in the category of cerebral action without the aid of spirit influence. It is a strictly materialist production, doubtless appreciated by theologians and doctors of the mundane stamp. The writer thinks she has discovered "a myth-making faculty" in the human mind, and she very ingeniously marshals forward her illustrations and arguments. But, unfortunately for her position, she does not quote cases on record in Robert Dale Owen's book, and other works, which make "the myth-making faculty" merge into the chain of all the myths. "The longing of affection," says Miss Cobbe, "for the return of the dead has, perhaps more than any other sentiment, the power of creating myths of reunion, whose dissipation, on awakening, is amongst the keenest agonies of bereavement." Need I add more to convince the readers of the Banner how very ingeniously materialism endeavors to hide its ignorance?

Free Thought.

RANDOM CHIPS.

BY DR. J. K. BAILEY.

The department of the Banner of Light under the heading "Free Thought" is, in my judgment, one of the most important and vital sources of interest contained therein. The potent influence for good which it exerts renders it to my mind one of the grandest and most successful features embraced by the columns of this leading exponent of Spiritualism, broad liberality and advanced truth. Here correspondents are permitted to publish their views concerning all subjects relating to human weal or woe, provided such are clothed in respectful and intelligible language, fit for the columns of a high-toned advocate of the most vital, potent and rational philosophy and religion that has yet been presented for the consideration of the world of human intellect. And he must be weak in a true comprehension of the best means to such an end, in a confidence of the final supremacy of truth, right and justice, of self-poise and power to withstand the encroachments of all error, in the faith that through the broadest discussion and interchange of views will soonest be reached the desired and desirable summit of freedom and wisdom, who deprecates this exhibit of liberality and license of expression permitted by nearly all journals devoted, or professing devotion, to our cause—the cause of Spiritualism, of humanity.

Especially must he be bigoted who will not permit "the paper" a reading in "his house" nor read it himself, because, forsooth, some one else has published sentiments incompatible with his understanding of correct theory in the premises. Do such bigots suppose that the wheels of the car of progress are to be clogged—that individuals sufficiently endowed with intelligence, wisdom and manhood to insure the reward of success, in the publication of a spiritualistic journal—are to be cajoled or driven from this broad and true liberalism and wise judgment in the conduct of these journals? Alas! that human weakness should yet be so much in the ascendant as to fear an open and clear field of conflict between truth and error, as to assume that any have reached the plane of wisdom which insures infallible judgment and comprehension of the right rule of action, or a standard of philosophy upon the various questions of human precepts and institutions. Let us have a clear field and universal expression, under consistent rules of propriety and consistency of language, and never fear to read all opinions, or that truth and right will prevail over error and injustice.

I was much pleased with the comments and strictures of E. S. Wheeler, upon the management of plenums, camp meetings and conventions, in the Banner of Light of 29th July. They are to the point, and probe the wound of injustice inflicted upon public speakers, and the highest interests of all parties concerned. Who has not felt these inflictions of unjust dealing upon the part of managers, at one time or another, in their devotion to the legitimate duties of their calling? Bro. Wheeler is a bold and vigorous apostle of truth and justice, and seldom strikes in the wrong place. Let all be as faithful to their highest sense of right, not only when the injustice falls upon self, but as surely when others are the victims.

I was also pleased, pained and sympathetic, in the reading of N. Frank White's recital of his experiences during his Southern itinerancy. It is said that "misery loves company," and, while indignation arouses, one can but negatively feel glad that Bro. White—if he hath not before had sufficient of that kind of treatment—should experience the effect of that species of human pressure. One is apt to become "callous to others' woes" if continuously pampered and fed on the dainties of his sphere; and he may become soured by too much "hard-luck diet." A healthy balance is well for us.

It seems that the scientific investigators of London—Prof. Crookes and his associates—think they have discovered that human individuals are enveloped in a nervo-electricity. Astonishing discovery! This is what most of intelligent Spiritualists have long been aware of. For one, I have long preached this fact—call it nervo-electricity or nervo-magnetism, as you will—and that this element, fluid or force is the agent, means or force necessary to the varied phenomena of Spiritualism. But this force has no intelligence. The intelligence manifested by the movements in these phenomena, through the manipulation, use and control of this force, implies intelligent source—individualized mind; and as many of the results cannot be accounted for by resorting to embodied mind as the source, it follows that the only rational solution is in the fact of the exercise of disembodied mind.

Were these sages to tell us that the Atlantic cable is charged with electricity, supposing that fact to be not generally known, I presume it would not be claimed that the cable is, therefore, capable of culminating the intelligent work which is outwrought by its agency. "Ah! but the cable has no intelligence. Man has; therefore, while the cable cannot express intelligence, man, being intelligent, can." True; but the phenomena under consideration indicate and express intelli-

gence which the embodied, individual man—involved, it is true, in the result—has no knowledge or control of. Results transpire—intelligence proceeds from these phenomena, which are contrary to his purpose, will or previous knowledge; therefore we say that the earliest, most natural, and hence most scientific solution of the problem, is in the conclusion that immortal man—mind disembodied—is the source of the intelligent manifestation and guidance of the manifestations.

The "brute" has a degree of intelligence; but the brute cannot talk, or express its intelligence in language tangible to human consciousness—cannot prove its individual, conscious immortality, by tangibly immortalizing its thought, to the consciousness of all immortal beings. Man can do this; but man can only imaginatively assert that of which he knows nothing—cannot unfailingly indicate truths or state facts he has not cognized, either by absolute, existing demonstration, or by tracing from causes, through their legitimate channels of action, to effects. Therefore, when, through these phenomena, facts involving the intelligent exercise of the human mind are expressed or outwrought, which cannot be truthfully attributed to embodied mind, the rational conclusion is that disembodied individualized mind is the source.

Yet these scientific investigations proceed. They are just what Spiritualism needs. Put all things into the crucible of scientific, candid, honest, reverent examination, and rest assured that "The truth shall ever come uppermost, and Justice shall be done."

Spiritualism is not in danger. It is about to make its mightiest conquests—its grandest attainments of rational, scientific and reverential recognition by the world's best minds!

Farmington, Mich., July 31, 1871.

EMMA HARDING'S "EXPLANATION."

EDITORS BANNER OF LIGHT.—The "avenue honorable" from this talented lady, in your issue of July 29th, settles the question as between herself and the non-conformists of England. True, the expression she wishes to substitute for the original, is rather meaningless, and may be construed variously—which the original could not be; yet she says, the latter "quite perverted her real meaning," the grievance of which I complained is fully atoned for.

I wish now to explain that by damaging her "cause," I did not allude to the "cause" of which she is such a noble advocate. I meant simply that she had damaged her own cause, (as a lawyer would have termed it,) by resting her defence upon an incorrect statement. But I must frankly say, that, in my judgment, the course she has taken has not by any means helped the cause of Spiritualism. She may have wisely saved her husband from expensive law-suits; but had the ceremony been performed by a legally authorized minister of the gospel of Spiritualism, the English courts, from the House of Lords down, would have sustained the marriage; because, according to the law of England, marriages held to be legal in another country, even were a Pagan nation, are lawful in England. Hence I cannot allow that her character, which she says she has saved, would have been any more compromised by such a marriage ceremony, than mine was in being married by a non-conformist minister of the Baptist persuasion. And I was, or thought I was, helping my then unpopular cause by my act. And my marriage is just as binding as if it had been solemnized by the Archbishop of Canterbury, in Westminster Abbey; but not more so than Mr. and Mrs. Britten's would have been in the case of their marriage as above.

I certainly think that Emma Hardinge has as heavy an account to settle with the Spiritualists of America, as the one she has just settled with the anti-Church and State people of England.

I respectfully call her attention to the forcible statement of actual facts respecting the legal status of Spiritualism and Spiritualists in the country, contained in the able article from the pen of Dr. J. K. Bailey, in the Banner of Light of May 20th, and which I unequivocally endorsed in my first letter. I cannot make the issue any plainer, or more forcible, than he has done, and therefore leave the case in the hands of the doctor and Mrs. Hardinge. The language of the latter is certainly calculated to produce an erroneous impression in England, as to the general character of American Spiritualists, and this should be counteracted.

I will close by assuring Mrs. Hardinge that I fully appreciate the trials and vexations incident to a public life, especially that of the exponent of an unpopular cause, and more especially when this role is assigned to a lady. I am not, as she rightly surmises, a "public person;" but, as a private, I am always willing to do battle for the unpopular side, if I am convinced that the truth is on that side.

Yours for justice,
JONATHAN GRIMSHAW.

Jefferson City, Mo., Aug. 3d, 1871.

PRE-EXISTENCE OR RE-INCARNATION.

TO WARREN CHASE, My Brother, in your article on pre-existence you admit your belief of the pre-existence of the soul. In the argument you use the following language: "Few of those who believe in pre-existence have any evidence or argument that any conscious state or stage of existence has taken place in this earth prior to the present." Now to me re-incarnation is a logical necessity of pre-existence. Can you suppose for a moment that a soul has existed throughout the eternal and unmeasured past as an individual intelligence, and never been incarnated in flesh until it was attracted to and embodied in flesh on this little speck of a planet called the earth?

You say: "We can see no necessity of repeating an existence on only one planet, when an infinite universe is filled with worlds, and eternity is not long enough for us to visit each one." Etc. That is a false variety of words is composed of matter you cannot question. In your visits to these infinite worlds you must have taken on matter or been incarnated in the flesh almost an infinite number of times, in order "to see, hear, feel and enjoy all they can afford you." Now if the soul has ever been clothed with flesh or matter on any planet previously visited to this, when it took on matter in this planet was it not re-incarnated in the flesh? This you will not question.

Your assertion "that an eternity is too short" to make these various visits is a singular one to me. How anything can be "too short" that has neither beginning or end I will not attempt to explain.

I will refer you to my argument dated July 25th for further proof of the re-incarnation of the soul. Yours,
WM. H. KING.

South Norwalk, Conn., Aug. 18th, 1871.

Vermont.

