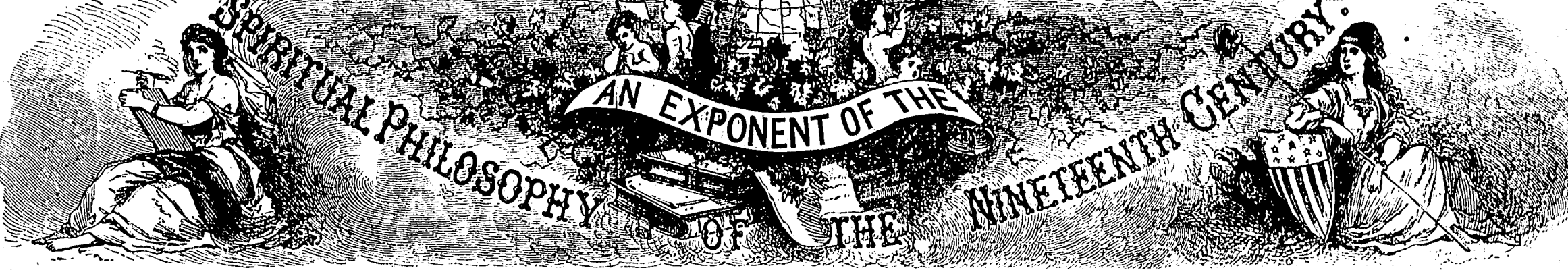


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From the London Fortnightly Review, June, 1874.

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 classed under two heads. In the first place, we find that it gives 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 spiritual 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 Prophetess 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 three men unhurt in Nebuchadnezzar's fiery furnace, are for their 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 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., 1869), 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 Spiritualist explains all this as a personal influence. 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 "Bedlams Bells," giving an account of mysterious bell-ringing in his house at Great Bedlam, 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 wise 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 spirit-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 eulogistic 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—even ancestral—habits, 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 persons addicted 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 subsequent lives. For the essential teaching of Spiritualism is, that we are all dead, in every act and thought, helping to build up a 'mental fabric,' which will be our constitution 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 men are best educated by being left 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, and 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 of far greater importance to happiness than it is here, where fools pass very comfortably their lives, they suffer the penalty 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 unforeseen 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 impotent or delusion, and all its teachings but the product of 'expectant attention' 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"—as though 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 back-woods 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 seged 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 maintain 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 seances to ask questions about God and Christ. In reply they never get more than opinions, or more frequently 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 know 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 to them, and apply them universally; as 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, 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 inductively investigates 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 sure foundation for a true philosophy and a pure religion. It abolishes the terms "supernatural" and "miracle," and extends the sphere of fact 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 incalculable 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 error 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 alike of 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 came 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 reared upon by the influences 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 begin 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, "early" 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 ground-work 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 men 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 other 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 undevelopment 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 reared under circumstances where they would be welcome visitors; for if they came upon the stage of being with "unwelcome" stamped upon them even in the embryo, how could they, in maturer years, be fit 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 solution 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 creed-blinded 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 spirit-aid 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 crossed 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, where 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 him at the National House, and I felt nothing of him again that evening. You recollect I inquired of "Vashti" at Mrs. Comant'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 kidding 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 she was. 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 throughout, but got no more from him than that he was a 'medium chief,' come 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, and 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 topsail and 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 star-board 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 gasps, 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 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

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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—showering 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 yarden 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 so strong and positive a 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 oligarchy, 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 organization, 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 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 not lacking the nerve and bluff fearlessness of their English brethren, Wallace, Crookes, &c., 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's truth may make, either upon the blank wall of blind faith on the one hand, or that of solid materialism on the other; and for proof that this worthy board of California *scarcely* 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 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 up of the testimony, the committee contradicted their own conclusions, by admitting, with regard to the unliking of the front door, that the weight of testimony as to this event seems to be corroborating 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 "Hub." 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 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 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 inassailable 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 state 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 manifold mood, if they are unprepared to adopt his 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 fault? Those men are above charging it to Mr. Wallace. Such justice towards the prover of a fact or faith that is not receivable is as 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 manly 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 science, is disintegrating of opposing obstacles of 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 27th inst., in commenting upon Mr. Dumphy's evidence when speaking of Miss Showers, apologizes to him for having mistaken for him, 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. Maddougal 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 describing 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. Dumphy 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 she would show me her teeth (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 Mables.

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.

Here 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 naked, 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 others 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 sometimes Thomas Paine's word, or William Ellery Channing's, or John Pierpont's, side by side with the general run of the Peters, Jameses and Johnses in their variety as sailors, soldiers, gamblers, thieves, servants, pilots, pirates and Christians—all so pentecostal 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 him [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.

BRIEF PARAGRAPHS.

Bergh writes to the New York Ledger in behalf of his canine friends. He thinks the Gothamites will soon be ashamed of their hydrophobic scare—and Bergh is right.

ROFFIN'S BROWN.—Jennie Collins has published the annual report of her labors in behalf of the working-girls of Boston, which presents a highly favorable record. Jennie should be encouraged by all means. She should not be allowed to languish in her endeavors to do good for lack of funds.

Dr. Hall says that any person who gets up in the morning before he is fully rested will lack that much of the energy requisite for the day's pursuit.

Another proof of the Darwinian "evolution" theory.—Some monkeys, like some men, have their hair parted in the middle.

It isn't always safe for printers to abbreviate important words. The following is a case in point: The books of the Sunday school library connected with the Baptist Church in Danvers, Mass., are embellished with labels bearing the following legend:—"Dan's Hospital Sunday school."

THE LAST ORTHODOX SUNDAY SCHOOL QUESTION.—Teacher—"Anna, what must one do to be forgiven?" Anna—"Gentle Anna?"—"Why, he must sin of course!"

It is reported that George W. Curtis and Col. T. W. Higginson have consented to stump the State of Michigan in favor of the woman suffrage cause in the new constitution.

The tide of travel to the seashore has fully set in, and will last for the two months to come, probably.

