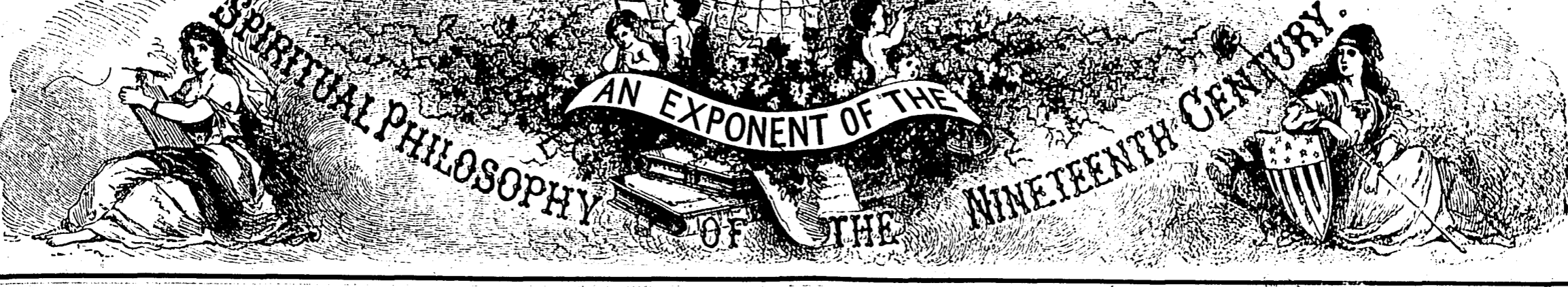


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Gerald Massey in Boston.

THE COMING RELIGION.

A Lecture delivered at Music Hall, Boston, Sunday Afternoon, May 10th, by Gerald Massey.

Certain things, our Orthodox friends assure us, are settled. But according to their own showing, these very things, when started, were never more unsettled; never so uncertain as at the present time. And when these certain things do get settled, I do not doubt that the occupation of those who preach from its phantom dreams.

The world is waking from its phantom dreams. To make out that which seems to be the light of things to come, and in the light of that light to find what things of light had power enough to blind its vision; what things of light had power enough to blind its vision; what things of light had power enough to blind its vision.

As if of granite, stopped its onward way. We are about to question everything they have assumed. They have closed the controversy; we have but just begun to open it. They have made and tied up their little bundle of dried sticks, whilst ours are only just beginning to grow, and are yet green and lusty with the sap of life. We have not done with the note of interrogation. Many questions have to be put and answered that they little dream of. Why, what are we ourselves but incarnate questions which God alone can answer?

Some people have a vision of their own they will not part with, even though they have to close their eyes and shut out everything else. But that is what others of us cannot do. There's a spirit within us that wants to see, and will see, and must tear off the bandage and the blinkers to see—each for himself, whether the traditional vision be true. And why on earth did God give us the faculty of sight, and hold up the light for us to see by, but that he meant us to see, and to go on seeing?

It has become necessary to doubt what has been taught on theological grounds as a duty to ourselves. It has become necessary to stand outside the Orthodox churches before we can appreciate the character of their supposed founder, and see how little they have in common with him. They are not thinking God's thoughts by merely echoing the thoughts of the Hebrews who were two or three thousand years ago. Our question is, "What is the Eternal thing, i. e., thinking or shaping now? What is he driving at? Which way is the divine breath blowing? What fresh revelation has he for England? What new message for America? Can you divine, reading his living will in the present living time? Can you guess the will that is setting in from the other shores?"

Only this will avail, only this will help our nineteenth century need. Spiritualism is undermining them on the one hand as fast as science saps them on the other, and they are at war against the facts of both, on behalf of a belief established on the ground that both are destroying day by day, on behalf of a religion that is at once non-scientific and non-spiritual.

Belief on the theological grounds grew less and less the more we reasoned about its postulates. Hence their dread and denunciation of reason, they had so lumped the impossible and the possible together, to the utter confusion of both and confounding of reason. But no amount of reason can ever destroy the solid body of a single fact. And their anathema against reason shows they do not rest on a solid ground of fact. What chance, think you, has the old religion of faith against our religion of fact? The same as a class in a clashing with iron. If these men truly cared for the facts of religion, instead of shaking the dust and crushing the truth at Spiritualism, they would embrace it as if it were the hand of very salvation itself, for it contains the sole fact that they have to go upon, or ever did have, or ever can have. But what they care for are the fables and the figments which have become their stock in trade. The fact may go to the devil, to whom, indeed, they generally consign it. For if God ever does try to speak with them, to prove the fact, they say "it can't be our God, he is dead and buried in a book; it must be the devil."

Why, they are ignorantly, stupidly committing that crime against the Holy Spirit which is called the unpardonable sin, when a pardonable sin they are puzzling their heads over, never dreaming of what our great Spiritualist meant. Look at your supposed learned doctors still trying to get at the other world as grave-diggers, still fumbling after the spiritual being of man as if his real essence was dust of the earth, which they assure us God has the power to put together again—every particle of it—and so we shall risk again. And so a hundred years after that Jesus Christ hewed out his window in the blank, dense wall of Hebrew materialism to let in a spiritual light, they are yet trying to stuff and stop up the aperture with his dead body and the physical resurrection, and to them it is a blind window still.

What is there that men have not found compatible with mere belief? Have they not cut each other's throats believing it to be for the glory of God? Have they not buried bodies by the thousand believing it to be the surest way of saving souls from hell? Why, men have believed that by standing on one leg for thirty years they would be permitted to hop into heaven. They believed that we were children of the same father, and brethren of one family, created in the image of one God, and yet for ages they could leave the poor in the gutter for dead. They have seen these poor brothers and sisters of theirs being gradually transformed into the likeness of devils by want, and squalor, and filth, and disease of all kinds, physical and mental, huddled together in the pits and dens of poverty and crime like a stock of pestilence kept for breeding purposes; never remembering they were of one flesh and blood until the effluvia of their

cholera reek ascended, and the poor neglected wretches caught them in the arms of death, thus proving their brotherhood by their power to infect and kill them.

Men have believed there must be a physical resurrection, otherwise the damned could not gnash their poor teeth in eternal torment. Men believe they ought not to bow down before any graven image, who all the week go down and grovel in the dust on all fours in front of one that twinkles golden and winks at Moses, having on its face the image of the queen or president stamped on the current coin of the realm. Men have believed that God was the natural author of diseases and evils which they created, and have fostered for ages and are ready for before God and man to-day. They have mocked us long enough with their lying beliefs about God and the origin of evil, but we may be sure that God is not mocked. He sees through all the selfish pretence of such belief, and the reckoning has yet to come. They wrongs they have done to God and man here on earth have, he is thought here on earth. Men have believed that by the count of Adam's sin myriads on myriads of helpless, guiltless human beings were doomed to an eternity of eternities of eternalized torments in which they were to suffer out a salamandrine immortality, if you did not think as they did. They have believed that in the field of human soul Satan is the harvester and God the gleaner, and the crowded wains roll staggering through the doorways of hell, while the redeemed vestiges of the world-crop are easily borne to heaven in the arms of a few weeping angels. They have believed in a God who was an omnivorous, voracious and demonic, quite unknown to the devil-worship of the past—a curse that sat enthroned amid the universe, breathing horror all abroad and brooding down in blackness on the souls of men, and the ascending smoke of torments was to magnify the features of his monstrous majesty. And if you were one of the chosen, elected to a front seat in the kingdom of this dreadful God, the daintiest part of your enjoyment was to be a full and perfect view of the poor, damned souls, including those of new babies a span long. The great old Satanism will tell you what a delightful entertainment you may expect for his sake all their veins are roads for the feet of pain to travel in, and every nerve is a string on which the devil shall forever play his diabolical tune of hell's unutterable torment. And as the song of the ransomed was singing, word would come that your father was among the damned, and you would sing all the louder; or that several of your little ones were in hell, and your hallelujahs would be redoubled.

And Orthodox hearts have been warned and hands exultingly rubbed over these pictures in the fire. "Don't deprive me of my devil," said Charles Lamb. And in giving up the old ideas of hell, one does feel a lingering regret that these gloating ghouls should not have the task in life of that which they have described with such infernal relish.

It is not in believing, but in doing, that we can attain the true focus for the divine to operate on and through us. It is not in believing, but in doing, that we shall reach the real religious life. The highest form of religion from the living God is not found by the hended knees of contemplative piety, but by the weary feet of active charity. God does not want your love of him to ascend in incense and a stream of words, however sweet. That is the merest smoke, and before offering it up men should be more modest, and ask themselves what it is worth. If you have the love, he wants it shed abroad for others in such work as was summed up by Jesus in his "love your neighbor." He wants it put out to use. You are to become his medium of transmission in passing on to others what you have found for yourself and feel toward God. That is the sole return you can make. And it is in doing this—in the act of doing, the consciousness of self being utterly absorbed in doing, with your eyes set steadfastly in front and fixed on the work—that you will ever get the nearest to God.

He steals upon you in that trance of self, and draws nearer to the soul than you can to him by any other way. This is the great mood for all inspiration and for all meditation—to be doing. Pass on your riches, of whatever kind, no matter whether they be golden thoughts, golden deeds, or golden nuggets, pass them on freely for the love of others; that is your only proof of God. "It is in descending love is most divine; it is in action that human love most nearly touches the nature of creative love; it is in doing that our angel-helpers are nearest to us.

Do you think there was no flash of the present Deity in the souls and out of the faces of those self-devoted three hundred Spartans, who, in the summer dawn, two thousand years ago, sat facing their long hair for dew at the camp? Their self-sacrifice was not called for by any hope of reward. No crowns of life that never fade away were held forth to beckon them to the heaven of belief. To them this life was all, and they cheerfully threw it down for their country. But they were not left without spiritual sustenance because their creed promised no more than that drear outlook into the sunless land.

In doing there is a spiritual backing behind you still more effective than any vision of faith in front. In such moments of being, such acts of devotion, such deeds as that, whether of living or of dying, we touch the Lord of life itself, and have an inner revelation far beyond the letter of a creed. We taste of immortality before 'tis taught; and so the brave doers pass through the shadow of death with the brightness of life immortal on their upturned faces. "Bring forth fruit meet for repentance," was the cry of Jesus; not words and professions of faith; whereas we have made out a belief quite apart from doing. There can be no doubt either as to what his doctrine of doing meant. "Sell all that thou hast and give to the poor," that was his advice to the young man who had always kept the law, and who was stirred with a desire to live the life, or wanted to know the way to eternal life. And that was the way. Jesus knew what an obstacle riches become when they possess their owners. And with the sigh of pity for the young man, he says: "How hard it is for them that have riches, to enter into the kingdom of heaven."

His was a spiritual kingdom, and in a sense not of this world, because totally opposed to the spirit of this world, but he did not mean that it was not to be founded on this earth. Spirit is cause, and he meant it to be naturalized by that cause; intended it to be wrought out. It was to be meat and drink for those who were in want of meat and drink.

And you will not find this kingdom by looking upward or hereafter, if you have done nothing to found it here, or live the life that enters upon it, no matter where. In vain shall you lift up your eyes in search of any golden city of the best, whose vision is filmed over with the greed of this world's gold. The eyes are as blinded

from the kingdom here or there, as were those of Launelet. In his vain looking for the holy grail, the holy vision of his knightly eyes dimmed by the unholy vision of his heart, saw grail without, and Gwendivere within. "Bear ye one another's burdens," "Lay not up for yourselves treasures upon earth," "Forsake all, and follow me;" that was what Christ commanded. He was not only "the first true gentleman that ever breathed," as Deekker has it, but I fear he was also the first and the last of the Christian. He taught that the true life of man consisted not in the abundance of the things which he possessed, but rather in being rich toward God. He demanded that those who followed him to found the kingdom, should live on little and cut themselves adrift from the old anchorage of selfishness, and get quit of their parasitic and beggarly desires to enrich themselves by preying on the suffering poor; which is exactly what myriads of his professed followers spend their lives in doing.

And they justify their doing so by saying, "No one can tell what may happen, and each one has a right to get as much as he can." But this selfish passion for laying up this treasure and passing laws to insure its ever increasing at the expense of the laborer that creates your imaginary need and haunts you with your fear. You made laws to create the wrong. You made laws to establish it, and you make laws to perpetuate it forever.

But they have made it a life lived for us in the serving sense—to save us the trouble of living it, and only by living the life in there any salvation to be got out of it. No soul was ever saved by being much believing a certain statement. That could never do more than arrest the attention. And only so far as it led to the higher life could it avail to have any virtue in it. Salvation could not be performed for us by any act of Christ, any more than religion can be set for us by a performance in the church on Sunday.

They have made of Jesus Christ's teaching a something that will not work—will not save this world, and is, therefore, likely to be deflected as well as the law and working of the letter have taken the place of the life he lived. And that letter will have to be crushed utterly before his spirit and the meaning of his message are released, to be expressed in deeds and re-lived in other lives, and made use of in re-forming society after his likeness.

Jesus Christ himself must be utterly offended with the world's worship of him, on the ground that his death saved them from having to live out the life which was his desire to bequeath them to live—the life of sacrifice. He must be offended to see how the world will go down on all fours, to rake the dust of death, through a desert of desolation, to find a single hair of the head of the dead man whose life he held immortal treasures which he poured off, almost unheeded, and who in his lifetime often knew not where to lay his head. You worship the footprints and make pilgrimages from all lands to his tomb, who, when a pilgrim here, was requested to be good enough to quit your borders and not bring you into trouble. He must be more angry for that kind of following now than he did eighteen centuries ago.

Jesus Christ asked for lives ever burning upward in sacrifice of self, with souls aflame to reach the meeting point of spirit-life, and you have set up your finger-posts in the other world direction, and built beautiful church-spires to point the people upward and set them cawing up into the clouds, whilst they flinch every bit of standing-ground from under their feet, and the ass Issachar, stooping between his burdens, has been forming in his mind to get down to earth, to shake the dust of death, and in the traces lead on.

That was not what he asked or expected of you. He came to reveal the one God, who is a spirit, and to point the soul upward to him. Instead of worshipping that one God, in spirit and in truth, the world, or at least a small part of it called Christian, has made three gods, and in its way continued the pagan polytheism.

It has acted just as the savages did who found a telescope, and worshipped it because it brought the stars a little nearer. Instead of making use of it for drawing the bow of God, the poor man shut it up and bowed themselves down to the people to the god, and in the traces lead on. That was not what he asked or expected of you. He came to reveal the one God, who is a spirit, and to point the soul upward to him. Instead of worshipping that one God, in spirit and in truth, the world, or at least a small part of it called Christian, has made three gods, and in its way continued the pagan polytheism.

