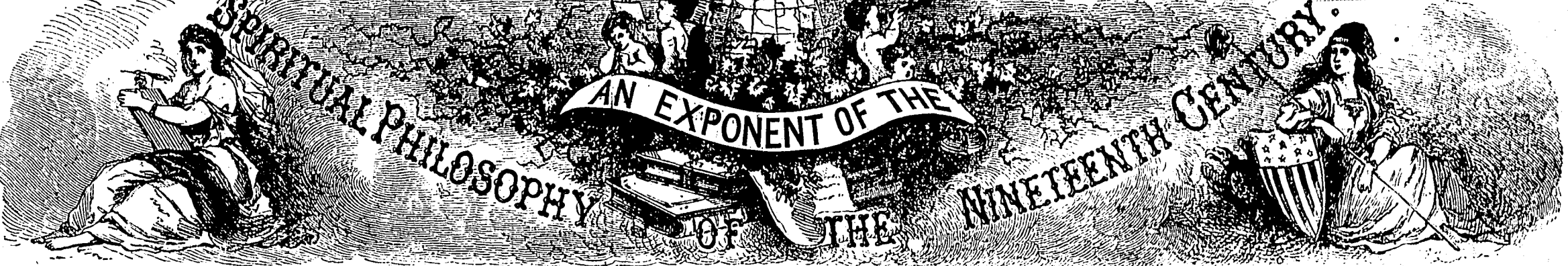


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A DEFENCE OF MODERN SPIRITUALISM.

BY ALFRED R. WALLACE, F. R. S., &c.

[Conclusion.]

HISTORICAL TEACHINGS OF SPIRITUALISM.

The lessons which Modern Spiritualism teaches may be given under two heads. In the first place, we find that it classed a rational account of various phenomena in human history which physical science has been unable to explain, and has therefore rejected or ignored; and, in the second, we derive from it some definite information as to man's nature and destiny, and, founded on this, an ethical system of great practical efficacy. The following are some of the more important phenomena of history and of human nature which science cannot deal with, but which Spiritualism explains:

1. It is no small thing that the Spiritualist finds himself able to rehabilitate Socrates as a sane man, and his "demon" as an intelligent spirit being who accompanied him through life—in other words, a guardian spirit. The non-Spiritualist is obliged to look upon one of the greatest men in human history, not only as subject all his life to a mental illusion, but as being so weak, foolish, or superstitious as never to discover that it was an illusion. He is obliged to disbelieve the fact asserted by contemporaries and by Socrates himself, that he forewarned him truly of dangers; and to hold that this noble man, this subtle reasoner, this religious skeptic, who was looked up to with veneration and love by the great men who were his pupils, was imposed upon by his own fancies, and never during a long life found out that they were fancies, and that their supposed monitions were as often wrong as right. It is a positive mental relief not to have to think thus of Socrates.

2. Spiritualism allows us to believe that the oracles of antiquity were not all impostures; that a whole people, perhaps the most intellectually acute who ever existed, were not all dupes. In discussing the question, "Why the Prophetsess Pythia giveth no Answers now from the Oracle in Verse," Plutarch tells us that when kings and states consulted the oracle on weighty matters that might do harm if made public, the replies were couched in enigmatical language; but when private persons asked about their own affairs they got direct answers in the plainest terms, so that some people even complained of their simplicity and directness, as being unworthy of a divine origin. And he adds this positive testimony: "Her answers, though submitted to the severest scrutiny, have never proved false or incorrect. On the contrary, the verification of them has filled the temple with gifts from all parts of Greece and foreign countries." And again, "The answer of Pythia proceeds to the very truth, without any diversion, circuit, fraud, or ambiguity. It has never yet, in a single instance, been convicted of falsehood." Would such statements be made by such a writer, if these oracles were all the mere guesses of impostors? The fact that they declined and ultimately failed, is wholly in their favor; for why should imposture cease as the world became less enlightened and more superstitious? Neither does the fact that the priests could sometimes be bribed to give out false oracles prove anything, against such statements as that of Plutarch and the belief during many generations, supported by ever-recurring experiences, of the greatest men of antiquity. That belief could only have been formed by demonstrative facts; and Modern Spiritualism enables us to understand the nature of those facts.

3. Both the Old and New Testaments are full of Spiritualism, and Spiritualists alone can read the record with an enlightened belief. The hand that wrote upon the wall at Belshazzar's feast, and the thousand unhurt in Nebuchadnezzar's fiery furnace, are for them actual facts which they need not explain away. St. Paul's language about "spiritual gifts," and "trying the spirits," is to them intelligible language, and the "gift of tongues" a simple fact. When Christ cast out "devils" or evil spirits, he really did so—not merely startle a madman into momentary quiescence; and the water changed into wine, as well as the bread and fishes continually renewed till five thousand men were fed, are credible as extreme manifestations of a power which is still daily at work among us.

4. The miracles of the saints, when well attested, come into the same category. Those of St. Bernard, for instance, were often performed in broad day before thousands of spectators, and were recorded by eye-witnesses. He was himself greatly troubled by them, wondering why this power was bestowed upon him, and fearing lest it should make him less humble. This was not the frame of mind, nor was St. Bernard's character, of a deluded enthusiast. The Spiritualist need not believe that all this never happened; or that St. Francis d'Assisi and St. Theresa were not raised into the air, as eye-witnesses declared they were.

5. Witchcraft and witchcraft trials have a new interest for the Spiritualist. He is able to detect hundreds of curious and minute coincidences with phenomena he has himself witnessed; he is able to separate the facts from the absurd inferences which people imbued with the frightful superstition of diabolism drew from them, and from which false inferences all the horrors of the witchcraft mania arose. Spiritualism, and Spiritualism alone, gives a rational explanation of witchcraft, and determines how much of it was objective fact, how much subjective illusion.

6. Modern Roman Catholic miracles become intelligible facts. Spirits whose affections and passions are strongly excited in favor of Catholicism, produce those appearances of the Virgin and of saints which they know will tend to increased religious fervor. The appearance itself may be an objective reality; while it is only an inference that it is the Virgin Mary—an inference which every intelligent Spiritualist would repudiate as in the highest degree improbable.

7. Second-sight, and many of the so-called superstitions of savages, may be realities. It is well known that medium-

istic power is more frequent and more energetic in mountainous countries; and as these are generally inhabited by the less civilized races, the beliefs that are more prevalent there may be due to facts which are more prevalent, and be wrongly imputed to the coincidental ignorance. It is known to Spiritualists that the pure dry air of California led to more powerful and more startling manifestations than in any other part of the United States.

8. The recently-discussed question of the efficacy of prayer receives a perfect solution by Spiritualism. Prayer may be often answered, though not directly, by the Deity. Nor does the answer depend wholly on the morality or the religion of the petitioner; but as men who are both moral and religious, and are firm believers in a divine response to prayer, will pray more frequently, more earnestly and more disinterestedly, they will attract toward them a number of spiritual beings who sympathize with them, and who, when the necessary mediumistic power is present, will be able, as they are often willing, to answer the prayer. A striking case is that of George Müller, of Bristol, who has now for forty-four years depended wholly for his own support, and that of his wonderful charities, on answer to prayer. His "Narrative of Some of the Lord's Dealings with George Müller" (6th Ed., 1860), should have been referred to in the late discussion, since it furnishes a better demonstration that prayer is sometimes really answered, than the hospital experiment proposed by Sir Henry Thomson could possibly have done. In this work we have a precise yearly statement of his receipts and expenditures for many years. He never asked any one or allowed any one to be asked, directly or indirectly, for a penny. No subscriptions or collections were ever made; yet from 1839 (when he married without any income whatever) he has lived, brought up a family, and established institutions which have steadily increased, till now four thousand orphan children are educated and in part supported. It has happened hundreds of times that there has been no food in his house and no money to buy any, or no food or milk or sugar for the children; yet he never took a loaf or any other article on credit even for a day; and during the thirty years over which his narrative extends, neither he nor the hundreds of children dependent upon him for their daily food have ever been without a regular meal. They have lived, literally, from hand to mouth; and his one and only resource has been secret prayer. Here is a case which has been going on in the midst of us for forty years, and is still going on; it has been published to the world for many years; yet a warm discussion is carried on by eminent men as to the fact of whether prayer is or is not answered, and not one of them exhibits the least knowledge of this most pertinent and illustrative phenomenon. The perfect simplicity, faith, boundless charity and goodness of George Müller, have enlisted in his cause beings of a like nature; and his mediumistic powers have enabled them to work for him by influencing others to send him money, food, clothes, &c., all arriving, as we should say, just in the nick of time. The numerous letters he received with these gifts, describing the sudden and uncontrollable impulse the donors felt to send him a certain definite sum at a certain fixed time—such being the exact sum he was in want of and had prayed for—strikingly illustrates the nature of the power at work. All this might be explained away, if it were partial and discontinuous; but when it continued to supply the daily wants of a life of unexampled charity, for which no provision in advance was ever made (for that Müller considered would show want of trust in God), no such explanation can cover the facts.