The character of the scenes in which we are brought up impress themselves upon our souls. Great fanatics generally proceed from sea to sterile countries. As in the place, so is the man. The mind is a mirror before it becomes a home.—*Oliver Cromwell.*

The late marriage under the old elm tree on Boston Common has, it seems, waked up *Dippy*. Hear him:

"A walk upon the Common, With a little wicker carriage, On a fine summer's morning, Will come of this same marriage."

Dr. Reid, the celebrated medical writer, was requested by a lady of literary eminence to call at her house. "The sure you recollect the address," said she, as she quitted the room, "No. 1 Chesterfield street." "Madame," said the Doctor, "I am too great an admirer of politeness not to remember Chesterfield, and, I fear, too selfish ever to forget number one."

"SUDDEN WEALTH UPSETS MEN," is the heading of an article from the Toledo Blade, which is no more nor less than an ingenious puff for a swindling lottery scheme in Kentucky. It was copied into the *State* Boston Daily Advertiser of Wednesday last.

"You ought to acquire the faculty of being at home in the best society," said a fashionable aunt to an honest nephew. "By managing that easily enough," replied the nephew, "by staying at home with my wife and children."

At a hotel, a short time since, a girl inquired of a gentleman at the table if his cup was out. "No," said he, "but my coffee is." The poor girl went away considerably confused, but determined to pay him back in his own coin. While at dinner the stage drove up, and, several coming in, the gentleman asked: "Does the stage drive here?" "No, sir," replied the girl in a sarcastic tone, "but the passengers do."

The poor children of the city—thousands of them—have had grand times at Silver Lake Grove, Plympton, thanks to our philanthropic citizens.

It is said that the leaves of the common walnut tree placed over doors, windows, mantels, or in wreaths or bunches about the house, will drive flies away.

Within the past ten years the screw has entirely replaced the paddle in transatlantic navigation; the weight of marine engines has decreased one-half, the steam pressure has quadrupled, and the consumption of coal has diminished two-thirds.

A young lady engaged to be married, but getting sick of her bargain, applied to a friend to help her untie the knot before it was too late. "Oh, certainly," he replied, "it's very easy to untie it now, while it is only a lean-knot!"

"Is 'bit by a dog' grammatically?" asks an exchange. Try it once and see.

Make the door upon a woman's wit, and it will out at the easement; shut that, and it will out at the keyhole; stop that, it will fly with the smoke out the chimney.—*Shakespeare.*

Spiritualists of New York and New Jersey!

You will see by the advertisement on the fifth page of this paper that the Managers of the Great Spiritualists' Camp Meeting at Silver Lake, Plympton, Mass., have made arrangements for Excursion Tickets from New York City to Boston, or to the Grove, at reduced rates of fare.

We are glad to know that this arrangement has been perfected, for now we shall hope to see a large delegation of friends from that quarter, and to know that they are to participate in this great annual "feast of tabernacles," to which New Englanders look forward as a season of physical, mental and spiritual recuperation. We advise the friends to engage tent accommodations immediately, and arrange for camping two or three weeks on the wooded banks of Massachusetts' beautiful Silver Lake.

The advertisements give all necessary particulars, to which we refer.

A valued correspondent, in a private note to us recently, says: "I think I have for some time perceived that the leaves of the many magnificent thoughts which first see the day in the 'Banner,' is leavening the world. The roots of religious beliefs, founded on an incorrect and inadequate conception of God, are not much affected by clipping at the leaves and branches. Any and all forms and dogmas are nothing more than forms and dogmas; but they are *that*. As you have often put it: God, in the human mind, can only be of the capacity of that mind.

I see no finer thought, clothed in perfect language, than I find in the 'Banner.'

The attention of summer tourists and all others desirous of possessing a cheap and portable edition of that most entertaining volume of fiction, "THE MYSTERY OF EDWIN DROOD"—a work completed, as all are aware, under the most singular circumstances, after physical disease had stayed the prolific material pen of its author, Charles Dickens—is called to the fact that Colby & Rich have for sale, at their Bookstore, No. 9 Montgomery Place, Boston, an edition of the story in paper, printed to suit the requirements of their case.

"THE PRAYING BAND."—Joseph John, the celebrated artist, has given expression to his ideal in a fine oil painting bearing the title above quoted; and copies of said picture, transcribed in crayon by J. Howard Collier, and printed, lithographically, in black and "French Grey," by Armstrong & Co., are offered for sale by R. H. Curran & Co., Publishers, 28 School street, Boston. The inspiration of the artist has secured a striking effect, and even though the beholder may not sympathize with the movement portrayed, yet the peculiar elements which go to make up the lining are such as will claim attention and interest for it wherever seen.

By a notice from its clerk, in another column, it will be seen that the Children's Progressive Lyceum, No. 1, of Boston, has secured Old Fraternity Hall, 554 Washington street, as its place of meeting, and would be pleased to let the same, when not in use, to outside parties for lectures, dances, etc., etc. This enterprising school deserves the kind wishes and liberal assistance of all friends of the cause in this vicinity.

"The Ancient Band."

Thanks, dear Banner, for the generous word in behalf of myself and the imprisoned spirits. The "Appeal" was responded to in San Francisco by the offer of but a single dollar, in friendship for me or from regard to the cause which the "Spirit Art Gallery" represents, and for which I am the humble but willing agent. On the last day of grace they were released from duress through means supplied by my excellent and dutiful son in New York.

This remarkable gallery of pre-historic, ancient and middle-age personages, comprising an association of "BAND" of spirits, dating from a period sixteen thousand years back, along down the ages to within a few hundred years of our day, deserves recognition and welcome by every spiritualist who is able to comprehend the *grand purpose of their coming*, through the artists, for a personal introduction, as a prelude to the inauguration of their work.

The idea that the wise and good in spirit-life band themselves together in congresses and associations, to engage, with the aid of chosen *media*, in advancing the human race toward a more perfect brotherhood, is not a new one, but is accepted and understood by all intelligent believers in our philosophy. This small BAND of twenty-eight, presided over by *Yermah*, the Atlantean, has marked out for itself a special work in the great field of reform, and designs to inaugurate and carry out that work by special means or agencies. What these are, are now but dimly foreshadowed, but they will soon be made more clear to the world, and when known will, from the novelty and scope, attract universal attention.