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based on the sacrifice of another, or any number of others, rather than the sacrifice of self. Jesus taught that the only salvation lay in the life you lived. He lived a life of poverty and pain, as an example for others. But instead of living that life, they have shirked it; they have preferred his death to his life; and they have tried to get out of his death the very means of saving them from the discomfort of living such a life as he lived, or any approach to a likeness of his life. Men like Jesus are in a sense saviours of the world. They set before us an illuminated image of immortal love; they suffer and bear the heavy burden of martyrdom, because of the bestly selfishness of the world. But there is no salvation possible for us out of the mere act of their suffering. The only salvation is for those who range themselves on the side of these martyrs and reformers against the selfishness of the world, to work and add change the non-spiritual condition of things, which forever demand the sacrifice of God's best and dearest sons and daughters. That the innocent are continually offered up on an altar of the blind, besotted selfishness of the many, is a fact that the mass continues to be offered up until the second awakes to see this shameful sacrifice of others to save its selfishness intact, is likewise a fact. But to erect this into a dogma and call it the divine means of saving men who willfully continue and necessitate the conditions of society which cause and demand the martyrdom, is about the most immoral and damnable doctrine ever offered to humanity.

Why, this doctrine of atonement is so unmanly, so cowardly, that I put in its naked truth, the lowest and most ignominious of all. It is perverted by Orthodox, who would so manly to accept such an immoral mode of salvation. He would feel like the sailor who, when he for the first time heard of this scheme of atonement—and his gorge rose against it—having grown up to manhood outside the creeds, spoke out like a man and said, "Gentlemen, I beg to hand over my chance in this salvation to the rest of the company." This sacrifice of the innocent to save the guilty, of others instead of self, is the religion of savages. As such, it may be traced back to the earliest times, and most enlightened and noble of the human mind. The only advance made by the Orthodox creed over the Jewish is, that instead of offering up their blood-sacrifice in the shape of a beast, they have returned to the earlier practice of making their expiatory offering a live human being, whose fitness as a victim shall consist in his being the purest, noblest and best of men.

And what is the origin of this blood-sacrifice? Well, it is only by going down to the bottom of things that we can get to the bottom of it. I have been groping for some years at the roots of religious rites and dogmas, and I proclaim that this blood-sacrifice originated with the female worshippers, and was based upon that natural fact which is to this day called the "woman's sacrifice." The early men saw how feminine fertility depended upon the catamenial period. It was an expiatory offering to the procreative powers. Therefore they inferred that a blood-offering was pleasing to them, and they offered blood. Pharaoh's priests, the Egyptians, the Greeks, and the heathen men to offer in sacrifice. Without blood, argued the savage, there is no release from the curse of barrenness. Without blood, shouts the Christian Pagan, there is no remission of sins. These are facts which, if put pointedly, will perforate all their Orthodox fables.

So of other Christian symbols. The original and root meaning of the sacramental cup typifies that blood of life which was held to save the world, i. e., continue fertility; the worm that dies not was simply the serpent that represented this continual renewal of life—worm being the old English word for serpent. The fire that is never quenched was appropriated or symbolized fire, which was typified by the Baal fire, or from its emblem in the sun, the Australian fire, the fire-stick of the Australian savages. These images were mythological in their meaning; they belonged to the religion of the prehistoric, the religion of life, and were converted into spiritual types, and adopted as images of death.

Instead of a religion of self-sacrifice, they have made of Christianity an apotheosis of selfishness, a ceremony to save your own precious creature, the individual soul, instead of a life of self-devotion, for the saving of others; a perfect stampede to escape their threatened wrath to come, with no time or means to set in what direction it was coming—fleeing and flinging your life away in your fear lest the devil should catch you as hindmost. About as miserable a form of selfishness this as any other—littleness doubly enlarged, and with one eye on each world. No wonder death should look dreadful, and the life here should be doleful, and the outlook desolate—an eternity without one smile on the face of it—when the business of being was made up of the selfish desire to save one's own soul.

It certainly was not much to live or die on. A man who was always thinking of himself in the battle, must be a coward. A man who only thought of himself, in the presence of his mistress, must be a coxcomb; and a man who only thought of himself in the presence of God, could not be much of a Christian. A man consumed by the thought of his own self and safety, could not be worth much to himself in this world, or any other. How much more was the unselfish spirit of the old Norse hero. They had almost persuaded him to be called a Christian. They had promised him that if he would believe, and would consent to be baptized, he would be saved from that burning hell, which they had kindled in front of him, and just stirred to set it roaring lustily. He was about to receive the saving rite, when a natural thought struck him with a pang of heart yearning. "But what of my friends and comrades; what of all those who died in the old faith; who will become of them?" Said the priest, "they are certainly damned, and have, without doubt, perished everlastingly." "Then," said the grand old heathen, worthy of Freya's warmest kiss of welcome in Valhalla, "then I would rather be damned with them than be saved by myself." And he declined to be received into the Christian community. What a grasp of the hand Christ would have given that man.

The spiritualist religion is going to conquer, because it is not afraid of any new facts that may be dug out of the earth, or drawn down from the heavens. It is going to conquer because in it free-thinking is no longer on the outside of negation. It is purely affirmative, only it substitutes visible acts for a blind faith.

Our old free-thinkers were brave men who drew a new breath of truer life through the lungs of the world, but on the atheistic plane; they soon came to where their foothold ceased, and they could go no further. The free thought of the Spiritualist gives him arms to storm the sea, and wings to mount the air, when he comes to where the earth ends, and where the materialist there seemed no more solid ground.

The chasm between the idea of God and the fact of matter is bridged by metaphysics or philosophy alone. There is at least one thing we know, something to trust to, something to go upon for the time being. Spiritualism does people the chasm with flowing-consciousness life, and that is a wonderful quickening of our consciousness for the further apprehending of the great spiritual existence on whom we subsist, for the manifestation of whose life and love the whole vast universe is one grand scheme of conditions for mediumship.

We cannot know our mind in that mode called motion. The most tangible manifestations in the physical sphere are but passing apparitions, of what? The scientific men say the unknowable. The only final reality is a communicating consciousness. When and where we find that behind phenomena, wearing the mask of matter, we touch reality for the first time, the unknowable is no longer then the unknowable. All qualities, affections of matter, are but modes of motion, and motion is but an agency of manifestation of mind. The physicist knows nothing antecedent to motion. The Spiritualist alone can touch bottom and know the source of phenomena, unconscious and intelligent will—I also add Almighty love.

The materialist or physicist has no beginning, no origin for phenomena. He tries to start with the atom, which is only his necessary postulate, and has no existence in reality. He has to ignore all the subtle phenomena that precede the atom supposed, whilst admitting that all we can know of phenomena is sequence, as if the atom were not in the series and a part of the sequence. The spiritual manifestations in motion, which are the source of phenomena, is always and everywhere intelligent will. This once demonstrated, it seems to me impossible to avoid the conclusion that the phenomena of all nature manifested in law, must of necessity imply as much as the spiritual phenomena, although they cannot be so easily personified. Also, as Spiritualism proves that we have the means of communicating with these intelligences, so it implies that the Divine Will, the Supreme Spirit, must have the means of communicating with us. And if it be hard to feature this absolute intellectuality, and lay hold of this pale impersonality of God, to scrutinize it, let me ask some of our materialists, and holdfast Spiritualists, for the halcyon, and to hold hard on this first round of the ladder of spiritual life—our revelation has just begun—seek on, stare on, work on, pray on, yearn on. We will draw nearer to us as our mediumship increases. Depend upon it, the common brotherhood of man, which we hold and labor for, implies a common fatherhood somewhere; whether it be inside or outside of us. For example: I was promised, through a medium, that if I sat for a spirit-photograph, my lost little Maria, who would manifest her presence. It was she, who when she passed into the spirit-world, left the door ajar for me. And here in the picture I feel the same dear face, unfolded to its angel womanhood, coming out of the dark cloud in which it once disappeared, as if then seemed forever. Not only do I recognize the likeness in my soul, but I think, allowing a growth, it can be demonstrated photographically and physiologically, from a fact I had taken of her. One eye of four holes of fast like this puts a live eye into the skull of death. It is like enjoying you with the power of stretching forth your hand into the unseen infinite, and grasping its intangibility and condensing that into a solid possession forever. It is a firmer basis of belief than all the bibles in the world can give. We believe because we know. The unfeared darkness has unveiled a living face. The unknowable is known. The Spiritualist has made connection between the two worlds, and thus his trains of thought light through. Indeed, the two worlds are but one, and are not two, any more than that the railway runs in another world by night. It is but one world after all. The daylight part of it is but half revealed by day, and the dark side of it is but half concealed by night.

Let me tell you, too, that Spiritualism will put a light into the one hand and a sword into the other, that will have to be flashed in many dark places, and through many a dungeon grating of human kind, in spite of the blis of light that men to the inside and blackness against its brilliance, and the serpents that hiss out of their hiding holes.

What preacher from the pulpit ever thinks of arranging our present social conditions as based on the rights of the stronger and the wrongs of the weaker? On the contrary, it has been accepted as a divine arrangement that human beings constituted the cheapest thing, with a never-ending supply for manuring the soil, for the greasing of wheels, for coining money, out of their never-ending question whether this is the right basis of the national life. They rather rejoice in the scriptural assurance that the poor ye have always with you, as a means of keeping down the price of labor, and the gospel warrant for letting him that is filthy be filthy still, to save capital the cost of cleanliness. Laws that are utterly opposed to God are looked up to, and obeyed more devoutly, believed in more implicitly than any of his laws. And Christianity as hitherto interpreted has left us to create the very consciousness—and therefore the conscience—that such things as these are wrong. How can we have wrong when they are the very foundation laws on which our society is built?

How pitiful it is to think of the waste of good stuff in the world; the lives that wither and hearts that are crushed and stilled among the rich in the press of society and the killing bonds we have made each other wear; doomed to their narrow bonds and stunted, miserable being; crawled over by all the parasites of conventionalism, and worn-out through and through with thoughts of self; weary with pursuing that can never embrace? Yet if you put these same to the bath-house where they can forget self a little while, how the manhood straightens up; how the spiritual stature grows; the veriest lumber becomes glorious when he prepares to die that others may be saved. Cannot we get men to live in something of that spirit? Cannot we transfer it from the field of death to this battlefield of life and make it permanent in peaceful deeds? We need the soldiers of his work who will become the daily doers of his will. Sunday after Sunday—and lately they have taken to it all the week—our Orthodox brethren are beseeching the Almighty to perform by miracle the work that he has sent us here to do. Is there, can there be any lazier more reprehensible than that? Why, the eagle poised mid-air half a mile high might as well pray to the lamb below to come up to him and bring his dinner. He preys after a more sensible fashion; helps himself, and so finds that God helps him. What the eternal worker asks of us here is that we shall become conscious co-workers with him in carrying out his living purposes in proportion as we perceive them. He does not want us to be fear-bound

[See Eighth Page.]

Spiritual Phenomena.

Witness for the Future of Light.

Materialization Science at the Residence of Mrs. Mary M. Hardy; President, William Lloyd Garrison, Robert Dale Owen, Moses A. Dow, Waverly Magazine, Mr. Howell (Atlantic Monthly), W. F. Jamieson and Others; Remarkable Exhibitions of Spirit-Power; the Regular Cabinet Replaced, for Experiment, by a Common Stool, but no Change in the Phenomena; etc., etc.

By ANTHONY HIGGINS, JR.

While enjoying the hospitality of Mr. and Mrs. Hardy's pleasant home, during my stay in Boston, I had the pleasure of attending one of the new order of séances, given in presence of this lady, where I witnessed the most astonishing and astounding evidences of spirit materialization.

Though by no means a "Doubting Thomas," as regards the central idea incarnated, so to speak, in the somewhat mixed phases of Modern Spiritualism, yet I have felt the necessity of a reasonable skepticism in my investigation of special phases of spiritual phenomena. The only known safeguard against fraudulent imposture is in the consistent exercise of the test-regulators, the reason and the senses, just as far as the nicety and delicacy of the laws governing the phenomena will possibly permit. True, we are almost entirely ignorant of the nature and extent of these laws, but the conditions under which the phenomena appear cannot be so suddenly sensitive as to vanish at the exercise of common sense. I have that respect for Spiritualism that I think it has no reason enough to stand the ordeal, though some of our spiritual brethren and sisters seem much concerned about thinking Spiritualists.

It is astonishing that what I term abnormal Spiritualism—for there are two kinds, one of fact, the other of fancy—so long continues to evade detection; especially since it is inoculating the minds of a certain class of Spiritualists with the fundamental error of Ancient Spiritualism, viz., faith. Whatever we owe to the physical manifestations of the past decade, we are conscious that the mind's knowable demands have been battled and beaten back, by the confused and dissatisfied conclusions growing out of cabinet-secreting mediums. So long as we are not absolutely sure of what the medium is doing, all is conjecture and doubt, compelling us to draw on the faith condemned in Christians. If the test of spirit presence and power conforms to the satisfied and well-exercised judgment, demonstration is complete and satisfactory; but when the dissatisfied and condition-fettered reason slides off on an inclined plane of faith, toward belief, reasoning a large amount of inference and supposition with a slight tincture of conviction, there is proof enough only to show the necessity of more proof before immortality can be admitted. This is the state of mind created by cabinet manifestations. They remind one of the peddling tinker, who in soldering up one hole makes many more. To use an "Irishism," they decrease our doubts by increasing our skepticism.

The claim of Mrs. Hardy's mediumship is that she is outside the cabinet, seated with the company in the light, whilst the materializations are being produced within the cabinet; and so complete and simple is the apparatus or cabinet, that with it no human being could attempt fraud and escape detection. The advantage to the investigator is apparent. The double-spectator to cabinet hidden mediumship give way to a novel and refreshing exercise of the reason on the phenomena themselves. There is no necessity of watching the medium with the mind's eye, thus destroying our receptivity to the full significance of the possibility of spirit-agency; the troublesome doubt, "I wonder what she is doing in the cabinet now," cannot demoralize the reflections of the investigator. With Mrs. Hardy this false sentiment is avoided. The Spiritualists are greatly indebted to Mrs. Hardy for persistently refusing to enter a cabinet, though often entreated by her friends so to do. "No," she replied, "if the spirits cannot materialize with me outside, and in full view of the spectators, I positively refuse to be a medium for materializations."

This determination to have her conditions, as well as the spirits themselves, free from all possibility of fraud on her part, or the possibility of being played upon by tricky spirits, has induced a decidedly new phase of mediumship—the tying of the medium with the eyes and hands of the investigators, instead of with hemp cords and handcuffs, à la the Davenport.

Where the cleverness of the Davenport ends and real Spiritual Phenomena begin, has never been discovered, nor can that Mason and Dixon's line between embodied and disembodied spirits be detected, while the investigator is in a state of mental collapse, superinduced by the conditions under which physical manifestations are produced.