9. Spiritualism enables us to comprehend and find a place for that long series of disturbances and occult phenomena of various kinds, which occurred previous to what are termed the Modern Spiritual Manifestations. Robert Dale Owen's works give a rather full account of this class of phenomena, which are most accurately recorded and philosophically treated by him. This is not the place to refer to them in detail; but one of them may be mentioned as showing how large an amount of unexplained mystery there was, even in our own country, before the world heard anything of Modern Spiritualism. In 1841, Major Edward Moor, F. R. S., published a little book called "Bedding Bells," giving an account of mysterious bell-ringing in his house at Great Dealings, Suffolk, and which continued for fifty-three days. Every attempt to discover the cause, by himself, friends, and bell-hangers, were fruitless; and by no efforts, however violent, could the same clamorous and rapid ringing be produced. He wrote an account to the newspapers, requesting information bearing on the subject, when, in addition to certain suggestions—of rats or a monkey as efficient causes—he received fourteen communications, all relating cases of mysterious bell-ringing in different parts of England, many of them lasting much longer than Major Moor's, and all remaining equally unexplained. One lasted eighteen months; another was in Greenwich Hospital, where neither clerk-of-the-works, bell-hanger, nor men of science could discover the cause. One clergyman wrote of disturbances of a most serious kind continued in his parsonage for nine years, and he was able to trace back their existence in the same house for sixty years. Another case had lasted twenty years, and could be traced back for a century. Some of the details of these cases are most instructive. Trick is absolutely the most incredible of all explanations. Spiritualism furnishes the explanation by means of analogous facts occurring every day, and forming part of the great system of phenomena which demonstrates the spiritual theory. Major Moor's book is very rare; but a good abstract of it is given in Owen's "Debatable Land," pp. 239-258.

MORAL TEACHINGS OF SPIRITUALISM.

We have now to explain the Theory of Human Nature, which is the outcome of the phenomena taken in their entirety, and is also more or less explicitly taught by the communications which purport to come from spirits. It may be briefly outlined as follows:

1. Man is a duality, consisting of an organized spiritual form, evolved coincidentally with and permeating the physical body, and having corresponding organs and developments.

2. Death is the separation of this duality, and effects no change in the spirit, morally or intellectually.

3. Progressive evolution of the intellectual and moral nature is the destiny of individuals; the knowledge, attainments and experience of earth-life forming the basis of spiritual life.

4. Spirits can communicate through properly-endowed mediums. They are attracted to those they love or sympathize with, and strive to warn, protect, and influence them for good, by mental impression when they cannot effect any more direct communication; but, as follows from clause (2),

their communications will be fallible, and must be judged and tested just as we do those of our fellow-men.

The foregoing outline propositions will suggest a number of questions and difficulties, for the answers to which readers are referred to the works of R. D. Owen, Hudson Tuttle, Professor Hare, and the records of Spiritualism *passim*. Here I must pass on to explain with some amount of detail, how the theory leads to a pure system of morality with sanctions far more powerful and effective than any which either religious systems or philosophy have put forth.

This part of the subject cannot perhaps be better introduced than by referring to some remarks by Professor Huxley in a letter to the Committee of the Dialectical Society. He says, "But supposing the phenomena to be genuine—they do not interest me. If anybody would endow me with the faculty of listening to the chatter of old women and eunuchs at the nearest cathedral town, I should decline the privilege, having better things to do. And if the folk in the spiritual world do not talk more wisely and sensibly than their friends report them to do, I put them in the same category."

This passage, written with the caustic satire in which the kind-hearted Professor occasionally indulges, can hardly mean that if it were proved that men really continued to live after the death of the body, that fact would not interest him, merely because some of them talked twaddle? Many scientific men deny the spiritual source of the manifestations, on the ground that real, genuine spirits might reasonably be expected not to indulge in the common-place trivialities which do undoubtedly form the staple of ordinary spiritual communications. But surely Professor Huxley, as a naturalist and philosopher, would not admit this to be a reasonable expectation. Does he not hold the doctrine that there can be no effect, mental or physical, without an adequate cause? and that mental states, faculties, and idiosyncrasies, that are the result of gradual development and life-long—or even ancestral—habit, cannot be suddenly changed by any known or imaginable cause? And if (as the Professor would probably admit) a very large majority of those who daily depart this life are devoted to twaddle, persons who spend much of their time in low or trivial pursuits, persons whose pleasures are sensual rather than intellectual—whence is to come the transforming power which is suddenly, at the mere throwing off the physical body, to change these into beings able to appreciate and delight in high and intellectual pursuits?—The thing would be a miracle, the greatest of miracles, and surely Professor Huxley is the last man to contemplate innumerable miracles as part of the order of nature; and all for what? Merely to save these people from the necessary consequences of their *misplaced lives*, or the essential selfishness of Spiritualism, that we are all of us, in every act and thought, helping to build up a "mental fabric," which will be and constitute ourselves, more completely after the death of the body than it does now. Just as this fabric is well or ill built, so will our progress and happiness be aided or retarded. Just in proportion as we have developed our higher intellectual and moral nature, or starved it by disuse and by giving undue prominence to those faculties which secure us mere physical or selfish enjoyment, shall we be well or ill fitted for the new life we enter on.

The noble teaching of Herbert Spencer, that man is best governed by being made to suffer the natural consequences of their actions, is the teaching of Spiritualism as regards the transition to another phase of life. There will be no imposed rewards or punishments; but every one will suffer the natural and inevitable consequences of a well or ill-spent life. The well-spent life is that in which those faculties which regard our personal physical well-being are subordinated to those which regard our social and intellectual well-being, and the well-being of others; and that inherent feeling—which is so universal and so difficult to account for—that these latter constitute our higher nature, seems also to point to the conclusion that we are intended for a condition in which the former will be almost wholly unnecessary, and will gradually become rudimentary through disuse, while the latter will receive a corresponding development.

Although, therefore, the twaddle and triviality of so many of the communications is not one whit more interesting to sensible Spiritualists than it is to Prof. Huxley, and is never voluntarily listened to, yet the fact that such poor stuff is talked (supposing it to come from spirits) is both a fact that might have been anticipated and a lesson of deep import. We must remember, too, the character of the sciences at which these communications are received. A miscellaneous assemblage of believers of various grades and tastes, but mostly in search of an evening's amusement, and of skeptics who look upon all the others as either fools or knaves, is not likely to attract to itself the more elevated and refined denizens of the higher spheres, who may well be supposed to feel too much interest in their own new and grand intellectual existence to waste their energies on either class. If the fact is proved, that people continue to talk after they are dead with just as little sense as when alive, but that, being in a state in which sense, both common and uncommon, is far greater, it is a circumstance to which it is here (where there is no passing very comfortable lives) they suffer the consequences of having neglected to cultivate their minds; and being so much out of their element in a world where all pleasures are mental, they endeavor to recall old times by gossiping with their former associates whenever they can find the means—Prof. Huxley will not fail to see its vast importance as an incentive to that higher education which he is never weary of advocating. He would assuredly be interested in anything having a really practical bearing on the present as well as on the future condition of men; and it is evident that even these low and despised phenomena of Spiritualism, "if true," have this bearing, and combined with its higher teachings constitute a great moral agency, which may yet regenerate the world. For the Spiritualist who, by daily experience, gets absolute knowledge of these facts regarding the future state—who knows that, just in proportion as he indulges in passion, or selfishness, or the exclusive pursuit of wealth, and neglects to cultivate the affections and the varied powers of his mind, so does he inevitably prepare for himself misery in a world in which there are no physical wants to be provided for, no sensual enjoyments except those directly associated with the affections and sympathies, no occupations but those having for their object social and intellectual progress—is impelled toward a pure, a sympathetic, and an intellectual life by motives far stronger than any which either religion or philosophy can supply. He dreads to give way to passion or to falsehood, to selfishness or to a life of luxurious physical enjoyment, because he knows that the natural and inevitable consequences of such habits are future misery, necessitating a long and arduous struggle in order to develop anew the faculties, whose exercise long disuse has rendered painful to him. He will be deterred from crime by the knowledge that its untoward consequences may cause him ages of remorse; while the bad passions which it encourages will be a perpetual torment to himself in a state of being in which mental emotions cannot be laid aside or forgotten amid the fierce struggles and sensual pleasures of a physical existence. It must be remembered that these beliefs (unlike those of theology) will have a living efficacy, because they depend on facts occurring again and again in the family circle, constantly reiterating the same truths as the result of personal knowledge, and thus bringing home to the mind, even of the most obtuse, the absolute reality of that future existence, in which our degree of happiness or misery will be directly dependent on the "mental fabric" we construct by our daily thoughts and words and actions here.

Contrast this system of natural and inevitable reward and retribution, dependent wholly on the proportionate development of our higher mental and moral nature, with the arbitrary system of rewards and punishments dependent on stated acts and beliefs only; as set forth by all dogmatic religions, and who can fail to see that the former is in harmony with the whole order of Nature—the latter opposed to it. Yet it is actually said that Spiritualism is altogether either imposture or delusion, and all its teachings but the products of "extraneous forces" and "unconscious cerebration." If none of the long series of demonstrative facts which have been here sketched out, existed, and its only product were this theory of a future state, that alone would negative such a

supposition. And when it is considered that mediums of all grades, whether intelligent or ignorant, and having communications given through them in various direct and indirect ways, are absolutely in accord as to the main features of this theory, what becomes of the gross misstatement that nothing is given through mediums but what they know and believe themselves? The mediums have, almost all, been brought up in some of the usual Orthodox beliefs. How is it, then, that the usual Orthodox notions of heaven are never confirmed through them?

