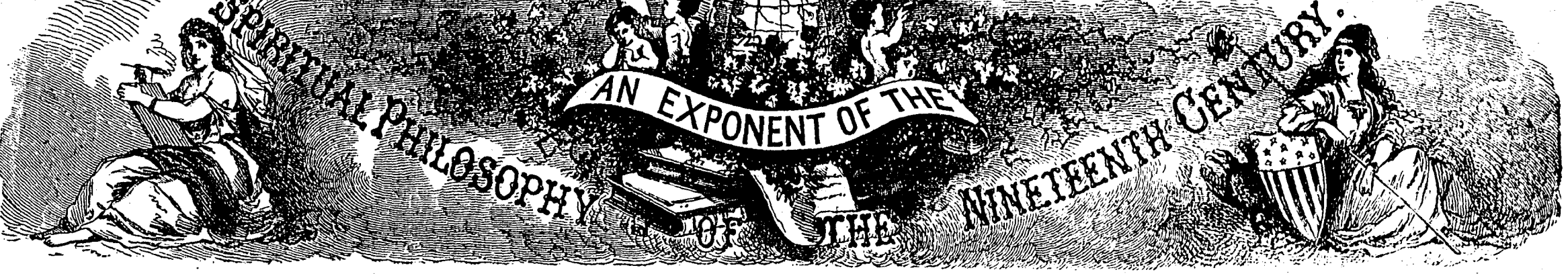


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## Banner Contents.

FIRST PAGE.—*Versus Dr. Carpenter: The Psycho-Physiological Sciences.*  
SECOND PAGE.—*Foreign Correspondence: Incidents of Travel—Material and Spiritual. The Mowing of the Aftermath. Spiritualist Convention at Saranac. "The Rising and the Setting Faith."*  
THIRD PAGE.—*Spiritual Phenomena: An Evening with the Ghosts; Séance with the Queen of Holland. Banner Correspondence: The Aspect and Progress of the Cause of Truth, and Letters from Massachusetts, New York, and New Brunswick. Poetry: Twilight Queen. Foreign Miscellany, etc.*  
FOURTH PAGE.—*"The Soul and Future Life." Defences of Thomas Paine, Millant Christianity, Remarkable Phenomena in Presence of Dr. Monck, Amory Hall Meetings, etc.*  
FIFTH PAGE.—*Brief Paragraphs, Short Editorials, New Advertisements, etc.*  
SIXTH PAGE.—*Message Department:—Spirit Messages through the Mediumship of Mrs. Jennie S. Rudd and Mrs. Sarah A. Danksin. Publications For Sale by Colby & Rich, etc.*  
SEVENTH PAGE.—*"Mediums in Boston," Book and Miscellaneous Advertisements.*  
EIGHTH PAGE.—*Spiritualism in Canada, Author of "Man and His Relations," "Joy by the Way," "Deism and Darwinism," "The Helping Hand," New Publications, etc.*

## Versus Dr. Carpenter.

### THE PSYCHO-PHYSIOLOGICAL SCIENCES.\*

BY JOSEPH RODES NICHANAN, M. D.

There has ever been, and probably for another century there will continue to be, an "irrepressible conflict" between those whose conceptions of Nature are limited by sensation—who recognize no existence but matter and motion, who trace all that exists to material causes alone—and a very different class of thinkers, who trace causation beyond matter, who discover causes that are not material (called spiritual), who believe that the Great First Cause (the Unknowable of materialists) is an infinite spiritual power or basis of all things, and who recognize in man also a spiritual power of which they are conscious, widely different from matter, partaking of the nature of the Divine, and, being a very positive entity—the greatest of all realities to us—destined, in accordance with the doctrine of the persistence of force, to a duration analogous to that of matter.

To the materialist, who finds in matter "the promise and potency" of all things, there is no higher object of reverence and love than the examples of men and women within his reach; there is no future life to compensate for the wrongs and sufferings of this, the triumph of fraud, or the unmerited agonies of disease and poverty; there is no apparent controlling purpose of benevolence or justice in the universe, but only a chance medley of strife, in which strong-handed selfishness is best rewarded, and when "man dies as the dog dies" the account is closed, and the self-imposed martyrdom of the loving hero appears a final loss and folly.

To the Spiritualist, the universe has a deeper meaning, a nobler destiny. The wisdom of the Infinite, which is unutterably beyond his reach, is a consoling reality, and the little play upon this theatre, the life struggle of threescore and ten years, is but the beginning, the gestation and birth of a career corresponding to our noblest aspirations and our faith in the Divine benevolence.

Man has such immeasurable powers of adaptation that a strong moral nature may exist under the gloomiest views of materialism (which naturally tend to the pessimism of Schopenhauer and Hartmann), and sustain itself by its constitutional energy and buoyancy; but there are millions to whom materialism teaches the daily lesson that to "put money in thy purse" is the chief aim of life, and to riot in sensual pleasure on ill-gotten gain, until the candle burns out, is the best wisdom.

The glow of hope, the removal of anxiety, the exaltation of happiness, the enlargement of sympathy and love, which thousands have experienced when they have passed from the dark necrosis of materialism to the brilliant certainties of Spiritualism, and learned the grandeur of human destiny—whether the change has been effected by emotional eloquence and historical argument in the bosom of the Church, or by scientific investigation and experimental inquiry in pneumatology, or by that direct perception of spiritual existence now enjoyed by a few (and destined to be enjoyed by all when the human race shall have attained maturity of development)—should satisfy any impartial thinker that the diffusion of spiritual knowledge is as noble and practical a form of philanthropy as a good man can labor for.

But, in laboring for these ennobling truths, he encounters a strong resistance in the animal nature of man, in the selfish and depressing character of our daily toils, and in the too great concentration of attention upon physical sciences, to the exclusion of those in which a psychic element is found. The study of physical science alone is no better preparation for psychic studies, which employ different faculties, than the study of the counting-house ledger or the supervision of a pork-house would be for the service of Parnassus.

A recent publication from Dr. Carpenter embodying two lectures on psychic subjects (Mesmerism, Spiritualism, etc.), presents, in the most offensively exaggerated form, the pragmatic pretension of certain physical scientists to take charge of psychic investigations with an air of more than papal infallibility, and an emphatic notice to all the rest of mankind, not only that they are incapable of such investigations, but that their opinions, their testimony, and even their oaths are not entitled to claim a feather's weight before the self-created tribunal of which Dr. Carpenter is the authoritative mouth-piece.

The magniloquent insolence of such a proclamation would be amusing enough, even if Dr. Carpenter were, as he fancies himself, an expert of great skill; but when he is dealing with a subject of which he knows far less than thousands of the most enlightened people, far less than many men of science who are his peers in intelligence and his superiors in candor and in philosophic habits of thought, his insolent assumptions of superiority and denial of their claims to veracity and intelligence, whenever in conflict with his own theories, are all that his most unfriendly opponent could desire in order to demonstrate his utter unfitness for the task which he has assumed.

Passing by his ludicrous claims to a boundless superiority over contemporary scientists who do not follow his lead, we may ask whether he has any claims whatever to be recognized as an expert, whose opinions on these subjects have any especial value. Eminence as a physiologist does not imply eminence or capacity as a psychologist. It is true, physiology

and psychology are coterminal sciences; but until recently their cultivators have kept as wide apart as the antipodes. Psychology has been prosecuted as if man never had a body (and ultra-psychologists do not admit that there is a human body or any other material existence whatever), while physiology has been cultivated in the same ultra spirit of nescience, as if man had no soul. So thoroughly does a feeble or a narrow mind fix its attention on one object, lose sight of everything else. Dr. Carpenter himself has expressly excluded the soul from the pale of science, which is the next thing to excluding it from cognition, and one of the most recent voluminous and learned American works on physiology excludes it entirely, and substitutes the physical action of the brain, as follows: "The brain is not, strictly speaking, the organ of the mind, for this statement would imply that the mind exists as a force, independently of the brain; but the mind is produced by the brain-substance" (Flinch's "Physiology of Man," Nervous System, p. 327).

Thus physiologists generally regard mind as purely phenomenal—as something holding the same relation to the brain as music to the violin, when the violin plays itself. If the relations of the brain to paralysis or to digestion are under consideration, such physiologists may be recognized as experts; but when its relations to a soul of which they know nothing are under consideration, we may very properly say to them, "No sutor ultra crepidam."

Of course, materialists cannot deny that mental phenomena exist, but to them they are simply the phenomena of matter. Dr. Carpenter may even admit the existence of a soul beyond the pale of science—a quiddity as distinct from the real soul as Spencer's "Unknowable" is from any conception of a God. Practically speaking, Dr. Carpenter is entirely in harmony with other materialists.

Men of scientific culture, who have spent a considerable portion of their lives in practical investigation and familiarity with the facts of Mesmerism, Spiritualism, and other psycho-physiological sciences, are experts in the highest sense of that term, and can but smile at the insolence of those who, never having made a successful experiment on those joint operations of the soul and body which constitute mesmerism, spiritualism and other sciences, nevertheless claim, as Dr. Carpenter does, to be recognized as the oracle in matters of which his ignorance is both pitiable and ludicrous, having never, by his own confession, witnessed any of the innumerable facts demonstrating an extra-material agency, which, during the whole of the present century, have been accumulated and diffused in all civilized countries, and among their foremost thinkers. His position is precisely that of the principal Professor of Philosophy at Padua, who refused to look through Galileo's telescope, and continued to teach the old theories. Nay, far worse: he not only refuses to see what is open to all men, but, as Horkey wrote against Galileo, while refusing all fair investigation, and thus furnished an example to "point a moral" for posterity—an example of the power of "dominant ideas" in a bigot—Dr. Carpenter repeats the same performance amid the higher enlightenment of the present age, with a perversity and hostility of purpose which were never surpassed by the blind votaries of Aristotle. And as Horkey detected the trick in Galileo's telescope which made stars by reflected light, Dr. Carpenter too detects fallacies in the experiments of Prof. Crookes, whose temperate and candid reply places him in even a worse position than that of Martin Horkey. (See *Nineteenth Century* for July.)

In a question of the existence of certain facts, the honest witness who, without prepossession, investigates and follows up the facts wherever they are visible, is competent to instruct us; but he who carefully avoids coming into close contact with the facts, and, while maintaining his mind in undisturbed ignorance, feasts upon second-hand gossip and stale columns, which he retails with delight, is hardly entitled, even to a nod of recognition among honest inquirers. When Home was in England, and gentlemen of unimpeachable veracity and superior intelligence saw him lifted from the floor by an entirely invisible power, why would not Dr. Carpenter witness such an occurrence? When Slade was in England, of whom gentlemen of intelligence say that when a pencil was placed between two clean slates fastened together, which were left in full view of spectators in broad daylight lying on the table, messages were written on the inside of the slates, of a highly intelligent and appropriate character, why did Dr. Carpenter, if he possessed the sentiments of honor and love of truth which mankind generally recognize as commendable, refuse to make the simple and brief investigation which would have determined in an hour whether his theories and his stale columns had any foundation or not?

The truth is, Dr. Carpenter and men of his character care mainly for their own personal infallibility; they seek only the vindication of their own theories, *per fas et nefas*, and do not approach an experimental test unless they are permitted to interfere and dictate some method of conducting experiments to hinder or delay their progress. But when a simple experiment is proposed which cannot be intermeddled with, and which is completely and forever decisive, such as the levitation of a table or a man to the ceiling, no one being in contact with the lifted object, or the production of writing upon the interior of two clean slates which the inquirer brings himself, firmly secured together, the pretentious dogmatist is very careful to keep out of reach, no matter how he may be importuned or challenged. He generally fortifies himself with a few contemptuous phrases and a determination to see nothing of the marvelous.

The public that employs and patronizes men of science has a right to expect from them fidelity to truth and vigilance in seeking it—not cunning in evading or skill in calumniating true discoveries, followed by contemptuous neglect when their claims have been demonstrated. Such is the course pursued by some toward all discoveries in which psychic powers are involved. There is a fossilized materialism in many minds, which has become a matter of blind feeling, utterly irrespective of facts or science, against which it is vain either to reason or to offer facts. In the last resort the skeptic declares, "I would not believe it if I saw it myself."

Of this vicious state of feeling, producing an incapacity to reason correctly on certain subjects, we need no better example than Dr. Carpenter himself, as exhibited in this brochure of one hundred and fifty-eight pages, the substance of which may be condensed into four propositions:

1. History exhibits a great deal of folly, superstition and ignorance, and a great many preposterous narratives of witchcraft and silly miracles, attested by many witnesses; therefore, in the present enlightened age, human testimony is of no value when it affirms anything out of the usual course of Nature (as observed by Dr. Carpenter), and the scientific testimony of Profs. Crookes and Wallace (reinforced by that of eminent men and women in Great Britain, France, Ger-

many, Spain, Italy and the United States, whose numbers and moral and intellectual capacity would outweigh any Royal Society or French Institute), is of no more value than the most fanciful medieval legends of Catholic saints, which science does not condescend to notice.

2. Some individuals can be brought by a proper operator into a waking mesmeric condition of passive credulity and obedience to the voice: therefore we should believe everybody liable to this condition, and believe nothing that anybody tells us which is different from the usual course of Nature, as Dr. Carpenter understands it.

3. The usual course of Nature under our own observation—we beg pardon, Dr. Carpenter's observation—is all of which Nature is capable, and no new laws or agencies which Dr. Carpenter does not know are to be expected or developed by investigation. Whoever asserts that any such laws or agencies exist, is to be regarded as a liar or a victim of hallucination; and, in fact, the chief phenomena of mesmerism and Spiritualism have been discovered to be cheats.

4. Mesmer advanced certain preposterous and unscientific pretensions; certain mesmeric operators have made failures; and Dr. Carpenter affirms that he has several times failed to discover any clairvoyance in celebrated clairvoyants, and has detected some pretenses to clairvoyance as impostors; therefore, mesmerism is a delusion.

It is difficult to treat such a mass of absurdity and misstatement with the gravity and courtesy appropriate to scientific discussion. When a dogmatic adult insists on proving to us that the earth is entirely flat, he takes rank, as a first class bore, with Dr. Carpenter; and the only method of disposing effectively of such nuisances is that adopted by Mr. Alfred R. Wallace—a heavy wager to be settled by actual measurement of a portion of the earth's surface. If Dr. Carpenter had courage enough to endure the wager test, he too might receive his *quintus* from Mr. Wallace. But there is no hope of that; the large reward offered in England to any one who will produce certain spiritual phenomena by physical means, will never be called for.

The first proposition may pass for what it is worth. If there are any who agree with Dr. Carpenter in his assumption that the superstitious tales of an ignorant age are as worthy of credence as the elaborate investigations of the most distinguished scientists—men whose testimony would be decisive in any court of justice where life was at stake—it is not worth while to reason with them. The assumption of Dr. Carpenter is slanderous against his distinguished scientific opponents; but its extreme silliness renders it entirely harmless to any but himself. The same argument would destroy the credibility of medical, surgical and physiological works of to-day, because the medical records of former times contain much that is absurd and incredible.

