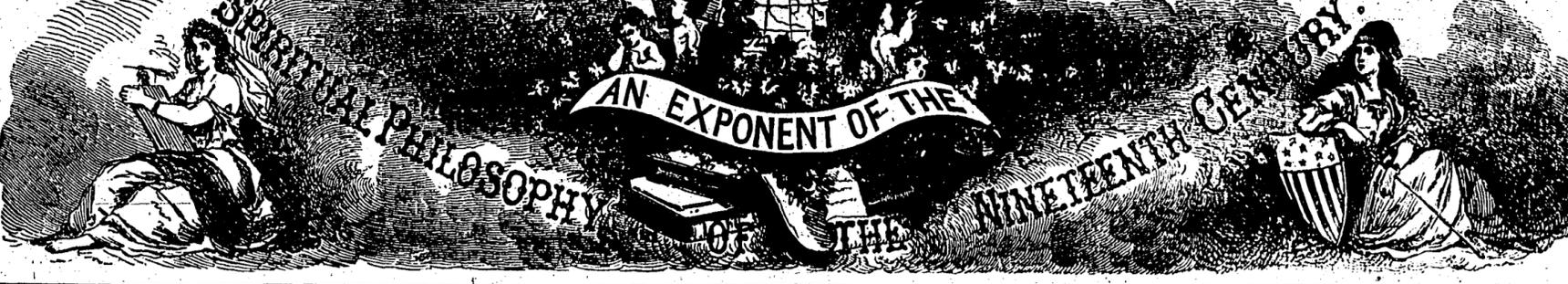


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Original Essay.

PROFESSOR THOMPSON ON SPIRITUALISM.

Professor R. E. Thompson, of the University of Pennsylvania, having given (in the *Penn Monthly* for February) a resumé of recent discussions on Spiritualism by certain distinguished German University professors, as noted in a previous paper, ventures to put forth some rather remarkable opinions of his own on the subject. That I may do him no injustice I will quote at some length:

"With us [Americans], however, the chief antagonists of Spiritualism have been those who had the least real interest in it, and who only abandoned their own safe and legitimate position in touching the matter at all. We mean the theologians. To one who believes that the spiritual world is in actual and loving contact with this human world, not in the persons of a few specially endowed mediums, but in the heart of every child of Adam, mediumship can be of little importance. To one who holds that the Spirit of God speaks to the spirit of man with inspirations more precious and helpful than would be any revelations to our curiosity concerning the future world, there is slight reason for running after table-rapping or any other devilry. To one who holds that we are in fellowship with all faithful and just spirits, living and dead, through communion with the Father of our spirits, it is of no importance whether lesser beings, of whatever character, have spoken back to us out of their limited knowledge and imperfect understanding. Even if Spiritualism be that its champions claim for it, it has no importance for any one who holds the Christian faith, either scientifically, as a theologian, or with simple belief as a Christian."

Reader I do you rub your eyes and look again to see if you have read that passage aright? No wonder. And well may you ask, Can the writer of it, though a university professor and a publicist of high repute, be of sound mind? An actual, present demonstration of spiritual realities, of a life after death and realized communion with the spirits of just men made perfect, of "no importance" to the Christian believer! Can that be a healthy mental condition which so exalts "faith" in ancient records and disputed dogmas, that a personal, experimental demonstration is of no importance?

But further, our Professor says:

"He who believes in God as a God at hand and not afar off, has no concern with its dwellers" (i. e., those of the spirit realm).

And again Professor Thompson administers this sharp rebuke to those Christian divines and believers who have ventured even to discuss the claims of Spiritualism:

"The attention which Spiritualism has received from Christian theologians and believers is the outcome of unfaithfulness to their own position; and they have been unfaithful because they have been narrow-minded. Instead of teaching that the spirit of God is given to every man to profit withal (1 Cor. xii: 7), and that the worst men are simply those who most resist him (Acts vii: 51?), they have taught that he imparted himself to a few prepared and gracious hearts, in which he made his presence felt by subtle and strange influences. Out of this denial of half the Bible teaching has come a doubt of the other half; and out of the doubt the tampering with notions and the condescension to discussions with which no Christian believer has any business."

THE MEANING OF THIS.

The meaning of all this seems to be that since the Infinite Spirit is believed to be at hand and accessible to every soul, Christians have no need of any knowledge of or communication with finite spirits, and, in fact, no concern or business to inquire or enter into discussions relative to their existence, their powers, or the world in which they dwell! An extraordinary assumption, truly!

But what a sweeping indictment is this against the Christian faithfulness of a long catalogue of distinguished divines of our time, from the redoubtable reverend ex-President Asa Mahan, D. D.—once heralded as the "Giant of the West," who was to exterminate the last vestige of Spiritualistic heresy—to the scarcely less redoubtable but more able Rev. Joseph Cook, of recent fame, who has become "almost persuaded" to be a Spiritualist—to say nothing of the host of minor clergymen, religious editors and laymen of more or less note, who have considered it their duty to condescend to the discussion of Spiritualism! How must all these stand abashed and condemned before this new censor of Christian faithfulness and narrow-mindedness!

WHAT FOLLOWS.

But if this extraordinary position of the Pennsylvania University professor be correct, there appears no reason why it should not apply to all persons as well as to Christian believers, and to

all communication with spirits in the body as well as those out of it—in fact, to the acquisition of all other knowledge as well as to that relating to the spirit-world and its dwellers. Surely "the Spirit of God" must be supposed, to be possessed of all possible knowledge in every department of inquiry, as well as of all desirable social attributes; and since that spirit is "given to every man," no one can have any need or "any business" to seek for knowledge from or society with any other being in the universe! What "business," indeed, had our Professor, under his own rule, to "seek unto" these German savants, to tamper with their notions, and discuss them before his thousands of readers in this land? To adapt his own language: "To one who holds that we are in fellowship with all faithful and just spirits, living and dead [sic], through communion with the Father of our spirits, it is of no importance whether lesser beings, of whatever character, [even though they be German professors of high repute,] have spoken to us out of their limited knowledge and imperfect understanding!"

Just here our Professor should be reminded that all spirits are living. A "dead" spirit is an impossible conception—except, perhaps, to a university Professor! Jesus is credited with saying that God "is not a God of the dead, but of the living; for all live unto him." (Luke xx: 38.) Besides, how can one be in fellowship with a "dead" spirit? But, letting this pass as a probable *lapsus penne* on the part of the learned Professor, it may be remarked that if his position be true, then it must follow that all human teachers and teaching—all schools, colleges and universities—all books, libraries and magazines—all newspapers, telegraphs and telephones—all professors of whatever departments of science, literature or art—and surely all clergymen and divines who assume to teach their fellow beings about God and spiritual things, together with all methods of intellectual and social intercourse among men, are wholly superfluous, if not impious, and are "the outcome of unfaithfulness to the true Christian position!" For surely "the spirit of God" must be competent to teach directly to "every child of Adam" that which is "more precious and helpful in every department of desirable knowledge, than can be any revelations or instructions from 'lesser beings of whatever character' who speak to us 'out of their limited knowledge and imperfect understanding.'" Hence "there is slight reason for running after" university professors, doctors of divinity, magazines, newspapers, telegraphs, telephones, "or any other devilry!"

Such are the absurdities to which the ablest opponents of Spiritualism are driven in order to make a show of argument against that glorious truth!

The writer has met occasionally with professed Christians who have maintained substantially this same "position," and who have, with some show of consistency, repudiated (in theory, at least) all the ordinary processes of acquiring knowledge, such as study, books, schools, theological seminaries, and the rest, and have sought to be taught and guided exclusively by what they imagined to be "the spirit of God." But such persons have usually been of the illiterate, narrow-minded, "hard-shelled," often intensely egotistic sort, who had little appreciation of culture of any kind. I had not expected to find their champion in a learned University Professor—especially one who holds the chair of "Social Science," and the office of librarian.

IS HE CONSISTENT?

But does the Rev. Prof. Thompson, in pursuance of his avowed theory on this subject, actually in practice refer the students of Pennsylvania University, who apply to him for instruction on the problems of Social Science, or perchance on theological questions—does he merely refer them to "the spirit of God," which "is given to every man to profit withal," and which "speaks to the spirits of men with inspirations more precious and helpful," etc., and does he tell them that they have "no business" to inquire of himself, or any other finite being? I know not. If he did, the trustees of the University would soon conclude they could dispense with his "chair" altogether.

THE MISTAKE.

If any serious argument were needed to show the mistake of Prof. Thompson's elaborately stated position, the following would suffice: Conceding (what I most heartily believe) the indwelling of the divine spirit in every human soul, and the readiness of that spirit to lead the teachable mind into all truth—scientific and secular as well as spiritual—yet the practical experience of mankind shows that the ordinary method of such divine teaching, as regards a large class at least of important truths, is through human or finite instrumentalities; and the legitimate exercise of our own powers of investigation. The elder or more advanced in any branch of knowledge or phase of experience become, in natural or divine order, teachers and guides to the less advanced. If "the Spirit of God is given to every man," it follows rationally that those who have been for a longer time than others, or with greater docility, under the tuition of that Spirit, may become qualified instruments through whom the spirit may teach others. Hence the child may properly learn of its parents and elders, the pupil of his teacher, the student of the professor, and so on; and in so far as those who take the position of teacher in any department have apprehended THE TRUTH, the Spirit of Truth may be said to teach that truth through them to others. If they have misapprehended it, they may teach error; and hence the danger of regarding any finite teacher as final authority.

Therefore, it by no means follows, as Prof. Thompson would have us believe, that those

who seek for and obtain valuable information through other channels than direct inspiration from the divine spirit to their own hearts, are chargeable with unfaithfulness and impety. Man is constituted to learn by both methods. The one supplements and corrects the other. Either, followed exclusively, is likely to result in one-sidedness, misconception and error.

IS INQUIRY WISE?

But it will be claimed that the Professor's statement was intended to apply not at all to secular and scientific knowledge, but only to matters relating to spirits and "the future world." The former kinds of knowledge, he doubtless will concede, we may rightfully gain by research, or from each other; but the latter, he would have us believe, it is God's prerogative alone to impart by direct inspirations to the individual soul, and what he does not thus teach we have "no concern" and "no business" to inquire into!

But is there any tenable ground for making such a distinction? Is it not a sheer assumption, and contrary to the general principles of the divine government, so far as we know them? Is there any divine law against our learning what we may about distant countries and their inhabitants on this planet, or even of the inhabitants and their surroundings on other planets, if possible? Suppose, in the progress of scientific discovery and invention, means should be found of establishing inter-telegraphy with the people of Mars or Jupiter, as we now have with those of Europe and India? Would it be "unfaithfulness to their own position" for believers in divine inspiration to attempt to learn anything about such people and their dwelling-places—an "impious prying into things which God has not revealed," as the study of astronomy was once piously regarded?

The spirit-world is a part of God's universe, as truly as is Europe or Asia, the planet Mars or Jupiter. Its inhabitants are our brothers and sisters of the human race—mayhap our fathers, mothers, our former teachers and intimate friends—many of whom must have acquired knowledge and experience far beyond our own. If what "the champions of Spiritualism claim" be true, namely, that modes of intelligible communication between this world and that have been discovered, why may we not learn from our relatives and friends who have removed thither, something of their state and surroundings, and why not confer with them upon any matters of doubt and difficulty respecting which they may have attained clearer light than we? Can that be a sane mind which declares that such intercourse, if available, is of "no importance"?

Suppose our parents or friends remove to the far West, or to some distant country on this globe, to which we expect to follow in a few months or years. What more proper and right than that we ask them to give us some account of their new homes, their surroundings and experiences, or than that they should continue to feel some interest in our welfare, and answer our inquiries? (Time was, before the institution of the telegraph, or the mail service, and especially before the invention of letters, that such communication was difficult, if not impossible—as it still is for such as have not learned to use the instrumentalities; but modern inventions have rendered it comparatively easy for all who choose to learn how.) But suppose that some learned University Professor or reverend divine should solemnly declare that since "we are in fellowship with all faithful and just spirits, living or dead, (?) through communion with the Father of our spirits, it is of no importance whether 'our distant friends speak back to us out of their limited knowledge and imperfect understanding.'" Should we not regard such an adviser as offering an insult to our common sense, or showing himself a proper candidate for the lunatic asylum? And is this any less true as regards communication with our dear ones who have departed to that invisible realm to which we all expect soon to follow? Why may we not avail ourselves of any modernly discovered method by which communication may be carried on, thus enjoying the benefits of continued communion with our friends, and acquiring some knowledge of that region to which we are rapidly nearing?

While it is true that "the spirit of God speaks to men with revelations precious and helpful," and also true, for aught we know, that *He might* communicate directly to us all, that we wish or need to know about our distant friends, in this world or the other, as well as all other desirable information on all subjects whatsoever, yet the practical fact is that *He does not do it*. On the contrary, He leaves us to acquire a large portion of the knowledge requisite for the best discharge of our duties, and to satisfy the cravings He has implanted in us from intercourse with our fellow-beings, and by the exercise of the power of research He has given us.

THE ALLEGED DIVINE PROHIBITION.

All admit this as regards the affairs of this mundane life, but when we propose to look forward and to learn something of the life beyond, through communication with those who have entered upon it, the priests of an antiquated and narrow theology raise their hands in holy horror, and warn us of a divine prohibition! They affirm that a special statute forbids all inquiry or communication across that border! We may well deny it, and call for the proof. Our learned and Reverend Professor quotes the language of an ancient Hebrew prophet, as if it were conclusive on this point:

"And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and mutter: Should not a people seek unto their God? Should the living seek the dead?"

What may have been the character of the "familiar spirits" and of the "wizards" that

peeped and muttered in this prophet's time, we have no certain means of knowing. But we know that there are spirits now with whom communication is unprofitable, unless it be intended for their benefit. While the free intercourse of the inhabitants of different lands on earth may be and is a good thing for worthy purposes, yet no sensible person advocates "seeking unto" the scalliwags and vagabonds of any foreign country for instruction and advice. And no sensible Spiritualist advises a similar course as regards spirits of a corresponding grade. Surely no intelligent person will "seek unto" those whom he supposes to be "dead." And any people who have a "God" whom they deem to be intelligent, all-wise and powerful, and disposed to heed their supplications, surely would be very foolish not to seek unto him for all proper purposes.

It may have been very wise and proper, for aught I can say—fit means at least very well adapted to the end had Jews—that the God of the Jews should strictly forbid through Moses and prophets of that nation. The object, doubtless, was to guard that "peculiar people" against the demon-worship of the nations about them, and especially of the Canaanites, whose lands they were to possess, (Canaanite spirits no doubt clung to their native soil, and sought to make their presence known to sensitive persons, as do the shades of aboriginal red men in our own country.) On the same principle wise parents restrict their young children from association and converse with the coarse and vile about them. But the time comes when children grow up to be able, and may properly be left to discriminate for themselves and to choose their own associates. So the time appears to have come when the Jewish people, under the spiritual teaching of the prophets, and later of Jesus, and his disciples, became capable of judging for themselves as to their spiritual associations. At all events, it appears from the record that Jesus did not reaffirm the rigid Mosaic prohibitions on this subject, but on the contrary he himself set the example of spirit-communication. He took his three closest friends to an interview with ancient spirits on the mountain (Matt. xvii: 3), and one of these friends afterward wrote, as no doubt expressing the views of his Master, "Beloved, believe not every spirit, but try the spirits, whether they be of God." (1 Jno. iv: 1.) Why or how should they "try the spirits," if they had "no concern" to know anything about them, and "no business" to converse with them at all?

A FUTILE SUBTERFUGE.

It is thus plain that Professor Thompson's extraordinary assertion of the non-importance of Spiritualism to the Christian believer, even if true, and his more extraordinary reason therefor, will not stand the test of scrutiny. If intended as a justification of the general shunning of inquiry on this subject by the great body of Christian teachers, or as a rebuke to those few who have ventured to give it some attention, in either case it is futile. It bears the marks of being far-fetched and devised to meet an emergency—that is, to escape a confession of the real reason for shunning these facts. That reason is no doubt more correctly stated by Prof. Frazer, formerly of the same university, in his treatise on "Mind Reading" (published in 1875). He says, page 7:

"It is true that certain classes of phenomena have been shunned by the Orthodox from their general resemblance to cherished mysteries, and the fear that they may be explained by natural laws now known; and also by a scattering few in the army of science for fear that they cannot be thus resolved."

Still more accurately, perhaps, was the reason of this avoidance expressed by an Orthodox friend of the writer, who frankly said, "I dare not investigate Spiritualism, for I notice that all who do so become convinced of its truth, and I fear I shall!" Here, no doubt, is the chief reason. "Cherished mysteries," and favorite dogmas founded on them, are often deemed of more importance than the actual truth, whatever that may be, by a large class of religious minds; while, on the other hand, the "scientific mind" is apt to be averse to anything it supposes cannot be "explained by natural laws now known."

But Prof. Thompson gives utterance to still other noteworthy opinions relating to the subject of Spiritualism, which may be canvassed in a subsequent paper.

