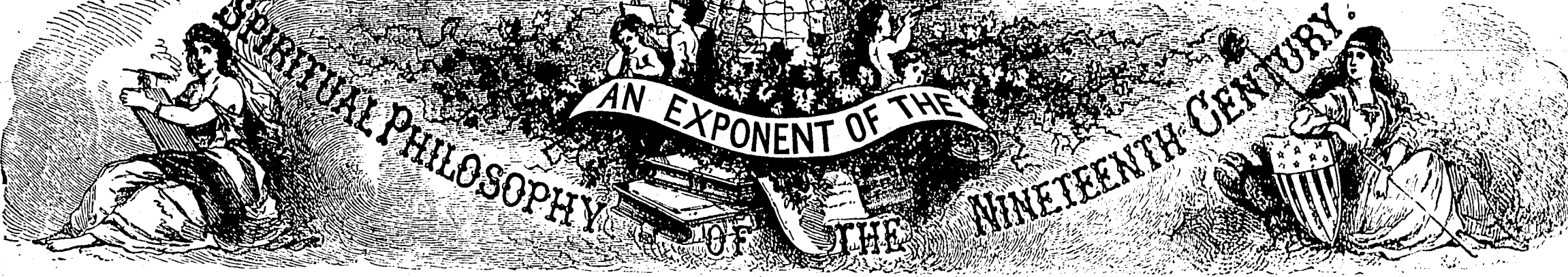


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## AGASSIZ AND SPIRITUALISM: Involving the Harvard Investigation in 1857.

Prepared expressly for the Banner of Light,  
BY ALLEN PUTNAM.

### Part Three.

The Trial before Harvard Professors.

The names of persons who were quite constantly present at the meetings, consequent upon the agreements specified heretofore, were as follows:

On the part of the Courier: George Lunt, Esq., editor of the Courier, and at times an assistant; Committee—Prof. Benjamin Peirce, Chairman; Prof. Agassiz; Prof. Horsford; Dr. B. A. Gould.

On the part of the Spiritualists: Dr. H. F. Gardner, of Boston; Major Raines, U. S. Army, Newburg, N. Y.; Mr. Alvin Adams, Boston; Mr. L. A. Huntington, Charlestown; Mr. Allen Putnam, Roxbury, and several others occasionally.

Independent: Dr. Luther V. Bell, Supt. McLean Asylum; Mediums: Mrs. Brown; Miss Kate Fox; Miss Kendrick; George A. Redman; J. V. Mansfield; The Davenportes.

We must open accounts of what transpired with excerpts from records made by our own pen shortly subsequent to the trial.

### TESTIMONY BY ALLEN PUTNAM.

Between ten and eleven o'clock A. M., Thursday, June 25th, the parties met in an upper room of the Albion Building, corner of Tremont and Beacon streets, Boston. Mrs. Brown, one of the Fox family in whose home at Hydeville, N. Y., March 31st, 1848, occurred those little raps which indicated a hidden maker who could "count ten," and her sister, Miss Kate Fox, were the mediums employed at that morning session. Conversation was soon started, which, for a few minutes, was carried on mostly, though not entirely, between Mr. Lunt, representative of the Courier, and Major Raines, of Newburg, N. Y., a graduate of West Point, once assistant professor there, and who, in connection with Judge Edmunds and others, made long-continued investigation of spiritual phenomena, scientifically. This conversation related to the instrumentalities and processes by which spirits are understood to work, and Major Raines expressed some of his views as to the proper processes for a scientific investigation of this particular subject.

Soon the mediums and a few other persons sat down around a table. Not many minutes elapsed before raps were heard, which seemed to be mostly upon the floor, (or rather upon a platform three or four inches high, made in sections of easy removal, so as to admit of being raised, whenever desired, that no hidden machinery was there,) while a few gentle ones were felt and heard on the table. These attracted general attention. Mrs. Brown soon rose from her seat, went near the front wall of the room, and there entered into conversation with and was questioned extensively by Prof. Agassiz. At his request she changed her positions and attitudes, put sometimes a finger and sometimes the end of a common lead pencil against the ceiling, or on any article of furniture, just as the Professor requested; and generally—certainly many times—numerous raps were distinctly heard near where she placed either a finger or the pencil. Around Miss Fox, too, who had risen from her seat, gone near to the inner wall, and was under the scrutiny of and in conversation with Prof. Horsford, raps came forth frequently and distinctly. After a few minutes Agassiz and Mrs. Brown crossed the room and joined Horsford and Miss Fox. The two ladies were asked to stand together upon the stuffed seat of a sofa which stood near, but was purposely kept from contact with a partition wall between two rooms. They instantly complied, and promptly raps resounded from the wood of the sofa at various points, and when Mrs. Brown touched the wall with the end of a common lead pencil many were heard there, upon or rather within the wall, for they were heard with equal distinctness in each of the two adjoining rooms. These raps were attended to carefully, and during a considerable fraction of an hour, the ladies all the while standing quiescent on the stuffed seat. An actual occurrence of singular raps was conceded by the professors.

Near the close of the first sitting, Prof. Agassiz stated that the production of such sounds could be referred to known laws, and said, "Before the investigation is over we will explain to you how they may be produced."

When we were about to separate for the day Maj. Raines expressed a wish that all would stop, compare notes, and come to an agreement as to what had actually occurred or been exhibited. A few sentences between him and Prof. Peirce, as to the propriety and importance of this course had been exchanged, when the Professor said, in discourteous tone and look, "We thank you, sir, for your advice," and, bowing, hastily left the room. At that time I was standing at the side of Maj. Raines, so that I saw the Professor's features, and heard his words and tones. Mortified and ashamed by the manners and language of this representative of Alma Mater and of Science, toward a gentleman who was also a man of science and of worth, I turned silently away, and was not surprised when, shortly after, Maj. Raines said to me, "There seems to be no occasion for me to remain here because of any knowledge or skill which my experience in such investigations may have given me; there is no attempt, no purpose to have an investigation of the general subject. I had better return home." And he left the city long before the sham was over.

At the next session a change which had been coming "over the spirit of my dream," was made complete. I privately learned from both Prof. Peirce and Mr. Gould—that Dr. Gardner had previously gained knowledge of—that they considered the money question still before them, and that they were there as judges more than as investigators. From that time my relations to them and to that trial were unpleasant. I neither said nor did much subsequently, and hope fled before the intense mental antagonism in the room.

Mr. George A. Redman was at that session the medium. Raps and tipplings of table failed then to occur. He soon

asked those sitting around the table to write the names of deceased persons on pellets, and roll up the slips compactly. Prof. Peirce commenced writing in a book, or on paper laid in a book. Prof. Agassiz was standing near Redman, frequently changing his own attitudes, and looking very intently upon the medium. Occasionally he said to Prof. Peirce, "Throw that one out"—meaning the slip just written upon. Much mental disturbance in Agassiz seemed to be manifested by his attitudes, his changes of position, his wild gaze, and his tones when he spoke. No raps came; nothing claiming to be spiritual was done through Redman in the public room. During this sitting, Dr. Gardner drew attention to the probable existence of disturbance proceeding from strong opposing mental action and intent use of the eyes by parties present. Mr. Lunt, representative of the Courier, was understood to say that he had been using both mind and eyes intently, and with much effect.

Similar want of success attended the other mediums at the subsequent sittings, up to that with the Davenport brothers—physical mediums—which was the closing one, and was held on Saturday evening. These boys, or young men, were entrusted almost entirely to the management of the Committee; so that those of us who were merely spectators, standing in the background, were not such witnesses as can state with much confidence or particularity what was attempted or what performed, but must wait for the Report of the Committee for information which we desire. We know that, at the close, Prof. Agassiz held up to the view of the whole company a short piece of small thread, and in a loud voice exclaimed, "There, it is broken; and that was the best." Having uttered these words in very authoritative tone, and in a rough manner, he instantly, in the same tone and manner, said, "Good-night, gentlemen;" and hastily left the room.

Prof. Peirce then said to Dr. Gardner, "I suppose you are through with us." "No," replied the Doctor; "you have promised to show us how the raps were made." "Not as a Committee," was the response; "Mr. Agassiz made that promise as an individual."

When we remember to forget his susceptibility to influences from without, we are as much disappointed by the failure of Agassiz to keep his word, and unveil the mystery of rapping, as at any one failure during the sittings. The "Investigation," so-called, was, in fact, a trial to test the correctness of the position taken by Dr. Gardner and his friends at the preliminary meetings, viz.: that it was in the power of the gentlemen there present to render the occurrence of most spirit phenomena almost, and often quite, impossible, by ejecting certain forces from their minds and eyes. In that they were successful.

