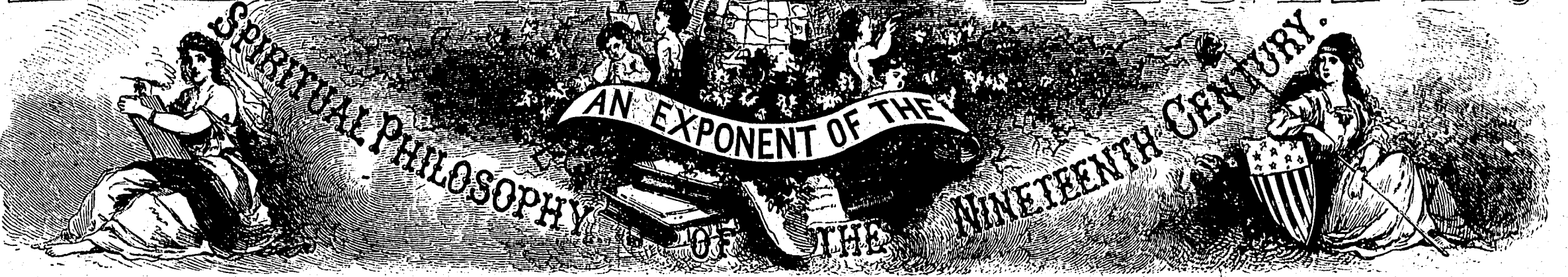


BANNER OF LIGHT.



VOL. XXV.

{WM. WHITE & CO.,
Publishers and Proprietors.}

BOSTON, SATURDAY, JUNE 5, 1869.

{\$3.00 PER ANNUM.
In Advance.}

NO. 12.

Spiritual Phenomena.

ACCREDITED MANIFESTATIONS.

THE DRUMMER OF TEDWORTH.

The Rev. Joseph Glanvil, chaplain-in-ordinary to Charles II, was a man well and favorably known in his day, as much by various theological works, as by his defence of the Baconian philosophy.

In the year 1666 he published a narrative, entitled "The Demon of Tedworth," being a history of events, occurring at intervals, throughout two entire years, in the house of a gentleman of character and standing, Mr. Mompesson, of Tedworth, in the county of Wilts, Eng., a portion of which events were witnessed by Glanvil himself.

It appears that in March, 1661, Mr. Mompesson, in his magisterial capacity, had caused to be arrested a vagrant drummer, who had been annoying the country by noisy demands for charity, and that he had caused his drum to be taken from him, and left in the balliff's hands. This fact Mr. Mompesson imagined to be connected with the disturbances that followed, and of which the chief details are here given, being quoted literally from Mr. Glanvil's work.

"About the middle of April following—that is, in 1661—when Mr. Mompesson was preparing for a visit to London, the balliff sent the drum to his house. When he was returned from that journey, his wife told him that they had been much affrighted in the night by thieves, and that the house had like to have been broken up. And he had not been at home above three nights when the same noise was heard that had disturbed the family in his absence. It was a very great knocking at his doors and the outside of his house. Hereupon he got up, and went about the house with a brace of pistols in his hands. He opened the door where the great knocking was, and then he heard the noise at another door. He opened that also, and went out round his house, but could discover nothing, only he still heard a strange noise and hollow sound. When he got back to bed, the noise was a thumping and drumming on the top of his house, which continued a good space, and then by degrees went off into the air. After this, the noise of thumping and drumming was very frequent, usually five nights together, and then it would intermit three. It was on the outside of the house, which was most of it of board. It constantly came as they were going to sleep, whether early or late. After a month's disturbance without, it came into the room where the drum lay, four or five nights in seven, within half an hour after they were in bed, continuing almost two. The sign of it, just before it came, was a hurling in the air over the house; and at its going off, the beating of a drum like that at the breaking up of a guard. It continued in this room for the space of two months, which time Mr. Mompesson himself lay there to observe it."

During Mrs. Mompesson's confinement, and for three weeks afterwards, it intermitted; but "after this civil cessation," says Glanvil, "it returned in a ruder manner than before, and followed and vexed the youngest children, beating their beds with that violence, that all present expected when they would fall to pieces. In laying hands on them, one should feel no blows, but might perceive them to shake exceedingly. For an hour together it would beat 'Round-heads and Cuckolds,' the 'Tattoo,' and several other points of war, as well as any drummer. After this, they would hear a scratching under the children's bed, as if by something that had iron talons. It would lift the children up in their beds, follow them from one room to another, and for a while haunted none particularly but them."

The next portion of the record is still more marvelous; and Glanvil states that the occurrences took place in the presence of a minister of the gospel, Mr. Cragg, and of many neighbors, who had come to the house on a visit.

"The minister went to prayers with them, kneeling at the children's bedside, where it was then very troublesome and loud. During prayer-time it withdrew into the cockloft, but returned as soon as prayers were done; and then, in sight of the company, the chairs walked about the room of themselves, and children's shoes were hurled over their heads, and every loose thing moved about the chamber. At the same time a bed-staff was thrown at the minister, but so favorably, that a lock of wool could not have fallen more softly; and it was observed that it stopped just where it alighted, without rolling or moving from the place."

The next extract introduces another feature, well deserving attention:

"Mr. Mompesson perceiving that it so much persecuted the little children, he lodged them at a neighbor's house, taking his eldest daughter, who was about ten years of age, into his own chamber, where it had not been a month before. As soon as she was in bed, the disturbance began there again, continuing three weeks, drumming and making other noises; and it was observed that it would exactly answer in drumming anything that was beaten or called for."

Here is another extract, touching the conduct of animals during disturbances of a preternatural character:

"It was noted that when the noise was loudest, and came with the most sudden and surprising violence, no dog about the house would move, though the knocking was oft so boisterous, and rude that it hath been heard at a considerable distance in the fields, and awakened the neighbors in the village, none of which live very near this."

Mr. Glanvil himself visited the scene of the disturbance in January, 1662, and gives us the result of his personal observation, as follows:

"About this time I went to the house on purpose to inquire the truth of those passages, of which there was so loud a report. It had ceased

from its drumming and ruder noises before I came thither; but most of the more remarkable circumstances before related were confirmed to me there, by several of the neighbors together, who had been present at them. At this time it used to haunt the children, and that as soon as they were laid. They went to bed that night I was there about eight of the clock, when a maid-servant, coming down from them, told us it was

come. The neighbors that were there, and two ministers who had seen and heard divers times, went away; but Mr. Mompesson and I, and a gentleman that came with me, went up. I heard a strange scratching as we went up the stairs, and when we came into the room. I perceived it was just behind the bolster of the children's bed, and seemed to be against the tick. It was loud scratching, as one with long nails could make

upon a bolster. There were two little modest girls in the bed, between seven and eleven years old, as I guessed. I saw their hands out of the clothes, and they could not contribute to the noise that was behind their heads. They had been used to it, and had still somebody or other in the chamber with them, and therefore seemed not to be much affrighted. I, standing at the bed's head, thrust my hand behind the bolster,

that time in the naval service, in the East Indies, dressed in his uniform, and stretched across the bed. Concluding it to be an illusion of the senses, he shut his eyes, and made an effort to sleep; but still the same pressure continued, and still, as often as he ventured to take another look, he saw the figure lying across him in the same position. To add to the wonder, on putting his hand forth to touch this form, he found the uniform, in which it appeared to be clothed, dripping wet!

On the entrance of one of his brother officers to whom he called out in alarm, the apparition vanished; but in a few months after, he received the startling intelligence that on that night his brother had been drowned in the Indian seas. Of the supernatural character of this appearance, Captain Ridd himself did not appear to have the slightest doubt.

Original Essays.

DELUSIONS OF SCIENTIFIC MEN, AND WHAT COMES OF THEM.

BY HENRY HARPER.

In the fifth American edition of Chambers's Encyclopedia, page 162, vol. 1, he states the following general rule in relation to mechanical power. Speaking of the lever and the benefit to be derived from its action to produce power, he says:

"The principle in mechanics which produces this phenomenon is very simple, and is explained by what is called the law of virtual velocities, or, from its general application, the Golden Rule of Mechanics."

This law or rule is, That a small weight descending a long way in any given length of time, is equal in effect to a great weight descending a proportionately shorter way in the same space of time."

Another way of stating this important law is as follows: In the case of equilibrium, if a motion be given to a mechanical power, then the power multiplied by the space through which it moves in a vertical direction, will be equal to the weight multiplied by the space through which it moves in a vertical direction."

This "Golden Rule" of mechanics is often stated in other terms, such as "what we gain in power we lose in motion," &c., the meaning of which is that it is impossible to create power in any other way than expending an extra amount of motion that exactly coincides with the amount of power gained. Thus it is made a mathematical standard to calculate from in all cases of estimating power. An individual stands about the same chance of being recognized in the scientific world, who denies the above proposition, that he would in the mathematical world if he doubted that two and two made four. In every department of Nature's laws where physical power is developed (and where is it not?) this law must be strictly obeyed.

However, notwithstanding this unanimity of scientific belief, the supposed fundamental law is wrong both in theory and in practice, and is now proved to be so. As a natural consequence, very little is known about the fundamental laws of mechanics while under the influence of this delusion. It is left in very much the condition that mathematics would have been, if, by some fatal delusion, the primitive mathematicians had established it as a fundamental law of numbers that two and two made three, and the same had been received by succeeding mathematicians as a correct principle. In the case of natural science, the delusion was more difficult to detect, because in the working of machinery there is always the inevitable friction, to which was attributed all practical demonstrations of the fallacy of this supposed law. For instance, if a wagon was to be drawn up an inclined plane that rose one foot to every three feet of the incline, in theory it would require one-third as much power to draw it as the wagon weighed; but if the practical demonstration showed that it required more power, the surplus would be attributed to friction. The only way of disproving this supposed fundamental law in this case, would be to make the wagon rise on the inclined plane with a less power than one-third its weight.