A. E. NEWTON.

Vaccination in the United States.

Boards of Health make whatever regulations they think fit, and send round vaccination officers from house to house, and, with rare exceptions, old and young submit themselves to their lancets as to an ordinance of necessity. The New York Board receives, by way of remuneration, \$1 from the city for each person vaccinated, of which the vaccinator receives one-half, or 50 cents per head. Dr. Winterburn informed me that a smart public vaccinator in a densely populated quarter of New York would sometimes earn \$25 a day, or \$20 a week! In districts where a small-pox panic has been created, the vaccination officers frequently receive fees in addition to their official allowances. A high-class medical practitioner is paid from \$2 to \$5 for each vaccination, and in times of epidemics large incomes are realized. There are in the United States forty thousand registered doctors, or twice as many as in Great Britain and Ireland, a large number of whom are half-educated, and incapable of securing support and earning a livelihood. They are, nevertheless, not without friends, and manage by hook or crook to get billeted on the public purse as officers of Boards of Health and public vaccinators. Recently the English furor for sanitation has crossed the Atlantic, and these perfunctory officials have not been slow to take advantage of the wind and to poison the public blood with renewed energy in the name of the public health.—William Tebb, in *Vaccination Inquirer and Health Review*.

The Rostrum.

Address of Emma Hardinge Britton,
In Reply to a Lecture of Rev. C. V. Anthony, of
San Francisco, Cal., Designating Spirit-
ualism as the Work of the Devil.

(Reported for the Banner of Light by J. D. MacLellan.)

When Spiritualism first made its appearance in this modern dispensation, although for many centuries the world had been told to try the spirits, so ignorant had it become of the meaning of spiritual gifts, prophecies, and other manifestations, that it did not recognize them, and instead of trying the spirits, the general disposition on the part of all mankind was to deny the spirits. Attempts were made to explain all spiritual phenomena on any hypothesis rather than the true one. The first attempt made to invalidate the character of the manifestations was on the plea of imposture. But the result of investigation proved the power to be a spiritual one, and the more stringent the measures taken to avoid deception, the more positive became the proof of their spiritual origin. The next attempt to explain away the phenomena was on the hypothesis of electricity. When that was disproved, then they were attributed to a new force called "oil." But it was found that neither of these forces would account for the intelligence of the stand here on. These theories were abandoned for a more plausible one—that of the reflection of mind on mind. Mediums read the minds of the investigators, and thus became able to solve their questions. But it then appeared that a large amount of the intelligence came from the minds of persons long dead. Then mediums were called tricksters, jugglers and swindlers, and it was prophesied that Spiritualism must soon perish. But Spiritualism rose stronger, better and purer from all these attacks, and demonstrated the fact of a life beyond the grave. The last clerical thunder fulminated against Spiritualism proclaims it to be the work of evil spirits of the devil in propria persona. He would be reckoned as behind the times who should claim that the devil was dead, and buried, and his funeral sermon delivered. The clergy cannot so part with their friend, his Satanic Majesty. He must be used still to explain away the great facts they cannot account for. His first object is to lay the axe to the root of this clerical tree, and if his positions are admitted, you can witness its downfall. I do not propose to fight a person, but a principle. Spiritualism must either be true or false, and if true, the phenomena must come from persons who once dwelt on this earth. This is the position I take, and will try to demonstrate to you. I will read you what the reverend gentleman has said, better than in one of your daily papers. His first statement is that "there has been more trickery in connection with spiritual manifestations, especially with the phenomena called materialization, than with any other subject before the public." I do not deny that there has been, and is, a great deal of imposture in the so-called materialization circles. There is not an called here, but we will witness that I have announced from his platform the same amount of trickery and deception in our midst, and the need of care, and attention, and perspicuity to sift the true from the false.

As the materialization of spirit-forms is one of the most stupendous phenomena the world has ever witnessed, so it should be demonstrated by irrefragable proofs. I cite the mediumship of D. D. Home, Slade, Foster, Redman, and multitudes well known in Europe and America as to their mediums, in proof of the various degrees of materialization that have taken place. These proofs have been given by Home in the palaces of the Czar of Russia, the Emperor of France, and in the houses of many of the nobility of Europe—the Countess Cathness, Lord Adair, Earl Drummond and others have described the tests given in their presence. Materialization can only be accepted as a fact when no chance for fraud exists, and when the medium will be willing to submit to any test required of them. All mediums who permit themselves to such conditions put fraud out of the range of possibility. Mr. Anthony says, "Respectable citizens in this city have offered to put certain materializing mediums to certain tests, but they have declined." What does that prove? Merely that fraud and deception exist here as elsewhere. Will you charge to the army of progression the follies of its camp-followers? Does the work of the counterfeiter endear the value of genuine gold to the possessor?

Mr. Anthony further says that he is "inclined to think that some of these spiritual mediums are in league with the devil, and by his aid they can really materialize spirits." He cites the case of the witch of Endor, and claims that she was under the same infernal influence. Let us see how this case stands. This woman of Endor is the representative of the diabolical manifestations. Saul, the good, pious man, devoted to his Creator, was a medium. When he became rebellious and disobedient, he lost his mediumship. Does this look as if it was the work of the arch enemy? In his rebellious state he determined to banish all possessed with divination gifts from his kingdom, and took measures to carry out his will. But in the moment of desperation, at the last gasp, he bethought himself of the spiritual power he had once possessed, and sought out a woman who was well known to him, and who appeared to have been a medium. He made inquiries on the part of the woman, Samuel, the wise and good prophet, appears to her. There is no record that either Saul or his servant saw the spirit. Only the woman saw him, and Saul was dependent on her description. This was an act of clairvoyance, not of materialization. When Saul asked the advice of the spirit, only truthful words were heard in response. He foretold the destiny of the King: "To-morrow shalt thou and thy sons be with me." Did this come true? I would ask the reverend gentleman if this prophecy was a diabolical one? Surely the good Samuel would not subject himself to the influence of this woman if she were possessed with a devil. Where is the evidence of diabolism in this case? How could a base, bad woman have power over a good man? You may rest assured that if you do not give way to diabolism on earth, you need have no fear of its power over you when you are disembodied. The reverend gentleman thinks that the spirit who appeared was not Samuel, but by some hoc-us-pocus means it represented Samuel. Did not the spirit give the true prophecy, and what do Jeremiah and some of the other prophets say on this subject? "If the thing which is prophesied come to pass, then it is of the Lord."

I will cite you a case drawn from the printed sermons of Rev. Dr. Cummings, of London, who had a more intimate acquaintance with his Satanic Majesty than has your speaker. Dr. Cummings lectured in Exeter Hall, London, in 1877, on the signs of the times as predicting the end of the world, before thousands of persons. He says he had witnessed some spirit-rappings and had found the information obtained through

them to be authentic. Some of these manifestations came through his own little daughter, six years old. To his great horror he found her with her amiable mamma one day, tipping tables. He could scarcely be persuaded to question the rappings, though the child's mother was satisfied that they told the truth. He gives the conversation he held with the spirit. It is a specimen of the methods by which we may know what the Satanian work was in olden times. He asks, "Who is it tipping this table?" I reply, "I am Ezra Cummings, your grandfather." "How was your grandfather, but you are a liar?" "You're another?" "Are you not the devil and the father of lies?" "Will you answer me a question?" retorted the spirit. "I will." "All right. You are willing to give the devil his due. If the devil is the father of lies, who is his grandfather?"

In 1850 I attended a circle in New York one evening, in the company of Prof. Mapes, the chemist, and others. J. B. Conkling was the test-medium. Several persons communicated, when suddenly there was a change. The control, Laura Edmonds, the daughter of Judge Edmonds, wrote in a large round hand-writing, resembling that of a little child just learning to form the letters, very slowly and distinctly, "I am a little girl. I died of scarlet fever. I was six years old. I lived in Brooklyn with my papa and mamma. My papa had a store with beautiful bottles in the window. I want you to tell my mamma that I am not dead. I am alive and well and very happy. Aunt Cecelia is here, and my friends and brothers and sisters. Please tell her all this, because she thinks I am very unhappy. She thinks I am in a bad place, but there is a good place here, and I am very happy." The control then wrote in a beautiful imitation of a full moon and the word "darkness." While we were wondering at the signature there came a knock at the door. It was opened, and a gentleman entered, accompanied by a lady dressed in deep mourning. He came to the table and asked, "Are you Spiritualists?" "Yes," the lady answered excitedly. "What has become of my dear child?" "What is she?" "The gentleman said, 'My wife's last child died lately. She was six years old. I do not believe in the opinions of the church, and I would not permit her to be brought up in them. She was not baptized. Dr. Stephen Tappan says she is in eternal destruction, suffering the tortures of the damned. To save my wife from a lunatic asylum I have brought her here to see if you can give her any information about the child.'" We showed him the communication just received. He said that he was a chemist—hence the beautiful bottles in the window. The child's Aunt Cecelia had died, and so had several brothers and sisters. Her name was Cynthia (the moon) Knight (darkness). Mrs. Knight and her husband became earnest Spiritualists, and she showed him the bottles to the fact which had saved her from a lunatic asylum and converted him to a belief in immortality.

Some of you may be familiar with the name of Dr. Robert Hare, of Philadelphia. He was an honored friend of mine. He invented special machines to try spirit manifestations. Genuine mediumship shines all the brighter from investigation. No mediumship in those days refused to be tested by the dial. Dr. Hare determined to sift the phenomena thoroughly. He had with him a medium, a young man of the name of Bridges. He was out from the dial test. His possession was a lock of hair—a little, yellow curl, cut from the head of his child, who had died fifty years previous. The great skeptic was determined to find out if this child still lived and loved. One evening, when with a party of friends, this child's name was spelled out on the dial. "What do I carry in my waistcoat pocket?" he asked. "Nothing," was the unexpected reply. He repeated the question, and "Nothing" was again the answer. "At last I've caught these spirits tripping," he said. "I have in my waistcoat pocket a worn bit of paper containing a lock of hair cut from the head of my dead child. Had I ever received any token concerning this precious curl, then I would have yielded my skepticism and believed that my child lived." Again the question was repeated and "Nothing" answered. "Behold the proof," he cried, and drew from his pocket a bit of paper and opened it, and found it empty. Then the dial began: "As you withdrew your hand from the bureau drawer it trembled and the curl fell out. You will find it, father, in the drawer." If the bureau drawer is in the front street, instead of saying "devil," he decided to investigate further to see if the intelligence manifested through the dial had power to find out what no one knew. So he sent his friend, Dr. Gourley, a physician of Philadelphia, to his room, on the plea of wanting some papers he had left there. Half an hour passed, and all awaited the result. At the end of that time Dr. Gourley returned with the curl cut from the dead child's head. Dr. Hare related this incident to multitudes as proof that his dead child still lives.

Some weeks ago a man called on from a medium in this city. He said he was a stranger here, and he made arrangements for a private seance for four persons the next day. The appointment was kept, and test after test given (chiefly to two of the party), much to the surprise of the sitters. The gentleman asked if these spirits could speak in foreign languages. The medium could not tell; she would try. He began, then, a series of questions in a strange tongue, and for fifteen minutes thus held converse, the medium being controlled to write in strange characters, which were translated by him. She said that the communication was satisfactory. The man said "wonderfully so," and added that the language was Hindostanee, a tongue which he believed no woman in the United States save his wife understood. Then he added, seriously, "Madam, I advise you to leave this bad business." "Why?" she asked. "Because it is all the work of the devil." "Indeed, and is not the devil the father of lies?" "Certainly, and in these days he deceives even the elect. But you said the communications were correct. He persisted it was the work of the devil, and when she asked: "Do you believe in the Bible?" "Yes," "Do you believe in Christ?" "Oh, yes," "You believe him, then, when he said, 'The works that I do, ye shall do likewise, and greater works shall ye do.' Now if I am possessed of the devil, cast him out. If you believe the words of Christ you have power to exorcise the devil, and it is your duty to do so." The medium was the lady now on this platform; the gentleman, Rev. Dr. Scudder, then pastor of the Howard Street Church in this city. Well known as an able Oriental linguist, several of his church called on him to ask an explanation of the phenomena he had witnessed. He said the communication was correct, but it was the work of the devil.

I have told you of the test Dr. Cummings received through the agency of a pure, simple child, that his grandfather was talking with him, but still he pronounced it the work of the devil. A broken-hearted mother obtained proof that her child still lived, under circumstances that would have melted the heart of a stoic and convinced of spiritual agency any dunce if the cry of devil had not stopped his ears. A profound man like Dr. Hare had evidence that his child still lived after he had been buried fifty years, under circumstances that proved collusion impossible, and a learned D. D. had to confess that the devil was one of the best school-masters of the age, since he could teach a woman to speak in a foreign tongue without learning his grammar.

At spirit sittings wonderful tables have danced, keeping time to music and giving answers proving the existence of dead people. Count Gasparin has given evidence of this fact. At a recent seance, Joseph Cook, of Boston fame, has been called to believe the agency supernatural. But "it is dangerous business." I deny it. I am not demoralized. Neither are Prof. Crookes, Prof. Wallace, Flammarion, the French astronomer, Dr. Higgins, the English astronomer. Nor were William and Mary Howitt nor Mrs. Browning. Their minds were not weakened by belief in Spiritualism. When Spiritualism has been one century in our midst, then can we judge of it by its fruits. Christianity has had centuries of its fruits. What can we say of Spiritualism? I am a witness to the power of Spiritualism. I am a witness in health, clearer in brain, more courageous to bear the trials of life, and taught me never to stain my soul with aught I dare not carry into the world beyond, and has made wonder-seekers among scientists to arise and call it blessed.

Look at the teachings of the very Rev. Mr. Moody, and of Mr. Spurgeon, of London; also the man who talked to the wicked Londoners, the Rev. DeWitt Talmage. They say, "Were the sinners to stand in a row in a room, I would be at the head of you." "Let me take the lowest room," said another. "I am lower," said another. But Paul said, "I challenge you all—I am the chief of sinners. I have obtained mercy through Christ. If Christ can save the greatest sinner, He is able to save you." One cries, "What shall I do to be saved?" Shall I give to the poor? "No." "Feed the hungry?" "No." "Heap benefits on the head of my enemy?" "No, none of these. Jesus asks you to believe on him. God wants none of your works—they are but filthy rags. The blood of Jesus alone can save you. For what did he die but to save you and me?" A most comfortable doctrine! Go give it to your bank defaulters, your corrupt politicians, your adulterers of food, your robbers and murderers. Nothing you can do will help you—the blood of Christ can do atonement for your sins. Feeding the poor, reforming your lives—that is only filthy rags. No other name but Jesus can save you. Believe that the good shall pay for the guilty. Is not that the devil's doctrine?

Dr. Eugene Crowell, of Brooklyn, N. Y., a physician of culture, standing, wealth and position, has written a book entitled "The Spirit-World." He says, "Sin and pain are sowing and reaping; cause and effect. You will reap compensation and make full atonement in the life to come. Sincere repentance and good works alone can save you. Again, 'Spirits can return to earth and communicate with mortals.' Good spirits commend our good acts, but they never flatter. They sustain the good, and inculcate virtue, truth, charity and love. Spirits must be known by their teachings—whether they agree with strict morality or otherwise."

I claim that the reverend gentleman's case is not proven. That Spiritualism is caused by the devil, the father of lies, is not proven by the fruits of Spiritualism. I admit that many evils exist in man's nature, and that he must exorcise them that he may carry no unrepented wrongs to the life beyond. I do not deny the existence of fraud in our ranks. Look over human history. For the first six centuries of Christianity, what is it but rivalries and wars between the different sects? Come down to the twelfth century. See the Lollards and the Albigeans persecuted, the Knights of Malta roasted alive for the edification of their brethren. Then see the thirty years' war of Germany, the horrors of the inquisition of Spain, the wrongs perpetrated in Italy, France, England, in the name of religion. Look at Ireland, and see how she still regards the curse of Cromwell's massacre. Look at the time when Theodore Parker was hounded from his pulpit for asking questions the scholars could not answer. What effect has the teaching of the vicarious substitute had of letting the sinner go free because of the slaying of the life of the good man, and then question if in thirty-two years we can reform the great evils that have accumulated in eighteen centuries? We must teach men that they live for themselves, die for themselves, and atone for themselves. We must sit at the feet of this spirit power, and search to see if our dead ones live beyond the grave. Then can we comprehend the utterances of the Bible, the character and mission of the Good Master; can realize that God lives, that man has a life beyond the grave, and that judgment must be rendered for every act and deed done in the body.

BELSHAZZAR'S VISION.

An Address Delivered by MRS. NELLIE J. T. BRICHAM, Before the First Society of Spiritualists, New York.

(Specially Reported for the Banner of Light.)