In Mrs. Hardy's case this question, "How much of the phenomena is medium, and how much is spirit?" is settled, absolutely. Something other than human must do all or nothing. In taking the equation of fraud in the cabinet and dark circles, is where investigators have been baffled and confounded, and many an honest truth-seeking skeptic has given up Phenomenal Spiritualism in despair. Thanks to Mrs. Hardy, she has relieved us of a great deal of erroneous speculation, and by relieving the mind of a portion of its a priori opinions and suspicions, given freer passage-way for the student of spiritual phenomena to get in rapport with truth.

On the evening of April 23d, in response to the invitation of Mrs. Hardy, a number of ladies and gentlemen attended a private séance at Concord square, Boston. The company consisted of William Lloyd Garrison, Robert Dale Owen, Moses A. Dow, Eben Jackson, W. F. Jamieson, Dr. J. H. Dewey, John Kendall, Anthony Higgins, Jr., Mr. Howell (of the Atlantic Monthly), Mrs. Hardy, Mrs. Brigham, Mrs. Amsden, Mrs. Gilbert and Mrs. Plunkett, Wendell Phillips was expected, but did not attend.

The séance was held in the dining-room, where I have often enjoyed the hospitality of my kind host and hostess, Mr. and Mrs. Hardy, and I can assure you that I have had both time and opportunity to find the "mare's nest," if it existed. My explorations in this direction may be summed up by saying that I have seldom found two such thoroughly honest persons as Mr. and Mrs. Hardy.

Take an ordinary dining-room table and re-

move a leaf from the middle of it; take a twenty-four by fifteen inch pine box, open on one side and at the bottom, and place it on the opening in the table, covering the side of the table between top and floor, and the open space on each side of the box, with cloth, to form a dark cabinet under one half of the table, and you have the whole apparatus. Being seated in front of the box and semi-circled round the table, the company joined hands; the light was lowered a few seconds, and at the request of the spirit operators they rapped on again, so that the easel was about half full, and in about sixty seconds the fingers of a hand to the first joint appeared and disappeared at the opening in the box. By the query, "Is it for me?" and the assenting or dissenting motion of the hand, the company communicated with it until the right person was found, then the hand appeared in full, moving backward and forward rapidly as if delighted at the recognition.

Hands appeared every minute or two, giving signals to nearly every person present. Some of the party asked the privilege of touching the hands, which feat some could accomplish while others could not. No matter how anxiously the hand beckoned a friend or relative to come to the opening in the box, in many cases it seemed to involuntarily recede from their approach. William Lloyd Garrison, Robert Dale Owen and Mrs. Brigham were more fortunate. Mr. Garrison shook the hand of what purported to be the representative of his brother James, and received a vigorous and hearty shake from a large negro hand, manipulated by the spirit of "Big Dick."

Moses A. Dow, publisher of the Waverly Magazine, felt and played with perfect freedom with the hand of apparently a very dear friend, and placed a well-known ring on one of the fingers. This hand (that of a female) wore a ruffled sleeve, laced at the wrist, as real in texture as material of the same kind worn by the ladies present. Mrs. Brigham, who sat nearest the box opposite Mrs. Hardy, spread the sleeve—rather part of it—on the table, and fondled the delicate white fingers with perfect freedom. One hand pulled so hard on Mr. Owen's that he cried out, "That's about as much as I can stand!" With a slight reduction of the light, Mr. Owen was patted and playfully slapped on the cheek, and his hair pulled with such unmistakable meaning that he exclaimed: "What energy they display!" I could not help remarking, "Mr. Owen, the spirit hand falls beat Robert Dale Owen's foot falls!"

At my suggestion, the box was removed, and a plain stool placed over the opening in the table. This arrangement allowed the hands to be seen from all parts of the room, and forming a circle instead of a semi-circle round the table, we had more light and a better view of the spirit-hands.

I asked the spirits if they could materialize an infant hand. And in a few moments a baby-like plump, taper-fingered hand appeared and moved about with that unconsciousness of movement observable in the play of an infant's hand. It was no larger than one of from six to twelve months old, very white, wax-like, and apparently hairless. The little fingers would catch in the cut cloth mat to the bottom of the stool, and in freeing themselves from entanglement would bend and spring with the elasticity of rubber. Indeed, so marked is this peculiarity of some hands; though not with all, that some observers at Mrs. Hardy's circle got "rubber hand on the brain." But the most remarkable change went on in the baby-hand; it slowly enlarged in every part, always keeping perfect proportion, until it represented a child's hand of from eight to twelve years old. Close watch is needed to perceive the change, as it appears and disappears very often. This contraction and expansion of the spirit-hand, though more noticeable in the infant's, is common to all the hands I have seen at Mrs. Hardy's circles.

It led me to infer that the difference in size, shape and color, was more an evidence of the skill of one operating spirit, than it was of promiscuous hand-making by friends and relatives. "Willie," one of the spirit control of Mrs. Hardy, sustains this theory, and further says that no one spirit in every thousand can materialize a hand; that it needs a spirit-arted with genius for the work, similar in kind to that which we recognize among the gifted leaders of science and art. To that as it may, Angel or Diakna, she is no fool who has unearthed so much of the secret of creation. It took thirty-six years for this pen-hand to grow to its present size and power. Yet an unseen something has produced its equal out of scientifically-sworn-to-nothing in sixty seconds by the watch, and in a rude cabinet, where I know there is neither trap door, wires, stuffed fingers, nor medium. If it is not spirit, will American scientists tell us what it is? Here is a new genesis not found in the laboratories of Oxford and Cambridge. Come, gentlemen, off coats and at it. You cannot build mind-ward out of the ruins of "Exeter Hall." Give an account of your stewardship, trot out your "elephant," if it "Crook (e)s" your back to do it, or else give up the circus business. Scientific acroaeny can no longer dodge the issue. At least so thinks ANTHONY HIGGINS, JR.

The New Hampshire Quarterly Convention.

The New Hampshire Association of Spiritualists met in Quarterly Convention on Saturday, May 24, in Eaton Hall, Washington, N. H. The Secretary being absent, Mr. George A. Fuller, of Natick, Mass., was chosen Secretary pro tem. The meeting was called to order by the President, G. S. Morgan, of Bradford, N. H., at ten o'clock A. M. The President requested that some one would offer up an invocation, which was responded to by Mrs. L. S. Craig, of Coleville, Vt., in a most eloquent manner. Here followed remarks by the President to the following effect: "He denominated no one he had tolerated for all; he should not adopt any side issues in the present Convention; he hoped that all would hear something which would be of benefit to them." Mrs. L. S. Craig, under influence of Mrs. C. E. Hardy, of Warner, gave a very interesting communication "telling of the glories of Summer-land." She was recognized by the President and others. Then followed remarks by the President. Then Mrs. Craig was favored by music. Mrs. Craig was again influenced, and gave a communication from Mrs. Hannah French to her son and his wife, who were present in a most affecting manner, with words of love and friendship. She said: "There is no Death." Then followed the regular order of the meeting by Mr. J. H. Hartley, M. A., State of London, England. Subject: "The Great of Spirits—A very able discourse. Music. By request of the President, Mr. Henry C. Blinn, of Shaker Village, Mornington, N. H., spoke a few words of great interest. Afternoon Session.—Meeting called to order by the President at two o'clock. Singing—"Nearer my God, to Thee." Mrs. L. S. Craig, under influence of the opening address, eloquently defended the cause of Spiritualism. Then followed by Mr. A. Fuller, Subject: "What of Heaven and Hell?" showing that Heaven and Hell are within, and not without. The tribunal before which we are brought is the human conscience. From his desk, he thus spoke: "I have a few words to say to you, and I will say them in the name of the Father, the Son, and the Holy Spirit. The practical need of the age is, that we should be each other."

George A. Fuller, Conference participated in by the following persons: Mr. Hartley, Mr. Morgan, Mrs. Thompson, Dr. Vose, of Manchester, and Dr. Selvester Wood, of Washington, N. H., who was followed and said: "We meet here in a house in which men live. It is not the real man how often we should be surprised. The time is approaching when men will every one who comes in contact with them will be surprised. I lived in this town and worshipped God in this house. None of my kindred, and I am still doing the same. I desire to spread the truth, freedom of speech, that the whole mind, spiritualists and skeptics, should be united with each other. We cannot see eye to eye, nor face to face, therefore we cannot see exactly alike. The speaking of the Bible he said, "Do not throw away the truth which you can supply something better. Marriage is not a religious act, but a civil contract. Let every man have his own wife, and every woman her own husband, and a higher light shines upon you. Do not spend your time in the gratification of selfish lust. Love is my shield, and I desire a wife upon which I may rest with perfect safety. Woman is made to be the mother, and her husband her lord; and man should look up to God. Most everything can be sustained and proved by the Bible. For instance, can I drink his blood, and have no life in me? Let us close by saying: 'Blessed are the pure in heart, for they shall see God.' Blessed are the merciful, for they shall obtain mercy. Let us pray. Mr. J. H. Hartley then presented the address of the "Shaker and Shakers," and said that names for it. Meeting adjourned.

Afternoon Session.—Convention assembled at half past one. Mrs. Henry Newman was chosen to collect money to defray the expenses of the Convention. Mr. J. H. Hartley delivered the regular address of the afternoon on the "Social Question." He painted a touching picture of the social condition of the world, and the need of a higher and purer character alone could reform the world. Abolition hunting was all social nonsense. No partial support could be given to the cause of man, logic, and rational thought. Meeting adjourned.

Evening Session.—Meeting called to order at half past seven. Mrs. L. S. Craig gave many very satisfactory lessons on "Woman and her Mission." Mr. Henry C. Blinn then answered many questions relative to the belief of Shakers. Mr. A. Fuller said that he would return thanks to the speakers for a very interesting evening. The meeting closed with the singing for the music which had made the meetings so cheerful.

The following resolutions were presented and adopted without dissent: Resolved, That the thanks of the Spiritualists of New Hampshire be tendered to the speakers and friends in Washington for their attention, kindness and hospitality, manifested in the address of the night of the 22d and 23d of May. Resolved, That we tender our thanks to Mr. Henry C. Blinn, of Shaker Village, N. H., for his services during the Convention.

The following remarks by the President, the Convention adjourned to meet in September at Lempster, N. H. In this Convention personalities were not indulged in, but the cause of the oppressed was the object of the Convention. Many seeds of practical Spiritualism were sown, which will yield a harvest. Secretary, GEO. A. FULLER, Secretory pro tem. Washington, N. H., May 24th, 1874.

Central New York Association.

The Central New York Association of Spiritualists met according to appointment at Oneida, on the 23d and 24th of April. The meeting was pleasant and well attended, notwithstanding a heavy fall of snow, which lasted through the day. There were several good speakers present, but Mrs. S. A. Hyman of Wollaston Heights, Mass., and Warren Woodson of North Bay, were the principal ones of the occasion. All seemed to be well pleased with the earnest addresses of the speakers and the cooperation of the spiritual and harmonical philosophy, and long series of resolutions was adopted on this occasion, among which were the following:

Resolved, That we accept the well-authenticated facts upon which Modern Spiritualism is based, and believe in the general harmonical philosophy as presented in the writings of Swedenborg, and in the teachings of the Bible, and that thousands of mediums who have brought life and immortality to light, and demonstrated the same to our senses, thereby making our religion capable of demonstration, and established on a solid basis, and that we should be true to all our works, therefore:

Resolved, That we deeply sympathize with the new labor movement as instituted by the "Fraternity of Societies of Industry," and that we will heartily cooperate with those who are striving to lessen the burdens of the workingmen, and to adjust the relations between labor and capital.

Resolved, That the thanks of this Association are due to the members of the Fraternity of Societies of Industry, for the noble stand they have taken in refusing to net on the petitions proposing to put God, Jesus Christ and the Father of our Father, out of the Bible, and for their having been the hands of our revolutionary fathers.

Resolved, That temperance in all things should insure a just and useful life, and an harmonical entrance into the life to come.

Resolved, That churches and other ecclesiastical properties should be exempt from taxation.

Resolved, That the employment of chaplains in Congress, in State Legislatures, in the Army and Navy, in Prisons, Asylums, and other institutions supported by public money, should be discontinued.

Resolved, That we advocate the abolition of capital punishment.

Bro. J. W. Seaver of Western New York offered the following: Resolved, That we highly cherish the memory of our recently deceased brother, Hon. John W. Edmonds, who by thoroughly investigating the phenomena of spiritualism, has shown to the world that the soul is immortal, and that by subsequently bearing his unimpaired testimony to the truth of the Christian religion, he has rendered precious and invaluable the ministry of angelic aid, and that we earnestly recommend others to follow his pure and noble example.

A resolution of sympathy was offered to Bro. Webster and family, of Lee Centre, Oneida Co., on account of his dangerous illness.

The next meeting of the Association will be held at Waterville, Oneida County, on the 27th and 28th of June. Resolved, That the following be the Executive Committee: C. W. SWAN, Secy. W. H. HICKS, Pres. Delta, N. Y. West Winchell, N. Y. Co., N. Y.

THE CLAIRVOYANT.

BY BARRINGTON LODGE.

I was dreaming, ever dreaming, Of a land beyond the sky, Where, when I should leave the mortal, I would go, and never die.

Prophets, poets, seers and sages, Told me of this unseen land, In their Vedas, Korans, Bibles, Since I learned to understand.

For this unseen home of angels I had sought, and sought in vain; I had prayed for heavenly vision, Something tangible to gain.

Yet like one who, looking upward At the stars in midnight sky, Asking them to tell their mission, Hears no answer—no reply.

I could never gain an answer— Never find a gleam of light; All was darkness—all was blankness; Not one ray of "second sight."

Losing faith in the immortal, I withdrew me from the strife, Willing to be borne out seaward, Caring naught for future life.

Suddenly a door was opened To my spirit's raptured sight; "I saw men, as it were, walking," I saw what I longed for—light.

I saw with a two-fold vision, Distant objects were brought near; Heaven and Earth to me were blended, As of old to bard and seer!

I saw those I loved so dearly, Who had passed from earth away— Not in shadow, not in dreaming, But in light as clear as day!

Heavenly Father! for this vision I in adoration bow! I have changed my hope for knowledge, I have ceased my doubting now.

Now the path, once dark and dreary, Shines with a celestial light, For I know that I am nearing Homes forever free from blight.

Now the sneer of those who deem me Bowed "neath an enchanter's spell, Hath no power on earth to wane me From a truth I know so well!

I can suffer pain and anguish, It is finite—it will end; For I know I am immortal, And I know whereto I tend.

A lie stands on one leg, truth on two.

Western Correspondence.

BY WARREN CHASE.