In the scores of volumes and pamphlets of spiritual literature I have read, I have found no statement of a spirit describing "winged angels," or "golden harps," or the "throne of God,"—the humblest orthodox Christian thinks he will be introduced if he goes to heaven at all. There is no more startling and radical opposition to be found between the most diverse religious creeds, than that between the beliefs in which the majority of mediums have been brought up and the doctrines as to a future life that are delivered through them; there is nothing more marvelous in the history of the human mind than the fact that, whether in the backwoods of America or in country towns in England, ignorant men and women having almost all been brought up in the usual sectarian notions of heaven and hell, should, the moment they become seized by the strange power of mediumship, give forth teachings on this subject which are philosophical, rather than religious, and which differ wholly from what had been so deeply ingrained into their minds. And this statement is not affected by the fact that communications purport to come from Catholic or Protestant, Mahometan or Hindoo spirits. Because, while such communications contain special *dogmas and doctrines*, yet they confirm the *very facts* which really constitute the spiritual theory, and which in themselves contradict the theory of the sectarian spirits. The Roman Catholic spirit, for instance, does not describe himself as being in either the orthodox purgatory, heaven, or hell; the Evangelical Dissenter who died in the firm conviction that he should certainly "go to Jesus," never describes himself as being with Christ, or as ever having seen him, and so on throughout. Nothing is more common than for religious people at séances to ask questions about God and Christ. In reply they never get more than opinions or generalities; the statement that they, the spirits, have no more actual knowledge of those subjects than they had while on earth. So that the facts are all harmonious; and the very circumstance of there being sectarian spirits bears witness in two ways to the truth of the spiritual theory—it shows that the mind, with its ingrained beliefs, is not suddenly changed at death; and it shows that the communications are not the reflection of the mind of the medium, who is often of the same religion as the communicating spirit, and because he does not get his own ideas confirmed is obliged to call in the aid of "Satanic influences" to account for the anomaly.

The doctrine of a future state and of the proper preparation for it as here developed, is to be found in the works of all Spiritualists, in the utterances of all trance-speakers, in the communications through all mediums; and this could be proved, did space permit, by copious quotations. But it varies in form and detail in each; and just as the historian arrives at the opinions or beliefs of any age or nation, by collating the individual opinions of its best and most popular writers, so do Spiritualists collate the various statements on the subject. They know well that absolute dependence is to be placed on no individual communications. They kind that these are received by a complex physical and mental process, both communicator and recipient influencing the result; and they accept the teachings as to the future state of man only so far as they are repeatedly confirmed in substance (though they may differ in detail) by communications obtained under the most varied circumstances, through mediums of the most different characters and requirements, at different times and in distant places. Fresh converts are apt to think that, once satisfied the communications come from their deceased friends, they may implicitly trust them, and apply them universally. If the vast spiritual world was all molded to one pattern, instead of being, as it almost certainly is, a thousand times more varied than human society on the earth, is, or ever has been. The fact that the communications do not agree as to the condition, occupations, pleasures, and capacities of individual spirits, so far from being a difficulty, as has been absurdly supposed, is what ought to have been expected; while the agreement on the essential features of what we have stated to be the spiritual theory of a future state of existence, is all the more striking and tends to establish that theory as a fundamental truth.

The assertion so often made, that Spiritualism is the survival or revival of old superstitions, is so utterly unfounded as to be hardly worth notice. A science of human nature which is founded on observed facts; which appeals only to facts and experiment; which takes no beliefs on trust; which inculcates investigation and self-reliance as the first duties of intelligent beings; which teaches that happiness in a future life can be secured by cultivating and developing to the utmost the higher faculties of our intellectual and moral nature, and by no other method—is and must be the natural enemy of all superstition. Spiritualism is an experimental science, and affords the only rational foundation for a true philosophy and a pure religion. It abolishes the terms "supernatural" and "miracle"; by an extension of the sphere of law and the realm of nature; and in doing so it takes up and explains whatever is true in the superstitions and so-called miracles of all ages. It, and it alone, is able to harmonize conflicting creeds; and it must ultimately lead to concord among mankind in the matter of religion, which has for so many ages been the source of unceasing discord and irreconcilable evil; and it will be able to do this because it appeals to evidence instead of faith, and substitutes facts for opinions; and is thus able to demonstrate the source of much of the teaching that men have so often held to be divine.

It will thus be seen that those who can form no higher conception of the uses of Spiritualism, "even if true," than to detect crime or to name in advance the winner of the Derby, not only prove their own ignorance of the whole subject, but exhibit in a marked degree that partial mental paralysis, the result of a century of materialistic thought, which renders so many men unable seriously to conceive the possibility of a natural continuation of human life after the death of the body. It will be seen also that Spiritualism is no mere "physiological" curiosity, no mere indication of some hitherto unknown "law of nature"; but that it is a science of vast extent, having the widest, the most important, and the most practical issues, and as such should enlist the sympathies of all moralists, philosophers and politicians, and of all who have at heart the improvement of society and the permanent elevation of human nature.

In concluding this necessarily imperfect though somewhat lengthy account of a subject about which so little is probably known to most of the readers of the *Fortnightly Review*, I would earnestly beg them not to satisfy themselves with a minute criticism of single facts, the evidence for which, in my brief survey, may be imperfect; but to weigh carefully the mass of evidence I have adduced, considering its wide range and various bearings. I would ask them to look rather at the results produced by the evidence than at the evidence itself as imperfectly stated by me; to consider the long roll of men of ability who, commencing the inquiry as skeptics, left it as believers, and to give these men credit for not having overlooked, during years of patient inquiry, difficulties which at once occur to themselves. I would ask them to ponder well on the fact, that no earnest inquirer has ever come to a conclusion adverse to the reality of the phenomena; and that no Spiritualist has ever yet given them up as false. I would ask them, finally, to dwell upon the long series of facts in human history that Spiritualism explains, and on the noble and satisfying theory of a future life that it unfolds. If they will do this, I feel confident that the result I have alone aimed at will be attained; which is, to remove the prejudices and misconceptions with which the whole subject has been surrounded, and to incite to unbiased and persevering examination of the facts. For the cardinal maxim of Spiritualism is, that every one must find out the truth for himself. It makes no claim to be received on hearsay evidence; but, on the other hand, it demands that it be not rejected without patient, honest and fearless inquiry.

The Rostrum.

AMERICAN SOCIETY—ITS PRESENT AND FUTURE.

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

Prof. E. Whipple, of Cambridge, delivered an eloquent lecture on the above subject before the Boston Music Hall Spiritualist Free Course, during the season recently closed. In commencing his remarks the speaker said he desired to cast a retrospective glance upon the forms of society which had existed in the past. Man—and his relations—had been so erroneously considered, as to be held as problem whose solution must be sought for outside the domain of natural law, while all the residue of the great panorama of earthly existence moved in accordance with that law; but that view of humanity was being gradually removed by the increase of enlightenment. The science of force and the science of causation had found disciples in the past, but it was reserved for the nineteenth century to consider (though not fully the bearings of social and political science—the comprehensive works of Herbert Spencer, Buckle and others being cited as evidence thereof.

Man possessed faculties, social, moral, intellectual, which flowed out from a soul which was constantly urging him to activity; but the different races of the human family exhibited different degrees of development in the same, and the question was whether this dissimilarity in national characteristics was because of human differences in individuality, or because of other things peculiar to the surroundings of the varying races. Human nature, the speaker said, was acted upon by the influence of external nature; and, therefore, in his opinion, by the coaction of human faculties, the results of external influences, and the relation which these two factors had sustained to each other in history, had the individuality of each nation been fashioned. As instances of this fact, he referred to the Hindu system of thought and religion, which, cradled beneath the lofty Himalayas, where Nature was displayed on a stupendous scale, became so fashioned as to force man to feel his insignificance; at the same time the grandeur of that Nature acted upon his organ of sublimity, to such a degree that the entire early literature of that nation was written in poetry; but if the onward course of man was traced from thence into countries where Nature existed on a less extensive scale, where the land was more level and the mountains less lofty—as in Greece, particularly—we should find that there he had passed through his mental childhood, and begun in a higher degree to appreciate the powers inherent in himself; and for the first time in history we should discern that the gods worshiped by him began to assume the characteristics of humanity.

From the Greek, a series of nationalities could be traced—the Roman and others—down to our present era of development. J. C. Draper had applied to national existence the physiological principle ruling in human life, and declared that a nation was born, gradually expanded its powers and in time passed away in regular order, as did the individual—only the larger the aggregation the longer was the nation in reaching its fullest development, fruition and subsequent decadence. Thus Greece and Rome lasted each about eleven hundred and fifty years, while China did not know how old she was, but only that she was now in her dotage. Whether this hypothesis were true or not, it would be well to consider these phases of national experience. In this country there was the most intimate relationship between our national life and characteristics, and our circumstances of Nature. Humboldt had said that the possibility of life in a nation differed in proportion to its changes. The countries of the Old World were allied by much the same surroundings and aspects, while here we had a vast continent stretching in a north-south direction, and embracing a greater amount of climatic and geographic changes than anywhere else upon the globe; and it would seem that there was a natural as well as a historic link running from the older civilizations of the past to our day, and forward to the grand nationality which America was destined in the future to bring forth. The characteristics of the American nation of to-day were owing to its antecedents distributed through all the past, and we stood as the natural resultant of all that had been thus far accomplished for the race by the great factors of human experience and climatic influence; while to our people in a higher degree than elsewhere on the globe was presented the opportunity for further development. Here we were conquering external Nature on a scale hitherto unknown, through railroads, steamboats, telegraphic lines, etc.; here we were adding to our higher senses by means of scientific discoveries and curious inventions—by the institution of machinery to take the place of hands, thus giving the brain a chance for expansive study; by the enhancing of the powers of the eye through the telescope and microscope, and by other varied novel productions in the domain of medicine, manufactures, commercial enterprise, etc.—so that a sort of supplementary body was being produced which practically lifted so much higher the inner principle and spring of human individuality above the mere arm of flesh which humbly obeyed its will.

Some writer had set the measure of a nation's civilization at the amount of iron it used; while Emerson had placed it at the proportion of good women it contained. Under the former plan England and America now bore the palm; but in the future, by reason of her superabundant supply, America would occupy the highest place. Fuel was also a grand motor in national prosperity, as it was in locomotion; and in regard to this article scientific calculations, based upon due consideration of an increased consumption in coming time, revealed the fact that America had coal enough to keep the fires of the world going in the future.