Oh thou most sacred presence, thou whose clear sight penetrates through all the folds of human misunderstanding, thou who lookest down through the dark and rainy clouds that hang over the earth to-night, and dost read every line and every word written in the human soul, we look to thee, oh Spirit of Wisdom, oh Spirit of perfect penetration and wise understanding, and we would come before the altar of prayer, not to lay our lives before thee, saying "Oh, Father! children we are," for thou knowest us already far better than we can ever hope to know ourselves. Oh Father! free our hearts from that which burdens us, from that which blinds us, from that which overwhelms us with life's sea of sorrow; thou hast set the ladder of prayer by every soul, and we climb, by this to thee and know how good thou art, how strong, how continually kind, and how infinite in thy wisdom. Oh, thou whose love is endless; thou who hast shown thy kindness to every one who can see it—and if we see it not it is because our eyes are dimmed—oh, Father, we know that thy law is the law of harmony; thou hast written it upon the rocks; the law of compensation rolls on the tides of the sea, in the waves of the deep, and in the wonderful ocean of air that folds around the globe; and thou hast written it in starry letters, this law of compensation; thou hast written it on the red tablets of the human heart. As thy law lives and thy goodness speaks through it, we know that for all pain there shall come peace; for all tears, clear vision; for all burdens borne, for all oppression that we may know, there shall come salvation. Thou dost teach us that if we strive for good, though we often seem to fail, yet we know that in the end we shall receive it. Teach us, oh Father! the good that we all may do; teach us to look upward, not downward; not around us, but above. Oh Father! we would not lift our hearts to thee in mere murmurings, but we would pray for the light, and having found it we would apply it. We lean upon thy strong arm, that can never fail us. With all our weaknesses and all our faults and all our sorrows we would turn to thee, knowing thou dost understand our needs and will always receive and help us.

DISCOURSE.

The subject for this evening's remarks is Belshazzar's Vision. It seems naturally to follow after the subject which we took some evenings since in relation to the dream which was given to the great king of Babylon, Nebuchadnezzar. It appears that Belshazzar was the grandson of this great Babylonian king. Belshazzar's life and character were certainly degraded and dissolute, he being filled with greatest evils and vices, and earning nothing either for the good of his people or for the things of religion. But evil days came darkening over him, and his father was led into captivity, and at last, when the enemies were at the gates of the city, when Cyrus was without and the greatest evils and dangers threatened Belshazzar, it said he made a great feast to his lords, and they were gathered together in the midst of great rejoicings; all that was brilliant and beautiful was gathered there to make the feast marked, and in the midst of it they took from the sacred place the holy vessels that had been used in the services to Jehovah. It seems that the queen had spoken against using the holy vessels; nevertheless, regardless of what she said, these holy vessels were brought and they drank the wine from them, and suddenly there appeared a hand writing on the wall.

It was not something due to fancy, to intoxication or imagination, but there appeared what seemed to be the fingers of a man's hand. "And wrote over against the candlestick upon the plaster of the wall, of the King's palace; and the King saw the part of the hand that wrote." After the hand had vanished the writing still remained; there was not one present who was able to read or interpret what still remained written upon the wall. Suddenly all the revelry was quieted, all the wild manifestations of mirth became still, and a feeling of shivering horror settled down upon them. Then Belshazzar sent for the wise men, magicians, astrologers, Chaldeans and sooth-sayers, those who were skilled and capable of unfolding mysteries, and he offered great things to them if they would read and interpret the mystery on the wall. But they stood before it dumb, not one of them could read it or understand it, though the writing on the wall was visible to every one. Then the Queen—she who had known of the days of Babylon's glory, she who had known of the prophet, the medium Daniel, who had stood before the people in all the might of his spiritual

gifts—advised that they send for him to interpret the handwriting. She remembered the time when the most powerful of kings had dreamed a dream that he could not remember, and none of the wise men or magicians who were called to tell the King his dream and interpret it could do it. They might have called on fancy for some flattering interpretation of the dream could they have first heard the dream, but the King commended that they should tell him the dream as well as its interpretation, for the substance of the dream had passed away from him. And she remembered how at last the prophet Daniel appeared before the King and not only gave the interpretation of the dream but also told the King what the dream was. Not only this did she remember, but many other things, and by reason of this manifestation of his exceeding power he was made the chief of all the magicians, for this was the name which was then given to those who possessed spiritual gifts, who were wise in spiritual things. The Queen, remembering these things, gave her advice, and the King following it, sent for the prophet Daniel. He came and stood before the King, and saw the mystical writing upon the wall, and read the words: "Mene, mene, tekel upharsin." And we read in the book of Daniel: "This is the interpretation of the thing: Mene, God hath numbered thy kingdom, and finished it; Tekel, thou art weighed in the balance and art found wanting; Perses, thy kingdom is divided and given to the Medes and Persians." It was a prophecy, and it was one that filled the King's heart with still greater terror.

The King had been weighed in the balance and found wanting—wanting in morality, wanting in honor, wanting in humanity. But we desire more particularly to fix the attention upon the single point of the spiritual manifestation which was called the vision. Now in these things there must be an explanation. Theology has taken so much for granted that it has seemed to cultivate in the minds of the people a desire merely to accept that which theology gives without asking why it is so, how could it be so, not questioning if these things did take place, or was it without the existence of the law. Theology has said God moves in a mysterious way. That is true. But his ways are only mysterious to us because we are little children—our understanding is but feeble. How can we hope to measure measureless wisdom? How can we expect to comprehend the laws of the Omnipotent while we are in the feeble limits of human intelligence?

Theology has decreed that man's reason is a common thing, and that it should not be called upon to settle any important question; that we should simply believe in the mysteries; that we should believe that God has at times manifested his special pleasure through the messages of angels; that he has at times manifested his burning indignation upon some wonderful spiritual manifestation; and to-day, while the church holds its belief in immortality, while the church holds its belief in the mystery of angels in ancient days, if we ask for an explanation they tell us these things cannot be explained—that we should accept them without explanation. But in these latter days we find throughout all the world that materialism seems to be growing deeper and wider, and the river flows stronger and stronger, and theology does not stay the tide of skepticism. All over the world you can see that this is true. We say to the church that unless you are willing to accept the light of spiritual things the time will very soon come when you, too, will be weighed in the balance and found wanting. The church by-and-by, when it is compelled to do it, will open its doors just a little, then wider and wider, until science and philosophy shall enter in—science with its stary greetings, philosophy with its broad brow, and the two shall stand together, side by side with religion, the whole constituting that natural common sense trinity which shall be the salvation of the people.

What shall bring this about, you may ask. We bring the answer, Spiritualism, but we do not use the term in any narrow sense. God is the God of all the people, from the least to the highest, from the smallest to the greatest, and we find this beautiful truth of Spiritualism everywhere in the world, and we need no stronger evidence of its old-time existence than the record of its manifestation at the feast of Belshazzar. When we remember these things, and look back to the past we know that it is by a constant repetition of them, that it is by familiarizing the people with the real power of the spirit and the demonstration of immortality that comes from the spirit-world—it is by this that men shall be rescued from materialism; it is in this, we say, that we receive consolation and comfort, and in it we have the greatest reason for joy and thanksgiving.

The writer of the following communication has chosen to employ an anagram upon his name as his *nom de plume*, yet our Washington readers will doubtless easily decipher it and recognize the author as one of their number who has in former years been a zealous and effective worker in spiritualistic fields—who still holds a deep interest in the work, and improves the opportunity to speak a word for the truth when, as in this case, there is a special call for it.—Ed.

"The Immortals" Corrected.

To the Editor of the Banner of Light: Please allow me space in your "waving Banner," to vindicate the truth of history by correcting an error fallen into by Hon. Stephen W. Downey (delegate in Congress from Wyoming Territory), in the preamble to his bill recently introduced in the House of Representatives, "providing for certain paintings on the walls of the National Capitol, to commemorate the birth, life, death and resurrection of our Saviour, Jesus Christ, as told in the four gospels of Matthew, Mark, Luke and John," which bill, with its appended *prosy* poem entitled "The Immortals," after having been copyrighted, was printed in the *Congressional Record* of the 22d April; and has since been issued in pamphlet form on fluted paper, and is for sale at twenty-five cents per copy. (No charge for this advertisement.)

In the preamble of the bill, which serves as a *point d'appui* for Downey's delectable *brochure*, the honorable gentleman prefixes to the Apostles' Creed a fragment of his own fertile, not to say poetically-vivid imagination, as follows:

"Whereas, the people of the United States are a *Christian people*, and firmly believe in God, the Father Almighty, maker of heaven and earth, and in Jesus Christ, His only Son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried; He descended into hell," etc., etc.

The Constitution of the United States (Article VI.) provides that "this Constitution and the laws of the United States which shall be made in pursuance thereof, and all treaties made or which shall be made under the authority of the United States, shall be the supreme law of the land."

The foregoing provision will serve to indicate the legal quality and authoritative force of the following language employed in "A treaty of peace and friendship between the United States of America and the Bey and subjects of Tripoli," concluded Nov. 4th, 1796, certified at Algiers on the 3d of January, and ratified by the Senate June 7th, 1797:

"As the Government of the United States is not in any sense founded on the Christian religion, as it has no character of enmity against the laws, religion or tranquility of Mussulmen, . . . It is declared by the parties that no pretext arising from religious opinions shall ever produce an interruption of the harmony existing between the two countries." (*Public Treaties—Revised Statutes of the United States*, page 756.)

The treaty of which the above extract is a part, was negotiated when George Washington was President, and Timothy Pickens Secretary of State, and it was ratified by a Senate composed largely of men who had participated in framing the National Constitution, and were familiar with the principles and plan of government inaugurated by that instrument. At least the language which the senatorial ratification sanctioned, in regard to the religious or Christian character of the Government of the United States, or of the people of the United States, (ours being a government "of the people, for the people, by the people," may safely be taken as a better and more accurate and reliable expression as to what was the original intention of the "Fathers of the Republic," than is a mere allegation promulgated a century later by a delegate from a Territory not yet born into the family of States.

In the light of the facts above presented, I leave your intelligent readers to judge between the language employed and sanctioned by the founders of our Government and that which this modern theological Solon and Christian statesman proposes to engrave upon the statutes of the United States. I only trespass upon your space to add that Delegate Downey's movement to emblazon upon the walls of the National Capitol a solemn procession of sectarian,

religious paintings, is evidently of a piece with the "God-in-the-Constitution" project, which certain sectarian zealots have been nursing and fondling for some years past. The Downey bantling is more likely to die in the "burning" than the other, because it excites general ridicule in the secular press, while some of the religious journals sharply criticize the so-called poem, which he finally succeeded in getting permission to have printed in the *Congressional Record* at the expense of the public treasury.

Yours anagrammatically, J. A. RANWOLD, Washington, D. C.

TO THE AGED.

By MARY DANA SHINDLER.

Crushed beneath the weight of years, Sadden'd by earth's weary cares, Yieldst thou to chilling fears, Aged, weary heart? Hast thou struggled manfully? Then thy record is on high; From thine upward-gazing eye Let no teardrop start!

Seest thou not a cheering gleam? Aged pilgrim, 'tis no dream— That beyond life's turbid stream Lies a better land, Where intrude no mournful fears, No deceitful hopes, no snares, Where the end of all life's cares Thou shalt understand.

We betide thee if in vain Heaven has sent thee grief and pain; They were sent thy soul to train For eternal joys; We betide thee if thine hours Have been spent in gathering flowers, Wasting thine immortal powers On earth's fleeting toys!

Joy to thee, oh, joy to thee, With thine trustful energy, With strong faith and spirit free, Thou hast done thy part! Joy to thee if thou hast been Looking, with an eye serene, Far beyond this changing scene, Aged, weary heart!

Banner Correspondence.

Maryland. BALTIMORE.—B. Tanner writes, May 18th: "The Holmeses left here to-day for home. I attended last evening a private seance at their rooms, No. 26 N. Eutaw street, where were present Mr. Clement, Mrs. Burton, Dr. Morrel and I. It was certainly the grandest seance I ever attended. The sickness of Mrs. Holmes prevented her going into the cabinet, but the spirits who manifested with Mr. H. were beautiful; among them a small babe just able to toddle along. After parting the cabinet and making a few moments it was taken up by the spirit daughter of Mr. Morrel and held at the aperture. It put out its little hand, clasped its hands and nodded to all quite merrily, while the music of the organ played around it. Accompanying the child were the daughter and Mrs. Morrel, all plainly visible—three good, well-developed spirits at one time, with Mr. Holmes in sight sitting in his chair. In all the May sittings I have had I never saw so completely and so vividly satisfied a seance as this one was. Many other forms came, but as plainly as these, but the baby was the crowning event of the seance. The Holmeses are certainly good and truthful mediums, and though not successful as they desired in a monetary way were able to do some fine things while here. Of one thing I desire to put myself on record, and that is, of the perfect truthfulness and good membership of the Holmeses. As a general thing their seances are such that they are fully satisfied all who attended them. The God may be said to be in them, is the prayer of all members of last night's circle."

BALTIMORE.—"J. V." writes, May 22d: "An effort was made in the earlier part of last winter to bring together, in one common fold, the entire body of the spiritualists of this city, and that by a united effort great good might be the result. Our most sanguine hopes were not fully realized, yet such was the success accompanying the effort that our little Society will be reorganized in September next, and as the re-organized society will have a favorable auspices, the fruits cannot be but eminently satisfactory. We were fortunate in securing the services of Mrs. C. Fannie Allen, of your city, during the month of December. She is our popular speaker, and drew crowded houses as she lectured. Her glowing and handkerchief readings were surprisingly accurate. During the months of January, February and March, we held conference meetings, at which free discussions were had, and experiences, in the good old Methodist style, were interchangeably made, to mutual edification. Beside addresses delivered by members of the Association, we were favored with two lectures from Baltimore's favorite, Mrs. F. O. Hizer. On the first Sunday in April the services of Mrs. Allen were again secured. She remained with us till about the middle of the present month, during which time her lectures increased in interest, her best and most successful effort being on the last night of her stay with us.

We were so fortunate in engaging the services of a large choir of excellent voices, accompanied by the violin and organ. To Miss Ella Hellam, the Misses Wooten, Edward Wright, Esq., and several others, the Society is largely indebted for its success. In view of the fact that the writer is a member, another was organized in the western part of the city. While Mrs. Allen was helping us, Thos. Gates Foster, Esq., a very philosophical and otherwise meritorious lecturer, was doing good work there. He confined his course to the strength of the strength of Spiritualism in Baltimore, but that it is steadily progressing is apparent. Many thousands are outspoken in their denunciations of the old fossilized orthodoxes, and at the same time they are the most implicit faith in the cardinal principles of the new and modern Spiritualism. Beside these there are many more whose interest in the subject is fully aroused, and they are now earnestly inquiring after the truth as it is in nature.

The attendance at our meetings during the past winter but feebly indicates the real extent of spiritualistic inquiry in Baltimore. Many hundreds of our people who are well settled in their convictions, failed to attend, and many more, and hundreds more were nightly gathered around the circle tables. Next September we hope to bring together all the elements of Spiritualism, and the writer confidently predicts such success as has never crowned our efforts before. We contentedly have our lectures during the summer months by way of keeping alive the interest of our people in the good work, and in part to gratify the longing desire of some of our earnest inquirers to know the truth."

Massachusetts.

DOVER.—Geo. A. Fuller writes: "I recently spent a few days at Lake Village, N. H., and lectured in Mt. Belknap, and in the town of Easton, where Mr. Fuller was present, and gave some very conclusive tests at the close of the lectures. She also held two very fine dark seances at private houses and gave many private sittings. She is a fine medium, capable of doing a great amount of work, and should be constantly employed. Mrs. Keay, a private medium, holds circles at her home, which are very satisfactory.

At Newbury I found Dr. V. C. Brockway and wife, hard at work in the good cause. They hold circles at the home of Mrs. Emma E. Foster, on Sunday evenings. The Doctor is a fine clairvoyant and magnetic physician. Here I met Dr. S. N. Gould, of West Randolph, Vt., Treasurer of the Sunapee Lake Spiritualist Camp-Meeting Association, and we proceeded to the campground at Rodgers' Landing, to make all necessary arrangements for the coming season. We found that Mr. Blodgett had got out a large lot of lumber for new buildings, and had cleared up quite a space of ground. Many improvements will be made this year, among them a new hall and covered waiting-room at the steamboat landing, construction of new streets, opening up of a new tract of land to supply the increased demand for lots for cottages, and the removal of the old building, and the erection of a new one to the north, where there is a beautiful natural auditorium, capable of seating three thousand people; croquet grounds for the children have also been laid out. Many fine speakers have been engaged, and we proceeded to the campground at Rodgers' Landing, to make all necessary arrangements for the coming season. We found that Mr. Blodgett had got out a large lot of lumber for new buildings, and had cleared up quite a space of ground. 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Free Thought.

PLEADING TO THE INDICTMENT.

