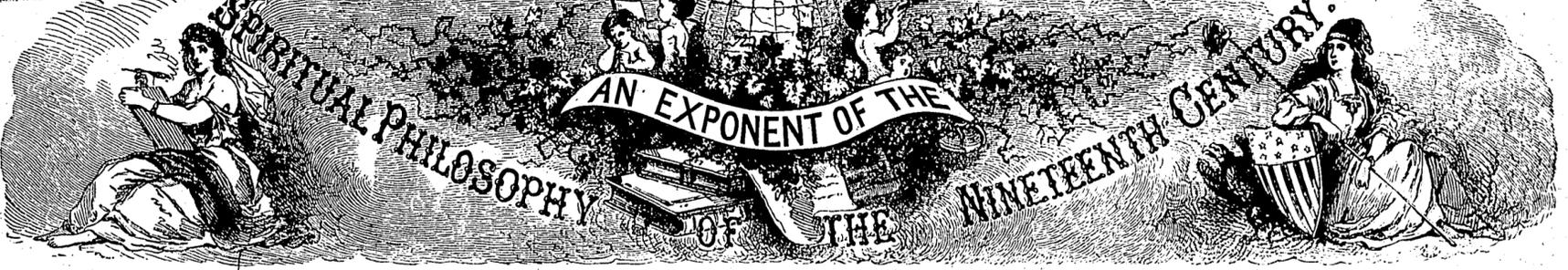


BANNER OF LIGHT.



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LETTERS OF TRAVEL.

NUMBER SEVEN.

Prepared expressly for the Banner of Light,
BY J. M. PEEBLES.

EDITORS BANNER OF LIGHT—Constantly summering, and wintering too, under the Southern Cross, the evergreen foliage of New Zealand—the Britain of the South—literally charms me. The scenery is a beautiful blending of the Swiss with the Scottish Highlands. As I see the clear waters and the fern-clad hillsides from the windows of "mine host" (Mr. Redmayne) this sunny February morning, they remind me not a little of deeply-wooded isles reposing under Ionian skies, rough, rugged, and yet inviting, in some respects, as the Gardens of the Hesperides. God be praised for every hill and valley, and tree and flower. Our last was written from Australia.

"So in this pleasant isle, oh, no longer will I stay—
And the shadowy summer-dwelling I will leave this very day."

The steamer Albion was five days from Melbourne to the Bluffs, a small town on the west coast of New Zealand. Twelve hours brought us to Port Chalmers, where, after clasping the fraternal hands of several friends, a new railway dropped us down, in less than half an hour, in Dunedin; a city of some eighteen thousand inhabitants, sitting like a young queen, overshadowed with mountains and crystal waters, glistening at her feet.

Though but a few days since the sailing, I have met many pleasant people at Messrs. Logan's, Hill's, Beverly's, and other places. The magnetic atmosphere differs materially from that of Victoria. It is Scottish; and, though sterner, it is morally superior. The convict element in years ago flattered and toned Australian society. The infectious virusingers, especially in the Melbourne City Press. New South Wales and Western Australia were penal settlements. I am credibly informed that New Zealand was settled by a better, higher class of Englishmen and Scotchmen than the neighboring colonies in Australia. It is evidently the case. Speaking of these reminds me of the original Australians.

THE NATIVES.

The residue of a very ancient race, there are only about one thousand of these aborigines left in the Colony of Victoria. Some twenty years since there were estimated to be fifteen thousand natives in the Colony of New South Wales alone. These have decreased rapidly each year. In all of Australia there are probably less than a hundred thousand natives at this date. In neighboring Tasmania there is not even one. Though the logic is rigid and heartless, the fact is real, that "the fittest survives." Is it not anti-spiritual to say that "might makes right?"

PHYSICAL APPEARANCE.

The aboriginal inhabitants of Australia are called "black men," and yet they are not black, but dark, olive-complexioned, bearing no real resemblance to African negroes. Seen walking from you, their physical appearance is fine and commanding. They are straight as arrows, and flexible in their motions. The skin is brown and smooth, and the hair straight, black and glossy. Their foreheads are rather low, eyes full and far apart, nose broad, mouth wide and filled with large, white teeth. When sporting, using the boomerang, or throwing the spear, their attitudes are exceedingly graceful. Many of the men not only have sinewy and finely-chiseled limbs, but long beards that would naturally excite the envy of smirking fops.

Sir Thomas L. Mitchell says: "They are a fine race of men. Their bodies individually, as well as the groups which they formed, would have delighted the eye of an artist. Is it fancy? But I am far more pleased in seeing the naked body of the blackfellow than that of the white man. When I was in Paris was often in the public baths, and how few well-made men did I see."

Dr. Leichhardt, when visiting Australia, thus notes his views: "The proportions of the body in the women and the men are as perfect as those of the Caucasian race, and the artist would find an inexhaustible source of observation and study among the black tribes."

MORAL CHARACTERISTICS.

Travelers and Australian residents differ in their estimates of the native character. Certain missionaries, pronouncing them the lowest specimens of humanity, declare that they have "no conception of Jehovah, innate depravity, justification by faith, nor pardon through a sacrificial redemption." This is quite likely; all of which, putting the evangelical construction upon these terms, is quite to the credit of these aborigines.

It is the united testimony of thoughtful, honorable men, however, that aboriginal children are noted for retention of memory, quickness of perception, and readiness to acquire the usual elements of education. This was demonstrated by the experimental school at the Merri-Merri. And a few years since an aboriginal boy, in the Normal School of Sydney, carried off the prize from all his white companions. They are trusting and affectionate among themselves, strictly observing the social relations. Respect to age is rigidly enforced. Without the hollow fashions and jealousies, without the conventional decorum and restraints of civilized society, they sing and gambol in evening-time as though life were a continuous carnival. Suicide is unknown among them. Some of them tattoo themselves. The women use ochre and other colored ingredients to paint their faces. English, French, and American women quite generally paint and powder. What a merciless tyrant is fashion! Forgetting the

phrenological lessons of Gall and Spurzheim, the Australian white women, studying the ancients from Venus down to the Marys of Raphael and the Magdalens of Murillo, are imitating the style to show low foreheads. It is marvelously pretty, they think, to have low, white foreheads and temples gleaming like pale crescents 'neath dark clouds of glossy braids, while rising pyramids of stinking dead hair, shaped like peck baskets, capped with jaunty, nondescript rat-trap hats, tower and tottle upon the summits of their half brainless craniums.

But I am wandering. Archbishop Polding, of New South Wales, said to the Sydney Legislature, "I have no reason to think that the primitive natives, uncontaminated with modern civilizations, are much lower than ourselves in many respects. The Missionary Ridley, noted for his candor, declared that in mental acumen and in quickness of sight and hearing, they surpass most white people."

Mr. Batman, not inaptly denominated the William Penn of the Colony, finished an interesting account of the original inhabitants many years since, in these words: "They certainly appear to me to be the most superior race of natives which I have ever seen."

This gentleman, brimming with benevolence and kind-heartedness, probably erred upon the side of charity. The Maoris, of New Zealand, and certain races in the Pacific Islands, are vastly their superiors. European interference here, as elsewhere, has proved a destructive curse to the original inhabitants.

Certain essayists of materialistic tendencies have strangely, though doubtless undesignedly, underrated the intelligence, the moral and religious position of the wild Australian tribes. Mr. Whitman, writing in the Boston "Radical" upon the ideas of immortality, says:

"The intellectual plane of the Hottentots, Andamanians, many of the Australians, and Tasmanians, and some of the Esquimaux, is but little, if any better than that of the apelike Bushman just described. It has been said that the Australian savages cannot count their own fingers, not even those of one hand."

If this writer had ever conversed with old colonial residents, and read the carefully-written works of Mitchell, Sturt, Leichhardt and Governor Gray; or if he were conversant with the history of William Buckley, who lived with the Australian natives thirty-two years, never seeing during this time a white man's face, he would not have written thus disparagingly of these aborigines. Long acquaintance and study led Sir Thomas Mitchell to exclaim: "They are as apt and intelligent as any other race of men I am acquainted with." Mr. Burke bears this testimony before the Committee of Council upon the aborigines, in 1858: "I believe," says he, "the intelligence of the race has been much misunderstood. The introduction of civilization has not tended to develop their character advantageously; but, on the contrary, they have suffered a moral and physical degradation, which has reacted upon their intellectual powers."

CLOTHING, COOKING, HOMES.

Tactus informs us that the ancient Germanic tribes spent "whole days before the fire altogether naked." The old Caledonians, of Scotland, were described by the Romans on this wise: "They live in tents, without shoes and naked." Governor Hunter thus mentions his glance at the natives of Jervis Bay, New South Wales, Australia, in 1789: "They were all perfectly naked, except one young fellow, who had a bunch of grass fastened round his waist, which came up behind like the tail of a kangaroo."

The climate being temperate or tropical, they require but little clothing. In the colder portion of the season they wear rugs made of opossum and kangaroo skins. They are not given to finery. The feathers of the emu, swan, cockatoo, &c., are their ornaments upon important occasions. Some tattoo themselves. This custom prevailing quite generally among uncivilized nations inhabiting warm countries, owes its origin probably to a want of mental resources and more attractive employment of time. They bore the cartilage of the nose to suspend bones and shells. American ladies prefer having the ears bored. The Chinese compress their feet, and the French women their waists.

Nutrition was abundant till the invasions of the Europeans. They pitched their kangaroo meat upon live coals, steamed their fish and baked their turtles in the shell. Hunting wild honey was a favorite pursuit. The mynsong rock, the ends of tender grass-bulbs, the tops of certain palms and various wild berries also constituted articles of diet. Their dwelling-places, though unsubstantial, were sufficiently comfortable for such a fine, warm climate. Sticks, reeds, boughs and blankets by the side of a rock or tree, with opossum rugs for breakwinds, were about all they desired. These homes, though comparatively transient, were made musical and happy in early night-time with the relation of droll stories, the appearance of weird apparitions, the song and the dance. The learned Dr. Lambie, visiting and spending a long time either with or in the vicinity of the natives, gives this interesting description: "In some places large, well-constructed habitations, shaped in the form of a span-roof, thatched with reeds, pleasantly situated on the verge of a lake, though quite unique, were highly creditable to their industry and skill." They are very warm-hearted in their natures, and kind to their aged; they seldom have but one wife at the same time; they will always generously divide with each other, and especially with Europeans who visit them. "These Australians drank only water," says Mr. Thomas, "till white men introduced their poisonous liquors; and imported private diseases also, that are

now rapidly sweeping them off from the face of the earth." Mr. Protector Robinson assures us that "nine-tenths of the mischief charged to the aborigines is the result of the white man's interference with the native women."