Prof. Agassiz and Mr. Lunt omitted, throughout all the sessions, to comply with oft-repeated invitations to sit in the circle around the table; and there was not, in any instance or at any point, opportunity for Dr. Gardner to exercise "the determination of all the necessary circumstances," which the final agreement distinctly secured him a right to do.

All the foregoing facts pertaining to that investigation, erroneously so called, and my former ones pertaining to the preliminary arrangements, I have culled from an account written out by myself as early as July 10th—that is, within two weeks after their occurrence—and published in the New England Spiritualist, Vol. III., No. 19, Aug. 8, 1857. Thus they were made public while they were fresh in the minds of others, while the doings and award of the Committee were matters of public interest, and eagerly and widely read.

I am not aware that there is any other person than myself remaining in the flesh who volunteered to give the public any extended account of that memorable scene while the public mind was on the qui vive to learn its particulars. Two persons, however, that have passed on into spirit-life made public some matters which confirm many of the foregoing statements, and present some points not yet adduced in this account. I refer to Redman, the medium; and Dr. Luther V. Bell, who was present at the sittings, took notes, and was not a Spiritualist. His position, character, and attainments give much weight to his words. We shall quote from those two, after having adduced something more which we made public about three years ago.

In its issue dated Feb. 18th, 1871, the Banner of Light contained an extended article of ours, in reply to one upon Spiritualism which had recently appeared in the New York Scientific American. From our statements then we copy as follows:

"The 'American' says that those [the Harvard] Professors 'gave an explanation, upon a physical basis, of the phenomena of table-turning.' When, where, how, to whom, was this explanation made? We were present through the whole of the trial, saw and heard most of what was openly done and said, and have been on the look-out ever since for the promised full report by the whole Committee, but, as yet, have not seen any explanation from them. . . . Rumor used to say that an explanation was written out, which, being submitted to examination by the most eminent divines at Harvard University, was pronounced by him to be quite as damaging to Christianity as to Spiritualism. No explanation has ever been made public.

"It is asserted in New York in the year 1871 that 'the distinguished Professors displayed the utmost candor and patience in their search for truth' at that trial in Boston in 1857. 'Distance' often 'lends enchantments to views.' We were in the room with the Professors, and seemingly to us then, before the trial was over, that they had not come there mainly 'to investigate,' but rather to be stake-holders between Dr. Gardner and the Boston Courier, and that they made their department (Horsford excepted) as favorable as they could to the party with which they sympathized. A more restless and uneasy man than Agassiz appeared to be, throughout most of the trial, we have seldom seen. Much of the time he was pacing the room, back and forth, at intervals with great speed for such a place. His whole appearance and manner indicated a man under great agitation; so much so, that we then and there seriously and sympathetically asked Horsford what ailed Agassiz. His answer was, 'I don't know.'"

"The mental condition of another member of that Committee on that occasion may be inferred from the following statement. Seating himself at our side, he said, in subdued voice, 'Mr. Putnam, do you suppose that, when four such men as we are come here to look at this matter, the Almighty One will permit the opportunity to pass without showing spiritual phenomena, if there can be such?' We made no reply to that. We have no comments to make upon it now. Regard for the man has caused us to keep that a secret for thirteen years, and the seal of silence would not be broken now, but for the fact that an influential journal has assumed what it could not know and was not true, that the Committee displayed 'the utmost candor and patience in their search after truth.'"

"Prof. Horsford, from the beginning to the end of the trial, appeared to have a disposition to make conditions favorable, and to examine scientifically. But he received so little support from his associates, that his honorable purposes were nearly fruitless. The company as a whole, from the first, was very restless—not noisy, but yet pervaded by perceptible restlessness and inharmoniousness.

"We regret that we could not be just to our cause and

purpose, and yet keep back some things we have said about the eminent and worthy Professors of our Alma Mater. But being almost the only one who has in his armory such weapons as can effectually parry rash and earnest thrusts at a noble cause, and at millions of worthy men and women, made by a woman whose position bespeaks him worthy of such steel, duty called upon us to use them now. We had hoped that no voice of such authority would ever bid us take them down from the shelves of our private closets where they have laid for more than thirteen years."

Thus far we have presented our own testimony. That of some others will be adduced. We ask particular attention to the statements of these other witnesses and early recorders of facts which transpired in their presence. Careful note of what they state will show that the Professors might have mentioned that Dr. Gardner succeeded in showing some things hard to be explained on any grounds of science then accepted by themselves, in conjunction with their statement of his failure to produce in their presence any one of many things specified in a schedule which was understood to have been abandoned June 1st, and is neither embraced nor alluded to in Dr. Gardner's "Cosmionics" above quoted, and which were early made public, bearing date Cambridge, June 9th, 1857, and signed

BOSTON COURIER,  
by George Lunt,  
H. F. GARDNER.

GEORGE A. REDMAN.

In 1859, only two years after the misnamed investigation, published *Mystic Hours*, a book of near 400 pages, in which he furnished an interesting and instructive account of his experiences as a medium during several years. His Chapter XVI relates to these meetings and doings at the Albion, where he was one of the mediums, took notes of what occurred when he was present, and gathered information from others, while facts were fresh in the memories of all who had witnessed them. It states that at the first meeting, June 25th—

"On the side of the Spiritualists were present Dr. Gardner, and Alvin Adams, Esq., of Boston; Mr. Allen Putnam, of Roxbury; Maj. Raines, of New York; . . . Miss Katy Fox and Mrs. Brown, as mediums. The circle formed consisted of Mr. Adams, Maj. Raines, Dr. Bell, and the mediums. Loud raps were soon heard on the platform. . . . Communications were short and few, the company being more desirous of ascertaining the cause of the raps, than the matter itself of them. The ladies were requested to stand upon a stool; but the same demonstration by raps continued. Then they were asked to step on a chair, which was attended with a like result. The spirits were asked to rap ten times, to which they responded by loud convulsions of the designated number."

"The persons present were all requested to join the circle; to this some assented—among the refusers was Mr. Agassiz. . . . The very refusal of Agassiz to sit at the table, and thereby form a complete circle, tended to produce disquietude and restlessness on the part of all."

"Friday, Present, Messrs. Gardner, Gould, Bell, Peirce, Raines, Huntington, Putnam, Adams. . . . The formation of the circle was delayed till the arrival of Mr. Agassiz; he shortly came, and eyeing me with no benevolent expression of countenance, said to a bystander, 'That's Redman, is it?' He was told that it was. 'Well,' said the *hero*, 'I should know him to be an impostor at the first glance.' This remark was related to me after the adjournment of the circle by one who heard it. The circle was formed on the entrance of the Professor; Mr. Agassiz, however, and two others remaining out of the party, as on the previous day. . . . Mr. Agassiz, to more closely inspect my notes, moved cautiously behind me. [By that change of position the Professor placed his side at my right hand, and he and myself stood side by side, the following transcript, and I see no grounds for questioning the correctness of Redman's statement.—THE COMPILER.] 'Some one in the circle suggested the propriety of writing names on ballots; the members commenced complying with the proposition, subject of course to the yea and nay of Mr. Agassiz, as to what names should be written.' [what ones should be subjected to the medium's inspection.] 'As he demanded one of the party to throw away first one pellet and then another. He was importuned to join the circle, but he averred that he had sworn never to sit in a circle, and he meant to adhere to his oath. . . . I now politely invited Mr. Agassiz to join me in the ante-room, and we would try alone; that no doubt we would be more successful. 'Sit with you,' said Mr. A. 'No, I have resolved to sit with no one. I made up my mind before coming here that nothing would come of it, and I am only the more convinced it is all deception.' I could say no more. The opportunity was afforded him to enlighten himself; his refusing to do so manifested little inclination to test the subject, the object of his assumed examination seeming to be solely for the purpose of casting upon a sacred theme ungenerously ridicule and ignorant sarcasm, which might have weight with those who, being unenlightened themselves, and trusting to his supposed candid investigation of so all-important a subject, would probably be influenced by his representations."