To calculate the power by theory of the lever—that is, as many times as the short arm is contained in the long arm, so many times the power would be increased—the power necessary to draw a wagon up an inclined plane whose length was three times its height, would be one-fourth its weight. But from this calculation, in practice, there would also be a slight deduction from the power of the long arm to the lever, which would be equal to the radius of the axle arm, and the uncertain amount of friction, which always has been the "scape goat" on which scientists have placed their miscalculations. Accordingly the trial was made with wagons that were so constructed that the least amount of draught was secured. The experiment was tried on an inclined plane that rose four and one-fourth inches in four feet, and it was found that eight pounds and fourteen ounces power would draw one hundred pounds weight up that inclined plane.

It will be seen that if we divide the length of the plane by the height, and the weight by the power, the one is contained in the other an equal number of times, or within a slight fraction that can only be realized in figures. As it will be seen, this experiment proved the fallacy of the long established theory in science, or else it proved that the wagon had been so perfectly constructed that it could be used without friction.

A statement of this fact was made to various mechanical and scientific periodicals within three years, one of which I was connected with as a correspondent. The way the information was received will be a lasting record of the iron rule that ignorance arbitrarily sways over mind.

One paper dodged the subject by twice misprinting fourteen and one-fourth where four and one-fourth was written in the manuscript, thereby making it have the appearance of a stupid falsehood. Another admitted a correspondent who denied the statement flatly, and showed conclusively that I did not understand even the ele-



THE TEDWORTH PHYSICAL MANIFESTATIONS ASTONISH THE VISITORS.

directing it to the place whence the noise seemed to come. Whereupon the noise ceased there, and was heard in another part of the bed. But when I had taken out my hand it returned, and was heard in the same place as before. I had been told that it would imitate noises, and made trial by scratching several times upon the sheet, as five, and seven, and ten, which it followed, and still stopped at my number. I searched under and behind the bed, turned up the clothes to the bed-cords, grasped the bolster, sounded the wall behind, and made all the search that possibly I could, to find if there were any trick, contrivance, or common cause of it: the like did my friend, but we could discover nothing. So that I was verily persuaded, and am so still, that the noise was made by some spirit. After it had scratched about half an hour or more, it went into the midst of the bed, under the children, and there seemed to pant, like a dog out of breath, very loudly. I put my hand upon the place, and felt the bed bearing up against it, as if something within had thrust it up. I grasped the feathers to feel if any living thing were in it! I looked under, and everywhere about, to see if there were any dog or cat, or any such creature in the room, and so we all did, but found nothing. The motion, if caused by this panting, was so strong that it shook the rooms and windows very sensibly. It continued more than half an hour, while my friend and I stood in the room; and as long after, as we were told.

It will, I know, be said by some, that my friend and I were under some affliction, and so fancied noises and sights that were not. This is the eternal evasion. But if it be possible to know how a man is affected when in fear, and when unconcerned, I certainly know, for my own part, that during the whole time of my being in the room and in the house, I was under no more afflictment than I am while I write this relation. And if I know that I am now awake, and that I see the objects that are before me, I know that I heard and saw the particulars that I have told."

Mr. Glanvil concludes the relation, the repetitions and less interesting portions of which, for brevity's sake, we have omitted, as follows: "Thus I have written the sum of Mr. Mompesson's disturbance, which I had partly from his own mouth related before divers, who had been witnesses of all, and confirmed his relation; and partly from his own letters, from which the orders and series of things is taken. The same particulars he wrote to Dr. Creed, then doctor of the chair in Oxford."

It remains to be stated that some time after the drummer's first commitment, Mr. Mompesson had him again taken up for felony (under the statute of 1 James, chap. 12), for the supposed witchcraft about his house. The grand jury found a true bill; but, to the honor of the petty jury, be it said, the man was acquitted, his connection with the disturbances not being proved. The reality of the disturbances was sworn to by various witnesses. To this fact, Mr. Mompesson alludes in a letter written by him to a Mr. James Collins, dated Tedworth, August 8, 1673, and published entire in Glanvil's book. We quote from that letter:

"The evidence upon oath were myself, Mr. William Maton, one Mr. Walter Dowse—all yet living, and, I think, of as good repute as any this country has in it—and one Mr. Joseph Cragg, then minister of the place, but since dead. We all deposed several things that we conceived impossible to be done by any natural agents, as the motion of chairs, stools, and bed-staves, nobody being near them, the beating of drums in the air over the house in clear nights, and nothing visible, the shaking of the floor and strongest parts of the house in still and calm nights, with several other things of the like nature."

In another letter, addressed by Mr. Mompesson

to Mr. Glanvil himself, under date November 8, 1672, he says:

"Meeting with Dr. Pearce accidentally at Sir Robert Euston's he acquainted me of something that passed between my Lord Rivers and yourself about my troubles, &c.; to which, having but little leisure, I do give you this account: That I have been very often of late asked the question, 'Whether I have not confessed to his Majesty, or any other, a cheat discovered about that affair.' To which I gave, and shall to my dying day give, the same answer: That I must believe myself, and perjure myself also, to acknowledge a cheat in a thing where I am sure there neither was or could be any, as I, the minister of the place, and two other honest gentlemen, deposed at the assizes upon my imploring the drummer. If the world will not believe it, it shall be indifferent to me, praying God to keep me from the same or the like affliction."

Such is the compendium of the essential facts in this case, literally extracted from Glanvil's work, to which, for a more detailed account, the curious reader is referred.

In connection with the above narrative, it is chiefly to be noted:

That the disturbances continued for two entire years, namely, from April, 1661, until April, 1663; and that Mr. Mompesson took up his quarters for the night, for two months at a time, in a particular chamber, expressly for the purpose of observing them;

That the sounds produced were so loud as to awaken the neighbors in the adjoining village, at a considerable distance from Mr. Mompesson's house;

That the motion in the children's bed, in Mr. Glanvil's presence, was so great as to sensibly shake the floors and windows of the house;

That the facts, collected by Glanvil at the time they occurred, were published by him four years afterwards (in 1666); and that the more important of these facts were sworn to in a court of justice;

That ten years after these occurrences took place, and when it was reported that Mr. Mompesson had admitted the discovery of a trick, that gentleman explicitly denied that he had ever discovered any natural cause for the phenomena, and in the most solemn manner endorsed his former declarations to Mr. Glanvil.

APPARITION AT CASTLE DE BURGH.

There was until recently a very ancient castle in Lancashire, near Liverpool, Eng., called Castle de Burgh, which belonged to a noble family of that name. Many years ago the possessor of the castle, Mr. de Burgh, died; and the castle was then let out to various of the tenantry, among whom was a carpenter. Two years after the death of Mr. de Burgh, as this carpenter was employed in his workshop, about a quarter of a mile from the castle, melting glue, it being evening, and only four of his men with him, he perceived a gentleman in mourning passing the lathe where the men were at work. He was immediately seized with a violent trembling and weakness, his hair stood on end, and a clammy sweat spread over his forehead. The lights were put out, he knew not how, and at last, in fear and terror, he was obliged to return home. On his arrival at the castle, as he was passing up the stairs, he heard a footstep behind, and on turning round he perceived the same apparition. He hastily entered his room, and bolted, locked, and barred the door; but to his horror and surprise this offered no impediment to his ghostly visitor, for the door sprang open at his touch, and he entered the room. The apparition was seen by various others, all of whom asserted it bore the strongest resemblance to their deceased master. One gentleman spoke to him, and the spirit told him "that he was not happy."

THE DYING MOTHER AND HER BABE.

In November of the year 1843, Miss Home, a young lady then between thirteen and fourteen years of age, was on a visit to a family of her acquaintance (Mr. and Mrs. Ellis) residing at their country-seat in Cambridgeshire, Eng. Mrs. Ellis was taken ill; and her disease assuming a serious form, she was recommended to go to London for medical advice. She did so; her husband accompanied her; and they left their guest and their two children, the youngest only ten weeks old, at home.

The journey, however, proved unavailing; the disease increased, and that so rapidly that, after a brief sojourn in the metropolis, the patient could not bear removal.

In the meantime the youngest child, little Fanny, sickened, and after a brief illness, died. They wrote immediately to the father, then attending on what he felt to be the death-bed of his wife; and he hastened down at once. It was on a Monday that the infant died; on Tuesday Mr. Ellis arrived home, made arrangements for the funeral, and left on Wednesday to return to his wife, from whom, however, he concealed the death of his infant.

On Thursday, Miss Home received from him a letter, in which he begged her to go into his study and take from his desk there certain papers which were pressingly wanted. It was in this study that the body of the infant lay in its coffin; and as the young lady proceeded thither to execute the commission, one of the servants said to her, "Oh, miss, are you not afraid?" She replied that there was nothing to be afraid of, and entered the study, where she found the papers required. As she turned, before leaving the room, to look at the babe, she saw, reclining on a sofa near to it, the figure of a lady whom she recognized as the mother. She was not much alarmed, but approached the sofa to satisfy herself that it was the appearance of her friend. Standing within three or four feet of the figure for several minutes, she assured herself of its identity. It did not speak, but, raising one arm, it first pointed to the body of the infant, and then signed upwards. Soon afterwards, and before it disappeared, the young lady left the room. This was a few minutes after four o'clock in the afternoon. Miss Home particularly noticed the time, as she heard the clock strike the hour a little before she entered the study.

The next day she received from Mr. Ellis a letter, informing her that his wife had died the preceding day (Thursday) at half-past four. And when, a few days later, that gentleman himself arrived, he stated that Mrs. Ellis's mind had evidently wandered before her death; for, but a little time previous to that event, seeming to revive as from a swoon, she had asked her husband "why he had not told her that her baby was in heaven?" When he replied evasively, still wishing to conceal from her the fact of her child's death, lest the shock might hasten her own, she said to him, "It is useless to deny it, Samuel; for I have just been home, and have seen her in her little coffin. Except for your sake, I am glad she is gone to a better world; for I shall soon be there to meet her myself." Very shortly after this she expired.