RELIGIOUS NOTIONS AND CUSTOMS.

Worship in some form is natural to all grades of humanity. There have been found among the aborigines in portions of Australia remnants of ancient faiths and traditional mythologies. Caves have been opened along the coast, on the walls of which were drawn unique and telling figures. The bottoms were handsomely paved. Mystic circles have been noticed on the tops of hills, the stones of which were arranged after the Druidical fashion. Enough has been discovered to indicate their connection with the civilizations of the most early Asiatic races.

Though probably dimly conscious of an indivisible deity presence, they evidently adored the starry hosts—believed in a multiplicity of gods and in some sort of a future existence. "Go down black-fellow, come up white man!" is at present a common saying among them. That critical observer and able ethnologist, Strzelecki, says in an exhaustive volume, p. 339: "The native Australians recognizing a God, whose duty it is to supply them with all the necessities of life, regard themselves as his servants. They believe in immortality, and locate their heaven in the stars; they do not dread God, but reserve all their fears for the evil spirit. To this spirit—the 'debble'—they render a sort of worship."

In each returning November—the Australian springtime—these natives hold the grand festival of the Pleiades, called the "Corroboree." It was a matter of regret that I could not have personally witnessed it. These in Northern and Northern Australia are far the most interesting. These "Corroborees"—celebrated only in the spring, when this cluster of stars is most distinct—are evidently a kind of worship paid to the Pleiades—as a constellation announcing the spring season. Their monthly festivals and dances are in honor of the moon. An intelligent native said to me in Sandhurst, "The Pleiades are the children of the moon, and very good to us black people." The remark reminded me of a line in that biblical drama, the Book of Job—

"The sweet influence of the Pleiades."

These, called by the Romans "Vergilii," the Stars of Spring, appear above the horizon at evening-time in November, and are visible in these regions all night. The prophets of the tribes believe that these stars rule natural causes. Some of their festivals are connected with the worship of their dead ancestors. These last three days.

FROM WHENCE THESE NATIVES?

Their origin is involved in impenetrable obscurity; and those who have attempted to trace their migrations or detect the links which connect them to the primitive races, have failed of satisfying even themselves. The structure of the language is said to be the most nearly identified with the Sanscrit; others choose to connect it with the nomadic Tartars. They have religious mysteries, and a fearful method of initiation. They practice, like Jews and Mohammedans, the rite of circumcision. They wear charms upon their persons, and certain of the old chiefs, looking into rock crystals, profess to see the future. They find the bodies of murdered men by watching the trail of beetles. Mourning paint to be used for the face is invariably white. Young mothers used to very frequently name their children after flowers. A surname was sometimes added, descriptive of personal peculiarities. When a child is named after another person, and this person dies, the name dies also. The dead are never spoken of by name, nor referred to, only by implication. They refrain from touching a dead body, as did the ancient Phœnicians. That a bond of brotherhood exists among the dark races of Australia and the Indian seas is indisputable; but whence they originally sprang, and by what circumstances they became scattered over thousands of miles, through seventy degrees of latitude, remains a problem to be solved. Doubtless, the Australian country was peopled long before Abraham went down into Egypt, or before the walls of ancient Nineveh and Thebes were raised to their proud position.

BELIEF IN SPIRITUALISM.

In their "ceremonies, superstitions and beliefs, there may be traced," says Mr. Parker, "relies of sun-worship, serpent-worship," and the worship of ancestral spirits whom they profess to frequently see. They believe that one class of spirits dwell in the air, another in the mountain, and others still wander about among the grass-trees. These natives seldom quit a camp-fire at night, for fear of encountering malignant spirits. Mr. Benwick, among other marvels, writes this: "A spirit appeared to a *lubra*—black woman—announcing her speedy death. She related the occurrence the next day, with serious forebodings. Two days after seeing the apparition, she died. Believing in demoniacal possession, the megalomistic 'medicine men' of the tribe 'exorcise the evil spirits' something as did Jesus and the apostles in New Testament times. This class of men also alleviate pain, remove disease, and heal the sick by charms and magnetic manipulations. They dance within the enclosures of mystic rings, fall in the trance, and describe the marvelous visions beheld." The Rev. Mr. Ridley gives the following account of a "corroboree": "At Burdith, on the Barwon, I met a company of forty blacks engaging in a ceremony of some mystical purpose. A chorus of twenty, old and young, were singing and beating time with boomerangs. A dozen or more were looking on. Suddenly, from under a sheet of bark darted a man,

with his body whitened by pipe-clay, his face painted yellow; and a tuft of feathers fastened upon the top of his head. He stood twenty minutes gazing upwards. An aboriginal who stood by me said he was looking for the spirits of dead men. At length they came, proving to be evil spirits, and a brisk conflict followed. Others of the party joined in this warfare with the 'powers in the air,' driving the ghosts away." They have a singular ceremony called *Ya pone anti-gai*, or dance of separate spirits. Holding branches in their hands, they dance in measured tread, and sing till they fall prostrate in a sort of ecstatic trance. While in this condition, they hold converse with spirits and utter prophecies.

THEIR DECLINE AND DESTINY.

Nominally, the aged men are their chiefs, exercising the principal influence in the tribes. Civilization is a very indefinite term. The aborigines, believing it to consist in being and doing as white men do, engage in smoking, swearing, tricking, drinking and gambling. The Rev. J. C. S. Hault, Lutheran missionary, bears this testimony: "A principal cause of their decrease is the prostitution of their wives to Europeans. This base intercourse not only retards the procreation of their own race, but almost always tends to the destruction of the offspring brought into existence by its means." Mr. Cunningham, well-known in England and the English colonies of the Pacific, wrote thus: "Personal prostitution among those associating with the whites is carried on to a great extent, the husbands disposing of the favor of their wives to the convict servants for a slice of bread or a pipe of tobacco. The children produced by this intercourse are generally sacrificed."

Infanticide is very prevalent. Tradition says it did not exist in the past. At present half-caste infants appear to be the most exposed to this fate. Chiefs, living and roaming back in the mountains or interior districts, acknowledge that they cannot stop the murderous practice. When the parties are reproved for the unnatural crime, they at once respond, "We have no country now, no good children, now, and nothing to keep them on." A glance at daily journals reveals the fact that infanticide is not an uncommon occurrence, even in Victoria. Christian Melbourne is the Paris of the colonies. Knots of "larrikus," stalwart, well-dressed ruffians and street-walking women, pouring out of lanes and alleys in early evening, increasing as the hours pass, reveal the social rotteness of the city. And, what is fearfully deplorable, ladies, considered respectable, and whose toilettes publish the wealth of husbands, have actually been bitten with the mania of gambling. The earnestness with which they plead of men to put in for "sweeps" oversteps all decency and morality as well as womanly modesty. And further, it is quite common for women to not only attend, but to "beet" at horse-races in Australia. Will they read this from one of Dececher's sermons:

"As crows to the cornfield, or vultures to their prey—as flies to summer sweet—so to the annual races flow the whole tribe of gamblers and pleasure-lovers. It is the Jerusalem of wicked men; and thither the tribes go up like Israel of old, but for a different sacrifice. No form of social abomination is unknown or unpracticed."

Without hope, without seeming ambition, the remaining Australian natives have sunk down into a state of stupid listlessness. They know they are declining, and are conscious of their destiny. It seems an inflexible law of Nature that aboriginal races must, in every instance, either perish or be amalgamated with the general population of the country. In Tasmania, originally known as Van Diemen's Land, there is not a native left. The bell of fate has tolled, and the last man of his race, putting down his rude pilgrim staff, has gone on to the shadowy land of souls.

THE NEW ZEALAND ISLES.

Two large islands, denominated the North and the Middle, constitute the English colony of New Zealand, sumily situated in the South Pacific Ocean. It is very nearly on the other side of the globe from Great Britain, the precise antipodes being, I am told, a small island, seven hundred miles to the southeast. The two islands, separated by Cook's Straits, are over a thousand miles in length, volcanic in formation, and contain about sixty million acres. Seen from the ocean, the land is rough and barren, and yet the country has fine plains, open valleys, beautiful springs and rivers, and is unsurpassed in value for agricultural purposes. I have met wool-buyers here from New York and the New England States. Having a sea-board extent of some four thousand miles, with several splendid harbors, this country is destined to occupy an important position in trade and commerce. Auckland, Christchurch, and Dunedin are the three largest cities.

THE SPIRITUALISTS.

Something like a year since, a goodly number of liberal thinking souls in Dunedin organized a "society for the investigation of Spiritualism." Mr. Redmayne was elected President, Mr. Wilson, Secretary, and Mr. Beverly, Treasurer; Messrs. Logan, Stout, and Carriek were the Committee. Until our arrival their lectures had been Redmayne, Stout, Wilson, Christie, Meers from Christchurch, and Smith from Melbourne. The speakers have presented Spiritualism fairly and sometimes fully. In the meantime cringing Christians have kept up a continual attack on the Society in their papers, over fictitious signatures. Such shots only rebound to hit and hurt sectarianism. But to test the mettle of the clergy and put a stop to this anonymous writing by churchwardens, I expressed the desire publicly to meet the clergy in a four days' oral discussion upon these propositions:

1. Resolved, That Spiritualism is true, and King James's Version supports it.
2. Resolved, That the system of faith denominated "evangelical theology" is true, and King James's Version supports it.

As yet none of the clergy have summoned sufficient courage to enter the arena. Feeling the ground trembling under them they are in trouble: Orthodox churches now-a-days are only in fact the churches of the tombs. All that Christians can say is, "Come and see where our Lord lay," while Spiritualists exclaim, "He is not there, but risen." Angels and spirits are with us, and the golden future is musical with promised beauties and beatitudes.

Dunedin, New Zealand, Feb. 27, 1873.

REVIEW OF OUR FOREIGN SPIRITUALISTIC EXCHANGES.

Written expressly for the Banner of Light,
BY DR. G. L. DUTTON.