The second proposition is but little better than the first. There is an unfortunate development of brain which makes or marks the constitutional and incurable bigot, to whom bigotry is philosophy. The Italian philosophers who denounced Galileo, and the French physicians who laughed at Harvey, were as unsuspecting of their own mental defects as Dr. Carpenter. Could anything but the blinding impulse of bigotry induce a man of great intelligence, age, and experience to confound possibility with certainty in this ridiculous manner—to affirm that because certain individuals can be mesmerized in the American manner, wide awake, but passive creatures of the operator's voice, therefore we should consider all men liable to this condition, and treat all testimony that contravenes our opinions of the course of Nature as the testimony of helpless mesmeric subjects? By an exact parity of reasoning we may say certain individuals in every community have committed or might commit murder; therefore, whenever we find any one dead, and do not know how he died, we may assume that the men or women who were in his vicinity murdered him.

But suppose Dr. Carpenter should witness a case of levitation, and have the honesty to report what he saw, shall we then hold him to be either a mesmerized dupe or a confederate knave—which would he prefer to be called? Dr. Carpenter may be sincere, but he speaks quite reverentially of the Scriptures, although by his own declarations he must regard their miracles as shams which had never been exposed by a learned expert; and their spiritual phenomena, so analogous to those of the present day, as base impostures.

The third proposition, considered as a work of art, is an ingenious compound of evil, on which his satanic majesty might smile in grim approbation. Dr. Carpenter's language is as follows: "My contention is, that where apparent departures from them [the laws of Nature] take place through human instrumentality, we are justified in assuming in the first instance either fraudulent deception, or unintentional self-deception, or both combined—until the absence of either shall have been proved by every conceivable test that the sagacity of skeptical experts can devise."

As for himself he affirms that he has "no other theory to support than that of the well-ascertained laws of Nature"; and further, that "it is quite legitimate for the inquirer to enter upon this study with that 'prepossession' in favor of the ascertained and universally-admitted laws of Nature which believers in Spiritualism make it a reproach against men of science that they entertain."

If this be a true and honest statement of the case, there is no case in court for discussion: Dr. Carpenter is a philosopher, and the Spiritualists are hopeless fools. By what muddled process of thought he could bring himself to make such a statement, we need not inquire. There is not a scientific Spiritualist who would not repudiate the statement as calumnious. If the laws of Nature can be violated, there is no absurdity or chimerical which is not admissible; but, instead of believing this possible, Spiritualists are the foremost of all men in insisting on the universal inviolability of all the laws of Nature, extending their infrangible power not only over all physical phenomena, but throughout the equally extensive psychic realm (in spite of all metaphysical speculations to the contrary)—an extension which Dr. Carpenter has not affirmed himself.

Dr. Carpenter presumes that liberal thinkers must be at war with the laws of Nature, because he thinks those laws incompatible with the new phenomena. The obfuscation of his mind is the same which has characterized narrow-minded bigots in all ages. The narrow-minded man cannot conceive two widely-different truths at once, and perceive their harmonies: he adopts one with zeal, and rejects the other firmly, because he thinks them incompatible. Narrow-minded men are of course bitter partisans, and the great majority of mankind, from defective brains and irrational education, see only one aspect of truth, and reject all others.

Dr. Carpenter sees no truth in mesmerism, and Baron Dupotet sees no reliable truth in medicine; Hahnemann rejected

the entire accumulations of allopathy, and the old school indignantly rejected Hahnemann's discoveries as nonentities. A doctor who administers three-grain pills will not tolerate homeopathic pellets; and he who has discovered that infinitesimals will cure is often equally intolerant of the three-grain pills; and so they call each other quacks and impostors, in the same spirit in which Dr. Carpenter assails those who see more of the truth than himself, and are equally interested in psychic and physical facts. How long shall it be before the "survival of the fittest," or the improvement of education, shall give us a generation with brains enough to entertain two ideas at once?

The difficulty of Dr. Carpenter and all other narrow-minded people lies in the poverty of their conceptions. They have no idea that it is possible for Nature to show her powers in any new way to which they are unaccustomed. Hence, the ascent of a balloon seemed miraculous to the ignorant peasants, who took it for the work of the devil; and the formation of a solid block of ice from water was a similar violation of Nature's laws to the Asiatic despot, who felt justified in treating the traveler as a liar who told him of it. Had Dr. Carpenter been his prime minister, the traveler might have fared worse. There is no better evidence of philosophic imbecility than a sentiment of the all-sufficiency of our present meagre knowledge of Nature. The proposition of Dr. Carpenter that all new, marvelous facts shall be treated as impossibilities, and the witnesses who, without any other motive than the love of truth, attest them at the expense of their own popularity, shall be treated as impostors (which means, made personally infamous and consigned to the mercies of antiquated laws), embodies all the impulses of stolid ignorance and malignity which have in past ages warred against science and innovation by prisons and by death penalties.

Every great discoverer introduces something to human knowledge different from the usual understanding of Nature, and is, therefore, by the Carpenterian rule, a fit subject for persecution. The rigorous application of this principle would check progress by a war upon the greatest benefactors of mankind—those who lead them into essentially new ideas of Nature. The rule is therefore thoroughly satanic in its moral aspect, while in its intellectual character it is thoroughly stupid, being a declaration of war against the increase of knowledge in certain directions forbidden by the bull of the materialistic pope.

Considered as an appeal to that great tribunal, the public, this little volume is an extraordinary piece of insolence—what would be called at any judicial tribunal a flagrant contempt of court, entitling the applicant to summary dismissal and punishment. Dr. Carpenter not only pronounces the public, to whom his book is an appeal, incompetent to decide, virtually telling every reader that he has no right to an opinion on what he has seen until Dr. Carpenter (or some one whom he recognizes as a colleague) has told him what to think; but he assumes, like a "border ruffian," to expel every witness from court who testifies differently from himself. No matter how pure the character, or how lofty the intelligence, if they disagree with him they are falsifiers; but, as to all who agree, their testimony is valuable, no matter how contemptible its source.

[Continued in our next.]

## Free Thought.

### "FAITH AN ACCIDENT."

To the Editor of the Banner of Light:

The text I have selected to comment upon in this letter is to be found in the New York Sun of Sept. 2d. That contains a report of an interview between one of its satellites and a Mormon, who evidently understands well how to guard the interests of his church. The important question and answer in it read as follows. I preface the question by saying the conclusions referred to apply to the continuation and advancement of the Mormon faith:

"On what do you base your conclusions?"  
"On the fact that Mormonism is suited to ninety-nine out of every hundred persons who have embraced it. To robust believers there is nothing else in the world worthy of their consideration, and it will take long years before the great mass of the Mormons are brought into contact with others holding different views to their own, and, where there is no contact with the outside world, a change of sentiment rarely occurs. Faith everywhere is an accident, and changing from one religion to another is not the common experience of mankind. It would be singular to see Mohammedans springing up in Christian families, and it would be no less strange to hear of Mormons in the hamlets of Utah abandoning the faith of Joseph Smith. You may safely chronicle that Mormonism is not going to die just yet."

My text may be found in the italicized part of the above quotation. Who can controvert the statement that "faith is an accident"? No one. Brahma-worshippers are born in Hindostan; Buddhists in China and Japan; Mohammedans in Turkey and Persia; and Christians in Europe and America. Although every believer in a creedal religion, and even every partisan of a section of a creedal religion, is apt to assert that his special form of faith is the only one that is right, the history of the world teaches us that, for his belief, he is, in ninety-nine out of a hundred instances, indebted to the circumstance of the locality in which he was born. Is it too much to assert that, when we reflect that creedal religionists can recognize and admit only one correct faith, it is the duty of all believers in sectional faiths to examine carefully all the so-called revealed religions of the world before they make their selection? Do they do this? No. They are usually the victims of the places where they are born, and nine-tenths of the world, if any creedal religion be the only true one, may be said to be geographically damned.

Such language is not too strong; it is merely correct. How much more charitable and catholic is the belief of the Spiritualist? He knows—I do not say believes—that all human beings are on the road to Zion, and only admits the fact of their different degrees of advancement. Those who fancy that such a statement may permit a laxity in man's moral duties, he meets by the assertion that every error, moral as well as physical, will surely receive its due punishment. The poor African who worships a toad in spirit and in truth, he knows is more worthy than the educated Spiritualist who swerves from walking steadily forward on the line of duty that his more exalted intelligence points out to him to be the correct path.

That we may all follow steadfastly the grand instructions of true Spiritualism, is the earnest hope of  
Yours faithfully in the cause, ROBERT W. HUME.

The man who writes an illegible hand never reads his own letters. "That's the other fellow's business," he says.

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## Foreign Correspondence.

## INCIDENTS OF TRAVEL—MATERIAL AND SPIRITUAL.

NO. IV.

## MODERN CHURCHMEN.

Such a debate has taken place in the House of Commons, and the result has been a vote in favor of the bill.

Before leaving London for our present delightful retreat in the Isle of Wight we heard of two or three incidents which have recently occurred in this land of Church and State, by no means in consonance with the professed teachings of the former, and but little creditable to the judicial supervision of the latter. Occurrences which indeed might be said to indicate that Armageddon and its days are not so far removed from us as has been generally supposed, and that the Huldibrastic band

are not yet extinct, even in this our day and generation of boasted Christian civilization.

According to a leading Manchester Daily, it seems that "The Happy Land Chapel" had been in the possession of the Methodist Free Churches Association, but was claimed by the Society of the Wesleyan Methodists. Each claimed the pulpit, and neither would give way; and no amicable adjustment seemed probable. Upon the occasion referred to, and which is described here as "a row," the Methodist Free Churches Association instructed the Rev. Mr. Hurst to enter the chapel and preach. The Wesleyan Methodists, on their part, invited a certain Mr. Hands, a Wesleyan lay preacher, to perform the services of the day; and, as stated, "it was in consequence of these two conflicting claims for the pulpit, that the row took place." The Rev. Mr. Hurst and his friends took possession of the pulpit, forestalling the other party. When the hymn was given out a warm discussion ensued, we are told, on and near the pulpit steps, and a Mr. S—, who is one of the trustees of the Wesleyan Methodists, jumped upon a seat and declared that Mr. Hurst should not preach until he had produced his authority. This, it seems, led to a furious altercation all over the chapel, followed by hooting and yelling of a vehement character, together with calls of "Pull him out of the pulpit!" "Pull him down!" and other such cries, interspersed with laughter, shouts, hissing, whistling, and cat calls. In a few minutes this confusion resulted in a "free fight" round about the pulpit and its steps, in which one at least received a severe black eye. One party struck up the melody of "Hold the Fort," which was varied by occasional verses from another source of "There is a Happy Land." Several excited speeches were made, and the parties are said to have vied with each other in the use of inventive and reiteration. This disgraceful scene is reported to have lasted until long after dark, and was ultimately brought to a close by the gas being turned off, the combatants retiring in considerable confusion.

True, members of the Church of England may feel inclined to congratulate themselves that this disturbance occurred in what is called in this country the conventicle of a non-conformist body; but let us see if similar disgraceful occurrences do not take place in the majestic temples of the Established Church. In a recent letter, written by a "Church of England Protestant" to a well-known lamp-horn paper, the writer describes his own proceedings at a Ritualistic Church in the county of Hants. According to his own account, he went into church about ten minutes before the service began, and saw a couple of thick candles in jeweled candlesticks on the altar. "Never having seen anything of the kind in a Protestant Church before," he remarks, "and acting on the impulse I felt to remove them, I took and safely deposited the hard-wares in a pew midway down the aisle." In a few minutes, it seems, the curate who was to officiate came out of the vestry and asked the offending gentleman what he had done with the candlesticks? The indignant Protestant answered they were under the seat of the pew, and refused to give them up. Upon this the curate returned to the altar steps, fell down on his knees, prostrated himself, and went through certain other ritualistic observances. This excited the indignation of the "Church of England Protestant" still more, and, contrary to all professed reverence for the house they were in, he hissed the kneeling curate. While engaged in this manifestation of his dissatisfaction the curate came back from the altar and requested his hissing assailant to leave the church. The Protestant refused, and a policeman was sent for, when quite an animated discussion seems to have followed. "You move on," said the representative of the law. The recalcitrant Protestant refused. "Where are the candlesticks from the altar?" inquired the official. "On the floor, the proper place for them," was the reply. "Don't you interfere with me: this is my parish church, and I dare you to remove me!" said the Protestant. "You are breaking the law," said the curate. "So are you," rejoined his opponent, "and breaking your oath." "I represent the vicar," returned the curate, "and I give you in charge." "You represent the Pope," the Protestant retorted, "and were doing so just now when I hissed you." The curate, who to do him justice, seems to have kept his temper admirably, said, "Will you interrupt the service if I proceed?" "Certainly not," replied the Protestant, "if you keep within bounds." So the service proceeded without the candlesticks and candles, which the zealous "Church of England Protestant" kept under the seat of his pew during the rest of the session.

Christian brawling of this character is certainly discreditable to all parties concerned, whether they be of the non-conformist school, or members of the "Established Church of England." The excitable bigot who misconducts himself in a congregation assembled for (to them) the highest purposes—whether he be a Wesleyan, who stings "Hold the Fort" in his loudest tones, with the intention of drowning the utterances of a preacher of whom he disapproves—or an over-zealous low-churchman, who abstracts the candlesticks from the communion table, because, in his judgment, they savor of Popery—both alike are a disgrace to the name they bear, and are certainly acting in contradistinction to the precepts of the alleged founder of the system of ethics professed by both. But I do not advert to such scenes for the sole purpose of giving publicity to the American side of the Atlantic to the disgraceful conduct of Christians upon this. I have made mention of such incidents, rather as indicative of the fact that the spirit of disintegration, so rife in the Protestant fold of the New World, is likewise apparent in the ranks of English Churchmen;

and that from such manifestations may be legitimately deduced the waning state of dogmatic theology in both hemispheres, the utter demolition of which is "a consummation most devoutly to be wished." For certainly in the entire range of human thought there is nothing that so checks the aspirations of the soul, or that so deadens the hopes of the philanthropist, as the teachings of scholastic ecclesiasticalism (both Catholic and Protestant) in regard to the destiny of the soul, and the relations alleged to exist between man and the Infinite Source of all being! Not that I would by any means wish to be understood as reflecting upon or seeking to detract from that system of moral rectitude generally denominated Christian—whether original with the Good Man of Nazareth or not. For it is a fact that cannot be successfully denied, that the dogmas of the Church, both ancient and modern, bear no closer relation to the beautiful precepts inculcated by the Galilean carpenter than do the dialectics of Aristotle to the inductive reasoning of Bacon! The practical assumption, however, that we are indebted exclusively to Christian rule for any true principles of morality is wholly unwarrantable, as is understood by well-nigh every lucid scholar in our land—since Confucius gave utterance to the Golden Rule five hundred years before Jesus was born, and the principles of the Sermon on the Mount were familiar in the streets of Jerusalem long before the Christian dispensation dawned amid the hills of Judea!

One other remark in this connection and I will proceed to other matters: Horribly wicked as we Spiritualists are declared to be, by both the pulpit and the press, yet no such demoralized state of affairs has ever existed in any of our meetings, although many attempts have been made to disturb the harmony of our assemblages by those who professed to believe they were doing God service by thus disgracing themselves.

But suppose such scenes as I have briefly described should occur in any one of our gatherings? What a hue and cry would be heard all over the land! The pulpits would resound with anathemas, and the virtuous press would vent with denunciations as to the demoralizing effects of the teachings of Spiritualism! O tempora, O mores!