APPARITION TO CAPTAIN RIDD.

The late celebrated Lord Byron used to relate the following strange story of Captain Ridd, with whom he sailed to Lisbon in 1809:

This officer stated that being asleep one night in his berth, he was awakened by the pressure of something heavy on his limbs; and there being a faint light in the cabin, could see, as he thought, distinctly, the figure of his brother, who was at

mentary principles of mechanical science. He said Galileo had at one time been under the same delusion that I was. Another admitted a correspondent who showed plainly that he was familiar with mechanical laws as they were written, and that I was not.

Communications that I made in shape of answers, showing the philosophy of my reasoning, were rejected on various pretences, yet allusions were made to them as carefully prepared articles that sneered at science and should be classed with the arguments in favor of the philosophy of a perpetual motion. A pretence for rejecting them was their "verbosity," but the editor banteringly requested me to give practical demonstrations.

This last suggestion was at once acted upon in a way that as positively and as simply proves the theory that I had advanced, as did the dropping of leaden weights from the Tower of Pisa the law that governed falling bodies, in contradiction to that which had been received as infallible for a thousand previous years.

An inclined plane was constructed that rises ten inches vertically to every thirty inches length of the incline. Wheels of seventeen inches in diameter are made into a cart that runs on the incline. A pulley wheel is arranged at the top of the inclined plane, so that a cord passing over it and attached to the axle of the cart will draw in a line parallel with the inclined plane. A weight that falls from this pulley is used as a power to draw the wheels up the inclined plane. The object of the inclined plane is to raise the cart ten inches vertically, while it is passing three times the height, or thirty inches on the plane. The "Golden Rule" of science says that in no case is it possible to give those wheels motion up any part of that plane, without a power that at least equals one-third the weight of the wheels, and in order to do this an impossibility must be accomplished, that is, to make all of the wheels work without friction. Our railway cars, our road wagons, and every wheeled vehicle cannot expect any better motive power than this.

It is evident that a weight attached to a cord running over this pulley and attached to the wheels will fall vertically just as far as the wheels ascend the plane, and the wheels will rise vertically one-third as much as the power falls; therefore it is a clear estimation that this power is to the weight as one to three. The wheels weigh one hundred and fifty ounces, and the weight weighs fifty ounces. Now, if the rule is correct, the weight will exactly balance the wheels on the plane, without either having the power of motion, that power being equal to the friction. If the friction is overcome and the power is moved either up or down, the formula for calculating power is wrong, and consequently all calculations that are based on it, and, in fact, the whole theory of mechanical science. Does it not assume a point of interest equal to that when Galileo was assembled with the votaries of the ancient theory of the velocity of falling bodies, at the Tower, to practically try the truth of it? The result is just as clearly marked in one case as the other, and it also shows that this age will cling to an ancient error with the same tenacity that past ages have done.

The weight of fifty ounces moved the weight of one hundred and fifty ounces up the inclined plane that rose ten inches in thirty with perfect ease, and it was an impossibility to make the one hundred and fifty ounces weight on the plane balance the fifty ounces power. To make the matter perfectly sure, four ounces were added to the one hundred and fifty, and then the motion was without interruption in favor of the fifty ounces power. Various other tests were tried, such as giving the inclined plane a greater inclination, that was equal to one-half inch vertically, over one-third the length of the plane.

All these experiments show, beyond the possibility of a doubt, that the supposed law of coincidence between velocity and power has no uniform existence, and, as a consequence, all the calculations based on the supposition that it is a law are erroneous. Many scientific persons have witnessed the above demonstration, and as many more as choose can do it by calling on me, at Butler, Montgomery Co., Ill., where all necessary machinery for making the test is kept in readiness.

Scientific men are apt to go off into ecstasies of declamation about the wonderful triumphs of science. "The path of the iron horse that checks our land" is often alluded to, but the truth is that we owe far more of this development of power to inspiration through the workingman, than to scientific principles laid down by scientific men. What is called *gumption* in the workingman, in this case at least, are the borrowed plumes with which science has arrayed itself and pompously struts. This is made apparent by their own showing, in adopting the theory that has now been practically refuted in relation to mechanical power, and which, when believed, utterly excluded the true philosophy of physical force.

The effects of a false philosophy, for a time, have been to paralyze genius, or what can more appropriately be termed inspiration. Men have become wearied of life when it produced truthful thoughts that could not be reconciled with a popular and false philosophy. Fortunes have been poured out like water upon a truth that found lodgment in some individual mind and could not in that of others.

A case of the latter kind came under my notice recently that will illustrate the position.

It is well known that in conveying power to the machinery attached to a steam engine a crank has been used, and that there are two points in the revolution of the crank called "dead points," where the power of the steam can have no effect to produce direct motion. At two other points the power acts on a lever that is alternately passing from the maximum to the minimum of power, by regular approaches. The effect is that one-half of the leverage power of the crank is lost.

Peter Yates, Esq., of Milwaukee, Wis., a lawyer of considerable notoriety in the State, by some process had the thought generated in his mind of a way to apply that power to the machinery at a point where the maximum would be continually realized. He was a man of science, and as a matter of course made his appeal to scientific men to sustain the thought that was so clear to him, but they could not see it, by any way of reasoning, in the same light that he did. Not discouraged by the first disappointment, he put ten thousand dollars in his pocket and proceeded to New York to demonstrate his theory in a practical way.

Two boats were built from the same model, with like engines, only that one, to which was attached the crank, was made to consume one-third more steam than the other, the latter, to which was attached his improved power.

A passage from the *Scientific American*, No. 1, Vol. VI, of date Sept. 21, 1850, tells how it was received as follows:

"We here present a description and engraving of the pulley engine, invented by Peter Yates, Esq., of Milwaukee, Wis. This invention was secured to him by patent grant on the 23d of April last. This is the invention which has caused no little controversy—a controversy with which the majority of our readers are somewhat ac-

quainted. We now present the description and state some facts about it, leaving them to speak for themselves without any coloring from us. [Here follows a description of the engine.]

We have seen two boats constructed exactly alike, with paddle-wheels of the same size, one having a crank and the other pulleys, constructed like the above, and the pulley boat beat the crank and carried one-third less steam.

Mr. Haswell, the Engineer-in-Chief, U. S. N., has witnessed the experiments, and so have some of our most eminent engineers, who, like ourselves, could not mathematically see any loss by the crank. We make an honest, fair confession, and scorn to equivocate.

This "honest, fair confession" of a practical demonstration, was made nearly eighteen years ago, yet one of the most valuable patents to the public, an invention that in its crude state saved one-third the power of ordinary steam engines, has in no way been made available to the public. The man who was so unfortunate as to be a genius in an age of false philosophy, expended nearly fifteen thousand dollars to demonstrate a truth that is as plain as that two and two are four, and so far has failed. So long as we maintain a false philosophy his fate will be a warning to the genius. It would be remarkably strange that his case so far has been precisely that of every inventor that has discovered any great improvement in physical force, if it was not explained by the fact that we have always relied upon a false principle as a fundamental law of science. So long as we choose darkness rather than light in science, so long we shall have it.

Where a phenomenon is to be accounted for of physical power our most grave philosophers are obliged to use arguments that would disgrace the intellect of a child. As an instance of this folly, let us for one moment glance at the philosophy of tides as they have taught it.

The phenomenon to be accounted for is that at stated periods, when a particular side of the earth is placed in a certain position to the moon, the water rises in opposition to the power of gravity from the direction of the centre of the earth into what are called tides. From careful observations made of the stated periods that this water rose from the earth's centre, it was demonstrated beyond doubt that the influence that gave it motion was attraction from the sun and moon, that was of the same nature of the attraction that held the water on the earth. It is a law beyond dispute of any one, that when two powers act in direct opposition to each other, motion, or a tendency of motion, will be given toward the greater power. The most minute amount of power preponderating in favor of one of the two, acting oppositely, determines the direction of motion, as is seen in the balances used for determining weights.

Again, it is well known that the most minute amount of power placed in a position that has the required mechanical effect, will give motion to any amount of power attracted in an opposite direction. The motion will not be in the direction that the mechanical power is exerted, in the majority of cases, unless by peculiar construction of the machinery that produces it such an object is secured.

Now, in the case of the rising of waters from the direction toward the centre of the earth to which they are attracted, by the influence of an infinitely less power, to wit, the attraction of the sun and moon, is shown a clear and indisputable case that the less power acts with mechanical effect to produce the motion of tides.

Mr. A. J. Davis, in some of his earliest efforts of speaking by inspiration, said that the theory for tides that was generally believed was incorrect; that when we understood the law of physical forces better, a full explanation of the phenomenon would be understood. (I quote the substance of what he said from memory, after many years that it has been read.)

The explanation that is given, founds its argument on an incorrect theory of Kepler, about the power of attraction decreasing or increasing in proportion to certain squares of distance. For instance, when the moon has its meridian on any part of the earth, that part being one square of distance nearer the moon than parts 90° from said meridian, it is assumed that the attraction of the moon for the water on the earth directly under its meridian is a certain amount greater than at any other place, therefore the water takes a slight motion toward the moon. Without stopping to inquire into the assumption that the power does increase at this point, we need only ask, does it increase so that it is greater than the attraction of the earth that acts in an opposite direction to this power of the moon? Of course we know the earth's attraction is the greatest, and the moon's can have no more power to counteract the earth's than a grain doubled to two grains can have power when placed in balances to lift ten pounds placed in the opposite scale. It only counteracts two grains of the ten pounds, and it cannot in the least produce motion until the power goes beyond ten pounds.

Again it is not a fact, as is assumed for illustration, that the motion of water is toward the sun or moon. It is always raised to the highest point after the earth's diurnal revolution has brought the spot 70° or 80° beyond the moon's meridian, near the point that the theories of science say the power of attraction is decreased; and, as if to utterly destroy every vestige of the theory, the water rises into a tide on directly the opposite side of the earth from a point where the attraction is the least.