All the indications in the heavens above and the earth beneath lead to the belief—wide-spread among advanced minds—that we are on the eve of startling events. In these events this BAND will perform no mean part. Their power will be seen and felt over a wide range of human thought and interests. The mysteries of the long forgotten ages—BAND reaching back to BAND—will be unlocked, till the knowledge of hundreds of thousands of years of the past will become the common property of the present.

It would be well if Spiritualists comprehended more clearly the significance of the return to earth of these and other ancient personages, and were more ready to receive them into their hearts and homes. Until now no pre-historic and ancient spirits have come in their personalities. It is in this way that they seek an introduction to the world, preparatory to the commencement of their work upon the external plane. No one can gaze upon the portraits of these grand men and not feel the inspiration of their presence, or be eager to join them in the purposes of their mission.

Pardon the digression, dear Banner. I only took up my pen to thank you for myself and for the BAND OF SPIRITS I represent. Your generous words will return to you, with blessings, after some days. In a short time I shall be joined by Dr. Cooper, when the labor of preparing the history the BAND purposes to give, through him, (as a more particular introduction of themselves and their mission to the world) will be entered upon—the publication of which will speedily follow.

I will gladly respond to all inquiries from those who are attracted, from curiosity or otherwise, to know more of the "ANCIENT BAND."

Fraternally, J. WINCHESTER.
San Francisco, Cal., June 24th, 1874.

"The Claims of Spiritualism."

It is announced by the managers of the Spiritualist meetings at New Fraternity Hall, corner of Appleton and Berkeley streets, Boston, that Rev. Dr. Bartol (Unitarian), a cultured gentleman and deep thinker, will give his views upon the above-named subject at said hall, Sunday afternoon, July 12th.

Miss Lizzie Doten, the talented inspirational speaker, is also expected to deliver an address at this place on the evening of the same day.

New Publications.

THE NATIONAL QUARTERLY REVIEW.—Edward J. Sears, L.L.D., 658 Broadway, New York City, editor and proprietor—comes to us for the June quarter, allied with attractive articles treating of "Woman's Duties and Rights" (words from Sarah J. Hale, Mrs. C. E. McKay and John Stuart Mill being embodied therein); "Solar Test and its Action"; "Swift and his alleged treatment of Varina, Vanessa and Stella"; "Cotton-Growing," etc., etc.; together with copious notices and criticisms of current literature.

THE MIDLAND MONTHLY MAGAZINE for June—J. W. Pratt, publisher, Monmouth, Ill.

KING'S CORN, a novel from the prolific pen of Loring Kinship, corner of Bromfield and Washington streets, Boston. This is a story of English life, and one full of intense interest.

Movements of Lecturers and Mediums.

W. L. Jack, M. D., clairvoyant medium of "Philadelphia Circle of Light," is meeting with great success in Haverhill, Mass., where he has been located for nearly a year. At the earnest solicitation of many friends he will visit Springfield, Mass., on or about the 11th of July, and Ansonia, about the 15th. These meetings his services should govern themselves accordingly.

Capt. H. H. Brown, of Missouri Valley, says the Cherokee (Iowa) Times of June 26th, lectured at Cherokee three evenings this week on Spiritualism. Mr. Brown is a man of considerable ability, and presented his subject in an able and attractive manner. He was listened to with interest, and all who heard him were impressed with the sincerity with which he presented his views, however much they might dissent from his conclusions. There is a small congregation of Spiritualists here, and they were much pleased with the Captain's manner and address.

Mrs. Adelle L. Ballou, having finished her lecturing engagement in California, has gone to Oregon.

Dr. C. D. Grimes is in the lecturing field, and will answer calls in Michigan, Indiana and Illinois, with address at Ann Arbor, Mich.

J. M. Peckles lectures in New York the present month (July). Address, 210 East 118th street. During August he attends four grove-meetings in Canaan, Vt. Will visit the Eddys on his way thither.

J. Madison Allen spoke in New Bedford, Mass., Sunday, June 28th, and in Agawam June 29th. He was announced to speak at Matfield July 2nd, 5th and 9th. He can answer a few more calls from places not too remote for July and August—either for Sundays or week evenings, indoor lectures or grove meetings. Address him East Bridgewater, Mass.

W. F. Jamieson speaks in Manchester, N. H., July 12th; his second Sunday there; at the grove meeting at Salem, 18th and 19th; at the Harwich Port Camp Meeting the last week in July.

E. Graves wishes it to be understood that his offer to attend grove meetings without charge applies only to the months of July and August, and that his time for the former month being now engaged, those desiring him in August should apply at once.

It is announced that Dr. J. K. Bailey is still making his way Eastward. Since leaving Kansas, he has lectured at Clinton, Mo., Des Moines, Winteret, Edenville and Kirville, Iowa. At the latter place, a Society, under the ministrations of the noted Carpenter, Christian, opened their church doors for three lectures, two of which were delivered by Dr. Bailey. He also spoke in the parlors of the celebrated Paul Castor's Healing Establishment at Ottumwa, Iowa; also at Madison and Chatsworth, Ill.; at the Sturgis and Riverdale (Mich.) Yearly Meetings, and at Byron, Shawassaw Co., Mich. He expects soon to pass through Canada, via Grand Trunk Railway from Port Huron, Mich., to Kingston, Ontario. This will be an excellent opportunity for the friends on the route to secure the services of a good speaker, healer and developing medium, if addressed soon at Port Huron, Mich.

The Burlington (Vt.) Free Press, of a recent date, contains a very fair and candid report of the séances of Henry B. Allen, the physical medium, held in that city, closing with the following remarks:

"We have not the space for further details of these singular phenomena, save to say, that we cannot believe they were produced by any trick. Mr. Allen is a respectable young farmer of Hyde Park, and about twenty-two years of age. He claims to have been the medium of this force since he was five years old. A visit to him will certainly repay inquiring and scientific persons."

We acknowledge the receipt of \$50.00 from a friend in Frankford, Pa., to be appropriated as follows: \$5 to the Colchester-Day Fund, \$15 to the Banner Public Free Circles and \$30 for the Banner. We tender our sincere thanks to the generous donor, and assure him that he will surely receive his reward either here or hereafter.