## THE ISLE OF WIGHT.

I had intended sending one or more letters descriptive of the objects and incidents of England's great metropolis, which we left on the 20th Sept. for this lovely spot; but have concluded to defer them until our return thither, trusting that by that time we shall have recuperated our physical strength sufficiently to better adapt us for sight-seeing in that vast Babel, as well as for description and comment. In the meantime I cannot resist giving you some of my observations and impressions in this region, which is certainly one of the loveliest my eyes ever beheld. An English poet says of the Isle of Wight:

"Of all the south, no isles so hold the highest place,  
And evermore hath been the great 'st in Britain's grace."  
The island is of an "irregular, rhomboidal form," and is separated from the mainland by a narrow strait, or channel, as your readers doubtless know, called the Solent, varying from five miles to three-quarters of a mile in breadth. Its length from east to west is about twenty-two miles, and its breadth at its widest part about thirteen miles. "To the north its shores are generally low and shelving; to the east, south and southwest they tower into formidable and precipitous cliffs, varying from four hundred to seven hundred feet in height. A bold range of majestic hills, or downs, runs through the whole island from east to west, like a gigantic backbone."

## VENTNOR.

The beautiful town where we are at present located, is esteemed the capital of that portion of the island termed "The Undercliff." This peculiar formation is constituted somewhat in this wise: the lower or sea cliffs rise irregularly from the beach to from thirty to one hundred feet; then comes a narrow, rugged, sloping platform of from a quarter to a half mile in width; this is "The Undercliff," and from it ascends the town to a further elevation of some two or three hundred feet, being the second or inner cliff. The town is built upon this series of irregular and broken terraces, commencing at the Esplanade, which has been constructed within fifty feet of where the ocean kisses the shore, and rising from this to the height of from three hundred to four hundred feet, with the lofty range of downs (hills), towering above all to nearly eight hundred feet. "Break-neck precipices and zigzag roads, at every alarming angle of declivity, intercept the labyrinth of houses, which stand (to all appearance) on each other's heads, or peep over each other's shoulders, and settle down on rocky ledges, out of which are scooped baby gardens of more than baby loveliness, where fuchsias and geraniums grow into trees, and myrtles and heliotropes brave the 'ethereal midwinter' that characterizes the fiercest winter; where the Hawthorn has been known to blossom even at Christmas, and where the Virginian creeper twines up to the very chimney-pots. The houses seem to have dropped into their places just as the spectators at a Roman amphitheatre may have dropped into theirs; and they crowd and jostle and peep out one above another, and seem to have a union of design only in one particular, which is, to have a good look at the sea." Whilst all over these terraces and hills, and among the houses, are interspersed shady lanes, flowery beds, leafy bowers and cunningly devised nooks and corners in such graceful attitudes and altitudes as furnish forth a picturesque and beauty altogether unimaginable. And to add to all these attractions, the Undercliff is esteemed one of the most favored Sanitariums upon earth. It is about ten degrees cooler in summer than London and the midland counties of England; and the same number of degrees warmer in the winter months. Hence it is recommended as a resort for consumptives and all other invalids. Several other causes tend to make it such. The sun in summer rising to the north-east, leaves the town of Ventnor in complete shade the first two hours of each day, and setting to the north-west, leaves it in shade two hours earlier in the afternoon—so that the beautiful village has four hours less sun each day than if situated north of the range of hills. This is true of it, however, only in mid-summer; whilst all the rest of the year it is open to the sun through an emerald screen, as it were, from dawn till dewy eve. Besides the ocean flowing freely around the island, there is a breeze from the sea, tempering the summer heat; and the effect of the contiguous Gulf Stream moderating the cold of winter. To any of our American friends crossing the Atlantic in the pursuit of health, Ventnor certainly commends itself in an eminent degree; and we can most cordially recommend Mr. and Mrs. Findley, our present

host and hostess of Elm Grove Villa, as most admirably adapted for the vacation they have chosen. Mr. F. is a genial, clever gentleman, who, like Yorke, with his genuine flashes of wit, is often "wont to set the table in a roar," whilst his kind-hearted lady is constantly solicitous for the comfort and pleasure of her guests.

## OLD CHURCH—BONCHURCH.

From Ventnor to the interior of the island and all along the coast, are most beautiful drives and walks, leading to various points of interest—some indicative of the ecclesiastical rule and popular reverence of past ages—others remarkable for the thrilling histories which the fitful fever of human ambition has clothed them through successive centuries, and all picturesque and lovely beyond description, from the variegated beauties which adorn the generous bosom of our grand old mother, the earth. Bonchurch (anciently Boncree), is a small village, which may be termed a continuation of Ventnor. It constitutes in its entirety one of the most romantic and interesting spots my eyes have ever beheld; a spot

"Where Nature has her charms combined,  
With grove and stream, and valley joined;  
Where glens and rocks, as if a mountain high,  
Are bent in strongest harmony."

Near this village is a little cove, reputed to have been the landing place of the monks who introduced Christianity to the aboriginal Islanders, A. D. 755, when, tradition says, "they raised here a village church." The present old church, however, dates back historically, I believe, to A. D. 1070, and as having been built on the site of an older building. The village has now a new church likewise, which is a graceful structure with a lofty and imposing position upon the downs, where the newer portion of the village is located. But it is to the old church and its picturesque dell, together with its rocky crevices and shady nooks, that the attention of visitors is directed. Soon after our arrival we found our way to this lovely region by a walk of a mile and a half, through a magnificent gallery of thick overhanging trees, the dense and luxuriant foliage of which very nearly excludes the noon-day sun, seemingly

"A greenward wicket way, that, like  
Cathedral aisle, completely roofed with branches,  
Runs through the gloom, wood from top to bottom;  
And has, as if there, either end a Gothic door  
Wide open."

At the end of this long sylvan arcade, and almost hidden amid its old and leafy elms, stands the little old church—resting upon a slope looking down upon the rolling billows of the deep blue sea—and surrounded by many a sculptured slab, recording the virtues of the men and women of other years; who, doubtless, in their day, as we in ours, fretted and fumed, hoped and despaired, joyed and sorrowed over the experiences of time in this world of effects, but who now reveal amid the unadorned beauties of the world of causes.

Among the tombs which we noticed in this old graveyard, was one erected to the memory of John Sterling, the friend of Carlyle, who departed this life at Ventnor in 1841, and of whom Carlyle once said, "He is the most transparent soul I have ever known."

Also, the tomb of Rev. William Adams, M. A., who died of consumption at the early age of 33, in January, 1848. He was the graceful author of "Shadow of the Cross," "The Distant Hills," etc., etc., which works are almost as familiar with us as in England. His tomb consists of a plain stone, coffin-shape, with a cross of iron placed over it horizontally, so as, to cast a continual shadow (in allusion to his work).

## ARRETTON CHURCH.

On Thursday last we enjoyed a delightful carriage ride of twelve miles to Carrisbrooke Castle, upon a beautiful road,

"By wandering heath and pensive woods embraced  
With dewy meads, and downs of open moor;  
And winding waters, naturally graced."

All along the route were prospects of exceeding beauty—shining hamlets mid leafy bowers, venerable manor-houses and ancient farmsteads, meadows and uplands, streams, groves, shady lanes and ivy-covered churches with their enclosures of marble memorials of the too long-esteemed dead and silent company; but whom we, in our day and generation, feel and know to be still living and sweetly eloquent with sublime utterances—which reach us from a brighter realm than ours in the Land of the Beautiful—where

"There is perpetual spring—perpetual youth;  
No dust-burialling cool, nor searching heat,  
Faintness and gloom have no being there."

We drove through the small village of Arretton, and paid a lengthened visit to its venerable church and its densely-packed repository of human dust, which, together with the parsonage, are beautifully located on the slope of a hill overlooking a rich and fruitful valley. "This valley is bounded on the opposite side by a majestic range of downs, which terminate with a bold sweep into the ocean, the white-capped waves of which appear in the distance. Arretton is a vicarage which has long been in the gift of the titled Fleming family, some of whose connections, I believe, now reside in Canada and the United States. This church is the oldest on the island, save the one at the village of Brading; and venerable indeed did its old walls seem to me, its worn pavements, its high-backed pews, its ancient columns and cramped and dingy pulpit, venerable and worn with the uses of a thousand years or more. Whatever may be my views with regard to the dogmas and creeds that may have been promulgated in the years that have gone, still, while gazing upon these old structures of stone and mortar, within whose walls so many human hearts have pulsed with joy or sorrow, amid the rolling centuries of the past, and which may be said to have been inanimate observers of the struggling, but still ascending steps of mortal effort, which have culminated in the glorious pursuits and privileges of the present, my whole nature seems to be aroused into an enthusiastic veneration for antiquity which I seek not to hide. And, too, I love to wander and ruminate amid the denuded skeletons and crumbling sarcophagi of these village graveyards. Although I can but know that the freed spirits have long since found either retribution or compensation in the sphere of general adjustment beyond the boundary of time, still the mouldering remains of the muddy masks they wore in earth seem always to have a language and a lesson for me.

"Mortal, they softly say,  
Peace to thy heart:  
We too, ye mortals,  
Have been as thou art:  
Hope-lifted, doubt-depressed,  
Singing in part,  
Tried, troubled, tempted,  
Sustained, as thou art!"

As we wandered through the graveyard we observed many unique as well as beautiful tombs and epitaphs. The one that most interested us, however, was that of Elizabeth Wallbridge, the heroine of Leigh Richmond's popular narrative "The Daltryman's Daughter," which was, doubtless, familiar to most of your readers in their youthful days. We had previously stopped and had a look at the cottage where she lived, and

from whence her spirit took its departure in 1801. The cottage was thatched with straw, over which clustered flowers of different kinds, interspersed with the scarlet foliage of a Virginian Creeper, the whole looking quite beautiful and cosy. Upon the tomb covering her remains was inscribed a poem of sixteen lines, beginning and ending as follows:

"Stranger, if ever by chance or feeling led,  
To visit the tomb of thy friends tread,  
Turn from the corruption of the soil,  
And think on her whose spirit rests with God.  
Oh happy soul! may we like thee be blest!  
In life be faithful, and in death find rest."

In the churchyard at Brading, to which I have alluded as being the oldest on the island, is the tomb of Jane, the heroine of the story of the "Little Cottage," also by Leigh Richmond, and alike familiar, doubtless, to your readers in their earlier years. It has the following epitaph:

"Ye who the power of God delight to trace,  
And mark with joy each monument of grace—  
Tread lightly of this grave as ye explore  
The spot and simple claims of the poor.  
A child reposes underneath this sod—  
A child to memory dear, and dear to God;  
Telling us about the simple life—  
Jane, the Young Cottage, lies buried here."

But I must conclude my impressions for the present, from fear of exceeding all reasonable limit. I had intended giving an account of our visit to the ancient ruins of Carrisbrooke Castle, but must reserve that pleasure for another letter.

By the last Banner of Light we have received intelligence of the departure of Bro. Alvin Adams for the Higher Life; and, too, we have but recently heard of the ascension of Bro. Edw. Haynes to his much-cherished home. I have known these two gentlemen long, and loved them well, their many kindnesses to me personally having early taught me to esteem them most eminently worthy the heart's best affections. We likewise read of the birth into brighter spheres of one of my much-esteemed co-laborers on the rostrum, the gifted and true-souled Augusta A. Currier. Also, since I was last in Boston, dear and faithful Fannie Conant has bid adieu to her frail physical organism, and has ascended to the reward of her long and arduous services, during the progress of which she was probably the medium for a more numerous army of spirits in their intercourse with humanity than any one of her class that ever lived. And William White, too, than whom a more noble soul never existed—has made a happy exit from time during the same period, to a brilliant and happy destiny, beyond Earth's chilling winds and gloomy tides. Beyond all's a cloudy portal.

Thus one by one, Bro. Colby, our co-laborers are passing to their reward for service well performed in earth; to renew their work, doubtless, with still clearer vision, and from brighter realms.

"One in their noble parity,  
From the golden day,  
Passing away in the light so sweet,  
Where the silver stars and sunbeams meet—  
Over the ether way."

And the time cannot be very long before you and I likewise shall be called hence, to a less fatiguing pathway and a broader field of action. May we, too, be enabled to meet the Pale Angel with a smile, and cheerfully pass to higher experiences.

Fraternally yours,

THOS. GALES FORSTER.

Elm Grove Villa, Ventnor,  
Isle of Wight, Oct 1st, 1877.

## THE MOVING OF THE AFTERMATH.

In fields whence autumn birds have flown,  
And thence the north wind's sighs are blown,  
And many a sad "ning sign" makes known  
The passing of the wasted year;  
When withering leaves take their last path,  
The mowers mow the aftermath.

When skies are free from cloud or haze,  
And woods are steeped in red and gold,  
When comes the sunset, sad-eyed day,  
Ere yet the breeze hath grown too cold,  
The little nook of winter wrath  
The mowers mow the aftermath.

Gray fields, that erstwhile spread your wealth  
Of golden flowers of ripening grass,  
Old time, with beauty-blasting stealth,  
Has swept away the summer's past;  
And heaving o'er each swathing swath,  
The mowers mow the aftermath.

And standing in this leaf-strewn lane,  
To view the scene with dimming eyes,  
I think, as joy contends with pain,  
Of one who walks in Paradise:  
The mowers mow the aftermath.

—E. W. Hazenell.

## Spiritualist Convention at Saranac.

(Reported for the Banner of Light.)

The Spiritualists of Saranac, Ont. Co., Mich., held their annual general meeting in their beautiful grove on the bank of the lake, on the 11th and 12th of August. The meeting was called to order on Saturday morning at 9 o'clock by Spencer L. Shaw, of Saranac. Wm. Hicks, of Rockford, Mich., was elected President; Mrs. M. E. French, of Rockford, Mich., Secretary; Mrs. E. Weter, of Otisco, Mich., of Bowne, Mrs. S. L. Shaw, of Saranac, and Dr. E. Woodruff, of Grand Rapids, Committee on Arrangements. Wm. Cushman, of Saranac, was Dr. Cole, of Sylvania, F. J. Filkins, of Otisco, Committee on Finance.

The conference was opened with a few pointed and logical remarks by Dr. Cushman, on the 11th and 12th of August, to the effect that the Spiritualists of Saranac, Mich., were to be united in a new organization, and that the old organization was to be dissolved. Dr. Cushman then read a paper on "The Future of Spiritualism," in which he pointed out the need of a new organization, and the importance of the work which was to be done.

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## "THE RISING AND THE SETTING FAITH."

To the Editor of the Banner of Light.

The New York Tribune for Monday, the 17th Sept., contains a synopsis of the discourse of Mr. Frothingham on the above topic. He says, "It may be considered audacious, weak or idle to characterize the faith of Christendom as the setting faith, and the beliefs of a few handfuls of people in the centers of civilization as the rising faith of the world, but such is to speak the truth."

He defines this setting faith to be "The unquestionable authority of the Christ: Dependence upon Christ for help, for redemption, for salvation. It means the helplessness and imbecility of man. It leaves him a straw upon the tempest-tossed ocean of existence." Why Mr. Frothingham did not include in his definition the doctrine of Immortality, which is the essential basis of that faith, does not appear.