"Saturday, 8 P. M.—Present: The Committee, Messrs. Adams, Wyman, Bell, Huntington, Gardner, Carter, Putnam, Davenport, and his two sons. This meeting was arranged for the purpose of testing the Davenport manifestations. 'A rough pine box had been constructed; the mediums were elaborately tied in it by Dr. Gould, Professor Horsford, and Dr. Wyman. . . . Prof. Peirce entered the box, taking his seat in the rear between the boys, who were *vice-ris* to each other. Dr. Wyman and Dr. Bell [Prof. Peirce?] tied the cords which fastened their wrists with threads, passing the threads between each finger on each side. Notwithstanding the galaxy of science, the array of caution, the Argus-eyed intelligence of old Harvard's Dominions, one of the mediums was freed, and the carefully knotted rope was found untied at his feet. Because the spirits did not 'untie' [but broke] 'the finely knotted thread,' it was pronounced imposture. . . . The Davenportes were not to be tied with threads, but ropes, long and strong, and it was reasonable to suppose that on untying the ropes, the threads would be broken."

"Thus terminated the so-called Boston Investigation! It was asserted by Mr. Agassiz that he could produce a person who could make raps accompanied with intelligence, and perform other feats related by Dr. Gardner. This, however, has never been done. The Report of the Committee, long and anxiously looked for, has also failed to make its appearance before the public. I have endeavored to give, as nearly as possible, a correct statement of the proceedings as they occurred. . . . And shall we own such intelligence? No; as soon as we seek rises in December, let in June, Hope constantly in wind!"

DR. LUTHER V. BELL.

Called for a Report, that should tell "how the raps are made."

The Boston Traveller of August 24th contained a long article of two full columns furnished by an anonymous correspondent, from which the extracts below are taken. The public at the time ascribed its authorship to Dr. Bell, and we now call it his without qualification, because we heard from his own lips that he was its writer. When a man of his intellectual, moral and social eminence—the valued Superintendent of the McLean Asylum—the peer and friend of the Professors to whom he appealed, and who was present at the Albion sittings as an unbiased, critical, and scientific observer—when such an one as he volunteered to put before the public a mingled statement of facts which occurred, of promises made by

the Professors and not kept, and of reproof for their words as moralizers, and their delinquencies as philanthropists, the presumption became very strong that the course of the *coram* was very reprehensible in his judgment. We quote from him as follows:

"No investigation has ever extracted the secret of making one rap, so that one could do it himself or show others how to bring it about. The best initiated ones of the ungodly are as untrue to the character of the genuine ones, under the ears of the experienced observer, as are the miserable, foul-smelling burnings of matches and phosphorus without a point of identity with the delicate, ethereal, inimitable *adie* or 'spirit-light,' so readily witnessed by any who will devote themselves fully and fairly to the research during an adequate period of time."

"In view of this undoubted fact, that the mode of making the raps is yet among the undiscovered facts, I, in common with a host of our fellow-citizens, have waited with some impatience for a Report of the Committee of the Cambridge sittings, which might throw some light upon, at least the first and humblest of the spiritual phenomena—the little tickings upon the table. As a delusion so full of mischief to the truth of man and the purity of woman—as this Committee so solemnly denounce it in their *cosmionics* award, hurried out without delay as the *arant courir* of their more extended exposure—commenced with these petty raps, and has gone progressively on to much more astonishing things, the public might well have expected that this Committee would have started with it at its small beginnings, and followed it up, piece after piece, until all its machinings of juggles and imposture had been unraveled and turned out to open day."

"I was led to look for an attempt, at least, of an explanation of the mode in which the raps were produced, from the fact—which I learned in a manner which left no doubt of its truth on my mind—that Prof. Peirce and Agassiz, at the close of the first day's session of the Committee, declared in the most positive and confident manner their perfect understanding of all that had been witnessed, namely, the rappings through the 'Fox girls.'"

"Prof. Peirce observed, as I have reason to believe, that all that had occurred were physical facts, and in accordance with natural laws, and that he could refer the different raps respectively to Mrs. Brown, or Miss Fox, as they occurred."

"Prof. Agassiz earnestly confirming Prof. Peirce's confidence, declared that 'We will divulge all these things before we part. We shall show you that these things are simple, natural, and may be produced by no other agency than the will of the individual.' And on a remark from Maj. Raines (U. S. A.), that if Prof. A. should produce these phenomena, as he promised, it might be by 'medium' power in the party, and thus using 'stolen thunder.'"

"Prof. A. rejoined, 'I shall satisfy you that our thunder is unspoken; that is, that the parallel manifestations should be effected by other methods than those which the Spiritualists claim.'"

"And," continued Prof. Agassiz, with a confidence of clearly-detected truth gleaming from his expressive and animated countenance, 'I will make my methods available to the eye, so that the very means shall be seen and flash upon the mind at once.'"

"After so direct and positive assurances that these gentlemen, among the first to succeed in untying the Gordian knot which had so long and so utterly baffled and confounded all previous investigations, it was natural that those to whom the assured promises of the Chairman and senior member of the Committee had been communicated, should be anxious for the proffered explanation."

"But days have passed away, weeks have passed away; the June in which the promise of exposure was made has passed into August; August is slipping toward September; discussion has followed discussion; the 'spiritual' newspapers have kept on issuing their matter, so dangerous to the truth of man and the purity of woman, and yet no exposure has been made. The vast majority of Spiritualists have been singularly enough made the topic of a public address before one of the Commonwealth's Normal Schools, by [Fulton] a colleague professor of these very gentlemen who have discovered the key to the whole mystery, when one would think they were bound to put him in the way to annihilate the terrible evil (as it unquestionably is, if a fraud) by exposing it, instead of denouncing it. Every day, every hour, that a belief of so momentous importance is allowed to run on and widen and deepen its hold upon the community, throws an awful responsibility upon those who have it in their power to explain and thus dissolve it, but omit doing so."

"The recent, crude, ill-managed attempts to demonstrate that it was wholly fraudulent, will, in the opinion of the writer, confirm hundreds in their belief. 'If the Cambridge philosophers cannot fathom,' they will say, 'the trifling secret of the raps, the greater miracles must require supernatural power.'"

"In conclusion, the writer of these hasty views would declare it as his assured conviction that all attempts to denounce the phenomena alluded to as frauds, juggles and imposture will prove utterly futile until some person is sagacious or fortunate enough to explain at least the first and simplest of the phenomena so fully that the means of their production shall be so clear as to 'flash upon the mind at once.' In short, let no man who would avoid alike a serious responsibility and deserved burden of ridicule venture to denounce the phenomena as fraudulent, until he can demonstrate to the common mind, by actual operation, the mode by which some, at least, of the manifestations are produced. Neither the insolent, arrogant and unmanly sarcasm of the Courier, nor the wishy-washy village gossip and little-tattle of the Lynn Doctor, nor the high-sounding *ex cathedra* bull of the Harvard Professors, has satisfied, or ever will satisfy, one mind. People yet demand to know HOW THE RAPS ARE MADE."

"After having attended, in the spirit and manner above described, to the duties they had assumed, the Committee awarded, moralized and promised as follows; and we ask attention to their careful specification of the things not done, the equally careful omission of any allusion to the things which were done, and to their scientific deduction that, where all results are negatives, there is a 'contaminating influence,' which surely tends to lessen the truth of man and the purity of woman."

### THE AWARD.

"The Committee awarded that Dr. Gardner, having failed to produce before them an agent or medium who 'communicated' a word imparted to the spirits in an adjoining room, 'who read a word, a sentence, English, written inside a book or folded sheet of paper, who answered any question; who 'told' the superior intelligences must be able to transverse, who 'told' a piano without touching it, or caused a chair to move a foot'; and having failed to exhibit to the Committee any phenomenon which, under the widest latitude of interpretation, could be regarded as equivalent to either of these proposed tests, or any phenomenon which required for its production, or in any manner indicated a force which could technically be denominated Spiritual, or which was hitherto unknown to science, or a phenomenon of which the cause was not palpable to the Committee, is, therefore, not entitled to claim from the Boston Courier the proposed premium of five hundred dollars."

"It is the opinion of the Committee, derived from observation, that any connection with Spiritualistic Circles, so-called, corrupts the morals and degrades the intellect. They therefore deem it their solemn duty to warn the community against this contaminating influence; which surely tends to lessen the truth of man and the purity of woman."

"The Committee will publish a report of their proceedings, together with the results of additional investigations and other evidence independent of the special case submitted to them, but bearing upon the subject of this stupendous delusion."

BENJAMIN PEIRCE, Chairman,  
L. S. AGASSIZ,  
E. A. GOULD, JR.,  
N. S. HORSFORD.

Cambridge, June 29th, 1857.