To get out of this dilemma, the greatest philosophers of the age plunge into the climax of absurdity. The fact exists, and they must account for it with reason if they can, but at all hazards it must be accounted for. They say the solid part of the earth that comes nearest to the moon is attracted with a greater force than the more remote parts, therefore the nearest parts are drawn toward the moon, and by virtue of their solidity the remote parts are drawn likewise, so that the water is left behind just far enough to make a tide on the side of the earth directly opposite of the moon. Waving the great absurdity that the solid part of the earth's attraction is not sufficient to draw the water along with it in its motion, we may only consider the effect that this motion toward the moon will have.

The motion toward the moon, by every course of reasoning that can be resorted to, will bring the solid part of the earth nearer to the moon, and in time the journey must end, unless the distance is without end.

I have said that if mathematicians had been under the delusion that two and two made three, the solutions of mathematical problems would not have been further from the truth than are at the present time our estimates of physical force, by our delusive theories of mechanical power. I am confident our theories for tides will fully bear me out in the assertion.

All of this error and blundering confusion can be easily avoided by adopting a simple truth; that is, that there is but one mechanical power, and that power is the lever. Wherever power is gained or lost, it can be mathematically calculated by dividing the long arm by the short arm of the lever. It is what may be called the mathematics of mechanical power.

The would-be popular men of science tell us,

in their dogmatic way, that there is no mechanical power in the railway wheel, it is only a device to avoid friction, and that the real power is derived by a device called an inclined plane. Now it is evident that if this assertion is not true, the would-be scientific man, when called upon to make an improvement in the power of locomotion on the railway, will be more likely to do an injury than good. To prove that he is wrong, the public are respectfully invited to avail themselves of an ocular demonstration that I will endeavor to have ready for any individual or his authorized agent, that may be more convenient for him to appoint.

The man who understands the power of a wheeled carriage will readily understand the action of power that produces the mighty rush of waters called tides. The beauty and simplicity of the simple truth that explains this wonderful phenomenon can be readily comprehended by the man untutored in the dogmas of popular philosophy, and, by the by, I will say he is far more competent to judge than one whose mind has been warped by the false theories of science. Every person is a machine, and every physical move is an operation of that machine, and it would be strange indeed if the one who works the machine did not learn something of its nature if left without the interference of false theories.

Butler, Montgomery Co., Ill.

THE NATURAL HISTORY OF RELIGION.

BY DYER D. LUM.

INTRODUCTORY.

We are living in an age of inquiry. While the spade of the geologist is persistently turning up fresh and more complete evidence of man's hoary antiquity and early condition, presenting us with his rude works of art, his drawings "from nature," and exhibiting to us evidence of his faith in immortality "hundreds of thousands of years ago"; while students are traversing Europe, often disguised as peddlers or peasants, to collect the folk-lore of different nations, by means of which the philologist can trace their origin in pre-historic times; while the labors of Orientalists have succeeded in tracing our origin, and proving our connection with the "benighted" Hindu race, and bringing to light the sacred *Vedas* of the Hindu, the *Zend Avesta* of the Parsee, and the *Tripitaka* of the Buddhist; while all this flood of light is being poured upon the pathway of primitive man, we are still beseeched to attend "God's worship," and hear earnest appeals to "come to Jesus!" that we may escape from the consequences of the "Fall!" If Adam was not the first man, what becomes of the "Fall"? And with this dogma is also indissolubly connected those of man's "depravity" and "salvation." If the "Fall of man," and his inherited depravity as a consequence, be a myth, then what need of the Atonement? "It is surprising," said Prof. Lesley, in his Lowell Institute Lectures, "how indifferent man of science seem to be to these great statements! Thousands of preachers proclaim them from the pulpit every Sunday in the year; and millions of communicants respond—Amen! And yet our men of science continue skeptical, and call them, as the apostles did, old wives' fables. They believe them indeed to be old Jew-legends, so palpably heathenish and contrary to all we know that it is not worth while to try and show their absurdity. But they add, more seriously, that these old fables are no part of Christian theology."

The "infidelity" of the eighteenth century was destructive; it analyzed these "old wives' fables" and showed their absurdity. The "infidelity" of to-day merely gathers in the traditions and theologies of other lands and other ages and leaves us to draw our own conclusions.

Some of these conclusions of modern scientific research I propose to spread before you in a series of Essays.

The first will be on the nature of religion, endeavoring to show that it is intuitive and not adventitious.

Then to discuss the condition of pre-historic man, his habits and his faith; the origin of religious rites and ceremonies; the growth and development of Sun-worship, embracing the origin of the cross as a religious emblem, and the idea of a Trine God, an Incarnate Saviour, the Virgin Mother, the Resurrection of the God-man after a violent death, and other of its characteristic features. To quote from the Sacred Writings of other moles of Faith, and bring before you the hymns and prayers of the *Veda*, the worship of the Parsees, and the Faith of Buddhism. To give a realizing idea of their "Word of God" and their Theologies; their worship, their hopes of salvation, etc.

Vestiges of the spirit-history of man are being continually produced in our time, and while I invite you to no dry investigation of mythological studies, yet the result of these same dry studies may be so presented as to interest and instruct us, as well as open to us a mine of information regarding the rites and dogmas of our modern mythology. Why were the Incarnate God-men, the Divine Saviours of the past, Krishna, Buddha, Fo, Bacchus and others born of a Virgin? Why were they born in obscurity, in caves, in dungeons, in hovels? Why were they put to a violent death? Why did they rise again from the dead, and that resurrection identical with Easter, long before the Christian era? Why were they generally born on the 25th of December? And a score of other questions readily suggest themselves of like interest and pertinence.

Though in a series of short, familiar letters, much must be omitted and authorities cannot be given for every position stated, yet no conclusions will be presented but what are familiar to all students in mythological pursuits, and for which adequate authority could be cited.

[To be continued in our next.]

May Day Picnic at East Madison, Mo.

MESSRS. EDITORS—I have been waiting for two weeks, to see if some person more able than myself would not give an account of our recent two days' meeting and picnic; but as I have failed to notice any description of it in your paper, permit me to briefly note its leading features.

The day was one of the most beautiful of opening spring. On Saturday morning the friends began to assemble. The first thing in order was a social conference, but as most of those present were yet young in experience as regards the Spiritual Philosophy, but little was said, until Mrs. Doty, under influence, gave us some good advice. A motion was then made and carried, to adjourn till two o'clock P. M. Next came two hours spent in setting just, enjoying the refreshments provided. Our company consisted of two neighborhoods, the Twelve Corners and East Madison. After partaking of temporal food until all were satisfied, we listened to a discourse from Mrs. Doty; the greatest interest being manifested by those present in the inspirations thus flowing from the angel world.

Sabbath morning came, cloudy and dark, but we had a good house, at both discourses, notwithstanding the bad weather. On the following Tuesday we started a paper, and raised nearly enough funds in one day's time to hire Mrs. Doty to speak once a month for one year. Occasions like these we have just enjoyed tend to develop a higher spiritual life, and to impress upon us that truth which is calculated in its nature to elevate and make us free.

WILLIAM BARKER.

THINGS AS I SEE THEM.

BY LOIS WATERBROOK.

READERS OF THE BANNER—Perhaps you think that I no longer keep my eyes open; but you are mistaken, for, to say nothing of hearing and feeling, I have really seen several things since I wrote you last under the above caption, which I think was last July. I have seen *ghosts* in houses assembled to listen to the question of *Surfrage for Woman*, away down in Southwest Missouri, and that upon short notice, while at the North there seems a sort of dead apathy upon the subject. Indeed, I honestly believe that with judicious efforts the South could be brought to accept this grand step in the pathway of progress sooner than the North.

I have seen, also, that our cause is steadily onward; that thinking minds everywhere are waking up and questioning the past, as well as the present and the future. But I sometimes fear, dear reader, that we have not gone quite deep enough into the *causes* that have produced the effects which cause society. We forget that our social structure not only needs new roofing, but new foundation timbers. Well, well, we shall learn sometime; but those who will not see when "The sweet dews of peace"

are upon them, will wake when they hear the "Canon's thunder."

NO CHRIST.

Not long since, at the close of a lecture near Charles City, Iowa, I gave opportunity for remarks, questions, etc. I had hoped to hear from the Advent minister, who was present, for I do enjoy their opposition. He was silent, however, but a German who was of that belief, as I am told, arose and said, "Madam, you talk smart; you are a pretty smart woman; but there is no Christ in your sermon, and I will have nothing to do with it. I am not ashamed to own my Jesus; I will clear my skirts," at the same time giving his coat a shake, and reaching for his hat. Having secured the last, he walked directly out of the house with, "Good-by, madam." He did not tell us where he was going, but if to hunt his Jesus I hope he has found him ere this.

SPIRITUAL DISCERNMENT.

In my earlier experience as a lecturer, I stopped a few days with a family of Spiritualists where there was no harmony between the man and his wife. He seemed kind, but everything he did annoyed her. They were both kind to me. I liked her, and, excepting the excessive use of tobacco, she was a pleasant, agreeable man, wearing at the same time a kind of patient, subdued look, that tended to call out the sympathy of those who listened to his wife's sharp speeches, and marked her ungracious manner toward him. During the past winter I visited there again, and found him bowed to the very earth with trouble, and the mother of his children in the spirit-land. During the first night of my stay in the place she was with me all through its long watches, both when I slept and when I woke. Her husband's business was that of a liquor dealer, and had been for years. He brought from the city and sold to the smaller dealers through the country at wholesale, while they, in turn, retailed it to their customers. All that night this wife and mother, whose home on earth was one of discord—all through that night she kept showing me *magnetic* lines going out from her husband and connecting him with every one to whom he sold liquors; and again from each of these to each one to whom they dealt out the fiery stream. In following these last—for I seemed obliged to go with her to the end of each line—I was led to some of the lowest of earthly hells. I questioned as to what the purport of all this was, but could get no light upon the subject. And all of the day following I wondered what these things meant.