EDITORS BANNER OF LIGHT.—Will you allow me the privilege of saying, through your columns, to the members and friends of the Vermont State Spiritualist Association, that in consequence of sickness and some other difficulties to be overcome by the members of the local committee, the annual convention of the Association will be postponed a little later than usual? This delay is unavoidable, but the friends may rest assured that the call will soon be out, and no pains spared to render the meeting not only profitable, but also one which will bear with credit the criticism of our opponents. The Business Committee feel too deeply the importance of the organization to neglect any of its interests, hence this little delay. Yours truly,
V. P. STODOL, Pres. Ass'n.

Rutland, Vt., Aug. 16th, 1871.

Massachusetts State Spiritualist Camp Meeting.

Reported for the Banner of Light.

Second Day.—Wednesday, Aug. 16th, dawned upon Walden Lake and its adjacent woods with a dull, threatening aspect, which seemed to portend an impending war of elements. Many persons were therefore deterred from making the effort to attend the picnic excursion to the grove from Boston and vicinity. Some, however, came, and a warm sun soon broke through the mist, giving its benediction to the pilgrims. Arrived at the grounds, some walked around among the rapidly growing canvas city, some partook of the waters from the famous "spring"—which if it has not already had the legend of the spell attached to its waters that "whoever drinks here will be sure to return," ought to have—and some to bathing and dancing gave the flying hours.

The conference assembled at ten o'clock, and Dean Clark, Chairman, in an opening address, designating the object of the present and other occasions which were to follow on the ground, welcomed the assembly to a participation in the mutual labors and joys the auspicious occasion would bring, and said he should enter with alacrity, knowing that Spiritualists came to these baptismal gatherings to enjoy a foretaste of heaven, and, as they have learned that "order is heaven's first law," and most of them had grown, mentally and spiritually, so as to become "a law unto themselves," his official duties would be comparatively easy, and it would be his pleasure to be, in one sense, an almoner of the choice gifts that two worlds would combine to present to the thousands that would be at this "feast of fat things." He trusted that in conducting the various exercises, everything would be done "decently and in order," and that the harmony of feeling and action that springs from mutual respect and regard, would characterize the entire session, that the fruits of this convocation of "kindred spirits" from heaven and earth would be seen in nobler living, and a better understanding of our relations to Father God, Mother Nature and our fellow-men.

After this inaugural address, Mr. Melcher, of Salem, gave a very flattering report of the progress of Spiritualism in his neighborhood. Sidney Howe made some remarks, after which Dr. H. B. Rorer, Prof. J. H. W. Tooley, editor of the Spiritual Analyst, Dean Clark, A. E. Giles, Esq., of Boston, I. P. Greenleaf, L. C. Ray, of New Bedford, C. Fannie Allyn, and Mrs. Agnes M. Davis, made remarks upon various topics, such as spiritual surgery, the magnetic atmosphere surrounding each individual, the unity of existence, woman's equality, and the "Magdalena" of society. Dr. H. B. Rorer also strongly criticized the action of the New York Independent in allowing, through its columns, the wholesale denouncing of Bro. Harie, John Hay, and that school of poets who in our day have done so much to break in upon old-time credulity and fossilization.

Adjourned for dinner.

In the afternoon, the services were commenced by an address upon "Reform," by the Rev. W. H. Bruntton, of England. As space forbids it, no attempt will be made to give a synopsis. His effort was clear and concise, and met the evident endorsement of his hearers.

Mrs. Agnes M. Davis, the second regular speaker for the afternoon, then discoursed upon the duties devolving upon Spiritualists.

Miss Helen Grover, of Boston, made a brief speech, after which the meeting adjourned.

A conference in the evening, at the speakers' stand, was entertained by the sweet singing of Charles W. Sullivan, remarks by Prof. Tooley, Ed. S. Wheeler, Dean Clark, and others, and the reading of a poem by Miss Georgiana Turner, of Charlestown.

Third Day.—Thursday morning arriving in the due course of natural law, the multitude arose, and proceeded to drink in the air of the morning, tempered full soon with the savory preparations for breakfast everywhere going on. Just after the meal had been discussed, an impromptu musical conference took place, which attracted a large crowd to the space in rear of the headquarters. Harie Meers, C. W. Sullivan and Harie—filled with the musical recollections of days when they were members of the old-time churches, and aided by a strong chorus of female voices—proceeded to make the woods echo with the beautiful notes of "Dundee," "St. Martin's," "Antioch," and others of a like nature. Though freed from the shackles of creed, a majority of the rapidly collected crowd were evidently able to join in the poet's asseveration:

"Old tunes are to my spirit as old paths
Wherein I wandered when a happy boy,
And they are the old paths of the soul—
Old trod, well worn, familiar—up to God!"

Miss Sadie Boardman, of Natick, recited a poem, after which the meeting adjourned to the stand, at the call of the Chairman's bell.

Singing by Dr. and Mrs. B. M. Lawrence. Remarks of an initiatory character were made by Dean Clark to open the one-hour conference, and a Mr. Clark, of Maine, followed, whose matter of discussion was, "How can we best promote harmony?"

M. V. Lincoln, J. H. W. Tooley, and others, spoke; after which the chairman introduced as the first regular lecturer of the morning, A. A. Wheelock, editor of the American Spiritualist.

Mr. Wheelock proceeded to declare that conservatism in Spiritualism was its worst foe. The ground must be cleared in order to give room for the new structure. The work of the lone soldier predicted the coming work of the reconstructor also. Even in the labor of destruction, men needed order, system, method. The question to be settled by ourselves for ourselves is, How can we do the most good for humanity in our time?

A song by the choir, after which Mrs. Sarah A. Byrnes was called to the platform as the second speaker.

Mrs. Byrnes said she had been connected with the spiritual cause for some fifteen years, and as she looked back over the dusty road of progression, cut up by the rolling chariot-wheels of truth, she was pleased to see the advantages gained, but, though after all, that the advance made was slow. She believed in earnest work—in practicality, rather than "taking the wings of the morning" in our treatment of Spiritualism and its interests.

Adjourned to dinner.

Afternoon Session.—Dean Clark read Lizzie Doten's sterling poem: "The Chemistry of Character," soon to be published, in her new book of poems, by William White & Co. Charles W. Sullivan sang, Miss Mary E. Carrier presiding at the organ, and a conference meeting followed, in which Sidney Howe, Mr. Locke of Cambridge, and Mr. Thomas of Charlestown made remarks, and Mr. Locke, of Temple Hall, Boston, sang.

N. Frank White was then introduced. To him the most comforting thing in the world's progress was the growing infidelity of today. He proceeded to criticize and condemn the using of the word in the sense generally understood by the churches. No man could be regarded as false to truth who was true to his own reason, and refused to give up his convictions for those of another. He traced the history of all the sects, regarding each—however stern—as a step in advance, leading in the light of today, wherein Theodore Parker and Thomas Paine are being hailed as the apostles of truth in years gone by, and human reason, so long derided, is taking its rightful place in the world of men.

A song by Mr. Locke.

Dr. H. B. Rorer, of Boston, temporary Chairman, in a brief speech, introducing Mrs. Abbie N. Burnham, said he was informed that it was the desire of the American Liberal Tract Society to publish and dispose of among the people, at the low price of ten cents per copy, that "Age of Reason," for the writing of which Thomas Paine was so fiercely denounced by the clergy of his and succeeding times.

Mrs. Burnham, the next regular speaker, said that a full understanding of Nature's law was the one great requisite in the present life. Our bodies must be rendered fit temples for the indwelling spirit, if it were to fulfill the highest uses of which we were capable.

After a brief address by George Fuller, a young speaker of most promise, from Natick, on "The Historic Evidence of Spiritualism," the meeting adjourned.

Dancing Party.—Agreeably to previous arrangements the dance near the grove in the evening was crowded with a festive assembly, music by Richardson's Band. Nothing occurred to mar the enjoyment of the occasion. The visitors returned on the special train at half-past nine o'clock, and the regular attendees on the meeting continued the dance till about twelve. The grove was beautifully illuminated by colored lanterns and several locomotive headlights, and presented a fine appearance. A social conference for those not desiring to dance took place at the speakers' stand. Others not wishing to attend either place, availed themselves of the opportunity of visiting the numerous séances held at the tents of the various mediums on the grounds.

Fourth Day.—On the morning of Friday, 18th, a harmonious and profitable conference occupied the opening hour. The rapidly increasing number of tents—which proved the success of the enterprise—poured forth fresh reinforcements to attend the meeting. Large numbers also availed

themselves of the regular picnic arrangements of the day, and came in from all quarters.

1. P. Greenleaf made the first regular address of the session. The reform of the world was sure, but the method of progress was slow. He counseled the exercise of patience and fortitude in the work.

C. Fannie Allyn, of Stoneham, followed. A question sent in from the audience—"Which is best—to live without paying your debts, or to pay them by fraudulent means?"—was the subject of her discourse. As for as limited time permitted, she treated the subject in the light of equity, and said the law of compensation reached every individual in a manner proportionate to his deserts.

After some remarks by Mr. Locke, the meeting adjourned.

Afternoon Session.—A large audience assembled to listen to the discussion of the question of the "social evil" and its amelioration.

Prof. J. H. W. Tooley traced the history of marriage among the savages, up through the teachings of Pagan philosophers, on to the moralities of Jesus, and down to the present time, showing that marriage presented no better fruits under the Christian system than that of the Pagan.

Miss Lizzie Doten said she was profoundly interested in the discussion of all subjects which tended to make the position of her sex more fully understood, and the rights of both men and women better respected. Day by day she was a witness to one circumstance or another—many speaking with touching pathos—going to prove the difficulties surrounding the path of woman, and her great liability to be misunderstood and condemned. She declared that she would far more willingly, in social life, grasp the hand of a fallen and so-called degraded woman than that of her betrayer and slanderer. Harie Meers, who had immortalized her in his work on this country, for he quoted the names of Warren Chase and Lizzie Doten as prominent writers on "free love." She had written on "free love," but it was a totally different thing from what Mr. Meers conceived it to be. She was glad that she had so written, for every line was an indignant protest against "free love"—the stigma that was sought to be attached to the Spiritualist faith. She believed in that love which united a man and a woman as both were related, in purity, to God and the angels. At the conclusion she recited an original poem to be published in her new volume.