This unimpeachable witness, Dr. Bell, reports Prof. Peirce



as saying that "all that had occurred were 'physiological facts,' and in accordance with natural laws." Also that Agassiz, coming to Dr. Bell's support, said: "I will divulge all these things before we part. I shall show you that these things are simple, natural, and may be produced by no other agency than the will of the individual." He said also: "I will make my methods available to the eye, so that the very means shall be seen and flash upon the mind at once," and "I will show the company that their doubts are mistaken." When Dr. Gardner, near the close of the last session, and after Agassiz had left the room, desired Prof. Prince to explain "the raps were made," as had been promised, the Professor said: "We have not promised that as a Committee. Agassiz made that promise as an individual." Was that declaration true? We must say, No. Did these gentlemen then intend to give a lesson of their personal conduct, when they announced that "any connection with spiritualism is a lie," and "tends to lessen the truth of man?" We apprehend they did, for, at the Abbot circles, and elsewhere, subsequent to them, they themselves apparently were less truthful than they were wont to be. We doubt whether a sensible and candid person can be found who now, after sixteen years' failure to fulfill their promise, believes that they were genuinely truthful either when they declared that the raps would explain how the raps were made by forces and methods then known to science, or when they denied that the promise of explanation was made in behalf of the Committee. Looking back we notice that Dr. Bell reported Agassiz as speaking in the plural, and saying: "We will divulge." This is quite an obstacle to regarding Prof. Prince as broadly truthful when he plumply said that Agassiz did not promise to tell of the Committee, but "as an individual." We find no room to even doubt that circles, conducted as the learned Professors caused those to be in which they acted a prominent part, did then tend to lessen the truth of man, for the immediate effect upon themselves seemed to prove that fact. If by no means follows, however, that when desire to learn instructive facts and elevating truths moves men and women to meet in circles and to conduct their proceedings with propriety, candor, and harmoniousness, that opposite effects may not result—that truth and purity may not gain strength where the true and the pure from spirit land impart their hallowing influences.

At what time or what place these dogmatic preachers learned that having connection with circles tends to lessen the purity of conduct, we do not know. They say it was from observation, but omit to state where or when their observations had been made. We never supposed they or their families had been accustomed to frequent such circles, and must wonder how they obtained knowledge of the effects of spiritualistic seances upon woman. They had no opportunity to gauge her purity at the circles in which we met them, and therefore our inference is that they had made observations elsewhere and under different circumstances. Science had let them loose from her schools, and on a holiday they broke loose from her methods, and incorporated in their "ex cathedra" bull what was foreign to the specific matters before them, and what they did not learn at that most investigation.

We will for a moment quit our hold of things put on record sixteen years ago and report a single scene from memory. Represented of one comparison made by Dr. Bell calls to remembrance an unreported episode to the dark circle performances when the raps were under manipulation and inspection. Assisted before those mediums and their cabinet were committed to the charge of the Professors and their school-boys. Ten to twelve or more Spiritualists who were present quietly seated or crouched in compact mass upon seats at the opposite side of the room. At a point in the performance when all lights had been extinguished, and all parties were still and silent, there suddenly appeared, unannounced, near the cabinet, a light, which soon assumed somewhat the form of a halo, or at least of several attached fingers waving back and forth for a few seconds. Wonderful phenomenon! Nuts for us Spiritualists! But—strange to say—no voice came forth from our side of the room; no sensation of joy or exaltation revealed its existence among the stolid occupants of the seats at this advent of spirit light. Soon the learned Prof. Prince, then and there on duty for detecting imposture, broke the deep silence, saying: "You see, gentlemen, it is very easy to make strange light. Just rub phosphorus over the hand, as I have been doing now, and they appear forthwith." Fumes of phosphorus had already told what the tongue of science then repeated. This feeble episode scarcely survived its birth, sank at once, and was generally forgotten. But Dr. Bell carefully shrouded it in the following sentence, which recalls vivid remembrance of that wee little, bantling of a scientific brain: "The best imitated raps of the unguided areas untrue to the character of the genuine ones; under the ears of the experienced observer, as are the miserable, faint-colored raps of imitators without a point of identity with the delicate, ethereal, limpid, or 'spirit light.' 'Miserable' and 'foul-colored'—just note the epithets applied by a discriminating observer to the learned Professor's impostured spirit lights. 'Miserable and foul-colored'."

When, on the morning of their first session, raps pregnant with mystery sounded forth their presence all around and in the midst of the Professors, their pride of attainment naturally roused up, and prompted them to shroud the origin of such visitants in the mists which hide from common minds clear perceptions of all that the words "physiological facts" may enfold, and also to pronounce the raps "simple, natural, and such as may be produced by no other agency than the will of the individual."

When doubt of this was promptly hinted to men whose avocations exempted them from opposition, and left them unshocked at curbing their feelings in unexpected emergencies, their warmed blood pushed the tongue to say hastily, inconsiderately, "I will make my methods available to the eye, so that the very means shall be seen and flash upon the mind at once." Such a promise was made in bravado, for power to fulfill it, if possessed, would have performed the task long ere to-day. Sixteen lapsed years are strong backers of our assertion. Calls for a fulfillment of it came forth from men of all faiths, positions, attainments and pursuits, through the press and in oral demands on change and elsewhere. Motives to execute it must have been so strong as makes the inference of inability on their part necessary. The Professors' appropriate ship—Science—grounded then on uncharted facts; and in the dire emergency, leaping overboard and drifting alongside of Dogmatism, they boarded her, fought, as best they could, under her flag, with her weapons and tactics, and at last shouted victory on the deck of that straggling hulk. When ablest scientists dropped science and assumed dogmatic methods, common sense at once divined that the point they were determined to report from lay off beyond where science could carry them. Lapsing time, missing the promised explanation, confirms the accuracy of that divination by common sense.

With various comments upon this trial, published by the papers of that day, we conclude this Part.

The Boston Journal said:

"We are inclined to think that the evils of Spiritualism will find a palliative, when scientific men recognize the phenomena as fixed facts, and trace out the real causes of these curious mental and physical demonstrations. To assume that the mediums are impostors and the believers dupes, is a royal road to a solution of the problem upon which the dogmatic rather than the man who can see and reason for themselves, will enter. It only strengthens the credulity of the believers, and makes new converts among those who see phenomena which cannot be accounted for by this 'scientific theory.' In this view of the case the Courier and its board of science is doing incalculable mischief—more, we fear, than the Gazette, Traveller and Journal will soon be able to counteract, by the antidote of common sense."

The Boston Traveller, June 20th, said:

"We learn that the examination into the alleged spiritual phenomena, before a committee of Cambridge gentlemen and others, was closed on Saturday evening. [Then having given the names of the parties present, it continues thus:] The gentlemen of the Committee and Mr. Clark (Mr. Lunt's substitute) are all skeptics to the genuineness of the alleged

phenomena; the others, with the exception of the gentlemen representing the press, are believers. It is the unanimous opinion of those who witnessed the whole proceedings, with the exception of the representatives of the Courier, that the whole affair was in no sense of the word an investigation, and that nothing was proved or disproved by it."

The Evening Gazette said:

"From the outset, two of the committee and one other representative of the press, have manifested an unhappy temper regarding the affair, treating it contemptuously, and in some respects spitefully, which has entirely destroyed the power by which mediums work in ordinary cases."

The Boston Daily Advertiser, July 20, 1857, said:

"The gentlemen who undertook the laborious service of acting upon the Committee are entitled to the credit for their pains, which we cheerfully accord to them. At the same time we may truly say they have only reached a negative result. We scarcely need say that the gentlemen composing this Committee are fully entitled to the confidence of the community, and their report ought to have great influence."

The Lowell Courier says:

"The truth seems to be, that the late investigation resulted in nothing satisfactory—for or against the truth of spiritual manifestations. But the unfairness of the professors in their mode of investigating, and the undue and ridiculous prominence they and some others, after disbelievers in the doctrine, are giving to the subject, is doing more than the foolish vagaries and innocent nonsense of professed Spiritualists, mediums and trance-speakers could possibly accomplish in spreading the infection. The report, and better kept ones, at Dartmouth and other places, the faculty have had the fit, and we trust it will soon be so at Cambridge."