The *Spiritisch-ethnologische Zeitschrift*, by Jul Meurer and O. Mutze, of Leipzig, is one of those judiciously prepared pioneers in our cause destined to awaken public attention and do good throughout the German-reading world. Its first article is a strong and bold "Criticism on Prof. Czermak on Spiritualism;" its second, an "Answer to an article on Nature's Laws and God's Grace;" its third, a "Scientific consideration of the mysterious, and its relation to Religion and Philosophy." From its last and more lengthy article my friend, Mr. J. F. Seman, has kindly made the following extract: "Confucius says that heaven and earth are Father and Mother of all things in creation, but of all created beings, the power of reason, and to discriminate differences is given only to human beings. Each man has his *Thai-ki* idea of a universal order, or the highest laws which cause the harmonious action of the universe. 'The nature of man is *Thai-ki*, as this cannot contain anything that is not good; so Nature must be good from its beginning. All human beings are alike good when born, but soon after the external world began to act upon it. In consequence of this influence the perfection of the child is lost. Before the soul manifests itself in the child it is as perfect as Nature, because its source is equally perfect. Thought is a manifestation of the soul; whosoever does not exercise it sufficiently cannot improve its higher aspirations, but those who do will endeavor to reach and ultimately regain the original excellence of the new-born."

This journal announces among its works on hand, "Spiritualism," by Judge Edmonds; the "Great Harmonia," by A. J. Davys; the "Debatable Land" and "Foodfalls," by R. D. Owen; while the "Banner of Light" and the "Present Era," with price, are on its list of periodicals.

The *Revue Spirite*, of Paris, continues in its April number the very interesting investigation, before the Court of Assizes, of the mysteries of Milton-la-Chapelle. The strange and strongly abusive posters continued to be affixed to the walls, to be strewn even about the court-room, to be scattered over the fields and gardens, and in some cases were made to penetrate houses, as that of Camard and the Count d'Abzac. One particularly noticed attacked the character of a lady seventy-nine years old, but who had in earlier days been known to have had some intimate relations with Baron de Kalb, father-in-law of this Count d'Abzac. At another time they followed the magistrates about, and seemed to be dropped in their way by some invisible hand. A vigilance committee was appointed, but with no profitable result. By-and-by appeared the following: "Young girl, you prefer Leon Camard to all the other young men because he is more learned. Well, put this problem to him: Divide fifty into two parts, so that the two numbers, multiplied by a third, give 596. If he does this, you are right." This only served to draw attention to Leon, in one of whose works on mathematics was found the above problem; but as he was a dutiful son, a good youth, and had been mysteriously poisoned with the rest of his family, it was hardly possible to consider him guilty of the great trouble and scandal awakened in the village. Investigation went on, and the Court still had hopes of a favorable solution.

The *Revue* cites a case of serious pulmonary disease, cured in nine days through spirit influence. The testimony of the attending physician is given. The article on the fluid action of man upon plants and the atmosphere is continued at considerable length, and is too suggestive to be diminished by brief extracts.

La Fea spirital, of Cordova, the first number of this periodical, of sixteen double-column pages, is before me with its cheerful friendly greeting. "After an interesting article in which Spiritualism and Magnetism are questioned to elicit the truth regarding the former, it opens a chapter that has a touching depth of pathos, but lifts its horn of hope toward a future that may be more worthy of the light. 'The time was,' it says, 'when Cordova was an illustrious city in all its aspects, whose brilliant history placed it at the head of ancient civilization, though in our day it has somewhat retrograded in the road of progress; but seizing the new ideas as they rise out of the fount of truth, it will again advance to the front.' Its articles on 'What is Man?' and 'Spiritualism,' though short, have much sweetness of diction, and will be read with interest. I have no doubt that the editors of the Banner of Light will tender its fraternal salutations to and rejoice with this new journal of Cordova—rejoice in these new evidences of advancement in the realms of the *spirituelle* and in the new efforts to establish Truth.

La Luz en Mexico (No. 14) has its second "Dissertation on Spiritualism," beginning: "In

our anterior article we said that the spirit must of necessity, for progress and perfection, be incarnated many times in this world or in others. Our object is to demonstrate this. . . . Nothing in nature has been *impossible*. (We have no word for it in English, but will say, spontaneously produced in completeness.) . . . Hence, if the physical as in the intellectual, all has had its difficult infancy. This we have seen in the sciences, in the arts and also in nations, in the growth of cities, in their civilization, etc., conforming to a perpetual law of progress. . . . This slow road humanity has traversed up to where it today finds itself, and from analogy we are doubtless to infer that the article is to be continued) that, as we have not in our line of life reached the ultimate, re-incarnation becomes inevitable. After a short article on "Persecution," and the "Martyrs of Spiritualism," in which the mission of Christ in opposition to the old Mosiac authority is presented, a quotation is made of Wm. Orford's late communication on "Human Nature."

La Vestidion Espiritual, of Mexico, (Nos. 27 and 28) reviews the theme of "Modern Magic" and "Lucifer," in which the "Voz" is again handled with becoming dignity and power: "According to our critics," it says, "we ought to conform to this miserable material in which we are transitorily clothed, and not aspire to anything higher; without doubt this would be in admirable conformity to the Roman theology regarding the resurrection of the flesh, but not the less for that is it repugnant to our consciences." Referring, then, to those unfolded through defect of sight, of hearing and the like, it holds up those inspired faculties that in the future are for the soul's nourishment, growth and advancement. "The Voz comes," it continues, "with St. Augustine in hand, and says: 'It is not the body itself that submerges the soul, but its evil deeds.' Why, Homer, the loud laugh from thy Olympus? Whatever the cause, is it for this less certain that the body is a burden to the soul? Or perchance are there some organized bodies not corruptible? Or shall we have that humbling science that before the council of Nicaea prohibited the teaching that death is a necessity of nature?" "Man is the terminus of creation, if we are to believe the Voz. Man may be the best expression of divine work in this sublunary sphere, but how significant is this earth in the archipelago of worlds! less than a drop in the great ocean. . . . The article on "Satan illuminates him more than can possibly be desired by the opponent of the *Institution*."

La Messager, of Liege (Nos. 18 and 19), contains the usual amount of important matter. "In the scientific world," it says, "the spread of error is soon reduced to an impossibility, for one cannot, for a long time, entertain an article of faith that is false; hence the Church, condemning, *en principe*, scientific studies, proves to the least clairvoyant that investigation curiosity is called temptation, solicitation, and takes away our faith. . . . No spirit whatever, according to Jesuit teaching, can scrutinize an article of faith. . . . With the modern idea of the sovereignty of the people, the first and last word of politics directed by reason, it is folly to attempt to impose upon us the phantoms of the Middle Ages, prescribing faith absolute, obedience, humility, etc., putting the spirit under an effectual yoke that quenched all judicious reflections." After referring to the liberty that should be granted to all, giving some severe castigation to those who make grimaces at what they do not comprehend, pitying those who profess absolute incredulity, it says "that with some exceptions, the language of these last is always the *cri de coeur* of an ignorant person." Then again it adds: "The social interest is also a pretty expression by which one is denied the liberty of thought."

The *Messenger* is publishing "The Phantom," by Charles Dickens; and its leading article in No. 19 is "Conscience and Free Thought," from a French journal already reviewed. Its directions to *media for curing diseases* of many kinds may be of little importance, but are too lengthy to be copied here. The main things are, however, magnified water and passes from the head downward. The article on "The World of Plants" is full of poetry. One paragraph begins: "Under these manifestations of an unknown life the philosopher cannot but recognize in the world of plants the song of a universal choir."

El Critico Espiritual, of Madrid, has its usually fascinating aspect. Under the head of the "Spiritual Society" are taken up and considered many of the important questions of the day; for example, The Social Question; Notions of Right and Duty; Law of Love; Spiritual Theories; Modes of Combating False Beliefs. Here we read: "The manifestation of the right, in the absolute, has no limitations in the conditions of life. In duty is the right, in the right the duty; a complex idea. Exercising it is the completion of the right and the duty, there being no higher obligation, none more important than duty itself. With existence came the rights, not only initiated in the manifestation of our being, but as a conclusion of the object for which life was created. But there is a diversity, or, perhaps better, there are distinct manifestations of the right," etc. After referring to the equilibrium to be established between the material and the moral, that they may advance together, the writer says, "Here is the reason why Spiritualism has appeared to-day, and the field of the philosopher is opened. Nothing is born into life that has not a special significance; and Spiritualism, the philosophy of being, studied and propagated everywhere, is the response of a necessity, the completion of a providential design."

But the most lengthy and most important article in *El Critico*, for March, is that under the head of "Catholicism and Spiritualism." Here are two brilliant communications that have all the force of the Spanish language and scholarly capacity, though one has a modest paragraph opening thus: "I fear that my intelligence has not embraced, in all its extent, the grand doctrine that comes to offer itself to this present generation, with the shield of ransomed thought and a freed conscience, to invite us, as in a vast crusade, to the conquest of eternal truths, to the immutable laws that govern the universe. . . . And it is certain that all the great madmen of humanity, from the most remote time, translate themselves in scientific and historic events, and to-day the most timid wish to partake of the glory pertaining to those demented ones such as Anaxagoras and Newton, the persecuted Galileo, the contemned Copernicus and Leibnitz, Norman, Volk, Fulton, Johnson, Kepler and Horke, and a thousand others whose misfortune it was to see further than others beyond the clouds that surrounded the traditions of the peoples." I hope to have space and time for a further notice of this number of the *Critico*. Albany, N. Y., April 30, 1873.

THE GLACIERS OF PARADISE.

BY HARMAR HEARTH BOYSEN.