"SPIRITUALISM LOOKING UP."—The Iowa Statesman, a leading daily of the State, published at the capital, has created quite a sensation by its daily reports from a haunted house in Des Moines, where a large number of people have assembled nightly, and which has had many visitors daily for some time, and where many honest and reliable persons testify to having seen a human form that could not be caught, killed, or traced to its hiding place, and where many strange noises are heard, with no visible or tangible object to produce them. The Christians, who declare the dead never return to the places they inhabited before death, have tried every effort to laugh and ridicule the subject out of the public mind, but so far in vain, for the interest (as it did at the house of the Fox Family in Hydesville, N. Y., twenty-six years ago) increases in spite of their jeers or the frightening cry of "Devils! Devils!" The facts, no doubt, got exaggerated before they are printed, and exaggerated in verbal reports, but it is not probable that they are nearly as much so as those told in the Bible as miracles, which ran so long before they were written.

That some spiritual phenomena have occurred at the house we have no doubt, and that some unhappy transaction has induced the spirit to seek that mode of making its existence known—which is probably the only one it now has in its reach—we do not doubt, because we know such occurrences do take place. We were out of the city during the excitement, and did not have a chance to take part in the investigation, but learned that our Spiritualist friends understood the subject and could readily explain the phenomena that were so marvelous to those ignorant of our philosophy, and so alarming to our Christian friends, who declare positively that, whatever it may be, it is not spirits. Wrong again, as they almost always are. To us it seems strange they do not often blunder on to the right side. There seems to be a prevailing opinion that some murder, or suicide, or other unnatural transaction has caused the disturbance, and the paper says the garden has been dug up sufficiently for spring crops, and the house and outhouses ransacked and ransacked so far in vain for bones or evidences of their theory; but we do not learn that any one has yet succeeded in ascertaining from the spirit what is the cause. One thing is certain: it is awakening a new interest and more investigation into the phenomena of Spiritualism.

The same paper, loaded with this matter, prints Hon. J. W. Edmonds's message to his friends in New York, copied from the New York Sun, and gives it without slur or comment. Spiritualism is certainly growing rapidly into favor with the people of Iowa, and the press is already aware of the fact, and every circumstance, whether of haunted house or spirit communication, is received with an inquiring spirit that surely leads to the recognition of our philosophy, and its explanation of what the clergy can only meet with contempt and ridicule, both of which are returned to them with redoubled force when applied to the miracles of God dealing with Samson and Delilah, with Moses and the Egyptian magicians, and through Jesus with the herd of swine and the fig-tree, or the wine at the feast, and the fish with the coin in his mouth to pay taxes with; or with the equally authentic records in the Apocrypha of the New Testament of making mud-images fly and run, and of turning the jacks into a man, which the magicians had miraculously turned from a man into the animal. The truth is, these old Christian fables are about "played out," and cannot much longer be palmed off on the people for truth, for even-Spiritualism cannot explain them, nor reconcile them with reason, with Nature, nor with truth. The man who gets behind a Christian screen to ridicule spiritual phenomena, even haunted houses, is in danger of having the screen torn away, leaving him more a subject of ridicule than the haunting ghosts.

The Legislature having adjourned, and the Grangers being busy with spring work, gives the papers a good chance to turn attention to the subject of Spiritualism, and a few haunted houses can now be fully reported, and we should be glad to have one or two in each city of Iowa and Missouri, as there are plenty of papers that will gladly report proceedings, and plenty of preachers with no interesting matter for sermons to discourse on the subject, and try their tongues at laying the spirits. The subject works well in Des Moines, and might elsewhere.

WHAT IS CHRISTIANITY?—Is it not about time that we, as an intelligent and rational people, abandoned the worship of idols—the acceptance of Semitic fables for historic facts, and the performance of ridiculous Christian ceremonies as ordinances of salvation for souls? Our Baptists of the West still continue to dip their converts in ice water, in winter, and in the muddy streams in summer, to securely lock the door of their salvation against the attacks of the devil; but we frequently hear of fatal results arising from this imprudent and improper treatment of the ignorant and innocent converts to this form of blind superstition. We often hear of the stupid sectarians pretending to eat the very body and drink the very blood of Jesus—who was the Christ—by a transubstantiation of bread and wine, into this very body and blood which they eat and drink to secure salvation for souls that were otherwise lost. We still find people who believe that the whole swallowed Jonah, and spouted him out on dry land alive, after trying three days in vain to digest him; or that God saved the old jaw-bone which Samson found from breaking, and strengthened his arm to wield it while he killed one thousand persons who had never injured him; and that he also helped this faithful servant of his to kill a lion and then sent a swarm of bees into the crevices to make honey, that Samson might make a riddle for his charming Delilah to guess at. We still find some ignorant and honest people who believe that God sanctified and rested on one day in seven, and commanded all labors to cease on that holy day, and while they do not pretend to keep the very day of the seven originally set apart, yet they call on the State to enforce laws, founded in this old Semitic fable, to prevent labor and beer-selling on this holy day—not the day the Jews keep even, but the one set apart by the old Roman Catholic Church, and sanctified by it only. So far as our laws do this, they are sanctioning the Roman Church ordinances, and not the Bible nor the Jewish authority for a hallowed day of rest. We still find plenty of people who believe the old Jewish priests who resided in the temple at the time fixed by the church as the conception and birth of Jesus, were as bad, as cruel, as wicked as men could be, and bad enough to mur-

der the meek and humble Nazarene, and yet they pretend to believe that both Jesus and his mother, while living with these priests, were visited there by Jehovah or the Ugly Ghosts, and that from these visits arose conception and these two most important persons, without which salvation for sinners could never have been found in our world. They believe that among those priests, and through them, God selected Joseph to take Mary to be his wife, and to believe her story as she told it to her, and to dream out his course to pursue. Would any rational person believe these priests were God's chosen instruments, or that they were not smart enough and shrewd enough, as well as dishonest enough, to carry on this trick and deceive Joseph? But there is another difficulty in this matter: the Jewish priests and their historians recorded nothing of this wonderful visit and manifestation of Jehovah or the Ghost, and we are led to infer that they never knew anything about it till the friends and followers of Jesus told it; and then they were scattered or dead, and as far as their successors can be found, they deny the whole transaction, both of birth and death, etc.

Have not these people who have made a God of Jesus set up an idol and borrowed the trinitarian head of Vishnu from the Hindoos, as a model for their idol with three heads on one body? Have they not made a God without any reliable evidence of more than manhood in the character selected? Was this story, laid to the priests and denied by them, the evidence that Jesus was a God, or had a supernatural origin? If so, we are sure reason will reject it. Or were the marvelous stories of the Apocryphal and canonical New Testament the evidence? If so, as both are equally authentic, they prove too much, and that falls also. Or must we take the moral precepts and mild character for an evidence of Godhood? If so, scores of others are and were Gods, and many exceeded him in both branches.

Spiritualism in England.

The Spiritualist Societies of London.

"We are in receipt of a letter from J. J. Morse, dated at "Warwick Cottage, Old Ford Road, Bow, E., London," wherein, after stating that by reason of the strong individuality among its adherents [which naturally follows the inculcations of the Philosophy] "the organizing of Spiritualism is ever a matter of greatest delicacy," he goes on to give "a brief account of local society work in London."

"Several years ago, about eight or nine I think," (says Mr. Morse,) "there existed an Institute called the Spiritualist Atheneum, in London. Mr. D. D. Home was, I believe, a member, if not an official, connected therewith, as also were several of the old, tried and respectable forerunners of the movement. Bad days came, and the affair was sold out, one gentleman, J. C. Luxmore, Esq., J. P., very generously liquidating the loss. The institution referred to was, I think, the first distinctive organization of Spiritualists in the city.

The next attempt at organization was on May 17th, 1868, when a number of Spiritualists met by invitation at the residence of Mr. and Mrs. Tubb, 20 Rochester Road, N. W. The new effort bore the title of the London Spiritual Institute. Meetings to promote its establishment were held in June, July and September, 1868. And the first half-yearly meeting of the Institute took place at Mr. J. M. Spear's residence, 14 Amphill Square, Mrs. C. H. Spear being the Secretary, the date of the above gathering being April 14th, 1869. This effort also seems to have failed. The matter appears to have ended very quietly, for nothing more is recorded in the periodicals of the day concerning the London Spiritual Institute. It was in this year that Mr. J. Burns removed his publishing business from Cumberwell to the city, and I fancy the affairs of the London Spiritual Institute passed into his hands, thus giving rise to the Spiritual Institution. At any rate, the former died at this time, and the latter came to life. Mr. Spear and wife are parted from us, (being now in America,) and since they have been gone others have tried to carry on the work they set in operation with varying success.

After that arose an organization bearing the name of East London Association of Spiritualists—the meeting coproduced for the purpose of forming the new Society being held in Temperance Hall, Mile End Road, E., on Thursday evening, June 11th, 1868. About two months were consumed in the preliminary arrangements, and the first public meeting of this Association took place on Aug. 13th, in the same year. At this time Spiritualism was quite an established fact in the above district. The work went on very well for some time, much interest being created. I remember attending one of the meetings, just after my first experiences—about November, 1868—and rather amusing a few of the audience by my virtuous Orthodoxy. This Society superseded its sessions for a while, and again inaugurated them, but is now in a state of inaction.

In May of the same year (1869), there was instituted the St. John's Association of Spiritualists. This Society has held its first meeting per week regularly since its institution, and at the present time, with free admission thereto. Their first meeting was held on the second Thursday in May, 1869. Latterly they have held meetings on Sunday evenings as well, the audiences on such occasions being very large. As a rule the hall is filled. A great amount of good has been effected by this organization, and it is now the oldest existing Local Society in the metropolis. Financial difficulties innumerable have beset its path, but owing to the devotedness of one or two of its council they have not been allowed to interfere with the work. If not now, their reward will come hereafter.

In the beginning of 1870 two Societies were formed, one in Kilburn, the other in Brixton; the first in the Northwest, and the second in the Southeast District. They only lived to die, but during their career they laid the foundation of much useful work, which since has secured a full and complete organization. On the 15th of September, 1870, a preliminary meeting was held at 74 Navarino Road, Dalston, for the purpose of forming another Society, the result of the meeting being the establishment of the "Dalston Association of Enquirers into Spiritualism." For steady, determined work, chiefly in private, this Society stands foremost. A large and thickly-populated district has been made well acquainted with Spiritualism through the Association distributing literature, corresponding in the local press, holding a few public meetings, and receiving many of the inhabitants as members. I think I am right in saying it is the only Local Society where the expenses are less than the receipts.

There is also one more Society, the Marylebone Association, which performs an important work in its district.

This forms a brief summary of the Local Societies past and present in our great city. We work hard, but quietly.

After referring to Prof. Crookes's late testimony in favor of the genuineness of the spirit materializations occurring in presence of Miss Florence Cook—which document we printed in full in our issue of April 25th—Mr. Morse says: "By the way, through a clerical error I made this paper [the 'Spiritualist,' in whose issue for April 31st the report of Prof. Crookes appeared] the second oldest newspaper ever here. I should have said it was the first date of its appearance being Nov. 19th, 1869."

In conclusion the writer states that "the British National Association of Spiritualists still continues its labors, and there seems every chance of success for it."

Free Thought

Rev. Mr. POTTER'S SERMON CRITICISED.

To the Rev. J. D. Potter, Westboro, Mass.
Rev. Sir—I was present and listened to the sermons preached by you here from March 1st to the 6th, to sustain the Bible and overthrow skepticism.

I shall take up all the points of note, and answer them from my standpoint as briefly as possible, leaving you to comprehend that there are two sides to a question, and thinking by the time you have read this, you will know that Infidels have some reasons for rejecting Christianity.

In your prayer the first evening, you asked "God to give a spirit of investigation," and it is by Infidels exercising this privilege that they become doubters and unbelievers; and then you very ungraciously consign us all to "hell" for doing what you asked "God" to give us the spirit to do.

I made up my mind, reverend sir, while you were here, you did not care to convert Infidels (for you neither prayed for nor exhorted them); your only object appeared to be to try with what wit and genius you have, to retain the members within the folds of the Church, and to add new members to the list that looked as if they would be a benefit to the Church financially.

You exclaimed the first evening, "I believe every word of this book, (holding up the Bible), and this Bible is sufficient evidence of the truth of Christianity."

I admit this, sir, for several reasons: first, the Bible is the teacher of Christianity, and is full of contradictions; second, it is intolerant, like Christians teaching eternal torment. But lest you should say there are no contradictions, I will refer you to a few: First Epistle of John, iv: 12—"No man hath seen God at any time."

It says "God cannot repent." First Samuel xv: 29; and in Genesis vi: 6, "He repented having made man, and it grieved him at his heart."

The Bible represents God as being all-powerful; but in Judges i: 19, it says: "And the Lord was with Judah, and he drove out the inhabitants of the mountain, but he could not drive out the inhabitants of the valley because they had chariots of iron." Again, in Genesis xxxii: 24-30, we learn that Jacob had a wrestling match with God and beat him, and won from him the new name of Israel, or conqueror of God.

The Bible represents God as being all-wise, knowing everything, while Genesis xviii: 21, says the Lord said he was going down to Sodom to see whether they had done according to the cry that had come up to him, and then said if they had not, he would know. A God omniscient did not know till he had been to see for himself!

You said "God had a design to promote holiness by dividing the human race into families"—then asked, "What does modern Infidelity teach? It teaches to destroy the home circle."

Further, you said, "Go down to New York State, and you will see the effects of Infidelity; there are a class of men living like beasts." This is FALSE! If men and women are living there like beasts (as you say they are), they are following the teachings of the Bible and Christianity, and not Infidelity.

Look at Christ's command, Luke xiv: 16. "If any man come to me, and my father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." What does that do but destroy the home circle by teaching us to hate our relatives. Again, "and every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred-fold, and shall inherit everlasting life."

Here the Bible not only justifies us in forsaking our wives and children, but we are actually rewarded one hundred-fold. Which is it, Infidelity or the Bible, that teaches to destroy the home circle?

Again, you say, "God divided the race into families." At what time was this done, and how many did he design to have constitute a family? I doubt if any man in the "Oneida Community" ever had as many women as old Solomon, who, the Bible says, had seven hundred wives and three hundred concubines, yet he is represented as the wisest of men. According to your theory he must have been an Infidel.

Look at the command of Moses, the Jewish soldiers, Numbers xxxi: 17. "Now therefore kill every man among the little ones, and kill every woman that hath known man by lying with him. But all the women children that have not known a man by lying with him, keep alive for yourselves." A command which the Bible says they fulfilled, and got thirty-two thousand women to divide among the soldiers.

This not only taught the practice of free-love, but also to kill all the male children, to have more females left at their disposal. What a law! I don't wonder you wish to charge such a thing on Infidels or to send to whom it don't belong, rather than have it known that your "Bible" and Christianity teach it!

We come to another question. You asked, "If we were to go up to Toloc Mountain in mid-winter and plant a rose-bush, would we expect to see flowers on it in the midst of a snow-drift?" It would be no more unreasonable than for Christ to expect to find figs on a fig-tree out of its season. Would it not be as consistent for a man to curse a rose-bush, as for Christ to curse the fig-tree? Again, you asked, "Can it be when Christ comes, and the last trump is heard, that there will be some in Plainville who have not repented?"