Ed. S. Wheeler then made an earnest, emphatic and characteristic speech. He considered the position of woman as attributable in a great degree to that false education which makes her the creature of fashion and the slave of custom. The present system of social life was rotten to the core, and it was next to impossible to find a woman who was fitted to become a good wife and mother.

Musical followed by the choir.

Mr. Locke offered some remarks.

Mrs. B. M. Lawrence made a feeling and sympathetic speech in the cause of the Lib. but could not see how the way was to be opened for their deliverance.

Miss Sadie A. Willis, of Lawrence, vindicated her ex-claiming of the opinion that it was just as difficult nowadays for a woman to find a man fitted to be a good husband and father, whose feeling was endorsed by several other female champions.

Prof. J. H. W. Tooley counseled quiet and moderation, and the avoidance of a spirit of criticism on the part of both sexes. Each had a mission to perform—his deprecating everything which tended to place the two in an opposing rather than a co-operating attitude.

Adjourned.

At a conference in the evening, the discussion of this and kindred subjects was continued by Prof. Tooley, Mrs. Burnham, and Miss Helen Grover. Music by a volunteer choir; also several highly appreciated songs of a social nature, were sung by Bernard Covert.

Fifth Day.—The number of persons sensibly increased on the morning of Saturday, 19th. The tents were more tastefully decorated, leisure having been the parent of beauty. One of the most attractive spots in the camp was the bluff overlooking the pond—near the headquarters of the efficient and vigilant State Police. This was christened "Lake Village," and green wreaths, floral decorations, and harmonious lives marked the spot. "Broadway," the principal avenue, also presented its claims to consideration by extending itself further down toward the town of Concord. Farmers flocked thither to dispose of their vegetables, and everything looked redolent of thrift, sobriety and peace.

Dr. H. B. Rorer, of Boston, and others made interesting the morning conference; after which, Ed. S. Wheeler was introduced to make the first address. He spoke in vindication of rational thought and fearless individual investigation as related to spiritual matters. Scientific thoroughness could alone bring to Spiritualism a wider range. A world of men and women were outside our ranks, cultured and critical, who were interrogating us as to the grounds of our belief; and such people would not be satisfied with arguments based upon credulity, or by the utterances of "glittering and high-sounding generalities." Thoroughness and the facts were what were demanded by the present hour.

After music, the meeting adjourned.

Afternoon.—Conference. Music and short speeches. Dean Clark made the first address. Spiritualism had often been defined; but it was, to him, a question if a true analysis of its characteristics had yet been presented. He thought it was a religion, and a philosophy as well. He believed that human nature was in need of a religion, though the character of that religion was yet to be determined. Any religious belief, to be of use at the present time, must rest on science.

Miss Sadie A. Willis and A. A. Wheelock excused themselves from speaking in consequence of the lateness of the hour, and the meeting adjourned.

In the evening an exceedingly pertinent and telling address was delivered by Rev. W. H. Bruntton, of England—who gives great indications of future usefulness—as "Spiritualism as a Saving Power." In contradistinction to the church idea of saving from hell, he said Spiritualism "saved" the race from false ideas of God, man and death.

Mrs. A. M. Davis followed in an eloquent manner, treating of the above and kindred topics.

Musical by Dr. and Mrs. B. M. Lawrence, and Miss Keith, of Marlboro.

Sunday Morning.—The advent of the 20th—the closing day—was signalized by a beautiful breeze, and a flood of warm sunshine which sifted in a golden shower through the trees. This lake lay like a cloud of silver, enveloped in its rising mist, and quiet reigned supreme, save the singing of the birds. Soon the camp was astir, and the hum of active life proclaimed the coming exercises. At nine o'clock the first train arrived from the direction of Fitchburg.

A brief conference preceded the regular meeting, which commenced at half past nine, and then Mr. Clark made some appropriate remarks. A song by the choir followed.

Mrs. B. M. Lawrence addressed the assembly, urging the untimely discharge of all the duties of life, that the emancipated spirit might not have cause to mourn in the world to which it is tending, the neglect of its earthly advantages for improvement.

Miss Keith, of Marlboro, then sang, the first train from Boston arrived on the ground, and the largely increased audience listened to the remarks of Rev. S. T. Aldrich, formerly a Universalist clergyman.

Mr. Aldrich stated, in commenting, that he had found the hands of Churchianity too narrow for him; he had therefore broken them. He accepted the invitation to address the present audience, that he might openly give his views. He did not appear before them as a Spiritualist. He might become one if he had the same proof that others had had, but now he came as a disciple of free thought. He had, in his letter resigning his position as pastor, stated that he did not believe in the divinity of Jesus Christ, or the supernatural element upon which the "miracles" of the Testaments were founded. He announced his subject, for the half-hour allotted him, to be, "The Transient and the Permanent in Matters of Religion." He considered it to be a very shameful begging of the question for any set of men—whether sect or association—to assume that the question of right and truth was covered wholly by themselves, and nothing could be criticized which they saw fit to endorse. Religion was the normal condition of man. That there had been systems which had taken on the name of religion, without possessing anything of its nature, he should freely assert; and among them was supernaturalism. He did not consider that which could not be easily explained, or that was misty, to come under the head of what was meant by the term supernaturalism, but that which said it was, because it was—a something which claimed to be outside of Nature, without giving any reason for its existence other than that it existed. This he could not believe in. The idea, therefore, of supernaturalism was among the transient elements in religion; it was yielding to a growing knowledge, among men, of natural law.

the Bible of the Christian. The only real argument advanced to prove the supernaturalism of the miracles of the New Testament by the credulity, why do you accept anything? But he would have them remember that an engine which could draw a train upon the railroad level, could not draw it up to the summit of Mount Washington. Nature has the level grade; the burden of the proof of anything outside of Nature rests with those who make the assertion. Therefore this claim for infallibility for the scriptures could not be substantiated, and infallibility—the most mischievous kind of infallibility—among mankind must pass away. Another of the classic elements was the claim of any set of people—as a class—to represent others in matters of religion, or to speak to others with "divine authority." This claim he denied. The highest authority for any individual soul was the convictions of that soul itself.

The speaker then treated of the elements of the permanent in religion—those which were to be recognized everywhere as representing the great characteristics of God himself. He considered the devotional element as naturally existing in man; goodness was better than piety, as that word was generally understood. Organization for work, when it could be made so as not to tend to narrowness, was the duty of all; also a careful watch, that the liberty once gained should not be lost. Some souls, weary with the contest, were ready to ask to be taken to some quiet spot, or some secluded stream; but he preferred the mighty waves and rushing currents that sweep in the broad ocean of truth. It was useless for the old hens of theology to get round each chicken who came chirping out of his crested shell—they could not put him back again. Whatever fresh the shadow may have performed on the dial of Ahab, the sun-dial of progress does not lack forever. The sects were changing; there was not one of them—at least among the Protestants—whose tenets now would be recognized by their followers of a hundred years ago. He believed in organization for the conservation of strength among the liberals—in individual concessions—rather than the cultivation of too great a degree of individuality.

Song by the choir.

Mrs. Sarah A. Byrnes referred to the fact of progress, as evidenced by the appearance on the platform of the brother (Aldrich) who had preceded her. She was a pupil in the school of experience, and was ready to learn from all. She followed in the exercise of charity in her feelings toward past theological systems, as they had in their day been of good to the world. She would not have Spiritualists suppose they had the whole truth. We have a few crumbs which have fallen from the table of God; he will give us more when we are ready to receive and appreciate them.

Song by the choir.

Prof. William Denton was then introduced by the Chair, as a man who was loved by all who knew him, and feared by those who feared the truth. The Professor proceeded, without preface, to picture the low estate of primeval man, and the slow dawnings of higher thoughts and conceptions upon his gradually developing brain. The great questions, "Whence came I?" "How came I into existence?" "Whence came all these things around me?" and, finally, "What is to become of me after what is called death?" came in regular succession to him. The man intuitively felt that death was not the last of him; he felt that whatever seemed to be truth to him—he could not wait a thousand years for the truth to be developed; and so the old systems, one after another, passed away. A lie cannot stand. It is a stake driven into the ground. Everything in Nature conspires against it—wind and sun and rain rot it—it falls forever. But truth is a seed—the germ of an eternal harvest. It was to be supposed that the coming of the man of Nazareth—a very God—would settle all the momentous questions of life, death and immortality forever; but such was not the case. Dogmatic assumptions that they had the whole truth had characterized his followers, but their views were as diverse as the winds that blew from the four quarters of the heavens. Anything could be proved from the Bible. Nature would give us truth if we asked for it by investigation. All she demanded in return was that we would be loyal to it when we had obtained it. He referred to his own convincing experience as an investigator of Spiritualism through circles held in his own family. He was glad to hear Mr. Aldrich say he had got his head out of the shell. Some one told him (Denton) that he would one day go back to the Methodist Church, but he replied, "Not till the eagle returns to the egg from which he was hatched." The speaker closed with some practical remarks upon physical habits as influencing the inner man, reflecting severely upon the use of tobacco, and saying that the smoking of our railroads was the nearest to a hell on wheels of anything he could think of.

Mrs. A. M. Davis made an appeal for a contribution from the audience to assist in remunerating the speakers present on the occasion. At the conclusion of her remarks she passed among the people, assisted by Mrs. Abbie N. Burnham, Susie A. Willis and Abbie Sampson, to receive the same.

A. A. Wheelock, managing editor of the American Spiritualist, was next brought forward. He proceeded to make a somewhat lengthy address, which closed the morning session. His remarks were devoted to a consideration of the conflict of ages—the irrepressible struggle between truth and error in the years that were gone. The old dogmas of the past—an angry God, a perishing world, and a saving Christ—were all losing their hold on the hearts of men by reason of the increase of intelligence among the masses. He deprecated anything which tended to take away man's individuality, or to deprive him of a true understanding of himself and the duties devolving on him. Knowledge was the only true "Prince" and "Lord of glory."

Adjourned for dinner.

Afternoon Session.—Singing, the reading by Rev. J. L. Hatch, of his parody on "The Spider and the Fly," and an invocation by Mrs. Abbie N. Burnham preceded the address of Prof. J. H. W. Tooley, the first regular speaker for the closing session.