The speaker referred to the great difference in climatic strands running through the United States. It was true that the varied influences of these upon one generation would not amount to much, but their action was cumulative, and would exert deepening power as time went on. After briefly referring to the Northern, Middle and Western States the lecturer prophesied that upon the Pacific Slope would be developed in the future a population that would be of an exceedingly emotional nature, from which the great poets and artists of coming days would be brought forth. The Southern people, by reason of their peculiarly mild climatic surroundings, were given also to the action of the emotional over the reflective faculties, while those of the North, through the repeated demands made upon their reasoning powers by the inclement vicissitudes

of their more rugged home, were naturally of a calculating disposition.

Herbert Spencer had called attention to the fact that the growth which ultimately in progress, begun in simplicity, but in that simplicity were to be found in embryo all the complexities necessary for the future evolution of the structure. Therefore Americans need not fear for their country, if, in its young, plastic, "tealike" stage it did not astonish the world with Titanic bursts of power. The germs within it were for a development which future ages would honor. American society of the present was like a vast amount of chemical elements, all of which were in a state of fermentation—but the process was necessary to a higher order of development, and the legitimate fruits of the rough, earnest work now being done in our country to lay down the natural basis of a great nation, and the groundwork upon which the superstructure of a truly higher order of life should be reared, would certainly come in time. The speaker looked rather upon our great commercial and railroad man than upon the denizens of the halls of Congress, or our scholars, as the type of America's present leading intellectual characteristics. Statesmanship and literature were things of slower growth, but would come in due season.

All the glorious indices of enlarged thought and rapid material development were pointing the fact that America's "golden age" was not like the older nations in the past, but was to come! Our country had, in the lecturer's opinion, been reserved for a grand historic destiny. It was true that certain things had been imported—Christianity, for instance—which, on account of their want of sympathy with the indigenous systems which the country was gradually developing, must undergo great and material changes if they desired to retain, in any degree, their power of appeal to the reason of men; but the general field was full of signs of hope and promise. As one cheerful picture, the lecturer traced the diffusion of real estate ownership among the people, which existed among our nation to a wider degree than any other. Here in America the question of labor was to be settled, where agriculturists and skilled workers added the boon of knowledge to the producing power of their arms, to a greater extent than in any other country. As society was now constructed, the home was the foundation of the State, and he had great hopes for the future of America, because of its homes, even as they now existed, though needing and destined to receive much improvement in management and surroundings.

It was true that we had, as a nation, a great army of ignorance, a great amount of undeveloped and selfishness to contend with; but if the home element could be properly cultivated, it would exert upon the State a powerful influence for good, by acting directly upon the units which went to make up the body politic. If the people were properly educated as to life's duties at home, we should be indeed a glorious nation in the future. It was useless to look to the halls of Congress for great men, if the people were not great and moral. A father who remained at home with his family, when the day's employment was done, rather than seek excitement in clubs or elsewhere, and sought to spread about him an atmosphere of encouragement and enjoyment, would exert an influence of untold good upon his children. If he did go forth from his home, something was radically wrong. Till our homes were made the centres of refinement, love, all the great moral points which elevate the individual being, we could not expect much from the nation. Children must be precluded under circumstances where they would be welcome visitors; for if they came upon the stage of being "unwelcome" stamped upon them even in the embryo, how could they, in maturer years, help to build up a great, grand character which should, through the aggregation of the individual units, go to make a glorious nationality? There was much to do in this direction, but the speaker had high hopes that the work would surely go on toward the so-much-to-be-desired result.

The lecturer referred to dancing, theatrical entertainments, and other methods of amusement upon which the church had frowned in the past, and gave them his endorsement, as long as confined within healthful limits, as important educators of society. America was doing much toward educating the masses, though, despite her wide-spread system of common schools, and her two hundred and twenty-five colleges, with an average attendance of fourteen thousand students (or a proportion of above one student for every three thousand inhabitants), there were yet within her borders five millions of people, above sixteen years of age, who could not read or write. But education was not enough; we needed here the soil and atmosphere of liberty for the full development of our advantages; there had been so much repression in the Old World that society had never arrived at the possibilities which were inherently its own; all the varieties of human temperament must be acknowledged in their existence, as factors in the production of legitimate results, just as the varying types of animal life, in by-past geologic periods, fulfilled their appropriate uses. Freedom for the essaying of social experiments must exist; if not, society would settle down into fixed, unvarying types of conservatism; nothing progressive would be accomplished, and America would become crystallized like the old countries. Did any one suppose that all the avenues of social improvement were explored—that no doors remained to be opened for a clearer vision of the social problem—that society had risen as high as it could in the zenith of development? Oh, no! much remained as yet unknown, but which future investigation and experimentation would unfold.

Looking back upon past industries the speaker referred to the division in man's labor which the various inventions in machinery had caused, and pointed to the fact that while all this had been going on, the work of the female was substantially the same, and that avenues had not been opened for her in proportion to those prepared for the male. This was gross injustice. The brain of woman demanded equal opportunities for development, which of right it ought to have. Nature had a tendency to diversity as well as unity, and we must learn more fully to recognize individuality as well as unity. He believed an advanced system of society could be introduced by which more individuality could be given to woman than in our present arrangement of homes. Of course, like all novel experiments, the efforts at the introduction of a new system of social life might prove failures, but he believed in their final success. He then proceeded to display a plan which he thought would do much for the accomplishment of such a purpose. He

would have one hundred families of some means unite themselves into a joint stock corporation like our railroad companies; erect a large house where elevators and all the modern improvements should find a place, where a gymnasium and other means for the physical education of the young, a circle room, etc., etc. (in which connection he spoke in terms of high commendation concerning the Children's Progressive Lyceum) should be prepared; where the cooking and other work should be done by machinery, in a kitchen into which he would put science and education instead of ignorance; in this house he would have each family possess a suite of rooms by itself, thus giving to each the privacy and retirement which make home dear to the heart; here woman's tastes and intellectual aptitude would be left free for exercise because of the leisure time afforded her, and she would have the opportunity to reach in a greater degree the inherent possibilities of her nature.

The speaker closed his address with an eloquent passage referring to the stupendous future yet reserved for the Western portion of our continent, and said—notwithstanding the longings of some credulous souls of the present day—if he could have his choice when to come upon this earth it would not be eighteen hundred years ago, when Christ and his apostles walked in Galilee, but five hundred years hence on the American continent.

Let us remember that we are the children of the past and the parents of the future; amid the sorrow of the present let us think of the golden age to be, the sun of whose glory is even now shedding upon our hill-tops the primal beams of that splendor in which our society shall live a hundred years to come, and in whose unfolding dawn creation is hymning praises to the Great First Cause which is lifting all Nature to the fulfillment of a grand design!

PHASES OF MEDIUMSHIP.

BY WILLIAM FOSTER, JR.

ED. BANNER—I write, as I promised, touching spiritism in the case I was treating, during my visit to Boston, the 24th and 25th of January. On my return, Monday night, I found my patient, Mrs. S., in excellent condition, and that the prearranged sitting was made to test the presence of spirits in my absence. Friday evening I directed that she should sit at about half-past six the following evenings, intending to test the truth of my theory that the leading influences of my spirit-band were Dr. John T. Moore and "Silver Cloud," an Indian. Saturday evening, as you will recollect, I excused myself and retired to sit alone a few moments, to put myself in rapport with my patient, and aid, if possible, in the expected work. Mrs. S. informed me that, at the appointed time, she was reclining on a sofa, and soon became cognizant of spirit-presence. "Silver Cloud" was at her head, with his hands upon it, while Dr. M. was at her side, making passes, and closed with throwing out his arms quickly toward her, discharging from the finger-tips a spiritual substance which she likened, in appearance, to moderately coarse salt. By the side of the Indian was a large Newfoundland dog, near by a little child, who put its hand in Mrs. S.'s, whereat the dog pushed it aside and proceeded to lick Mrs. S.'s hand. The child moved to a new position and laid its hand in Mrs. S.'s, whereat the dog would lick it, moving it up, and permitting it to fall back, whereat it was gleeful and had a hearty laugh at the sport.

Skeptics may declare the presence of spirits a delusion or hallucination, a vain imagining of the lady, but the presence of the spirits, and their manipulations, were attested by a lady-friend present, a clairvoyant, who described them the same as Mrs. S. Sunday night the Indian was recognized by Mrs. S., also by the before-mentioned lady. He was with me at about five o'clock, when I treated you at the National House, and I felt nothing of him again that evening. You recollect I inquired of "Yashit" at Mrs. Conant's, in the evening, as to his whereabouts, and was told he had gone home. Since hearing Mrs. S. these spirits have been repeatedly described by her, the friend before mentioned, and a gentleman possessing spirit vision. In some instances their descriptions have been independent of each other, but in all cases they coincided. I myself am conscious of spirit presence, though I do not see them objectively. I sense them so clearly, frequently, that I am able to describe them accurately, and repeatedly have had them recognized by parties present, through whose sphere they were attracted. When I feel, or become conscious of a spirit, I instinctively turn to look toward it, as I should if an unusual noise attracted my attention, or I had a glimpse of something which should lead me to look at it to discover what it was.

The other evening I felt the sphere of some one in a most gleeful mood in the kitchen, and at once looked through the door leading from the sitting-room and asked, "Who's sitting out there in the kitchen?" Mrs. S. replied, "A little girl, skipping with a rope, and she calls you 'Papa Foster!'"

I knew there was some one in that room, as sure as I did that there was a stove in the room I was seated in. At another time I sensed a spirit in a chair near me, and asked who was there. The reply was, "A lady." I have verified my sensings many times, uniformly having them corroborated. Sometimes, after I have sensed the presence, the same has been spoken of by some medium present before I had asked any questions or suggested that a spirit was present. These spiritual impressions, to me, are as sure and reliable as are those physical objects of which I have cognition by my outward or physical senses.