The Woman's Advocate, edited, printed and published by ladies in the city of Philadelphia, says:

"The learned professors declare that no result, either for or against Spiritualism, was arrived at. They had no 'demonstrations,' nor did they pretend to any detection of trick. They, however, advise people to have nothing to do with it, and declare, as a reason, that it has a tendency to destroy the truth of man and the virtue of woman. 'They do not give their experience, which led them to this conclusion; at least they have not yet given it. It is to be presumed that testimony elicited in the course of the investigation is the foundation of this opinion. If they have had such experience as convinces them that they are less truthful, or that the women with whom they associated are less virtuous than when they commenced the investigation, they should give the world the benefit of that experience. They have no right to assume any such position, unless they claim to be more characterful than the seers themselves. Impairment of character should be accompanied with testimony to give it weight.'"

The Cambridge Chronicle, July 11th, 1857, issued—under the shadow of old Harvard's edifice, and circulated through its halls and dormitories—the following comments by a correspondent:

"It is patent to observation that the Committee approached the subject with pre-conceived views. They seem to have taken for granted that they knew more, even on this subject, without investigation, than the scientific Spiritualists with all their long experience and deep insight in it, and they consequently laid out the public outside their feet with unhesitating defiance. Because a man knows a rock, does it follow that he knows a star? or he knows a star, does he therefore know a spirit? The professors have shown their ignorance in this investigation, nothing more; and let them be assured that, on account of their high standing, it affords the Spiritualists pleasure to hear of their intention to publish a laborious report on this subject; one that, as the Courier fondly imagines, and probably themselves also, will stay the progress of the delusion? Let them be assured they will only awaken thought, and excite curiosity—giving an impulse to investigation, whose results will make them ashamed of their 'scientific' bull. It is indeed a pity that, with all their learning, they have not learned that the testimony of a large body of men and women to facts of their own experience is entitled to respect. The world moves on."

Part IV will contain notice of the Sitting by Representatives of the Press—their reports and reflections upon the whole subject.

#### THE GHOST THAT JIM SAW.

(Kansas Pacific Railway.)

1873.

"Why, as to that," said the engineer, "ghosts about this? was caught to fear. Spirits do not fool with levers and rods, and throttle-valves do not take to such."

And as for Jim,

What happened to him?

Was one-half faint and the other half wild?

Running one night on the line, he saw

A house—as plain as the moral law—

Just by the moonlight bank, and thence

Came a drunken man, with no more sense

Than to drop on the rail,

Flat as a nail.

As Jim drove by with the midnight mail,

Down went the patient—steam reversed.

Too late! for there came a "bump," Jim cursed.

As his fireman, there in the cab with him,

Kindler stared in the face of Jim,

And says, "What now?"

Says Jim, "What now?"

I've just run over a man—that's how!"

The fireman stared at Jim. "They ran back, but they never found house nor man—Nary a shadow within a mile. Jim turned pale, but he tried to smile; Then on he tore,

Ten miles an hour.

In quicker time than he'd made afore.

Would you believe it?—the very next night

Up rose that house in the moonlight white;

Out comes the chap, and drops as before;

Down goes the brakes, and the rest enquire.

And so, in fact,

Each night that act

Occurred, till folks swore Jim was cracked.

Humph!—let me see. It's a year now, most;

That I met Jim, East, and says, 'How's your ghost?' 'Gone,' says Jim, 'and more it's plain

That ghost do n't trouble me again.

I thought I shook

That ghost when I took

A place on an Eastern line. But look!

What should I meet, the first trip out?

But that very house that we talked about.

And that self-same man! 'Well,' says I, 'I guess

It's time to stop this yer foolishness.' So I crammed on steam.

When there came a scream

From my fireman—and it broke my dream:

'You've killed somebody,' says I, 'Not much! I've been hit often, and that ain't no such;

And now I'll prove it.' Back we run,

And—darn my skin!—but that was a mite.

On the rail, dead—

Smashed in the head.

Now I call that unanness! That's all Jim said."

[But there.

#### TAXING CHURCH PROPERTY.

Every honest tax-payer in the District of Columbia, says the Washington Sunday Gazette, must hail with joy the movement now on foot to tax the property of churches and religious institutions among us. It is a movement that ought to have been carried into effect long ago. No upright citizen can be opposed to it. These are not the days of feudal ages, when the king pretended to burden the people by divine right, robbing and plundering them of their hard earnings for the professed glory of God. We have no priests here, thank Heaven! who can title their able followers out of one-tenth of all they gain by their industry, "while they themselves would not so much as touch these heavy burdens with one of their fingers."

What a man earns in this country belongs to him alone, always acknowledging the dependence of all men on that gracious Providence which sends the sunshine and the rain on all alike. No appointed prelate has the right to step into the fields of any man's earnings, be they large or small, and say, with authority, "One-tenth of these things which you have earned by your toil belongs to me."

It follows, therefore, that all property, whether appropriated to religious or secular purposes, is justly on a par. One kind should be taxed for the common good just the same as any other kind. If all property enjoys alike the protection of society, the civil law, which represents society, has the right to tax it all alike. The insurance of religious benefices against

the common danger of fire calls for the common guardianship of the fire department; therefore all such property ought to be equally taxed with all others to pay the expenses demanded by the fire department's support. And so on with every other legal expense provided for by the laws that establish the well-being of society.

We are glad to observe that these self-evident and practical views are generally received by the religious community of the District. No church or association of this class that we have heard of objects to them. They act on the facts of history, when Christianity was first introduced into the world, and all classes went up to the civil authorities—the Saviour of mankind among them—"to be taxed."

No privileged classes in our country! No taxing the masses of the people for the exclusive benefit of a few! We are all in the same boat. Let us share and share alike. That's the true doctrine.

#### PRACTICAL SPIRITUALISM.

BY GEORGE A. BACON.

Spiritualism is immanent to every condition of humanity. Its life is harmoniously unfolded man while subject to these conditions. While you, dear Banner, are constantly reiterating so much for the world's benefit, relative to the more strictly phenomenal, the theological and the philosophical or scientific aspect of Spiritualism, let me contribute an interesting item which falls not under any one of these distinctive heads, but more properly belongs to the classification of *practical* Spiritualism—a phase no less important and desirable than any other; in fact, a branch concerning which, for the want of something specially adapted and yet comprehensively practical, so much valuable time and energy now run to waste; a branch of the subject, concerning which we have ever desired might receive a far larger share of that thoughtful consideration and personal exemplification now bestowed by so many upon non-important matters, and which result only in profitless discussions.

While deeply interested in everything pertaining to the mental, the metaphysical or speculative side of Spiritualism, we confess our active sympathies become readily enlisted in every effort toward practical reform; toward those particular measures wherein the people directly are benefited. The legitimate outcome of Spiritualism tends to utilitarianism. At first, it appears apparently as a purely spiritual matter; but, as the perceptions enlarge, the conceptions deepen, and the mind comprehends more and more of the universal, the individual is considered only in relation to his or her serviceable adaptation to the great Gospel of Use, as applied to human needs. What at first is regarded as a personal matter, soon becomes, by a natural process, a public affair, wherein all are equally concerned, and the good of all is sought.

That Spiritualism has proved the open door, through which have come blessings as priceless in value as they are multifarious in variety; blessings which in their practical workings minister not only to the spiritual well-being, but likewise to the physical and pathological necessities of the people—are truths so self-evident that no intelligent and candid person can successfully deny them. This great fact, no less real than significant, is readily conceded. To recognize its verity is one thing; to appreciate these blessings, though but faintly, is quite another, and is what all are not conditioned or disposed to do. For us to appreciate these blessings in their fullness or entirety, is simply impossible.

The ways of the spirit are mysterious as the needs of humanity are manifold. To measure the wants and meet the requirements of the human family, Infinite Love, Wisdom and Power are requisite; these alone can suffice. Cowper affirms that

"God moves in a mysterious way.

His wonders to perform."

And have we not Spiritualists declaring that the ways of God are as finding out? Equally incomprehensible appear the processes, as well as the instrumentalities, which spirit intelligences sometimes adopt to accomplish their purposes. Frequently the wise are made to talk and act foolishly, while the mentally imbecile proclaim profoundest truths. Now 'tis an infant's tiny hand that is used to confound the learned skeptic, or perhaps a child is asked to answer her mother's questions, to say or to do just the necessary thing; again, some receptive clergyman starts himself and congregation by suddenly speaking contrary to his own thought, wish, or intention—some invisible party at an opportune moment using him as a machine; or it may be the most physically frail of women will be forced to undergo what a strong man could not well endure, while she is all the better for it. And so on, through all the grades of mentality, of every station in life and every degree of character, to the end of the chapter. Whoever is organically subservient, or can be made to administer to their purposes, whether willing or otherwise, are drafted into the service—and without reference to any "bounty money."