The characteristics of the rising faith are defined to be "The absence of Christ. It has no Saviour—no Redeemer. It believes in the possible, essential man—in manhood. It does not overthrow immortality; it cherishes every hope of it, but it sets the hereafter in new relations with this life. If the believer holds to a hereafter it is as a completion of this life and only to give dignity to the present existence. It does not believe in the supernatural. It does not pray, for there is no answer to come. It does not do the work of the old faith. It does not claim to satisfy the same needs. It satisfies only the needs of today. It lives in to-day." In summing it up, Mr. Frothingham says, "Let us be satisfied with the faith that suits us! 'Tis not the music of angels we listen for, but the sad sweet music of humanity. The salvation we have in view is salvation from doubt, dishonesty and fear in this present rugged pathway."

That the old faith, as above defined, is passing away, there can be but little doubt. Its doctrine of original sin and a vicarious atonement (which it has the effrontery to call "a plan of salvation") cannot hold its place against modern criticism. But that a faith should live for a thousand years or more, with nothing of truth in it, is incredible. In order to have lived thus long in human regard, it must have touched human nature somewhere in a vital part, in at least some of its aversments, and its power to do this is just the part of the old faith that Mr. Frothingham has left out of the inventory.

Nor does it appear in the new faith except as a matter of toleration. The truth is, as it seems to me, these two faiths—"the setting and the rising"—represent in a somewhat imperfect way the separate halves of what should be a combined whole—that is to say, the old faith has to do altogether with the future; the new confines itself to the present. Now, both present and future are living questions in human thought, the one as certainly as the other; and therefore a faith which relates or is confined to one side only (no matter which side) can never be an ultimatum, but must assuredly give place to a faith that is *never still*. Faith must keep pace with facts.

I think (to borrow the language of Mr. Frothingham) that in and about the centers of civilization, and, I may add, pretty well over the rural districts too, there has occurred a series of facts within the last quarter of a century which has given rise to a faith that will not only absorb and combine all that can be proved, or made rational in the old faith in the future, or the new faith in the present only, but will be able finally to give a rational answer to every question that can arise out of the instincts of human nature. It is the faith that is *fenced in* that cannot grow. "The setting faith" is no more concluded or staked about by Matthew, Mark, Luke and John (or rather by their commentators) than is "the rising faith" by Darwin, Tyndall, Huxley and Spencer; and neither party to these faiths will take a look over their respective and respectable enclosures. They have alike determined that there is nothing outside to see. They can only stand and make faces, and occasionally, I am sorry to say, throw mud at each other. There is no power of reconciliation in them. The one affirms without reason, and the other denies without facts. The old faith puts Jesus among the gods; the new faith is in doubt as to whether he was a man. One of its earlier apostles has actually hung him up in the sky as an astronomical sign!

If we could banish the future from our thoughts, this "rising faith" might do; but it would poorly cover the present even then. Humanity knows that it had a yesterday, though it should doubt or deny a to-morrow. But the new faith is alike cavalier to past history that it is to present experience. It selects its own witnesses as to what it will believe, and it will hear no others. Confining itself to the present, it lacks an essential factor for the solution of its most important problems. Its arena occupies only the space that lies between the cradle and the coffin. Its charm is confined to the intellect. It has no comfort for the affections. It delights the million in the lecture-room; but they shut it out from the chamber of death. It does not do what is claimed for it—it does not "satisfy the needs of to-day," for these needs vary with each passing day. Youth, health, prosperity, longevity are not fixtures in human life, and that which satisfied the intellect in the days of youth and health has no soothing virtue for the day of old age and death. Human life runs through an infinite series of to-days, and what it requires is a faith that can explain the mysteries apparent in each, and be an ever-present staff of assurance to the traveler as he journeys through them.

Let no one mistake Mr. Frothingham's good-natured denial of antagonism to the doctrine of immortality for a genuine item in "the rising faith," for it is not; nor can it be. There is no room for it, as Mr. Frothingham himself defines it. The "setting faith," as we know, had at least that jewel; but the "rising faith" is for quite another purpose. It has no ear for "the music of angels." The salvation it hopes to achieve is not salvation from death, but from "dishonesty."

Now to present such a faith as that, as the one that is to dominate the future in its meridian glory, is to ignore the history of past times and the experiences of the present. Humanity makes "sad, sweet music" to which they appear; but it can't be trusted to speak the truth whenever it tells of matters outside of their creed. Jesus is credited when he quotes the Golden Rule, or speaks of love and good will, but when he talks to his friends after his crucifixion he ceases to be respectable, and "the rising faith" will have none of him. No, it has fixed its own limits, and by them let it be judged. It assumes to supervise only that comparative minute of time which concludes the life of man in the body, leaving a whole eternity unaccounted for!

New York, 1877. R. T. HALLOCK.



# Spiritual Phenomena.

(From the Truth-Seeker, New York.)  
AN EVENING WITH THE GHOSTS.

By special invitation we passed the evening of Oct. 8th at a spiritual séance presided over by Mr. Maud L. Lord, medium, at the residence of Mr. Phillips, 222 W. 37th street. It is possible that a portion of our readers may think we were in poor business, and that those two hours were worse than thrown away. Others, again, may be interested in a description of the séance and of our experience there. For the benefit of the latter class we will narrate what occurred, and trust all will accord us the credit of giving a candid statement.

The circle consisted of sixteen persons, all of whom, with the exception of one individual, were strangers to us. Chairs were placed in the circle some ten feet in diameter. It brought the chairs so close together that they nearly touched each other. In these the visitors were seated, male and female alternately, so far as practicable, though the males were in a majority. We clasped hands all round. Mrs. Lord sat in a chair in the center of the circle, and she was so near those in the circle that by putting forward our feet we could touch her. A portion of the time we guarded her feet with our own to be assured that she remained seated in her chair. When we were not thus acting as sentinels, another performed the same service. The gas was extinguished, and the room was as dark as midnight.

There were no persons in the room save those in the circle and Mrs. Lord. The doors had been looked so none could enter, and it was nearly impossible for any one to enter the circle, even were they in the room. Mrs. Lord, to give assurance that she took no part in any manifestations that might be made, kept constantly striking the back of her right hand into the palm of the left. This could be plainly heard by all present, and gave them assurance that her hands were so occupied that she could not lend them to other business.

In a very few minutes, after the room was darkened, a guitar, which had been placed against our knee, was taken and played upon. After tuning it for a few minutes, it floated over our heads near the ceiling and in various parts of the room. It was also placed in the laps and on the heads of several in the circle. A bouquet of flowers which a gentleman had brought with him was several times carried round and held to the nose of each individual, allowing him to inhale its odors. We were also fanned vigorously with a large palm-leaf fan.

Numerous moving lights were seen of different sizes, from the size of a pea to that of a person's head, and from one foot to eight feet from the floor. Some of these were quite brilliant, and others were dim. Voices were heard all around the circle, which were believed to be the voices of spirits. These varied in distinctness; some were faint and hard to be distinguished, others distinct and easily understood.

Hands touched us repeatedly, sometimes patting the knee, sometimes grasping the hand. Our own hand was touched repeatedly, sometimes very gently with soft, warm, velvety fingers which seemed hardly like human fingers, and once our hand was grasped firmly and shaken with vigor. Our beard was pulled and stroked repeatedly. By our knee we heard a voice speaking these words: "My dear papa." We know not who uttered the words, but we lost a little daughter who died in early infancy. The touches in this connection were very gentle. A plainer and louder voice clearly spoke this name, "Mary Jane Bennett." We will remark we had a lovely sister by that name who died in childhood, forty years ago.

Several songs were sung, among others "The Sweet By-and-By." We remarked that it was popular music here, and perhaps the spirits were equally well pleased with it. In a moment we distinctly heard a voice very near us say, in what appeared to be a man's voice, "There is a sweet by-and-by in the future."

A Mr. Cottrell, from Boston, received numerous attentions from what purported to be little children of his who had died. They spoke to him several times, and in his lap took a pencil from his pocket and handed it to a man on the opposite side of the circle; took his watch from his pocket and wound it up with the key and returned it to his pocket. Those present could hear the winding.

One feature of the demonstration was that two or more of what were claimed to be spirits seemed to be operating in different parts of the circle at the same time, and the voices alluded to were heard at the same instant when Mrs. Lord was speaking or when she was engaged in conversation with some one. It appeared to be impossible that she could have produced the voices, the lights, the repeated sharp rappings that were heard on the guitar as it remained stationary or floated in the air, or touched and shook hands with persons in different parts of the circle at the same moment. We are positive that she did not move from her seat, and that the things which she produced, the phenomena that occurred, we will not presume to say. It may not have been the spirits of departed friends, but still that theory would seem as probable as any other. It is very easy to cry out "fraud," but that does not explain it to our satisfaction. We feel convinced that Mrs. Lord did not practice fraud that evening, and that she had no accomplice there who did. Let those who have curiosity in the matter test it for themselves when opportunity serves.

(From the London Spiritual Magazine.)  
SEANCE WITH THE QUEEN OF HOLLAND.  
BY D. D. HOME.

In the month of January, 1853, Mr. Tiedeman Marthesse, whose name is so well known in connection with Spiritualism, invited me to accompany him to Holland. He hoped to rouse the attention of his countrymen, and lead them to investigate the important truths which he had, after careful search, proven to be realities. It is to him that the advent of Spiritualism in Holland is due.

The day following our arrival at the Hague, a message was sent from the Queen requesting my presence the same evening at the palace. I went as desired at eight o'clock, and as I write to-day the memory of that chill, dreary palace stands before me like some weird dream. I was shown into a drawing-room, or, I believe, a study, and in the midst of English accents, bad as welcome. Supposing this to be a lady-in-waiting, I said, "I believe, Madame, that the Queen is expecting me." If dark and chill stands the memory of the palace, in bright contrast, and as a ray of blessed sunshine, will ever live the music of that sweet voice, so recently hushed by the birth of her pure spirit into the realms of endless day, as, with a merry laugh, she replied, "I am the Queen."

It was proposed to have a séance, and after nearly ten hours of patient expectation not the slightest result had been obtained. The next evening, and indeed six or seven succeeding evenings, were passed in like manner, and I began to fear that for some, to me unknown cause, there would be an entire failure. The last evening but one Her Majesty said to me, "Mr. Home, I have but an imperfect idea of the conditions necessary for what is termed a séance, but I am convinced that your surroundings the past evenings have not been congenial. I think if you will follow me we will find just what is required." Taking a light, the Queen had passed through two rooms, and was about to unlock the door of a third, when I, as it were involuntarily, said, "It is there the next séance is to be held." Unlocking the door and handing me the light, the Queen said, "I well knew it would be in that room; go in and see my treasures." Dimly though it was lighted, I saw at a glance that it had been a room where a child or children had been, for in one corner was a broken toy cart, and near it a toy drum. Other toys were strewn here and there, as if the little ones, weary with play, had left the room for a time, and as if the silence would soon again be broken by their presence. At last my eyes rested on a bunch of faded flowers, and

these betokened a lapse of months, or even years, as having been undisturbed. The Queen informed me that this had been the playroom of her child, now in heaven, and that every object had remained just as he left it. The flowers alone had been added, and these had been near the little form after the change we term death.

The next evening a séance was held there, and that sorrowing mother was granted the most perfect and convincing proof that her loved one was still near her. It is impossible to give the details of what took place, for they were of a nature so intimate to the one person, that to recapitulate them to the public would seem almost sacrilegious. There were present relatives of Her Majesty and one maid-of-honor, who, as well as myself, were witnesses, and they cannot have forgotten the tears of joy shed by that most noble and highly-gifted woman as she bowed her head in thankfulness to God for the solace sent to cheer her.

Taking a sapphire and diamond ring from her finger she placed it on mine and on a scrap of paper in my possession, and of far greater value to me than gold or precious stones, is this simple memento, wherein is written: "I will ever remember with gratitude the séance with Mr. Home."  
No. 6 Nersky Prospekt, St. Petersburg.  
burgh, June 6th, 1877.

## Banner Correspondence.

### The Aspect and Progress of the Cause of Truth.

As I am constantly receiving calls to lecture in various parts of the country, I occasionally yield to such solicitations, and "strike out." I have just returned from a lecturing tour which took me into four States—Ohio, Indiana, Kentucky, and Illinois. I had spoken at most of the places I visited before, and was highly gratified to find my audiences, in most cases, much larger than on any previous occasion, and the warm greeting I received from old friends kindled new fires in my soul. And much gratification was often expressed at my eminent success in presenting some of the grand truths of the age, and many are the solicitations I have received to return to some of these points. I frequently spoke in court-houses, and judges, lawyers, and members of the legislature, and in one case a member of Congress, turned out to hear me, and as I was afterward informed, in most cases fully and completely won. On the whole, my itinerant labors were a grand success, and I am arranging to "strike out" again. I have served as State missionary in this State three times, and am solicited to accept that post again, and a number of letters received from Minnesota express a wish that I should return to that State and labor as a missionary; but the perpetual deep winter snows, and the thermometer standing twice while I was there at fifty degrees below zero, admonish me to keep out of that State during the winter season, although it would be highly gratifying to me to meet the many warm friends who have written to me from most of the points where I lectured while in Minnesota, expressing a desire that I should return. I am glad to learn that although in a broken down condition, both physically and mentally, while lecturing in that State, yet I succeeded in pleasing many friends. This is true at least of those places where I gave anything like a full course of lectures. Letters from those places show that the friends were highly pleased with my labors, and I hope the committee will be successful in obtaining a new missionary to succeed Mr. Cook. I can find work enough to do nearer home. All my spare time in the future, as in the past, will be devoted to speaking and writing; and I think I can now assure the many applicants for "The Bible of Bibles" that its completion will not be delayed a great while longer. I much regret, as well as they, its long postponement, but it was unavoidable.  
Richmond, Ind. KERSEY GRAVES.

### Massachusetts.

SOUTH DENNIS.—A. K. Whittemore writes: "After many years' familiarity with the general subject of Spiritualism, during which I have been favorably inclined toward it and its advocates, I have only very lately become thoroughly convinced of its substantial truth. I am now free, I think, to declare my convictions publicly in its favor, and that conviction is more than the wealth of all the Indies to me."

A Methodist by birth and training for thirty-four or thirty-five years, a preacher of that faith, and for the remainder of the sixty-four years of my life up to the 21st of October a confirmed Materialist in the technical sense of that term, you may not wonder at the lateness of my thorough convictions in favor of the Spiritual Philosophy. But better late than never. Now I would not part with my faith in immortality, as unfounded by that philosophy, for any rewards for so doing that this world could give. Yet I know but little of spiritual truth, and I feel sure there is to be known, and which others declare they do know. Still I know a good deal compared with no knowledge, or the knowledge of such as have had no occult experiences."

WEST MEDWAY.—A correspondent writes, Oct. 19th: "J. Frank Baxter spoke in this place Oct. 17th and 18th to appreciative audiences. His lectures each evening were illustrated with songs and tests. Thirteen names were given, all of which were recognized. The ladies were thoroughly awake, and a general excitement prevailed. It is really amusing to listen to the remarks of the people. There are only about seven families of Spiritualists in the village, therefore it is almost surprising that such large congregations were in attendance."