The Soldier's Widow Fund.

We gratefully acknowledge the receipt of the following sums, donated in behalf of the soldier's destitute widow and children, in response to Mrs. DeWitt's call for aid:

C. H. Brown, Boston, Wis.	\$10.00
Thomas Stanley, Highland, Wis.	5.00
"Friend to the Poor," Philadelphia, Pa.	5.00
Mrs. M. G.	5.00
A friend, Marion, N. Y.	2.00
S. Hayward, Whitton, N. Y.	1.50
A friend, Kansas, N. Y.	1.50
A friend, Amherst, Mass.	1.00
A friend, W. S. Andrews, Wis.	1.00
A friend	1.00
A friend	1.00
A friend	1.00
W. H. Elliot, Ill., N. Y.	.75
G. Ferguson, Clinton, Texas	.75
Total	\$42.10

The Colchester-Day Fund.

Since my last report, the following additional sums have been received:

Previously received and acknowledged	\$97.51
A friend (unknown)	5.00
Mrs. Andrew S. Pond, Utica, N. Y.	5.00
A friend, San Francisco	2.00
Total	\$109.51

God's Poor Fund.

Since our last report the following sums have been received in aid of the destitute poor:

Mrs. S. N. Thompson, Southboro, Mass.	\$2.00
A friend, New York	1.00
A friend, Westboro, Mass.	1.50
A friend	1.00
A friend	1.00
F. H. Rowe, Greeley, Col.	.50
Mrs. H. R. Tucker, New York City	.50
Jas. H. Smith, New York City	.50
Jas. Rabbeth, E. Hartford, Conn.	.50
Total	\$8.50

Spiritual and Miscellaneous Periodicals for Sale at this Office:

BRITISH JOURNAL OF Spiritual Science, Literature, Art and Inspiration. Published in New York. Price 50 cents.

THE LONDON SPIRITUAL MAGAZINE. Price 30 cents.

THE NATURE OF A Monthly Journal of Spiritual Science and Intelligence. Published in London. Price 25 cents.

THE RELIGIO-PSYCHOLOGICAL JOURNAL. Devoted to Spiritualism. Published in Chicago, Ill. Price 25 cents.

THE LITTLE BOUQUET. Published in Chicago, Ill. Price 25 cents.

THE LUCYAN. Published monthly by P. H. Bateson, Toledo, O., and designed for the children of the Progressive Lyceum. Price 7 cents per copy; 75 cents a year.

THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published in New York. Price 15 cents.

RATES OF ADVERTISING.

Each line in *Agate* type, twenty cents for the first, and fifteen cents for every subsequent insertion.

Special Notices.—Forty cents per line, minimum each insertion.

BUSINESS CARDS.—Thirty cents per line, minimum each insertion.

Advertisements in all cases in advance.

For all Advertisements printed on the 5th page, 20 cents per line for each insertion.

Advertisements to be renewed at continued rates must be left at our Office before 12 M. on Monday.

SPECIAL NOTICES.

Use the Eureka Button Hole twist and Eureka Machine twist. They are the best.

Mrs. NELLIE M. FLINT, Healing and Developing Medium, 113 DeKalb ave., near Raymond st., Brooklyn, N. Y. Fulton Ferry. From 10 to 4. Je.20.—4w*

SEAL LETTERS ANSWERED BY R. W. FLINT. 39 West 24th street, New York. Terms \$2 and three stamps. Money refunded if not answered. Je.6.—4w*

Public Reception Room for Spiritualists.—The Publishers of the Banner of Light have fitted up a suitable room in their Establishment EXPRESSLY FOR THE ACCOMMODATION OF SPIRITUALISTS, where they can meet friends, write letters, etc., etc. Strangers visiting the city are invited to make this their Headquarters. Room open from 7 A. M. till 6 P. M.

Mrs. M. GRAY, Business and Test Medium, 149 Bond street, near Bergen, Brooklyn, N. Y. M.16.—3m*

DR. HENRY SLADE, Clairvoyant, gives special attention to the treatment of Dyspepsia, at No. 25 E. 21st street, near Broadway, N. Y. Jy.4.

THE WONDERFUL HEALER!—Mrs. C. M. MORRISON.—This celebrated Medium is the instrument or organism used by the invisibles for the benefit of humanity. Of herself she claims no knowledge of the healing art. The placing of her name before the public is by the request of her Controlling Band. They are now prepared, through her organism, to treat all diseases, and cure in every instance where the vital organs necessary to continue life are not destroyed.

Mrs. Morrison is an unconscious THANCE MEDIUM, CLAIRVOYANT AND CLAIRAUDIENT. From the very beginning, hers is marked as the most remarkable career of success that has seldom if ever fallen to the lot of any person. No disease seems too insidious to remove, nor patient too far gone to be restored.

Mrs. Morrison, after being entranced, the lock of hair is submitted to her control. The diagnosis is given through her lips by the Band, and taken down by her Secretary. The original manuscript is sent to the Correspondent.

When Medicines are ordered, the case is submitted to Mrs. Morrison's Medical Band, who give a prescription suited to the case. Her Medical Band use vegetable remedies, which they magnetize, combined with a scientific application of the magnetic healing power.

Diagnosing disease by lock of hair, \$1.00. Give age and sex.

Oswego, Oswego Co., N. Y. P. O. Box 1322. Ap.25.13w*

J. V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 361 Sixth st., New York. Terms, \$5 and four 3-cent stamps. REGISTER YOUR LETTERS. Jy.4.

A COMPETENT PHYSICIAN.—Dr. J. T. Gilman Pike, whose office is located at the PAVILION, No. 67 TREMONT STREET, (Room C.) BOSTON, is cordially recommended to the Public as one of the most competent practitioners in the State. He compounds his own medicines, is a mesmerizer, skillfully applies the electro-magnetic battery when required, administers medicines with his own hands, has had great experience as a physician, and been very successful in his practice. He gives close attention to nervous complaints.

BUSINESS CARDS.

H. H. CURRIAN & CO., 28 School street, Boston, Publishers of "The Orphan's Rescue," price \$1.00. Life, Morning and Evening, \$1.00. The Dawning Light, \$2.00. These beautiful Steel Plate Engravings, from Joseph John's celebrated "Edwin Drood," are published by subscription guaranteed. Address as above, sending post office order or registered letter.