Mr. Tooley's speech bore upon biblical, and the superstitious reverence attached to the name of Jesus, as evidenced in the often-displayed symbol of the churches: "I. H. S."—Jesus the Saviour of Men. In what sense was Christ the Saviour of men? In Philadelphia alone, out of 800,000 people in the city proper, only 250,000—was computed by the Christians themselves—ever saw the inside of a church once a week. If the doctrine were true, then all the outsiders were lost, in spite of Jesus. But science gives the lie to the statement of such a limited power on the part of God. He criticized severely the statement of Jesus, when he reflected upon the doubting Thomas—who, by the way, represented a respectable family existing in all the history of the world, who must have occurred demonstration as a ground of credence—saying: "Thomas, because thou hast seen me thou hast believed; blessed are they that have not seen, and yet have believed." The speaker considered that a more gigantic appeal to the credulous side of human nature could not be made. He would have people drop faith, and swear only by what they knew.

Dr. and Mrs. B. M. Lawrence then sang one of their very popular reform songs.

Mrs. Susie A. Willis, of Lawrence, though suffering from severe indigestion, next addressed the people. She reviewed the statements of Prof. Tooley to some extent, claiming that intuition must have its place in the world of humanity, as well as scientific research—that the human heart demanded something more than the hard facts of science, as an element of succor in times of trial.

The Chairman then read some notices, and stated that a meeting of the Lecturers' Club would be held at the stand immediately after supper.

Mrs. Keith, of Marlboro, sang.

Dr. R. B. Storer followed, contending that the love of truth inspired every rightful human soul; and, as his central idea, he respected this universal principle of loyalty to what the soul finds to be true. The first question that presents itself to a man is this: Can I believe in my own faculties? Can I trust myself in the investigation of these important relations of life here and hereafter? We know that the dogmas of Orthodoxy have no authority, and we ought to know that we can trust the evidence of our senses, the teachings of our faculties. Spiritualism is chiefly valuable at present in its tendencies to remove the disabilities that have so long crippled the faculties of the mind; for when a man's faculties are allowed freedom to work, he is sure to arrive at a just understanding and realization of things.

He considered the great need of every individual to be a believer in himself and his convictions against the world; believing in himself as an associate, but, so far as he is concerned, superior to all others in the determination of his position as regards accepted theological doctrines. There are no mysteries that God encloses in his own domain that a man may not investigate. Spiritualism removed the limitations placed on thought by the old theology; and the speaker contended that the loving heart and the knowing head must go together, if man would attain his highest well-being. He denounced the establishment of religious sects, declaring that perfection depended entirely upon the education of individuals and the purification of the affec-

tions. The central fact of Spiritualism is communion between two worlds, the second of which is superior to that which we know here. Man is equal to every emergency. All he has to do is to be true to himself and his honest convictions.

Mrs. A. M. Davis and associates again appeared in their capacity as Finance Committee.

Song by Dr. and Mrs. B. M. Lawrence.

Rev. J. L. Hatch made a strong appeal for freedom of thought, without reference to names. Mr. B. Wheeler announced that he must decline the invitation extended to him to speak in the evening. A gentleman who gave his name as "Tobacco Hater," said he had been a slave to it for twenty-five years, but he had now determined to reject the habit through life; and the session closed by a song—"Beautiful Life"—by Miss Keith.

In the evening, a conference occurred at the stand, during which Messrs. Dodge and Richardson returned thanks to all concerned, for the enjoyment of the week just passed. Brief farewell speeches were made by the lecturers and others who had attended, and the audience unanimously passed the following:

"Resolved, That the Spiritualist Camp Meeting at Walden Pond, August, 1871, is a success."

The closing picnic of the present series will occur at Walden Lake, sometime near the middle of September—due notice of which will be given hereafter.

The morning of Monday, 21st, saw the remaining individuals upon the cars, and the Camp Meeting ended. Taken altogether it was a complete success, and its quiet was remarkable—the State police present declaring that it was very singular that among so many people—fifteen hundred being regularly encamped on the ground, and eight thousand being computed as present on Sunday—they were not called upon to make a single arrest. The city press, generally, gave fair and impartial notices of the services, and our contemporary, the Boston Post, of Monday, 21st, in a lengthy and highly favorable report says, in noticing the closing day:

"The extraordinary increase over last year of from sixty tents to two hundred in the camp was very generally remarked, and is the strongest possible evidence of the ground which the faith is gaining in Massachusetts; yet notwithstanding this large exhibit, the friends of the movement confidently anticipate as large a growth in 1872 over 1871 as was 1871 over 1870. At all events, they mean to keep the ball in motion to the best of their ability." "Altogether the Spiritualists may congratulate themselves upon the successfulness of their Camp Meeting and the general harmony and good order which have prevailed since it began. There has been no disturbance, and everything has passed off smoothly and satisfactorily to all concerned."

New Publications.

C. C. Hutchinson has issued a highly valuable pamphlet, with profuse illustrations and an accurate map of the young and rapidly growing State of Kansas, which will prove of inestimable value not only to those who contemplate migrating West with a view to settlement, but to all who feel an interest in the development of a territory so replete with resources of the most ample promise. Every town and city, railroad and other public object is described on and portrayed to the reader, while all the resources of the State—its soil, climate, mines of coal, salt, limestone, and the rest—are presented with scientific precision and authority. In fact, this compact little volume is a perfect picture of the present wonderful Kansas, and in good part a prophecy of what it will become in the rapid growth of a very few years. This work was authorized by the Kansas Legislature, which devoted a generous appropriation to its preparation and publication.

SCIENCE'S MONTHLY for September gives us, as an opening, Pictures from Canada, profusely and elegantly illustrated—all the wood-cuts of this popular monthly, in fact, being superior to anything hitherto produced in this country. Next follows Mountain Views and Adventures, by J. T. Hendley, also illustrated, whose authorship is a pledge of a highly readable article. Moreover, the Pathfinder of the Seas, forms an instructive and interesting part on an individual who has practically revolutionized the art of sailing on the great parallels. James Richardson contributes an article, likewise illustrated, on Experiments with Homo, whom he styles "the so-called medium." Whose Wife was She? is a very striking story by a new writer. Besides these, Chinese Skilled Labor, the Co-Education of the Sexes, and the River of Egypt are treated in attractive and instructive style. There are poems by Steinman, Edward King, Tuckerman and Wolcott. Dr. Holland, the editor, supplies brief commentaries on the Rites of Romanism, Women in the Colleges, and American Sunday Schools; and there are timely remarks on home and social matters, besides a summary of the progress of culture at home and abroad. The Etchings at the close are from amusing scenes in Shakespeare. The whole constitutes a decidedly brilliant number.

LITTIMORE for September comes with its cheery pages to entice the reader and rejoice his spirits. Its opening part contains the first and second chapters of Scrambles Among the Alps, a series of graphic and fresh sketches of travel, exquisitely illustrated. The next is an answer to the important question, "Shall we Throw Physics to the Dogs?" Then a story entitled, Pretty but Precious. Leonard Grimgrah's Shadow is a poem in the dialect of the negroes of Eastern Virginia. Then follows the first paper of The City of Monuments; then a Sonnet; a story called A Stained Web; a poem, Clytie Listening; Part 6 of Will Ireland; At Sea in a Sail-Boat; Insect Locomotion; Monthly Gospel, and Littera, totum of the Day. It is a superior issue of this favorite monthly.

The September number of THE GALAXY contains fresh attractions. We recite the list of the principal contents as follows: Lady Judith; The Burden of Paris; Agricultural Labor at the South; Mine? Perpetual Motion; The Youth by the Brook; The Netherlands of New York; Outcast Children; Ought We to Visit Her? Blain at Gettysburg; Pearl-Hunting in the Tomatoes; Less Amour; The Eustace Diamonds; Waiting; Drift-Wood; Scientific Miscellany; Current Literature; The Galaxy Club-Room, and Nubius. This is a positively strong number of the Galaxy, and will advance its reputation beyond the limit it has already reached.

THE ATLANTIC for September discloses the extent of the resources at the command of its publishers. Bayard Taylor tells a taking love story with great zest, which he entitles Twin Love. Bret Harte lets out his poetic genius in the treatment of an Eastern legend, which we copy elsewhere in this issue, having for the time abandoned his Pacific preferences. Wilson King writes, as usual, charmingly of The Field and Garden. Twenty Dollars is a pretty and gracefully told sketch, and The Flowering of a Nation is well done. Mr. Fields continues the Whispering Gallery with Dickens's account of his famous walking-match over the Milldam. Mr. Howells continues his Wedding Journey. The Encyclopedia of a Traveler are increased by a fresh installment. Mr. James continues Watch and Ward, and Mr. DeForest goes on with Kate Beaumont. The Atlantic greets the autumn of 1871 with one of its finest issues.

SPIRITUALISM A TEST OF CHRISTIANITY: or, the True Believer and his Work. A Lecture by D. W. Hull. Cosmopolitan Publishing House, Baltimore.

Mr. Hull is a caustic writer, and in this little pamphlet he plainly exhibits to "Christians the folly of their pretensions," and shows that the works of Christ or Christianity are found among Spiritualists and none others. It is just the kind of reading to circulate among the people.

THE RADICAL for September is out. It presents well written articles on "The Paris Commune," by W. F. Linton; "The New Protestantism," by W. F. Potter; "What the Birds Say," by C. A. Bartol; "The Skepticism of Bayle," "Notes," by the editor, etc., etc. Altogether it is a valuable number.

GOOD HEALTH for September is full of just the kind of information the people need at the present time.

THE NURSERY for September is one of the prettiest of the series. It is the delight of youngest readers everywhere.

New Music.

Oliver Ditson & Co. have published "The Heart's Offering," a sacred song and chorus by George F. Rogers, music by W. A. Smith; "Greetings," being No. 1 of ten vocal duets by Franz Abt, words by L. C. Elson; "They are Sleeping, sweetly Sleeping," song and chorus by C. A. White, with a "Put Me in My Little Bed," etc.; "The Spot Where I was Born," a song by J. Haydn Waud; "The Emerald Pool," nocturne by J. W. Turner; "Barcarolle" for the piano, by Sydney Smith, a fine composition.