To the Editor of the Banner of Light: In the Religious Journal of the date of April 24th I find a letter from Mr. A. J. Davis containing a paragraph which has proved to be of a somewhat sensational character, as may be inferred from the comments it has already elicited. My reference is to the following passage:

"Leading minds in Spiritualism, in New York and elsewhere, seem deeply impressed that it is time to give 'form' to that which for so long has been 'void.' Who these leading gentlemen are, has not fully come to my knowledge. But I learn definitely that Prof. S. B. Brittan, Prof. Kiddle, Prof. Buchanan, Judge Cross, Charles Partridge, Henry J. Newton, and others moved by kindred convictions, have been and are now at work perfecting a Constitution, By-Laws, etc., which may possibly serve to bring order out of chaos. You remember that, some two years ago, I called attention in your columns to the desirableness of an organization, with more than one phase, over each form of which a certain named well-qualified gentleman might with great propriety be called upon to preside. For I doubt, when they once begin to organize, whether one common name and one rationalistic purpose will satisfy the large majority of non-progressives which begin to enter under the wings of Christian Spiritualism. The drift of all thoughtful Spiritualists—especially the influential leaders before mentioned—is undisputedly toward existing sentimental Christianism. How all this is to subserve the greater spiritualization and liberalization of mankind, is more than I can comprehend. You will, therefore, now and always, find me 'outside' of the party lines.

That the persons above named, and others, have been discussing the subject of organization, and that they have actually framed a Constitution and By-Laws—which may or may not become the organic law of a defunct Association—is substantially true. That there is anything particularly "sentimental" in this movement—anything of a romantic nature, or involving—as the term may be understood to imply—an excessive exercise or morbid development of the sensibilities of human nature, is nowhere else apparent save in the foregoing paragraph. In reaching his conclusions our friend rests on the testimony of some one who is not introduced to the reader. It is well; the witness may preserve his incognito. Let us be gracious and waive the cross-examination, while we learn from experience that scientific philosophers and apostles of Nature, as well as other people, may profitably scrutinize the sources of their information.

The assumption that the movement proves and illustrates the fact that "The drift of all thoughtful Spiritualists—especially the influential leaders before mentioned—is undisputedly toward existing sentimental Christianism," will derive no possible support from a critical examination of the facts. We never for a moment suspected that any one, even with the duplex lens of microscopic clairvoyance, aided by the double reflectors of a lively imagination, would ever discover a vestige of "Christianism" in the work of the organizers. Christ is neither named nor remotely referred to in their Constitution. Let no hysterical brother be alarmed because the new Society has one Cross. To allay all unnecessary apprehension we are ready to affirm that he has nothing whatever to do with the movement, and that no one is expected to be crucified! In all that has been put on paper by the Committee on Organization there is not so much as the most distant allusion to the Church; to the necessity for its continued existence, or for the observance of any religious rite or ceremony. No one is required to accept the peculiar views and dogmatic opinions of another. Not even by implication does the proposed Constitution limit the freedom of the individual, nor in any way interfere with either his faith, philosophy or worship. It offers no thirty-nine articles, nor any other number, expressive of the religious convictions of its members. It will, therefore, be found to tolerate a larger liberty than is enjoyed within the Episcopal jurisdiction, of which an irreverent member once said he preferred it to any other church because it never meddled with either politics or religion!

But the sources of consolation to be derived from the freedom of the Constitution of the new Society, are not yet exhausted. The candidate for admission may be Pagan, Jew, Christian or Mussulman. He may have one thousand gods, or not even one, as may be determined by the inclination of his mind. His theology may embrace seven heavens or seven thousand; all the hells of Dante, Milton and Swedenborg, or none at all beyond the present life. Moreover, he may believe in Mr. Kersey Graves's "Sixteen Crucified Saviors," multiplied by as many more as he may be able to find in history or evolve from his own brains. Whoever wants a larger liberty than this will not be expected to join the Association. It would be a pity to have any soul of great latent powers and lofty aims cramped and belittled to all eternity for lack of space in which to exercise and grow up to the heavenly standard of his possibilities. Genius must have room for the proper inflation of its ideas if we unroof the world. At the same time, it must be confessed, that arbitrary restraints are often inspiring to those who have the power of adequate resistance. Trumbull observed this fact, and put the idea thus in two lines of his McFlang:

"For genius swells more strong and clear, When close confined—like bottled beer."

Let us be serious when we may. The qualifications for membership in the new organization, which are really required, may be thus briefly expressed: An honest purpose in seeking admission and fellowship; habits of life and a general deportment which command respect; and a sincere desire to obtain the truth and promote the welfare of mankind. We have some unhappy people among us for whom we are suitably sorry. The mention of the religious idea in their hearing inspires a kind of frenzy or delirium. I scarcely need remind the reader that the Harmonial Philosopher is not one of this class. He believes in "the beautiful religion of Nature," and he is too cool to ever become delirious. Nevertheless, there are several poor victims of the mania that opposes all religion. It may soothe these and relieve other monomaniacs—people tormented by morbid apprehensions of the loss of their own precious independence—to be assured that the prima facie evidence is that the organizers are all Atheists, inasmuch as they have no God in their Constitution. Now we solemnly affirm this to be the fact. Is not this enough to bring peace to troubled souls? to allay the nervous irritability of venerable ladies of both sexes, and to insure the safety of our institutions? We think it is all that can be required, and we here offer the Poet's benediction:

"Rest, rest, perturbed spirits."

The paragraph I have taken occasion to re-

view, regarded as a criticism, is certainly very mild in terms and gentle enough in spirit; but it is mischievous in its tendency, as appears from the use which has already been made of it. I am not disposed to attribute any such intention to Bro. Davis. But the truth is, his words are taken as a text by acrimonious critics; by brawling scolds, whose disease has become chronic; and it may be, by force demagogues. We are rudely assailed as enemies of religious liberty, guilty of a studied attempt to demoralize Spiritualism by founding a new sect in theology and religion—the very thing the writer has been contending against for forty years. Some of these belligerents threaten us with perpetual war. They are determined to give us no peace unless we seek it by personal humiliation and repentance, or purchase the same at the cost of our own honest convictions. What these malignants virtually demand is submission to their authority. We shall probably remain impatient. We cannot accept the guidance of those valiant knights whose chief employment is battling with wind-mills, and wrestling fearfully with the phantoms evolved from their own disordered brains.

Some people seem delighted when they can find "a bone to pick"; it enables them to show their teeth. If we have furnished one for the time, those may gnaw the same who like the occupation. This bone is probably larger than some; at the same time it may be leaner and less nutritious than that imaginary bone for which—on a memorable occasion—

"Old Mother Hubbard, Went to the cupboard."

Yet on such food do envious busybodies and mischievous meddlers with other people's affairs contrive to subsist. It is not strange that they grow lean in spirit and wolfish in disposition. The pit opens in the path of all spiteful souls, and images with glaring eyes and gory locks haunt the presence of the man who "hath his brother." There are men of perverted minds, whose hearts are full of bitterness; men of base feeling, vulgar manners, rude speech and malicious purposes, who sow discord and stir up strife. A Christian Apostle refers to them when he says, "Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips; whose mouth is full of cursing and bitterness (Romans III: 13-14). Such men are not only regardless of the social amenities and moral obligations of life, but they are disturbers of the peace of society. A scorpion has power to sting a saint; even a gadfly may pester a lion; and out of the faithless bosom a serpent may lift his venomous head and strike

"At everything that glitters fair and white." While the divine realities of all the past are reproduced in our time, it is no less true that the unclean phases and distorted features of the world's moral history and spiritual experience are being repeated in our presence. The gates of heaven stand ajar, while hell yawns at our feet. There is a realm of the infernal that interpenetrates our sphere and especially belongs to this world of conflicting interests and selfish passions. Cerberus keeps his kennel and barks at every well-behaved traveler. He stretches himself at length before the gates of the Limbus Patiorum, and demands his bone in the shape of everlasting contention. The disorderly forces of the world are ever recruited from beneath. Uprising from the pit—ghastly and terrible, begrimmed with smoke from infernal fires—they come!

"Contention bolt, with iron lungs, And slander with her hundred tongues."

Well, let Cerberus, the dog, growl and bark, and gnaw the same old bone of contention; for such, in sooth, is the constitution of the creature and the manner of his life.

"Evil subsists in ceaseless strife and hate; This is its final fate; Left to itself it shall at last expire, Like fire that smelteth fire."

S. B. BRITTAN.

New York, May 14th, 1880.

CONSTITUTIONAL SUBTLETIES.

BY JOHN WETHERBEE.

To the Editor of the Banner of Light:

Paley speaks of a principle which "bars information; he calls it "contempt prior to examination." The Spiritualist of many years' experience has seen this manifested toward Modern Spiritualism from every direction, narrowing, it is true, as the subject shows permanence, or a disposition not to retire when denounced, thus growing beautifully less year by year, till the closing-in period of this contempt is almost within definite calculations as to its final. The treatment Modern Spiritualism has received from the world of thought outside of it, and in the presence of all other isms, has been a marked feature in current history. All the recognized, admitted savants in the world of letters, sacred and profane, have considered the subject of Modern Spiritualism as low society, so to speak, no *raison d'être*; even hospitably disposed people, favorably inclined, have often been disposed to apologize if found in its company or seen reading its journals, and, as if wishing to stand well with the more respectable isms or non-isms, they have appeared ashamed to have been caught in the company of this "uncircumcised" element. I am not now proposing to find fault with this; to a great extent it is fading out of public thought—not gone, by any means; but a man to-day can be more or less identified with it without being ostracized or considered as tending to lunacy, thanks to the more or less identification with us of bright, scholarly minds, during the past few years. Others will follow, and I expect before the planetary perihelion hour passes that the rearguard of thought will pass this "pons asinorum," and even swear that it always believed in it.

This contempt prior to examination of which Paley speaks has not been confined to Modern Spiritualism, but all innovations upon accustomed ideas have been more or less thus inhospitably received. I have only referred to this fact, in this connection, as a preface to a few remarks on the subject nearer the root of the prejudice, looking at it as a constitutional quality born in a man. The contempt prior to examination, as I have said, is to-day hardly worth noticing, yet I can hardly say what I want to without having first introduced it.

I can always bring into bold relief my thought by illustrations from my experience better than in any other way, so I will draw an item or two from that source.

When I was enjoying the light of Modern Spiritualism in its morning hours—morning to it and me, for it was over twenty years ago—I had in my home circle a most remarkable medium; all things considered, the best one I have ever met; first, because she was in my own domestic service; second, she was a person who knew nothing of Spiritualism, and the man-

festations were as strange to her as to us; and, third, it was not for gain, and she in a manner belonged to us. She filled up the gap in my other mediumistic experience and helped me out with the *rationalité* of it. I had with her, for long periods, every sort of manifestation from intelligent raps to materializations. The latter not to the extent that the word means to-day, but such as logically showed possibilities that are now current. The phase of which I will now speak was invisible human hands, palpable merely to the touch but to the grasp. On a small old table (over one hundred and fifty years old), the one on which I am now writing, with my wife *à-vis*, and this home medium on the side of it, with our six hands flat on the table, and in the light of day, the bright sun shining into the room, we were all intelligently touched on our laps and limbs under the table, and more than that, I could take my hand, leaving the other five hands in sight on the table, and grasp, under the table, what appeared to be a human hand—human in all its attributes; sometimes this would be a test, and give indications by the ring on its finger and by its form whose hand it was. These touches and grasps we all more or less had, and with another person sometimes occupying the vacant side of the table. Sometimes these touches and grasps were more palpable than at others, sometimes only a touch, finger manipulation, sometimes the full grasp, when I could feel the knuckles of the spirit-hand, thus establishing it as a material hand and not a dummy.

I am not writing up this incident for the sake of describing the phenomena or the circumstances, but to show the effect of mundane presences, to illustrate what I have referred to as the constitutional element or quality. I had a friend who was not prejudiced or skeptical, but rather with a tendency to put faith in magnetic healing and clairvoyance; in fact, was near the border line of Spiritualism, but had not quite surmounted the threshold. I had told him of what I was getting at home, and he desired very much to be a witness of it. So I gave him an opportunity, but on the one or two occasions when he was present we could get nothing save a few raps; no touches came, though we sat ever so long, all of us desiring them, but were disappointed. This man had no "contempt prior to examination." I think he was favorably disposed, and yet he was a non-conductor; without him we got the manifestations, with him we did not. It was very strange to me. I thought the spirits were very unaccommodating. From later observations and cogitations on this subject I have come to the conclusion that this man had the constitutional obstruction of which I have spoken; it did not crop out in him as contempt prior to examination, because in his case I am sure "Barkis was willing." I have concluded that the "doctrine of election" has a foundation in truth—some men are born to be saved, and some to be damned—the latter, however, in only a Pickwickian sense; what I mean by the idea of election, is that some are constitutionally receptive to this light, and some repel it; or, as Emerson says, if it man is born a bramble bush nothing will make him bear grapes or figs.

Let me state another item of experience for the purpose I have in view. One of the best test mediums I have ever met was the late Mrs. Hardy. I think if she had stuck to her tests and let other phenomena alone, she would have been alive among us to-day. I cast no recollections on her "paraffinuous" manifestations, for I know they were genuine; but in the conflict of invisible factors, or two classes of spirits trying to ride one horse, she perished; but let that go now; she was a remarkable test medium. A very valuable friend of mine wanted me to arrange a sitting with her for him and me, and I did so; he came from his home in a neighboring State on the day appointed, and we had the sitting. It was an hour wasted. Some general names came, but no tests; some of the names, had I known as much then as I did afterwards, might have been led into tests, but the sitting was not satisfactory; I was disappointed, so was he, and for aught I know, disgusted with the pretension. This man was no opposer, was rather a spiritual man, wanted it to be true, and yet was an obstacle, a non-conductor; it seemed very strange to me, and it and many similar experiences made me feel as though I did not wish to be torch-bearer any more; I would roll on, be my own light and heat, and let others do the same; in fact, I made up my mind to. Soon after this I got a letter from him, saying kindly: "Dear John, I do not see how you can spend your time and dollars in such a nonsensical way as to sit with mediums, a man of your education and resources. Seems to me, John, I would stick to Jesus Christ and him crucified, and let mediums go." I suppose my friend thought that the sitting we experienced on that occasion was the average pabulum that had made me a Spiritualist; now it is not pleasant to be so rated by one's fellows, hence I am disinclined to chaperone other people. Of course, situated and known as I am, I have many applications from downhearted and uphearted people who wish to be put into the line of discovery, but it has taken twenty-five years to make me what I am, and yet nine times in ten a man wants to become possessed of a "liberal education" in this line in an hour's study.

An application of this kind has just occurred, and a brief relation of the interview may be interesting, and in this connection "will point my moral and adorn my tale," and be, perhaps, a fitting close to an article on "constitutional subtleties" or disabilities.

A very thoughtful, prepossessing man, with a studious look and evidently with a scientific turn of mind, said to me a few days ago, "Mr. Wetherbee, you write like a man of good common-sense (so you see his head was level), and evidently must have had experience in modern spiritualistic matters that has satisfied you of their foundation in fact. I want to be satisfied very much," said he. "I have looked some into this subject, am favorably disposed toward it; but I have my doubts about its being by spirits; I would give almost anything to be convinced beyond a doubt. I thought perhaps you could put me in the way of that satisfaction."

I told him it was not an easy thing. I recommended perseverance, though he would have to wade through much sack for a little bread. I thought he would find now and then a crumb of what he wanted, for I had. They come as they are, angels' visits, few and far between; but one auriferous nugget, you know, will pay for handling a ton of sludge. Feeling that my reply was discouraging to him, I said I thought he might get a good test by having a sitting with Watkins, the independent slate-writer. He replied at once, No, that would be no test to him, even if writing occurred; that might be some power or force inside of us, or outside, psychic in character. "We know," says he, "there are and must be forces that we do not understand, and that would not be a scientific

test." Having such perfect proof of an invisible presence in this connection, his remark astonished me, and I said (relating an experience of my own), "My friend, I made an appointment once with Mr. Watkins for the next afternoon, and before I called on him I bought two new slates. I know they were new, and I got the merchant to bore two holes through the wooden frames on each side, and putting a bit of pencil between the slates, tied them together with twine through the holes, making it a double slate; and putting them, like a book, in my bag, called on Mr. Watkins. I took those united slates and laid them flat on the table, and laid my two hands flat on the top of them, and never took my hands off. The medium sat at the table opposite to me; no other person was in the room; we sat some time. I did not suppose, with all my experience, that I would get anything, I had been so careful. I thought he would want to try his slates; but I stuck, hoping, and in about half an hour, right under my hands, I heard the pencil writing. I know I was awake and sound in my mind, and no visible human being was doing the work that was then going on in the space between the two slates under my hands. When the pencil told us by three taps that it was done, I opened the slates, and found one side filled with a letter from a departed relative, and his name signed to it." I need not extend this narration into the further communications I had during that sitting. This was enough, and I said to my anxious and studious interviewer, "Suppose you had been in my place; would that have been satisfactory?" He repeated that that would be no test to him, and said: "Mr. Wetherbee, you can suppose it possible for that to be done without there being any spirits." "No," said I, "I can't; if I state the truth, and was not deceived, and I know I was not, then that act was the act of one who had risen from the dead, a 'departed' spirit, for there were no 'present' ones to do it, or rather visible ones." The inquirer said it would not convince him, for it might be by some undiscovered force. "I said, 'My friend, you are not one of the elect; you will never be convinced, you will never get the evidence you so much want. Now don't waste your time or your money; you won't wake up until you have shuffled off this mortal coil; you are not open to conviction. I am sorry for you, and for the many others similarly constituted. You are constitutionally ineligible to Modern Spiritualism; you are of those who 'strain at a gnat,' and will not believe a message written by invisible hands, and so stated by the invisible operator at the other end of the line, 'but swallow a camel' in attributing intelligence to an undiscovered force in nature, when by ransacking the history of the world there never was an item of intelligence ever uttered or written that was not the act of a human being."