Since writing the foregoing I have learned the particulars of another case in which the Indian spirit, Silver Cloud, figured. On taking the cars Saturday morning, I met Mr. Rudd, husband of Jennie S. Rudd, on his way home to South Scituate, Mass., where she was much out of health. After we had rode a few miles, I took a copy of the Providence Journal which I had with me, magnetized it, and told him to give it to Mrs. Rudd without telling her that he had seen me. I also told him to have her sit at seven o'clock Sunday morning, holding the paper, when possibly the Indian would be present to minister to her. At the prescribed hour she was ready, Mr. Rudd also preparing to bathe and rub her to alleviate the pain from which she was suffering. Just then she exclaimed, "Henry, here comes a mountain of an Indian, 'who can it be?'" He replied by asking, "Is it not one of your band?" "No," said Mrs. Rudd, "it is a stranger." Silver Cloud was really there as I had expected, and his magnetism and healing power were manifest to Mrs. Rudd. She saw him distinctly through out, but got no more from him than that he was a "medium chief," came to aid in her restoration. She felt much better through the day, and on Monday rode eleven miles to the cars, and came to Providence by rail, in defiance of the warnings of several of her acquaintances in Scituate, who declared the journey would kill her. She came, however, feeling on the whole better when she arrived than when she started.

There are many questions which arise here touching the nature and functions of our spiritual senses, but the remembrance that the columns of the Banner are limited reminds me that I must close. There are other interesting facts connected with the case of Mrs. S. which I will communicate at some future time.

TOM PRINGLE'S SPIRIT.

BY H. O. BAKER, MEDIUM.

Editor Banner of Light—In the year 1856, I made my fifth voyage in command of the barque "Lucy." I had frequently been offered the command of a larger vessel, but preferred the "Lucy," as in her I had encountered many dangers, felt at home, and was contented. Sea-faring men always have a strong attachment for the vessel that carries them through perils, and with the "old salt" who never marries, it becomes a love stronger and much more enduring than that between a great many husbands and wives.

When about ten days out from Hong Kong, at which place we had completed a well selected cargo of teas, a severe storm arose, compelling us to leave to. The sea was heavy and caused the "Lucy" to "reach" badly, and at one time I had fears for her safety; but at daybreak the storm abated, and I then felt assured we could weather the gale. The wind whistled and screamed through the rigging like the voices of demons, while every now and then the huge waves, mountain high, came rolling, curling toward us, discharging their great white caps upon our deck, sweeping everything not well secured from stem to stern, and greatly endangering the lives of my men. Often as the "Lucy" pitched she would be met in the trough of the sea by an in-rolling wave, the effect of which would cause every timber in her to creak and tremble as if she had the ague.

As the day wore on the rain ceased, while the darkened heavens were filled with great masses of black clouds, like mountains chasing each other, and ever and anon the bright flashes of lightning, as they illuminated the distant horizon, indicated the passing of the storm.

Toward night the sea moderated considerably, and we once more headed our course under close-reefed topsails. In this latitude no dependence can be placed upon the weather; sometimes a "typhoon" will burst upon the sea so suddenly that sails are torn to shreds before they can be secured, and men not unfrequently are carried from the masts to a watery grave—all attempts at rescue being impossible.

On my last voyage we were overtaken by a typhoon. It was about an hour before sunset. The "Lucy" was bowling along about nine knots, with topgallant sails set, and a moderate sea. Mr. Clapp, my first mate, remarked to me, just as I was about to leave the deck to get my supper, that he thought he observed a small cloud gathering upon our weather quarter, and perhaps it would be well to take in sail. I directed my glass to the point he designated, but could see nothing unusual, so I replied, "Keep a sharp look out, Mr. Clapp, and let me know if your cloud becomes more formidable." "All right, sir!" he answered, and I went below.

I had not been down half an hour when I heard the mate cry out, "Be lively, lads! clue up!" and before I reached the deck every bit of canvas was in ribbons. A typhoon had struck us, and, although one seldom lasts longer than half an hour, in that short time sorrow was brought among us; for poor Tom Pringle, one of my best seamen, had met a grave "in the deep, deep sea."

Tom was a faithful fellow and a good seaman. Observing that "Old Ty" was close aboard, he had sprung to the shrouds and was about half way up to the maintop when a sudden lurch caused him to loosen his hold, and off he went, whirling through the air like a leaf, full five hundred feet before he struck the water. This accident dampened the spirits of the fore-castle for a time, and, as Tom had a wife and two or three children living in Boston, depending upon him for support, many brave resolutions were made by his shipmates, of what they would each do for her and the babies on their return.

Some ten days after this accident we lay becalmed. The surface of the ocean was as smooth as a mirror, and reflected our images as we gazed thoughtfully upon it. The sails flapped listlessly against the masts, while the sun's rays fell upon us like those of "dog days," making the atmosphere very hot, yes, baking hot, and exceedingly uncomfortable.

As night approached a gentle breeze came rippling over the glassy surface of the sea, deliciously refreshing, but not sufficient to fill our sails, nor make any perceptible difference in our headway. At such times a rudder is of little use, and the man on duty at the wheel feels his work more tedious than if the vessel were running ten knots an hour. It was too hot to sleep in the fore-castle, so the crew lay around upon the deck where they could best find a place to sleep.

Between twelve and one o'clock that night I was called from my cabin by the second mate, who was on duty. He said:

"Captain, perhaps you'll consider me a fool, and not thank me for disturbing you, but the truth is, sir, I could not stand it any longer! I am not a superstitious man, and never have believed in ghosts, yet for over half an hour I have been playing hide and seek with one, or something very like it! Eight bells," he continued, "had hardly ceased sounding when I observed some one come up the fore-castle hatch. I paid no attention to it at first, supposing it to be one of the crew; a moment later, however, it flashed across my mind that none of the men wore white shirts—so I walked forward to see who it was. I had gone as far as the mainmast, on the starboard side, when the figure of a man, all in white, passed the foremast and went into the fore-castle. I heard no footsteps; in fact, it did not appear to walk, but to glide along! I went to the hatch and called down for all hands to come on deck, but received no reply; so down I went, and sure enough no one was there! I then made up my mind to keep a bright lookout and see if any of the boys were playing tricks. I returned to the quarter-deck, and a breeze springing up a few minutes later, I called the watch and squared the yards to catch the least puff, but it was of no use; the wind came in gusts, like those of a dying man, and was soon gone. Fifteen minutes more went by; and as I turned from looking over the quarter, there stood the same figure! But this time it was on the fore-castle. I ran forward, fully determined to stop any further skylarking—for that some of the men were playing tricks I was sure. But in my haste I tripped over the halyards near the mainmast, and when I got up the figure was gone. Determined, however, not to be bluffed, I again went into the fore-castle, searched all around, and as before found no one, although I was not sure this time that the figure went into the fore-castle. On coming on deck again I went around and found all the crew, excepting the man on the lookout and Jo at the wheel, fast asleep! Now, sir, I've called you, and if it appears again and you do not see it, I shall think I have been dreaming with my eyes open."

I hardly knew what reply to make to this strange narrative of Mr. Hazelton. He had proved himself, on two occasions at least, to be a good sailor and a courageous man under trying circumstances, and was the very last person I should have supposed in the least given to superstition.

"Mr. Hazelton," I replied, "you did right to call me, and whether your ghost proves a myth or a reality, it will help break the monotony of this tedious calm, so let us watch together, and perhaps we may solve the mystery."

"Thank you, Captain," he replied; "be it devil or angel, I am—There! There!!" he exclaimed, "There it goes, and I'll know who or what it is!"

He bounded forward in the direction of the fore-castle. I looked in the direction he pointed, and seeing nothing, followed after him. I found Hazelton standing by the fore-castle hatch completely dumbfounded.

"Well," I said, "What is it?"

"It's no use, Captain," he replied; "it's gone, and this time it went up—vanished before my face!"

I looked at Hazelton a moment in doubt, yet the man was calm and determined, and I could not but believe him in earnest.

"I did not see anything," I said; "Did you get near to it? Could you see what it was like?"

"Yes, sir," he answered; "I was close to it," and, dropping his voice to a low tone, "it was the ghost of poor Tom."

"Nonsense, man," I replied, now feeling quite certain he was laboring under some hallucination, "your imagination is playing you false. Did you not tell me but just now that you did not believe in ghosts?"

"I did, sir, but this was too real; there he stood, a little paler than in life, but every feature distinctly visible, and as I was about to ask him what he wanted—the thought hardly formed in my mind—he pointed his hand to the fore-castle, and although he did not speak, I felt he said 'You'll find it there!' Let us go down, Captain."

So down we went. The fore-castle of the Lucy was not very large. There were ten berths, which are sufficient for a crew of twenty, as half the men are always on duty. My crew consisted of sixteen, consequently several of the men had a berth to themselves. Among this number was Tom Pringle, whose berth was at the end of the fore-castle, near the ladder, and as it was not used after Tom's death, nothing was left in it but the mattress. I had previously ordered the chief mate to gather up all of Tom's traps and put them in his bag, and lock them up in the store-room off of the cabin. This had been done. On examining his papers at the time a few letters from his wife in Boston, with her address, and an old Bible, not much worn from use, was all that was found. We searched the fore-castle thoroughly, but could find no one, and just as we were again going up the ladder Mr. Hazelton's eye lighted upon Tom's berth, and with an exclamation he said:

"What's that! I'll swear it was not there when I was down here before!" and at the same time he picked up a piece of paper, seemingly a leaf torn from a book, on which was written, "Chelsea Savings Bank." The writing was in lead pencil, very much larger than is usually written, and at right angles across the paper. It was apparently done upon some soft substance, as the pencil had in several places gone through the paper.