The Christian Mirror (Congregational), in speaking of the departure of Hon. Woodbury Davis to the higher life, says, "Another of our prominent citizens has passed from this to the 'spirit-land.' If he should, by any chance, happen to return with a comforting message to the sorrowing ones left behind, would he be a 'devil'?" If there is a "spirit-land," who shall say there is no communication with it?—Monitor.

This paper is issued every Saturday Morning, one week in advance of date.

In quoting from the Banner of Light, care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open for the expression of free thought, when not too personal; but of course we cannot condense or publish the varied shades of opinion to which our correspondents give utterance.

Banner of Light.

BOSTON, SATURDAY, SEPTEMBER 2, 1871.

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Business connected with the editorial department of this paper is under the exclusive control of LUTHER COLBY, to whom all letters and communications must be addressed.

A Splendid New Story.

We shall commence with number one, volume thirty, of the BANNER OF LIGHT, a brilliant and charming story, of a high order of literary merit, entitled

SPIRITE:

A FANTASTIC TALE.

Translated from the French of Théophile Gautier, expressly for this paper.

By an English lady of great literary attainments, who appears to have been inspired by the genius of the author, so truthfully and faithfully has her work been accomplished.

Without arguing the Spiritual Philosophy, its natural beauty and truth are assumed, and finely illustrated in this fascinating sketch. Its tendency is harmonious and refining, free from popular theological taint, and its publication in the BANNER will, in our opinion, be fully appreciated by our best of readers.

Those of our subscribers whose term of subscription ends with the present volume, should renew forthwith to insure the charming story, which will run through several issues of the Banner.

Now is the time for the friends, everywhere, who have the good of the Spiritual Philosophy at heart, to exert themselves in securing new subscribers for the oldest, and largest, and cheapest (considering the amount of reading it contains) spiritualistic journal in the world.

William Crookes, F. R. S.—Psychic Force—What is it?

Three men in England, eminent for attainments in physical science, have patiently, critically, and with apparent candor and fairness, observed and scrutinized some wonderful phenomena which were manifested in the presence of the well-known medium, D. D. Home, and, by implication at least, they conclude that something in the organization, temperaments or fluids of Mr. Home is the source of the force which produced them.

William Crookes, F. R. S., has been leader in these investigations. On many different occasions he received Home at his own house, where he used apparatus and processes of his own contriving, and methods of his own choice. He has published, over his own signature, in The Quarterly Journal of Science, an account of the occurrences at one séance, when he was aided by Edward William Cox, Sergeant-at-Law, and also by the very eminent William Huggins, in the application of "crucial tests."

Three such men, under such circumstances, concur in stating that in Home's presence a balance was depressed, by a new (?) force, to an extent which required a pressure of six pounds—also that an accordion was so played upon by a similar force as to utter "a well-known sweet and plaintive melody, which it executed perfectly, and in a very beautiful manner."

Such things seem to us both common and familiar occurrences. Yet to most men who are eminent in scientific they seem strange and vastly significant. Significant they are in any just and fair scientific view. They set ajar the gates of a new and vast field for science to explore. We are glad that scientific eyes have had a glimpse of alluring treasures in that field. We thank these scientists of England for what they have done and said. Their work required courage and self-reliance. They themselves are "surprised and pained at the timidity or apathy shown by scientific men in reference to this subject." They had found by experience "that to obtain a scientific committee for the investigation of this class of facts was out of the question." They "must be content to rely upon their own endeavors."

The character and authority of the witnesses, and of the journal through which they put their account before the reading world, are to us more interesting than the facts attested to in the above case.

A few men whom the scientific world will concede to be competent observers have carefully and cautiously, after due examination, given testimony to the existence of some such facts or phenomena as Spiritualism builds upon. Though these witnesses make the nerve-system the source, while we make it only the channel of the force that mysteriously depresses the balance, and draws music from the accordion; though they show no leaning toward a suspicion that the force is exorcised and guided by some unseen intelligence, no matter. We welcome them as co-laborers, because they are helping to make our basic facts unquestionable. They are helping to force the scientific world to find an adequate cause for all the peculiar and vastly varied phenomena of Spiritualism. God and good angels speed them in such work!

Let science demonstrate whether either the "nerve organization," or "a nerve atmosphere of various intensity enveloping the human structure," or any "other of the forces of Nature" with which pure physical science deals, is adequate to learn, remember and perfectly execute upon the accordion a "sweet and plaintive melody." Yes, let us welcome all intelligent, serious, honest effort to find, if possible, a mundane cause for all phenomena which we call the results of spirit agency. We constantly claim to be scientific—so far as our acquisitions enable us to be so—and we have for long years been inviting all able scientists to test the existence of our facts, and find some adequate cause for our phenomena. And now that a few of them have taken hold of the work, let us be patient with them. Give them time, time, as much time as they desire, to sound the depths and ascertain the powers of a "nerve organism," "a nerve atmosphere," or anything else in which they opine there may be hidden some impersonal forces which

can of themselves produce such results as man hitherto has ascribed to individualized intelligences only. We feel no desire to have them adopt hastily our conclusion that disembodied spirits avail themselves of Mr. Home's "nerve organism," or "nerve atmosphere," or other properties of his physical system; and that, thus helped, they (spirits) vary the balance and evoke the music. For should they yield too promptly, there is danger that scientists would soon desert from those deep physiological and psychological studies which the world much needs to have them pursue with unflinching steps. We neither blame them nor regret on behalf of Spiritualism that they carefully avoid our conclusions.

Sergeant Cox, in a letter to Mr. Crookes, says: "I can find no evidence even tending to prove that 'this force is other than a force proceeding from, or directly dependent upon the human organization'; and therefore, like all other forces of Nature, wholly within the province of that strictly 'scientific investigation to which you have been the first to subject it.'"

Sergeant Cox can see, if he will turn to Dr. Hare's work—*Spiritualism Scientifically Demonstrated*—that an American philosopher of great eminence was fifteen years in advance of Mr. Crookes in subjecting the unseen force which moves the balance to "strictly scientific investigation."

The term selected to designate the "new" force, viz., *Psychic*, is a little surprising and yet agreeable. Sergeant Cox, in his letter to Mr. Crookes, suggests that "the force be termed the *Psychic Force*," the persons in whom it is manifested in extraordinary power, *Psychics*; and the science relating to it, *Psychism*. We therefore infer that Mr. Cox selected the appellation. Yet he in the same letter is of the opinion that the force is from the nerve organization as its source. The Greek word *neuron* is the parent of our word *nerve*, and Mr. Cox might consistently have called an outflow from the nerve organization, *Nervic force*. But, strange as it may seem, he prefers to get very close to Spiritualism. *Psychic*, he must derive from the Greek *psyche*, which means the soul. And this new word is a new-born brother or sister to psychology, psychology, psychomancy, psychomancy, and others of that respectable family. We think his selection, though inappropriate to his present notions, will be appropriate to what he will find in the future when he comes to see that his "force" must be intelligent enough to understand music and capable of producing it; also when he realizes the full import of Mr. Crookes's words where he speaks of "the apparently capricious manner in which this psychic force is exerted," and of its "unaccountable ebbs and flows through Mr. Home." So far as it is capricious, it seems more like an emanation from will power than from either an unconscious "nerve system" or "nerve atmosphere"; while "unaccountable ebbs and flows" seem to be results from hidden forces rather than such forces themselves. We have just read Lord Lindsay's statement that Mr. Home was recently carried out of one chamber-window seventy feet above the ground, and round into an adjoining chamber through another window. Where was the source of the force which accomplished that? If only in a nerve atmosphere, that surely was a strong and intelligent atmosphere.

Apparently Mr. Cox and his associates are still very far from comprehending the great length of the bed needed to stretch out the vast present and prospective facts upon, or the breadth of covering that will envelop them all; yet, preparing, as the name they give their force implies that they may be, to come into the soul realm when necessary, their course is safe, for they can there find materials elastic enough to be drawn out to any required extent. We almost fancy that wise forethought discarded neurotic and adopted psychic. Under the latter name, we Spiritualists can be embraced. Indeed we almost feel the risings of a wish that we had years ago appropriated the terms *psychic*, *psychics* and *psychism*, as conclusively descriptive of our forces, persons, and faith.

Mr. Cox says also that the psychic force acts in tremendous pulsations, and that this fact seems of great significance as tending to confirm the opinion that assigns its source to the nerve organization, and it goes far to establish Dr. Richardson's important discovery of a nerve atmosphere of various intensity enveloping the human structure. This is the first information we have had that such a discovery had been recently made. What it amounts to we do not know. How it bears upon the manifestations in Home's presence, we probably do not see correctly. If an individualized atmosphere around each person has been discovered, we are too ignorant to mark the distinction, if there be any, between that nerve atmosphere and the sphere which clairvoyants see around each human being, and which, they tell us, is an emanation from and an inherent portion of each individual in all his parts, physical and spiritual, and which constitutes a distinct and true combination and presentation of the qualities of the individual, and is availed of by spirits in their operations among men. Do Dr. Richardson's "nerve atmosphere," and the sphere of an individual, as known to Spiritualists, differ? or are they identical?

Again, The "tremulous pulsations" of the force which Mr. Cox observed, have been noticed by careful investigators for many years. If they indicate that the force proceeds out from or through the nerve organization, very good. But is the tremendous pulsation evidence of anything more than that the force is outworked from the nerve system? Why may not the nerve organization give tremendous pulsations to a force originating elsewhere, if manifested through that organization, as well as to a force that has its source amid the human nerves? Obviously it can.

We hold the conclusion that the force which seems new to Mr. Crookes, is one which has long been known to a large portion of the enlightened world, and has been believed to have its source in spirit realms. It is *Psychic*—that word is a new name applied to an old acquaintance. *Nerve atmosphere* will perhaps be a new name for the long recognized sphere. And we wait to see whether Mr. Cox can prove that there is latent in man's nervous system a primary force of such power and capabilities that it can and does produce of itself all the wonderful phenomena of the day, and which we and the world may scientifically and rationally regard as sufficient to produce all that is evolved in the presence of mediums. When an adequate mundane cause shall be discovered, Spiritualism will fall. Till such a cause is found, the vigor of Spiritualism will continue to increase.