Where is your authority to say Christ's coming is yet future? The Bible nowhere says he is coming the third time, and he came long ago the second time, or he has deceived the people. In Matthew xxiv: 17, the Saviour commanded his disciples to flee from the devoted city to Pella, when they should see the abomination of desolation spoken of by Daniel, the prophet (verse 15), or Jerusalem compassed with armies (Luke xxi: 20). Those that should be on the house-top, and those that should be in the field, not to return back to take their clothes. The idea is, they should make their escape from the city when they saw the predicted sign of its destruction. In Luke xvii: 31 the parallel instructions occur. "The Saviour had referred to the destruction of the Noachic generation, by the deluge, and the destruction of Sodom by fire, and at verse 30th subjoins: "Even thus shall it be in the day when the Son of Man is revealed. In that day (what day?) who shall be on the house-top, and his staff in his hand, let him not come down to take it away, and he who shall be in the fields let him likewise not return back. Remember Lot's wife."

The coming of the Son of Man, announced in verse 30th, is so clearly interwoven with events associated with the destruction of Jerusalem that no man, however learned or logical, can prove it to be yet future. If you will meet and harmonize this objection with your belief that the event is yet to transpire, I will devote the residue of my life to heralding the sublime consummation.

Again, you said: "I have very little faith in death and repentance, but we should prepare to die before the hour comes." This I will reply that the Bible says nowhere that we for death should here prepare.
At this juncture you introduced Thomas Paine, and conveyed the opinion to the minds of your hearers that Mr. Paine was a respectable and mean man, saying, as you did, "that Thomas Paine was a drunkard, and lived with a woman two months before he died who was not his wife," and when he died his last words were: "Oh God! have mercy on me for Christ's sake!"

Without even referring to any authority to support your assertions, without even telling whom he had personally injured, you left the great Revolutionary hero, having filled the unacquainted portion of your hearers with baseless ideas of a misspent and profligate life on the part of this great champion of freedom.

The next evening you assailed the "Author-hero of the Revolution," saying this time "he lived with a prostitute three months before he died." That he told her the religion he had in-vented for her would not sustain her in the hour of death?"

Which statement shall we believe: that he lived two or three months with this woman? If you would always tell it the same, it would look more plausible.
I deny your statement about Mr. Paine's life, character, and last words, and I challenge proof of the truth of your assertions, which I believe are as calumnious as they are wicked and untrue. Look at what Andrew Jackson, seventh President of the United States, said of him: "Thomas Paine needs no monument made of his hands; he has erected himself a monument in the hearts of all lovers of liberty. 'The Rights of Man' was more enduring than all the piles of marble and granite man can erect."

William Howitt, in "Caswell's Illustrated History of England," says: "There was no man in the colonies, nevertheless, who contributed so much to bring the open Declaration of Independence to a crisis as Thomas Paine, the celebrated author of 'The Rights of Man' and the 'Age of Reason.'"

As I have not space in this letter, I will refer you to only one more authority, and that is the Rev. George Croly, who, in his life of "George IV.," thus speaks of Thomas Paine: "An impartial estimate of this remarkable person has been rarely formed, and still more rarely expressed. The wisest and one of the original ones of the age in which he lived. It has been said that he read a page of his 'Rights of Man' without seeing that it was a masterpiece of eloquence. There is a passage in this work which is thought and expression; his diction is not vulgar or illiterate, but vigorous and simple, and others have said that with more truth than he ever had, he had the hardihood with which he proclaimed and vindicated the rights of man. He was the young Spartan warrior, who into the field of battle led the best of his countrymen; and thus not only fixed the gaze of men upon the subject of singularly, but excited the vigor of his faculties in full force. His first object was to be seen that of an eccentric, well-intentioned desperado."

Sir, there is the evidence of an eminent man against you; but you say the brave patriot's life would not sustain him in the hour of death. Listen while I repeat the sum of his faith: "I BELIEVE IN ONE GOD, AND MORE FOR HAPPINESS BEYOND THIS LIFE. I BELIEVE IN THE EQUALITY OF MAN, AND THAT THE GREAT OBJECTS OF LIFE ARE TO DO JUSTICE, TO LOVE MERCY, AND ENDEAVORING TO MAKE OUR FELLOW CREATURES HAPPY."

What is there in this but what will sustain a person in the hour of death? Must people in order to be happy when they die, believe it is their duty, while living, to help support a host of useless VAGABONDS who LEAVE their living out of the community? But I pass to notice other objections.

You said, "There is such a place as hell;" also, "That hell was not the grave; but a place of unquenchable fire. Will you please locate this place?" Allow me to say, directly that the word Sheol, Hebrew, and Hades, Greek, signify the state of the dead, irrespective of their condition. This I am prepared to prove. I am ready to meet you on all the Bible says about this matter. If you had lived one hundred years ago, your "hell fire" might have been appreciated; but I am happy to say that the majority of your hearers, although church-members, do not hold to your doctrine in this particular.

You next cited Samuel Hopkins, who, you said, "lived a hundred years, and five years more, and who went to Newport; and preached a sermon against slavery." He must have preached an Infidel sermon, for it is contrary to the teaching of the Bible to free human slaves, and slavery was for many years preached from the pulpit and is backed up by the Bible. It is through the very teachings of Infidelity that the world is where it is today; had it not been for this, we would be heathens now. Step by step the Bible has been left and the teaching of science listened to. Contrary to the Bible, the slaves have been freed, and if women ever have their rights, and are placed on an equal plane with man, it will be through the teaching of Liberalism. The Bible teaches the subjection of women! Glorious book, is it not? Again, you said, "The walnut is the most difficult to transplant of any tree." Another assertion without proof. Is the walnut as difficult to transplant as some varieties of palms?

You next related a story that an Athelst, after delivering a lecture to the French on the Canadian side of Niagara, gave an opportunity for any man to reply, who was accepted. The truth or falsity of this story I have no means of knowing, but presume it will do with that of Thomas Paine. But if it was so, he showed more honor than you, by giving an opportunity for rejoinder. Why did you not give the liberty to question your statements publicly? Or if you thought the church not the proper place for controversy, why did you not accept my challenge to discuss the authenticity of the Bible in a public hall?—I made you a good offer. I told you if you would, in oral debate, meet my objections, and harmonize them with the doctrine of Christianity. I would expose your error; but you, hesitating, shrunk from the issue.

Shrunk from truth, and seek the shades of night, "So those whose doctrines cannot bear the light."
You said, "There is a class of people who love Mammon more than God." Very true; but to this preachers form no exception, although the Saviour commanded his disciples to take no money for their preaching, etc. Mark vi: 8.

Again you said, "That Infidels very often would go to the girls, pretend to be pious, and tell how they used to attend Sunday school, and after being induced to marry them they would turn and abuse them." You said you would "advise every woman in this house not to marry an Infidel if she would enjoy life."

As far as your advice goes, I think it was wasted, for I doubt if there was an Infidel present who desired to be married. Where did you learn that Infidels were more abusive toward their wives than Christians? Why did you not go to Infidel families and investigate this matter before you made so glaring a statement from the pulpit? You have had as good an opportunity as any minister in the United States to here give a correct idea on this subject, but your ignorance of the domestic relations of Infidels is manifest. By a glance at the papers we learn that there is more domestic infidelity among Christians than Infidels.

I will notice but one more of your assertions, namely, "That Infidels are mere negations—pulling down, but never building up." I have stood in Plainville for some time, (although quite young,) meeting either ministers or laymen, trying to advance the progress of literature, science and philosophy, and will meet you in trying to promote interests of an educational character.

Infidels try to pull down; they are the greatest workers in the world; they do not destroy without giving something in return; they advocate that the money which is expended on churches, on domes, cathedrals and ministers, be spent on halls of science, temples of literature, and in teaching philosophy; they advocate honest doubt in preference to cowardly reliance; the study of Cosmos, which is far more edifying than the theory of "Hell" thinking instead of belief; working instead of praying; almshouses instead of paying ministers from one thousand to twenty-five thousand dollars annually for their words and gestures; tolerance instead of abuse; truth

instead of creeds; obedience to the laws of Nature instead of communion affairs, and liberty of thought instead of being limited within the narrow chains of sects.
Yours, etc.
JAMES S. BISHOP.

Plainville, Conn., March 20th, 1874.
P. S.—I tender to the Rev. E. O. Denison the thanks of the liberals of this place, for the courteous treatment they have received from him, although we differ widely in our theological views, yet we appreciate the gentlemanly manner in which he speaks of Infidels.
J. N. B.

Kansas—The Fort Scott Region.

(Meaning the region anywhere within thirty miles of Fort Scott.)
The following paragraphs appeared in the Banner of Feb. 7th, 1874, second page: Dr. J. K. Bagley, in a letter says: "Fort Scott and other places were too deeply buried beneath the strife for gold, the financial and temporal affairs of life, to heed the voice of the spiritual present." Right opposite this, on the same page, Theodore F. Price says: "I have lectured to five audiences in Fort Scott, etc., etc."

Allow me a word in explanation. Both are good men, but they differ very much. Mediums were not advertised in advance, when lecturing, etc., in the great West, where Spiritualists are scattered promiscuously over a large extent of country. Some of the country knew of Dr. Bagley till he was gone, and then we did not have known he had been here, had we not seen it mentioned in the Banner.

THE IMPORTANCE OF THIS REGION.
May be inferred from the fact that the great and noble spirit, "Father King"—wholed at Athens, Ohio, twenty years ago, in days of "Father Tipple" and "Koon's" world-renowned demonstrations—advised the "Boy Tipple," his trumped medium, to go to Kansas, in this region, and settle. He did so, and during the war, King's spirit watched over his medium, gave him the war news every night from the South, and the South-Congress, and during the Franco-Prussian war, gave the news every night. The battles of Metz, etc., were given with astonishing accuracy up to within a few minutes of each sitting. It is to be regretted that no one kept a written history of these seances.

Every phase of mediumship is useful, and should be cultivated and respected. Mr. Editor, will you be so kind as, from time to time, to publish in the Banner a list of the names and ages and post-office address of all the trumped mediums in this region, so that our fellow liberals and mediumship is the scarcest, and they can do with some persons what no others can. Many very learned and skeptical persons must talk directly with the spirits for themselves.

Tipple, now the most noted trumped medium in the world, had to sit once a day, daily, for eighteen months to be developed.

THE BEST SHAPED TRUMPET.
Is made of tin, straight, twenty-four inches long, one inch wide at the big end, and the size of a common dinner-horn at the little end, a flare for the mouth, same as a common horn, and at the big end same flare as on an old-fashioned dinner-horn, then press the flare on the big end square, and it is ready for use. Cost about fifty cents. Stand the big end down on a stand or table, and blow the little end against the wall. Then form the circle from the wall around until distance from the trumpet to the wall again. The negative in the southwest and the positive in the southeast corner of the room; if the room be too large for that, then contract to within six or eight feet of the trumpet. Sit from fifteen minutes to three-quarters of an hour—the calmer the elements or weather the better; almost impossible for manifestations during a storm. Total darkness and perfect stillness. The skeptical ones furthest from the negative. The skeptical and infidel mediums ones should always sit next to the circle from the wall, and leaving without first speaking to the negative and giving warning beforehand.

Being at the house of a very learned professional man some time ago, and unexpectedly seeing the Banner of Light on his stand, I asked him what he took that paper in preference to all others for. He said, "On account of its SIXTH PAGE."

For years he had studied it, and had never read a communication from the youngest or most undeveloped spirit, but what had taught him one or more valuable ideas.

We in this region had with delight any information how to develop the different phases of mediumship, taken from the pages of great value. It is a most useful science, and the subject is not yet exhausted. Let us have all you can give in this "school" of development. Our youth need it, the whole human race need it.

In the death, several years ago, of Orlando Durkee, the cause lost an untiring friend. I have known him, (and he a poor man, scarce of time and money,) as Corresponding Secretary to write as many as thirty letters a day (paying the postage generally himself) to friends in the North and East concerning setting here and forming a colony. As he wanted to emigrate to Australia on the Spirit ship, which old advanced spirits did not favor, he fell through at his death.

The greatest obstacle in the way of the infidel spirits carrying out their wishes in this part of the country was, and still is, lack of concert of action in those who move to this region to find homes. They came and look around for land and not for Spiritualists. In this respect the Methodists, Baptists and Catholics, so far, have not done nearly as well as Spiritualists. People in a new country look to have those of their own faith settle near them, and they will look around to get the best places at the cheapest prices for their friends, when they know them as such.

MANIFESTATIONS.
Ancient spirits are with us, and they intend to make this region famous for Spiritualism through all time. The world is challenged to furnish anything to excel spiritual manifestations with every region of spirits have played on our band of instruments loud enough to be heard three or four miles away, and also some of the choicest music ever heard. They are now working in a new phase: taking pictures on a piece of white paper, getting life likenesses, etc., etc. In all directions persons are sitting for development in many of the different phases of mediumship.

Persons here can go to "Father King" and he will tell them what their gifts are, and also those of their children. Parents should attend to this more than they do. The most favorable ages for development of this climate as a general thing, are for females from fourteen to sixteen and males from sixteen to eighteen. The lending spirits who manifest here have been in the spirit-world twenty-one thousand years. They say it is easier for them to come back and correct our errors here than to have so many come to them in ignorance to be taken care of; that millions of Orthodox Christians come to the spirit-world with no calculation of doing anything but rest in Jesus' bosom; so they let alone such lazy, worthless creatures, till other spirits take pity on them, and develop them as a special spot of Spiritualism. The summer-hill will shed on it its living rays of light, and eternity will rejoice in its manifold.

Where now are those of the East who more than a decade ago sent aid to us to help throw off the shackles of physical slavery? Let us, with that same spirit, now throw off mental slavery.

To all those who wish to invest in lands or homes in this region, I will volunteer (or have it done) to answer their questions in behalf of this country—and there are persons scattered over the State who will direct their regions of development, and thus direct the channels of immigration.
Fort Scott, Kansas, 1874.

Neither man nor woman should ever join hands in holy wedlock, unless in the act each gives the other the purest affection of the heart under the sober sanction of the head. The young man, in making his choice, should seek a woman loveable for the things that should be loved, and not a woman to take the figure-head for an establishment. No decided man should marry a woman that will not bear the scrutiny of man, angels and God.—Rev. J. P. Ware.

Banner Correspondence.