Spring is waking, and the Yukon drifts high his glittering shield; Far and wide in sunny splendor gleams the forest-glacier bed; And the swelling freshet murmurs gay spring ditties as it flows; Till its holy life it mingles in the ocean's grand repose. And in silence, His ancestral throne, O'er its course the billows flow. On the strand they gaily played, where the trembling children, back the golden tangles and with cheeks like maiden snow, When on the hill-top, spring-like roses, blushed and hid, and beamed brightly, While they pecked the shining pebbles, smooth-crown'd by the strong mating. And in silence, Rippling silence, Chants the sea's old refrain. She, the fair and glad one maiden, raised her head and call'd his name; He was deep-eyed, light and slender, shy of mien and slight of frame, Like a laughing brook, she skipped to and fro along the strand; He was grave, like nodding fern-leaf, gently by the breezes fanned. Which in silence, Peaceful silence, Grows upon the brooklet's sand. "Hark!" said she, when God's angels visit with their world of ours, They descend so merrily, and me on the Yukon's shining towers, If I should die, then promise thou wilt climb the peaks of her. And my hand I'll reach to help thee up to God's bright Paradise. But in silence, Wouldst thou silence, Gazed he in her innocent eyes. It was summer, Thrush and linnet sung their gladsome summer lay; Through the breezes' cooling vista rose the catarract's white spray; And the light blue smoke of even o'er the darksome forests, Rose and lingered like a lover's breath to bid his love farewell. And in silence, With God's grace, Shed his peace o'er sunlit dell. On the pleasant hillside sat they, where the silvery birches grow, And the eternal sun of midnight bathed them in its blissful glow. She, a maid of eighteen summers, fresh and fair as "Nor-tall and dark-browed he, like pine-woods in whose gloom the Hubble's sing. Which in silence, Deep-toned silence, Night-jets drop her dusky wing. It was now that he must leave her, and the waves and tempest best loved; Heavy-hearted sat they, gazing on the Yukon's flowing crest; And she spoke: "Oh, Harkus, never while you stay peak shall gleam O'er our home, shall I forget thee or our childhood's blissful dream. But in silence, Death and silence, Freeze thy heart and memory's stream." Up he sprang, and boldly looked he toward the midnight lighted west; Set her white soft hand, and pressed it closely to his And the love his childhood fostered, and in youth made warm his blood, Trembled on his lips, as trembles bursting flower in freezing bud. Ah, but in silence, Faded silence, Held the mighty feeling's flood. Years had passed with autumn's splendor, like a glen's flow, Doubtless the sunlight streamed from the Yukon's glaciers, once again, in joyful rapture, he his native vale beheld. For the long years had fostered wilder spirit of faith untried. Spite of silence, Hushless silence, Had the Yukon's spell. And his boat shot swiftly onward; well the waters piled their roar. This heavy tolling reached them from the church-tower, on the shore. A sudden faint of barges slowly wound their pensive way. Through the hushed waves that glittered o'er their image in the bay. And in silence, Listening silence, Dimmed the splendor of the day. O'er the large that now drew near, countless virgin hills wept, Telling that some white-sailed maiden in the snowy bowers slept. Dimly he stood, and gazed in terror on the shroud and titles And a dread foreboding filled him, and his heart forgot to beat. And in silence, Death-like silence, Fell he at the boatman's feet. So the parish-people told me, and as years went rolling by, Of they saw him sadly starting on the floating misty sky; Watched the purple-stained Yukon, half in joy and half in pain. As if must be there to see her coming back to earth again; Mourning in silence, Faded silence, That had rent two lives asunder. Till, at length, one Sabbath morning, deep-voiced church-bells shook the air. While in festal garb the church-folk wandered to their house of prayer. Reached their ears a hollow thunder from the glaciers overhead, And long blocks of ice came crashing downward to the river's bed. And in silence, Wrathful silence, Down the seething stream they sped. Ah, the breathless hush that followed! for, amid the icy waste, A human shape discerned, madly, as by demons chased. Up the crystal ledges climbing, pausing now where leech-walls were, In the blast, then upward springing o'er abyss and dread ravine. But in silence, Glistening silence, Retained amid the leeches' sheen. They have searched for him, they told me, sought him far and sought him near; No of a trace was found to tell them of his grave so lone and drear; But the legend goes that angels swift the shining ether cleave, And with them his youth's beloved bore him up to God above. Where shall silence, Deeped silence, Never smother hearts that love, "Lippinott's Magazine."

The Hubble is the spirit of the forest, and is represented as a virgin of wonderful beauty. She plays her lute—a long blue-lark horn—at evening, and is the protecting genius of the cattle.

[From the London Medium and Daybreak.]

Well-tested Cases of Levitation.

To the Editor—Sir: A young person, aged about eighteen, living in the neighborhood of Braintree, is possessed of the rather uncommon power of levitation. Allow me to state how she has been tested:

1. She is seated in an ordinary cane-bottomed chair; her hands and feet are secured lightly, and a seal is affixed to every binding; a leather strap is passed round her waist, then through two holes in the bar across the back of the chair, and the strap is buckled behind; either a thread or a strip of paper is run along the strap and sealed; her hands are filled with pens or tiny bits of paper. We retire to the opposite side of the room, join hands, and put the light on. To propitiate the power, a little singing is resorted to. Very soon she is raised from the floor, and we hear her voice and the creaking of the chair as she is floated about. After being buoyed up for a few minutes, she asks for a light, and is found seated in the chair on the table, with all the tests in perfect order.
2. At the last sitting we slightly altered the conditions of the tests. Instead of binding her hands and feet, we placed her in a long calico bag; her hands were partially filled with pens; the tape of the bag was drawn up close to the neck, and a seal was affixed to the knot of the tape. The leather strap and strip of paper were used as before. The result was similar in all respects.
3. When standing up, and while her hands are held by anybody present, she is raised three or four feet from the floor and floated backwards and forwards in suspension, without any perceptible downward pressure. All is done in the dark.

As to the truth of this statement, I am prepared to produce testimony competent and trustworthy; as to the occult causes of the phenomena, I venture upon the responsibility of no opinion whatever. I am, sir, yours obediently, ALFRED DUNELL.

Bocking, near Braintree, March 10, 1873.

[The above system of testing is thoroughly commendable. We know the parties well, and our readers may place implicit confidence in the truthfulness of these statements.—Ed. M.]

The gem cannot be polished without friction, nor man perfected without adversity.

Free Thought.

BAPTIZING THE CONSTITUTION.

Yes, baptize the Constitution of the United States in the name of the Father, Son and Holy Ghost! or in any other name by which any particular sect may try to represent their own peculiar notions of the Godhead, and we shall in that day have a government committed to the interests of that particular sect. And what next? It will be like the image which Nebuchadnezzar, the king, set up, proclaiming that whosoever would not fall down and worship it, should be cast into a burning, fiery furnace. We be to every man in that day, who will not worship before the strong enshrinement of Orthodoxy! Is this but the forbidding of a morbid fancy? Let history bring forth her testimonies and answer the question. We have already too much assurance that all governments of the past have turned out to be religiously tyrannical, persecuting and bloody, which have ever been justified in the name of the bloody Trinity. And I think I speak advisedly when I say that nothing better could reasonably be expected, when the devotees of a scheme of salvation which is made to rest entirely on the murder of an innocent man, or as they render it, on the murder of the Omnipotent God himself in the form of an innocent man, are allowed to sit at the helm of state. And how very suggestive is this first strange principle of their faith of such things as torments, inquisitions, dungeons and blazing faggots as fit instruments for man's spiritual illumination and control. Well may we beware of the tender mercies of that form of religion whose boasted corner-stone is its Deicide. Such seems to be the lesson of history and experience, to say the least; and from these lessons, no doubt, our fathers who framed our civil government learned to act more wisely than to permit the liberty and life of individuals by subjecting them to the merciless mercy of a crucifying church. When we look around and see how well organized the self-styled Orthodox churches are—how thoroughly subservient to authority are their humbler devotees, and how united and persistent in their purposes, it might not be surprising if they should accomplish their object before the reason of the masses is aroused to a sense of its real meaning and danger. How long would it be before every citizen would be excluded from participation in the civil government who would not swear by their idol?—how long would it be before they would prohibit all public religious worship that was not measured and bounded and limited by their creed? Does any one think this impossible, or even improbable? Thirty years ago there were men who said in our streets, they wished it was the law that no man should hold an office who was not a member of an Orthodox church! Later than that, have not leading churchmen wished and prayed that teachers of a more liberal, merciful and genuine Christianity might be paralyzed or otherwise put to silence? Only a few months ago was there not exultation in some fiery hearts because the fire had consumed the *Banner of Light*? And these are significant symptoms, yea, the living witnesses that Orthodoxy has lost none of its *harder* metal since the days of Calvin, or even since it wedded itself to the civil power of pagan Rome. That man must have but little faith in history, and but little insight into human nature, who does not foresee that such men, when they get the power, will be sure to suppress, if possible, but to oppress, at any rate, whatever is not directly subservient to their creed. Now the secret of all this ambition to accomplish this measure evidently lies in the wish and determination to nationalize their creed by the influence of the civil government. Multitudes no doubt would innocently aid in the movement, without any forethought or judgment of their own, but simply because a few designing leaders will assure them it is an eminently Christian measure. And probably scarce one in fifty of those whose religion has taught them the fatal habit "not to stop to reason, not to stop to think," will fall to be lured by the "thinking sound" of "God in the Constitution," to betray, so far as their votes can do it, both the civil and religious liberty of millions of their fellow citizens, unless they can be aroused beforehand to a sense of the worse than folly of such a measure, in such a country as ours. Our Pilgrim fathers learned by experience to despise religious dictation at the hands of men as fallible as themselves. But some of their descendants, who have enjoyed the inheritance of religious liberty so long as to have forgotten the passive meaning of oppression and persecution, are now plotting means to gratify their love of power by dictating religion to others and lording it over other men's consciences. Will it be said that this charge is without foundation and false? Then let me attempt to show that there can be no other sensible demand, no other reasonable object of sufficient magnitude and importance to furnish any motive for a party or a sect to attempt any such one-sided, sectarian measure. Consider a moment. What can be the necessity or propriety of altering the preamble of our common Constitution, by inserting the names or describing the special office of the deities which one class of citizens have chosen or been trained to worship, and not do the same by all other classes of citizens? Why not put in the "One Father, the all-in-all," for the Unitarian; the "Impersonal, Overruling Forces of Nature," for the school of Philosophers; the "Good and Evil Spirit" for the Indian; "Confucius" for the Chinese, and the Holy Virgin for the Roman Catholic? Would this be asking more than fairness under a common government? But what need is there that any true, honest, just, humane man—be his *dory* what it may, or his *ism* what it may—should ask for anything of this sort, since the whole of it is already embraced in the very heart of the Constitution, in the most full, free and catholic manner? See the third article of the first series of amendments: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof, or abridging the freedom of speech, or of the press." Now this virtually says to every individual, Worship God as you best can conceive of him, in such way as you think right, according to the dictates of your own conscience; and none shall be allowed to molest or to interfere with your sacred right. Can anything be more fair and equal and just between man and man, between Christian and Christian, than this? And is it not enough, Does it leave anything to be asked for more, un-

less it be the power or privilege to interfere with others' rights? And is it not plain, then, that a sect which seeks to insert its own peculiar notions of Deity in any department of our common Constitution, can only be aiming to enlist the power of the civil government in the interests of that particular sect?