### New York.

NUNDA STATION.—N. G. Upson writes, Oct. 15th: "We have but few Spiritualists here, yet we think of organizing, in order to bring us together at least once a week to exchange individual thought, if nothing more. It has never been our good fortune to have a speaker on the Spiritual Philosophy come among us. And as one reason, we have had no place in which to hold meetings. This winter we are going to make an effort, and we hope to be successful in obtaining some place where we can have at least two or three meetings, where our beautiful philosophy can be spoken to the people. Good speakers are often passing by us whose services we could undoubtedly get. We have seen people here outside the church of liberal views, that might adopt our faith could they only hear and see something of it."

While taking my vacation in August last, it was my good fortune to be present at several meetings, and listen to speaking by those noble exponents of Spiritualism, Brothers Giles B. Stebbins, Lyman C. Howe, J. H. Harter and others. I regretted that the time allotted to me was so short that I had to return without hearing and seeing more. The Banner of Light is a welcome visitor in my family."

### New Brunswick.

ST. ANDREWS.—Charles B. Huyghue writes, Oct. 19th: "My father passed to spirit-life on August 11th, and a telegram was immediately sent to my sister in Nova Scotia. On the 14th, at 4 o'clock, the funeral took place. A letter came from Nova Scotia some days afterwards, containing a wish to know particularly the day and hour of the funeral, stating that in the next note the reasons would be given for this writing. The next letter came, in which was stated that on the 14th, at twenty minutes to twelve, while conversing with my sister, she said, 'I heard the toll of a bell, and asked what that bell was tolling for?' feeling strange emotions at the time. But her husband said he heard nothing. The thought then came to her that it was the sound of 'that far distant bell,' whose spiritual reverberations had reached her ear, causing the strange sensations, which made her resolve to test the phenomenon."

## Written for the Banner of Light. TWILIGHT QUEEN.

BY WARREN SUMNER BARLOW.

She rides undismayed on the billows of night,  
In glory arrayed from the fountain of light;  
With gold-tinted raiment enfolded with shade,  
Embroiled with beams from the flash of his blade.

With blending of colors unknown to all art,  
Emblazoned with gems from his bountiful heart,  
Her very pulsations welcome the Queen,  
As Nature complacently welcomes the Queen.

And while all aglow on the wings of delight,  
Dissolve all our airy she-bastards her light,  
And graciously waving her smiling and glad,  
She buttons with silver the curtain of blue.

Thus left in our sorrow and shrouded in gloom,  
She seems but a fairy arrayed for the tomb;  
While darkness and silence awaken our fears,  
As earth turning from her is bathing in tears.

Reverend we wandered in quest of the day,  
While time overburdened our wearisome way,  
When lo! came a voice from a hidden retreat,  
Whose thought-laden accents we fain would repeat.

It taught us to read from the chart of the sky  
A lesson of love from the fountain on high;  
Its import so cheering, responsive and kind,  
Thus dimly is shadowed, and feebly defined:

The Queen in her beauty so tranquil and bright,  
Proclaimeth the morning no less than the night,  
And while she doth limit at evening her stay,  
Remember she hastens to herald the day;  
But kindly while leaving night's musical fires,  
Whose melody ripples from silvery wires;  
While harmony rules all the glittering throng,  
Through the infinite ocean of starlight and song.

Then ever be hopeful, though wearisome years  
Are burdened with sorrow, and watered with tears;  
Though snows once steeped by fowl, ebb will  
No longer respond with a confident thrill;  
For the smoldering embers of life's fading fires  
Still hold all the germs of immortal desires,  
And will in fruition yet fully unfold;  
When twilight of morning is burnished with gold;  
Where light from the Infinite fountain descends,  
Where music celestial in harmony blends,  
Where timeless immortals still onward will soar,  
New themes to enliven, new fields to explore,  
While life is a lesson of love evermore.

## Foreign Miscellany.

Mrs. Woodford, of London, an excellent writing medium for spirits, furnishes The Spiritualist with an article on "Spiritual Reasons for Earthly Sufferings," from which we extract the following:

"Often in ignorance the question is asked, 'Why is it so? Why am I thus afflicted? Why may I not be permitted to go on with my work? Unless I can be of use to others I do not care for life here. And I cannot see any spiritual good this long, tiresome illness is doing me; on the contrary, it seems to me only harm. If I could see the good I might be more reconciled.' True, it is difficult to see the good, but it exists nevertheless. The body exists for the good of the soul only, and the different afflictions and circumstances of life arise out of the necessities of the soul's growth into the higher spiritual states of being. Ease of life on earth is not always conducive to that growth. If it be so the soul will have that ease, and the constant sunshine of all that conduces to happiness here below. A previous life might have been one of privation of all kinds; or a life of ease whose advantages were enjoyed. But whatever the case, you cannot follow all lives through every change, and suffering, in some form or other, comes to all. Whatever may be the condition, be sure it is what the soul requires to mold it into heavenly beauty; to give opportunities for the uprooting of evil tendencies; for the acquisition of new virtues, the expansion of intellect, or the growth of the affections. Nature tries her plastic hand in human clay many times before she can produce the spiritual beauty required. The spirit within must become divine, and there are many steps, and many hundreds of years in which to take them, between the lower animal nature of the savage and the higher spiritual nature of the angelic man."

The Liverpool (England) Daily Post of Sept. 18th says:

"The loss of the Avalanche has been the occasion for the propagation of some of those mysterious stories which always seem to accrue to swell the marvel of great disasters. Perhaps the first is not very wonderful, except to the lad who was concerned in it. He was the great friend and mate of one of the apprentices who were lost, and had intended to accompany him down the ship, and to come on shore with the pilot. The arrangements had all been made, when he was suddenly seized with an indefinable repugnance to the proposed trip. At the same time an engagement in Edinburgh came suddenly pressing, and making this the excuse, he escaped from almost certain death. This is strange, but the story regarding the drowned apprentice is even stranger. It reminds me rather of the scene in Jane Eyre, where the heroine of the novel hears the voice of Mr. Rochester actually uttered miles away. Let it be supposed as accused of garbling, I give it precisely in the words which have been communicated to me: 'The apprentice whose friend escaped possessed a retriever dog which was very fond of him, and which answered to a shrill dog-whistle he carried. On the night of the shipwreck his mother and aunt were in the sitting-room, and the dog in the kitchen. Between nine and ten o'clock the ladies were startled by hearing a shrill whistle up stairs, in sound resembling that of the dog-whistle used by the young man. The dog heard it also, gave his usual recognizing bark, and hurried up stairs, where he supposed his master was. It is difficult to explain such an occurrence as this by any reference to the laws of mental association. The two ladies in question are such intelligent persons as would not be deceived by such a thing. In the house was the whistle heard just about the time that the Avalanche went down, and it was heard by two credible witnesses, whose testimony was confirmed by the response made to it by the dog of the lost sailor.' I give the story as it was given to me, but the marvel I do not attempt to explain."

Mr. W. J. Colville, the trance speaker, is meeting with marked success in London. In one of his recent discourses published in The Spiritualist, he said:

There were results produced by Spiritualism which were not obtainable by the individual man and to men collectively. Objections were raised to the phenomena of Spiritualism on the ground of their being trivial and unimportant. The vast majority of humanity who had not carefully and calmly investigated the phenomena of Spiritualism did not in reality know what they were. If they thought them to be more table-tipping, and that there were, no higher results to be obtained than the moving of visible objects without physical contact, or human beings lifted in the air, and if all the knowledge they could gain by investigation into Modern Spiritualism was simply that which they could gain through observing these phenomena and nothing more, then undoubtedly Spiritualism would be unworthy of their research, and would be of little or no practical good to humanity at all. But they contended that Spiritualism was something grander, and if they were to have a revelation beneficial to all, they must have one adapted to the needs and interests of each one, and therefore they wanted ostensible proofs to convince those who would not believe without. Granted that the physical means used in Spiritualism were trivial, the results attained were not so, and whatever means were used, provided they were not sinful, were justifiable, provided that the results were obtained through the medium of the human mind, and that the human mind was lifted in the air, and if all the knowledge they could gain by investigation into Modern Spiritualism was simply that which they could gain through observing these phenomena and nothing more, then undoubtedly Spiritualism would be unworthy of their research, and would be of little or no practical good to humanity at all. 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**TO BOOK-BUTTERS.**  
The attention of the reading public is respectfully called to the large supply of Spiritual, Reformatory and Miscellaneous Works which we keep on sale. The **BANNER OF LIGHT** Books, ground floor of building No. 9 Montgomery Place, corner of Province Street, Boston, Mass. We are also prepared to fill orders for such books, pamphlets, etc., as have appeared in the **Banner of Light** works formerly edited by Andrew Jackson Davis, and hope to hear from the friends in all parts of the world who will also forward any of the publications of the **Banner of Light** at all times.

**SPECIAL NOTICES.**  
Noticed of meetings, lectures, appointments, etc., should be forwarded to this office as early as Monday of each week, in order to insure publication in the same week's edition of the **Banner**.

Excepting from the **BANNER OF LIGHT**, care should be taken to distinguish between editorial matters and the communications received or editorially extended. Our only object is to give the expression of important facts, and we are not to be understood as endorsing the varied shades of opinion which concern them.

We do not receive anonymous letters and communications. For our correspondence, we will accept of no case, independent of a guarantee of good faith. We cannot undertake to return preserved manuscripts that are not used. When, however, we are asked to return a manuscript for our inspection, the sender will send a favor in drawing attention to the title of the article, and to the name of the contributor.

## Banner of Light.

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**MODERN SPIRITUALISM.** The key which unlocks the mystery of the Past, explains the Present, and demonstrates the Future existence of man.

### "The Soul and Future Life."

One of the most entertaining articles on the subject of a future life that have ever fallen under our notice, is that by Mr. Frederick Harrison, in the July number of "The Nineteenth Century," the new London literary and scientific monthly, which, though still in the first year of its existence, has distanced all the older monthlies of a similar character in its remarkable success.

Mr. Harrison, the author of the article referred to, is a disciple of Comte, and belongs to what is known as the Positivist school of philosophy. He rejects all belief in a God, all belief in a future life, and the "entertaining" character of his article consists in his paradoxical and absurd attempt to make out, for mankind a sort of *quasi* immortality nevertheless, to credit man with a soul, and to console him with certain high flown consolations, which Mr. Harrison thinks it good of our crass, brutal materialism not to find the force of. His article is entitled "The Soul and Future Life," upon which Professor Huxley wittily remarks: "Mr. Harrison's striking essay on the soul and future life has a certain resemblance to the famous *essay on the nature of God*. For its purpose is to show that there is no soul and no future life, in the ordinary sense of the terms." The future life, it seems, is an immortality by deputy! We are to live in the lives of those whom we have influenced by our good example here. And with such an immortality as this Mr. Harrison thinks we ought to be well content.

His article, which would be amusing if it were not absolutely funny, and false to all that we know of human nature, has called forth several able replies, and much more attention has been given to it than it really deserves. In the September number of "The Nineteenth Century" appeared replies from Mr. R. H. Hutton, Professor Huxley, Lord Blackford, and the Hon. Robert Peel, all quite able and apt. Well does Mr. Hutton say in regard to the idea of a "posthumous activity," in which Mr. Harrison affects to find so much comfort and such noble incentives:

"A sort of proportion of my posthumous activity is activity for evil, even when the activity itself is on the good side. But when we come to throw in the posthumous activity for evil exerted by our evil actions and the occasional posthumous activity for good which will also fortunately exert, but for the good results of which we can take no credit to ourselves, the whole constitutes a *balance* to which, as far as I am concerned, I look with exceedingly mixed feelings, the chief being *fatigue*."

So much for Mr. Harrison's consolatory substitute for an actual immortality. The air of *hauteur* with which he affects to look down upon us poor vulgar believers in a future life, and with which he stigmatizes Spiritualism as "that disgusting subject," is all the more amusing from its apparent seriousness. The man really seems to have brought himself up (or down) to the notion that an aspiration to immortality is, after all, very ignoble and very "materialistic!"

Professor Huxley says:

"I understand and I respect the meaning of the word 'soul,' as used by Pagan and Christian philosophers for what they believe to be the imperishable seat of human personality. I confess that my dull mortal sense does not enable me to see anything base or selfish in the desire for a future life. And if I am not satisfied with the evidence that is offered me that such a soul and such a future life exist, I am content to take what is to be had and to make the best of the brief span of existence that is within my reach, without troubling those whose faith is more robust and whose hopes are richer and fuller."

Mr. Harrison's future life is disposed of by Professor Huxley in a few words: "Throw a stone into the sea, and there is a sense in which it is true that the wavelets which spread around it have an effect through all space and time. Shall we say that the stone has a future life?"

Lord Blackford is a close and logical reasoner, as will be seen from the following passage, in which he fairly corners the Comtian philosopher: "We return to the question, What is man? If the gaudia do not think, what is it that does? Mr. Harrison, as I understand, answers that it is a *consensus* of faculties, an harmonious system of parts, and he denounces an attempt to introduce into this collection of parts or faculties an underlying entity or being which shall possess those faculties or employ those parts. It is then not after all to a being or aggregate of beings, but to a relation or condition of beings, that will and thought and love belong. If this is Mr. Harrison's meaning, I certainly agree with him that it is indeed impossible to compose a difference between two disputants, of whom one holds, and the other denies, that a condition can think! If my opponent does not admit this to be an ab-

surdity, I do not pretend to drive him any further."

From the argument of Mr. Robert Noel, it would seem that he is not very far from being a Spiritualist. He says:

"By spirit, even by 'soul,' most people only mean *our own conscious personal selves*. For myself, I believe that there cannot be appearances without something to appear. But seeing that the material world is in harmony with our intelligence, and presents all the appearance of intelligent co-operation of parts with a view to ends, I believe with a great English thinker, whose loss we have to deplore (James Hinton), that all is the manifestation of life—of living spirits or persons, not of dead inert matter, though from our own spiritual deadness or inertness it appears to us material. Upon our own moral and spiritual life, in fact, depends the measure of our knowledge and perception. . . . Body, and soul or mind, are two opposite phenomenal poles of one Reality, which is self or spirit."

This will do for the present. The discussions show what problems are agitating the public mind. The clew which Spiritualism offers cannot be long rejected; for its phenomena are demonstrable. Take these demon-strations of independent writing by its unknown force, entirely aloof from any human organism; when science admits this phenomenon, as it soon must, what a stir among the dry bones of the effete philosophies, that pronounce against the soul's immortality, there must be!

### Defence of Thomas Paine.

The whole of this notable paper from the pen of Col. Robert G. Ingersoll, in reply to Dr. Prime, the editor of the New York Observer, is republished in the columns of the Boston Investigator, in which it makes an imposing broadside of about two full pages. It is needless to add that it is an overwhelming and a crushing answer to the Observer editor's brutal assertions respecting Paine's life and death, and will never require any further handling by any one. It is work faithfully done, and will stand. Col. Ingersoll, while in San Francisco last season, offered to give \$1000 in gold to any person who "would substantiate the absurd story that Thomas Paine died in agony and fear, frightened by the clanking chains of devils." And he also offered the same amount "to any minister who would prove that Voltaire did not pass away as serenely as the coming of the dawn."