We returned to the deck, neither of us speaking for some time. At last Hazelton said, "Well, Captain, you say you did not see the ghost; now here is something you can see"—holding up the paper in his right hand. "I wonder what it all means; for my part, I believe it was left there by the ghost!"

"As to that, Mr. Hazelton," I replied, "I am not so sure. I will think the matter over; and now, as the mission of your apparition has in all probability been consummated, I will go below. Let me know if anything new transpires. Good night!"

Shortly after sunrise the following morning a breeze sprung up, and we were soon gliding forward with a free wind and merry hearts, for we were homeward bound, and hoped inside of sixty days to be once more in New York.

A few days after the occurrences of that eventful night, I thought it might be well to ascertain where the mysterious paper came from, so I said to Mr. Hazelton:

"Have you told the chief mate about your ghost?" I have always called it "Hazelton's ghost," while in fact, if it was any one's, it was that of poor Tom Pringle.

"No," he replied; "I've been waiting for you to do so. If I should tell him I know he'd laugh at me, and have the 'rig' on me for the rest of the voyage—and that would not be pleasant; but if he learns it from you he may think differently. Suppose you tell him, Captain?"

Accordingly, Mr. Clapp was informed of all that had transpired. Clapp was a man of good common sense, and although at first inclined to treat the affair lightly, he took a practical view, and said:

"Why, Hazelton, man! I'll soon dissipate your phantom 'into thin air!' You have worked yourself up so that you are like a drowning man 'catching at straws'; of course some one of the crew wrote the paper; and because you did not see it the first time you went into the fore-castle, you jump to a hasty conclusion to account for your own blindness."

The apparent truthfulness of Clapp's remarks struck me at once, but made no impression upon Hazelton; so it was finally decided to examine the men upon the subject; but caution had to be exercised, as sailors, as a class, are very superstitious, and each one always has some long yarn at the end of his tongue to tell of what somebody else heard or saw.

I concluded to examine the men separately in my cabin, and in a way not to awaken their suspicion; so, under pretence of finding out how many of the crew could write, I had them in my cabin, from time to time, and asked each one to write "Chelsea Savings Bank." Of the fifteen hands on board, only nine of them could write—an average, I hope, much less than usual among seamen. Of these nine, not one wrote the words at all resembling those on the paper, so we were foiled in our first effort to explain the mystery. In our next attempt, the mates and myself engaged the men in conversation, talked about their homes—and that is a tender spot in the heart of a sailor, and always sets his tongue loose. But it was of no use. Only three had ever been in Boston, and they each declared they did not know of such a bank as the "Chelsea Savings Bank." And so we again failed to get any clue to the mystery.

Next we tried to ascertain where the paper

To Book-Buyers.

At our new location, No. 9 Montgomery Place, corner of Province street, Boston, we have a fine bookstore on the ground floor of the Building, where we keep on sale a large stock of Spiritual, Reformatory and Miscellaneous Works, to which we invite your attention.

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Banner of Light.

BOSTON, SATURDAY, JULY 11, 1874.

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LUTHER COLBY, EDITOR.
ISAAC B. RICH, BUSINESS MANAGER.

Letters and communications appertaining to the editorial department of this paper should be addressed to LUTHER COLBY, and all business letters to ISAAC B. RICH, BANNER OF LIGHT PUBLISHING HOUSE, BOSTON, MASS.

NOW READY.

Wallace's Defence of Spiritualism.

A neat pamphlet edition of this important work, from the pen of Alfred Russell Wallace, Fellow of the Royal Society, with a preface by Epes Sargent, author of the popular history of Spiritualism entitled "Planchette, the Despair of Science," has been published by us, and is now for sale—price 25 cents. Mr. Wallace shares with Mr. Darwin the honor of establishing the principle of "natural selection" in explanation of the variation of species, and has a European reputation as a first-class man of science. His noble "Defence of Spiritualism" is beginning to excite great attention, not only in England, Germany and France, but in the United States. No better work can be offered by Spiritualists to inquirers, as it embraces the latest phenomena, and answers all objections. We have put it at a low price in order that it may be circulated largely.

Address Colby & Rich, publishers of Banner of Light, No. 9 Montgomery Place, Boston.

Bigotry by Law.

A closer inspection of the reformatory prison bill for women, which was made a law by the last Legislature, reveals provisions which for enormity in the line of tyranny could scarcely be enlarged upon. Mrs. Aurora Phelps has shown up its several features of legitimated cruelty in the columns of the Globe. She puts the case, in a summary, thus: "By this bill employers virtually say to all women workers—Dare to strike, to leave our employ, or refuse the wages we offer, and two years as felons in a State prison or of unpaid service, as felonious apprentices, await you." Anybody will inquire with a start how this can be. Here is the explanation, which an examination of the bill furnishes: In the simple name of providing a separate prison for female convicts, what were before classed as petty offences are made felonies; the bill provides, or declares, that "females convicted of any of the offences enumerated in sections twenty-eight and thirty-five of chapter one hundred and sixty-five of the General Statutes, shall * * * be sentenced to the Reformatory Prison for women for a term not more than two years." Now let us see what are the "offences enumerated" in sections twenty-eight, &c., of the General Statutes, and then what is the penalty attached to them. The offences are—"having no visible means of support"; "idle or disorderly"; "vagrants"; those who "mispend their time or earnings"; proclaiming unpalatable truths for Old Theology, on Sundays, would come within the scope of these "offences." The penalties for these were formerly such as six months' confinement, a twenty dollar fine, and a discharge on reconviction. The bill just enacted into a law changes these penalties to an imprisonment for two years; or the prison keeper may bind such women out to service, without wages, to be treated with the same harshness—showing and whipping—that they are subjected to in prison!

For this is the explicit language of the bill: "For the full term of their sentence, and the person to whom they are bound, shall have the same rights or privileges of constraint, punishment, rule, etc., as the overseer or warden has." And what may "idle and disorderly conduct" be made to mean, under the provisions of this bill? Why, simply a woman-strike for better wages. And who may be called "vagrants"? Working-girls and women, going about in quest of some improvement of their pay or their hours of labor. And here come the bigotry and malicious intent of the scheme: the prohibition of the right to "work on the Lord's Day" can readily be twisted to mean a denial in public of certain dogmas of Old Theology, which the bigots do not want to have disturbed. They will forbid Sunday speaking and meetings for women, by attaching a formidable penalty to the practice. Everything like liberal and progressive teaching they will suppress, if they can do it. Where are Spiritualist women speakers, under the rigors of a statute like this? But what sort of a spirit does this bill manifest toward woman, any way? It certainly aims to prevent her rising above her present condition; it forbids her resisting the imposition of insufficient wages. If she assembles her sisters to discuss the best means of getting higher pay for her work, as men do with perfect impunity, this new and monstrous law seizes her as a "vagrant," or as "idle and disorderly," and either shuts her up in prison for two years for felony, or permits the prison-keeper to bind her out for the whole term to service without wages, to be treated by the one taking her with the same cruelty as that to which she is liable to be subjected at the hands of the overseer of the prison. A monstrosity of a statute like this must be fought down by public opinion at once.

Dr. Miner's Dynasty.

Considering that Boston has always put forward a strong and positive claim to be the pioneer in all that is progressive and liberal, it is remarkable that there is so much need of an established force here to combat the growing power of bigotry. There was not many evenings ago, a public discussion at Hyde Park, between Dr. Miner and Dr. Dio Lewis, both of this city, on the question of the best and most effective method of suppressing the evils of the liquor traffic and liquor consumption, in which Dr. Miner took the Gov. Talbot side, and Dio Lewis the more liberal and rational. Matters had proceeded smoothly enough until the evening had worn well on to its close, when Dr. Lewis began visibly to corner his antagonist by running a parallel between his views on prohibition and on theological authority. Dr. Miner, in his headlong impulse, walked directly into the logical trap set for him, with both feet. He boldly made the admission, in response to an inquiry of Dr. Lewis, that the Legislature would have the right and would be bound to suppress any such views as those which Dr. Lewis was then proclaiming and defending, provided it could be shown that they led to woe and misery such as is to be witnessed in our prisons and almshouses. Now Dr. Miner intentionally used his language so that there might be two interpretations put upon it. In his letter to the Post he confesses as much. For if he does not really mean that opinion may be suppressed by an act of the Legislature, he would not seek to crawl out of his position by arguing that such opinions must first be proved to have visibly caused the spread of woe and wretchedness.

He resorts to sophistry merely to cover himself from the too fierce attacks of his critics, who hold him to the line and the plummet of the matter. How is he or any one else to tell when an opinion results in overt acts which come within the legitimate reach of the law? That is his hiding-post, and he makes the most of it. But there is no possibility of mistaking the spirit of his declaration. He either means legislation to put down free opinion when it conflicts with his own, or he means nothing. Which shall it be? Unless the former, there was no need whatever of his breaking silence on the subject. He is aware that he has taken a long step in advance of the former position of the bigots of theocracy, and he is a trifle solicitous lest he may have been too bold about it. That is all. But there must be no let-up, no intermission in the war which liberal thought wages with the powers of Old Theology. It has a willing tool already in the Executive chair of the Commonwealth, and it takes heart from his vetoes and advances with greater boldness. And there is no security from it until it is finally vanquished. As for parleying with this iron-clad spirit, which demands the surrender of everything, it is entirely out of the question. As it strikes for all, so must the war with it be to the death. Dr. Miner is only one in this offgarchy, but he is bold, sleepless and determined, and he evidently thinks he can do God service only by obtaining absolute power for himself first. If the still small voice that speaks to the meditative and brooding soul is louder than the shouts of the conflict, then is the iron hand of authority weak in comparison with the ear-aching touch of reason and persuasion.