A. P.

"The Federati of Italy."

Dr. G. L. Ditson's new romance of Caucasian captivity is favorably commented on by the press generally. The Investigator says, "The plot of the story is interesting, the characters well drawn, and the book being artistically and ably prepared, is pleasant reading for summer weather." The Boston Post pronounces it "A tale of no little interest, dramatic in plot and incident."

The American Association.

The eighth National Convention of the American Association of Spiritualists is summoned to assemble at Troy, N. Y., on Tuesday, the 12th of September, in the morning, the session to continue for three successive days. Every State and Territorial Association of Spiritualists within the United States is requested to send the one delegate to which it is entitled for each fractional fifty members of such organization, and of each working local society, and of each Progressive Lyceum, within its limits—but only one general organization is entitled to representation from any State or Territory. The call more minutely specifies the numerical make-up of the Convention, to which we accordingly refer the reader.

It is to be hoped that this will be a full convocation of the representatives of Spiritualism from every part of the country. The times, and the many profound problems which they propose for solution, invite to serious deliberation and a faithful comparison of the most advanced thought and liberal sentiments. Above all, now is the time to apply the great but simple truths of Spiritualism to the forces of Society, which are manifestly seeking for a new leading. It is in this spirit that Spiritualists should meet in convention, disavowing in the most remote manner any wish to present personal or local claims, in view of the immensely larger claims of the world around them. Unselfishness is the first point it behooves us to exemplify to the creeds. It is a fatal mistake to copy any of their narrow and concealed methods. There are plenty of noble men and women in the spiritual ranks, whose voices ought to lead and guide by virtue of their admitted qualifications. Let harmony and brotherly love continue, and no thought prevail but for the advancement of our beautiful faith.

Delegates from New England can procure an excursion ticket of C. A. Faxon, at the railroad ticket agency, 51 Washington street, Boston, for \$13, good from now to the first of September, which will take them over the Fitchburg road via Rutland, Vt., to Saratoga, Troy, or Albany, thence down the Hudson to New York City, and home by any of the Sound Steamers; or they can reverse the route if they choose. This is a fine excursion, and the round trip costs but three dollars more than the fare direct from Boston to Troy and return. Undoubtedly many delegates will prefer excursion tickets.

One More Picnic at Abington.

As will be seen by announcement in another column, Dr. Gardner has made arrangements for one more, and his last grand picnic this season, at Island Grove, Abington, to take place on Friday, September 1st. As usual, thousands will be there to enjoy a day's recreation and listen to the prominent speakers who will offer them an intellectual feast.

Writing about the Doctor's great gathering held in the same grove August 6th, a Boston correspondent of the Portland Monitor says:

"Last Sunday the Spiritualists held a mass-meeting at the grove in Abington. The day was about the finest of the season; there had been a heavy shower the day before, and the Sunday morning was bright, and the rain had freshened everything green; so we had the picture of May with the sun of August, and the notice attracted full ten thousand people to the spot. As the Post's reporter says, in relation to it, 'It is evident the Spiritualists are an increasing body.' I hardly think any other association could have gathered so many, or behaved so well when gathered, as this large body did. There seems to be a relationship between the Spiritualists and a rational talk in the woods, growing out of the fact, I dare say, that their religious ideas are more in harmony with Nature than any creed in Christendom. In fact, if one pays attention to the ethics taught from their platform by the leaders of the movement, or from the spirits, who, on these occasions, have always much to say, he will conclude that what was religious with them was natural, and whatever was natural was religious."

Music Hall Free Spiritual Meetings.

The next course of lectures on the spiritual philosophy will begin in Music Hall, Boston, the first Sunday afternoon in October. Mrs. Emma Hardinge will lecture during the month, to be followed by other talented speakers. The doors will be thrown open free to all. But a sufficient number of seats will be reserved to accommodate those who subscribe \$10 and upwards to defray the expenses of the meetings. Many of those who held seats last season have already secured the same ones again, and others will undoubtedly do so as soon as their attention is called to the subject. All should do what they can to sustain these meetings free, and we hope they will not longer delay adding their names to the subscription list. Tickets for secured seats will be ready for delivery early in September, by the treasurer, Mr. L. B. Wilson, at 158 Washington street, when it is expected that all subscriptions will be paid up in full.

A New Paper in Oregon.

The New Northwest is the title of a good-sized quarto weekly, published in Portland, Oregon, which looks as neat and cheerful as it would if born in Massachusetts. Mrs. A. J. Dunway is editor and proprietor. It is a live paper, and takes broad and liberal ground, as the following extract from its columns shows: "The New Northwest is not a woman's rights, but a human rights organ, devoted to whatever policy may be necessary to secure the greatest good to the greatest number. It knows no sex, no politics, no religion, no party, no color, no creed. Its foundation is fastened upon the rock of Eternal Liberty, Universal Emancipation and Untrammelled Progression."

Death of Mrs. Robert Dale Owen.

On Friday evening, August 11th, Mrs. Mary Jane Owen, wife of the Hon. Robert Dale Owen, passed on from her home in New Harmony, Ind., after an illness of little more than a week. Her funeral, which occurred on Sunday, 13th, was largely attended. She was everywhere loved for her deeds of kindness and charity, as well as admired for her strength of mind and literary attainments. Her husband will have the sympathy of a large circle of friends in this, his greatest bereavement.

Arrival of Emma Hardinge.

Mrs. Emma Hardinge-Britten and her mother arrived at this port, August 21st, in the steamship "Siberia," from Liverpool. Their numerous friends in America will be glad to learn of their safe arrival. In this issue of the Banner we print the full report of the grand ovation tendered Mrs. H. by her friends in London on the eve of her departure. The speeches delivered on the occasion will be read with particular interest, especially that of Gerald Massey, the renowned English poet.

The London Spiritual Magazines.

"The Spiritual Magazine" and "Human Nature" for August, are received. Both are richly laden with spiritual teachings. The July package of these magazines did not come to hand.

Hints to mothers—Treat your baby kindly, but not cordially.

The Ohio State Association of Spiritualists
Will hold its Fifth Annual Convention on the first Saturday and Sunday of September next, in Robert's Hall, Milan, O. Commencement will be at 10 o'clock, and the first business session at 11 o'clock. A child of a Progressive Lyceum is entitled to four delegates and two additional for each fractional after the first fifty. Every member of a Lyceum is entitled to one delegate, and each Society an Lyceum is requested to send a full delegation. The well known and tried hospitality of the Milan social empire is extended to all delegates, and will be provided for at homes as far as is possible.

Eminent speakers are expected, who will be duly announced to all Spiritualists and Liberalists, to meet and renew their strength at this annual reunion.

Persons desiring to attend, will find the road to the Convention shore road, and all trains are met by the Milan hosts.

GEORGE W. WILSON, Recording Secretary.
EMMA TOTTLE, Corresponding Secretary.

A Grand Union Picnic at Galesburg, Ill., August 31st, 1871.

All true Spiritualists, all Christian people, and all friends of truth and humanity, are cordially and warmly invited to attend this Union Picnic, to be held at Spring Lake Grove, in Galesburg, Ill., Thursday, August 31st, 1871.

Good food and good company will be there, and will be to participate in the exercise, and bring their own refreshments. Those from a distance will be "refreshed" from some of the best food and drink that can be had. The picnic will be added to the pleasure of the occasion. The C. B. & Q. R. R. has generously offered to *return free*, on a special train, all persons who will add to the pleasure of the occasion. The city can be had for nothing.

C. HAMMOND
City of Galesburg, Yates City, C. Committee.

CHARLES LADD, Oneida.

Banner of Light.

THE WEST.

Warren Chase, Corresponding Editor.

Office at the Spiritualist and Liberal Bookstore, 614 North Fifth street, St. Louis, Mo.
Copies of the Banner of Light, including back numbers and bound volumes, can always be had at this office.

CREATION.

Glancing over a good-sized volume, the title of which is "Evil Not from God," by John Young, LL.D., of Edinburgh, we could not fail to see the same want of breadth of mind in the writer which is so often witnessed in theological writers on the subject of creation. The author entertains himself in his own web of absurdities by first assuming the commonly received error of a beginning of creation, for which he is sorely perplexed to find the motive or object of God in starting. We should be more puzzled with the occupation and objects of existence in God before he began this work. To us the fundamental error in all such reasoning is in assuming a beginning. We have no conception of a time when there were no material worlds and no intelligent beings. It is easy to trace our earth back to its childhood and to its parent sun; but it is equally evident that at that remote period several of the family of that same parent were further advanced than our earth is now, and it is not difficult to conceive of this endless chain of worlds and beings adapted to them, without beginning or end, except as individuals. We have long believed that there could not possibly be either an increase or decrease of matter in the universe. We do not believe the number of worlds ever varies much in any given space sufficient for a system of worlds.

The narrow reasoning of most writers is taken from the Bible, which speaks of the beginning. Beginning of what? Not of God or time, of course, although we are told of a time when "time shall be no longer;" then of course most persons who take this as authority say beginning of creation—creation of worlds, or of this world, out of nothing; before that period matter was not, and why God made matter is still a mystery to many writers who are clear-headed on most subjects not connected with the Bible or theology.

Some writers, however, do not get this idea of a beginning from the Bible, but from observing the origin and destiny of organic and inorganic bodies within reach of experiment and history, even including our planet and its sisters of the sun family. Notwithstanding the cardinal errors of the book, the author has much good and some sound reasoning in the work—some on correct and some on false premises. If he had taken the universe as he found it, and not attempted to find a beginning and a cause for it, he might have made a book that would have lived after him from its merits. He attempts to trace and attribute conscience and a sense of right and wrong in man to God as his creator, and assumes that God has these qualities and is the source of them in us. He ought to read Darwin carefully, and perhaps he would find that many qualities in man have their source in the animals from which he is descended, (or, more properly, ascended,) and as for a sense of right and wrong, it is wholly a result of education and inheritance, and as various in man as any quality or qualification in the race. What is plainly right to us is wrong to another, and what is wrong to us is right to another, and so on with the whole race; hence no one can determine what is right or wrong with God, if any such conditions exist, which we do not believe to exist with the Infinite.