He subsequently learned that Dr. Prime, the editor of the New York Observer, had accepted his offer, and had called on him to deposit the money. Acting on this information, he addressed a letter to Dr. Prime, in which he formally laid down the plan for creating a board of three judges, or arbitrators, the mode and time of taking evidence, and the condition that all necessary expense of this kind should be paid by the defeated party. The proposition as elaborated by Col. Ingersoll did not change or modify his original proposition at all, but simply brought it within the rules that obtain for the taking and weighing of evidence. But the editor of the Observer improves his opportunity to slip his neck out of the yoke into which he had thrust it by calling on Col. Ingersoll to "put up his money," and it would be shown that the "absurd story" about Paine was true. But the Observer editor only meant to prove that "Tom Paine died a drunkard, cowardly and beastly death"—not that he "died in fear and agony."

For which unwarranted quibbling Col. Ingersoll concludes not to have anything more to do with him in that way, but proceeds to handle him and his charges, and insinuations in an entirely different one. He lays out every scrap and shred of evidence that exists, to show not only that Thomas Paine did not die a "drunken, cowardly, and beastly death," but that he died tranquilly, refusing to repudiate his religious belief to satisfy the demands of the servants of the creeds who assiduously beset him in his dying hours, and not for a moment wavering in the belief which had so firmly sustained him during life. Paine believed in God and immortality, but he rejected the sacredness and inspiration of the Scriptures, and he denied the divinity of Jesus Christ. But he was a just and good man, far better than those who have slandered his memory and blackened his great name.

Of course it would be impossible for us to go through with a recital of the numerous points of the testimony which are set forth by Col. Ingersoll with such clearness and irresistible effect. Until Dr. Prime can utterly and entirely destroy them he can do nothing. They stand out in bold and unflinching denial of the cruel and wicked slanders that have been so perseveringly kept alive against Thomas Paine by Orthodoxy. The proofs thus adduced in refutation of these slanders are specific and in detail. There is name, date, and circumstance. There is the strongest corroboration that could be sought. The twelve points made for Paine's memory by Col. Ingersoll are such as a good many thousand dollars cannot help Dr. Prime to overcome. Nor can the searching examination of the false witness and the positive testimony for Paine be what cannot be got over, unless something better and stronger can be found to supplant it altogether.

Finally, Col. Ingersoll comes to his summing up—his reflections—his inferences, and the morals of the whole matter. If Dr. Prime is satisfied with this part, we have no doubt that his refuter is at least equally so. We cannot forbear a quotation: "In my judgment, you have mistaken the judgment of even your own readers. A large majority of the religious people of this country have, to a considerable extent, outgrown the prejudices of their fathers. They are willing to know the truth, and the whole truth, about the life and death of Thomas Paine. They will not thank you for having presented the moss-covered, the maimed and distorted traditions of ignorance, prejudice and credulity. By this course you will convince them, not of the wickedness of Paine, but of your own unfairness."

And again—"What crime had Thomas Paine committed that he should have feared to die? The only answer that you can give is, that he denied the inspiration of the Scriptures. If this is a crime, the civilized world is filled with criminals. The pioneers of human thought; the intellectual leaders of the world; the foremost men in every science; the kings of literature and art; those who stand in the front ranks of investigation; the men who are civilizing, elevating, instructing and refining mankind, are to-day unbelievers in the dogma of inspiration. Upon this question the intellect of Christendom agrees with the conclusion reached by the genius of Thomas Paine. Centuries ago, a noise was made for the purpose of frightening mankind; Orthodoxy is the echo of that noise. . . . 'Is it possible that the persecutors—the instigators of the Massacre of St. Bartholomew—the inventors and users of thumb screws and iron boots and racks

—the burners and tearers of human flesh—the stealers, whippers and enslavers of men—the buyers and boaters of babes and mothers—the founders of Inquisitions—the makers of chains, the builders of dungeons, the slanderers of the living and the calumniators of the dead, all died in the odor of sanctity, with white, forgiven hands folded upon the breasts of peace—while the destroyers of prejudice, the apostles of humanity, the soldiers of liberty, the breakers of fetters, the creators of light, died surrounded with the fierce fiends of fear?"

### Militant Christianity!

The Galveston (Texas) News comes to us for Oct. 21st containing almost a column of earnest protest against a savage act of bigotry which had just been perpetrated in Bell County, that State. As given in a telegraphic dispatch dated Waco, Oct. 20th, the account runs as follows:

"Dr. S. J. Russell, a prominent physician and respected citizen, who resides in the southern portion of Bell County, is an infidel or free-thinker. Recently a mob of men went to his house at night, and, finding him to be a sick person, required his services, got him away from his house into the woods, where, with leveled six-shooters, they compelled him to strip and tied him. They then told him they knew he was an honest man and good physician, but they would tolerate no infidels in Bell County, and 'by the help of God' they would put a stop to his career as a free-thinker."

They then gave him one hundred lashes on his bare back and turned him loose. They then stuck up a placard at the place, stating that if any more infidel lectures were given in that section they would burn out and hang all who dared to do so; that they had fifty men to back them, and were determined to stop infidelity in Bell County. The reception of this news here causes great indignation among the free-thinkers in this city, of which there are quite a number, and a public meeting is called for by them to express their horror at the proceeding and memorialize the governor on this subject."

We are not astonished at the fervor of the News editorial bearing on this dispatch, in which it is declared that "The account which a special telegram gives of the cruel and ignominious punishment inflicted [on Dr. Russell] by a mob, who took this method of vindicating their religious faith and putting 'a stop to his career as a free-thinker,' would seem absolutely incredible if history did not furnish so much evidence that men must be liberally educated and enlightened to be tolerant, and that bigotry and persecution are naturally associated with narrowness of thought and of knowledge. . . . Nothing can be cited in the annals of the old Spanish inquisition surpassing in brutality the 'act of faith' perpetrated the other day by a Bell County mob. They have resolved, they say, on the extermination of infidels and free-thinkers from the region which they claim for their sway. . . . We know nothing of Dr. Russell, the victim, except what is proclaimed by the lynchers. They allow that he was an honest man and a good citizen, but simply declare that as an infidel and free-thinker his presence was not to be tolerated. The scene of the lynching is near to the capital of a State, whose civil authorities, high and low, have sworn to uphold a constitution which contains express and emphatic guarantees of freedom of conscience, freedom of opinion, and freedom of religion. . . . But there can be no security for religion without freedom of conscience and freedom of opinion. If force may trample on these principles in the name of religion, it may in turn trample on one or another form, or upon all forms of religious faith."

By no means may we be pardoned if we go even further than the News, and declare a fact which is patent to all open-eyed observers, that it is to these acts (past and present) of "rude intolerance" (as it stigmatizes this occurrence) these efforts to employ "force and cruelty in its assertion and propagation," (as it narrates) that the Christian church of to-day now finds itself so much a matter of form, so little a possessor of spiritual sympathy, and so far adrift from the heart of human acceptance—the haven where it fain would be! The effect of this ebullition of clerical vandalism in the Lone Star State will be, as is always the case, the awakening of local thought, and the consequent sharpening of the mental appetite for still further researches in the fields of Reason vs. Creed.

### Remarkable Phenomena in Presence of Dr. Monck.

The following, from the London Spectator, sets forth in a clear light what was witnessed by Alfred R. Wallace during a séance with this celebrated medium in England—whose work in this capacity seems strongly to resemble what is now being accomplished in presence of Charles E. Watkins, in New York City:

"I trust you may consider the following experiment worthy of record in your paper, because it differs from cases of abnormal slate-writing, of which evidence was adduced at the trial of Slade, and because it affords a demonstration of the reality of the phenomenon and the absence of any fraud from which there seems no escape. I confine myself to this one experiment, and narrate the essential facts only."

The sitting was at a private house in Richmond on the 21st of last month. Two ladies and three gentlemen were present besides myself and the medium, Dr. Monck. A shaded candle was in the room, giving light sufficient to see every object on the table round which we sat. Four small white cards were placed on the table. Of these I chose two, and after carefully cleaning and placing a small fragment of pencil between them, I tied them together with a strong cord passed around them both lengthways and crosswise, so as effectively to prevent the slates from moving on each other. I then laid them flat on the table, without losing sight of them for an instant. Dr. Monck placed the fingers of both hands on them, while I sat fully sitting opposite me placed our hands on the corners of the slates; from this position our hands were never moved, till I untied them to ascertain the result. After waiting a minute or two, Dr. Monck asked me to name any short word I wished to be written on the slate; I named the word "God." He then asked me to say how I wished it written. I replied: "Lengthways of the slate;" then if I wished it written with a large or a small "g," and I chose a capital "G." In a very short time writing was heard on the slate. The medium's hands were convulsively withdrawn, and I then myself untied the cord (which was a strong silk watch-guard, lent by one of the visitors), and on opening the slates, found on the lower one the word I had asked for, written in the manner I had requested, the writing being somewhat faint and laborious, but perfectly legible. The slate, with the writing on it, is now in my possession.

The essential features of this experiment are: That I myself cleaned and tied up the slates; that I kept my hand on them all the time; that they never went out of my sight for a moment, and that I named the word to be written and the manner of writing it after they were thus secured and held by me. I ask, how were these facts to be explained, and what interpretation is to be placed upon them? I am, Sir, &c.

ALFRED R. WALLACE.  
I was present on this occasion, and certify that Mr. Wallace's account of what happened is correct.  
EDWARD T. BENNETT.

### Amory Hall Meetings.

E. V. Wilson, Esq., closed his present engagement in Boston by two services held at this hall on the afternoon and evening of Sunday, Oct. 28th. The first mentioned consisted of what is denominated by him a Question Meeting, in the course of which he (under the influence of one of his spirit-guides) proceeded to answer several queries from the audience bearing on the phenomena and philosophy of Spiritualism, spirit-control, etc.

In the evening he considered "The Past, Present and Future of America." Songs by Mrs. T. Barnard, Robert Cooper accompanist, enlivened the exercises. In commencing, the speaker said that the past of a nation which is found to be a failure is a sad picture; the present of a nation founded on despotism is fearful to contemplate, since every drop of blood unnecessarily shed to sustain national power is a witness swift, sure and powerful in its testimony. The drift of the tide of true progress was from that of a government of one idea, one individual, toward that of many ideas, which America typified as far as it went, though the acme of development in that direction had not by any means been reached at present by it. He then proceeded to an historical treatment of his subject. The spirit-world had had the matter in view; for centuries it had worked through revolution and strife to break down despotism and lift up the people politically, and in the same way to uplift and broaden the conception of the God-idea among the masses, unnumbered as unnumbered and seeking to overthrow reason as the true touchstone in spiritual affairs. To work toward this desideratum in a more appropriate manner, it became necessary to transfer the field of operations from Europe, impregnated as it was in every department with the old traditions and influences, to some land which offered a clear field for the fructification of new thoughts and the introduction of novel methods, therefore Columbus was made the instrument to open up America for the purpose, and with William the Conqueror in England began definitely the foundation of that Anglo-Saxon race whose singular capacity for adaptability, coupled with its resolute will and determination, any path chosen, eminently fitted it, when the proper time arrived, to subjugate and utilize the wild elements, animal and human, of America, and fit it for the outworking of the problem, to the solving of which the representatives of every nation had been brought to these shores and welded to the body politic and worked upon by all the forces operating for man's amelioration.

The history of the Philadelphia in 1776 rose up and declared this country free and independent, were the direct fruitage of the effort which for eight hundred years in England and four hundred in Europe had been going on to form a race fitted to the work in hand. The speaker characterized Washington with the sword, Paine with the pen, Franklin with his philosophy, and Jefferson with his true principles of government, as constituting a quartette battery of instruments raised up specially for the use of the spirit-world. The history of the nation, through the war of 1812, through the political changes, the struggles over slavery, the civil war, etc., was briefly outlined, and all these events were held to be definite links in the chain of America's development, which, stretching materially from thirteen colonies to nearly forty States, and from three to forty-five millions in inhabitants—from the twenty-five cent letter by mail to the submarine telegraph, had, in the field of spiritual unfoldment, made even a greater advance.

The present of America he sketched briefly, since he considered it too broad a theme for proper treatment in the time allotted him. He referred to the distinctively American discoveries and inventions going on all over the continent, to the new ideas eliminated which were doing their work toward the revolutionizing of all human institutions and conditions in the Old World; but felt it his duty to declare that this bright picture had to the eye of the liberal hearted reformatory matters a dark side, in that only one half the people were as yet free. Man was the chief, while woman still held in too great a degree the dependent position which the customs of the Old World assigned to her. And more, woman could never hope to gain her right place till she cut loose from the rule of the church and stood on her own individuality. Mrs. Livermore and other leaders of the suffrage movement held that women, if given the franchise, would use it as a bulwark for the churches, and vote in defence of religion. If that was true, then they would be defeated every time the effort to gain it was made, for the spiritual powers who had tolled so long to bring the race up to the present point of unfoldment would not allow this new obstacle to be placed in their path.

The future of the nation he painted in glowing colors, making prophecies political and otherwise, sweeping during the one hundred years to come from one tongue, one coinage, etc., for the peoples of earth, to a substitution in religious preaching for humanity and it justified in place of Jesus and him crucified. Spiritualism had a mighty work to accomplish in bringing to fruition the grand results for good. At the conclusion of his remarks he answered several questions propounded by Dr. H. F. Gardner, Miss Lizzie Doten and others, after which the meeting adjourned.

### Cephus B. Lynn

Will be the speaker in this course next Sunday afternoon and evening, and for the remaining Sundays in November. Mr. Lynn is announced as one of the very best lecturers in the field by those who have heard him, and richly deserves the attention of the Spiritualists in this vicinity.

The daughter of our valued correspondent, Dr. J. R. Buchanan, Miss Alice Wakefield, of Louisville, Ky., was united in marriage at St. Paul's Church, that city, on Thursday, Oct. 25th, to Samuel E. Wornall, Esq. The services were conducted according to the rites of the Episcopal Church by Rev. Anselm Buchanan, of New York, a brother of the bride.

In alluding to the occasion, the Louisville Commercial of the 26th says: "Miss Buchanan has no superior in Louisville in all the graces which refine and ennoble her sex, and the young people of either sex are so far advanced in intellectual culture that the bridegroom is spoken of as one who 'has already made his mark as a man of high principle and undoubted business capacity.' The account concludes as follows:

"The bride presents were numerous and valuable, consisting, in part, of a solid silver table set, beautifully ornamented, from the father of the bride; a full complement of silver knives, forks and spoons from Mr. Perry Wornall, father of the bridegroom, and many other elegant presents in gold, silver, bronze and majolica, from the hosts of friends of both parties, who unite in wishing that the happy recipients may 'live long and prosper.' After a short bridal tour, the newly wedded pair will return to this city, which will henceforth be their home."

We unite with the Louisville friends in wishing the newly wedded ones many years of life, health and happiness.

Mayor Stokley, of Philadelphia, is showing that he is inoculated with the true creedal virus which made the Massachusetts authorities, from Gov. Rice downward, bow before "Petit-coat" Bishop at Music Hall. He has just thrown a sop to the bigots by taking advantage of a city ordinance concerning admission fees to prevent—most unexpectedly—the lectures of Anthony Higgins at the Assembly Buildings, that city.

Dr. Fred L. H. Willis, now at his residence, Glenora, N. Y., forwarded to us by express a few days ago a lot of the most delicious grapes that ever greeted palate. Thanks, Doctor, for your kind remembrance.