Judge Edmonds's Faith.

If it was slow in ripening so as to fix itself in the truths of Spiritualism, when it was once formed it was unshaken. Once having gone over the ground, his was not the doubting, unsteady mind that was always reviewing it. Mrs. Tappan uttered many remarkably characteristic truths respecting him in her memorial address in London. She said, that he did not believe in a new church; he believed that all churches would be revived and reorganized by this new dispensation. Neither did he believe in displacing old forms of government; he believed that all forms would be made new and good by this abiding spirit. He did not believe in pulling down churches or church organizations, but he believed that into their lifeless forms this new spirit would come as a baptism of fire, purifying and uplifting, making all of one spirit, one form and one body. He did not believe that popular organization would be of any use or effect in controlling mankind, but he was of opinion that all belief and faith might be made perfect by this renewal and inspiration. He believed the past quarter of a century to be one of the cycles of inspiration, in which, like the voice that came to Moses, like the revelations in the time of the Saviour, like all past inspiration, God poured out his spirit anew on the earth, making man to converse with angels of truth. And he believed that all living souls are endowed with the image of the Creator, and that however deeply buried or imprisoned they may be in crime and misery, their spirits would sometime be made glad and free and pure by the living consciousness of life itself. He believed that death would enfranchise every one in degree, and all would enter on their new-found existence as they left it on earth.

His faith continued to shine out through clouds of the darkest opprobrium, so that after his critics and calumniators were silenced, his life remained undisturbed and serene. If ever a man passed through the tortures of the modern Inquisition—the inquisition of the spirit rather than the body—Judge Edmonds was the man. But the shafts of calumny all glanced off harmless from the armor of his pure character. If he resigned his high office, and gave it back to those who clamored for it, he still kept the integrity of his own soul. His intellect seemed to be the clearer for having unloaded itself of a responsibility which others conceived to be an honor he should no longer wear. Where are such carping critics and calumniating enemies now? What effect have they produced either on his own life or on his influence over his fellow-men? Judge Edmonds was a living martyr instead of a dead one. But his was the peculiar happiness of being allowed to live through his term of martyrdom, and to look upon his foes with a pity which they were obliged to feel. It was they who were conquered, not he. His faith kept him, for the most of his time, in companionship with the beings whom we usually call invisible. Earth and heaven were for him interchangeable. And if any one would pretend that such familiar and constant intercourse with disembodied beings, such a faith as his was, unfits men for the faithful and thorough performance of the daily duties of life, they have but to consider the extent of his professional labors during this protracted term, and the increased value of his services to those who habitually sought them to the last.

The verdict of the coroner's jury, in the case of the Mill River disaster, censures the legislature, county commissioners, mill-owners, contractors and engineers.

The Usual Result—in America.

Our readers will remember that not long since the quiet town of Oakland—situated across the bay and opposite San Francisco, Cal.—was disturbed to the utmost by certain mysterious and remarkable occurrences at the residence of Mr. T. B. Clark, a respected citizen of that place, and an employee of the United States government. While the excitement lasted skepticism was at a full and entire ebb, but as soon as the manifestations (an extended description of which we printed at the time) ceased, after accomplishing the end for which they were presented, the down-bent heads of bigotry and unreasoning prejudice were speedily uplifted, and a board of investigation, composed of some of the "ablest scientific men on the Pacific slope," was at once convened to dissect and explain the matter.

It happens to be a lamentable fact that whatever advance they may make toward independence of thought in the future, our American scientists are now lacking the nerve and bluff fearlessness of their English brethren, Wallace, Crookes, et al., and are generally seized with the idea, whenever they convene to consider any of the claims made by the spiritual phenomena upon their credence or power of solution, that they are a "white-washing" committee, duly called on by the church and public (?) opinion to expunge whatever revelations of nature the truth may make, either upon the blank wall of blind faith on the one hand, or that of stolid materialism on the other; and for proof that this worthy board of California *scintilla* has proved no exception to the rule, but is duly submissive and obedient to the demands of those who convened it, it is not necessary to go further than the following excerpt from the San Francisco Common Sense of June 27th:

"The voluminous evidence, taken in the matter of the spiritual manifestations at the house of T. B. Clark, Oakland, shows conclusively that it was utterly impossible for the persons in the house to produce the manifestations testified to by the twenty-five witnesses examined, yet the following conclusion has been arrived at:

"The Committee, after a careful examination of the house and location of the furniture with respect to the persons present, after a patient hearing of the witnesses, and, as we believe, an impartial weighing and comparison of the testimony, find the evidence insufficient to indicate the action or presence of any supernatural or any occult agency whatever. (Signed) Joseph LeCount, W. W. Crane, Jr., J. K. McLean."

The testimony taken is sufficient to make a large volume. It is in Mr. Clark's possession, and will probably be published, in order that the public may pass its own judgment. *In the summary of the testimony, the committee contradicted their own conclusions, by admitting that "the weight of testimony as to this event seems to be overwhelmingly in support of the theory that it was caused by supernatural and occult agencies."*

Beecher and Hawthorne.

When Hawthorne wrote his immortal "Scarlet Letter," which gave him an imperishable name in literature, there was not waiting a mob of the most violent ecclesiastical critics, who swarmed in the "religious" press, to assail him in indecent language for having presumed to make for his central character a clergyman who, in England, had been guilty of a secret adulterous intercourse, and who came to this country in order to escape its associations which he would have been glad to fling from his path. But he came among the early Puritans and became their pastor in Boston, only to be confronted again with the associate of his sin and the mutual product of it. Arthur Dimmesdale and Hester Prynne are as much living characters as if they had stepped down into the streets from the historic page. The story simply recites the changing phases of the young minister's sleepless remorse, goaded continually by the presence of the one who was the innocent cause of it. The Brooklyn scandal closes the pious and wipes the pens of the men who attacked Hawthorne for taking such liberties with the ministerial cloth and calling. It shows, if there is anything in it, or any fire beneath all this smoke, that a minister may suffer just as Hawthorne skillfully depicted his suffering; that he may be a sorrowful penitent for many years; that his sin will in some way find him out; and that concealment is the worst of all torture for the heart that aspires ever to holiness and truth. Now let the ministers do tardy justice to Hawthorne's genius.

At ten o'clock on the evening of July 1st, an innocent-looking party were seen walking through the Common with nothing suspicious in their appearance except an unusual number of white flowers and button-hole bouquets. Just as the rays of the rising moon flooded the shimmering waters of the harbor, they quietly drew together in the shadow of the old historic Elm, well-known to the Patriots of the "11th." Here they paused; and a gentleman, whose face was not less shining than his broadcloth, stepped forward, holding a fair, spiritual-looking woman by the hand; and in a moment more Mrs. Helen Tripp had vanished from the face of the earth, and had become "assimilated, as it were," into Mrs. Fisher M. Clarke, this wonderful change being brought about by the Rev. Wm. R. Alger, who, in a few significant words, pronounced them man and wife.

Various friends stepped forward, with congratulations, subdued for the occasion, as the bridal nucleus was gathering a crowd about it whose names were not on the list of invited guests.

For ourself we wondered if there were not a "cloud of witnesses," that mortal eyes could not see, hovering in the viewless air, near the spot that was the scene of their martyrdom. Time works strange mutations. There are people now living in Boston who can remember hearing others tell how their fathers gathered on Boston Common to see witches hung on the same trees that now wave in the same green luxuriance as of old. Popular tradition points to the old elm—then a young and sturdy tree—as having borne this strange fruit; and used so tragically in its youth, to enforce uniformity of belief, in its old age it becomes a mute witness of the power of truth. Two hundred and thirty years ago, the bride, bridegroom, and four out of five of the witnesses, would probably have been hanged upon the same tree beneath which they now stood in freedom and happiness.

After the conclusion of the ceremony the party adjourned to the Bellevue parlors, having marked as no other way could so gracefully have done, the change of thought in Puritan New England.

Our thanks are due, and are hereby tendered to Messrs. J. W. Black & Co., the enterprising Boston photographers, for a copy of the finely executed likeness of the late Charles Sumner, which has been issued by them.

What Generates Belief?

Two of the most venerable, who also have long been among the ablest and most renowned Unitarian preachers in our land, having carefully read Mr. Wallace's "Defence of Modern Spiritualism," have openly stated that they find that author's facts and arguments unassailable and conclusive, scientifically and logically, while yet they find themselves unable to adopt his conclusion—unable to entertain belief in Modern Spiritualism. We say this on the authority of another well-known and highly esteemed clergyman of the same denomination, who was a personal listener to the conversation in which the above statements were made, and who repeated it to us, because he thought the information would give us pleasure, as it certainly did.

The course of those two venerable men, during scores of years, has been manifesting their possession of both moral courage and devotion to truth, to as great extent as the world often sees. They may justly be called conservative reformers. They have been profound, broad, strong, logical thinkers, understanding and using scientific processes for obtaining conclusions, and also have been frank and distinct, while cautious, teachers of whatever truths their convictions embraced.

Their avowal, as above, that an impregnable basis of facts, and flawless argument therefrom, fail to command their own belief of a matter scientifically proved, is resonant of manly candor, strength and justice. Ordinarily, none but high intellectual and moral powers make free statement that they are unable to accept an author's conclusions, though they concede that his positions and arguments meet the most rigid requirements of science and logic. Men not thus strong generally resort to sneer, slur or other disparagement of any one whom they cannot gainsay in their teachings. Not so the venerable clergymen. They freely accord to Mr. Wallace his deserved merits as a scientific adducer of facts and as a sound logician, and find the cause of their own non-adoption of his conclusion not in any fault of his or of his work or of his conclusion; but in their own mental states. They concede that "The Defence of Modern Spiritualism" is sound throughout, as a work of science and of literary art, and yet find their own mental digestive organs and juices incompetent to assimilate the nutriment he furnishes. Whose the fault? Those men are above charging it to Mr. Wallace. Such justice towards the prover of a fact or faith that is not receivable as is admirable as it is rare.