It has come to our notice that the legion of ills which afflict our poor humanity, or that portion residing in Chelsea, Mass., and the region round about, have encountered one who, in the name of the power vouchsafed to her, authoritatively bids these ills depart, and they obey. We refer now to the remarkable case of Mrs. Mary A. Ricker, of the above named place. With no desire to give publicity to persons simply for their own sake, we think that "harm to none and good to some" will result, and the cause of justice be served, by our calling attention to the following facts.

This lady has been a public medium for the past sixteen years, or more, pursuing the even tenor of her way no less quietly than effectually. Her first experience occurred when she was an active member of the Methodist Church. Among other gifts with which she found herself possessed, was that of healing, exercised for years in a manner *sub rosa*. Though accustomed to speak occasionally before this, it was about eight years ago that she was moved upon to speak steadily in public at first, untraced, then semi-conscious, and now inspirationally normal. During these eight years, except at brief intervals, she has regularly spoken twice every Sunday, and always without pay. What allusions were taken toward defraying the other necessary expenses. Three years ago a convenient chapel, centrally located, known by the name of the present occupant, having a seating capacity of from four to five hundred, was purchased by interested parties, appropriately dedicated, and in which she has since spiritually administered every Sunday afternoon and evening to full and attentive audiences. Everything connected with this movement is purely voluntary, mutual interest being the inspiring, and reciprocal good the leading idea. Less critical than moral, her addresses are specially directed to the heart and feelings, and are calculated to make her hearers thoughtful and aspirant, while being practically good and true in all the relations of life. The views enunciated are mainly those of the so-named Christian-Spiritualists, the spirit and principles of the Nazarene being taken as a general standard.

About one year ago, Mrs. Ricker, assisted by Mrs. J. E. Logan, entirely devoted themselves through the week to the work of healing, by their special manner of laying on of hands. Since last June, every Monday, Wednesday and Friday, their church has been open to the public, and all afflicted ones have been invited without money and without price, to enter and be healed, if possible. On alternate days, they have visited the sick and disabled at their several homes. Many a day last summer, over one hundred persons could be seen in the church, waiting their turn to be operated upon, which is always done openly. There were some twenty-five persons present the afternoon we last visited the place, from several of whom we learned directly the benefits they had received. One lady, about forty years old, showed us on her hip the remains of a cancer, which for two years previously had caused her most terrible suffering, and for which she had been treated by the professionally gifted practitioners of Boston, without receiving any relief, but under the treatment of Mrs. R. had been perfectly cured, and the lady added, she was now as well as she ever was in her life. We also saw those who had been cured of deafness and paralysis. One young man who had been seriously troubled with spinal complaint, a slight curvature of the spine, and baldness at top of head, stood in our presence apparently well, at least perfectly erect and straight, hair restored, and looking as though nothing had ever physically ailed him. One old gentleman, now seventy-eight, had a paralysis of the tongue and throat, and who unable to speak a word for over a week, told us that one treatment of fifteen minutes by Mrs. Ricker restored his voice, so that he could readily converse again, and that he now regarded himself as well.

Numberless cures of catarrh, of erysipelas, of paralysis especially, and all other nervous affections, are ready to furnish their personal statement to whoever desires it. Such cases were furnished us of infants from four months to four years of age, cases which the medical faculty had given up as hopelessly incurable. Perhaps one of the most marked cases is that of Capt. James E. Buchanan, of the merchant service, now of the bark Belle St. Mary, whose voluntary and grateful statement in writing we have in our possession. He says that his arm was badly broken above the elbow, and his shoulder dislocated, while in Havana. After having his arm attended to by medical surgery there, he was obliged to visit New Orleans and have it again submitted to the regular profession, who, in the character of his arm, but such was his physical condition, that he was recovering all, before so great and constant, his arm not recovering at all, he returned home fully expecting to die. As a last resort he was induced to place himself under the treatment of these two

unprofessional women, who in a few months had the disabled member restored to health and usefulness. Were all the particulars of this exceptional case publicly known, it would naturally prove a fruitful topic of wonder to the medical student and general reader, as it is no less a matter of profound interest to those most concerned.

The method employed by these ladies is not uncommon among spiritual practitioners—the laying on of hands. Agreed with the general theory that physical ills originate primarily from disturbed circulation, they proceed, in the majority of cases, to restore the equilibrium by vigorous slapping and rapping the patient; and the success they have thus far met with, is a guarantee of the general correctness of the theory in question, as well as their special adaptation to its practical efficiency. While it is a theory commonly admitted by the profession to be true, it is seldom if ever considered by them worthy of any practical, systematic effort toward demonstration. This, however, is to be expected from a profession whose fundamental basis of action and method of procedure rest upon the reversal of that principle of adaptation, of physiological and spiritual ability inherent in and manifest through all Nature. A distinguished *sarad* says:

"That the medical profession always been inspired by a just sense of professional duty, infinite suffering would have been prevented, and the science and art of medicine would have been carried far beyond the present state. I cannot help feeling a painful astonishment when I consider how little even a after-day studying the great discoveries and how slow and how accidentally, and how recently much of that knowledge has been acquired. We know not the medicinal virtue of one in twenty of the plants and vegetable substances which grow, the earth, or of the inorganic elements that compose it."

In this connection it only remains for us to state that a Professor of Medicine connected with Harvard University, and famous alike for his wit and his wisdom, should declare that, if all *non-rio* medicine, except opium and the anaesthetics, were cast into the sea, it would be all the better for man, and all the worse for the fishes! In conclusion, we can but pray for the special blessing of Heaven, to rest upon all practical workers everywhere, and for a double portion to such as those above mentioned, who labor thus unselfishly for the good of all human kind.

"Than troubles of the tongue:  
The world is full of melody,  
A twitter and a humming;  
The music of a march is sweet,  
But action is sublime;  
And you may have a nobler verse  
Than can be told in rhyme."

Dodon, Feb. 22d, 1874.

#### FINANCE.

BY B. FRANKLIN CLARK.

Warren Chase and others have from time to time given you excellent articles on a better currency than we now have—one that would be as good as gold, and far better in many respects, viz.: paper money, convertible into a United States bond bearing a low rate of interest, say three and sixty-five one-hundredths per cent., because of the convenience of reckoning as a hundred-dollar bond would earn one cent a day interest, so that the most ignorant or illiterate person could not have any trouble in calculating interest.

The national labor reformers have always had this financial system in their platform, which appeared to be the best for the people that we knew of. But I have lately made the acquaintance of Lyander Spooner, of Boston, who has copyrighted a much better financial system than the other, because it would give *freedom* to the people in banking, and give them a good, sound currency, as good, or better than specie, and one that cannot be controlled by a few individuals for their special benefit, as our present money is, or by the government.

Mr. Spooner's system is ready for use at any moment, under his copyright, and cannot be prohibited by Congress or any State Legislature, as it has been already legalized; and Mr. Chase or any other person can legally start a bank under this system at any time, and thus inaugurate a new financial system that would save the people from the great distress that they are now experiencing, caused by a scarcity of money, which is now locked up and hoarded for speculative purposes.

Under Spooner's system "the real estate of Massachusetts"—taken at only three fourths its estimated value—is capable of furnishing seven hundred and fifty millions of loanable capital. The real estate of the Commonwealth, therefore, is capable of furnishing an amount of loanable capital more than twelve times, as great as that of all the "national" banks in the State; more than twice as great as that of all the "national" banks of the whole United States, and equal to the entire amount (about seven hundred and fifty millions) both of greenback and "national" bank currency of the United States. It would scarcely be extravagant to say that it is capable of furnishing ample capital for every deserving enterprise and every deserving man and woman within the State; and also for all such other enterprises in other parts of the United States and in foreign commerce, as Massachusetts men might desire to engage in.

Unless the same system, or some equivalent one, should be adopted in other States, the capital thus furnished in this State could be loaned at high interest at the West and South. If adopted here earlier than in other States, it would enable the citizens of this State to act as pioneers in the most lucrative enterprises that are to be found in other parts of the country. All this capital is now lying dead, so far as being loaned is concerned. It can be loaned in the form of currency, if so much can be used. All the profits of banking, under this system, would be clear profits, inasmuch as the use of the real estate, as banking capital, would not interfere at all with its use for other purposes. The use of this real estate as banking capital would break up all monopolies in banking, and in all other business depending upon bank loans. It would diffuse credit much more widely than it has ever been diffused. It would reduce interest to the lowest rates to which free competition could reduce it.