### Dr. Buchanan vs. Prof. Carpenter.

The majority of the space on our first page is devoted to the opening installment of a masterly reply by J. R. Buchanan, M. D., of Louisville, Ky., to the mauling sentences and singularly beggared views of Prof. "Unconscious Cerebration" Carpenter, of England, as given to the world in his late work on "Mesmerism, Spiritualism, etc." We need not recommend the reader to peruse Dr. Buchanan's essay, as we are sure the sight of his name will be at once a sufficient guaranty to attract the notice and ensure the careful attention of the stroller through our pages.

This essay appeared originally in the Popular Science Monthly—Prof. W. J. Youmans, editor, published at 549 and 551 Broadway, New York City—but it has since been revised and amplified specially for use in the **Banner of Light**, and will occupy a prominent place in our table of contents for probably three weeks to come. Great credit is due Prof. Youmans for allowing the arguments of Dr. Buchanan and Prof. Wallace in defence of Spiritualism a hearing in his magazine. We shall, at the conclusion of Dr. B.'s article, copy into our columns the trenchant remark of Carpenterism which Prof. Wallace has committed to the tide of current literature.

### Golden Wedding.

On Wednesday evening, Oct. 24th, Col. Charles G. Greene and his estimable wife celebrated their golden wedding at the Commonwealth Hotel, which is their place of residence. There were some five hundred invited guests present, and the occasion was one that gave supreme pleasure to all. The central figures in this truly brilliant assembly of the first and best esteemed citizens of Boston bore their honors handsomely, and received the cordial congratulations of every one. There was music, flowers, open halls, a brilliant company, and the happiest feeling. Col. Greene was for forty-four successive years identified with the Boston Post, of which he was the founder and the successful editor. Under him it was long since our pleasure to serve in making up that most popular paper. With the thousands of his other friends, all of whom are verging upon the sixties and seventies now, we tender him our sincere congratulations on having attained to that age which people are in the habit of calling venerable. He is a carefully preserved gentleman, as popular still as ever, and we heartily hope that a great many more years of happiness are before him.

### Poems of the Life Beyond and Within.

On our sixth page will be found the endorsement of this fine work which the editor of the Religious Philosophical Journal feels to lay before his readers. The book deserves all the kind commendation which he gives it. We are in receipt of a private letter from Mrs. Mary F. Davis, in the course of which occur the following well-merited encomiums on this choice compilation: "Bro. St. John's book is filled with gems which I shall take pleasure in *reading* with when leisure is mine. I find many favorites which have gladdened the hours of life, and many rich rare poems which mine eyes have never before seen. We know not how choice is the treasury of spiritual gifts till we see such a volume. The external parts of the work are beautiful, and do your establishment great credit."

The 185th anniversary of the landing of William Penn from the ship *Welcome*, in 1682, was celebrated on Saturday evening, Oct. 27th, by a reception at the Penn Club, Philadelphia, Pa. The rooms were filled throughout the evening by a company which included a large number of prominent citizens, members of the Club and invited guests, the special guests of the evening being the officers and members of the Pennsylvania Historical Society. The only formal feature of the evening was a short address in honor of the anniversary by Mr. Wayne MacVeagh, who, after welcoming the guests in the name of the Club, and speaking of the importance of the event commemorated, in the history of the Commonwealth and of the world, paid an eloquent tribute to the memory of Penn.

Mr. Frederic G. Tuttle, with whose pleasant face visitors at the **Banner of Light** office are familiar, was united in marriage on Thursday, Oct. 25th, with Miss Clara A. Cole, daughter of Mr. and Mrs. E. E. Cole, at the residence of the bride's parents, Perkins, corner of Pinckney street, East Somerville, Mass. Rev. B. K. Russ (Universalist) officiated. The reception which succeeded the ceremony was attended by a brilliant party of friends and well-wishers, who evinced their regard in the form of many useful and valuable presents, as well as in hearty congratulations.

Mrs. Emma Hardinge Britten will lecture up to Christmas next at Mercantile Library Hall, San Francisco, Cal.; also every Thursday evening at Dashiway Hall, San Francisco, on Occult Science. Address her care of Herman Snow, Bookstore, 319 Kearney street, as above. On Friday evening, Oct. 12th, she lectured at Central Hall, San José, on "Capital and Labor," the Daily Mercury of that place giving an excellent report of her discourse.

Charles E. Watkins is still in New York City, and is having excellent success in the specialty of independent slate writing. Report avers that Mad. Blavatsky had a sitting with him recently, during which a message in the Russian language was transcribed on the slate by this singular and satisfactory process. We also understand that the experiences of Miss Kislignbury at his séances have been convincing in the extreme.

C. B. Ketterlingham & Co. announce that they will soon commence the publication, at Hempstead, Texas, of a monthly paper to be called The Texas Spiritualist, which will be devoted to the dissemination of the principles of the "Harmonical Philosophy," and particularly to the interests of the Spiritual and Liberal Association of that State.

The National Liberal League organized at Rochester, N. Y., Friday night, Oct. 26th, with the election of F. E. Abbot, of Boston, as President, with forty Vice Presidents. Among them were R. G. Ingersoll, G. W. Julian, O. B. Frothingham, Eliza Wright and Robert Collyer.

With its issue for September 1st that excellent periodical, The Harbinger of Light, published at 84 Russell street, South Melbourne, Australia, by W. H. Terry, commenced the eighth year of its existence.

At last advices Charles H. Foster was located at No. 14 North Clinton street, Rochester, N. Y., and doing good service for the cause through the exercise of his melodistic talents.



## BUSINESS CARDS

**NOTICE TO OUR ENGLISH PATRONS.**  
J. J. MORSE, the well-known English lecturer, will act as our agent, and receive subscriptions for the *Harvard*

**PHILADELPHIA PERIODICAL DEPOT.**  
WILLIAM WADE, 826 Market street, and N. E. corner  
Eighth and Arch streets, Philadelphia, has the **Banner of Light** for sale at retail each Saturday morning.

**NEW YORK BOOK AND PAPER AGENCY:**  
CHANNING D. MILES keeps for sale the **Banner of Light** and other Spiritual Papers and Reform Books published by Colby & Rich, at the Harvard Rooms, 424 street and 6th avenue, and Republican Hall, 55 West 33d street.

**NEW YORK PERIODICAL DEPOT.**  
S. M. HOWARD, Agent, Bookseller, 51 East Twelfth  
street, New York City, keeps constantly for sale the **Ban-**  
**ner of Light.**

**BALTIMORE, MD., BOOK DEPOT.**  
WASH. A. DANKLIN, 79½ Saratoga street, Baltimore  
Md., keeps on hand the **Standard of Light**, a Semi-  
Monthly and Reform Works published by Colby & Rich-  
ardson.

**SAN FRANCISCO, CAL., BOOK DEPOT.**  
At No. 319 Kearney street (up stairs) may be found  
and sold the **STANDARD OF LIGHT**, and a general variety of  
the **Standard and Reform Works**, at Eastern prices.

Adams & Co.'s Golden Penn. Planchettes, Spence  
Positive and Negative Powders, Orion's Anti-  
Tobacco Preparations, Dr. Mott's Nutrilife  
Compound, etc. Catalogues and Circulars mailed free  
on request. In U. S. currency and postage stamps re-  
quired at par. Address, HERMAN SNOW, P. O. box 11,  
San Francisco, Cal.

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**ST. LOUIS, MO., BOOK DEPOT.**  
MRS. M. J. REGAN, 629 North 5th Street, St. Louis,  
Mo.

W. PHILLIPS, 100 Madison street, Chicago, Ill., keep  
for sale the **Banner of Light**, and other Spiritual and  
Liberal Papers.

**HARTFORD, CONN., BOOK DEPOT.**  
E. M. ROSE, 56 Trumbull street, Hartford, Conn., keeps constantly for sale the **Banner of Light** and a full supply of

of the **Spiritual and Reform Works** published by Colby & Rich.

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**WASHINGTON BOOK DEPOT.**

RICHARD ROBERTS, Bookseller, No. 1110 Seven street, above New York avenue, Washington, D. C., keeps constantly for sale the **BANNER OF LIGHT**, and a full supply of the **Spiritual and Reform Works** published by

Colby & Rich.

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**DR. QUAIN'S  
MAGIC  
CONDITION PILLS**

## CONDITION PILLS

Confined to my Room Two Years, So  
Could Not Sleep Without Morphine. O  
Package of Quain's Condition Pills Cur  
Me.

WEST LEHMAN, ME., Feb. 23, 1957.  
AMERICAN MEDICINE CO.: I have been sick  
four years with Dyspepsia, and for the last three years  
Constipation and Inflammation of the Bowels. I have suf-  
fered all that I could endure and live. I have been confined  
to my room for two years, and could not sleep nights with-  
out the use of morphine. I have been given up by my  
class as past cure. I have taken one package of Dr.

QUIN'S CONDITION PILLS, and they have done more good than all the cotolets I have had. I sleep well, eat well, and have no pain. They are 4 they are recommended to be. Please send me three packages.

JOHN W. LORD

**Neuralgia and Rheumatism, Liver and Kidney**

**ney Complaint for Twenty-Five Years Cured by Quain's Condition Pills.**

DANVERS, MASS., July 19, 1875.  
AMERICAN MEDICINE CO.:—For the last twenty-five years I have suffered terribly with Neuralgia and Rheumatism.

matism, as Liver and Kidney Clogs plagues, causing severe pain in the back and hips, often in a few months to state to pick up any small article from the floor. I have had several dog-ears, spent a great deal for my medicine, which did me good, and finally concluded I must suffer the rest of my life. I happened one day to see your advertisement in the **Congregationalist**. I thought the medicine was just what I needed, and I sent orders for a bottle and a package of 12 bottles.

Before I had taken any medicine, I could not sleep well nights, eat well, and have no Nouragla pain stoop as well as ever. My friends are astonished at the change in me. I intend still to take them, and would be without them if it money would buy them. I think it must prove a blessing to thousands who will be induced to try them.

MRS. B. T. LANE

**Sick Headache.** SHARON, VT., March 12, 1877.  
AMERICAN MEDICINE CO.:—I have taken one package of DR. QUAIN'S MAGIC CONDITION PILLS for sick headache, and found such relief that I want two more packages, one for myself, the other for a friend. I send at once, for I am out of them and feel unsafe for

**DR. QUAIN'S MAGIC CONDITION PILLS** are  
sale by leading druggists. A package sent by mail on  
receipt of 50 cents by American Medicine Co., Manchester  
N. H.

**A**MONG the many engaged in this business in the city one is somewhat puzzled to select a tuner who will prove competent, not only for the *first but all time* may be employed. EDWARD W. THOMPSON, Practical Piano and Organ Tuner, would respectfully call the attention of owners of instruments, especially those who read this card, to the fact that all work he undertakes is never left until faithfully and satisfactorily done. Pr

**TO LET.**  
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ing No. 84, Montgomery Place. Each room heated steam, easy of access, and eminently suitable for all purposes.

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Will lecture and give spirit Mediumation publicly.

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Closes Thursdays at 3, and Sunday evenings at 8.  
Nov. 3, - 4w\*

**MRS. C. H. WILDES, 74 Dover st.** Mondays, Tuesdays, Wednesdays and Thursdays, from 9:30 to 12:30.  
Nov. 3.—13w\*

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## Banner of Light.

BOSTON, SATURDAY, NOVEMBER 3, 1877.

## Spiritualism in Canada.

An effort is now on foot to form a Spiritualist society in Toronto, Canada, under the ministrations of Rev. John Marples, recently a Presbyterian minister in that city, but now a convert to the New Gospel. Subscriptions have been promised which give the movement a hopeful aspect. Those desiring to learn the particulars of the enterprise can address F. P. G. Taylor, Esq., Wellington Place, Toronto, Ontario, who is one of the oldest Spiritualists in that locality.

The effort at organization was prefaced by a lecture in Albert Hall from Dr. Marples. His audience is stated to have been highly respectable, and to have manifested the greatest interest in his remarks. We subjoin the following extracts from the Toronto Mail's report:

Mr. Arnold, who was called to preside over the meeting, introduced the speaker with a few remarks, in which he alluded to the tardy manner in which all great truths had been received by the world. Spiritualism was now undergoing the attacks which were leveled against everything great, but the marvelous powers would be ultimately disclosed.

Rev. Dr. Marples prefaced his remarks by stating that it would be no doubt be thought strange that he, but lately a minister in a very Orthodox Church, should be found speaking on a subject such as the one on which he was going to lecture to-night. Twenty years ago, while he was at college in Sheffield, his mind had been directed toward Spiritualism, and he had been a devoted adherent of it, which were then being held in that place. After much thought, however, he laid the subject aside, believing that the miracles performed were wrought by purely mechanical means. About eighteen months ago the question again engaged his attention, and after giving the whole matter a thorough examination he was

torn to the conclusion that Spiritualism was a great fact and perfectly compatible with both science and revelation. To demonstrate this fact was the object of his remarks. He would consider, firstly, the elements of the universe; secondly, the elements of man; thirdly, the elements of revelation; and, lastly, the general application of the whole subject. Aristotle's division of the universe into earth, air, fire, and water, would be a very convenient one to represent the elements of the universe, although modern research had proved that these materials were not elements. Earth represented the gases, metals, salts, alkalis, soils, and rocks; air was composed of oxygen, nitrogen, carbon, and other gases; the nature of fire had not yet been determined, for while some held that it was a material substance others maintained that it was merely motion, which the more modern idea was composed of the two elements, even and hydrogen. Besides the four bodies Aristotle mentioned a fifth, which he called the quintessence. Now he (the speaker) had no doubt but that this last element was electricity, a sort of fluid pervading all things. It was, so far as had been discovered, the spirit of all inert matter. In the second place he had to consider the elements of man. Man was an organism, a nature, a *psyche*, according to Pythagoras. In the elements of the universe were found to exist the elements of the human body. The nervous system contained a fluid identical with magnetism, which was the spirit of animated existence. It formed the connecting link between man's physical nature and his soul. The phenomena of man were similar to the quintessence of the universe. Under the third head of his discourse he would consider the elements of revelation. The objects of the true or revealed religion were to make God known, and to save man. Besides these two things, the true religion taught the fact that spirits could communicate with the flesh. He would quote three passages from the Bible which would conclusively establish this doctrine. The first one was written in the age of the patriarchs, and was found in Job iv: 12-17. "This he considered one of the great pillars of the Harmonical Philosophy and of spirit communication. In the age of the prophets the same doctrine existed, as was proved from Isaiah, xxxv: 7-10. On this passage commentators held different opinions. Some say that it was not Samuel that came into the presence of Saul, but that it was Satan. Others, and among them was Dr. Hall, admitted that the whole thing was a delusion. If this were so, then the whole of the Bible would be a delusion, for the relation is not that of a parable, but what actually occurred. The statement must be believed that Samuel did come forth and converse with Saul. There was enough of spiritual intercourse. (Applause.) The doctrine of a communication between spirits was further confirmed by a passage in St. Luke (xxiv: 36-40) and this was in the Christian era. In the face of these facts he (Mr. Marples) could not see how any one could come forth and deny the possibility of spirits returning to the earth and revisiting the dispensation of the moon. If any could deny the force of Spiritualism, they were more to be reasoned for than reasoned with. The revelation contained the Spirit of God, distinct from electricity, magnetism, and pneuma-tence. The speaker then read an extract from Chambers's *Eurylogia*, on the spiritualistic views of Baden Powell, one of the *Septem viri* *Christi*. These views, said the speaker, were written twenty years ago, and predicted many things in Spiritualism which have already come to pass. The whole subject of Spiritualism he had summed up in a few words, which he read from a small book, as follows: "Nervous fluid or magnetism is the medium through which the spirit operates in the human body; and when this fluid is dried up, either by fever or debility, the spirit can no longer dwell in that body, and is free to visit the spirit-world. So when an object is sufficiently magnetized to become an agent for a spirit it may act through that as a medium in human spirits in the body." He did not see why a table, for instance, could not, by several persons holding their hands for some time in close proximity to it, become sufficiently magnetized to become a medium for a spirit. He would venture to make the statement that if any person investigated the subject of Spiritualism, with thoroughness and candor, that person must become a Spiritualist. People refuse to believe in spirits because they do not approach the subject candidly.