I think, as this article is long, that I must stop quite abruptly, leaving the reader to draw the inferences. I have suggested, that there are often in people constitutional impediments, which explain much of the dissatisfaction at circles and physical manifestations. Their presence muffles them as a touch does a bell. The race, however, will improve by the light that is in the world, and these non-elect or non-conductors will grow beautifully less year by year and in time disappear; and in the ratio thereof I expect the invisibles now walking the earth will become more or less visible.

New Publications.

THE TRUE STORY OF THE EXODUS OF ISRAEL; together with a brief view of the History of Monarchical Egypt. Compiled from the Works of Dr. Henry Russell-Bey. Edited, with an Introduction and Notes, by Francis H. Underwood. Boston: Lee & Shepard.

Egypt with its sixty centuries of history is always an interesting study, and one which a perusal of this book will intensify a love for. It elapses that written language, science and the arts of civilized life had their origin among that ancient people; that the idea of one God, of sacrifices, offerings of first fruits, form of temples—including the Holy of Holies and the Shekinah—the use of incense and religious ceremonies, existed in Egypt ages prior to the time of Abraham; that all the essential features of the Ten Commandments are contained in the "Book of the Dead," a work of unknown antiquity, portions of which have been found in the grave-clothes of persons who died before the building of the pyramids (3000 B. C.), and the author is "tempted to believe that the Jewish law-giver, Moses, modelled his teachings on the patterns given him by the old Egyptian sages." The translations of the writings of the Egyptians preserved in papyrus rolls and temple inscriptions given in this book, will be found to be of great interest, showing as they do that the tone and style of the sacred literature of the Hebrews did not originate in any special inspiration of those by whom it is said to have been written.

HOWE'S NEW BOSTON MELODEON, consisting of Songs, Glee, etc., including all the old Standard and Popular Songs of the Day, harmonized for four voices, and adapted as an accompaniment for the Organ or Piano. Boston: published and sold by Elias Howe, 88 Court Street, Chicago; published and sold by Howe & Grant, 113 Randolph Street, pp. 275.

Thirty-three years have elapsed since Mr. Elias Howe published the collection of secular melodies known as "The Boston Melodeon." It was so popular that shortly after its appearance a second and a third volume were added to it, and more than forty thousand copies were speedily sold. About fifty of the choicest songs of that collection, and two hundred from other sources, many of which are copyrighted, now appear in Mr. Howe's "New Boston Melodeon." About fifteen pages are also given to twelve of the choicest gems from Pinafore. The work is likely to be one of the most acceptable music books now before the public.

A PRACTICAL TREATISE ON SEA-SICKNESS; its Symptoms, Nature and Treatment, by George M. Beard, A. M., M. D. New York: E. B. Treat, 757 Broadway.

The author assumes that sea-sickness is a functional disease of the central nervous system, and treats it accordingly. His conclusions as to its nature and the proper remedies to apply, are the result of observation and experiments on long and short voyages at sea, in different climates. There are details of treatment which the author looks to further investigation for information upon; but he is convinced that by the plan of treatment stated in this work, sea-sickness can, in a majority of cases, be prevented, or greatly relieved.

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MEDICAL COMMON-SENSE, Pathology and Treatment of Consumption, Asthma, and Catarrh, by N. B. Wolfe, M. D., is a volume of 144 pages, furnished free by its author, whose address is Cincinnati, O.

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 Communications from the BANNER OF LIGHT should be taken to distinguished between editorial articles and the communications (condensed or otherwise) of correspondents. The columns are open for the expression of independent thought, but we cannot undertake to endorse the varied shades of opinion to which correspondents give utterance.
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SPHITUALISM, like an enduring rock, rises upon the cooling elements of ignorance and passion—a rock which the surges of Time and Change can never shake, on whose Heaven-lighted pinnacle the Angels build their altars, and kindle beacon-lights to illuminate the world.—Prof. S. B. Britton.

"Settled in the Saddle."

The rising issue in the churches is the one that has been forced by the progress of republican ideas and a freer habit of thinking. The Episcopal church in this country, long claiming to be undisturbed by it, has at length discovered that it too has got to face it and abide by the result of the discussion. Singularly enough, this issue is brought on, if not precipitated, by the complaints of the brief terms of the settlement of the clergy. Whereas, in former times, ministers, or rectors, held their places in their several parishes for forty or fifty years, now they do well if they manage to remain in one place for a term even of ten years. Hence originated the phrase which stands at the head of this article—a phrase first employed at the first horse-show held in the country, at Springfield, at which Dr. Huntington, then a Unitarian clergyman, but now a bishop of the Episcopal Church in the diocese of central New York, remarked that the horse was to be prized by ministers above all other animals, for the time could not be very far off when ministers would have to be settled in the saddle.

But how is it possible, the reader may well ask, to precipitate a grave ecclesiastical issue by means of so ordinary a fact, and one to whose existence all shies necessarily assent? The answer is a ready one. In the Episcopal Church, although the clergy are "called" by the several parishes through the appropriate machinery of each church, yet they cannot be set over a parish, or church except by the bishop of the diocese, and they can at any time be deposed by the bishop if in his opinion there is sufficient cause for the exercise of such authority. In a word, ecclesiastical authority is just as much retained in the Episcopal Church in this country as it is in the English Church in Great Britain; but the vital distinction in the two churches is this, that the English Church is the State Church, and rests for its sure support on legal authority, while the Episcopal Church in this country, being practically only a mild imitation of the English Church, has nothing to fall back upon but the voluntary support of the people. In a word, the difficulty arises in consequence of the visible transfer of authority, or at least of power, from the hands of the priests to those of the people.

The precise point at which the present trouble arises is this: oftentimes the brief term of a clergyman's continuance—with a parish is owing to misunderstandings with a portion of his people, especially with that part which is active enough or rich enough to drive him forth if he is not inclined to go of himself. If his parish becomes divided on the question, and he feels himself sustained by a powerful influence still, generally that of numbers against money, he very naturally appeals to the bishop of the diocese to interpose his sacerdotal authority for the quieting of the parish tumult, and the support of himself in his position. But the complaint of the clergy is that the bishop, when thus appealed to, is not so much inclined to exercise his superior authority for the protection and support of the presbytery of the church as he is to lend his influence to the side on which he knows he must rely for maintaining the existence of the parish itself.

The bishop is charged with thus permitting the clergy to be ground to powder between the upper millstone of his own personal authority and the nether one of parish prejudices; so that it has taken the form at last of an issue in which the clergy are mostly interested, and is known within church circles as the Clerical Question. It has been raging with more or less heat in the bosom of the Church for a number of years past, and was with great difficulty excluded from the discussions of the triennial convention of the Episcopal church which was held in this city in 1877. But now that the time draws near for holding the next Convention in New York, the subject is revived with more than the wonted warmth, and there seems but little probability that it can be kept any longer out of the Convention. For, manifestly, it is an issue of life and death for the clergy, who see their business rendered forbiddingly precarious if they are to be kept at the mercy of their parishes in this way.

They expect and demand that their bishops shall exercise their rightful authority to sustain them in their places, instead of truckling to the discontented portions of the parishes and dismissing them from their places. The bishop of Massachusetts felt incited to lay the matter be-

fore the diocesan convention recently held in this city; and it is upon his discourse on the subject that the *New York Times* felt impelled to make some highly pertinent and vigorously sensible remarks. These observations of the *Times* virtually confess the radical change that is taking place in all matters ecclesiastical, in this country at least, and plainly signify that something besides priestly authority, whether high or low, is going to satisfy the minds of the people in the future. They mean that ecclesiastical authority can never obtain a foothold in this country.

In many denominations, says that journal, the clergy are so thoroughly dependent upon the people both for bread and authority that they have no alternative but to make the best of a bad matter and be silent. The laity have captured them, and too often treat them as the heathen do their idols when the mute gods are not on their side. The question in these quarters is not likely to be vigorously discussed. The clergy dare not speak, even if they think they have a case. It is not so in the Episcopal Church. This, like all other religious bodies in the country, is a voluntary organization, with no compulsory power over the wills and affections of its people, but its principles are identical with the continuous life of the historical Church. Its clergy claim to have authority, as by divine right, through their bishops, and hold themselves strictly to a certain spiritual or priestly prerogative—a claim not made in the same sense or degree by those whose authority in religious ministrations is conferred by the people; and yet in the temporalities, in the support of the clergy and the bishops, the Episcopal body is as dependent upon the will of the people as any other religious organization.

And just here, continues the *Times*, comes the tug of the whole difficulty; here is the point which compels the Episcopal clergy and people to work out a problem in which the whole Protestant public is deeply interested. "If a Church which is founded upon sacerdotal authority can exist as an effective working organization upon a popular basis, it is possible for other organizations to exist where the basis is entirely democratic. This concentrates public interest to an unusual degree upon the discussion of the clerical question in the Episcopal Church. Here historical Christianity comes into sharp contact with republican institutions. The conservative and democratic elements in religious and political society meet together. The point is to reconcile them—to help the one to guard and protect the other. The problem is difficult in the extreme, and yet the future of Christianity in America depends upon its solution. Its complexity is increased by the social changes through which we are passing."

The changing authority of religion throughout the Republic from priests to people, says the same journal, has caused the former to renounce a claim which they could not maintain; and the old-fashioned reverence is now exchanged for the opinion that a minister is as good as anybody else so long as he behaves himself. This feeling reacts upon the pastoral relation, and is largely at the basis of the unrest among both clergy and people. The clergy expect deference to their position as spiritual leaders, and are roughly met with the dominant American idea. They expect to conquer men's hearts, and find that men's heads are turned against them. The proportion of clergymen in the Episcopal church without parishes is as one to seven, while in other ecclesiastical bodies it varies from one in two to one in six. The *Times* admits that the clerical question vitally affects its existence as an effective religious organization. Its bishops, it says, are looked upon merely ecclesiastical figure-heads; its working members are chiefly the parochial clergy; and its clergy are so insecure in their parishes that they do not know what a day may bring forth. The remedy it suggests for this state of things, however, is not at all likely to be adopted. It calls for another style of bishop for this country. The American bishop, it says with truth, is much too often the pale reflection of his English brother, attempting to do English work on American soil, and forsaking the humble presbyter in an ugly parish by taking up the cudgels of authority against him.

It does not think the question can be solved until a different type of bishop appears in the Episcopal Church in this country. The American Bishop, it says, with no authoritative State influence behind him, has an instinctive inclination to lean upon rich laymen, and this reveals, in great part, the difficulty attending the relation of the clergy to their parishes. It does not think it is to be expected that the bishops, as a body, will see the false position which they allow themselves to take, but it is a fact that the feeling of insecurity among clergymen arises chiefly from their conviction that, in cases of injustice or difficulty, the bishop will usually take the side of the laity. The bishops think they, instead of the individual parishes, should have the appointment of the clergy, but until they show themselves better masters of the situation than they are to-day, there is no likelihood of their authority or prerogative being increased.

Thus we see that in the most conservative church in the country a conflict is imminent between its clergy on the one side and its bishops on the other; and the result, considering that the church has no other than voluntary support, is likely to be its final disintegration. If all comes from the rise of the popular authority over the priestly. Our free institutions are unfavorable to all forms of ecclesiastical authority. It is the laity, the people, that constitute the church machinery, and are to constitute it more and more. Hence it behooves the ministers and preachers to consult the feelings and thoughts of the people, instead of attempting to thwart them. The time is come, and Spiritualism ushered it in, when the human spirit seeks more direct inspiration from the spirit-world than through dried-up creeds and bigoted priests. The latter are of no further use, and are to be set aside for the new religion of love, which is come down out of the heavens themselves. It is a new era indeed.

We are in receipt of a private letter from A. E. Giles, Esq., in which he announces his safe arrival in London, Eng. At the time of writing he had already made brief visits to many of the objects of interest with which that historic city is so replete; and had, further, enjoyed highly an initial call at the rooms of the British National Association of Spiritualists, also on Mr. and Mrs. Fletcher.

We shall publish next week an interesting article by B. T. Young, of Chicago, entitled "ARE THE CLAIMS OF MEDIUMSHIP FOUNDED ON RELIABLE FACTS?" in which the mediumship of all past ages is sketched and, though known under another name, is shown to be identical in nature and operation with that of the present.

Slate-Writing in St. Louis.

Our friends in St. Louis are just now favored with superior facilities for directing the attention of their acquaintances to the phenomena of Spiritualism, and convincing those skeptically inclined of the truth and value of the subject, there being at present two distinguished mediums in that city for slate-writing, Dr. Henry Slade and Mrs. J. W. Eldridge. The press generally has shown a marked change, and for the better, in its treatment of the subject. In all western cities in which Dr. Slade has been located the journals have given quite lengthy reports of what transpired at his sances; and though not yet up to that point where the truth of the matter is conceded, they exhibit a spirit of fairness and honesty of purpose that is to be commended.

The *Times* of St. Louis reports sances given by the two mediums above mentioned. At Dr. Slade's the manifestations were of the same general character as those to which we have previously alluded as occurring at other places. A slate was placed upon the medium's head, his right hand, which held it, being directly over the reporter's eyes, and his left hand upon those of the reporter, resting on the table. The pencil was held to move; it was writing, but no visible hand was moving it. Dr. Slade's hands were both in plain view and neither of them held a pencil. When the writing ceased the slate was covered with a communication in Latin.

A single slate was next held under the table, at one corner where Dr. Slade's hand was visible to the reporter, and various questions propounded by the reporter were correctly answered. The questions asked were in relation to personal private matters, which he always believed were known only to himself, but the answers given caused him to think that his secrets had not been as well kept as he supposed.

Having his curiosity aroused the reporter went from Dr. Slade's directly to Mrs. Eldridge's, whose slate-writings are produced, as we have before stated, without the use of a pencil. Having satisfied himself that the table and its surroundings possessed no evidences of being other than ordinary objects, he wrote names on several slips of paper, rolled each into a pellet and threw them promiscuously upon the table, it being impossible for even himself to know the inscription upon any specified one. Mrs. Eldridge next took a small slate, and, resting it on the palm of her left hand, put one of the pieces of paper upon it and then held the slate under the table. In a short time a sound of writing was heard, and upon the slate being brought to the top of the table the name upon the pellet was seen written on it. Several questions were then written on slips of paper, each of which, being rolled up and placed upon the slate, received satisfactory replies. Friends of the reporter also gave messages, and the presence of the spirit of a young child to whom he was much attached when on earth, was announced and its name given. The manifestations were continued for some time, and at last became so convincing in their character that, as he states, he was obliged to leave for fear of being converted to Spiritualism.

[The following lines from the *New York Independent* contain a summing up of the fundamentals of the doctrine of Spiritualism. We are indebted to the author for a revised copy, in which some few alterations and additions have been made.—Ed. B. O. L.]

NOT WHAT THE SENSES SEE.
 Respectfully inscribed to the Rev. Joseph Cook, after reading his last Boston lecture, in which he manfully testified to certain spiritual phenomena, generally discredited, but true nevertheless.

Not what the senses see can be the all;
 Aiming at symmetry strive great and small;
 Deeper the secret lures than we can guess—
 Nature how well she works doth not express.
 Not all this ebb and flow, all this renewing,
 All this dissolving show, are all that's doing;
 Wider the meaning is, higher and better
 Than all that Science sees in the mere letter.

Freshly the universe preaches to man,
 "Fear not extinction's curse—like mine thy span;
 Death is of life a river throughout my realm,
 Fear not the narrow river will thy soul whelm."
 New forms succeed the old, whose race is run;
 But in the new ensouled life still is one:
 Tokens of mind and skill Nature reveals
 Come from the Mind and Will spirit concepts.

"Though the Great Whole should fall, one divine ray
 Would re-compose it all in clearer day;
 Life from the Infinite knoweth no end,
 But to more life and light ever doth tend."

Not what the senses see can be the all;
 Aiming at symmetry strive great and small;
 Forces from which proceed the good, the fair,
 Are of a kind that breed in heavenly air.

Seek them, and sense will show proofs beyond sense,
 Making us feel and know, Death kills not hence;
 That immortality is ours even here,
 Since spirits now are we. On! Never fear!
 EPES SARGENT.

"The Curse of Vaccination."