It would give immense activity and power to industrial and commercial enterprise. It would multiply machinery, and do far more to increase production than any other system of credit and currency that has ever been invented, and being furnished at low rates of interest, would secure to producers a much larger share of the proceeds of their labor than they now receive. All this capital can be brought into use as fast as the titles to real estate can be ascertained, and the necessary papers be printed.

Legally, the system (as the author claims, and is prepared to establish) stands upon the same principle as a patented machine, and is therefore already legalized by Congress; and cannot, unless by a breach of the public faith, any more be prohibited, or *invalid*, either by Congress or the State, than can the use of a patented machine.

Every dollar of the currency furnished by this system would have the same value in the market as a dollar of gold; or so nearly the same value, that the difference would be a matter of no appreciable importance. The system would, therefore, restore specie payments at once, by furnishing a great amount of currency that would be equal in value to specie.

The system would not inflate prices above their true and natural value, relatively to specie. Whenever, if ever, the paper should not buy as much in market as specie, it would be returned to the banks for redemption, and thus taken out of circulation; so that no more could be kept in circulation than should be necessary for the purchase and sale of property at specie prices.

The system would not tend to drive specie out of the country, although very little of it would be needed by the banks. It would rather tend to bring specie into the country, because it would immensely increase our production. We should therefore have much more to sell, and much less to buy. This would always give a balance in our favor, which would tend to be paid in specie. It is, however, a matter of no practical importance whether the system would bring specie into the country, or drive it out; for the volume and value of the currency would be substantially unaffected either by the influx or efflux of specie. Consequently industry, trade and prices would be undisturbed either by the presence or absence of specie. The currency would represent property that could not be exported; that would always be here; that would always have a value as fixed and well known as that of specie; that would always be many times more abundant than specie can ever be; and that could always be delivered (in the absence of specie) in redemption of the currency. These attributes of the currency would render all financial contractions, revulsions and disorders forever impossible.























## Pearls.

And the great sea, and the world's wide,  
That on the stretch of the sea's wide,  
Sparkle forever.

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merous partial, local, terrible inundations, there is no doubt. The Chinese record one under the reign of Yao; "but one cannot seriously find any relations with it and that of the Bible." The Muses of America have a tradition that may be made to resemble the Mosaic in this matter; but that of the Chaldeans is most in accord with it. The Egyptians, however, who occupied themselves largely with speculations cosmogonical and religious, make no allusion to any such cataclysm, proving that the Chaldean, like the Mosaic, was purely local, and that the Jews obtained the legend during their captivity. The historians Josephus, Maury, Rawlinson, Fabreius, Joan of Antioch, C. Muller, Schindler, etc., etc., have proved that all these traditions are derived from a systematic confusion established by certain sectarians in the first ages of Christianity. . . . The most ancient account of any deluge is that found in the *Upanishads* *Brahmanas*; but this took place fifteen thousand years before the biblical.

The plurality of existences has a peculiar fascination, and the "Messenger" follows up the subject with much discrimination and tact. Jesus's words are quoted when he descended from the mount: "But I say to you that Elias is already come, and they have not known him, but have made him suffer as they wished. Then the disciples understood that it was John the Baptist of whom he spoke."

"Concerning re-incarnation, several interesting facts are recorded: In a letter of M. Barthelemy, M. Pouson du Terrail recounts that at his *domainedes Champs* he met with the *curé* of the village, who was greatly surprised at hearing him say that he remembered having lived in the time of Henry IV., and knew that monarch well; that he believed that he had all had previous existences, and that we should have others. The *curé* admitted that the Christian doctrine did not exclude this opinion. . . . In a letter to Madame Stein, Goethe writes: "Why has destiny so closely allied us?" Ah! in times past thou wast my sister or my wife."

Sir Humphrey Davy, in his "Last Days of a Philosopher," says that "human existence may be regarded as a type of infinite and immortal life, and its successive acts of sleeping and waking may certainly offer us an approximate image of the succession of births and deaths of which the eternal life is composed." (I have Sir H. D.'s book before me; but not finding the passage, I translate from the French.)

Charles Fourier has said: "That a bad rich man may return as a mendicant to the gate of the *chateau* he once owned." M. Chassey is quoted as saying that it is difficult to choose among citations that demonstrate a series of existences, some anterior, others posterior to the present, etc., and M. Proudhon, in a letter to M. Villamé (in 1857) says, "In thinking over it, I ask myself if I am not dragging the chain of some great culprit, condemned in an anterior existence, as Jean Reynaud teaches."

The *Criterio Espiritista*, of Madrid, has a masterly article on "Spiritualism in the light of reason," and no short epistle could do it justice. "It is madness! It is an aberration of intellect! are the words that greet every new discovery or project," says the writer, "and as none has been of more importance than Spiritualism, so none has been more calumniated. But Spiritualism has been a fact of all times, though not rationally explained till to-day. . . . The principal focus of human thought that dominates the world, writes a celebrated Orientalist, is in the Vedas, the sacred books of India, the first monument that has reached us of written revelation; and these books contain also the first testimony of spirit manifestations."

Thence to Persia, and we find confirmation, also, of the antiquity of Spiritualism. . . . Further confirmation is established in Egypt. The temple of Serapis was the place where were verified many spiritual phenomena. . . . Greece held communion with the invisible: her oracles were consulted by her legislators. . . . The Sibyls of Rome, the Antiquarian tripod, the Druids of Germany were celebrated in this cause, and their doings are held indelible by their records. Solpocles and Socrates, Plutarch and Plato, Hippocrates and Jamblicus, Xenophon and Aristotle, Virgil, Tacitus, Suetonius, Aesculapius, Apollonius of Tianna, etc., the *restes* of ancient fame are not forgotten; and a list of more modern investigators and believers, who hardly have any peers in the literary and scientific world, make up a spiritual cohort of indomitable force."

Thopé Sr. Don Visente de Torres Solanot will pardon such a brief and disjointed sketch of his able article.

*El Critico* gives further notice of "The Truth of Spiritualism—Demonstrated by Orthodox Catholicism," copied from the French, and relates a ghost story—a story of an apparition, thoroughly verified, which was furnished to a well-known resident who lived No. 22 Faenza street, in Rota, near Cadix.

*Psychische Studien*, a handsome magazine, edited by the distinguished Alexander Aksakow, and published in Leipzig and New York, has come to hand. Its leading and most important subjects discussed are the proceedings of the London Dialectical Society, Mr. Wm. Crookes's late article in the *Scientific Quarterly*, and Alfred B. Wallace's *Mesmerism, Clairvoyance and Spiritualism*. It has also a letter from Von A. Butlerow, of St. Petersburg, and criticism by Prof. Hoffman. I shall try in my next to give a more extended notice of this very welcome periodical.

Not having sufficiently understood the views of the editor of the Scandinavian *Dagbladet*, that gentleman has kindly stated them to me, and I think he will pardon me for giving them briefly to the Banner:

"I am no Spiritualist," he says, "but wish I could be. If any one can convince me of the truth of Spiritualism, I will embrace it and advocate it in all possible ways. In a recent article in his paper he said: 'We believe that a great deal, perhaps the most part, of the so-called spiritual manifestations, is humbug; but we think that the mediums are in possession of remarkable natural powers, which are yet incomprehensible. We do not believe that the phenomena they produce can be ascribed to a spirit-world. Of course, we cannot deny a spirit-world, but as no dead have yet come back to us with any information, we cannot believe in a spirit-world either, but say with old Socrates: 'All what I know is that I know nothing.'"

As no sincere, earnest, good man or woman has ever taken great pains to investigate Spiritualism (I may know of one exception) and not become a convert to it, I have little doubt that the worthy editor of the *Dagbladet* will yet be of our faith.

The *Berue Sprite* (of Paris) for February has just come to hand. It shall be noticed further in my next.

I wish here to say a word or two in the cause of literature, though not at all in the spiritualistic line. "The Lithographer" (of London) a monthly of no inconsiderable importance in the department, has in its January issue a letter from Bernard Quaritch, Esq., a bookseller of world-wide fame, replying to an attack made upon him in the New York Sun. It would seem that the Sun had accused Mr. D. (after having his wonderful collection of rare old books) of lacking courtesy to the Americans, or, in other words, "having an intense dislike to the United States." Mr. D. says: "I cannot conceive the origin of a statement so opposed to the fact." "The Lithographer" remarks: "The splendid collection of the early productions of the printing-press which is possessed by Mr. Quaritch, of Piccadilly—a collection which for value, extent, and intrinsic interest, is absolutely unique—has been the subject of a scholarly article, &c."