Notes of a Lecturer—Phenomenal, &c.
Since I last wrote you I have been hard at work in the great field of reform in New Hampshire. I have been agitating the waters of Old Theology, and spreading broadcast the seeds of Spiritualism. I lectured the first two Sundays in March and a number of week evenings in Lake Village. The first Sunday we had a small hall, which was literally packed, and then we were obliged to secure the largest in the place. Mr. Holman, of Lake Village, was also well liked. Mrs. Emma E. Weston, of East Boston, was at Lake Village, March 6th, 7th and 8th. She held a dark seance, March 7th, after the manner of Mrs. Maud Lord. Raps very loud and distinct were heard; spirit hands were felt patting us on our heads, at times shaking hands with us with the firm grip of an old acquaintance. The next manifestation was the movement of fans. They were whisked out of the hands of those who held them, and went on aerial journeys around the room, and some over our heads, then back to us, at other times in front of us, gently fanning. It would almost seem that the fans had become intelligent beings. One instant they would be gently tapping us on the head, the next "journeying off" through the air in a mad and dizzy whirl. How merrily the bells sounded as they went whirling by; pausing for a moment on the outstretched palm of some one; then starting anew into the air, bounding on over our heads; the next instant they were quiet, having found a resting place somewhere. Spirit hands were seen in different parts of the room during the circle. Rings were taken from the fingers of those forming the circle, and carried about, and safely placed upon the fingers of other members of the circle. A gentleman—Mr. J. B. Hendley—caught hold of the wrist of what he supposed to be a man; but while he held it, it dissolved, and he found himself grasping—nothing! Every one present was well satisfied that Mrs. Weston did not herself produce the manifestations, but that some power outside of herself performed the wonders of the evening.

March 8th Mrs. Weston gave two hall seances, at the close of my lecture, giving many names, all of which were recognized. Thus we gave a new impetus to the cause of Spiritualism in Lake Village. During my stay in that place revival meetings were held every day in the churches, and at one of those meetings Spiritualism was stammered, vilified and decided by a revival preacher. The next day the pastor of the church (Free Will Baptist) apologized to a Spiritualist for the above lecture. A prominent member of the same church said Mr. Editor, Monday fifty cents for attending two week evening prayer meetings, so as to deter him from going to my lectures. The Advent minister says he is going to preach a discourse showing up Spiritualism. Some of the church members declare that my lectures have put them back a whole year. I am going there again in June, and will try to put them back another year! An interest has now been created in Lake Village, which will never die, but every year will increase. The selfish have fallen from the eyes of some, and they have allowed them to look at theology with the eyes of reason, not as of yore through priestly goggles. Mr. and Mrs. J. M. Cook, Mr. and Mrs. Tucker, and Mr. Hendley may be mentioned as among the noble workers in the vineyard of truth in this town.

At this place I met with Dr. Sylvester Wood, the wonderful cancer doctor, of Washington, N. H. The following facts with regard to the cure of a cancer were given to me by Mr. J. M. Cook: Mrs. Smith Jewell, mother of Mrs. Cook, had a cancer on her neck which was increasing rapidly in size. Thompson, of Lacombe, made an examination, and advised the use of the knife for its removal, which was not consented to. By the advice of Mr. Cook, Dr. Wood was called, and after an examination, said he could cure it. He made his first visit Jan. 2d, 1874, and applied a plaster made under spirit direction, and in about five weeks the cancer was removed, and one week later entirely healed. I have seen the cancer, (preserved by Mr. Cook) and it is nearly an inch long, and three quarters of an inch thick. The cancer made other cures, and he warrants a cure of cancer in every case. He says, "No cure—no pay." Let no one ask whilst cures like the above are being made, "What good has Spiritualism done?"

Sunday, March 15th, I spoke in the Unitarian Church, at Lacombe, N. H. Here I was greeted by a very large audience, and I trust considerable interest was created by the lecture.

Thus the glorious cause of Spiritualism is marching rapidly onward. The frowns and dejections of the infidel churchmen, and the objections of the infidel materialists, and the "devil argument" of the Adventists, "unconscious cerebration" of our scientific opponents, and "delusion" arguments of the materialists, do not seem to affect the growth of Spiritualism in the least. Everything which has been done to retard the progress of Spiritualism has only given it a new impetus, for the truth is indestructible, and cannot be overthrown. The dark waves of superstition strike harmlessly against us. And no longer do we fear the malice of Christians, for the rapid advance of free inspiration, has robbed them of their instruments of torture. I am sure they cannot injure our characters, for we all lost them when we became Spiritualists. Then let us all labor earnestly and enthusiastically for the cause of humanity.

GEO. A. FLETCHER.
Natick, Mass., 1874.

To Those who Intend Visiting the Eddy Mediums.
DEAR BANNER—Permit me, through your columns, to say to the friends of progress who contemplate visiting the Eddy Mediums during the coming season, as exorbitant prices have been charged some parties for conveyance to Chittenden from Rutland, that Mr. George Richardson, Vales street, will convey all who desire to go there, for a reasonable compensation. As my office is nearly opposite the depot in Rutland, I will render strangers any assistance in my power to reach this place of free inspiration, where the gates are still ajar, and the materializations are increasing in power and interest.

Fraternally yours,
MARY L. JEWETT, M. D.
P. S.—Mr. Richardson informed me this morning that he would carry two persons for \$2.50, or four persons for \$4.00, a distance of six miles. The Rutland people are prejudiced against Spiritualism, and perhaps they think they do their God service by the unprincipled course taken.
Rutland, Vt., May 4th, 1874. M. L. J.

Wisconsin.
APPLETON, Wis., Sophronia E. Warner writes, May 1st, as follows: Although a long time has passed since I have written for the Banner, my soul has been continually and deeply interested in its success. It has stood the test of severe trials, and floats to the breeze bearing to every soul, rest, and inspiring thinkers with deeper thought, and workers with more courage.

The living Spiritualists feel proud of its high tone and the loving spirit with which you present your thoughts to the world. All feel they can ask people to take the Banner, for they know subscribers will receive full remuneration for their money. We can ask opponents to read it, knowing that their purer, better feelings can but approve the manner and spirit in which you present your ideas, though not prepared to admit your conclusions. Although I have been silent so long to all of our papers, my soul has been awake to the living interest of our cause, and deeper has grown my love for the pure, holy and unfolding principles of Spiritualism. Spiritualism, as I understand it, rests on a platform broad enough to freely discuss all subjects, and while we may differ on the most vital questions of the hour, we grant that each alike may be honest and true; our duty ever being to speak write, and live our highest convictions, and let the reputation of the cause alone.

I have been laboring the last year nearly all of the time in Northern Wisconsin, but have given a few lectures in the Southern portion. I have spoken in Oniro, Ripon, Oakfield, Appleton, Neenah, Maun, and Burlington. In all of the places I have touched, true hearts who are willing to work and sacrifice for the blessed truths of the religion of reason, truth and love, are a place of a very few houses in the woods, and I could but wonder where the people came from, as I looked over my audiences. Yet interest has been equal to maintaining lectures once in four weeks, for the last five months, with prospect of continuing some time in the future. I mention this fact that large places may take courage, for meetings are maintained in Burlington on the average three or two hundred. Mrs. Salling, Bailey and Mrs. McBrade move among the people and obtain subscriptions, and Mr. Beach, Mr. Bishop, and Dr. McBrade work as true souls always work for the growth and spread of what they believe will bless humanity. Through such thinkers and workers, our cause moves on in every city and town.

I hope now the spring has come, with its sunlight, to be able to obtain numerous subscribers to your paper. I shall work with a will for such results.

I have given several lectures in Lake Mills, in the southern part of Wisconsin, to large and appreciative audiences, and have reason to believe the good angels have thus awakened thought that will never die, but will fling back forever the false by beholding the purity and brightness of the true.

I wish every liberal minded person knew of the excellent medium, Mrs. Ladema Atwood, of Lake Mills. She has no superior in all my acquaintance, and of mediums. She is influenced by a French doctor, who is able to control her perfectly, enabling her to read and describe disease, and at a distance, by holding a letter or a lock of hair in her hand, and not only to describe, but to give such remedies as are truly curative, it directions are followed. Let all who are sick and wish to be well, write or visit her, at once. You will find she is true to herself and the cause she dearly loves—able to administer both to the soul and body through her blessed gift. She is fully and lovingly sustained by her husband, Isaac Atwood, whose soul is fully in the good work. Let such mediums be sustained, is my earnest prayer.

The interest in spiritual truths is deepening all through our part of the State. My own soul feels a more earnest love for its divine truths, which I know have power to right all wrongs, and I can truly say to my many friends East and West, I do not forget any who have helped me by their love and kindness. My powers as a medium of inspiration constantly unfold; and I pray I may ever keep myself in condition for the angels to come through my brain. I am grateful to them for the blessed gift of helping the weary and oppressed.

Illinois.
CHICAGO, Ill., W. Free writes, April 24th: I send a few facts to the Banner for the benefit of the people. Public circles are held here at 109 Randolph Street, by Dr. S. Maxwell and others, on Tuesday, Thursday and Friday evenings. Mrs. Sudam performs the wonderful fire-test.

Dr. Morgan's eye infirmity, north corner of Adams and Clark streets, is a needed institution. He has performed some wonderful cures here and in California, where he formerly practiced. He can tell a person on entering his office whether he can cure him or her, and how long it will take, and what the cost will be. I have great sympathy for the blind, as I was very nearly blind myself twenty years ago, but was cured by Mrs. Hawkins (then called a witch), who resided on Pigeon Prairie, Mich. I had tried oculists and doctors, all of whom said I should be totally blind. I got a Methodist deacon secretly to drive me one hundred miles to see the witch, as he called her. But she took the church creed out of him, by curing me, and I have never been blind since. The joy that I experienced after she had worked over me for some ten minutes no tongue can tell.

J. B. Rogers and wife have started a health reform institute at 223 West Washington Street, where they give electrolytic and blood baths, treat and examine by lock of hair. They have performed some wonderful cures. I will just say here that many persons who send a lock of hair get it so mixed up with other magnetism that the best mediums cannot diagnose correctly by it. I have great sympathy in this matter. The hair should be cut from the top of the head, put in paper, then in an envelope and directed by one's own hand.

To test the matter I cut a lock from the mane of my horse, sealed it up and took it to one of the best business and best mediums in Chicago (Mrs. S. A. Crocker, 611 Fulton Street). As soon as she put it to her forehead "Wild Eagle," the Indian who controls her, said "there is no thought; it is from a horse, and he is lame in his left shoulder," and then said I must take a tonic, spoonful every hour, and let him have a rail warm water bath, his shoulder will thoroughly dry, and he would get well. All proved true.

We have meetings Sunday mornings and evenings, with S. Maxwell as speaker. The Lyceum is in good working order.
E. V. Wilson has occupied the hall occasionally, giving some of his wonderful tests.
The spiritual influence is working among the clergyman, liberating and freeing them from church creeds, as in the cases of Rev. Forrester, McArthur and Prof. King, and others all over the country. The work is going on gloriously.

New York.
NEW YORK CITY.—Dr. T. J. Lewis writes, May 1st: Since our return from Chicago to 1281 Broadway, New York, and founding our Chair-rod and Medical Temple for the healing of the people, we have instituted a circle for the scientific investigation of the spiritual phenomena, and the results thus far are really wonderful, and when practically tested will be given to the readers of the Banner of Light.
At our circle we intend to put the following interesting question: What are the physical or spiritual requisites, by which mediumship in any of its phases is made to exhibit itself through the human body?
When the above question is answered by the angels at our circle, I will transmit the same to you for publication. I hope the good old Banner of Light may continue like the Rochester knockings, to knock away the errors of old theology.

Rev. Mr. POTTER'S SERMON CRITICISED.
To the Rev. J. D. Potter, Westboro, Mass.
Rev. Sir—I was present and listened to the sermons preached by you here from March 1st to the 6th, to sustain the Bible and overthrow skepticism.
I shall take up all the points of note, and answer them from my standpoint as briefly as possible, leaving you to comprehend that there are two sides to a question, and thinking by the time you have read this, you will know that Infidels have some reasons for rejecting Christianity.
In your prayer the first evening, you asked "God to give a spirit of investigation," and it is by Infidels exercising this privilege that they become doubters and unbelievers; and then you very ungraciously consign us all to "hell" for doing what you asked "God" to give us the spirit to do.
I made up my mind, reverend sir, while you were here, you did not care to convert Infidels (for you neither prayed for nor exhorted them); your only object appeared to be to try with what wit and genius you have, to retain the members within the folds of the Church, and to add new members to the list that looked as if they would be a benefit to the Church financially.
You exclaimed the first evening, "I believe every word of this book, (holding up the Bible), and this Bible is sufficient evidence of the truth of Christianity."

I admit this, sir, for several reasons: first, the Bible is the teacher of Christianity, and is full of contradictions; second, it is intolerant, like Christians teaching eternal torment. But lest you should say there are no contradictions, I will refer you to a few: First Epistle of John, iv: 12—"No man hath seen God at any time."

It says "God cannot repent." First Samuel xv: 29; and in Genesis vi: 6, "He repented having made man, and it grieved him at his heart."

The Bible represents God as being all-powerful; but in Judges i: 19, it says: "And the Lord was with Judah, and he drove out the inhabitants of the mountain, but he could not drive out the inhabitants of the valley because they had chariots of iron." Again, in Genesis xxxii: 24-30, we learn that Jacob had a wrestling match with God and beat him, and won from him the new name of Israel, or conqueror of God.

The Bible represents God as being all-wise, knowing everything, while Genesis xviii: 21, says the Lord said he was going down to Sodom to see whether they had done according to the cry that had come up to him, and then said if they had not, he would know. A God omniscient did not know till he had been to see for himself!

You said "God had a design to promote holiness by dividing the human race into families"—then asked, "What does modern Infidelity teach? It teaches to destroy the home circle."

Further, you said, "Go down to New York State, and you will see the effects of Infidelity; there are a class of men living like beasts." This is FALSE! If men and women are living there like beasts (as you say they are), they are following the teachings of the Bible and Christianity, and not Infidelity.

Look at Christ's command, Luke xiv: 16. "If any man come to me, and my father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." What does that do but destroy the home circle by teaching us to hate our relatives. Again, "and every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred-fold, and shall inherit everlasting life."

Here the Bible not only justifies us in forsaking our wives and children, but we are actually rewarded one hundred-fold. Which is it, Infidelity or the Bible, that teaches to destroy the home circle?

To Book-Buyers.

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

Banner of Light.

BOSTON, SATURDAY, MAY 16, 1874. PUBLICATION OFFICE AND BOOKSTORE, No. 9 Montgomery Place, corner of Province street, Lower Floor.

AGENTS FOR THE BANNER IN NEW YORK, THE AMERICAN NEWS COMPANY, 10 NASSAU ST. COLBY & RICH, Publishers and Proprietors.

Mr. H. G. Atkinson and the Rev. Mr. Voysey.

Based, who, though he was not forty years old when he died, was one of those influential observers of human nature who anticipate the results of experience in their judgments, has the following remarks: "The will is one of the principal instruments of belief; not that it creates belief, but because things are true or false according to the aspect in which we regard them. The will, which is more inclined to one thing than another, turns away the mind from the consideration of those things which it loves not to contemplate; and thus the mind, moving with the will, stops to observe that which it approves, and forms its judgment by what it sees."