FOR MORE PATCHES, FRICKLES AND TAN. Ask your Druggist for "Perry's Moth and Flea-kill Lotions," which will rid you of every case of it. Or for his Improved Comedone and Pimple Remedy, the great Skin Medicine for Pimples, Black Heads, or Freckles, and for "Perry's Skin Lotion," the Scaled Skin Doctor, 49 Bond street, New York.

SAN FRANCISCO BOOK DEPOT. At No. 49 Kearney street (stairs) may be found the BANNER OF LIGHT, and a general variety of Spiritualist and Reform Books, also a large stock of Adams & Co.'s Golden Rule, Planchette, Spencer's Positive and Negative Powder, Orton's Anti-Compound, etc. Catalogues and Circulars mailed free. Remittances in U. S. currency and postage stamps received at par. Address, HEIMANN SNOW, P. O. box 117, San Francisco, Cal.

PHILADELPHIA BOOK DEPOT. HENRY H. WILSON, D. D., 311 Race street, Philadelphia, Pa., has been appointed agent for the Banner of Light, and will take orders for all Colby & Rich's Publications. Spiritual and Miscellaneous Books, also by Dr. J. H. RHOADS, his Spring Garden street, who will sell the books and papers at his office and at Lincoln Hall, corner Broad and Coates streets, at all the Spiritual meetings.

NEW YORK BOOK DEPOT. A. J. DAVIS & CO., Booksellers and Publishers of standard Books and Periodicals on Harmonical Philosophy, Spiritualism, Free Religion, and General Reform, No. 24 East Fourth street, New York.

WASHINGTON BOOK DEPOT. RICHARD BROWN, Bookseller, No. 1027 Seventh street, above New York avenue, Washington, D. C., keeps constantly for sale the BANNER OF LIGHT, and a full supply of the Spiritual and Reform Works published by Colby & Rich.

CLEVELAND BOOK DEPOT. LESTER DAVIS, 100 E. Second avenue, Cleveland, O. All the Spiritual and Liberal Books and Papers kept for sale.

VERMONT BOOK DEPOT. J. G. DARLING & CO., Lunenburg, Vt., keep for sale Spiritual, Reform and Miscellaneous Books, published by Colby & Rich.

ERIE PA. BOOK DEPOT. OLIVER SFAFFOLD, the veteran bookseller and publisher, keeps on hand at his store, 63 French street, Erie, Pa., nearly all of the most popular Spiritualist Books of the times. Also, agent for Hull & Chamberlain's Magnetic and Electric Powders.

ROCHESTER, N. Y. BOOK DEPOT. D. M. DEWEY, Bookseller, Arcade Hall, Rochester, N. Y., keeps on hand all the Spiritual and Reform Works published by Colby & Rich. Give him a call.

LONDON, ENGL. BOOK DEPOT. J. BURNS, Progressive Library, No. 15 Southampton Row, Bloomsbury square, Holborn, W. C., London, Eng., keeps for sale the BANNER OF LIGHT and other Spiritual Publications.

AUSTRALIAN BOOK DEPOT. A. G. GUNTER, for the BANNER OF LIGHT, W. H. TERRY, No. 100 Russell street, Melbourne, Australia, has for sale all the works on Spiritualism, LIBERAL AND REFORM WORKS, published by Colby & Rich, Boston, U. S., may be had thus by mail order.

ADVERTISEMENTS.

The Fifth Annual SPIRITUALISTS' CAMP MEETING

Of the Spiritualists of Massachusetts will be held at

LAKE WALDEN, CONCORD.

Commencing Tuesday, July 28th, ending Sunday, Aug. 9th.

THE Grove never looked more inviting than at present. The walks have been newly gravelled, roads repaired and painted; the dance-hall, swings, &c., are all in good order, and the amphitheatre—Nature's design, but beautified by the hand of art—has been covered over, and capable of holding thousands of persons within hearing of the speakers. Our tents are manufactured by the celebrated R. Y. Walcott, and are of the best material, and will be erected for the purpose of the meeting.

Mr. Wetherby, well known among our campers, will lead the ground with his great provision tent, and supplies fresh from the fields. Stalls are being erected for teams of visitors. Carriages will be run regularly between the Grove and Concord, or Concord and Boston, at the option of those who wish to view the battle-fields of our heroic soldiers of '76 and other sights of old Concord.

Those who are unable to attend should provide all necessary camp equipments. Tents and lodgings may be obtained by letter or otherwise.

Announcements during the First Week—Thursday, July 30th, special Picnic Day, Music and Dancing; Friday, Conference Day, all Religious Reformers, Unitarians and other well-disposed persons, are invited Saturday, Recreation Day, Sunday, Speaking by Miss Jennie Leary, Monday and Tuesday, Various Amusements; Wednesday, Aug. 6th, Special Picnic Day, Music and Dancing. No charge for lodging.

For further announcements, see Boston Herald of Aug. 7th and 8th.

Trains leave Fitchburg Depot at 6:15 (11:10 Express to Watmouth) A. M.; 2:15 (4:15 Express to Watmouth) P. M. Returning 7:00, 8:30 A. M.; 5:30, 6:35 P. M. Passengers from Watmouth to Concord will take the regular train leaving Fitchburg, Thursday, July 30th, and Wednesday, Aug. 6th. Fitchburg's cars leave at 3:15 A. M., other trains as follows.

Sunday Trains leave Boston (9:35 A. M. via Waterbury Branch), (1 P. M. via Waterbury Branch). Returning at 10:30 A. M. and 1:30 P. M. Passengers from Concord west of the Grove will take the regular train leaving Fitchburg at 6:30 A. M., returning at 3:15 P. M.

Passengers from Concord and Watmouth will be taken via the Springfield, Athol and North Easton Railroad for full fare one way, and a check for return will be given.

Those for the round trip from Boston and Fitchburg, one dollar; children half price. Other locations on the road at the same reduced prices.

All baggage to be taken with "Lake Walden, Mass." Mr. J. H. Jole, with spiritual books for sale, will be at Lake Walden during the Camp Meeting.