William Gibson Ward, writing from England, contributed to the issue of the *Banner of Light* for May 29th, under the above quoted heading, a most convincing exposé of a theory that assumes to rid mankind of disease by increasing it; a delusion in keeping with many of the theological dogmas which the world is rapidly learning to dispense with, and with which it must ere long take up its line of march and depart. Mr. Ward proved conclusively that Dr. Jenner, the originator of vaccination, had no faith in it himself; that by means of experiments he sent his own son to an early grave; that when he applied for his degree as a doctor all the examination given was an examination of his money, and that being found correct he was made an M. D., and that his reputation for truth and veracity was doubtful. Such was the man whom thousands of our good and honest New England families have been taught to reverence as a benefactor of the human race! Mr. Ward deserves the thanks of all humanitarians for his strenuous efforts in opposition to a law that compels the people to implant the seeds of disease in the blood of their children.

The Ponca Indians.

Senator Dawes, May 31st, presented the report of the special committee to investigate the removal of the Ponca Indians from their country to the Indian Territory. The committee has taken a large amount of testimony on the subject during the winter, and, as a result of the investigation, they recommend that the Poncas be allowed to go back to their old homes, from which they were removed much against their will.

A correspondent writing us from Derby, Eng., renews his subscription for the current year, and says in the course of his private letter: "I thank you much for the generous and charitable spirit in which the *Banner of Light* has been conducted. Rest assured that your best endeavors have not been in vain."

Mrs. Richmond in Boston.

Mrs. Cora L. V. Richmond, the world-known trance lecturer, has it in mind (as announced in these columns last week) to visit Europe, especially the British Islands, during the present summer and fall, and, as preparation for the journey, has been busy ever since departing from Chicago in receiving the good wishes of her friends at various points along the route to the sea-coast—good wishes which have reechoed the kindly sentiments expressed ere she went away, by her people and society in that city. Two meetings for the friendly interchange of good-by words were held while Mr. and Mrs. Richmond were in Boston—on the evenings of Saturday and Sunday, May 29th and 30th.

The first (that on the 29th) convened in the pleasant parlors of Mrs. Horton, 30 Upton street, this city; the friends present were addressed by Capt. Richard Holmes, of Boston, Dr. Samuel Grover, Mrs. Kendrick and others. On this occasion Mrs. Richmond's controls gave utterance to remarks of a grateful and appreciative nature concerning the kindness which had ever been extended to their medium by the Spiritualists of Boston, and the interest which the believers in the New Dispensation had always shown for the advancement of the cause they had espoused. Ouina also improvised a poem, the subjects for which were furnished by the company, and comprised "A Safe and Speedy Return," "Reunion," and "Links of Love."

On the evening of the 30th a reception was tendered Mr. and Mrs. Richmond at the home of Mr. and Mrs. R. S. Spaulding, 206 Springfield street. Capt. Holmes, Dr. Grover, Mrs. Horton, and others, spoke; Mrs. Richmond's guides gave a few words of farewell, and Ouina closed the service with a poem.

Mr. and Mrs. Richmond left Boston for New York on Monday evening, May 31st. They are to sail from Philadelphia, Pa., for England on steamer *Lord Gough* of the (new) American Line, on Saturday, June 5th. They anticipate an absence from America of about six months. We wish them health, happiness, and success in their journeyings, and a safe return in due time to their many friends on this side the Atlantic.

Spiritualism in Norway.

Prof. H. Starjohann writes to us from Christiansund, under a late date, renewing his subscription to the *Banner of Light*, and giving his views on the aspects attending the movement in the Northland. Speaking of Dr. J. V. Mansfield's mediumship, Prof. S. announces that: "I am trying to convince people here, through this gentleman's mediumship, of the fact of spirit communion."

"Spiritualism" [he further states] "is just commencing to give a sign of its existence here in Norway. The newspapers have begun to attack it as a delusion, and the 'exposé' of Mrs. Corner (née Florence Cook), which recently took place at 38 Great Russell street, London, has made the round through all papers in Scandinavia. After all, it must sooner or later take root, as in all other parts of the world. Mr. Eglington, the English medium, has done a good work in Stockholm, showing some of the great secrets a new world; and a couple of years ago Mr. Slade visited Copenhagen. The works of Mr. Zellner, the great astronomer of Leipzig, have been mentioned in the papers and caused a good deal of sensation.

Of mediums there are several here, but all, as yet, afraid to speak out. One writes with both hands; a gentleman is developing as a drawing medium. A peasant, who died about five years ago, and lived not far from here, was an excellent healing medium; his name was Knud, and the people had given him the nickname of 'Vise Knud' (the wise Knud); directly when he touched a patient he knew if the same could be cured or not, and often, in severe cases, the pains of the sick person went through his own body. He was also an auditive medium, startling the people many times by telling them what was going to happen in the future; but the poor fellow suffered much from the ignorance and fanaticism around him, and was several times put in prison.
 I am doing all I can to make people acquainted with our grand cause."

"An Army of Invasion."

The following paragraph, bearing title as above, appeared in a late issue of the *Gold Hill* (Nevada) *Evening News*, as a special despatch from Denver. In a few deft sentences it reveals to any one who reads it a sight that the soulless principle of rapine, lawlessness and (if necessary) murder, which has ever been the moving spring of the white man's treatment of the Indian, is now incarnating itself anew in organized instruments, to further aggravate those who have been in the past so cruelly and continuously oppressed:

"It is learned that a powerful secret organization has been formed, with headquarters in this city, whose object is to go to the Ute Reservation to prospect without waiting for Congressional action. The society has already one hundred and fifty members, including several prominent Denver citizens, each member being compelled to arm and equip himself for military service. They intend to go through the Gunnison and Eagle River countries to the Rio Grande, and, unless protection is afforded by the Government, will wage war against the Utes."

Sunapee Lake.

Under the head of "Banner Correspondence" will be found a letter from George A. Fuller, in which he speaks of the Sunapee Lake Spiritualist Camp-Meeting and the many preparations now making to render it a success.

Several of our valued correspondents feel that they have been slighted by a delay of the publication of their communications. They would not, were they to know that we receive each week double the amount of original matter that under any circumstances we could possibly print. We have many accepted articles on file that we had hoped ere this time to publish, but current local and reports of public lectures have necessarily preoccupied our columns. We may with propriety here state that we are also in receipt of articles for publication from Australia, England, and several localities in America, of a strictly personal nature—so much so, in fact, that our spirit friends counsel us not to inflict the inharmonious their publication would engender upon our readers.

Just as we go to press the *Texas Spiritualist* for May (Charles W. Newnam, Hempstead, publisher), reaches us. As all our readers know, this magazine is a lively and fearless advocate of the new gospel of spirit return and is one of which the friends of the cause in the "Lone Star" State have reason to be proud. The present number contains some sixteen articles, in prose and verse. Its record of current events presents among other points of importance, interesting accounts of highly successful materializing sances at Houston and Hempstead, Miss Annie Martin and Mrs. L. S. Gardner being the mediums.

Miss Lottie Fowler, the well-known test and business medium, has now taken rooms at No. 2 Hayward Place, Boston.

On Her Way Eastward.

Mrs. Emma Hardinge Britten (accompanied by her husband, Dr. Wm. Britten) has left San Francisco, Cal., and is now journeying toward the eastern shore of the American continent. Correspondents assure us that Mrs. Britten's discourses have created a profound impression on the Pacific slope. On the evening of May 22d Mrs. B. spoke in Salt Lake City, at the Liberal Institute, her presence calling out a good audience. She was announced as to speak there again on Sunday, 23d, and Monday, 24th; and on Tuesday morning, May 25th, the party were to leave Salt Lake City for various places in Nebraska, bringing up in Cleveland, O., about the first Sunday in June. Mrs. Britten's address, till further notice, will be care *Banner of Light*, Boston, Mass.

We have many times noticed in these columns Mrs. A. B. Severance as an accurate psychometrist. We have personally tested her powers in this direction, as have also many of our friends, and now we print the following additional evidence of this lady's wonderful gift:

To the Editor of the *Banner of Light*:
 Dear Sir: If it is not too much trouble, I would like for you to publish a few words in recommendation of sister A. B. Severance. I think her the best psychometrist in the country. My opportunities for testing her abilities have been quite extensive, as I have had the privilege of reading a great many delineations of persons which I thought were nearly perfect, and they have acknowledged to me that their most secret thoughts were told them.
 Yours for the truth,
 MARY R. CHILD.
 Gates, Mo., May 22d, 1880.

The *Boston Herald* of a late date contains the following sarcastic and pertinent summary of the Indian question as seen from the average white man's point of view:

"Carl Schurz's Indian policy is very simple, but it will be hard work to get an administration to carry it out for four successive years. He says, there are three things to be done: 'First, to keep good faith with the Indians, so that they may learn to trust us; second, to educate their young, and, third, to settle them upon lands in severalty, securing them by as good titles as those of white men.' If the Indian was a pauper in Hindoostan or Zululand, he might expect some consideration from us, but Mr. Schurz will never live to see this nation keeping faith with red men who own lands we want and are strong enough to steal."

A correspondent writes us from Springfield, Mass., as follows: "I have just read Dr. Buchanan's lecture in the *Banner*, and I read it because others here in Springfield—thoughtful persons—spoke so highly of it, and I must say that it is grand, and deeply religious. Dr. Buchanan is sound on the matter of Spiritual Phenomena. I wish he had more encouragement."

Col. Wm. L. Booth, President of the Spiritual and Liberal Association of Texas, has a very severe attack of paralysis on the 6th of May, but we are glad to be able to state that he is recovering, and will soon be as active in the cause as usual. The Colonel attributes his recovery largely to the efforts of the spirit-world through the mediumship of Mrs. L. S. Gardner.

A subscriber writes: "I cannot fully express my gratitude to those in the spiritual and those in mortal for the glorious truths contained in the *Banner of Light*. They are sweeter to my soul than 'honey in the honey comb.' As soon as I have read my *Banner* I mail it to a friend, who greatly enjoys its perusal, but is too poor to subscribe for it."

We shall print next week an article by G. B. Solders, Esq., on the McLeod-Tuttle controversy. It was put in type for the present issue, but space failing for its accommodation, we have been forced to defer its appearance one week. The friends in Cleveland will, we trust, pardon the delay, as it is unavoidable.

A correspondent writes us from Springfield, Mass., under date of May 26th: "Dr. Peebles closes his engagement here next Sabbath. He has had, personally, a pleasant time here, if one may judge by appearances, and I am sure that he has accomplished much good among our people."

Mrs. Geo. J. Coolidge, of this city, informs us that the spirit-message in the *Banner of Light* of March 27th, from WILLE BARRON, is correct in all particulars. His parents lived next neighbor to her for years.

H. G. Pitkin informs us that "John H. Mott, the celebrated materializing medium of Memphis, Mo., will suspend his sances (and take a trip to Colorado with his wife) from June 1st to Aug. 1st."

We shall print next week a report of the discourse delivered May 23d by Cephas B. Lynn, in Stafford, Ct., on the occasion of the Calvin Hall (et als) Memorial service.

Augustus Day, of Detroit, Mich., wants, for a term of years, a first-class mechanic in wood and iron. For particulars see his advertisement in another column.

"FREE THOUGHT."—The April number of this new and ably conducted monthly, published at Sydney, New South Wales, is received from its publisher, E. Cyril Haviland. Its contents are of usual merit and interest, and represent the *Pro*, *Contra* and *Neutral* sides of the subjects treated upon.

"Mesmerism: Its Use and Abuse," by R. Williams, M. A., claims there is no complaint or disorder for which Mesmerism is not preëminently applicable, either as a curative or alleviative agent. From a brief sketch of John Tyerman, we learn that in 1871 he was called on by a deputation of the Church Committee, urging him to preach against Spiritualism, which at that time was attracting considerable attention and creating some havoc in his fold. He replied that he could not consistently preach against a subject of which he was ignorant. He would investigate Spiritualism, and if he found it a delusion he would not spare it; if otherwise, he would be equally candid. He investigated; with what result, our readers who have read his able and scholarly arguments in defence of its truth in our columns are already aware. This sketch is illustrated with a portrait of Mr. Tyerman. "Spiritualistic Expositions" are treated of by E. H. Lorimer. H. W. H. Stephen reviews three articles in previous numbers in opposition to Spiritualism, which he does in an able manner, making statements and assuming positions that are invulnerable to all the shafts which Skepticism and Materialism can hurl against them. "What is a Christian?" by E. D. Ward, "A Brief Exposition of Spiritualism," by John Tyerman, "Free Thought and Sin," by S. W. B., and "The Christian Hell," (poet.) by C. L. Garland, complete the *Pro* department, while "Science: the Safeguard of Religion," by C. H. B. Ailes, and "All Psychic Phenomena not Spiritualistic," are classed as *Contra*; and a Sermon by Rev. Chas. Strong, of Melbourne, as *Neutral*.

WANTED.—At this office, the full post-office address of Bro. Isaac Rehn. We have an extended article from his pen in type awaiting revision. We have sent him proof-sheets (which have been returned to us by the Post-office Department) and have written to him several times with no reply. Will some one possessed of the knowledge we require inform us of his present whereabouts?

BRIEF PARAGRAPHS.

Someone has said that Lavater, whose books first introduced Physiognomy to the world, must have been a military man, because he was bound to write about face.

The "Indian outrages" in Colorado are regularly manufactured by the Denver Outrage Bureau. That bureau is composed of landholders who are desirous of stealing the land of the Indians. A cold-blooded set of schemers are these Denver outrage-makers.

It indicates something of a spirit of fair-mindedness in Joe Cose when, during the heated term, he declared that all he wanted was just tea and nothing more.

Some of the Canadian clergy are proposing a bill to legalize marriage with a deceased wife's sister. It is funny they will soon declare it wrong for a man to marry his widow's sister.

As when you see a viper, or an asp, or a scorpion, in an ivory or gold box, you do not love or think it happy on account of the magnificence of the materials in which it is enclosed, but shun and detest it because of its pernicious nature; so, likewise, when you see a scorpion lodged in the midst of wealth and the swelling pride of fortune, be not struck by the splendor of the materials with which it is surrounded, but despise the base alloy of its manners.

"I know where there's an imposing stone better than this," said Joe to Digby as the two looked at a printing office. "Where?" murmured the latter. "In the cemetery; imposing and grand."

Pinck tells of a marriage engagement that was broken on account of the lady's incompatibility of complexion. It didn't harmonize with the gentleman's furniture.

We call the attention of our readers to the advertisement of the Banner of Light on our fourth page. A Spiritualist buyer. Those interested in the matter will find the Banner, without doubt, ahead of any other sheet published.

The sad news comes that the King of Central Africa, whom Stanley converted, has befallen.

There are no such tyrants in the world as fashion and authority, and yet fashion is only what certain people wear and authority only what certain people say. Let people change their clothes and fashions change. Let them change their opinions, and authority changes. How cheerily do we surrender our independence!

The San José (Cal.) Mercury, noting that some one proposes the name "telephium" for a message sent by telephone, rather suggestively asks: "Why not call it telephib?"

Nothing is more notorious than the fact that a man may carry the whole scheme of Christian truth in his mind, but be wholly ignorant of the slightest effect upon his character and aims. It is there, but it fruitless nothing. It has less influence than the multiplication table.

There are no cats in Greenland. But they have a native dog that can howl a hole in the side of an iceberg, so the natives don't miss the cats.

The Press Association says: "Strange stories have lately been current of supernatural apparitions having been witnessed at Capperthorpe Chapel, near Maryborough, Queen's County. 'Visions of the Virgin and beautiful figures' were seen from the altar of the humble little church as asserted to have been seen by several persons. One Sunday evening a number of respectable people visited the church, and one young man is said to have had a vision of an apparition. Several other persons emphatically declare that they have seen visions of the nature described."

W. J. Colville's Meetings. On Sunday last, May 30th, Decoration Day was celebrated in Berkeley Hall, Boston, the services being throughout appropriate to the occasion.

Mr. Colville's guides lectured on "The flowers that adorn the soldiers' graves," and pleaded for a continuance of any practice which tends to cut out the finer sentiments of the human heart.

Next Sunday the services in this hall will be at 10:30 A. M. and 3:15 P. M. The morning lecture will be on "Free Religion"; the evening lecture on "True Spiritual Communion."

In Providence. Through the kind exertions of Mrs. Dr. Day, of 24 Broadway, interesting spiritual meetings have recently been held in this city.

The "Editor-at-Large."

To the Editor of the Banner of Light: I am glad to see that the "Editor-at-Large" project is meeting with substantial approval on the part of Spiritualists.

It has seemed to me a very happy thought on the part of the originators of this project, whether in this sphere or a higher, to thus attempt to carry the war more vigorously into the enemy's lines, and at the same time to secure to the cause a more full measure of the services of one who has proved himself eminently fitted for this special work.

Surely no one acquainted with the labors of Dr. Britton in behalf of Modern Spiritualism, antedating even the period usually assigned as the origin of the movement, can doubt his special qualifications for the service for which he has been nominated.