The next evening, as a few of us were gathered together, she came and took her stand between her daughters, partly behind the eldest one, and looked at me. She did not speak, but I could feel her thoughts. I could feel the strong, tender love that flowed from her spirit toward her husband. The scene of the night before came up again, and now I understood it. I could feel the low, impure magnetism from those places of degradation flowing back toward the one who furnished the means of drunkenness, centering upon an enveloping him therewith, till it made him hateful to his sensitively organized wife. "I loved him," she seemed to say to me; "I wanted to go to him, but this something that I felt but could not understand fretted me, irritated me and made me unreasonable, and I was blamed even while I was starving for the love that was thus made poison unto me." But why, I asked, should those magnetisms flow back into his case more than in another's? For instance, the man or woman who comes in contact with this class in other ways, as they are in the world—and we cannot keep wholly separate from them if we would? And the response was, "If connected with them positively, for the sake of benefiting them, it is well; but to be connected with them negatively, to come in contact with their low condition only for the sake of gain or pleasure causes their evils to flow back upon you, and, through you, upon those you love, making them either impure or wretched, perhaps both."

You who read this can carry out the principle at leisure. I have not the time; but especially would I commend it to the consideration of those who connect themselves, for the sake of pleasure, with scenes and associations that they would be horrified to have their wives and daughters share with them.

Yes, it was one that made me glad! I wish I could get a hundred such. But here it is, and the reader can judge for himself!

DEAR MADAM—I was one of your hearers yesterday, and an earnest seeker after truth, especially spiritual truth; and as I had no knowledge how to come to you, my faith in your personal experience, (such as mediums profess to have), but only the testimony of others, which seems to meet a response in my own mind, and as a public avowal of my faith would be attended by great sacrifices, such as you know how to estimate, I have been quietly feeling my way along wishing to be very sure that the foundation-principles of Spiritualism are based on eternal truth, before making a full confession of faith and coming out as a public worker in the cause. But when once made to feel sure of this fact, I trust I shall have more courage enough to work with energy and efficiency. However, as an evidence of my faith in your sentiments, as expressed in your tracts, I send you enclosed five dollars, for which please send, through the post office, one copy of each of your tracts, the pamphlet on *Surfrage* included, to the persons whose names are here annexed.

Here follows a list of names, among which are those of five ministers. She concludes by saying:

"I am really glad that you have your sentiments, as a Spiritualist, printed in tract form, as a knowledge of these subjects may reach those who would not go to hear a lecture. If Spiritualists would make more effort in this direction, a knowledge of their faith and principles would reach the minds of thousands who would otherwise never hear a truthful exposition of them. I would like to have your home address so that at any time I should want more of your tracts I shall know where to send for them. Yours truly,

AN INCIDENT.

Coming from Syracuse to Boston a few days since, just after leaving Schenectady, a young man came into the car with a handful of printed matter which I supposed to be bills; but, as he commenced distributing, I found them to be tracts from the American Tract Society. I coolly unlocked my valise, took a handful of my tracts, and, following right after the gentleman, distributed them through the car. Resuming my seat, I waited about five minutes, and then took a survey of the field, and at least two, I think, however, there were as many as three persons reading my tracts to one who was reading the others, and I saw one lady put mine in her valise, while she left the other on the seat.

A PROPOSITION.

And now I will promise to distribute one hundred and fifty tracts, or one hundred tracts and the worth of fifty tracts in pamphlets on "Surfrage for Woman," for every dollar that the friends will send me. I find that many people are more willing to pay than they are to distribute, and I make the above offer for the convenience of such. Who will respond, by writing to me in care of the *Banner of Light*, and designating which—tracts, pamphlets, or both? Who?

WHAT'S THE USE OF SPIRITUALISM?

What does it benefit one? Such is often the question asked by those whose only idea of good is material wealth. To this I reply: Spirits have something else to do than making people rich just for the sake of riches; still they sometimes do impress upon sensitive brains the application of mechanical principles that result in inventions, which not only bless the world of labor, but bring wealth to individuals. I have a case in my mind which has been so far demonstrated that the party concerned is willing that I should speak of it through the columns of the *Banner*. Wm. Lotteridge, of Floyd County, Iowa, had, not long since, the model of a binder for grain, one that binds with straw, held up before him so plainly that he went to work and made one like it, sent it to Mann & Co., and asked them to put in a claim for him for all that it was worth, as he was entirely ignorant as to what had and what had not been patented. I heard the claim that they made for him read, involving, as they say, five different points, or principles, that

had not been before applied to any patent of this kind. When I left Mr. Lotteridge, the last of March, he was making a binder after the pattern shown him; he had already found the model to work perfectly, but he said to me, "Say nothing about it till I find whether a binder of the full size will work as well as the model does." I have just received a letter from him, in which he says, "It is a success, even beyond my expectations." Mr. Lotteridge is a plain workingman, generous to a fault, as the worldly-wise would say; much more moderate than he is really willing to claim, not because he is ashamed of it, but from a modest fear of claiming too much.

Some two years since, as he was walking along the street in Osgo, Iowa—well, to use his own words: "I was going along with my head down, thinking of nothing particular, when some one said, 'How do you do?' I looked up and saw a stranger standing before me. 'You have the advantage of me,' said I. The stranger smiled, and said, 'I never know me better some day,' and vanished. I was never so ashamed in my life, stopping there in the public street and talking to nothing. I looked all around to see if any one saw me, and resolved that I would never tell any one; but the next Sunday night a medium was entranced, and told the whole circle all about it."

Mr. Lotteridge says that he has not seen this spirit since, but has heard from him several times through others, and he fully believes that it is he who, in connection with his father, has shown him this model. There is one thing certain: If it proves even one-half as successful as his friends anticipate, the means thus realized will be used liberally to advance the good cause.

The Reviewer.

"Seers of the Ages."

This new work by J. M. Peebles, so *apropos* to the times, is meeting, as might naturally be expected, with a rapid sale.

The Davenport Brothers returning from Europe and giving startling spirit manifestations in our principal cities, the "Planchette," from the polished pen of Ipses Sargent, gathering and classifying the phenomena, the facts relating to Spiritualism, with a master hand, as well as other recently marked developments connected with this growing spiritual movement, have all tended to sharpen the public appetite for the "Seers of the Ages"—a book not only tracing the Spiritual Philosophy through all the historic periods of the past, but what is more important at the present, it defines and systematizes the doctrines, theories and general ethical teachings of Spiritualism. No individual after reading it will again ask, "What do the Spiritualists believe?"

All our controversialists should have it by them as a work of reference, because giving the original terms and classical definitions of such words as *hell*, *devil*, *judgment*, *baptism*, *resurrection*, &c. The author, in the course of his volume, answers, among others, the following puzzling interrogations:

Does matter ever become essential, impersonal spirit?

Is God progressive?

Are the Hebrew and Christian Scriptures borrowed from Egypt, the Vedas and other sacred books of the Orient?

Were the magicians of antiquity mediums?

Was the historic Jesus of the New Testament taken bodily from the long prior Krishna of India?

Where was Jesus from the age of twelve to thirty?

To what extent did the Evangelists and Church fathers copy from the Bhagavat Geeta, Puranas, &c.?

What gospels were rejected by the churchal bishops after comparing their merits in ecclesiastical councils?

Was Jesus an Essenean, and did he teach the world any new truths?

As a "mediator," or medium, who were his controlling spirit-guides?

What relation does he sustain to this planet?

Why Jesus, Napoleon, Byron—all are the individuals they are?

What is the basis foundation of our conscious immortality?

When does the child begin to be individualized and immortal?

What is the condition of idiots in the world of spirits?

Are the animals of earth sufficiently individualized to be hereafter immortal?

What are the occupations of spirits? &c., &c.

The horoscope, defining *pastophora*, is finely written. It is from the pen of the Rev. J. O. Barrett.

As to the author's manner of treating the different subjects and style of composition, the following selections may suffice, pages 13 and 14:

Progress is God's right hand angel! It is the Christ in our midst, working by methods mystic as the pictured symbols in the *Palmes Visions*. Its laws diverse, inverse, and often unapproachable, ever act to the same divine purpose of physical refinement and spiritual unfoldment.

Spirit and matter both elevated, spiritual substance in connection with physical substance in its various gradations, constitute one eternal duality.

Spirit is independent of matter relative to mere existence; yet dependent upon it for its manifestations.

The yesterdays are gone; let them go! The good of the past, the best of the *present*, so did Jesus have to do with the to-days, and a brightening future stretching in mellowed radiance, deepening in significance, gorgeous with hope, and prophetic of a coming Eden, whose crowning glories shall be harmonical men and women, being laws unto themselves.

Tracing the connection between Krishna of India and Christ of Judea, giving the proper authorities, he says, pages 82 and 83:

Christ was sent to a tutor to be instructed; and instantly astonished him by his profound wisdom, as did Christ the Jewish doctors, in the temple. Krishna is called *Heri*; and *Heri*, in Sanscrit, means *shepherd*, as well as *warrior*. Christ was termed the "shepherd of the sheep." Krishna had a forerunner in his elder brother, *Ram*, as had Jesus in his cousin, John the Baptist. *Ram* assisted Krishna, the "Good Shepherd," in purifying the world from the pollution of evil demons. To show deep humility, Krishna washed the feet of the Brahmins; so did Jesus the disciples. Upon one occasion a woman poured on Krishna's head a box of ointment, for which he cured her of an ailment. Matthew's gospel assures us that a woman anointed the head of Jesus in a similar manner. One of Krishna's first miracles was the cure of a leper. It was also among the works of the Brahmins, at of time within her classic precincts, fourteen thousand students.

This Alexandrian school of philosophy, based upon the psychological systems of Pythagoras and Plato, drew its primal inspirations from India and Egypt, and, amalgamated with, overshadowed the dogmas of Christianity.