Those who aim at such a monopoly would not of course be able enough to boldly and frankly declare such a purpose beforehand, but would disguise their object under the most artfully studied pretensions, and skillfully mask it under the garb of the most pious eloquence. In this way leading men may and often do accomplish wonders among the masses, that are habitually led by sound rather than sense.

To avert such a calamity as even the most partial union of Church and State must necessarily be, to such a mixed people as have been made citizens under our common government, the habitually unthinking and blindly submissive need somehow to be made to think—to think and act for themselves.

How to arouse men's dormant reason, and induce them to test this question by their own individual good sense and judgment, may be a difficult problem; but it occurs to me that a few well pointed questions and a few well placed criticisms may be as well calculated as anything to wake up the slumbering reason and dispel its fatal dreams.

And first I would ask, If you love liberty, and especially religious liberty for yourself, why not love it for your neighbors, also? Or do you repudiate the command to "do to others as ye would that others should do to you," and still claim to be, "par excellence," a Christian?

If such be one's condition, he may possibly find, at some future day, that he is one of those who have "turned their ears from the truth, and been turned unto fables."

And why do you wish, at this late day, to incorporate any insignia of your particular views of Deity in our Constitution, when that instrument already virtually acknowledges, in the article I have quoted, all the Gods that you or any other citizen can even be supposed to know and worship? Is not this broad enough, and comprehensive enough, and liberal enough, and just enough for all practical purposes and all parties concerned? Does it not secure to you equal and sufficient privileges with the rest to worship God in your own chosen way? And if this is not too great a liberty for you, is it too great a liberty for others to enjoy?

What, then, can be your aim but to force your views and interpretations of Christianity upon those who cannot conscientiously receive them? And what does history teach us has been the spontaneous fruit of all such efforts but bitter conflicts, cruel persecutions, and horrid martyrdoms?

Again, what, at this late day, has so suddenly kindled your anxiety concerning the honor of God or of the Government in this matter? Have any of the Gods expressed or manifested any dissatisfaction that their names were omitted in the preamble to our Constitution? Have any of them taken offense and withheld their blessings or multiplied their judgments especially on that account? Have any of the nations dishonored us for that reason? Indeed, when we contemplate how our Government has prospered and the people blessed, how we have been able to live in peace, to worship under our own vine with none to molest, how the fugitives from oppression in other lands have flocked higher and found protection and rejoiced in our liberties, we have every reason to infer that that omission must have been a sacrifice peculiarly well pleasing and acceptable to God. Why, then, should a few fanatical partisans seek to alter the form of that which our fathers were inspired so wisely to devise, and to which, by his unparalleled blessings, God has so signally set the seal of his approbation?

And, still again, is the high sounding claim that God and Christ are the immediate institutors of civil governments and the rulers of nations, a real, practical truth, or is it but a rhetorical sentiment, a scholastic unbiblical fiction?

If God institutes all civil governments, why are they so experimental and unlike? And if Christ is the ruler of nations, why should his administrations be so unstable and fickle and various?

Let us go back and consult for a moment some primary authorities—those ancient landmarks that long preceded the perverse interpretations of conflicting councils, of sectarian colleges and theological seminaries.

Let us go to the original source for ourselves, and see if we cannot find some lessons of truth, before they are mystified by paganish interpretations; or perverted by spiritual pride, or deflected by passionate controversy:

"And God said, Let us make man in our own image, and let him have dominion over everything that creepeth upon the earth."

Now, if this means anything intelligible, it means that man is left to institute such modes and means of government as his divine gift of reason and intelligence may move him to devise and adopt. This is the one hypothesis that explains the most of the phenomena of earthly governments; the only one that exhibits the basis of human accountability.

It is worthy of notice that history claims but one theocracy in the whole wide world; and even that on so limited a scale, and of so short duration, as to make it almost liable to the charge of delusion. It might be a human government wearing a divine mask. Moses might have been as a king in disguise, as also the few judges who followed him.

But these Israelites soon desired to have a king openly, like the other nations; and the Lord granted them their desire, letting them have their own way. Their first choice was Saul, whose chief recommendation seems to have been that he was a head taller than his fellows. Is it not a little strange that God should abdicate the civil throne for such a man? Then they had David; and after him a succession of kings, in his line to the end of the kingdom.

But the record of their various administrations furnishes strong evidence that God neither ruled the kings nor the people; but, though he counseled them by his prophets, still he left them to shape their institutions as they would, only holding them responsible for the results of their choice. And this is in harmony with the decree, "Let man have dominion," etc.

As to Christ's being the ruler of nations in any such practical sense as to make it expedient or necessarily proper to name him in connection with the organic civil law, it seems to be a claim without any clear or valid authority. Jesus himself testified that his kingdom was not of this world. What, then, has he to do with the civil government of these United States?

Let me not be understood to ignore the true supremacy and sovereignty of Jesus; but let it be placed and recognized where it belongs, and where himself placed it, not of this world. His kingdom pertains to the divine, spiritual, moral realm. He was made the head of all things to the church, but not the head of all things to civil governments.

"And one of the company said unto him, Master, speak to my brother that he divide the inheritance with me." And he said unto him, Man, who made me a judge or divider over you?"

As much as to say, your civil matters are not the objects of my mission or the immediate subjects of my authority.

Some may suppose that, as Jesus never graduated from any sectarian theological seminary, he had not learned and understood the nature and sphere of his mission and office quite so well as some dubiously converted pagans could tell him two hundred or two thousand years afterward.

I verily believe, if Christ were on earth to-day, he would utterly protest against associating his name with any civil government, which is always liable to be prostituted to the vile purposes of slavery, war, intemperance, licentiousness, oppression, persecution, martyrdom. An earthly crown would be an insult and a mockery to our King of Righteousness. Then be content to leave him in his glory in his moral kingdom, and let his name remain in his own moral constitution, the New Testament, where he himself hath chosen to leave it.

It is a remarkable and wonderful phase in the mental characteristics of those who, by the help of corrupt civil powers, have so long been able to maintain the ascendancy in propagating their own peculiar interpretations of Christianity, (which, by the by, they arrogantly claim to be orthodox and infallible,) that they exhibit the strange mental phenomenon of accepting and believing (?) an almost entire list of *opposites* to what Jesus himself plainly and expressly taught.

For examples: they believe (?) that Jesus is the ruler of nations, though he taught that his kingdom was not of this world; they believe (?) that Jesus is equal with the Father, though he taught that his Father was greater than he; they believe (?) Jesus had supreme power, though he taught that of himself he could do nothing; they believe (?) Jesus is their moral substitute, though he taught that, unless their righteousness should exceed the righteousness of the scribes and Pharisees, they should in no case enter into the kingdom of heaven; they believe (?) (worst of all) that works are of no consequence in the sight of God, though he taught that God would render unto every man according to his works. (I do not mean every man—especially every pretended Christian—would take pains to study thoroughly Christ's description of the final judgment—Mat. xxv:31-46, also, St. John's vision of the same thing—Rev. xx:11-15—and see for themselves how this matter is illustrated in the courts of heaven.) They believe (?) in exercising dominion over other men's faith, though Jesus taught to do unto others as ye would that others should do to you. So have they multiplied discrepancies till reason is utterly confounded. So have they morally expatriated themselves from a world of practical truth and reality to a realm of impractical fiction and fancy.

How, in the name of humanity, such glaring contradictions could so long have been entertained and made popular, can be accounted for only on the humiliating ground that men have been forbidden to think for themselves. But now, since rational minds are breaking clear from the bonds of superstitious submission, and daring to study the truth of God and Nature for themselves, and declare it, we do not wonder that the fabulous system of popular religion (which seems too much like an elaborate perversion, not to say subversion, of much truth) trembles at the shock, and anticipates its coming end of extraneous help in order to be able to maintain its wretched authority and domineering position. And we need not wonder if we soon, very soon, should see its devotees making some most daring and desperate efforts to wed their cause to the civil government.

But I pray all the Gods whom the nation worships that such a union may never be consummated. It could not sanctify, but be sure to defile the whole people. The nuptials would be the herald of the wildest passions, the bitterest strifes, the bloodiest conflicts. God save the United States of America! Shades of our honored fathers, throng ye the halls of our nation and forbid the ban.

Washington, Adams, Jefferson and noble compeers; ye whose broad and lofty inspirations gave us liberty of conscience, liberty of speech, and freedom of the press, command now, like those other servants of God, Moses and St. John, that the special work of your special missions shall be left unmarred; and bid the restless fractional elements of the Church be pacified and satisfied with the righteous boon of equal liberty.

A. B.

ANNIE T. DWYER ON THE LIVING ISSUE.

EDITORS BANNER OF LIGHT—Since my name has gone forth to be numbered with active workers in reformatory movements, I have endeavored to conquer circumstances that retard my efforts in the direction that is most congenial to my mind. However, being mortal, and governed by temporal affairs, I must defer my hopes for a season. But Spiritualism, finding that woman has a soul capacitated to develop into higher relations equally with man, is a grand argument for her to work in its behalf, refuting by facts the apostolic injunction so many ages overpowering her.

Will the Burleighs, Hanafords and Smileys keep silence after tasting the luxury of expounding the gospel in the pulpit? After God ascends the throne at Washington, Paul may revive in his glory to their debasement again. Church and State rule is significant to carry out Christian ideas of subordination. Though I am on the shady side of life, mine eyes will not grow dim nor hair become gray before the Christians will necessitate all Liberalists and Spiritualists to enter the arena to battle for the right of private opinion. Many believers in human freedom are preparing for the Orthodox ceremonies of riveting anew the chains of bigotry and superstition. The non-conformists are being arraigned for their blindness in not seeing the theological breakers ahead; but let not Revs. Tyng and Fulton be so sanguine of their false colors, sent up to mislead the earthly voyagers. Reason has too long been at the helm to be deceived by pious subtleties. If precedents for liberty be not the teachers for the clergy that forced dogmas down enlightened throats, the people will remind them again of the precious boon, and give them a les-

son to insert in their Prayer-book for coming time—"That the Lord has delivered us from priestly doctrines and dictation." That tremendous "shall" that the Christian Convention in New York laid their heads and hearts upon, may, and may not, put God in the Constitution.