Of course no one is expected to contribute to this movement except those who see the desirability of the work proposed, and who feel that Bro. Britton is fully competent to its acceptable performance.

It is difficult, then, to perceive the reasonableness of objections that have been raised against this proposal in certain quarters. I cannot but think its purpose and aims have been strangely misconceived by those brethren in the household who have imagined it to be a step toward popery, or a scheme to betray Spiritualism into the hands of its enemies.

Let, then, the good work go on. Let Dr. Britton be supplied, by those who have the will and the means, with sufficient funds to relieve him from all pecuniary anxieties. Those who aid in this work will be sure of an abundant reward in the approval of their own consciences, and of that better world which rejects in all unselfish effort.

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Mr. Graves has completely annihilated his own name and buried him under a mountain of facts. His work contains a startling revelation of historical facts, and is thoroughly substantiated by authentic history.

Young and feeble mothers with frail children will both become strong by the use of Hop Bitters. Kidney-Wort has cured thousands. Try it and you will add one more to their number.

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TROY, N. Y. AGENCY. Partly destroyed by fire, the Spiritualist and Reformatory Works published by COLBY & RICH are for sale by J. H. HODGES, M. D., at the Philadelphia Book Agency, 440 North 9th Street, Philadelphia, Pa.

CHICAGO, ILL. PERIODICAL DEPOT. SMITH'S PERIODICAL DEPOT, 122 Dearborn Street, Chicago, Ill., has the Banner of Light and other Spiritualist and Liberal Papers for sale.

PHILADELPHIA PERIODICAL DEPOT. W. H. WOODRUFF, 1111 Arch Street, Philadelphia, Pa., has the Banner of Light for sale at retail each Saturday morning.

ROCHESTER, N. Y. BOOK DEPOT. W. J. JACKSON & BURLING, Booksellers, Arcade Hall, Rochester, N. Y., keep for sale the Spiritualist and Reformatory Works published by COLBY & RICH.

NEW YORK BOOK DEPOT. D. M. BENNETT, 148 Broadway, New York City, keeps for sale the Spiritualist and Reformatory Works published by COLBY & RICH.

WASHINGTON BOOK DEPOT. RICHARD ROBERTS, Bookseller, No. 100 Seventh Street, above New York Avenue, Washington, D. C., keeps for sale the Spiritualist and Reformatory Works published by COLBY & RICH.

BALTIMORE, MD. AGENCY. WASHINGTON BOOK DEPOT, 148 Broadway, Baltimore, Md., keeps for sale the Banner of Light.

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Tarrant's Seltzer Aperient. Overcomes indigestion of the liver and bowels, conquers dyspepsia, purifies the blood, subdues feverishness and dizziness, is an appetizing tonic and is celebrated for its alterative properties.

ONSET BAY GROVE. THE ONSET BAY GROVE ASSOCIATION announces the opening of their grounds for the season of 1880 to take place.

THE NEW ENGLAND Spiritualists' Camp-Meeting Association. Will hold their Seventh Annual Camp-Meeting at Onset Bay, Pleasanton, from July 10th to 25th, 1880.

WANTED, for a term of years, a first-class mechanic in wood and iron, not over 30 years of age, strictly temperate and good habits.

MRS. M. E. JOHNSON. TRANCE, Writing and Medical Medium, No. 77 Walnut Street, Boston, Hours from 10 A. M. to 4 P. M., 5 to 8 P. M.

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TO LET. A 25 MONTHLY PLACE, two small back rooms, suitable for a school, or for a small office, heated by steam and supplied with gas and water.

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Spiritual Phenomena.

A NEW AND GOOD SLATE-WRITING MEDIUM.

To the Editor of the Banner of Light: Every addition to the number of genuine slate-writing mediums of whom Dr. Slade was the first signal instance is a valuable accession to the ranks of our mediumistic force. This phenomenon is so conclusive as a proof of the existence, presence and action of spirits; and at the same time so simple and so easily verifiable in the open light, that it forces the barriers of the most hostile incredulity and carries by storm the conviction of the most skeptical. Witness the revolution among the most eminent scientists of Germany wrought by Slade, and that in our own Congregationalist pulpits through the Rev. Joseph Cook, wrought by Watkins in Epes Sargent's library.

It was therefore very willingly that Dr. J. R. Buchanan and I went last evening to the address of a young medium named Alexander Phillips, aged twenty-three, at his rooms, No. 133 West 42d street, to subject him to a thorough test, both of us having had considerable experience in this most interesting phase of mediumship. We sat alone with Mr. Phillips in a room well lighted with gas, at a small table at one end of it. A wardrobe, a few chairs and a bureau between the windows at the other end, were all the furniture. Three slates, two of small size, the third larger, with a lot of blank paper and lead-pencils, were on the table. In a few moments raps announced the presence of our invisible friends; among the raps there being some whose peculiar sound, different from the rest, was very familiar to me. "That is you, mother, I know very well"—a quick and strong assent. "If you can, now please to write something between two slates," and we laid the two small ones flat together, the one on the other. The medium and I laid our hands on them. There was no pencil between them. We had thoroughly sponged and dried them. For two or three minutes no sound issued from them, nor was any signal given that anything had been done. We then the medium and I raised them from the table and laid them on my right shoulder; both of us still holding them shut together as before. It was needless to screw or tie them together, as is sometimes done, since we both united in holding them tight together, the double slates being close under the eyes of Dr. Buchanan and myself. Presently I could distinguish some slight sounds within the slates, though they more resembled faint muffled strokes or raps than the scratching of a slate-pencil in the act of writing. Raps on the table seemed to announce that it was done, and we took them down and opened them. The following, closely but legibly written, filled one of the slates (the whole was written consecutively, and without punctuation; I break the verse up into lines, according to the rhymes):

God that made the earth and heaven,
Dorcas and
Who the day for toll has given,
For rest, the night—
May thy angels guard, defend us,
Shadows sweet that mercy send us,
Body dreary and hairs attend us,
This live long night.

There was no signature. I asked by whom it was written. The raps, familiar to me, sounded in response. "Was it by you, mother?" "Yes." That no mortal hand did it, is at least certain.

After copying and expunging, we then again placed the slates together, and the medium, under our eyes, laid them on the floor, closed, under an open chair, of course under the full light of the gas. The chair was near the opposite corner of the room, some fifteen feet distant from us. He also laid along side of them an open paper containing flour, saying that the spirits sometimes strew the flour on the top of the slate. For some minutes we received no signal. The medium remarked that perhaps the light struck down too strongly upon the slate, and he lowered the gas a little, (but only a little), and at the same time threw a piece of black muslin over the front of the chair, leaving the slates still in view to us, though screening off the direct impact of the gaslight upon them. Soon came the signal raps, and I proceeded to pick up the slates. No flour had been strewn on them, and we supposed that experiment to have failed; but on opening them we saw the five marks of the ends of a thumb and four fingers (evidently a man's large-sized fingers) impressed on the slate inside, and partially covering some of the words of the writing with which the slate was covered. It was apparently the production of five or six different spirits, two of the sentences being Latin, (one consisting of two hexameter verses—a quotation), one French, one Italian, one English, and one (the fourth in order) being in some unintelligible ancient Oriental character, not Hebrew, though the square form predominated in the letters. It was as follows:

Rusticus expectat dum desinat annis, at ille
labitur et labetur in omne diluibilis aevum.
La mort est plus aisée sans y penser que ta pen-
sée de la mort sans péril.
Sempiterni mal non est per nocere.
Then the incomprehensible antique Oriental line.

Dumant quod non intelligunt.
The remembrance of these things will perhaps prove a source of pleasure. M. O'SULLIVAN.

Translations:
The countryman awaits looking on to see the river flow away; but it flows on, and will flow whirling on for all time.
Death without thought of it is easier than the thought of death without danger of it.
Misfortune comes always to do us no real evil. Men condemn what they do not understand.
Though my mother's name is signed at the foot of the whole, I presume her to have written only the concluding English phrase, while attesting the whole to me, whom she knew to be acquainted with Latin. The medium could not have had any knowledge that the proper initial of her name was M.

By blowing and lightly brushing off the flour of the finger marks we were able to distinguish the parts of words at first concealed by them. We observed also in the open paper containing the flour, as above mentioned, the indented marks of the finger ends which had first been laid in it before impressing themselves inside on the slate after the writing had been done.
Throughout the whole the medium had been seated with us at our table, at least fifteen feet distant from the chair under which had been placed the slates, from which our observant eyes were never diverted.

The third test case of writing occurred as follows: The medium requested Dr. Buchanan to tear off from a large sheet a small bit of paper, (it was somewhat less than three inches by two), and after holding it a moment between the palms of his hands, to place it between the two small slates, which they then held as before described. I have the bit of paper before me, with its roughly torn sides which fitted to the sheet. And this was what proved to be written

oh it in lead pencil, though no lead pencil had been placed between the slates:

Mica, mica, parva stella,
Mior quoniam sis tam bella,
Sideria emittens in alto
Alto etiam gamma caelo.

Dr. BUCHANAN.
The writing being small and close, and back-handed, I at first could not readily make it out, but, while puzzling over it, I suddenly caught it, and exclaimed, "Why, they have put into Latin the familiar childish verse, 'Twinkle, twinkle, little star.' It is indeed almost a literal Latin version of it." Instantly there was loud rapping as of pleasure at my understanding it, and a little musical instrument on the mantel-piece, six or eight feet from us, was flung down to the opposite end of the room on the floor. Dr. Buchanan remarked, "This comes signed by my father, but it is very little like him. He understood Latin, but this is not what I should have expected from him." I replied that several learned scholars had amused themselves and the public with translating into Latin and Greek verse, familiar nursery rhymes and popular songs, and that spirits sometimes indulged in a little playful fun and wit, and seemed to enjoy it as we do. Rappings on the table immediately expressed assent to this.

The above are three signal test cases of the "direct writing" under conditions making it impossible for any mortal hand of fraud or trickery to have had anything to do with the results obtained. This young man, Mr. Phillips, is unquestionably a first-rate medium for this, which is to me perhaps the most interesting of the phenomena of Spiritualism, since the communications it gives us come to us direct and unadulterated from the spirits themselves, without passing through the mind of either a writing, speaking, or impressionist medium, which sometimes colors or refracts them as does glass the light it transmits. He seems a modest and pleasing young man, very little known as yet, and is Scotch by parentage, though born in Ireland, and American by residence from childhood. We unite in sincerely and strongly recommending him as a true and good medium.

After the things above related, both Dr. Buchanan and myself held considerable further converse with spirits of a higher order purporting to be present, and to respond to inquiries on grave subjects which we had brought with us ready written. But there is nothing of a test character in such communications, the answers being given chiefly by Yes and No to the inquiries, sometimes in the form of alternative propositions, which we would read, to ourselves, and which the spirits would then say that they understood from our minds. I therefore do not lengthen this statement with anything further, our object being only to record the phenomena of an absolutely test character.

New York, May 23rd. J. L. O'SULLIVAN.

To the foregoing statement of Mr. O'Sullivan I would add my endorsement of its absolute and minute correctness. My own intercourse, through Mr. Phillips, with ancient and modern spirits, was entirely satisfactory. I do not think it expedient to mention either their names or the deeply interesting themes of our conversation.

On a previous occasion a slate was filled with a message to me from a modern spirit exactly adapted to my mental condition. An ancient spirit, when addressed, instantly responded in Latin through Mr. Phillips's hand, in such a manner that I do not think he knew what was written. Other ancient spirits expressed themselves as unable to communicate efficiently through Mr. Phillips, and preferring to communicate with me psychometrically, a word which seemed to be entirely new to Mr. Phillips.

Questions which I had written out and were seen only by myself appeared to be instantly understood by the spirits and were satisfactorily answered, either by rapping or through Mr. P.'s hand.

I should add that the writing through his hand is frequently reversed, so as not to be legible from his own position.

JOS. RODES BUCHANAN.

A Warning Voice.

To the Editor of the Banner of Light:

I have read and re-read in the Banner of the 15th inst. the admirable inspirational lecture pronounced by Mr. J. William Fletcher, at Stehway Hall, London, July 20th, 1879, on the subject of Spirit-Materialization, and have no hesitation in saying that I consider it the most able and instructive discourse or article of any kind I have ever seen in print illustrative of that all-important phase of the Spiritual Phenomena. I think it should be printed in cheap tract form and widely distributed. If the conductors of the Banner think it expedient to reprint it in the form proposed, they may enter my name for ten dollars' worth of tracts.

I would especially call the attention of readers to the controlling spirit's qualified reply to the query, "Will these manifestations that now occur continue?" The recorded answer corresponds with what has been communicated to me through mediums, viz., that the continuance of this culminating phase of the spirit manifestations through which mainly a full knowledge of the reality of a future state of existence and the necessity of a well-ordered life on earth to meet the consequent conditions that are sure to follow in eternity, depends upon circumstances.

Until form materialization was developed the enemies of "Modern Spiritualism" were mostly to be found outside the ranks of believers; but since then a host of opposers to that crowning phase of the manifestations have arisen within our own ranks, who, from whatever cause, are seemingly striving to lead Spiritualists astray from the phenomenal rock on which their knowledge of the future life is founded, and persuade them to build their temple of worship on the shifting sands of unnumbered theories emanating from the fancies of scores of would-be interpreters of the phenomena, who seem to think themselves endowed with sufficient knowledge to assume the places of our spirit teachers, and confine the oracles to their own keeping, very much after the manner of the anti-Christ depicted by Paul of Tarsus, who detected his approach within a few years, only after the advent of Christianity—coming in the form of the "Man of Sin, who opposeth and exalteth himself above all that is called God or that is worshipped, so that he, as God, sitteth in the temple of God showing himself that he is God." This was said, doubtless, in reference to the anti-Christ—that in a few centuries succeeded in banishing the spiritual religion founded by Jesus of Nazareth to the wildernesses of earth, whilst he succeeded in establishing a sectarian hierarchy, that eventually monopolized all power within its own deceitful folds, both human and divine. Let all true Spiritualists who love the truth more than they do themselves, arise and resolve that these selfish and conceited men shall not succeed in their united attempts on both sides the water to accomplish their object.

Before the insidious attack on the materializing phenomena had taken distinct form, I was told by a spirit whose good and unselfish works on earth were only exceeded by his still greater for humanity in spirit-life, that there were then measures perfecting which, if not met and successfully opposed by Spiritualists, would put back Modern Spiritualism an hundred years. This conspiracy has since then become perfected on the material plane, probably largely through opposing spiritual influences, and embraces at this time several of our most prominent lecturers and writers, both in America and England, as may be learned by close observers of their words and writings, however subtly they may be disguised.

The prime mover or movers of the anti-spiritualistic

scheme seem to have contemplated the entire destruction of our trance speakers, dark circles, and materializing mediums, to be succeeded by a central training-school for all other authorized mediums. The appliances that might be brought to bear in this way, when joined to a complete control of the Children's Lyceums, (which was probably embraced in the plan,) may be readily seen when administered by a majority of leading Spiritualists, would soon have culminated in a hierarchical system of Church polity patterned very closely after that of the old theology, and we are probably largely indebted to Spirit Ballou's exposure of the scheme and the resolute course of the Banner of Light in opposing it, and in sustaining our mediums against their enemies, that Spiritualism had not even at as early a date as this been perverted by its anti-spiritual element as effectually as was the early Christian Church by the great anti-Christ of Rome. "Eternal vigilance is the price of liberty," both civil and religious, so let all its true friends be constantly on guard.

THOMAS H. HAZARD.
South Portsmouth, R. I., May 29th, 1880.

A Reception to Mrs. Brigham.

To the Editor of the Banner of Light:

A reception was given to Mrs. Nellie J. T. Brigham, at the residence of Mr. Henry J. Newton, 128 West Forty-third street, New York City, Saturday evening, May 29th. The parlors were well filled with well-known representatives of the cause, among them Mrs. Hollis Billing (the medium heroine of Dr. Wolfe's "Startling Facts," now located at 307 West Forty-eighth street), also her daughter, Miss Hollis; Mr. Thomas Gales Forster, the able lecturer, and his lady; Mrs. Brigham; Judge E. S. Culver; J. V. Mansfield (the spirit-postmaster), and lady; Dr. Brittingham and lady; Mrs. Crans and daughter; Mr. Leech (W. C. Cosmopolitan Society); Mrs. Leech; Mrs. Reid, of Hartford, now located here; Mr. Holmes; Mr. W. H. Powell (the dexterous slate medium); Mr. Taylor, Mr. Hoffman, Hon. J. L. O'Sullivan, et al.