It is of course the study of the truly scientific and dispassionate truth-seeker to escape, as far as possible, from this subtle influence of the will, and to bring his unbiased reason to bear upon any problem presented for his consideration. In a recent number of the London Spiritualist we find a letter from Mr. H. G. Atkinson, and a passage from a discourse by the Rev. Mr. Voysey, and we were struck, in reading them, by the difference between a trained thinker, bent upon getting at one Nature's truths independently of his will and his past predilections, and a thinker who is largely, though unintentionally, biased by his emotions and his individual notions of what it is fit and becoming for Nature to do or permit.

Mr. Atkinson, who must be now approaching that period of life when the wise man is entitled to the appellation of a sage, has been for many years materialistic in his philosophy. By a strictly inductive process of reasoning, based upon carefully collated facts, he arrived at the conclusion, shared by so many scientific men at this time, that we have no sufficient assurance of a future for man. Carrying faithfully into practice the Baconian method, and ruling out all biases from the will and the emotions, he was lauded in this result. His letters, published in connection with those of Miss Martineau, stand as the evidence of his ability and his fidelity to the cause of truth, as he understood it, freed from all the prepossessions of will. We do not say he was right or wrong in his inductions; though Kant, the great German philosopher, arrived by speculative processes at pretty much the same result, and finally was obliged to posit his only reasons for a belief in immortality on the somewhat narrow and questionable ground of a moral sense in man.

Mr. Atkinson took it for granted, as nearly all of his did, some thirty years ago, and as the scientific world in general does now, that all the stories, with which history and biography teem of apparitions and phenomena called "supernatural," were merely old wives' fables, credited by superstition or enthusiasm, but fairly set at rest at length in the light of advancing science. It is true he admitted, post of the phenomena of phreno-mesmerism, in which he was one of the earliest experimenters, but these did not go far enough to satisfy him that there was a new and different field for induction, transcending all that he had known in his mesmeristic experience. But now Spiritualism comes forth with its marvellous exhibitions of a power, guided by intelligence, and manifesting a perfect mastery of material impediments; and Mr. Atkinson, in the true spirit of Bacon's teachings, and untrammelled by the past conclusions at which he had laboriously arrived, says: "I will frankly acknowledge that at first I did think that I could explain the phenomena in accordance with the conclusion that I had come to in relation to my discovery of phreno-mesmerism; and in regard to the motion of objects, I think so still; but the progress of the phenomena makes me pause, and I ponder and hesitate, and consider that we are forced to accept paradoxes and at first seeming impossibilities."

Mr. Atkinson has shown himself a true Baconian in following facts, let them lead where they may, and in yielding to them when they correct his previous inferences. He does not, like Herbert Spencer, reject the facts of Spiritualism on a priori grounds. He does not, because they may seem "paradoxical and impossible," repudiate the testimony of thousands of competent witnesses. He admits the facts, and quietly says: "Wait now, and let us see what we can do with them." He has no anxiety to reconcile his old views with the new data. He does not pour contempt on the spiritual solution, but simply asks for time to take in the stupendous hypothesis, if it be the only one with which the phenomena can be made to agree. That he will live to admit it, and rejoice greatly in the admission, we hope and believe.

We would call attention now to the very different temper in which the Rev. Mr. Voysey, a convert from the Established Church, looks upon Spiritualism and its facts. The following is a report of a passage in his discourse, delivered Sunday, April 12th, at St. George's hall, Langham Place, London, his text being from Psalm xxxix: 8, "Now, Lord, what is my hope? Truly my hope is even in thee."

"In the course of his remarks Mr. Voysey said: 'Perhaps I need scarcely say that I am one of those who do not believe that a future life has ever yet been demonstrated. Hitherto, as far as I am persuaded, we have had no voice from the tomb, no resurrection, no angels or spirits to tell us a single word as to the state of the departed. But I wish to draw a line here and admit that so far as I know, it is possible that the future life may yet be demonstrated. It would be arrogant indeed to affirm the contrary, or to put any limits to man's capacity of knowledge. All I now say is that, in my opinion—and I may be wrong—the instances of alleged communication with the spirits of the dead have not been satisfactorily proved.'

At least no slur upon the good sense or good faith of the many friends who assure me of the facts of Spiritualistic phenomena—phenomena which I do not even question—but I am not satisfied with the explanation given of them. We require, I think, a great amount of evidence of a different kind to that usually offered before we can accept the phenomena as demonstrations of the life beyond the grave. The contentment which is too often exhibited toward those who believe in Spiritualism is entirely forswear. It is desirable, even to those who disbelieve in it, that men of science, with few exceptions, refuse to investigate it—to expose the fallacies of it, if it be fallacious; and to account for the phenomena, if they can be accounted for, by natural agencies. Mere unbelief and contemptuous refusal to notice it will do much to eradicate it if it be a superstition; whereas, if it be true, the men of science ought to be the first to discover its truthfulness, and to bear their testimony to the world. Will it be believed that there is in London, at this moment, a medium who presented, in a West-end drawing-room, as the spirit of a deceased person, one Florence Maple, who 'stopped out' from some cabinet, and suffered a party of ladies and gentlemen to feel and shake her by the hand, she freely conversing with them, sitting down in a vacant chair, and allowing herself to be measured in order to prove that she was not the medium disguised? She then gathers the autographs of the company, and disappears. Will it be believed that all this is said to have occurred in this very city, a few weeks ago, and no more notice is taken of it than if it were a matter of daily occurrence? Now, we cannot use half-terms in speaking of this alleged fact. If it really occurred—if a person who was once dead has been seen alive, and in costume, moreover, of manufactured material, and handled and heard to speak by a room full of ladies and gentlemen, and then as suddenly has disappeared—then it is unpardonable to show apathy upon a subject of such supreme importance to mankind. But if it really did not occur, it must have been a monstrous and wicked fraud, perpetrated by or upon the parties who saw the witness of it. Such a fraud is a scandal to our country, and to the enlightened age in which we live. It deserves our deepest execration; yet no one seems to care to settle so momentous a question, or even to clear the character of their neighbors by some attempt at investigation.

I say nothing here of much that is repulsive in the so-called revelations of Spiritualism, and which only leads me to hope most earnestly that it may not be true. I have only alluded to it all because it is necessary—absolutely necessary—to our purpose this morning, to show on what grounds we rest our hopes of immortality. Spiritualists appeal to a vast portion of mankind, who prefer seeing to believing, who are ever hankering after signs and wonders, and whose materialistic notions of God and soul and heaven come into them as a sort of substitute for the Bible. We come into the field with very different weapons. The weapons of our warfare are not carnal. And if we cannot hold our ground with these, we refuse to adopt an inferior mode of warfare, or pander to what seems to us a morbid craving for hidden mysteries.—Eastern Post.

There is much in all this that we can approve, and some that we must disapprove. As to Mr. Voysey's inability to accept the phenomena as "demonstrations of the life beyond the grave," that may be a mere temperamental condition with him that time may alter, and we cannot find fault with him for not admitting so great a conclusion before he has given the subject the study it demands. But when he says that "there is much in the revelations of Spiritualism that lead him to hope most earnestly that it may not be true," he shows the morbid sensitiveness of the sentimentalist, rather than the wisdom of the philosopher who has faith in Nature, and is willing to follow her facts, whithersoever they may tend. He might as well say there is much in the revelations of human life that leads him to hope it is not true. The spirits are a very mixed set, just as they were when in the flesh, and it may take some time yet to straighten them out. But an eternity is before us. If by the "revelations" Mr. Voysey means the well-known facts of Spiritualism, we think his earnest hope that they may not be true, is about as reasonable as it would be to say he hopes one of Euclid's demonstrations may be true.

Archbishop Whately, we are told, used to remark that he could not bear the phrase, "I should be sorry to think." Let truth first be established, and sentiment will soon adjust itself to it, was the inference he left us to draw. The Archbishop lived to be a good Spiritualist, though some of his early teachings were in conflict with the more hopeful philosophy of the spirits. But the most objectionable inconsistency in Mr. Voysey's language is that, where, after blaming the men of science for not investigating the amazing phenomena through Miss Cook, he somewhat haughtily and superciliously says, in reference to the facts adduced by Spiritualism in support of immortality, "We come into the field with very different weapons. The weapons of our warfare are not carnal." And if we cannot hold our ground with these, we refuse to adopt an inferior mode of warfare, or pander to what seems to us a morbid craving for hidden mysteries. Now what reason or sense is there, in connection with the point at issue, in all this lofty talk about carnal weapons and a morbid craving? It is a question of facts and of interpretation of facts.—Mr. Voysey himself has just blamed the

men of science for not looking into these things; and in the next breath he talks as if he would frighten them off by the cry of carnal weapons and morbid craving. All this is certainly not in the spirit of the Baconian philosophy; it is not in that humble spirit which would strive to reconcile ourselves to God's facts, and not curl the lip at those facts because they do not happen to harmonize with our notions of what is aesthetical and refined; as if this complex universe, with an eternity behind us and before us, were all under our limited ken, and we could see all things past, present and future at once, instead of taking, as we do, very partial and consequently fallacious views as to the wisdom and morality of what we call Nature!

It is the mere alphabet of being that it is given us here to learn. One of the important lessons that Spiritualism teaches is, that the wisest of us are yet in our rudiments; that the glass through which we see dimly makes many things appear right that are absolutely wrong, and many things appear wrong that are absolutely right; and that it is for an advanced science of anthropology, based upon the whole nature of man, physical and physical, to correct our errors and supply our deficiencies.

Mr. Voysey shrinks from some of the rough facts of Spiritualism; they jar upon his sensibilities; they violate his exquisite tastes; they are opposed to his finer culture; they shock those notions of respectability which he had attached to the spiritual state. Well, it has been not inaptly asked, if spirits have their low life, may they not have their high life, too? But these "carnal weapons" are a dreadful thought to Mr. Voysey. The idea that hard facts should be given us instead of delicate suggestions, and misty transcendentalisms—that spirits should come down into our very rooms, knock tables about, interchange slang phrases, re-materialize themselves, and rap hard-headed skeptics on the skull—all this upsets Mr. Voysey's notions of spiritual propriety, that he recoils from the rude demonstrations they afford, and, in the sanctuary of his inner consciousness, of his refined and delicate preconceptions, cries out, "We refuse to adopt an inferior mode of warfare," &c.

There was much of the same morbid superdelicacy about the late Mr. Strauss. He had cosseted himself in his refinements till he at last arrived at the feeling that really immortality is, after all, a very ungentle thing, and that to be annihilated is the conclusion, much more becoming to a gentleman, a high conservative, a philosopher, and a defender of "the American democratic system." "The thought of an endless hereafter fills me," he says, "with dismay!" "This good Mother Nature, coarse and even indecent as she sometimes is, he cannot trust to make things all right. She may do for the illiterate vulgar, who believe in apparitions, and are confident that they shall rejoin their beloved ones; but a Hegelian philosopher of the left, or extreme school, has outgrown these vulgarities! Nothing will content him but going back to the original zero, from which things issued, but must never issue again, so far as he is concerned!"

Mr. Voysey has shown so many signs of a more manly temper than this, that we hope he will outgrow his squeamishness in regard to Spiritualism. If, like Mr. Atkinson, he will only put his faith in Nature, and follow her as the safe, eternal guide, he may yet come out all right. Nature is not soulless and "immoral," as Renan and other philosophers would teach. She is the expression of divine wisdom; and where we think she errs, let us bear in mind that a higher knowledge, a more thorough induction, might show us that hers is always the course of universal and absolute justice and love. If the facts of Spiritualism are true, Mr. Voysey may be sure that they are God's facts, and that God will override them for the ultimate good of his moral and physical universe. Instead of saying of a fact of Nature, "I hope most earnestly that it may not be true," let us rather learn to put up the prayer, "God help us to attain to that more enlarged view which will enable us to see that what to our hasty and imperfect vision is wrong, is the very core of righteousness, justice and love." Let us listen to that voice, still issuing, as in the days of old, into the heart of the Psalmist, from the highest heaven—"Bestill, and know that I am God!"

GENIUS.

BY R. H. HORNE. Far out at sea, the sun was high, While veered the wind and flapped the sail— We saw a snow-white butterfly Dancing before the fitful gale. Far out at sea. The little stranger, who had lost His way, of danger nothing knew; Settled awhile upon the mast, Then fluttered o'er the waters blue, Far out at sea. Above, there gleamed the boundless sky— Beneath, the boundless ocean shone; Between them danced the butterfly— The spirit-life in this vast scene, Far out at sea. Away he sped with shimmering glee— Dim, indistinct, now seen, now gone; Night comes with wind and rain—and he No more will dance before the morn, Far out at sea. He dies unlike his mates, I ween, Perhaps not sooner, nor worse crossed; And he hath felt, and known, and seen A larger life and hope—though lost Far out at sea.

May brings to our table another number of that excellent publication for children, "THE LYCEUM," which P. H. Bateson, of Toledo, O., issues regularly in such a tasty and readable fashion for the small sum of seventy-five cents per year. "The Three Bears" (illustrated by "Cala") on its first, give a fine introduction to the good things which follow on the succeeding pages. The paper deserves the kindly patronage of the public. Theodore Parker wrote to Senator Sumner at the time of his first election: "You once told me you were not in politics, but in morals. Now, I hope you will show morals in politics. I hope you will build on the rock of ages, and look to eternity for justification." Charles Sumner so builded, and it is a "consummation devoutly to be wished" that many other American Statesmen would follow the example. Dr. W. A. Dunklee, who has for many years been an active worker in the spiritual vineyard, is having marked success as a magnetic healer. See his card on our seventh page.

Meat and Public Health.

A timely pamphlet, crammed full of the most suggestive facts and prolific statements on the relation of the live stock trade and the consumption of animal food to the public health, has been issued for the special benefit of the public, by the Society for the Prevention of Cruelty to Animals, of which Loring Moody is Secretary and Treasurer. We feel it a duty to go over some of its statements, for the purpose of enlisting the interest of our readers more fully in it than they otherwise might become engaged. It appears that, according to the census returns for 1869, Massachusetts is the most unhealthy State in the Union next to Louisiana. Investigation shows that this startling statement is based for its cause upon the quality of the food consumed by its inhabitants. It appears that large quantities of animal food, diseased or in various stages of decomposition from bruises and death in transit, are put upon the market, sold and eaten as food. And this is proved from the report of the Boston Committee appointed to inquire into the sale of diseased meat in the city markets, which Committee was appointed in 1871. The single item of calf meat illustrates the whole. After collecting these calves from a wide extent of country, and keeping them two or three days from the cow while the car-load is being made up, being too young to eat hay, nothing else is given them for the four to six days during which they are kept before slaughtering. From ninety to one hundred calves are put into a single car, and one of the largest butchers stated that "the young calves are very weak when the train arrives, and have to be boosted along a little by the tail to keep them up." If one falls down he is sure to be trampled to death.