Touching the important matter of spirit phenomena, he starts off in this manner, pages 197 and 198:

The rappings!—listen, theologians! The "Rooster knockings!"—sweet aëlian-toned echoes from spirit-lands in demonstration of immortality!

"Behold," said Jesus, "I stand at the door and knock." That apostolic "cloud of witnesses"—our sainted loved ones, approaching the doors of our understanding through sounds, dreams, visions, premonitions and inspirations, plead for recognition and admission!

"The love which survives the tomb," says Irving, "is one of the noblest attributes of the soul."

Golden memories are undying. Pure love is immortal. The bud of friendship that begins to bloom on earth, bears precious fruitage in heaven. Holy remembrances call the ascended hither. Death, the silent key that unlocks life's portal to let earth-encombed spirits up one step higher, severs no sweet attraction. Sympathies between the two

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every Monday Morning preceding date.

Banner of Light.

BOSTON, SATURDAY, JUNE 5, 1869.

OFFICE 158 WASHINGTON STREET,
Room No. 3, UP STAIRS.
AGENCY IN NEW YORK,
THE AMERICAN NEWS COMPANY, 110 NASSAU STREET.

WILLIAM WHITE & CO.,
PUBLISHERS AND PROPRIETORS.

WILLIAM WHITE, LUTHER COLBY, ISAAC B. RICH,
For Terms of Subscription see eighth page. All mail
matter must be sent to our Central Office, Boston, Mass.

LUTHER COLBY, EDITOR.
LAWIS B. WILSON, ASSISTANT EDITOR.

All business connected with the editorial department
of this paper is under the exclusive control of LUTHER COLBY,
to whom letters and communications should be addressed.

The Orthodox Centre.

A good deal of talk, if not trouble, has been made over the call of the Central Congregational Church, of this city, to Rev. R. S. Storrs, Jr., of Brooklyn, N. Y. Mr. Tilton, of the Independent newspaper, got mixed up in the discussion, by expressing himself with some Christian freedom in the columns of his paper—the *Congregationalist*, of this city, coming out on him with a broadside of denunciation, declaring him to be the most impudent editor (and considerable more) in the United States. This was simply for "meddling" with what he was given to understand, in a Christian way, nowise concerned him. In short, and not to put too fine a point on it, he was told to mind his own business. What our Orthodox and fraternal neighbors of the *Congregationalist* will say to the New York Times for presuming to dip its ear into this pond, we do not undertake to surmise. But the Times has certainly sketched the case in a very plain and understandable way, as it is the office of all news journals to do with matters of general interest as fast as they come up for consideration.

It appears that the two last pastors of the Central Church have resigned their places, as it would now actually seem from inability—from their own personal point of view—to carry the heavy responsibility of the peculiar position on their too narrow shoulders. Mr. Storrs has been waited on by a Church Committee, and formally requested to accept the place. The chief point that creates for ourselves any interest in the affair, is the disclosure of the fact, in the course of the negotiations, that the Central Church is regarded as the headquarters, focus, and pivot of Orthodoxy in New England, and indeed in the entire country; and that it is considered essential to come at once to the rescue of the old Puritanic creed and faith, assailed as it is on all sides by the more liberal and progressive beliefs of the church organizations all around it. We cannot do better than to state the case in the very words of the New York Times:

"The Central Congregational Church of Boston have a magnificent church edifice, at present resting under considerable debt. This debt, however, is not regarded as of the main importance, as the congregation stands prepared and willing to liquidate at least half of it. The first point of importance is understood to be that the Central Church of Boston is regarded as the headquarters of Orthodox Congregationalism; that it is surrounded by a certain class of orthodox influences, represented by men of extensive talents, not only learned, but eloquent men, whose ideas have come to be respected, who, themselves, permeate all New England with their denominational influence. The Central Church is regarded by the Orthodox people of Boston and its vicinity as the fulcrum on which the lever of 'the faith once delivered to the saints' must rest, for not only their own immediate comfort and benefit, but for the protection of pure doctrine in the churches along the eastern coast. Occupying this very important position, the Central Church has something more to view than merely to fill their pulpit with a man of unquestioned ability. They desire to place in that pulpit a man of acknowledged power in regard to his scholarship, his doctrinal probity, his undoubted piety, and his great popularity."

Now the Rev. Dr. Storrs, of Brooklyn, they think they find such a man—a tower of strength which all the Unitarianism of New England may assail with impunity, but without any danger of intimidating or vanquishing. The committee, therefore, do not merely ask Dr. Storrs, but they ask Brooklyn Congregationalists to stand by them—to help them in standing up for a Unitarianism which is not only a doctrine, but a strength of intellect, breadth of view and general manliness of character are the elements necessary to make the Central Church the beacon light of New England Congregationalism. This is unquestionably the interpretation put upon the case by Dr. Storrs, and for the reason consequent upon this interpretation he has referred the matter beyond himself to brethren in the ministry. The subject is still under consideration, no decision having yet been arrived at. At the same time the people of Brooklyn, and especially the congregation of the Church of the Pilgrims, will be looking about for their pastor, and for the position upon the highest considerations of necessity and strictest claims of duty."

We hardly wonder that the Boston Transcript returns a sneer to the assertion of the Times concerning this Church's being the centre-piece, the key-stone in the arch of Orthodoxy, which it does in the following paragraph:

"We learn from the New York Times that the fulcrum on which the lever of 'the faith once delivered to the saints' must rest, is situated on Berkeley street, Boston!"

Orthodoxy thus witnesses and confesses its rapid decay. If the enemy—Liberal Faith—has at last fought its way to the very citadel and stronghold itself, which is thus conceded to be the Central Church of Boston—so that a general alarm is sounded for the soldiers everywhere to come to the rescue on a spiritual double-quick, and the most doughty champion of the cause is run around for to come and brandish his biggest and sharpest battle-axe—there is no question that more has really been accomplished than the followers and supporters of Orthodoxy are willing publicly to admit. They cannot any longer, at least, deceive themselves with iterations to the effect that Spiritualism, in its various effective forms and ever by its steady and silent potency, has not done wonderful works in their midst, and promises at a not remote day to make it quite unnecessary for them to erect any more "magnificent church edifices," with the expectation of having them made strongholds of a creed whose life is so rapidly dying out.

Beecher on Aristocratic Religion.

Beecher's literary shafts are well-aimed, and generally hit the mark. Vide the following:

"There are a great many persons that do not want to be converted in a Methodist meeting because there are common, plain folks there. They do not want to go where common folks are. Bless their dear eyes! They are going to surprise God with the beauty of their conversion! Oh! they, black as crows, are going to come out now, pretty soon, as nightingales, or canaries, and sing in heaven; and God is going to say, 'What is that?' 'What is that?' 'Men and women who were going to be far below, and in silk and broadcloth! It is so comfortable, you know, to be converted under satin, perfume, rings, wristlets, jeweled, and especially, belonging to the 'select circles'—the circles where they are more selfish than anywhere else; where they use fastidiousness and privilege as a means of making themselves meaner and narrower; as a means of exalting and stopping up every outflow of large sympathy that connects them with the brotherhood of men. Polite folks, and fashionable folks—that only commit fashionable sins, I suppose—are going to be converted on carpets, and in silk and white cambrics, and with beautiful opals on their fingers."

We have printed, in convenient form, "Rules to be observed for the Spiritual Circles," written by the experienced and reliable medium, Emma Hardinge. It is just the information all are seeking for.

Clergymen and Laymen.

The Methodist Church is having its term of trial, as well as the rest. A recent Convention in New York discussed pretty thoroughly the proposal to admit laymen—or common members—to representation and seats, along with the ministry. A good deal of feeling was generated by it, and the opposition among the preachers finally organized itself outside in effective shape. At a meeting of the ministers, held at the Central Methodist Episcopal Church, at Williamsburg, Rev. Mr. Saxe remarked that, "with regard to the proposed change in the government of the Church, he did not believe that there was any class of laymen in the Church which could spare the time necessary to attend the conferences." Rev. Mr. Adams was "not a champion for either side of the question. He was in doubt. For the past hundred years the Church had prospered wonderfully without lay representation, and he did not believe that the masses of the Church required any change. The demand comes from the wealthy members of the Church, who constitute a little minority. If their voices were hushed we should never hear another word about lay representation. In his experience all the men who have made trouble in the Church are those who possess money. They have troubled me and threatened to cut off my bread and butter. They now demand lay representation simply because they have the control of money." Mr. Adams did not approve of laymen sitting in conference with clergymen because they never heard divine calls.

The Rev. Dr. Porter, late agent of the Book Concern, said that the present question was first brought to his mind in 1840. He did not then believe in lay representation, and had not since changed his mind. It is argued that we should have lay representation now because we are rich. But who of us are rich? Certainly not the clergymen. The laity now own the church edifices, the graveyards, the school-houses and the colleges, and the General Conference has no control over the property of the Church. What, then, can the laity obtain by taking part in the deliberations of the General Conference? The business transacted is purely of a spiritual nature, and the laity have nothing to do with it. To rule the ministers is to make slaves of them, and thus destroy their usefulness. His pretence was, that he objected to lay delegates because the people were not to elect them, but they were to be elected by the Quarterly Conferences. Why not, then, change all that, and show that the objection really is to the proposition, not to the mode of reaching it? The age invades Methodism as well as all the other denominations of ecclesiastical rule.

Mr. Peabody's Lecture in Providence.