The time until near midnight was pleasantly employed in relation of absent friends, refreshments, and literary exercises, the latter as follows:

1. Recitation, "Tom's Little Star," neatly rendered by Miss Maud Stuart; 2. "The Book-black," clearly intoned by Mrs. Brittingham, an excellent psychometric and unprofessional medium; 3. "The Naughty Little Girl," by Miss Stuart; 4. Poem, by Mr. Holmes; 5. Remarks by Mr. Forster; 6. "Aunt Tabitha," by Mrs. Brittingham; 7. Address and poems, subjects from the company, by Mrs. Brigham, her facility and fertility as usual exciting admiration. Time will not allow me to reproduce her lengthy address and impromptu poem, but I append the following extract from my notes of the address of Mr. Forster, who, we judge, unlike the scriptural prodigal, in his absence abroad was very enough not to eat the hucks, but to kill one of the pigs:

You are interested in the investigation, as Spiritualists, of the nature of them that are your angels, the spirits of men or angels. A belief in the fact that spirits can communicate with mortals originated in the affections. We all know at the present time that reason teaches us, that philosophy demands it, and that the history of the world is the history of the long and short for that which had enlisted our sympathies and our love that primarily established this great truth in our nature. Spiritualism, therefore, may be said to be a religion of the heart, and belonging to the heart, it has no other duty than to render the heart obedient to the year of its inception phenomenally, it is the theme of public thought, subject alike to ridicule and to reverence. That it has met with ridicule we all, alas, know; but that it likewise demands reverence we also know; for it is the light that the human heart all longs for it, despite ridicule and contempt, and still feels it to be a means of development through the instrumentality of this glorious and beautiful religion which I trust we all profess. There are to-day upon this continent many who are in the habit of talking in which they have the evidences of immortality; upon this continent, through the instrumentality of Spiritualism, there are many millions of human hearts that are rejoicing with a justly joyful joy; and neither the history of the world, nor the history of the human race, the theologian can read the beauty of what these hearts believe to be a divine revelation. The facts of Spiritualism have not only affected mere external action, but they have taken hold of man's highest nature, and that which is the most noble and the most divine in man, a part of the whole man; so that if martyrs were called to-night this land would be full of them, thank God because that which is born of affection must live, and will live as long as love itself shall last.

But Spiritualism appeals not only to the affections, but men and women, reputed to be wise, judicious and far-seeing, stand ready with the reasons for the faith that is in them. More of this class to-day, I presume, are to be met than in any other age or movement than any other; so that Spiritualism is not merely an ephemeral superstition, as has been said, appealing alone to the affections, but it claims to be able to satisfy the mind of the philosopher, of the statesman and of the jurist. Science and philosophy both are doing the best they can to measure it. And what is more, it is growing broader and developing higher and more profound the further the investigation is pursued from the point of original inception; and that is the true test of any science.

Spiritualism, then, my friends, as I understand it, of course, exists as a scientific fact, a philosophical truth, and a religion of the heart; and as such it underlies and overtops all other human interests, and as such it requires to be tested by the most rigid and severe tests, nor will it be responsible for any such individual idiosyncrasy; it claims that its entire basis shall be investigated by every rational mind before that mind presumes to denounce it.

With Jesus of Nazareth said that his disciples possessed that which the world could not give nor take away, I feel in my own soul that he but bespoke that faith which to-day is the claimed possession of the Spiritualist, which enables a man to be conscious of the grandeur of the universe, to understand the grand aim of our religion, my friends, as I understand it, is the emancipation of the human mind from the thrall-dom of the past—from the terrible tradition of the ecclesiastical past. Spirits teach that the individual is not to be tested by the narrowness of himself or of the self to the soul and its destiny; that we can best please God by being true to ourselves; that we can best attain the millennium of true joy by listening to the solicitations of brotherly love and kindness; and that we are to be tested by the grandest of all tests, the teachings: That the master is greater than the servant; that man is greater than cathedral or church; that he is greater than the priesthood or the law; and it is the mission of Spiritualism to seek to overthrow all oppression, to break down all barriers, to bring about a union of all hearts, based upon the ministry of angels and the commandment Fatherhood of God. J. F. SMITHS.
87 Leonard Street, New York.

Spiritualist Meetings in Boston.

Berkeley Hall.—Services every Sunday at 10 1/2 A. M. as usual. In the evening, at 7 1/2, by the same medium, W. J. Colville, speaker. Subject next Sunday morning, "Free Religion"; afternoon, "True Spiritualism."

Palmer Memorial Hall.—Children's Progressive Lyceum, every Sunday, 10 1/2 A. M. and 7 1/2 P. M. In the evening, at 7 1/2, by the same medium, W. J. Colville, speaker. Subject next Sunday morning, "Free Religion"; afternoon, "True Spiritualism."

Amory Hall.—The Slaves' Spiritual Lyceum meets in this hall, corner West and Washington streets, every Sunday at 10 1/2 A. M. and 7 1/2 P. M. In the evening, at 7 1/2, by the same medium, W. J. Colville, speaker. Subject next Sunday morning, "Free Religion"; afternoon, "True Spiritualism."

Kenney Hall.—Free Spiritual Meeting every Friday evening at this hall, West street, at 7 1/2. Regular speaker, W. J. Colville. The public are cordially invited.

Eagle Hall.—Spiritual Meetings are held at this hall, 68 Washington street, corner of Essex, every Sunday, at 10 1/2 A. M. and 7 1/2 P. M. In the evening, at 7 1/2, by the same medium, W. J. Colville, speaker. Subject next Sunday morning, "Free Religion"; afternoon, "True Spiritualism."

Pythian Hall.—The People's Spiritual Meeting (formerly held at Eagle Hall) is removed to Pythian Hall, 17 Tremont street. Services every Sunday morning and afternoon. Good mediums and speakers always present.

Paine Hall.—No man liveth for himself alone. The selfish or miserly man, who imagines he is only contributing to his own pleasure or enjoyment in life, mistakes one of the wisest provisions in the economy of nature. While in the form, it is possible he may in a measure carry out this idea. But the great turnpike road of death admits of no freight or possessions of whatever nature, except those pertaining to the soul. The only wisdom is that person who, in earth-life, has made up of good and noble deeds, of charity and loving kindness, for these are the jewels that enrich, not only in earth-life, but also in spirit-life, where every good deed or act of charity shall appear, and be a part of the crown of the possessor. Let us bear this great truth in mind, and shape our lives accordingly, not in the hope of selfish reward, but simply to do our whole duty here.

and many other good speakers have promised to be with us and take part on this festive occasion. Wm. D. Rockwood, Cor. Sec. Children's Progressive Lyceum No. 1, Boston, May 30th, 1880.

AMORY HALL.—"Blessed are the pure in heart, for they shall know God." "If you would keep your friends, honor them when present, speak well of them when absent, assist them when necessary requires it." Such are a sample of the mottoes given at our Lyceum on Sunday last. It was very pleasing to listen as each pupil gave his or her motto, as there was a significant looking on each. "Motto Sunday" has become very popular with our audience. As usual, where five Sundays are in a month, the fifth was celebrated as communion day, and as each partook of the cream and cake, we could not help thinking how much better was the effect of the churches in offering to the people the sacramental bread and wine. I have a case in my mind at the present time where a man who had been an inveterate drinker of ardent spirits, but who had reformed, was induced to join the church; in due season he was offered wine as offered to the people after placing it to his lips the old thirst was revived, and to-day I believe him to be in a worse condition than he was before "reforming."

Our visitors were numerous on Sunday last, and all were very kind, and many beautiful flowers were placed upon the Conductor's table testified. It is also cheering to us to have visitors assist our pupils. Yesterday Mr. Geo. W. Coats recited with thrilling effect "The Love Hero" his little sister, Miss Mattie Cook, favored us with a song, and the applause was so strong in her favor that she was obliged to answer a recall before we could continue the exercises. On Sunday next they are to be with us again, and I will guarantee them a warm reception. The orchestra, followed by singing by Lyceum; Banner March; recitations, &c., by the subjoined members: Miss Carrie Shelhamer, Eva Gage, Mattie Morgan, Mattie Young, Mary Green, Nellie Welch, Bertie Hayes, Ed. Brown, Geo. W. Coats, Emma Ware, Willie Newton, Nellie Nugent, Maudie Marion, Carrie Hull, George Felton, Charlie Stevens; physical movements, at the conclusion of which, instead of the Target March, communion was administered by the Rev. E. H. H. Invaluable flowers were extended to the officers of the New York and Brooklyn Lyceums to be our guests during that day.

Sunday next, all will remember, will be our Floral Sunday. It is expected this will surpass all previous efforts of the Lyceum. Donations of flowers are solicited. We trust every seat will be filled. J. B. HATCH, JR., Sec'y Shavenut Spiritual Lyceum. Boston, May 31st, 1880.

Pythian Hall.—The exercises last Sunday morning were mainly devoted to topics in reference to "Decoration Day." After the singing of "My Country 'Tis of Thee," by the choir and congregation, the Rev. E. H. H. recited "The Blue and the Gray." Remarks, pro and con, were made concerning the decoration services, and their appropriateness or non-necessity, by Messrs. George Plummer, Sanderson, Herring, Lee, Dr. A. H. Richardson, Dr. Tew, Mr. Gensler, and Mr. Chalmers; and a fine inspirational poem was given by Mrs. Miller.

In the afternoon Mr. Loring Mobby gave the second address upon "The True Plan of Salvation as Revealed in the Law of Heredity." The first having been delivered during the early period. The second lecture treated the theme in the light of "Genesis descending," showing by numerous citations that the evil tendencies in the human race are unmistakably the result of transmitted qualities, and the conditions surrounding the mother during the embryonic period. The second lecture treated the theme in the light of "Genesis ascending," showing also by citing a large number of facts and instances how the race may be improved by observing certain natural laws and a proper amount of attention to the embryonic period. The lectures were highly instructive, and were listened to with the strictest attention by intellectual and appreciative audiences.

Mr. James H. Dickson favored the audience at the opening with the recitation of a poem, which was excellently rendered, and elicited applause. Mr. Dickson will speak in this hall next Sunday afternoon upon "The Shakers; the Past, Present and Future," and will also give poetical recitations. Mr. D. is a highly inspirational speaker, and we hope to have a large audience.

EVENING STAR HALL.—CHARLESTOWN DISTRICT.—Sunday, May 30th, an interesting meeting, and the last of the present season, was held in the evening—a good audience being present. The exercises consisted of remarks by Dr. A. H. Richardson, Mr. J. H. Bickford and Mr. Rogers; speaking and tests by Mrs. Pennell; and several beautiful songs by Little Mattie Rice, accompanied by Mrs. G. C. Carter. A fine song, music on the piano, and a clarinet solo by Mr. Heath, the blind musician, added much to the interest of the meeting.

Mrs. A. L. Pennell, who has occupied the platform in this hall since last January, we consider to be one of the most reliable mediums, both on the platform and for private sittings, we have ever met with, and we would cheerfully recommend her to any parties wishing the services of a good speaker or test-medium. Her address is No. 33 Saratoga street, East Boston, Mass.

To the Memory of Father Thomas Wentworth.

Who died on the evening of April 28th, 1880, of congestion of the brain. He was 88 years 11 months and 2 days of age, and preserved his mental faculties to the last. Last year at the great spiritual gathering in the grove owned by one of his sons, well do I remember how he sat on the rostrum near me during my lecture, and the refined and harmonious influence he imparted. I could not resist alluding personally to him as an example of the nobility of character imparted by free thought. This is the story that was told me: The State offered a certain grade of its wild lands at a nominal price to those who would improve them. Father Wentworth had a farm, but not large enough for his increasing family. A lot of this government land adjoined his, and he thought he would avail himself of the opportunity. He went many miles over the almost impassable roads to the county seat, and secured a deed of the desired land. On his way home the thought came to him that the government designed this land for those who had none, and that he having already a farm had no right to it. His compunctions grew stronger, and before he reached home became convictions. He told his family, and wife and friends interceded. No sophistry could turn him aside. He passed a restless night, arose early, and, true to his sense of right, although at a great sacrifice, returned, threw down the deed with the full price, and demanded a new title.

He was one of the early pioneers in the wilderness of Western Ohio, and his large family of sons and daughters are among the leading citizens of Hicksville and Antwerp, and retain the sterling sense of justice and right of their venerable father.

A little while before his death Father Wentworth wrote the following sketch, to be read at his funeral. He read all the spiritual journals, but the Banner of Light he subscribed for from its first number to his death. Spiritualism was the bread and wine of his life, and it such glorious spirits as his are consigned by an unjust theology to the flames of hell, hell must be the most desirable of future abodes.

Like sheaves of ripened grain the reaper gathers into the spheres, and when we know how all our sainted dead overshadow us, tollers of earth, and wrench our blind efforts after their divine plans; when we feel that their invincible power is around and above us; that we are sustained in our weakness by their angel strength; how deeply conscious are we of the peace, beauty and strength of the philosophy of Spiritualism. Berlin Heights, O. HUDSON TUTTLE.

A SHORT SKETCH OF THE VARIOUS RELIGIOUS VIEWS EXPRESSED BY THE WRITER IN THE COURSE OF HIS LIFE.

I was raised in the Orthodox faith. My parents were both members of the Congregationalist church long before I was born. I believe their tenth child, and one of a family of ten children who lived to be past middle age, seven at least became church members, and I supposed it to be all right, although I never saw my way clear to join any such organization.

that unpopular faith, and became its open advocate. The feelings of my distant relatives, and also of my Orthodox neighbors, were a great deal excited, and they were their best efforts to shake my faith. My neighbors I believe, indulged the hope of getting me to their church; and in several instances I was visited by theological students from the Bangor Theological Seminary, at the suggestion, as I believe, of my Orthodox neighbors; but their efforts were unavailing. My relatives would write letters of warning, but I being ready to reply as they were to admonish, they soon found it a hopeless task, and soon gave up the effort, except one brother, about fifteen years older than myself, he being about five months old at the Declaration of Independence. He was a classical scholar, a ready writer, and for many years a deacon in the church. He could not so readily give it up, and we continued to correspond till near the close of his life, which took place in 1868, at about the age of ninety. He retained his faculties and ability as a writer in a remarkable degree. My change from Universalism to Spiritualism produced a new excitement, and he labored hard to convince me of my new error; but being ready with my answers he made no progress. He so respected me that he was compelled to acknowledge that there were errors in the Bible, but he could not give up the idea of his divine authority.

I became a believer in Spiritualism soon after its commencement at Hydeville, N. Y. I was first led to its consideration by articles written by H. Greeley in the New York Tribune detailing some of the phenomena, and which seemed to be supported by such testimony that I could see no reason to deny its spiritual origin. I probably by previous belief in Universalism had prepared my mind the more readily to receive what I believed to be a higher development of religious views. I have full confidence in the belief that when I exchange spheres, which according to the course of nature must be in a few years, I shall be as ready as I now am, with my errors and imperfections; but what my views and feelings may be after the boatman lands me on the other side I leave for the future to decide; but I entertain no fears in regard to that event. August, 1879. THOMAS WENTWORTH.

Gone Home.

Mr. William C. Hubbard, of West Roxbury, joined the procession of the homeward bound on the 28th ult. Mr. H. was a parishioner of Theodore Parker, and had his attention directed to the subject of Spiritualism many years since by Prof. Mapes. In connection with that gentleman he made a very thorough scientific investigation and analysis of its phenomena, and became convinced of its truth, as every one invariably does who follows with an equal degree of honesty and determination a similar line of inquiry. He was intimately associated with the pioneers and early workers in social reforms, and zealously opposed all oppression and bigotry, whether introduced under a cloak of sanctity or otherwise. He claimed individual sovereignty for himself and all others; hence he cared nothing for what folks thought or said, pursuing the even tenor of his way, conscious of his own integrity and regardless of unfriendly criticism.

His conceptions of a Supreme Power were very far in advance of those commonly accepted. He despised all shams in men and dogmas in religion. He did not estimate the value of man by the quality of his clothes, or consider the amount of money he possessed as an indication of what he was worth. He thought nothing of preaching but very much of practicing. With such views and feelings he could have but little sympathy with the thoughts and purposes of the majority. He was, consequently, during his later years, what the world would term "much shut up in himself," but which really was a living of the life and an association with the intelligences of another world while held by his body to this. He had learned much, but no one more than he felt that he had much to learn. He has gone and taken his treasures with him.

Obituary.

At Somersville, Conn., on May 23d, Mrs. Ruth Burlingame, aged 73, passed to the better land of immortality.

Mrs. Burlingame was a kind, generous, noble woman, and a devoted Spiritualist. Her children, from their full hearts, "call her blessed." The writer of this attested the funeral. The singing was excellent; flowers were profuse, and Mr. Burlingame, son of the deceased, acting in the capacity of a "bearer," adjusted the screws in the coffin-box, and seemed desirous of performing the last kind act in his power toward a loved mother.

Quite too often the group of mourners is merely ornamental, displaying a rich profusion of fashionable mourning goods, besides sobbing spasmodically over what? Not the beloved and the risen one, but over a crumbling, putrefying shell of clay that once sheltered a living, conscious soul. It is time that Spiritualists were done with fashionable funerals and costly monuments. J. M. PEEBLES.

The Annual Meeting

of the American Liberal Tract Society will be held at No. 943 Washington street, on Monday evening, June 7th, at 8 o'clock. All interested are invited to attend. M. T. DOLE, Sec.

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