They naturally bleat all the time, and in order to stop it, and at the same time to bleach out the meat so as to make it look more delicate and appetizing to the consumer, the men tie a cord or buckle a strap so tightly about the calf's neck as to raise a vein, which they open and let the blood run from until the creature falls down, because too weak to stand or even to bleat. By the next morning it will recover strength enough to get up again and bleat, when the same cruel process will be gone through again. After several days of such misery it is killed outright and converted into what passes among consumers by the name of calf. The repeated recoveries of the poor creature are made at the cost of the best nutritious qualities it possesses; so that when it is finally turned over to the butcher there is nothing left to it that is really fit for human food. The New York State Cattle Commissioners state that "large quantities of unwholesome beef and other meats are constantly thrown upon the supply market for consumption, so prepared and disguised that detection is almost impossible. Unscrupulous dealers unhesitatingly sell whatever can be obtained, regardless of life and health. The laboring classes, those who need the most wholesome and nutritious meats, are therefore the greatest sufferers; for the reason of low prices they are induced to purchase inferior qualities." The Boston Report adds that "the manufacture of sausages furnishes a fine opportunity for working up damaged stock. When a piece of meat becomes too offensive to be exposed for sale, it is sent to the sausage shop. Young veal figures largely in the German sausages, and in fact a large proportion of the worst kinds of meat finds its way ultimately into Bologna."

These revelations, made on the best of authority, are simply sickening and horrible, and show how very little the public health occupies the thoughts of those who are devoted to the making of money. No longer ago than on the 17th of last March it was stated, in a dispatch to the Journal from New York, that "the Board of Health had been called upon to make an investigation, because quantities of tainted meat continue to be sent East from Chicago. No doubt the cities of New York, Boston and Philadelphia are to some extent still supplied with unwholesome meat. * * * Much complaint against Chicago is made among receivers and shippers of meat. Fifty per cent. of the hind-quarters held by Chicago and shipped East in January and December were found tainted, on inspection." And twenty-five per cent. of shoulders were found thus tainted. A New York dispatch to the Journal, dated April 5th, says that "the decayed and improperly packed meat is usually sold at a lower price than the sound and wholesome article, and is therefore bought to a great extent by the poorer classes of people. Besides the bad meat which is brought here already packed, much that comes by the cars and whole hog unpacked becomes partly spoiled before its arrival, and is doctored with peculiar salts and chemical compounds to disguise the taint and deceive purchasers." This tainted and diseased meat is far from being necessarily sweet when dressed and prepared for shipment, and how much of it is made from bruised, maimed and sick animals, and that died in cars and yards, will never be known.

A distillery-milk horror in Brooklyn has been described in its shocking details in another Boston paper, which is enough to make people forswear the use of marketed milk, as well as meat, for the rest of their lifetime. Now the moral of this whole story is this: that man cannot misuse and abuse the brute creation on which he feeds, without paying the visible penalty for it. Mr. Moody has prepared for his instructive pamphlet tables of death-rates for the different States, based upon the general census reports of the United States; and he shows that in those States where the great slaughtering-houses and cattle markets are situated, the death-rate is steadily increasing—States like Massachusetts, which distributes meats for New England and feeds regularly over a million persons—States like New York, Pennsylvania, Ohio and Illinois. A comparison of the returns to be found in this table is positively startling for the grave truths it tells. The consumption of diseased animal food by any community must prove fatal to its standard of health, and finally lower it to a point below which it can scarcely go. This increase of the death-rate where such meats are sold and consumed, is the sign of the silent pestilence that is doing its sure work—the flag of distress—the warning that the brute creation which supplies us with our sustenance cannot be abused without having its revenge. Even the Maine, Vermont and other farmers send to the Boston market their poorest and weakest creatures for slaughter and consumption, reserving the best for home use. So that, as what Massachusetts receives comes mainly from the West, it has to take animals that travel further and fare harder than to any other State, since it lies furthest East. And this State is therefore styled the slaughter-house and hospital of New England. Right amongst us is situated, says this pamphlet, "one of the largest char-

mel-houses in the United States." Who knows how much this matter has to do with the mysterious diseases which baffle the skill of physicians and rob families of their buds before they can develop into flowers?

Mr. Moncreux D. Conway on Spiritualism.

Mr. Conway is the London correspondent of the Cincinnati Commercial, and in that journal of May 2d, 1874, we find a letter of his in which he gives the following account of the state of Spiritualism in England:

"Spiritualism appears to be on the decline in this country. The exposure of the Davenport Brothers was a heavy blow. The exposures of other leading mediums have followed in quick succession. But above all, I think the reason of the decline is that the professed jugglers, Dr. Lynn and Messrs. Maskelyne and Cook, are like the southsayers who confronted Moses, imitating the tricks of the Spiritualists, without, as in Egyptian competition, being surpassed in any."

Here the wish is so palpably the father to the thought, that we regret we cannot give Mr. Conway the credit of sincerity in what he asserts. He knows better. He knows that the cause of Spiritualism was never exciting so profound and wide-spread an interest as it is at this moment in England. He knows that among the people who take him by the hand, and admit him to their hospitalities, there are many who are confirmed Spiritualists; and that when he talks, in his general way, of the tricks of Spiritualism, thus insinuating that all the phenomena are tricks, he utters a base slander. He knows, furthermore, that what he calls "the exposure of the Davenport Brothers" is simply one of those exposures which have been going on for the last quarter of a century, and which amount to nothing so far as they can be called an invalidation of the essential phenomena that are inexplicable under any theory of trick. And Mr. Conway knows, in conclusion, that the paltry imitations of the phenomena by Dr. Lynn and Messrs. Maskelyne and Cook have been thoroughly and unanswerably exposed in England, in repeated lectures by Dr. George Sexton, and shown to fall in all those conditions which constitute the difference between them and the phenomena got through accredited mediums.

Knowing all these things, as Mr. Conway must know them from his associations and opportunities in London, what can we think of the spirit that has induced him to utter this notorious falsehood as to the decline of Spiritualism in England, and to say that the exposures and juggling tricks, to which he refers, have had any other effect than to wake intelligent Spiritualists all the more confident as to the genuineness and marvelous character of the manifestations, on which they have built their conclusions?

We appeal to our able and candid confidants of the London Spiritual Magazine, the Medium and Daybreak, and the London Spiritualist, to tell us whether we are not right in pronouncing Mr. Conway's statement untrue in spirit and in detail; whether Spiritualism is not at this time stronger than it ever was before in England; whether the extraordinary manifestations through Miss Cook and Miss Showers, and the disinterested testimony of Professor Crookes and others, have not given renewed and amazing strength to the cause—thus naturally exciting the hate and malevolence of those who, like Mr. Conway, do not want Spiritualism to be true? We call upon our London contemporaries to stamp his misrepresentations with the disproof which we know they can abundantly offer.

Menwille's friends and correspondents, who have been disturbed by the representations which, under the disguise of extreme candor, he has put forth in the Ohio paper, may rest assured that no one who has kept the run, as we have, of the movement in England, can hesitate for a moment to pronounce those representations absurdly and wickedly untrue.

Spirit Photographs.

"A correspondent in Memphis sends us the following 'scrap from an Orthodox paper,' copied from the Scientific American, with the request that we would say something about it: 'The spirit photographs which pass current among credulous Spiritualists for genuine ghosts of the departed are produced in various ways. The latest and most scientific method is as follows: The plain background screen, before which the sitter is placed in order to have his portrait taken, is to be painted beforehand with the form of the desired 'spirit,' the paint being composed of some fluorescent substance, such as a solution of sulphate of quinine. When this painting dries on the screen it is invisible to the eye; but it sends out rays that have power to impress the photo plate; and thus the image of the person together with the quinine-ghosts are simultaneously developed upon the negative.'

All that we need say in regard to the above statement is, that the fact of spirit photography has been well established not only in this country, but in England and France. That deceptions are often practiced is not at all improbable. When was there a genuine thing that its sham did not follow it like a shadow? In England Mr. John Beattie, a most sincere and competent investigator, and an experienced photographer, has abundantly tested the possibility of spirit photography. Mr. Hudson, also, and several others have given satisfactory proofs of the actuality of the phenomenon.

In Paris, for the last eight months, M. Buguet, 5 Boulevard Montmartre, has been obtaining spirit photographs with great success. M. Leymarie, editor of the Revue Spirite, says: "I have taken many people who did not believe in the existence of spirits to M. Buguet, yet who have been able to carry away with them a proof of the existence of those looked upon as dead forever, thus acquiring the consolation of knowing that all is not over after this life of trial. I have also taken men of science who, having taken their own plates, have been present at the entire operation of development, and yet spirit portraits have been obtained." The proofs given in our own columns of the fact are too numerous to repeat.

Four votes only were necessary to secure the insertion of a clause favorable to woman suffrage into the new Constitution of Ohio. The vote stood forty nine for and forty-one against the clause; but a majority of all the members of the Constitutional Convention being required to carry the measure, it was lost by absentees turning the scale.

We have a full report of Dr. J. R. Buchanan's excellent lecture on "PSYCHOMETRY," lately delivered in this city, which we shall publish in the forthcoming issue of the Banner.

Babbitt's Health Guide. For sale by Colby & Rich, 9 Montgomery Place, Boston. Price, \$1.00.

Message Department.

Each Message in this Department of the Banner of Light... while in an abnormal condition, called the trances.

The Banner of Light Free Circle Meetings... Oh, thou who art in all and over all, we pray thee that the ark of the covenant of holiness...

Invocations. Oh, thou who art in all and over all, we pray thee that the ark of the covenant of holiness...

Questions and Answers. CONTROLLING SPIRIT.—You having questions, Mr. Chairman, I can hear them.

ANS.—And what if Spiritualism or spirits do answer the question? It will still remain open...

Q.—What is the difference between magnetism, vital force, nervous force, and nerve aura?

Q.—Edgar A. Poe, in a note to the "Raven," continued from the spirit-life, says that when he entered the spirit-land, he found that the raven...

Vinnie Mason. I am Vinnie Mason, of Charleston, S. C. I was nine years old, and I want to send a word of comfort to my mother.

King Theodore. Me speak not much, but some. Me be Theodore, King of Abyssinia. Me come here to say me want you to send a letter to the Queen of Great Britain.

King Theodore to speak to Prince Alamayu, Theodore's son—Alamayu, at Cheltenham, England; Alamayu, twelve years old.

Phebe Smith. I got children and grand-children to speak to. My name, when I was here, Phebe Smith, I lived in Harwich, on the Cape.

Charles Scott. I was present at a gathering in Sacramento, Cal., last night, and one of the company was a man I knew very well, and had some dealings with when here.

Thomas Miller. Stranger, I hoped I never should meet that chap again, in any rank in life, either in heaven, earth, or hell.

Robert K. Potter. [The spirit shook hands with the Chairman.] Say for me, through your good paper, that I am fast gaining a spiritual equilibrium.

Theodore Parker. My attention has been called by a little one standing at my side, to a recent case of cruelty to animals, which, she informs me, took place in what is now called the Bunker Hill District.

re-incarnations, according to Darwin, or he will attain a moral status as high as the brute he sacrificed. I rank him low, I know, but I think none too low, and being ranked there, of course it is my opinion that he is unfit to fill the position he has been called to fill—quite unfit to lead young minds in the paths of morality and truth.

But this man, it seems to me, has set an example of murder before all his pupils, has allowed the baser powers of his being to gain the ascendancy, and during their reign, has committed this act of incipient murder.

MESSAGES TO BE PUBLISHED. Tuesday, Feb. 17.—Margaret Vance, of New Orleans; Lillian Weston, of Baltimore, to her mother.

Donations in Aid of our Public Free Circles. Since our last report the following sums have been received, for which grateful acknowledgments are tendered:

A MOTHER'S LOVE. For her children has seldom been more clearly exhibited than in the following lines, by Mrs. Stephen L. Brown, who departed this physical to take on the grander responsibilities of the spiritual life on the 8th of May, 1873.

TO MY BOYS. Boys! your lives are all before you. If they short or be they long, Whether good or ill come over you, Never give nor take.

TO MY DAUGHTERS. My dear girls, I have no more to say to you. I have no more to say to you. I have no more to say to you. I have no more to say to you.

To the Liberal-Minded. As the "Banner of Light Establishment" is not an incorporated institution, and as we could not therefore legally hold bequests made to us in that name, we give below the form in which such a bequest should be worded in order to stand the test of law.

The Rise and Progress of Spiritualism. From the Brighton (Eng.) Daily News. For a long time past a discussion has been kept up in these pages on Spiritualism, one of the most perplexing subjects which has ever been treated by the press.

One of the first mediums who came to England, some eighteen or nineteen years ago, was a Mrs. Hayden, who was visited by Sir Charles Lyell, Bart., by the late Professor de Morgan (President of the Mathematical Society of London), and by others, who, for the most part, published their conviction of the reality of the phenomena.

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The National League of the U. S. A.—Circular. To the Friends of Justice and Reform. Although the interests of mankind have been vastly promoted by modern civilization, yet our systems are imperfect, and perilous evils are growing up in our midst which corrupt our common life and menace the permanence of our institutions.

Now, therefore, be it known that to resist and roll back the tide of popular iniquity; to ensure equality in the possession and exercise of political rights and privileges, regardless of the distinctions of race, color, and sex; to give expression to enlightened ideas and moral convictions in social and political life; to make demagogues by leaving them to find posts of usefulness in privatisations; to indicate the claims of capable and honest men and women by electing only such to places of honor and public trust; to guarantee to all the advantage of education; to lighten the burdens of the poor; to prevent crime by removing the causes of injustice and violence; and by the reconstruction of our present Penal Code, and by substituting peaceful arbitration for armed invasion or defence.

With a sacred regard for the principles thus briefly stated, and for the purpose of infusing them into the political life of the State, THE NATIONAL LEAGUE OF THE UNITED STATES, composed of both men and women, has been organized, and is now preparing to establish LOCAL LEAGUES in all parts of this country.

Passed to Spirit-Life. From Unity, Nov. 12th, 1873, the spirit of Gilbert Lewis, aged 63 years. A wife mourns the visible presence of a kind husband, children a devoted father, the townswoman a worthy citizen.

From Unity, Feb. 7th, 1874, the spirit of Elizabeth, aged 88 years. His sufferings were severe, but his trust in a life beyond the veil and the assurance that his loved ones were his support.

From Unity, Feb. 13th, 1874, the spirit of James M. Tardie, aged 28 years. He was a devoted husband, a kind father, and a worthy citizen.

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PUBLIC MEETINGS, ETC.

Notice—Dedication of Eureka Hall. All friends of human progress are cordially invited to meet, May 19th, at 10 o'clock A. M., at Eureka Hall, Unionville, Plymouth, Vt., to dedicate the new house and the new building erected by the Eureka Hall Association.

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