Dr. Marples then proceeded to the last division of his subject, and related several interviews he had had with spirits through various mediums. This narration bore great similarity to the experience met with by most individuals during their investigation into Spiritualism. At the close of his address an opportunity was given to others present to speak if they so desired, and a sort of conference ensued; extracts from the *Banner of Light* were read, a protest was entered against the operations of unworthy media, and the fallibility of spirits was discussed, it being answered in this connection by Dr. Marples, that "they [the disembodied] differed from spirits in the flesh only in the fact that they had 'shuffled off this mortal coil,' which change rendered them more perfect. Their replies were to be examined carefully according to human knowledge."

The question of darkness in séances of the physical type also came up for consideration; during the conversation on this topic the chairman, Mr. Arnold, said that darkness was essential to the economy of the spirits, just as darkness was necessary to cause a grain of wheat to sprout if left in the air. He had seen spirits surrounded with the most refulgent and dazzling lights. This light, however, emanated from themselves. It was by this light that the spirits which visited

him were enabled to light a certain lamp of his which he kept surrounded with wire gauze, to be assured that no human being was instrumental in lighting it. After further remarks on materialization, this preliminary meeting adjourned.

## Author of "Man and his Relations."

We have been fortunate in securing contributions for the columns of the *Offering*, whose literary productions would add to the value and intrinsic worth of any periodical in the world. Of some we shall make particular mention, and possibly before the close of the year favor our readers with their portraits. This will depend somewhat upon the patronage we receive. We are proud to number as one of our most valuable contributors the author of "Man and his Relations." There are few writers of eminent ability who have given their best thought and noblest efforts to Spiritualism. For thirty years the name of Prof. S. B. Brittan has been conspicuously written upon its best literature, and yet we have the means of knowing that so far as his writings have been devoted to the illustration and defense of this subject, they have not been remunerative. Fortunately for himself and his family, in spite of the vulgar prejudice engendered by the church, and the consequent opposition to a great but unpopular truth, he has been able to command a negotiation outside of the cause and the people in the interest of which and for whom he has labored so long and faithfully. For many years he has contributed extensively to the journals of this country, and to a great extent in quarters where his name has seldom or never appeared. His contributions to the press cover a wide range of subjects, and in some sense embrace almost every field of human inquiry. A partial enumeration would include the Physical Sciences, the Useful and Elegant Arts, the Laws of Life, Poetic Literature, Political Economy, the Principles of Government, Moral Philosophy, Theology and Metaphysics, together with the more important phases of Practical Reform. In some of these labors his ability has been duly recognized by the proper compensation for his services; and thus he has been enabled to live while devoting many years and his noblest talents to a movement which has done little or nothing for him but to limit his means and augment his responsibilities.

Some men are indebted to the Spiritual Movement for all the consideration they have ever received. It literally took them from utter obscurity and the harder forms of labor; it made them what they are and gave them all they possess. On the contrary, long ago S. B. Brittan was dis-tinction, a host of friends, and brilliant prospects in another field, all of which he sacrificed by his early championship of a despised cause. Many other clergymen who undertook to follow his lead, becoming disheartened by the loss of friends, the violence of the opposition and the circumstances of poverty that met them in the way, turned back and sought shelter again in the church. Brittan alone, of all the early clerical converts whose names occur to us now, has all the while remained self-poised and unshaken for thirty years and to the present hour.

An eminent critic has said of Dr. Brittan that "he approaches every subject with a certain mastery of its principles and details"; that "he breathes Prometheus fire into his conception," and "makes his page to glow with the light of his mind." Indeed, that "whatever may be the nature of his theme, his style is masterly, his language touches every point in its proper order, and with becoming dignity, and with equal grace and force of expression."

If any of our readers are not already familiar with the writings of Prof. Brittan, they will be able to form some idea of his versatility by the paragraphs we have selected on many different themes, from sources not otherwise accessible to our readers. These fragments, we have culled out from the clear current of his thought, each is complete in itself. Not one of these items has ever before appeared in any spiritual publication. We have arranged and published these paragraphs in the August and September numbers of the *Offering*, under one general head of "Drift-wood from the past," and we are confident that our readers have been interested in the subjects which were: Musical Education, Music as a Fine Art, The Mysteries of the Needle, Modern Horology, Music of the Waters, Silent Music, How to Improve the Times, Moral Power of Clothes. In our present issue we give: Histories in the Stars, Vital and Remedial Agents, Flatulency of the Mind, The Ladies of the Lawn, The Ministry of Music, Relations of Genius and Art, The Argument of the Belles. As a profound writer Prof. Brittan has long been highly esteemed, and the selections we have made show a wide range of subjects treated with masterly power, and that as a paragraph writer he has few equals. — *The Spiritual Offering for September*.

## Jottings by the Way.

To the Editor of the *Banner of Light*: Surely the Holy Spirit broods over this city of magnificent possibilities, and in many ways descends from their bright abodes, touch human hearts with love's life-inspiring word, and feast the receptive and progressive spirit of all who enter this charmed circle.

The Society of Spiritualists meets every Sunday at Everett Hall. Mrs. F. O. Hizer is the speaker of the hour, and never fails to witness such radiant and intelligent faces as are upturned to catch the sublime truths that fall from her inspired lips. Never have I listened to such burning eloquence, keen and searching analysis of universal themes, poetic and pathetic, word-painting and soul-delighting as are poured upon these large audiences, until every heart is in spirit on the Mount of Transfiguration, watching the angelic influences as they draw near this queen of the West, who represents universal truth, love and wisdom, and who, in her sublime interpretations her cultured mind receives, until the tidal waves of it touch the shoreless beyond, and heaven's radiant light enshines the sea's brain.

The Nazarene said, "Ye shall not only do the works that I do, but greater." This we have seen fulfilled, our fondly cherished darlings have entered material bodies, aggregated forms from our past, and we have seen them, as they tell us, we have but sensed the roses and lilies from afar; angelic and all lovely visitors cannot come until our earth home is girdled with an aura of light even as are our inspired media. This crowning blossom of the ages is even now shedding its rich perfume over this city, and we see in the near future spirits, angels in matter enveloped, standing beside and overshadowing these perfected and spiritualized women on public rostrums, while the perfect type of all womanhood's possibilities stands transfigured on the summit of the sublime mount of inspiration.

A conference is also held at Downing Hall Saturday evenings, and such is the variety, beauty and attractiveness of the personal experiences related, mingled with intellectual feasts from men of science and culture, that the assembly seems one grand brotherhood, presided over by the angels of love and wisdom. The veteran truth-teller, Dr. Wm. Fishbough, has just organized a similar meeting in Williamsburg, held Tuesday evenings at Phenix Hall, 8th street, and judging from the audience assembled and the interest manifested on a recent Tuesday evening, we predict a glorious success for it. The presence of such a faithful pioneer of truth is a benediction in itself; add to this the energetic influence and enthusiasm of the chairman, Mr. C. R. Miller, and it needs no far-seeing soul to calculate the results to that part of this lovely city.

More than one hundred copies of the *Banner of Light* are sold every evening at Downing Hall. Is not this proof positive that interest in spiritual investigation is at a white heat here? May the angels' banner never be furled until "Peace on earth and good will to men" is the controlling influence of all the spheres.

ANNA KIMBALL.

Brooklyn, N. Y., Oct., 1877.

Subterranean telegraphs have been proved in Germany better than aerial. The conductivity of the buried wire which has been in use between Berlin and Cologne for a year has increased instead of decreasing, as is usually the case in aerial wires.

## "DENTON AND DARWINISM."

BY WILLIAM EMMETTE COLEMAN.

Permit me an explanatory word or two in connection with Prof. Denton's article in your issue of Sept. 22. The term Darwinism having been used by Mr. Peabody as significant of the general principle of evolution of higher forms from lower by natural law, I have, in my remarks critical of his positions, employed it, in general with the same significance; and, in that sense, was Mr. Denton, as well as the other prominent Spiritualists named by me, rated as Darwinians. Prof. Denton, having expressed his belief that the more perfect forms, including man, were evolved from the lower forms of life swarming in remote geological eras, through the action of natural laws, one of which is natural selection, is consequently a Darwinian in the popular acceptance of that term, precisely as Davis, Tattle, Mrs. King, the writer, and even Mr. Wallace, in the same sense, are Darwinians.

None of us are committed to the acceptance of all the individual opinions of Darwin, Spencer or Huxley, upon minor points connected with the evolution of man, or of the higher forms of nature; but the general principle of the progressive evolution of the higher from the lower, so far as the material form is concerned at least, is recognized by us all. Because Darwin or Huxley ignores the spiritual side of man's nature and development, that does not at all invalidate the truth of the whole and manner of the evolution of man physically; and that is all that Darwinism embraces.

It does not pretend to deal with the operations of the spiritual universe, spiritual forces, spiritual principles; that being, in the present status of physical science, without its province; and instead of snarling at Darwin, Spencer, Tyndall, Huxley, because they fail to take cognizance of or dogmatically pronouncing the unknown realm of extra-natural causes and potencies, we should gratefully and cordially extend our boundless thanks to them, and to the host of their valiant co-workers in the mighty army of rational science, and unfettered inductive philosophy, for the incalculable benefit conferred by them upon the race, in the emancipation of the mind, both in the scientific world and among the masses, from the cramping bondage of slavish subservience to revealed myths and pseudo-scientific vagaries; such as special creations, miraculous endowments of typical species with previously non-existing life, etc.; coupled with the demonstration of the supremacy of law, natural law, in universal nature.

Physical science, through Darwin, Spencer, and others, having demonstrated the absence of miracle or supernaturalism in the material realm of Spiritualism, supplementing and complementing physical science—not antagonistic to it in any particular—extends to the world of spirit-substances, spirit forms, the same general principles established as existent in the physical; the two being co-etaneous and coincident, and governed alike throughout all extent by the universal principle of evolution acting through natural law. The development of the higher from the lower, or Darwinism as popularly comprehended, being humanized in all matter, all force, all spirit, all mind, from and to all eternity.

Fort Leavenworth, Kan.

## "The Helping Hand."

To the Editor of the *Banner of Light*:

We of this Society desire to place our work before the public as concisely as possible. We have the past year added many different persons and obtained employment for many that were in need of work. We have likewise paid their rent, giving a weekly allowance, until their health permitted them to be again self-supporting. We do not wish to abandon a cause which we feel has thus far accomplished so much good to the chosen instruments of the spirit-world living in our midst, enduring the same cares and tribulations of earth-life that we all suffer. We all know there is no perceptible sign of this power of the spirit-world in our midst. They are and should be jewels of inestimable value to us all, whose susceptibility and purity should be promoted and preserved at all hazards. When we see our brothers and sisters hungry and faint by the wayside, we should share with them from our abundance, and thereby render their burdens lighter. It is our duty to aid them in developing their heavenly gifts, that they may be enabled to benefit and impart happiness to their fellow-creatures. We wish to give to the aged needy alimony to keep the "wolf from their doors," so that the grand gift of demonstrating immortality can still be promulgated through their instrumentality. To do this we need co-operators. Our band of workers is small, but this far has been energetic and devoted. Their cause is just, and we are assured of the presence of the angels who were instrumental in forming this Society. We feel their strength giving power with us. They join us in our appeal to Spiritualists at large to assist us in the good work we have undertaken. The poor we have always with us. Let us remember this, and that in passing the cup of cold water to one of these needy spirit media, we are "entertaining angels unweariedly." We ask Spiritualists to join us. We have much more to do than we have means to accomplish. Every Church has its charities and succor for the indigent. Shall we who profess to receive knowledge, sparkling with purity and truth from the fountain of life, not give a helping hand and kindly word to the weary ones who hold to our lips the waters of eternal life? Friends, help us to help the helpless.

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## CONTENTS.

The World of Immortality. We're Wiser than We Know.  
Translation of Yulishthra. The Everlasting Memorial.  
Valmiki. Purify of Spirit-Communism.  
Yokimbo to Death. Ballad of Hake Christabel.  
God's Presence Chamber. The Right Path to the Skies.  
The Ninth Paradise. Heaven Near.  
A Vision of the Future. The Beautiful Land.  
The Guardians of Man. Man, thou shalt never Die.  
Soul and Body. The Aurora Borealis.  
The Shaded Sector. Mistaking.  
Hymn to Zeus. There is yet a Boundless  
The Olden Foot. Ocean of Light.  
Athalch's Message from Paradise. The Angel-Pian.  
Paradise. The Everlasting Memorial.  
Morning and Evening. The Soul's Prophecy.  
Gedonization. Tendency.  
Spirits were, Usenon by. Evening and Morning.  
The Divine Foot. Peace on Earth.  
Via Crucis Via Lucis. There is the Land of Shadow.  
Paradise must Fairer be. Not Lost.  
Four Darling Spirits. The Everlasting Memorial.  
Greeting an Infant's Birth. My Life's Young Joy.  
Above. The Everlasting Memorial.  
Dante's Beatrice in Paradise. "Spirit-Longing."  
The Sanctified Spirit. Only Waiting.  
A Heavenly Spirit-stood. Inspiration in All.  
What a Moral saw in Paradise. The Peace of Heaven.  
The First Thing in Mortal Eyes. I shall be with Thee.  
How Far from Here to Heaven? On Wondrous Land?  
Heaven's Joys. Fear Not.  
My Soul. With us still.  
Heavenly. The Swift Spirit.  
Death shall Die. Milton's Prayer on his Blindness.  
Sweet Day. Leona.  
How Wonderful is Man! The Personal Resurrection.  
The White Island. The Angel of Patience.  
How to wear the Soul's Garment. So Night.  
The Soul's Dark Cottage. We shape Ourselves the Joy.  
Vision of his wife. What shall I do in Heaven?  
Vital spirit of Heavenly Watching Angel.  
To my Mother's Picture. The Voice of Nature.  
Homeward in Song. The Good Witnesses.  
The Two Worlds. W. E. Channing.  
The Soul Immortal. Footsteps of Angels.  
Estimation of Immortality. Haunted Houses.  
Whence this Pining Hope? Happy he whose inward ear.  
The Immortal Mind. Another.  
The Resurrected. Lucy Hooper.  
The Upland Path. Better Glories.  
The Kingdom of God. A Surprise.  
Life. The Evergreen Mountains of Life.  
Abon Ben-Adhem. Over the River.  
Thoughts from Festus. From the Highlands of Heaven.  
Heaven. The Watchers with the Shining Hair.  
The Land beyond the Sea. The Other World.  
To my Guardian Angel. The Alpine Sheep.  
Life shall live for evermore. The Voice.  
We watch and breathe. Turns and Highland Mary.  
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