It is so inherent in human nature to rebel against methods to dwarf selfhood, that the intelligence of the nineteenth century would be a contradictory statement did the bigots succeed in this, their last grasp for power. Though the Young Men's Christian Association may send emissaries to intimidate infidels by causing arrests of the fearless in this struggle for free speech, as soon as the collision sends its warning sounds to the distant shores, the clergy will not ask in such sarcastic tones, What has Spiritualism done, and what will it do? By anticipating Christian movements, the reply will be demonstrated by unmistakable proofs of spirit power, that has sufficed secularism to make its own halter. It is only the rapid progress of the spiritual philosophy that arouses the creed-bound to action; therefore they will be the first to feel Orthodox power should God ever be ingrafted into the Constitution.

In this prospective strife for the right, woman will not languidly weep while men are working with mind and body for liberty of conscience, but, with pen and voice, labor side by side, sustained by the invisible Power that knows no distinction of sex in securing eternal justice. Years ago, the mediums predicted that the next conflict would be begun at the North by religious fanatics. It is too soon verified, according to accounts from New York City and vicinity. The South may be spared the fury of the storm, in this second awakening of America's republic; she feels that she has nothing to risk nor nothing to lose, yet the future will demand her talent all the same.

The spiritual lecturers from the North have generally been well received. A few time-serving bigots rattled a remonstrance to the truth that was an innovator on ancient doctrines; but it remains to be seen when a clergyman will manfully meet the champions of progression in public discussion of the question. They know too well the quicksands of Christianity would sink with the spiritual footsteps; whereas, discretion being the better part of valor, they have maintained a stolid appearance toward reason and progress. Mrs. ANNIE T. DWYER, Memphis, Tenn., April 12, 1873.

"TAKE ANY FORM BUT THAT,"—Macbeth.

BY JOHN WETHERSDEE.

An instance of the renewal in sleep of an impression of memory, calling up an apparition to enforce it (it is the impression which causes the apparition, not the apparition which conveys the impression), occurred near Bath half a century ago, and is related by Miss Cobbe, in an article on "Inconscient Cerebration." In the last number of Macmillan's Magazine, Sir John Miller, a very wealthy gentleman, died, leaving no children. His widow had always understood that she was to have the use of his house for her life, with a very large jointure; but no will making such a provision could be found after his death. The heir-at-law, a distant connection, naturally claimed his rights, but kindly allowed Lady Miller to remain six months in the house to complete her search for the missing papers. The six months drew at last to a close, and the poor widow had spent fruitless days and weeks in examining every possible place of deposit for the lost document, till at last she came to the conclusion that her memory must have deceived her, and that her husband could have made no such promise as she supposed, or have neglected to fulfill it had he made one.

The very last day of the tenure of the house had just expired, when, in the gray of the morning, Lady Miller drove up to the door of her man of business in Bath, and rushed excitedly by his bedroom door, calling out, "Come to me! I have seen Sir John! There is a will!" The lawyer hastened to accompany her to her house. All she could tell him was that her deceased husband had appeared to her in the night, standing by her bedside, and had said, solemnly, "There is a will!" Where it was, remained as uncertain as before. Once more the house was searched in vain, from cellar to loft, till finally, wearied and in despair, the lady and her friend found themselves in a garret at the top of the house. "He is all over," Lady Miller said; "I give it up; my husband deceived me, and I am ruined!" At that moment she looked at the table, over which she was leaning and weeping. "This table was in his study once; let us examine it." They looked, and the missing will, duly signed and sealed, was within it, and the widow was rich to the end of her days. It needs no conjurer to explain how her anxiety called up the myth of Sir John Miller's apparition, and made him say precisely what he had once before really said to her, but of which the memory had waxed faint.

We copy the above from the Boston Transcript. "We wonder what would tempt it and other such 'proper' sheets to have printed it as a testimony of human existence the other side of the grave. We do not know whether this incident was fact or fiction." It will answer our purpose either way, for there are plenty of such that are facts, and some within our own experience, and we will use it as such for our text, because it opened to us a train of thought, and which, if worth while, when it takes shape we will print.

Why was that apparition of Sir John Miller a myth? He communicated a natural and intelligent thought to his disheartened widow—just what we would suppose any spirit similarly situated would do if he could. Instead of a myth, then, why may it not have been the late Sir John. Why should not respectability think that it was he coming on that errand of mercy? To call it "an apparition caused by impression, not an impression caused by an apparition," seems to us like "straining at a gnat and swallowing a camel." Of course we have in our mind many and varied incidents of a similar character to the one referred to, growing plentier every day, but the only thread that does not break, in solution of the general question, is, that it was Sir John and not Sir Memory.

"Take any shape but that," said Macbeth to the ghost of Banquo. "Take any shape but that," says culture, science, religion, to all apparitions of our departed friends. It is the only thing wanted to reconcile us to the experiences of life—that one should return from that undiscovered country; but we, or they, say, "Take any shape but that."

But the cry is, Still they come! in every form except to sight; there are exceptions even to that, for the poet Longfellow says:

"At times
A most mysterious Providence permits them
To manifest themselves to mortal eyes.

They have never manifested themselves to our eyes, wished we ever so hard. They did to our grandmother from her childhood to old age; she saw them, described them; we know it. They spoke audibly to her mother in beautiful verse and soft music; others heard it not, though present, but paused from respect when she listened, with finger upraised; and they heard the words related. They called them "Songs of Palestine."

but, that mysterious Providence not permitting our senses that privilege, we called it "second sight" to the one, and, for the want of a better word, "second hearing" to the other; we know better now, for we know the spirit-world is very near this, and the multitudinous voice of its denizens is heard in raps, in tips, in trances, in dreams, in reveries, in influences, in impressions, in premonitions, in prophecy, in symbols. He, then, that hath ears to hear, let him hear what the spirits say to the children of men. This may be apocalyptic, but it is our advice.

We welcome these voices that lighten our pathway, that have made us a philosopher, that have explained so many mysteries, that have illumined not only our Bible, but our literature, that has made rational much that was superstitious—we welcome them! they were against our education and our notions of things, but our matured convictions compelled us to receive them for what they purported to be—intelligences of the past insisting upon a hearing before the intelligences of the present. We have listened thoughtfully, and would belittle ourselves to reject them upon the evidence, for we ever follow where truth leads, and it pleases us to say, in this connection, "Blessed be the name of the truth!" Yet, as we said, culture, science, and religion (ourselves excepted in an insignificant sense) say with Macbeth, "Take any form but that." Sir John Miller was only an apparition of memory. They had delusion, devil, jugglery, large wrists, machinery, or anything; and, when circumstances will not stretch into any of these "forms," then it is electricity and mind-reading—any shape but a disembodied mortal proving himself something more than a bundle of flesh and bones.

We have lived to see doctors disagree in medicine, in law and in religion—yes, and in science; and, outside of a very circumscribed area, these four quarters of the globe of knowledge are very unreliable. The domain of theory and demonstration is all mixed up; yet we follow our fancy as to each, and all, more or less, receive their teachings or deductions as reliable knowledge.

Now, we are not disposed to doubt the number of invisible colors in a ray of light for which we have no organs, nor the number of miles between this earth and the sun—no two agreeing exactly, nor stellar distances, with unguessed variations, nor the needles of chemical equivalents, nor of hundreds of other settled things in positive knowledge, more or less to be unsettled and changed and improved upon as the years roll on. We will call them all science; that is the record of things found out and proved. Now, we are so made up that, if the evidence given to us by our experience in spiritual manifestations, that they are what they purport to be, viz.: spirits in the spirit-world, was not better, nor convincing of their reliability than three-quarters of what is called scientific knowledge, we should have our doubts; but, as it is, we have none. With Phœnix of Walden, we consider that the priest is still only a pow-wow, and the physician a Great Medicine; so we rule them out of this argument; but we think science has made great progress, and is on the road to more. But we feel bold just now, and will prophesy that our Tyndallite knowledge of light which we have referred to, our miles of distance from the sun, our stellar distances, our atoms and dynamics, our chemical equivalents, which we all receive to-day with slight variations, will all be found imperfect, and the future Darwins and Tyndalls and Liebig and Lyells will correct the present ones almost out of sight; but the fact—our fact—that education, culture and religion are so slow to perceive, preferring it to take any form than the true and reasonable one, will still be a fact. When such that is positive to-day will be overruled by further progress in the line of respectable knowledge, the fact that that was the apparition of Sir John, and not Sir Memory—using the expression in a generic sense—will be more and more unquestioned. When such of the admitted knowledge and wisdom of to-day shall have given place to other and better, this unadmitted fact, viz.: that the dead are alive and within reach, will have come to the front. This much we say prophetically.

With all respect to science, to the good it has done in disabusing the world of its theology, we are surer of our fact than we are of the facts or opinions of scientific men. These shall pass away or be changed, and others or modifications will take their places; but our fact will remain. These are our sentiments.

We are puzzled not that people are cautious, but that they are unreasonable. Believing as we do, or pretend to in this Christian community, that we rise from the dead, or that the soul never dies—the spirit being somewhere—what is the objection to supposing it can, under some conditions, communicate with and be interested in the friends left behind, instead of straining to solve these mysterious manifestations otherwise under such great difficulties, making electricity a general solvent, ignoring the intelligence in connection, or calling it mind-reading, when a very little observation will show, whatever else it may be, it is not the latter, and no serious observer will hold on to that thread as unwinding it to the end?

We know a man who had a dream once, and his "Sir John" told him of something as important as the ancient Miller did to his widow—which never was in his memory—and yet the apparition proved an intelligent prophet. What caused the apparition in this case? Certainly not the memory. We must not play fast and loose with logic. Miss Cobbe must have wider experience in that line before she generalizes, and the "nice and proper" papers that quote such items (accented for respectability to read), may not have the pleasure of laughing last on this subject.

It appears to us rational to attribute these phenomena to the source that fits the case every time. We have studied these things carefully, and we remember that Hamlet said, "Fralty, thy name is woman!"—and we include man, too—and, making liberal allowance for all human frailties, will say with extraordinary assurance, that the only explanation that holds good in every case is the spiritual one.