ONE OF MANY TESTIMONIES.

Rev. T. B. Taylor, in his new book, "OLD THEOLOGY TURNED UPSIDE DOWN," on pages 106 and 107, gives the following testimony of a lady in Cincinnati, for whose veracity he assures us there is no question by any who know her. She was watching with a sick child—the only one of the parents living—his only sister having gone to her spirit-home four years before. She says, "About eleven o'clock, the parents of the child lay down to get a little rest and sleep. I was left with the child's grandmother in the room where the sick child lay. About half-past eleven o'clock, I perceived the child was dying, and the spirit-body arose about one half its length, when I spoke to the grandmother, and told her he was dying. She began to weep, which aroused the parents; and in the great mental commotion which followed, the spirit seemed frightened, and returned into the body again. By this influx of spirit, the child immediately revived and seemed much better, and the parents again retired. A few minutes after twelve o'clock, while the room was still and all was silent, I perceived the spirit-body rise again. This time I said nothing till I saw the spirit was gone, which was after this manner: as the spirit-body arose and stood up, the little boy—the spirit-child—extended his arms, and exclaimed, 'Oh, sister! I come—I come!' and, turning my head toward the door, there stood a beautiful little girl, apparently fourteen or fifteen years old. The little boy was folded in the arms of his little sister, and both disappeared together. I went immediately to the bedside, and found the little boy a corpse."

We copy this instance to make a note on the returning of the partially separated spirit at the alarm raised by the parents, as we have no doubt spirits are often detained in the diseased body, and often made to suffer many hours or days, with no possible chance for recovery, by the magnetic and mental efforts and anxiety of parents and friends. To us, it seems delightful to even think of dying quietly, calmly, undisturbed by the grief of loving friends, and with a full knowledge by all parties of the beautiful and glorious new birth or resurrection that is going on. Let us die in peace, undisturbed, if not alone; and when the elements begin to leave the body, no disturbance should retard the separation and peaceful formation of the spirit-form in which the new life begins among the waiting friends from the home in higher and better life.

THE NATIONAL CONVENTION.

Once more the call is issued for our friends to have one of those excellent social visits which we enjoyed for six years with many others, but in which we participated for widely different purposes from those of enjoyment or leadership. We had no personal ambition to gratify, no popularity to gain, and no reputation to make, having all we desired of each; but we entered, heart and soul, into the organic work, with a hope of doing something practical, and successfully uniting the minds and means of the millions of Spiritualists in some great and needed reforms in our religious and social systems. But we found few who came for the same purpose, and many odd and angular—honest, no doubt, but impracticable, and in various ways unable, however willing, to aid in the great work which must be done by organization at some time, or go forever undone.

Visiting, making speeches and passing resolutions is all well enough, and pleasant; but it does nothing for those who do not participate in the work or play.

We struggled against fate and hoped against hope at Chicago, at Philadelphia, at Providence, at Cleveland, and felt encouraged by the "new departure" at Rochester, in which the members voluntarily taxed themselves and a few friends, and raised nearly one thousand dollars, about the expending of which much scolding came from those who paid no part of it and got none of it. We did hope from that effort a self-supporting board of missionaries could be established, but it was a failure; and we did hope some successful effort for a school or two without sectarian control would be made; but before it was born, it was killed by opposition and distraction among its friends, so it was also a failure. And now the efforts seem to be confined mainly to enjoying a good visit, passing resolutions to let the readers know what those convened (or a majority of them) do or do not believe—at least, so far as they are an honest expression of their belief.

We cannot afford the expense of a visit to Troy, N. Y., this year, to enjoy the rich treat we are sure those who meet there can have; but we wish them well, and success in every good work they undertake.

ST. LOUIS.

The following table shows the number of deaths, and the proportion at different ages, in St. Louis, for the week ending Aug. 5th, 1871:

Under five years	4	Forty to fifty years	10
Five to ten years	2	Fifty to sixty years	6
Ten to twenty years	1	Sixty to seventy years	4
Twenty to thirty years	1	Seventy to eighty years	2
Thirty to forty years	1	Eighty to ninety years	2
Total	13		34

Darwin could find a good argument in this for his doctrine of natural selection as a cause of progression, if he could find the progression. The weakest die, and only the hardy are able to reach man or womanhood, and hence to propagate. To us there is something sadly wrong where more than half the deaths are under five years old, as is usually the case in St. Louis and in New York. It is astonishing to see in this report ninety-two under five years and only two between five and ten years, and the next highest in the decimal scale to be between twenty and thirty, or in what should be the very vigor of man and womanhood. Most of these deaths at this age are from accidents and dissipation, and few from natural causes, as this should be the lowest decade in the scale on the death-rate of ages. There is something radically wrong and rotten in our social system when so many children die who should either live or never be started into life.

REMOVAL AND IMPROVEMENTS.

The rapid growth and unprecedented improvements in St. Louis, at the present time, have required the tearing down the new two-story building on the corner of 5th street and Washington Avenue, where we have had our store since its erection, one year ago, to make way for one of those mammoth stores like Stewart's in New York. Of course we have to move, but have secured a better store, nearly opposite, at 614 North 5th street, next door to Colman & Co.'s fruit and seed store, where we can be more easily found than on the second floor, and where, with increased supplies, we expect to increase our sales. We intend to keep everything that is in print belonging to spiritual, liberal and reform literature, voltaic soles, golden pens, parlor games, and a variety of articles that are for general use, and especially the Banner of Light, Religious-Philosophical Journal, Present Age and American Spiritualist, The Index and Investigator, and also Spencer's Positive and Negative Powders, and Dr. Storer's Nutritive Compound, etc. All liberal and spiritually minded persons visiting St. Louis are requested to give us a call, and direct orders to us, at 614 North 5th street.

WARREN CHASE & CO.

TALKING.

There is a large amount of talking going on in St. Louis about lectures, circles, mediums, and Spiritualism generally, indicating activity of thought on the subject. The sale of literature is on the increase, and we are glad to inform all that in our new store, 614 North Fifth street, we can supply it all in a far more convenient place than we have had before.

We are in hopes the talking will result in action for securing a hall and employing speakers the coming winter, and not as last year leaving the whole burden and labor on us, and so limited in means that we could not send for one speaker from abroad. Circles well conducted are much needed in St. Louis, and good test mediums would find a remunerative field here. The Lyceum, too, has got fairly rested, and we need very much to have it revived, and the children once more benefited and made happy by the discipline and social gatherings as formerly.

"THE GREAT CAUSE OF CRIME."—The annual report of the Albany Penitentiary for 1870, gives a tabular statement of the convicts received at that institution for twenty-two years. The total number was 20,514. Of these 2,710 claimed to be temperate, and 17,804 were of intemperate habits. This is a startling fact; and confirmed as it is by other statistics, leads to the conclusion that in temperance may well be denominated the leading cause of crime in this country.

And yet the colling serpent, alcohol, is allowed to continue stinging its millions of old and young, rich and poor, and the Church tolerates and States raise revenue from its sale, and the people pay ten times as much for its crimes and the punishment of its victims.

The Spiritualist Lecturers' Club.
The annual meeting of the Spiritualist Lecturers' Club convened at the Walden Pond Camp Meeting, Aug. 20th and 21st, and was attended by thirteen popularly recognized speakers.

The company were called to order by the President. The objects of the meeting were stated by the Secretary, after which he called for a full interchange of thought and expression of opinion concerning all matters pertaining to the interest of the Club. Remarks of a critical, suggestive and practical character followed from nearly all present, when, on motion made and seconded, it was unanimously voted that, as members of the Club, we hereby pledge ourselves not to attend and participate in the exercises of any public gathering without adequate compensation. Voted, that the Executive Board are hereby authorized and instructed to make all necessary arrangements for a public meeting of the Club, to be held in Boston during next "Anniversary Week."

Bro. Storer said that, being practically out of the field as a public lecturer, he felt the reasonableness of withdrawing from the Club, though he fully sympathized with its spirit and object, and was furthermore desirous of ever holding fraternal relationship with all those composing its members. Bro. William Brewster was chosen Treasurer, in place of Dr. Storer, resigned.

Voted, that the several speakers who had applied for membership and who had complied with the provisions of the Constitution be and they be declared duly elected. Voted, that the present board of officers continue to serve as such for the ensuing year.

Voted, that when we adjourn, it be to meet at the National Convention at Troy, N. Y., in September.

The following constitute the regular list of officers: President, I. P. Greenleaf; Vice Presidents, Miss George M. Johnson, Mrs. Sarah A. Byrnes; Secretary, George A. Bacon; Treasurer, William Brewster.

Voted to adjourn.

I. P. GREENLEAF, President.

Mr. E. Remington, of revolver fame, has given \$50,000 to Syracuse University, and more than twice as much more to other benevolent causes in that city. The recoil of the Remington firearms is much better than their discharge.

SOUTHERN LOCALS, Etc.,

REPORTED FOR THE BANNER OF LIGHT.

LOUISVILLE, KY.

About July 20th, we journeyed to this city in search of items of interest for the thousands of readers of the Banner of Light. Perhaps this "search for items" was not the leading cause of our visit; indeed, we are ready to confess that it was not. The fact of it is, we were treated so well by the Louisville friends during last April and May, that we were really "homesick" when absent from them; and near the date mentioned above, determined to see them once more, and so off we started to renew former acquaintances, and clasp again the hands of those we had learned to esteem and love; and also, during our visit, to attend to our duties as an "item gatherer" for the leading Spiritualist journal of the world, the Banner of Light.

THE STRANGER'S HOME.

Louisville has a blessed "home-like feeling"—that is the way to write it—to a stranger. We can't explain why it is so—we only know that such is the case. Traveling men, almost universally, will endorse this statement relative to the indescribable congeniality that is so manifest in this great and prosperous city.

POPULATION, ETC.

Louisville has 110,000 inhabitants. Since the war, its growth has been rapid. It is, in all its essential elements, a Southern city; and yet, situated as it is on what, in this section, is the dividing line between the North and South, Louisville possesses many of the characteristics of a Northern metropolis. We believe that, in the recuperation of the South, Louisville will rise into such prominence, that it will rank among the leading cities of the Union.