The experiences of those two able men indicate that something more than incontrovertible facts and sound logical deductions from them, may sometimes be needful to the generation of belief. What is that something? Perhaps reflection would enable one to name many things; but that which first occurs to our mind is, that one's preexisting beliefs will not admit the access and abode of a new comer to their domicile, unless some one or more of them can sympathize and harmonize with the stranger. Though science and logic give the stranger letters of introduction and approval, they alone have not power to command and obtain his prompt and cordial reception everywhere. Previous occupants of the mental house are its door-keepers, and their intuitions are not, in all cases, blind and humble servants of science.

It may be, and to a very great extent it obviously is, true that belief is the offspring of evidence and not a matter of choice. Evidence, however, is of various kinds, and comes from diverse directions and sources. Reason is its only accredited scanner generally; but, whether permission be granted them to do it or not, both intuition and prior beliefs will perform some part in determining whether a new logical conclusion shall receive adoption. That is made obvious now by the condition of the two clergymen; for when a world, skeptical spirit-wards, is furnished with the utmost proof which it has for twenty-five years been demanding of Spiritualists, viz., a scientific demonstration of the existence of their fundamental facts, and, by implication, saying that the accomplishment of that would both demand and obtain at once the world's full credence, we find some of the best representatives of the cultured, liberalized and many members of that world unable to do what has been set forth as a necessary and unavoidable act under the circumstances of their position. Science has achieved her task, but the promised result does not follow instantly. Part of the evidence needful to belief, therefore, either comes from outside of demonstration which reason concedes to be conclusive, or else time—often long time—is needful for the demonstration to remove or qualify opposing beliefs before the newly demonstrated fact can be admitted among the beliefs. The world is not susceptible of so rapid conversion as it seems itself.

Still scientific demonstration, by masters in every kind, is persistently aggressive, and will, in time, work itself and carry its knowledge into the mind and heart of the enlightened world. The good time is hastening on.

ALLEN PUTNAM.

Alfred Russell Wallace.

Quite a sensation has been produced in the scientific world of England by the appearance in the London Fortnightly Review of a long article entitled, "A Defence of Spiritualism," by this gentleman. Mr. Wallace is a Fellow of the Royal Society, and well known as one of the foremost naturalists and anthropologists of the day. Dr. Hooker, President of the British Scientific Association, says of him, "It is not easy to speak of Mr. Wallace without enthusiasm; for with a modesty as rare as it is unconscious he forgets his own unquestionable claims to the honor of having originated, independently of Mr. Darwin, the theories he so ably defends." Mr. Wallace is widely known for his scientific works. From an advertisement in our columns we see that his "Defence of Spiritualism," which is now exciting a good deal of attention in England, Germany and France, will be published in a neat edition by Messrs. Colby & Rich, publishers of the Banner of Light, No. 9 Montgomery Place, Boston, during the present week. This edition will have an original preface by the American editor.—Boston Transcript, July 1st.

"THE HEALTH GUIDE," by E. D. Babbitt, D. M., is a valuable addition to the health reform literature of the day. It not only presents in a compact, readable style the best current information on matters of health, diet, &c., but brings up for consideration and discussion a great deal that is new—a great deal that has not before appeared in hygienic or medical publications. The book is written in a plain common-sense style, well adapted to popular comprehension. Price \$1.—Pomeroy's Democrat, June 13th.

For sale by Colby & Rich, No. 9 Montgomery Place, Boston, Mass.

Letter from Benj. Coleman.

We find the annexed communication from this well-known gentleman in the columns of The Spiritualist newspaper, of London, Eng., for June 28th. Our readers will not fail to gain certain and direct knowledge of the writer's views, from its clear-cut sentences, concerning the mediumship of Miss Showers and the position of Sergeant Cox:

MISS SHOWERS'S MEDIUMSHIP.

"Sir—Mr. Sergeant Cox in his letter of the 3th inst., in commenting upon Mr. Dunphy's evidence when speaking of Miss Showers, apologizes to him for having mistaken for his, Mr. Coleman's statement that he saw the medium with her face covered with a shawl. This is a mistake on the part of Sergeant Cox; my remarks applied to a séance with Miss Cook. I had never seen Miss Showers. But in correcting this small error it affords me the opportunity of telling Sergeant Cox that I have now, by the courtesy of Mrs. Makdougall Gregory, had the pleasure of meeting Miss Showers at a séance on the 17th inst.

As Sir Charles Isham was present and took notes, he will doubtless give all necessary particulars, and describe to you the principal incidents of that evening. I will merely relate, as briefly as possible, the points which arrested my attention, and proved conclusively the entire integrity of all concerned.

Mr. Dunphy conducted the séance, and showed, in the first place, the impossibility of confederacy in any shape. Miss Showers, whose speaking voice in ordinary conversation is low and gentle, was dressed in a dark silk evening costume, with lace trimming.

Shortly after she had entered the inner room, used as a cabinet, there came forth from behind the curtain a full-formed female figure, dressed in pure white, with a turban on her head, and with long sleeves. This figure was some inches taller than Miss Showers, and showed her naked feet. I thought there was some likeness to Miss Showers, and her gentle, quiet tone of voice and sedate manner seemed like hers. I asked the spirit if it would show me her feet (which could not be seen when speaking), and she opened her lips for an instant to do so. There was no hair visible, and she wore a short gauze veil around her face. This was the spirit known as Florence Males.

I am bound to say, were I witnessing this part of the séance as a skeptic, without any previous experience, and especially if I were a real man of science, or one pretending to some scientific requirements, I should have hesitated before giving in my adhesion to the reality of what I witnessed, but I hope at the same time I should have had the good sense not to condemn on insufficient evidence.

I had been my position on this occasion, which I need hardly say it was not, I must have banished all doubts on the appearance of the spirit calling herself Lenore.

There was at once presented a distinct individuality differing in many ways from either the medium or Florence. Her dress and turban were white, and her feet were bare, but she differed from the other by having a long veil, which did not cover her face. She had a quantity of hair falling over both shoulders, her arms were bare, and she was several inches shorter than Florence.

The difference, too, of temperament was very marked. She was extremely vivacious and coquettish in manner, with features smaller and more refined than the other, and when speaking she showed a somewhat prominent set of teeth. This fact alone is enough to compel skepticism to yield, whatever there may appear suspicious in other respects.

I am sorry Sergeant Cox, who claims to be in search of "the very truth," whilst implying that Mr. Crookes and other men are not, will not have the opportunity of seeing the indisputable, convincing facts, which satisfy me and others. I think he has been entirely wrong in his conduct to Mrs. Showers and her daughter, and to uphold his false position, he has by implication, charged all others with being dupes, or confederates, to support a fraud. What wonder, then, that he should have excited the indignation of at least one hundred intelligent men and women who will not in future care what Mr. Sergeant Cox may say or think on this or any other subject.

B. COLEMAN.

Upper Norwood, June 19th, 1874.

Our Message Department.

A well-known business man of Boston—and one also whose pen-portraits of quaint thoughts and healthy ideals have often pleased the mental vision of our readers—thus expresses himself, in the course of a letter to us, concerning Mrs. J. H. Conant and our Public Free Circles:

"* * * If any one takes up the Banner and looks upon the communications as they have appeared for the past sixteen years, and reads something of Thomas Palmer's words, or William Channing's, or John Pierpont's, side by side with the general run of the Peters, James and Johnson variety as sailors, soldiers, gamblers, thieves, servants, pilots, pirates and Christians—all so pectastical as to speak in their own tongues, and in a manner recognizable as unmistakably appropriate to the one communicating—it seems to me that such peruser must be led to feel that Byron, Shakespeare or Dickens would break in undertaking to represent so many distinct individualities. They might, and many others might surpass her [Mrs. Conant] in many or any of these productions, but they would fail in the variety, that is, of not showing the individuality of Byron, Shakespeare or Dickens. Others of less note undertaking the same thing, would be repeating themselves; but here are sixteen years of successful experience, and any honest observer must admit that such a work as the 'Message Department' of the Banner has opened for all eyes, is the work of many, not one. She being then the amanuensis, the pen-holder, or 'tongue holder' for a variety, and it being a matter of demonstration that she is not assisted in these productions by any earthly being, nothing is left in the report but a supermundane power: * * * and to me it seems to be straining at a gnat and swallowing a camel to attempt to find any other solution than the one universal assertion through the whole range of manifestations, viz: that each is the message of one who was a dweller of earth and now lives as a human being in the spirit-world."

Camp Meeting at Lake Walden.

By reference to another column it will be seen that the Camp Meeting projected at this popular resort on the borders of Concord, Mass., by James S. Dodge (who for several years, in conjunction with Dr. A. H. Richardson, directed the well-attended and successful Spiritualist gatherings there) is progressing as to its arrangements, and bids fair to be a happy and enjoyable occasion. The many natural advantages which cluster around this quiet sheet of water between the hills—and which need no recapitulation for those who have ever visited the grove—are such as to render it worthy of patronage by the pleasure-seeker, and there is every indication that its claims to appreciation will receive a due share of the public attention at the forthcoming Camp Meeting.

Spirit "John King."

We shall republish in the next issue of the Banner, from the London Medium, a very interesting series of consecutive articles entitled "FACTS FOR THE INVESTIGATORS OF SPIRITUALISM." They will be accompanied by an engraving representing a materialized spirit-form of "JOHN KING," about whom so much has been said in this country and Europe.

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