If we are not sure on this point we cannot swear to anything as being sure in this world except that two and two are four. When, therefore, we see people and papers strain so hard to give it any form but that we laugh, but with sorrow, but can wait.

Japan has adopted the English language. The laws are to be written in it; the printers will adopt it; it is everywhere to be taught; and, in fact, the next generation will not speak Japanese at all, but English. But it is to be a new kind of English. It will be written on the phonetic principle—every word spelled as it is pronounced. This is the style in which the language ought to be everywhere, and it is destined to come to that in future generations.

Banner Correspondence.

Utah.

SALT LAKE.—Mrs. L. T. W. Conger writes: "The Twenty-Fifth Anniversary of Spiritualism was celebrated at the Liberal Institute, the evening from 7 to 9 o'clock, was devoted to an intellectual entertainment, consisting of well-selected and finely-executed songs by the choir of the Society, led by Prof. W. D. Williams; O. Pratt, Jr., organist; select readings by Prof. T. A. Lyne and W. A. Shearman; short and suggestive speeches from Dr. O. H. Conger, Messrs. C. B. Kelsey, W. H. Shearman, A. Lyman and E. L. Harrison. Next followed the reading of resolutions, and the closing song, 'Sweet By-and-By,' rendered in a most effective manner amid loud applause. The audience then repaired to the gallery while the hall was being cleared for dancing, which, with an excellent supper, served at the American House, of which nearly two hundred partook, consumed the pleasant hours till 3 A. M. If the occasion is repeated, I think everybody says must be 'true' this was a very pleasant, as well as profitable time. The proceeds of the party were appropriated toward the purchasing of a library for the Children's Progressive Lyceum, which we have organized and expect to open the first of May. Thus the work goes bravely on, and the old must ever give place to the new, provided the latter carries more of truth, as the broad of life, to the hungry souls of the anxious multitudes than the former."

SALT LAKE.—A correspondent writes: "We have organized a Children's Progressive Lyceum here to be opened about the first of May. The leading officers are: Mr. W. H. Shearman, Conductor; Mrs. L. T. W. Conger, Guardian; Wm. H. Godbe, Librarian; H. W. Lawrence, Treasurer; Miss E. J. Whittier, Secretary."

Haunted House in North Carolina.

DEAR BANNER.—Believing your paper to be devoted to the cause of Spiritualism and its manifestations, I take the liberty of addressing you on the subject of some ghostly visitations that have taken place for some time back and still continue at a house near Concord, N. C. I was a frequent visitor from that section of country, where I was examining some of the gold mines, and accidentally heard of this haunted house whilst conversing with one of the natives. I made further inquiries, and found that some fifty or more reliable witnesses could be obtained who had heard the peculiar noises that occur. Many, I was told, had gone to the house for the purpose of discovering what they thought was a trick performed for sake of notoriety, or to serve some purpose, but all have returned with the same result. Haunted houses are rather scarce in this country, and volunteer manifestations such as these are said to be somewhat infrequent. I told the people I heard the story from that when I got back I would address your paper on the subject, and as you were doubtless in communication with most of the media of the country, you could suggest the investigation to some good medium in North Carolina, who might spare the time to inquire into the matter and set a people of Carolina at rest on the question.

The house (not an old one) is on what is called the Charleston road, leading from Concord, and is occupied by a man named Caleb Smith. I only got an outline of the case. Should you deem the matter of any importance, and desire further information, you can address Capt. W. H. Orchard, (in charge of the Phoenix gold mine property,) at Concord, Cabarrus Co., N. C.

What has been heard at this house seems, from all accounts, to be quite startling, and covers all the possibilities that have occasionally spent the night there have sworn they would never do it again for the whole country.

A desire for "more light" must be my excuse for troubling you with this scribble.

Very truly,
Romer W. NEWBERT.
P. O. Box 1388, New York City.

Michigan.

MANISTEE.—Wm. E. Polhaus writes, April 10th: "We are having too good a time here in investigating Spiritualism not to report. Since I wrote you here, we have been able to see the spirits of our departed friends and others, and of the red man, in all his paint and pride of his majesty; and we are hearing spirits singing in accompaniment of the piano. Like the Jews of old, we have to thank a Methodist minister for our joys in spirit manifestations; for had he not thrown his vile slanders on the theory, we should not have been awakened to the truths to be found in Spiritualism. We have every reason to feel encouraged, and we are thankful for it. Our influences, being a general thing, are of a high order of the developing class, and as the mediums become more advanced, the influences are of a higher order still."

PORT HURON.—W. F. Jamieson writes: "Last evening, (Sunday, April 27,) I had the pleasure of addressing the people of this place on 'The Tendencies of Modern Spiritualism,' a review of Rev. A. F. Bourne's (Methodist clergyman) sermon of the Sunday evening previous. The platform was filled with people, the aisle and porch likewise, and there were more than a hundred who could not get an entrance. On the Sunday previous Mr. Bourne addressed a churchful of his hearers, and he testified they were out in strong force to 'hear the other side.' As is my custom, I endeavored to treat my opponent with courtesy, while I showed his arguments no favor."

Spiritualism is the all-absorbing topic in Port Huron, and has been for several weeks. My three months' engagement with this Society expired last Sunday evening, but I am to remain with it two more Sundays.

New York.

TROY.—A correspondent informs us that "the Children's Progressive Lyceum of this place still lives. Last Sunday [April 7th] was Convention-day, and we had with us some of our Slaker brothers and sisters from Mt. Lebanon. The day was stormy and very unpleasant, but we had a good attendance and very good recitations, amongst the best of which I would mention Grace Ludlow in River Group; Bertha Rogers in Sea; Carrie Brophy in Beacon; Betsy Myers in Banner; Edlie Galligow in Star. An original poem and several very good pieces were given by Liberty, and then the entire Group arose and presented their worthy Leader, Elsie Waters, with their photographs, fourteen in number, surrounding his own, handsomely framed. Jennie Galligow, one of the members of the Group, made the presentation in an appropriate speech. The Leader was taken altogether by surprise, and unable to reply, so Prof. O. H. Holcomb with his fine Lyceum Band struck up, and with beautiful and harmonious music calmed the troubled Waters; then a few words from our Slaker friends, the Banner March, and all went away rejoicing."

Massachusetts.

LYNN, April 1st, 1873.—At a meeting of Spiritualists convened at the residence of Mr. Henry C. Smith, the following was passed: "Resolved, Our esteemed sister, Mrs. Mary Gould, is about to extend the sphere of her usefulness as a public clairvoyant and medium, by removal to Boston; and, therefore, we have found it honorable and straightforward to her mediumistic relations; therefore, resolved, That we recommend her removal, and in the event of her securing her services in the capacity of her calling, feeling confident that the same honesty of purpose and integrity of motive will be manifested in her relations with us. A. C. ROBINSON, In behalf of the meeting."

Georgia.

ATLANTA.—The First Association of Spiritualists appointed, March 4th, a committee of three to draft suitable resolutions in appreciation of our sister Helen, who died in the hour of the comforting and soul-inspiring words spoken to us by our beloved sister, Adelle L. Ballou; and in appreciation thereof. Resolved, That we have been materially as well as socially and spiritually benefited by her lectures, and that the manner in which she handles the questions of moral

and social reform is an honor to herself and a blessing to humanity, and the day must soon come when such self-denial and self-sacrifice will be the glory of her sex, and the elevation of the moral and intellectual standing of man and woman will be felt and appreciated, and that when that day comes, none will be so ready to testify for the good they have done than our dear sister, and let it further be resolved, That we cordially echo and recommend her to the whole circle of Spiritualists of home and abroad as a pure, noble, high-minded woman, the noblest gift of God to man. Resolved, That the Banner of Light Journal and Banner of Light be furnished a copy of these resolutions and requested to publish them. W. F. PARKER, M. D., Chairman. E. G. FOSTER, Secy.

INDIAN.—E. M. H. writes: "Our elderly friend and brother, Jonathan Swain, passed from the physical to the spirit sphere on the 27th of last September, aged seventy-nine years. Some six weeks after his entrance to the spirit spheres he manifested at a circle at our house, fully identifying himself, and improvised a short poem, for a greeting to the circle, which he gave through the mediumship of Mrs. Huddleston."

From the London Medium and Daybreak, April 18, 1873.

Mr. Home on the Present State of Mediumship.

DEAR MR. BANNER.—I have read with much interest your article "How should Spiritualists treat imposture and protect themselves against imitations of Spiritualism?" I take it for granted the deposition in this pamphlet by "J. C." is by the same youth, Clark, for whom you allude. I must confess that anything more unawakenedly absurd than the whole deposition can scarcely be conceived. Imagine this sweetly sensitive youth being "impressed to go to a public séance; and of course he must have been 'impressed' to buy a box of 'Bryant's matches.' At the séance conditions are arranged, but, 'under some pretence or other,' he frowns his hand and gets out his match-box, but his 'hand somehow appeared restrained from striking them.' When at last he is 'impressed' to strike a light, the mediums are supposed to be caught out of their original positions. In the selfsame pamphlet there is a touching sequel which this impressionable youth ought to have added to his statement; it is by Mr. — (the name of the gentleman is not given, but I have no doubt he will come forward without hesitation)—I was at a séance at Mr. Guppy's, and I caught hold of Mr. C. ('J. C.' or Clark, the trick detective,) (throwing pepper, soot and birdseed.) A fitting specimen, certainly, to be 'impressed,' and I should say that in throwing 'soot' at others, a little might cling to his own hands. The good old adage of 'glass houses' and 'throwing stones' might well be taught to this youth, and others of like stamp. If a collection of depositions were to be made, it would furnish some very curious cases—of 'leaves and flowers' being taken from 'rod checks,' and the 'withered ends of gooseberries' from pockets, and other mediums might make use of the phrase used by this supposed medium, 'Some bad spirit put them there, for I know I didn't.' You may remember, in the exposure of H. C. Gordon, published by you on the 4th, he also says, 'the spirits made him do it.' Henry C. Gordon has been a medium, and one of the best ever known, an undoubted wonderful medium. How shall we solve mysteries like these?"