Our co-laborer, J. M. Peabody, lectured in Providence, R. I., Sunday afternoon, May 23d, before the Society of Spiritualists meeting in Musical Institute Hall. The large room was packed to overflowing with a highly respectable audience, as we are informed by a correspondent. Mr. Peabody took for his subject, "The present status of Spiritualism, and its future as a science and a religion." This theme was treated in a very able manner. In the course of his remarks he brought two important questions, which are now agitating the great body of Spiritualists, squarely before his audience, namely, "Is it the design of the spirit-world to organize Spiritualism? or rather, to make it a defensive power to demonstrate immortality, and, further, to educate and spiritualize the race?" His arguments on this topic were strong and forcible. He then passed to the other—"Has Spiritualism made you better, more harmonious, kind and charitable to your fellowmen?" and with an eloquence that was felt. The speaker said, "Ask yourselves, each one of you, in the presence of these ministering angels that now hover over us, have the principles of Spiritualism, as revealed to us by our invisible friends in the higher life, aided us in our endeavors to reach the soul's divine ideal of the true life?" His entire discourse was listened to with marked attention and absorbing interest.

At the Conference in the forenoon, at the same hall, the topic embraced in the resolution, "That man is governed by his own organization rather than statute law," was discussed by Spiritualists, skeptics and sectarians, in a free expression of sentiments, much to the edification of the listeners.

Spiritualism.

Of course every one will read the illustrated account of physical manifestations printed on our first page. A striking similarity to those occurring at the present day, in all parts of the world, and particularly in this country, will readily be perceived. Although such manifestations have been going on for hundreds of years, the scientific savans have not yet been able to solve the "mystery," or, rather, have not dared to candidly investigate the subject and give to the world the knowledge they could readily obtain, of the continued existence of the spirit after its release from the mortal body. It is a disgrace to the name of science that so many of its votaries continue to shrink from performing their duty, preferring to shield themselves under the shallow cry of "humbug"—the weak fortress of theological bigots.

The glorious boon of Spiritualism will continue to bless and enlighten humanity, as it has for the past twenty years, whether science and theology do or do not give their consent.

The Indians.

The following paragraph we extract from the New York Times, to which it is not necessary for us to add a syllable. It tells its own story, and bears timely witness to the soundness and truth of our own views on the whole Indian question:

"We have two dispatches about the Indians this morning, which are very different from each other in character. One announces that our troops under General Carr have had a fight with a considerable body of Cheyennes, in which the latter were badly defeated. The other dispatch announces the departure from St. Louis of the old Indian fighter, General Harney—not on an expedition of blood, as you know the red men of the Plains full as well as any white man on this continent, and these same Indians know him probably a little better than they know any other white man. He has often fought them, and they have quite as often fought him; he has sat at their council fires quite as often as they have visited his headquarters. And yet, it seems, after all this, he has adopted what is practically the Quaker theory with regard to the Indians—that it is to be achieved by butchering them he goes for civilizing them. If he succeeds in this great undertaking of his latter days, he will merit the praises of all good men."

"The Seers of the Ages"

Is selling rapidly, is appreciated by the press generally, and will undoubtedly prove a valuable acquisition to the large number of works published on the Spiritual Philosophy. The last issue of *The Chicagoan* notices this book at length. The reviewer says it is the most elaborate and perfect work in exposition and defence of the principles of Spiritualism that the age has produced; that it is one for which the spiritual and better tendencies of these awakened times have prepared the way and created the necessity.

The *Ohio Spiritualist* says of this book that "it is a work that will elevate the standard of Spiritual literature; and we earnestly commend it to all Spiritualists and investigators."

The Physical Manifestations.

DEAR BANNER—I notice in the last *Banner* (May 29th), which is indeed an interesting number, two good articles on physical manifestations, the first by an intelligent correspondent writing from Portland, under that nom de plume, and the other is copied from the *Springfield Republican*. The former gives an account of the Davenport Brothers, and the latter of Mr. Chas. H. Read—both closes a d-tailed account in these words: "Mr. Read, of course, claims that spirits are the operators." This announcement forcibly reminds me of the difference there is in the public statement of the Brothers, relative to their invisible assistants. On their handbills, nothing is hinted at as to the spiritual origin of their wonderful manifestations. When questioned in public, they say they know not how it is done—that is left for each to decide. I believe they consider this the wisest method to adopt, but cannot greater good be done by briefly stating what they know about it, especially when asked to do so by their audiences? Spiritualists know from the statements of the Brothers that they are, and in private claims to be spiritual mediums; that their large audiences are mainly made up of disbelievers, or those who know nothing of the subject. Under these circumstances it is not best to be outspoken.

I have written this in all kindness to the Brothers, because I shall ever feel indebted to them for the good they have done to the world and to me, and because I have heard quite a number regretfully speak about it.

Your friend,
ALAN BAKER.
Chelsea, May 25th, 1869.

All Spiritualists know that spirit-power produces the manifestations through the nerve aura that is drawn from the bodies of these mediums. The skeptics do not know this. Hence it is an open question with the masses. The result is "agitation of thought"—a wholesome idea. The Boys at first, and for years, advertised as spiritual mediums. They suffered all sorts of persecution in consequence, both in this country and in Europe. Why? Because the church bigots of to-day repudiate the spiritual phenomena of the nineteenth century, the same as the Jewish bigots repudiated the wonderful physical manifestations through Jesus, the medium, eighteen hundred years ago. The same spirit of persecution is as rampant now as then. Therefore, in order to place the theological world in a position where they could not persecute them, the Brothers have, as our correspondent alleges, omitted in their circulars the fact of the spiritual origin of the manifestations. Now the skeptic is obliged to fall back on his own resources, if he has any, and prove how the manifestations are made, if not upon the spiritualistic hypothesis, namely, that they are done by invisible agencies, independent of the manipulations of the Brothers. It is well, we repeat, that the Boys have adopted the plan they are pursuing. They are undoubtedly acting in this matter under the especial direction of their spirit-guides, and therefore should not be hastily judged by their friends. It would be much better for Read if he should follow their example in this particular.

Our Subscribers' List of New Names.

Our old patrons, who are endeavoring to procure one or more new subscribers to the *Banner of Light*, have already sent us a large number of names, accompanied with the money, and others are still at work in the same good cause. It is gratifying to us, as well as to friends in the spirit-world, that our subscribers manifest this willingness to help sustain us in our arduous labors, and thereby carry out the most effective measure by which the facts and philosophy of our heaven-born religion can reach the homes and hearts of the people.

We continue the list of names of those who have sent us one or more new subscribers: D. W. C. Perry, one; J. S. Hooker, two; Samuel S. Neely, one; F. Fuller, one; J. Smith, one; E. Bishop, one; A. A. Campbell, one; John Beeson, one; W. Byrom, one; Mrs. S. Harris, one; James F. Walker, one; Alvan Libby, one; W. E. Leonard, one; G. G. Waters, one; H. Morse, one; Miss K. Fogg, one; E. D. Wheatly, two; D. Donovan, one; R. E. Otis, one; C. H. Cobb, one; Dr. R. Barron, one; Mrs. E. Litchfield, one; O. H. Manning, one; Wm. Burgess, one; Charles E. Wellington, one; Daniel Granger, one; H. A. Goodale, one; A. Hobbs, one; George F. Baker, one; James H. Beasley, one; O. A. Case, one; W. H. Adams, one; Dr. E. D. Moses, one; J. M. Blanchard, one; J. A. Dowey, one; E. Mead, one; J. Richards, one; Dr. J. S. Drake, one; Mrs. J. E. Westlake, one; Lucy B. Masser, one; J. Smith, one; M. Bemis, one; D. B. Gardner, one; W. Cotton, one; John Burrill, one; R. B. Brown, one; T. Remick, one; Nathan King, one; A. W. Pickering, one; J. K. Cardwell, one; J. H. Marshall, two; James Short, one; P. Sells, one; H. F. French, one; Mrs. C. G. Durgin, one; Fisher Doherty, two; Mrs. J. Adams, one; D. Andrews, one; Samuel Tirrell, one; Mrs. George Pease, one; Joseph Cressy, one; J. C. Burk, one.

Woman's Suffrage Convention.

This general convention of the women of the country, to advance the claims of the female sex to the ballot, held a session in this city last week. It was numerously attended, many of the speakers being the foremost men and women reformers in the land. The character of the discussions and the meaning of the resolutions adopted should leave a permanent impression upon the Legislature. The speeches have given general satisfaction and delight. The right of woman to a voice in the affairs by which her worldly destiny is shaped, has been set forth with remarkable precision and power; and if political bodies now in existence lacked for an argument that should decisively favor this spreading movement, it would be more than supplied them in the ability and address with which so important a question has been handled in public by the sex that simply seeks its own enfranchisement. The proceedings throughout have been of a determined, and even enthusiastic, character, and will hardly fail to promote the ends for which the meeting was called. On the whole, it was the most vigorous body that held sessions during the week.

Julia Ward Howe presided. Speeches were made by Wendell Phillips, Mrs. Mary A. Livermore, of Chicago, Mrs. Mary F. Davis, Miss Lella Peckham, of Milwaukee, and Miss Phoebe Cozens, of St. Louis, both law students and fine speakers, James Freeman Clarke, Lucy Stone, Mrs. Howe, Mrs. Harper, Rev. Mr. Clute, of Vineland, Ralph Waldo Emerson, Rev. Gilbert Haven, Mrs. Pauline W. Davis, of Providence, Rev. Lawrence Wines, of Brookline, Rev. Mrs. P. A. Hanford, Stephen S. Foster, Wm. Lloyd Garrison, Hon. Mr. Griswold, of the Massachusetts Senate.

Worcester.

Dr. H. P. Fairfield, one of our best public speakers, is engaged to lecture in this thriving city during June. We hope the Spiritualists of that locality will turn out en masse to hear him, and invite their neighbors. Push on the good work, friends, for a glorious harvest is near at hand. He will answer calls for week evening lectures.

"DELUSIONS OF SCIENTIFIC MEN, AND WHAT COMES OF THEM," is the title of an article on our first page, from the pen of Henry Harper, a writer of well-known scientific ability. Don't fail to read it.

The Davenport Mediums.

A MINISTER'S REPORT.