I have reason to believe that there is no place in London where a *genuinely* American will be more cordially welcomed, or where an *intelligent* American will be able to pass his leisure hours with more pleasure and profit. Mr. D. forwards his valuable catalogues gratuitously to all book-buyers.

Though of home-growth, there are several books that I have long desired to notice in these "reviews," but have had neither time nor space.

A. J. Davis's work, "Events in the Life of a Seer," has been to me one of his most interesting productions. Though containing considerable that has appeared in other publications, it can be taken up at any time with pleasure and satisfaction. I found in it a remarkable spirit manifestation of which I had never before heard, though it occurred to parties belonging to my native town, Westford, Mass.

And J. M. Peebles's "Seers of the Ages," with much in it that is biting, soul-stirring, instructive, elevating—there is the calm synthesis and the sweet halo of great truth, that must make it a treasure to every Spiritualist.

"The Vital Magnetic Cure." I had only partially perused, when I had occasion to present it with other works to the Young Men's Association of Albany; but what I did read of it, of the cultivation and proper use of the natural forces, with the views advanced by the author, impressed me with a sense of originality in conception, and a judiciousness in the elucidation and handling of vital magnetism that could not elsewhere be found. That it must do much toward a better understanding of physiological principles will, there is no doubt, be the conviction of every one who is so fortunate as to have a copy of the book.

### English Spiritualistic Paragraphs.

ACCIDENT TO DR. SEXTON.—We are sorry to perceive the following announcement both in the London "Medium and Daybreak" and the "Spiritualist" for Feb. 13th. We, however, heartily join in the hope of our English contemporaries that this distinguished lecturer and able worker in the spiritual vineyard may speedily be restored to health:

"On Sunday evening last, as Dr. Sexton was crossing the street opposite the statue in King William street, city, he was knocked down by a four-wheeled cab that was being driven along at great speed. He was thrown nearly under the wheels of an omnibus, and it was almost a miracle that he was not killed on the spot. Fortunately he escaped with some bruises and a severe shaking, from the effects of which we trust he will speedily recover."

Mr. J. J. Morse is actively engaged as a lecturer, his recent efforts at Mechanic's Hall, Darlington, Constitutional Hall, Gateshead, and other localities, being productive of good audiences, and much awakening of the popular attention concerning the claims of Spiritualism.

The London Medium and Daybreak devotes much space of late to the lectures of Mrs. Cora L. V. Tappan, and from the high character of the printed documents themselves, and the evident interest which follows their delivery, it is self-evident that this sterling American speaker is making a decided mark not only in London and vicinity, but throughout the kingdom.

Mrs. Jackson (widow of the well-known English Spiritualist of that name) has been developed as a public lecturer, and is highly successful in that department—her discourses at Cogman's Institution, London, and elsewhere, being much commended.

Little Fowler, the American test-medium, is astonishing the citizens of Edinburgh, Scotland, so says the *Courier* of that city, which ends a nearly two-column sketch of her life and experiences in this wise:

"Since Miss Fowler came to Edinburgh she has had several seances, chiefly in St. Andrew Square. We are told that some of her revelations have been of a startling nature, and more than one auditor has confessed to having heard her botany what no one could know but themselves and their families."

THE FOUNDATIONS OF SPIRITUALISM.—"Will you be so kind as to inform me, through the Medium, whether the doctrine of Spiritualism is founded on works or prayer?"—JOHN HENNING, *Chorwell*. "Spiritualism is founded on facts; the facts are the expounds of truth; truth is our conception of the divine polity; prayer is the desire to attain truth; work is the means of applying truth to the welfare of man and the glory of God. Now that we have so far explained ourselves, we leave our correspondent to work out the problem for himself.—London Medium and Daybreak."

### Bible Marvel-Workers.

A private letter from New Jersey, written by a very cautious and able critic, speaks thus of this excellent work:

"I have just finished the reading of 'Bible Marvel-Workers,' and wish to thank the author most heartily for the valuable service he has rendered to a large class of minds by the preparation of the work. It cannot fail to be an aid to many who were educated as he and I were, in an idolatrous regard for the ancient Hebrew and Christian Scriptures, to arrive at juster views of their value and authority. The respectful tone with which he treats the statements of the venerated record, even when obviously mistaken and inconsistent, is in my judgment far better calculated to win its idolatrous worshippers to rational views, than is the strain of contemptuous ridicule so often indulged by a large class of Spiritualists. Though I might dissent from some of his expositions, yet as a whole the 'new reading of the miracles' seems to me eminently rational and credible in the light of Modern Spiritualism."

CHURCH'S MEDICAL VISITOR for February—John Church & Co., Chicago, O., publishers, has made its appearance on our table. Those in want of a magazine which is at the same time a vehicle of much useful information and a source of beautiful melody, will do well to enroll said Visitor—which is the pet of every household in which it has entered—among their list of callers.

## Music Hall Rostrum.

The Future: A Lecture by Mrs. Nellie J. T. Brigham.

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

Notwithstanding the gloomy skies and falling rain, a good audience assembled at this hall to listen to the closing lecture of her present engagement in Boston, which was delivered by Mrs. Nellie J. T. Brigham, on Sunday afternoon, Feb. 23d. The principle of hope, the speaker pronounced to be always in active operation in human hearts as concerning a future which would bring health, happiness and success—a better state of being than the present could give. From childhood, seeing in coming manhood its Elysium of delight, to old age, seeking its life to come, beyond the shadow curtain of the grave, the same element was at work; and the prophetic of identical good things to come in an aggregate as well as individual sense, though not so immediately apparent to the unthinking, loomed up to the present gaze of the reformer in the signs of the times, and found its great endorser in the fact that the larger the matter to be compassed, the longer the period necessary for its growth and development.

In proof of this latter hypothesis, the speaker proceeded to instance the great modification which had gone on concerning the theologic tenets of the past. How different the ideal of God held by the Hebrew from that entertained in our day by the very churches who professed to find in the Hebrew Scriptures the fount and spring of their inspiration. Christianity was, equally with heathenism, mingled with myth and superstition as to its teachings, and the development of thought in its own ranks, even to say nothing of the persistent work of reformers outside—was acting to the bringing about, in the future, of changes in its fundamental principles which would be more astonishing than any which had characterized its past history.

The true scope of the coming religion was foreshadowed by the speaker in an anecdote wherein a Jew, a Christian (one of the broad type) and a Parsee, meeting together and comparing notes as to the God they worshipped, found that, whether denominated "Jehovah" or "the Sun-Spirit of Life," he was best defined to their beliefs by the Christian's "Our Father which art in heaven," whereby all men were declaredly brothers. As men, rising by education and growth above their crude ideas of a God who needed a "house" to be reared in his name by mortal hands, were led to look around them, and with the eye of unbiased reason saw that law and order ruled in infinite perfection alike among the atoms of the earth and the diamond-dust of the skies, they would be gradually brought to adopt the view at present enunciated by the reformers, and to proclaim this combination of the soul and body, and with love and order blended with wisdom—which pervaded and ever operated in all nature—to be the true God; not only "Our Father" but "Our Mother" in heaven!

The opposition which greeted the efforts of the spiritually enlarged Jew of Nazareth was owing to a want of power, on the part of his age, to obtain even an approximate appreciation of the ideal he sought to convey; and the same spirit of bigoted clinging to the traditions of the past was in full force in our day and generation. The intellectual philosophy of the blind man who denied the existence of a sun which he could not see, and therefore was wholly unable to comprehend, found a match, for the while at least, in the mental blindness of the era as to the truth proffered, but as future development had sensibly broadened the Christian, and even affected the Moslem ideal, so a further course would bring to mortal acceptance the natural and rational view which would see God in his creatures, and lead man to express his religion in his daily actions by seeking to do good to his kind. The time would come when man would labor rather to give food and shelter to his unfortunate brothers and sisters who had not where to lay their heads, than to rear costly finite structures for the (impossible) habitation of an infinite Spirit. The time would come in the future when the ambition of the theological schools to outdo each other in material displays of power would reach a barrier which it could not pass, and the millions of treasure locked up in the so-called "houses of God" would be taken out for the purpose of bringing God to the conception of the people, and when that golden age arrived, there would be as much joy in heaven as on earth! (Applause.) This future golden age would distinguish itself not by the violent uprooting, but the gradual spiritualizing of all existing forms, whereby the walls of the churches would melt like ice in springtime, letting the race free to mingle in a universal loving brotherhood.