J. M. DEWEY, Manager.

July 11.

New York Spiritualists Take Notice.

THE FIFTH ANNUAL Camp Meeting

OF THE SPIRITUALISTS OF MASSACHUSETTS

WILL BE HELD AT

Silver Lake Grove, Plympton,

ON THE OLD COLONY RAILROAD,

Commencing Wednesday, July 22d, closing

Wednesday, Aug. 12th.

THE Managers take pleasure in announcing to the Spiritualists of New York and vicinity that they have completed arrangements with the Old Colony Railroad for the Fifth Annual Camp Meeting. Excursion tickets between New York and either (not both) New Haven or Boston, at the option of the excursionist, and return for \$7.75 (seven dollars and 75 cents), good from July 21st to August 12th inclusive, may be obtained at the New York City, N. J. D. & Co., No. 23 East Fourth street, or at the office of Dr. Phineas C. Hunt, 127 East 10th street, New York City.

Excursionists are cordially invited to join us on this occasion. For further particulars see circulars at the above places.

ALAN R. H. RICHARDSON, Managers.

July 11.

B. C. HAZELTON, Specialty Photographer,

140 Washington street, Boston, Mass.

July 11.—4w

A YOUNG MAN (American) desires employment with a spiritualist lady or gentleman. Is capable of making charge of a small country place, or could travel with and act as agent for a medium. First-class reference. Address J. H. S., in care of Col. Ryder, Monument, Mass.

LIZZIE NEWELL, the great Magnetic Healer. Fruit and Herb Baths given. Cures Rheumatism, Weakness, Nervous and Female Complaints. Examines from lock of hair. Terms \$2.00. At Winter street, Boston. Also

By Mrs. H. N. Greene Butts, author of "Vine Cottage Stories," etc.
Price 20 cents, postage 2 cents.
For sale wholesale and retail by COLBY & RICH, a
No. 9 Montgomery Place, corner of Province street (lower

Pearls.

And quoted old, and jewels new long,
That, on the stretched forefinger of all time,
Shine forever.

Back with little, little, little I mark,
Where faces of old days seem to stand,
Across the west pass of life and soul,
But on the eastern waters wait they change,
And wash, and wash, and wash, and wash,
And no one knows whether they may go.

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have seen and touched can afford to wait. Truth,
wits the battle at last.

I am an old soldier in the spiritual field, and
have smelt the powder of ridicule and contempt
to say nothing of incredulity—so often, that
these missiles have lost their effect upon me.
But, indeed, under the present aspect of affairs,
there is, in avowing conviction, little to risk and
no excuse for faint-heartedness. In England
men of scientific eminence—William Crookes
and C. F. Varley, both Fellows of the Royal So-
ciety, Alfred Wallace, who shares with Darwin
the honor of promulgating the great principle of
natural selection—such men as these have al-
ready been pioneers in this special field of in-
quiry, and have quite recently recorded their con-
viction that the phenomena of materialization
are genuine. The evidence we have made known
in our experience is of one degree, such as, in
the progress of all philosophical experiments, is to
be expected. I have seen, during a single sitting
of an hour and a half, three separate forms, com-
pletely materialized, walk out from the cabinet
to within a foot or two of where I sat, have
touched all three, have conversed with all three;
and this has occurred in the light, without any
one in the cabinet, both mediums sitting beside me.
Again, I have witnessed on six different occa-
sions, the levitation (that is, floating in the air)
of a materialized form. So far as I have follow-
ed the English records, this goes somewhat be-
yond anything there set forth. But in the main,
our experience on this side is but the counter-
part of theirs. Nor do I believe that we could
have succeeded as we have, had not the way
been prepared for us by them. The Annie Mor-
gan, better known as "Katie King," who ap-
pears to us, I think, without all peradventure,
the same spirit that has been known during three
years' experience with Florence Cook as medium,
the skill—if I may use the earthly expression—
which enables her to present herself in veritable
human guise, as a messenger, confirming to man
the reality of another world.

How far the beautiful form and features
with which "Katie" is invested, here in Phila-
delphia, resemble or do not resemble those under
which she appeared to her London friends, we
have no means of judging, the English photo-
graph not having yet reached us, and no one who
saw her at Florence Cook's having visited our
sciences. Nor can the question of identity be so
decided; the mediums from whom a necessary
portion of the elements to materialize are un-
doubtedly derived, here and there, being entirely
different. This question, indeed, is determined by
internal evidence, and I have found that evi-
dence to be overwhelmingly in favor of the identity
I have assumed.

I consider the communication you have been
fortunate enough to obtain, by impression, from
"Katie," touching the moral and intellectual con-
dition of spirits who take upon themselves earth-
ly investiture, as an item in corroboration, besides
being a most valuable and suggestive addition to
spiritual literature. There is also the narrative of
her life, as imparted to you, bearing similar evi-
dence of substantial truth.

I cannot give the details of my experience dur-
ing twenty sittings, and of the evidence I have
obtained touching "Katie's" identity, in a letter.
Life and health permitting, these shall find a
place in a work which I propose still to write,
perhaps under the title of "Phenomenal Proof
of a Better Life to Come."

If I now ask where, all this is to end,
what is to come of it, in case familiar conver-
sations with visitors from another world shall continue
to be permitted here, I reply, that that is not our
affair. We have to deal, for the present, with
facts, not with results from facts. We are not
the governors of this world, and need not trouble
ourselves with predictions looking to the ultimate
consequences of natural phenomena. Cosmic
order has never, so far, been disarranged by any
new class of truths—and if we fear that it ever
will be, we shall merit the reproach, "Oh, ye of
little faith." Faithfully yours,
ROBERT DALE OWEN.

TO HENRY T. CHILD, M. D.,
Philadelphia, Penn., July 1st, 1874.