The question of imposture has now become (what it ought to have been from the very first) one of the most vital importance. To my way of thinking, the fault is wholly to be attributed to the class of wonder-seeking investigators who surround the mediums. Spirit intercourse is not only restricted, but it is exceedingly rare in its perfection; and I argue that people engage every night and withdraw themselves in darkness, or under such conditions where a careful investigation is out of the range of possibility, simply court imposture from spirits carnate and incarnate. In an investigation fraught with such importance we require facts; and when phenomena occur where the most ample opportunity has not been allowed for testing them, certainly the better way is not to report them. I do not and would not relate to my wife or my child any startling or wonderful occurrences to which I allude. The mission of Spiritualism is so great and glorious that it pains me—as it must pain any believer—when an opportunity is given to throw distrust and obliquity upon it.

I am most fully persuaded that the present crisis is wholly due to these wonder-seekers whose results end in "a muslin mask" or an over-impressionable youth throwing "pepper, soot and birdseed" in the dark. All this is like an insult to our God-given reason and degrading to the noble and grandest of all seek to verify it, and instead of "live holsters, edged with a tub in the room ready to receive them," sparrows, pigeons, rosin, soot, and other like absurdities, ending by "a muslin mask," we may have the solace and consolation of hearing from those who were and are still dear to us, whose gentle voices still ring on within our souls.

Since this would-be phenomenal wave of Spiritualism has been sweeping over our ears, has been passing before our eyes, and the names of such men as Owen, and scores of others equally important, would have been added to our list by these throwers of "pepper and soot," or by those who use "muslin masks?" These men, such as Professor Hare, investigated with an earnest desire to know the truth, and the most ample opportunities had to be afforded them. I think I can see how they would have started had they been told that they had either to be perfect mediums, or that the medium locked up in a punch-and-judy box.

Now-a-days our enthusiasts either write or obtain introductions to men whose names they consider would do good to our cause; and when they consent to investigate, one or the other of the above-mentioned processes is presented to them; and in one instance known to me the waiting-maid of the late Adah Menkin (who herself told me she could do all the rope tricks) was not only obliged to be a perfect medium, but was introduced. The two gentlemen I have mentioned—Robert Dale Owen and Professor Hare—were convinced, the former through the mediumship of my good friend, Mrs. Hayden, and the latter through Mrs. Gourlay. I have purposely alluded to this as I am supposed to be "jealous of other mediums," and to think "that there is no medium in the world but myself." This is very far from being true; but I am jealous, and jealous I may say of one thing, and that is, that the name of Spiritualism should not suffer through those who through it seek to enter society or gain a reputation.

I want investigators and also believers to be content with even the faint rays of the dawn, and as they become accustomed to this daylight will surely come. In all probability my day of work is drawing to a close, but, thank God, I know where I am going, and many of the loved ones who will welcome me. I do not in the very least dread the change. Yours for the truth,
D. D. HOME.
24 Motcomb street, Belgrave square, 1
April 12th, 1873.

Whom to Trust.

The Philadelphia Press, alluding to the developments of race-fidelity in Congress and in State Legislatures, thus answers the questions—"Who are we to trust? Who is faithful?" "We answer these questions frankly, by declaring that the American people now have no truer, more disinterested or vigilant representation than they possess in the journalists of the land. The press is the most trustworthy exponent of popular rights, and in the hour of the country's shame the people turn with increased confidence to the journalist who defends their interests and denounces their wrongs. We candidly believe that if it were not for fear of the press, the corruption which develops itself in so many official places would be tenfold greater, and show itself with more effrontery. But the wholesome influence of the press is a barrier to official crime and political corruption, and as the people come to understand their representative they will increase their own safety by enlarging his powers. When the American press becomes what it is fast

becoming—the undaunted antagonist of wrong in every shape—the American government will emerge from the foulness which now in part surrounds its legislative branch, and become the stronger by reason of the stern lessons the governing classes are now learning. The people are now realizing that when the press heretofore pointed to political corruption the truth was uttered; and, heretofore, when the press denounces such wrongs, the influence of the corruption will be felt in the ballot-box. To the journalist, therefore, and not the legislator, will the people rely for a representative that is entirely honest."

Celebration of the Twenty-Fifth Anniversary of Modern Spiritualism.

The Spiritualists of Central Vermont held a celebration at this place March 31st and April 1st; to commemorate the twenty-fifth anniversary of the advent of our faith, the Universalist Society here kindly granting us the use of their church for the occasion. Notwithstanding the inclemency of the weather and the bad condition of the roads, the friends were present in goodly numbers, and were happily arrayed with the inspiring thoughts that fell from the lips of the speakers, who in glowing words reviewed the past and with prophetic vision foreshadowed the future of our beautiful and soul-sustaining religion. The laboring day was wielded most effectively by Bro. A. E. Simmons, of Woodstock, whose addresses were replete with wholesome truths, expressed in words which could not be misunderstood. If there are any worthless idols to be broken he can render most valuable service in breaking them. Sweet, soul-inspiring music was discoursed, at intervals, by Misses Gregory and Marsh. In the Conference, the great leading moral, social and religious questions of the day came up for discussion. The most prominent of these was the unjust and disgraceful imprisonment of Mrs. Woodhull, Miss Chaffin, Col. Blood and George Francis Train by the authorities for alleged crimes, and for which they demanded them to trial, and called forth the following resolution, which was adopted unanimously, save one solitary "nay":

Resolved, That the imprisonment of Mrs. Woodhull, Miss Chaffin, Col. Blood and George Francis Train by the authorities was a gross violation of our several constitutions; and as a body we extend our sympathy and our spiritualist's every-where that the time has come for their release from such unjust imprisonment.

There was also an universal expression of disapprobation of the "God-in-the-Constitution" anomaly which the various religious bodies throughout the country are so anxious to bring about, and which it behooves all Spiritualists and liberals to exert their utmost endeavors to counteract, ever remembering that "eternal vigilance is the price of liberty."

A vote of thanks was extended to the Universalist Society for kindly granting the use of their church for the occasion. Thanks were also voted to Bro. D. P. Averill, President of the meeting, through whose unvaried exertions the celebration was made a complete success, and the exercises were brought to a close at 4 P. M. on Tuesday, April 1st, in season for the trains, which conveyed the friends gathered, "from far and near," to their respective homes.

Z. CLAZER, Secretary.
Northfield, Vt., April 2nd, 1873.

Portland, Me.

The twenty-fifth anniversary of the advent of Modern Spiritualism was observed with appropriate exercises by the Spiritual Association of this city, at Army and Navy Union Hall, on the evening of the 31st of March. The exercises opened by singing by the choir. Miss Ella Bonney then read a poem by Mrs. J. K. King. Interesting communications on the rise, progress, and tendency of Spiritualism were made by the Rev. A. E. South and Messrs. M. A. Blandford, Abner Shaw, S. B. Becket, J. M. Todd, J. B. Hall, Asa Hanson and others. Mr. W. E. Smith read a poem, which he prefaced by fitting observations. Elder John Vance, of Alfred, a member of the United Society called Slakers, was introduced to the audience, and made a short but admirable address, in which he spoke of the common points of belief in the creeds, which he said his Slakers held and congratulated them that the belief in the appearance of departed spirits upon earth, so long held by the Slakers, was becoming to be generally recognized as a truth among men. Fine singing and piano forte playing were furnished during the evening by Misses Dohney, Carle, King and Adams.

At the conclusion of the exercises the floor was cleared, and some hours were given up to dancing and social enjoyment.

OUR OWN PUBLICATIONS.

Opinions of the Press.

BIOGRAPHY OF MRS. J. H. CONANT, the World's Medium of the Nineteenth Century. This work aims to give to the general public some idea as to what spirit mediumship is, and what it involves. In addition to the account of the peculiar experiences and trials incident to the early life and development of this lady, messages purporting to come from departed human spirits, improvised poems, and inventions of spirit prayers, are to be found on its pages. The originality of the subject-matter of the book cannot fail to arrest the attention of the curious. A fine steel-plate portrait, embellishes the volume. Cloth, 32 pages; price, \$1.50. Published by Wm. White & Co., 111 Hanover Street, Boston. —Lawrence Daily American.

William White & Co., publishers of the Banner of Light, have issued a revised and enlarged new edition of THE PHILOSOPHY OF SPIRITUAL INTERCOURSE, by Andrew Jackson Davis, first published in 1851. 12mo, 399 pages. For sale by the publishers, 111 Hanover Street, Boston. The subjects discussed are placed under the following heads: Truth and Mystery; God's Universal Providence; the Miracles of this Age; the Decay of Superstition; the Guardianship of Spirits; the Doctrine of Evil Spirits; the Origin of Spirit Sounds; Concerning Sympathetic Spirits; the Formation of Circles; the Resurrection of the Dead; A Voice from the Spirit Land; How to Form Spirit Circles; Facts of Skeptics in Spiritualism; Defeats and Victories; Material and Spiritual; Eternal Value of Pure Purposes; Wars of the Blood, Brain and Spirit; Truths, Male and Female. —Salem Gazette.

WHICH, SPIRITUALISM OR CHRISTIANITY?

A friendly correspondence between Moses H. A. Spiritualist, and W. F. Parker, Christian. This is a calm and readable discussion of the two systems, their doctrines, and peculiarities. The partisans of each will no doubt think their champion has gained the victory; but it seems to us that though Spiritualism is not the best thing we ever had, it is better than Christianity. THE CONTRAST: Evangelicalism and Spiritualism Compared. By Moses Hull.

Our allusion to the former volume will apply about as well to this, and both works will be read with interest by Spiritualists. Published and for sale by William White & Co., 111 Hanover Street, Boston. —Lawrence Daily American.

THE SACRED GOSPELS OF ARABULA, by Andrew Jackson Davis, the New Jersey seer, and published by Wm. White & Co., Boston, is a new collection of "wise words" from the "inspirations of original saint." Arabula is a name for the Christ adopted by the unorthodox who believe in God, and the original saints of the New Jersey prophet included any number of thinkers, as well as the writers of the Vedas, the Zendas, and the writings of Momi, Confucius and Cyrus the Syrian. Mr. Davis's "St. John" is the Whittier, the "beloved poet-prophet" of New England; his "St. Theodore" is Theodore Parker; his "St. Octavius" the Rev. O. B. Frothingham, of this city; his "St. Emma," as a matter of course, is Emma Hardinge; his "St. Ralph" is Mr. Emerson, "one of the inspired Spiritualists of this century." His "St. Lutz" is not, we presume, the pretty little actress; and besides these he has other saints who have attracted attention by their utterances. The book is a collection of platitudes, big with sound and without meaning. —Buffalo Commercial Advertiser.