There is nothing to prevent such a future for Louisville. The city has extraordinary facilities (as yet unimproved), for manufacturing purposes, having a water power of great force; it has, or can have, the entire South to depend upon for business, when once the inhibitory steps are taken; and as for the climate, it is delightful, being a medium between the extreme heat of the South and the fluctuating temperature of the North.

HOTELS.

Louisville has more good hotels than any other city of its size in the country. The Galt House has a national reputation; the Louisville and the Willard are first-class hotels; the National, conducted by Messrs. Hatcher and Alexander, is in all respects a cheerful home. Mr. Hatcher's wife is a sister of that noble spirit, Jesse B. Ferguson. Many pleasant hours have we passed in the parlors of the National. The Spurrier House is a neat little hotel, in which one soon learns to feel calm and happy. The proprietor, Mr. E. R. Spurrier, is President of the Spiritualist Society of Louisville. Quite recently, our brother was expelled from one of the Christian churches in L. The Banner had a stirring editorial on the subject. Bro. Spurrier says he feels as though he was still in God's universe, notwithstanding the unmerciful kicking he has received at the hands of his meek, Christian brethren; he declares that he has great peace of mind, that God's ministering angels are with him, that he never loved radicalism and Spiritualism so much as now, and that he has come to the conclusion that to be publicly branded by Christians is not only a beneficial thing spiritually, but also a decided success in a financial point of view.

When it appeared in the Louisville dailies that Mr. Spurrier had been excommunicated for heresy, business men, by the dozen, came into the office of the Spurrier House, and said, "It is disgraceful, this action of the church! Don't heed it, Mr. Spurrier!" And, better still, for weeks after, travelers, while entering their names on the Spurrier House register, would say, "Is this the Mr. Spurrier that was kicked out of church because he had the courage to think for himself? We have come here to patronize him!" The readers of the Banner, when they visit Louisville, will, most assuredly, go and do likewise.

THE PRESS.

Of Louisville is able. There are three morning papers—the Courier-Journal, the Commercial and the Ledger—and one evening paper called the Sun. There is at least one German paper published in the city, but how often it appears we do not know. The Courier-Journal has a large circulation, and so far as we are able to discern, it takes independent ground upon the important topics of the day. Spiritualism receives fair treatment at the hands of the Courier-Journal. The Commercial, also, has been generous in its treatment of the new gospel. Of course, at times, the reporters of both these journals have made a little fun over some things that seemed ridiculous to them. But while the gentlemen of the Louisville press have occasionally written sarcastically about Spiritualism, yet the majority of them know that there is a great truth in it, for they have visited media, and have received remarkable tests. The Ledger, in reporting Miss Keyser's seances, given in Welsiger Hall, Louisville, last May, headed the column, "Keyser's Goblins." Everybody laughed over it. No matter; many of those "goblins" were recognized as the immortal friends of some of those who had assembled in Welsiger Hall, on the occasion to which we have referred. The Ledger is no second-rate sheet; but it would be on a higher plane, in the estimation of hundreds of its readers, were it to treat all religious bodies with equal fairness. As we have said, the Sun shines every evening in Louisville. Of late, they tell us, the Sun's rays have been more penetrating than formerly. We know the reason: A live newspaper man has taken charge of the Sun, and he will make it, in time, a luminary of considerable brilliancy. The Spectator, published by Messrs. Gorman & Warner, equals any paper of its kind—theatrical—in the country.

Spiritualism has, in all probability, over three thousand adherents in Louisville.

SOCIETY MATTERS.

At present, no meetings are held. The season opens in October, with J. M. Peebles as speaker; during November, Thomas Gales Foster occupies the rostrum; December, we believe, is not filled as yet. Moses Hall is engaged sometime during the winter. The Spiritualists of Louisville are determined to have a glorious feast of spiritual things this forthcoming lecture season. And surely, the speakers now on the list are just the ones to stir a community into an intense interest in the spiritual philosophy.

Though the meetings have been discontinued since the commencement of June, yet our friends have not been idlers in God's moral vineyard. Every Sunday,

THE CHILDREN'S LYCEUM.

Meets in an elegant little hall, on Market street, near 4th. Sunday (July 23) we attended the school. How happy the children are in the Lyceum! How their eyes sparkle! A Catholic, who was present for the first time, said to us, "Why, the children look so pleased; there is such a light in their eyes; I don't understand it." If this good brother keeps on attending the Lyceum—and he said he would do so—he will soon "understand"

all about it. The children happy? Certainly, how could it be otherwise? They are not tormented about sin, death, and depravity; they are not told that a great Fiend, in human shape, is endeavoring to steal them away from the loving embrace of God. No! they are taught to love goodness and truth and virtue; they are taught to sing, and let the hearty laugh come when it wants to come; they read nice Silver-Chain recitations; they go through healthy exercises of the body; in fact, we could write a long chapter of the many virtues and superior claims of the Lyceum over the old-fashioned Sunday school.

Bro. E. R. Spurrier is Conductor of the Louisville Lyceum. His soul is in the work, and he labors to the best of his ability. Bro. Jewell and his wife were present the day of our visit; so was our young friend Louis Herblin, and many more whose names are often repeated in the upper world, when the exalted ones there talk of the faithful ones on this earthly plane.

The workers demand our respect! It is a struggle—this effort to keep the light before the people. But we all derive strength from invisible sources. We are none of us alone. God's angels are inspiring us. Let us all be faithful. Fidelity! fidelity! that is the ideal!

Most happy shall we be to meet once more the children of the Louisville Lyceum. Pleasant memories of their sunny faces will long linger with us.

MEDIUMSHIP.

What the telescope is to the astronomer; what the microscope is to the naturalist; what the electrometer is to the electrician; what the compass is to the navigator, mediumship is to the Spiritualist!

Louisville Spiritualists have progressed in spiritual things—they understand the Spiritual Philosophy; and yet, unlike their brethren in certain localities, they do not talk pompously about developing beyond mediumship. You might as well talk about human beings developing beyond the necessity of breathing, or of eating. The more Spiritualists progress, the more they appreciate mediumship. True, they criticize more than they did, and they realize that quite a percentage of the phenomena of mediumship which pass with the superficial for genuine spirit communion can be accounted for by clairvoyance, psychometry and biology; still, they claim that outside of that which is willfully deceptive, outside of that which is merely the action of mind upon mind, there is a great domain of fact, in which the identification of the spirit is a frequent occurrence, and in which the doctrine of the immortal existence of the individual is demonstrated as a matter of scientific certainty.

Spiritualism in Louisville is on this tangible basis of demonstration. There are many excellent media for physical manifestations in the place. Facts, facts—oh how the skeptics have to bow to them! From the seances the investigator seeks the lecture-room; and often vice versa. How much love should exist between the public lecturer and the private medium—they help each other.

VISIT TO A MEDIUM.

July 30th, we visited the residence of Mrs. Mary J. Hollis, 917 Portland avenue, Louisville. This lady is one of the best mediums in the country for slate-writing. She also gives dark seances, in which spirit-voices are heard. Many have been converted by these seances; indeed, Mrs. Hollis's seances are as much of an institution as the Spiritualist Society itself. Her home is a centre of attraction to the spiritual friends in Louisville. Such good times as one can have there! Grandmas is always kind and genial; Mrs. Hollis, prepossessing in personal appearance, and cultivated in all that pertains to a refined lady and a true woman, is an agreeable conversationalist; and then there is "Nick," who delights to talk about re-incarnation and progress generally. We found Mrs. H. at home, and, signifying to her that we desired to witness some manifestations, she invited us to be seated near a small stand. There were a slate and pencil on the little table. The medium put the pencil upon the slate, and then, lifting up the table-covering, put pencil and slate out of sight. We could see a portion of the hand which was holding the slate, and the other hand was in full view.

We said, "Let the spirits give us something. We are in earnest. These ladies (referring to Mrs. E. Herblin and her daughter Nannie, who had accompanied us) desire some tests."

Soon a tapping on the slate was heard, and the medium said, "The spirits are writing." Sure enough! The slate was passed to us, and we read as follows: "I am here to-day. My name is Francis Herblin. Your father, dear Nannie."

Mrs. Herblin here remarked that it was strange that no reference was made to her; it seemed as though her husband did not love her. Soon the slate was produced from under the table, and the following words were found upon it: "Yes, ma, I do love you. I am here with you. Do you intend to go to Clarksville again?" [Mr. Herblin was Professor of Music and of the Languages, in the Clarksville (Tenn.) Academy, for many years.]

Well, communication after communication was written, and test after test was given. We never received a word from a personal acquaintance in the spirit-land; but we were satisfied to know that the dear friends with us had received convincing evidence of the nearness of one whom they both deeply revered and loved.

"How good we ought to be," said Mrs. Herblin, "when our spirit-friends are so kind to us!" And Nannie—the fair Nannie—she said, "It really seems as though pa was with us again in the form."

When we went to our home, and went away into the splendor of our own room, the tears would come as we thought over the details of that short seance. Spiritualism appeared to us a bright angel, proclaiming, "I am the resurrection and the life. I come with glad tidings."

How true! for had we not witnessed the happy results of the influence of this New Gospel that very day?

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Was a firm Spiritualist. The Banner of Light was his favorite journal. A few days before his death, he read a copy of it with his accustomed eagerness. His wife has that very paper now. Blessed is this love for the arisen! All the little keepsakes—how tenderly they are cherished! and how the tears flow as the past is recalled to view—the old, happy days, when your loved one was by your side!

Let the tears come! Have a long, long cry. Don't check a single sob. And now, after it is all over, look up! Smile; be cheerful. Let the sunlight dazzle you. Pa is not dead. Remember the séance! He was there; he identified himself to you. He has said, "I will keep you up. I will keep you up!"

Reader, let us leave this widow and her daughter with the consolation of Spiritualism to sustain them; and let us remember that afflicted souls everywhere can be similarly blessed by our divine religion.

ORPHEUS B. LYNN.

The wisdom of one generation will be folly in the next.—Frostley.

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