POSTSCRIPT, July 3d.—Since writing the above
I have seen one of the London photographs of
Katie, taken by the magnesian light. It corre-
sponds to what we have heard of the striking
likeness between her and her medium. The re-
semblance to the photograph of Miss Cook, with
which I have compared it, is unmistakable. But
neither in features, nor yet more especially in
expression, does it resemble the "Katie" whom I
have met daily for four weeks past; the forehead
only corresponding. The face of the London
"Katie," smiling as she looks down at an old
gentleman, suggests the adjectives *affable* and
interesting. The face of our "Katie" is classic
in its regularity. Earnestness with a passing
touch of weariness is its habitual expression;
and even its smile, though bright, has an occa-
sional dash of sadness in it. One thinks of it as
strikingly handsome, as full of character, as in-
tellectual, and withal as singularly attractive;
but one would never term it pretty. The nose
is straight, not aquiline, as in the London photo-
graph, and the large eyes are rather dark, and
bluish gray in color. The face is perhaps a trifle
wider in proportion than that of the Venus of
Milo, but both features and expression more
nearly resemble those of that noble statue than
they do the lineaments and looks of Florence
Cook, or the spirit materialized through her me-
diumship, so far as, from the photographs, one
can judge of either.

NARRATIVE OF KATIE KING, GIVEN THROUGH
THE MEDIUMSHIP OF HENRY T. CHILD, M. D.,
OF PHILADELPHIA, PENN., JUNE 5, 1874.

My Dear Friend and Brother—I should be very
sorry if you inferred from the manner in which I
appear and speak to you and other friends,
when I am materialized, that that is a criterion
of my present condition, and that the rude and
trifling manner in which I express myself on
these occasions is a real reflection of my interior
state. I desire to impress your mind so that you
may present to the world the fact that spirits,
whether in or out of the form as you call it, are,
to a very great extent, subject to the influences
of the material elements with which they are
clothed; and if I could have you spend a little
time with me, in an appreciative manner, in my
interior home in spirit-land, you would not know
me as the same Katie that calls you all "stupid"
and uses expressions which are often quite re-
pulsive to my inner consciousness. The laws of
spiritual manifestation are absolute, and when-
ever a spirit approaches a medium it must be
more or less materialized, first in order to come
into the atmosphere of the earth, and then into
that of the medium; and, if it presents itself in
form, it is obliged, under a law, to appear as
nearly as may be as it was when it passed from
the earth. Thus a child of earth, though wrong
to maturity in spirit-life, returns as a child. De-
formed persons present their deformities with
precision. Spirits retain not only the recollec-
tion of their earthly conditions and appearances,
but also the power of assuming them in spirit-
life whenever it is desirable.

You will see the importance of this power of
maintaining, or recurring to the primitive con-
ditions of spirit-life, at least for a time, and until
all those to whom a recognition is necessary
shall have passed into that state; and this power
is retained so as to be easily exercised, until
after all who are living on the earth at the time a
spirit enters this world have also passed on, so
that the new-born spirit cannot fail to recognize
its friends and relations. I am requested to say
to you that all spirits, when they return to earth,
whether they communicate or not, are absolutely
subject to this law. They must assume the con-
ditions they had when they left the earthly form,
although they may bring to earth many thoughts
and ideas which they have acquired in the inter-
ior life; but even these are somewhat modified by
the present conditions, the necessary condi-
tions which surround them at the time. In-
stance, scholars from the spirit-land, speaking
through mediums who are ignorant of language
and the rules of grammar, may be compelled to
use the incorrect expression of the medium. It
is a truth that "the spirits of the prophets" are
subject to the law; and every spiritual
communication that has ever been given has
been more or less modified by the channel
through which it has passed, as well as by the es-

sential materialistic conditions which spirits may
have been compelled to assume when they came
into the earth's atmosphere and into rapport
with the mediums.

There is a very important lesson here, my bro-
ther, which will find an illustration in the earth
experiences of most persons. The mission of the
spirit in its earthly life is to realize the character,
conditions and laws of matter, and to do this
fully, it is obliged to become materialized, and to
express itself, as best it can, through matter.

All human life is an expression of the feelings
and desires of the spirit, given through and mod-
ified by matter. The soul of the drunkard
speaks through an intoxicated body, and though
it may know much better than it can act or ex-
press itself, it is scarcely conscious of the fact
that it is the slave of its surroundings. All the
grossness, imperfection and crime that mark the
career of man on earth, may be set down to the
mixed influence of matter and spirit, doing jus-
tice to neither of them. The ancient idea that
matter is evil, and the relationship of the spirit
to it a curse, arose from this fact. We could
present thousands of illustrations of this in hu-
man experience; you often see it clearly in the
circles which meet for the reception of spiritual
manifestations: one individual may, by im-
proper conditions, not only interfere with the
manifestations which would come to him, but
with those for the whole circle, so that all are
losers thereby.

All through human life the thoughtful mind
will perceive illustrations of this important truth,
which are calculated to teach lessons of charity
and forbearance. You should remember that
as "out of the abundance of the heart the mouth
speaketh," so out of the conditions of life all ex-
periences must come, and be modified thereby.
Before entering on my experience, which I in-
clude in this work, I desire to have pre-
sented to the world, I will answer a question
which has frequently been put to me, and which
I see in the minds of many that have never ut-
tered it. Why do spirits who have been in the
spirit-world a long time, desire, or even submit
to come into the material conditions of earth, in
which they are liable to suffer, and are so gener-
ally misunderstood? I answer for myself. Near-
ly two hundred years of earth's time, as the re-
cord will show, have passed down the stream of
life since I landed upon these peaceful and beau-
tiful shores, and during that period I have spent
much of my time among those who were pro-
ducing physical manifestations from the spiritual
plane. My father's mission, as you are well
aware, is a very important one. In this great
work, and my relations to him, which he has so
kindly expressed through you, have had a very
considerable influence in keeping me at this
which might seem to be rather an unconsoling
labor; but it is not, because the results are very
satisfactory, and bring to our minds peace and
rest. I submit to be materialized, as you are
well aware, very often, because I can not only
bear it better than most others, but I can do
more for our spirit friends and for humanity,
and therefore I am not dissatisfied with the in-
felicity which I am performing, although at times
there are discordant conditions which cause us
temporary regrets, yet they always illustrate and
confirm important laws, and often are the very
best lessons one can have.

The Paine Memorial Exercises.

The morning hours of Saturday, July 4th, 1874,
were made attractive, and instructive as well,
to the student of the march of broadened senti-
ment among men, by the laying of the corner-
stone of this new edifice with a series of ap-
propriate services, having for their object the
emphasizing of the fact that the followers of that
fearless patriot and uncompromising enemy of
unreasoning dogmatism, Thomas Paine, had been
encouraged through acquired pecuniary strength
to begin the erection, in the city of Boston, of a
monument to his memory more useful and better
fitted to exemplify his active temperament while
in life than were silent bronze or marble—a build-
ing where the disciples of liberalism could week-
ly convene for the interchange of ideas, and a
domestic wherein the Boston Investigator, that
time-honored advocate of the so-called "In-
fernal School of Thought," could find a permanent
abode from which to disseminate its influence broad-
cast to the further pulling down of the strong-
holds of ecclesiastical error.

As previously stated, the building is to be de-
nominated "The Paine Memorial Hall and In-
vestigator House," and is to be located on Ap-
pleton street. Sixty thousand dollars is the es-
timated cost of the edifice, which will be built of
brick, and contain four stories, the lower of
which will be occupied by stores and The In-
vestigator; the second by a large hall, to be called
Paine Hall; the third by a dancing hall; and the
fourth story to be used for a banquet hall. The
edifice is nearly completed, and it is expected
that the building will be finished the present
season.

After music from Ripley's Band, Mr. Horace
Seaver, editor of the Investigator, deposited the
tin box containing a copy of the original circular
of the trustees of the hall, and of the trustees and
employees of The Investigator office, a copy of
the deed of Mr. James Lick, of California, a copy
of the trial and imprisonment of Mr. Abner
Kneeland, the daily papers of the day, the last
issue of The Investigator, copies of the Banner
of Light and The Index, specimens of fractional
currency and gold and silver coins of the United
States, a general review of the liberal cause, an
address to the future generation, by Mr. Horace
Seaver, a programme for the day, and a ticket of
admission, and offered a few remarks in con-
nection with the ceremony, which were calculated
to show the intended uses of the building about
to be erected. He said that the present con-
course of people had met on the ninety-eighth
anniversary of the birth of this country, and the
forty-fourth of the establishment of the "In-
vestigator," to lay the cornerstone of a building
which would be a memorial for all time, and paid
tribute of gratitude to Mr. James Lick, of
San Francisco, by whose generous benefac-
tice the necessary impetus had been given to ad-
ditional subscriptions in the noble work.

"Paine's Ode to America" was sung by the au-
dience, and the exercises were then transferred
to Parker Memorial Hall, which was crowded
with an interested concourse. An original
manuscript, entitled "Triumph of Liberty," written
by W. S. Ripley, leader of the band, and dedi-
cated to Thomas Paine, introduced the address
of J. P. Mendum, whose remarks took the form
of a condensed history of the "Investigator," of
which paper he has been so long the proprietor.
This journal, he said, was started early in the
year 1831, and the first paper was printed on the
second day of April, of the same year. Pledged
to no one, and open to all races and colors, was
its motto. The paper was under the charge of
Mr. Abner Kneeland and thirty shareholders,
two of whom are now alive. The paper was not
slow to shatter it, and the newspapers gave it no
encouragement. Mr. Kneeland continued, to
have charge until March, 1839.

In the year 1839 its editor was arrested for
blasphemy, and, but for one jurymen, he would
have been committed; but, instead, he was tried
again, and the same reason kept him from im-
prisonment; but at another trial he was found
guilty and sent to jail for sixty days. He was
told, before the last trial, that if he would stop
publishing the paper the case would be discon-
tinued; but he did not wish to do anything of the
kind, and persisted that the case be left to a jury,
which sentenced him to the Boston jail. An ap-
peal was made to the Supreme Court of the
United States, but that court would have nothing
to do with it, as it was a State affair. He was
accordingly sent to jail, and kept there sixty
days. The Investigator was at that time in its
eightieth year, and in a very prosperous condi-
tion, and it was decided to move it to the West,
which did not prove any better. A company of
six men was formed, and yet the paper did not
flourish, and an assessment had to be made to
pay off the debts. At this stage of its life it was
taken hold of, in 1840, by Mr. Horace Seaver. He
referred to the refusal of the Massachusetts Leg-

islature to grant a charter to the "Infidel So-
ciety" of 1844, 1871 was the date of the com-
mencement of the new movement for a memorial
building, which was now so successfully inaugu-
rated. He also paid a high compliment to Mr.
Lick, and hoped that from the hall about to be
reared honest men would be sent out into the
world to teach the people the rights of free citi-
zens.

An ode, "Thomas Paine, the Patriot of 1776,"
written by Miss Susan H. Wixon, was then sung,
after which Horace Seaver, Esq., B. F. Under-
wood, Laura Cuppy Smith, Mrs. Dick, W. F.
Jamieson, Mr. Henderson of Minnesota, and Dr.
Brown of Birmingham, N. Y., made remarks,
and two gentlemen, one entitled "Author Hero of
the American Revolution," written by John Al-
binger, Esq., and "Freeman's Shout," were sung.
The meeting adjourned at 12 M.

During his speech Mr. Seaver briefly summed
up the characteristics and services of Thomas
Paine: He was one of the greatest men of the
American Revolution, the author of "Common
Sense," and he is entitled to all the honor that
can be bestowed upon him. Every American
citizen, on every day in the year, and especially
upon the Fourth of July, should honor and revere
his memory. The great objection to Paine is
which time he had not been thought much of.
He did well when he taught political freedom,
but he did better when he taught mental free-
dom. That we must have, and when we do have
the free thought and free speech, we can say that the
land is free. Another objection is that his reli-
gion was not right; but every one ought to think
their own religion, or every one ought to have the
belief in one God, and but one, in the equality
of man, in justice, and in loving mercy.

Thus, the great arbitrator of all things, will
enroll his name among the great leaders of our
day, and put him among the immortal ones
who never die.

This is successfully inaugurated the inception
of another yearmark pointing the advance made
by humanity since the days of blind credulism.
We are fair to bid "God speed" to this, as to all
other movements among mankind, looking to the
infusion of liberal thought and the encourage-
ment to use the individual reason on all subjects,