May 22d the Davenport Brothers gave an exhibition of the spiritual phenomena at Augusta, Me., and also several evenings following. The Rev. G. W. Quinby, editor of the *Gospel Banner*, was present one evening, and being selected as one of the committee to tie the mediums, &c., though an opposer of Spiritualism, makes the following candid report. Considering the source from which it comes, the statements are important:

"THE 'DAVENPORT BOYS.'—Most of our readers have heard of the wonderful doings of these boys, who have made such a stir during the last three years, and who are believed by many to be aided by the spirits in achieving their astounding feats. They are in Augusta as we write—Wednesday. Seeing a notice that they would be at Granite Hall last evening, we attended. The audience consisted perhaps of three hundred persons. As we were selected with another gentleman, Mr. E. Smith, for a committee to tie the 'boys,' examining their position and see that no deception was practiced, and thus having been brought in direct contact with the performers and able to testify from close observation to what was done, we are disposed to give a brief statement of the chief facts in the case, leaving our readers to account for them as best they may. We saw these boys ten years ago in Portland, and closely scrutinized their performance. What they accomplish now is far more wonderful, and we honestly confess that to account for them on any known hypothesis is utterly beyond our ability."

What is called a cabinet stands on the stage on four legs, like table legs, near the foot-lights. It is perhaps seven feet in length, two and a half feet wide, with seats at each end on the back side, and is high enough for the boys to stand in. There are four doors in the front, opening directly to the audience. All can see that it is constructed of these simple boards. In the middle, and pretty high up, is a hole in the door in front, six inches square or more. Forty or fifty feet of rope was produced, and the committee, aided by the boys, fastened the rope to the top of the cabinet, and for this purpose—tied the boys—now young men, between seven and eight years of age, but small in stature, fast, with their hands behind them with a knot between, their arms plaited, with the ropes passed down through the seats, and their feet and legs made entirely immovable. The audience, who could see the whole, seemed entirely satisfied that they were incapable of liberating themselves. The cabinet contained a violin, trumpet, tambourine, guitar, bells, and other instruments.

Having thus tied them, we were requested to aid in closing the door, but to our astonishment, before the last one of the doors could be shut, out jumped the trumpet with violence past us upon the stage floor, with those boys directly before us, bound hand and foot, and with plenty of light for the whole audience to see that no one aided them. Repeatedly the boys were asked to close the doors before the trumpet was put away—could jump as if by magic. The boys, when bound inside of the coat of one of the boys, it would instantly fly out, grazing the persons in front, and sometimes accompanied with the tambourine and bells. Hands were seen to show themselves through the doors, and the boys were seen to be closing them; and yet the hands of the boys were entirely fast.

The doors were closed, and then the instruments were all played on and many noises heard at once. Hands were now exhibited through the window in front, in the brilliant light, and the boys were seen to be closing them. The boys were then three: one small, delicate one; then an older one, delicate and white. The doors were suddenly thrown open, and the boys were sitting in precisely the same position as when first tied. Many times this was repeated. We put our hands to the window; three or four hands and fingers would play over the window, and the delicate tambourine, in bright sunlight in the presence of the entire audience; but with all our effort we could not seize a hand or finger. They would play over and under and around ours, with the greatest imaginable dexterity, seeming to anticipate our every movement, so that when we thought we were quite sure of them, they would escape us as if by magic. The hands were not cold, but soft and delicate to the touch. The doors were instantly opened, and there was no indication that the boys had stirred hand or foot. In fact, for them to do so seemed an utter impossibility.

The doors were again closed, and in a few minutes they flew open and the boys were unbound and stepped out upon the stage. Soon after they entered again, and in three minutes the doors opened and they were now bound very much more strongly and satisfactorily than before. One of us was requested to enter the cabinet and take a seat between the boys. Mr. Libby did so, and his hands were tied one upon the shoulder of each boy. The doors were closed and the demonstrations were the same as before. For ten minutes this continued, when the doors opened, and Mr. Libby was permitted to leave. He stated to the audience that he had never felt so much at ease in his life, and that he had passed over his person, head and face, gently pulling his hair and whiskers, &c., &c., but he added that if he remained much longer he should wish his life insured. In all this he testified that the boys did not stir.

After this, the doors were closed still further, and how little they had to do with these demonstrations, a teaspoon full of flour was placed in each hand of the boys, and the hands closed, the boys remaining tied as before. The same demonstrations followed; hands appeared at the window, and the boys were seen to be closing them, as we can testify. After playing on all the instruments, the doors were opened and the young men were released. They stepped out with their hands closed, and going along to the foot-lights, emptied the flour on the stage in the presence of all. Not a particle was found in the cabinet. We have no room for comments, if any were needed. These are the facts, which, not as a Spiritualist, but as an honest chronicler of events, we feel bound to give."

South End Lyceum.

On Thursday evening, May 20th, this Lyceum gave a musical and literary entertainment at Springfield Hall, No. 80 Springfield street, Boston. J. W. McGuire, Dr. York, J. R. Seales and Mrs. Dana constituting the Committee of Arrangements. The exercises were introduced with singing by the children, Silver-Chain recitations, gymnastics, after which declamations were given by Misses E. Chase, A. McNeil, and Masters Webber and Chase. A Grand Banner March and Target March closed that part of the performance pertaining to the children.

Dramatic readings and recitations then followed, from Mrs. Dana, Mrs. Todd and Mr. Seales; songs by Messrs. Curtis, Everett, Simpson, Mrs. Doten and Mrs. Reed; Mrs. St. John performed "Silver Showers," upon the pianoforte, and Prof. Howland gave a specimen of his skill upon the concertina. The exercises closed with a solo by Mr. Alonzo Bond, (leader of Bond's Cornet Band,) who generously gave his services to the Lyceum on this occasion, as did also the other members of the orchestra, Messrs. Farwell and Bright, and Mrs. St. John.

It is deeply to be regretted that the friends in the vicinity do not respond more readily to the call for aid which is so earnestly put forth by this Lyceum. Its very existence depends upon immediate assistance. All that can be done is being accomplished by its officers, but unless parents will interest themselves, the want of material aid must paralyze the usefulness of the institution.

The Workingwomen.

The Workingwomen of Boston held their convention in this city, as announced, and we give their proceedings elsewhere. Their plan is simply to obtain the aid of the State in colonizing outside of the city, where they may be provided with simple but sufficient homes, on such terms as it will be possible for them to comply with. Miss Aurora H. C. Phelps heads the movement, and has worked it along to a point where it is likely to command final success by first securing public attention. It is a good plan, and should be supported by those who have it in their power to help out of misery and want twenty thousand women of this city, the labor of many of whom secures so pitiful a return as half a dollar for making a dozen shirts. The stories of their suffering are profoundly touching; but inasmuch as they ask help more than sympathy, it would become a great State like Massachusetts to extend it at the time when it is so sorely needed.

Manchester, N. H.

The Spiritualists of this pleasant and busy splendid city rent a convenient hall, by the year, where two lectures are generally given each Sunday. A public circle, including several mediums, is held on Sunday evening. The Lyceum has been temporarily suspended. I. P. Greenleaf has lectured there several times, and his discourses have been highly appreciated and universally well spoken of, as profound and philosophical in thought, and eloquently expressed. Dr. H. B. Storer, of Boston, also lectured in Manchester Sunday before last, to general acceptance.

New Publications.

THE GLORY AND SHAME OF ENGLAND. Two volumes, 304 pp. each. BARNES & LESTER, New York. This well-known series of sketches of England, English life, politics and government, appeared a quarter of a century ago, and made the reputation of its author. It was read and talked about everywhere. It was a vivid portrait of what the author saw in English character, customs and laws, as he contrasted the same in his mind with his familiar acquaintance with the life and institutions of his native country. Circumstances have of late rendered, as the author believes, and others with him, the revision and republication of these volumes eminently desirable; which he has faithfully proceeded to perform, at length presenting the public with this elegant specimen of bookmaking, embodying the ripened views of a quarter of a century more. The work is divided, for better convenience, into twelve books, each being devoted to a separate branch of the general subject. We give their contents in the following order: Introductory, embracing a general view of the subject; the power and magnificence of the British Empire; Ireland, her woes and struggles under English oppression; Society in England; the Established Church of England; the Throne and the Aristocracy, in conflict with the Democratic spirit; the condition of the laboring classes in the agricultural and mining districts; the condition of the laboring classes in the large towns; India and the British Colonies; the Reformers of Great Britain; the proofs of hostility against the United States; and Great Britain and the United States—their international relations.

The accomplished author has brought his subject down to present dates, and makes his whole matter as fresh, by interpolation and generous addition, as if he were written yesterday. He has discussed—newly, too—an old subject in a new light, and with the aid of such illustrations as time and circumstance have abundantly placed in his hands. The perusal of these volumes will give the reader a vivid idea of English character and customs, both public and private, and leave him with a more varied and rich stock of information on this subject than he would be likely to draw from any other known source.

THE SCIENCE OF NEW LIFE. By John Cowan, M. D. New York: Cowan & Co.

We welcome a publication of this sort with undisguised sincerity, thankful that the time at last has come when fundamental and radical physiological truths may be told to the people plainly. Had such books been placed in the hands of our younger men two and three generations ago, their effect would have been visible enough in the physical character and habits of the men of to-day. There are twenty-eight chapters in this volume, from whose titles we select as follows: Marriage and its advantages; Age at which to marry; The Law of Cholesterol; Love Analyzed; Qualities to be avoided by man and woman in choosing; the Anatomy and Physiology of Generation in man and woman; The Law of Continence; Children; The Law of Genius; etc., etc. The volume is divided into three parts—Introduction, Consumption, Wrongly Treated. All the miseries and happiness of married life are sketched with the hand of one who is perfectly familiar with his theme, and a master. We should be glad to have the space to make quotations, but our readers must receive these commendations in place of liberal extracts. Could men, and women, too, become familiar with such plain and controlling truths as Dr. Cowan here sets forth with such religious seriousness, and form the resolution forthwith to lead such lives as the following of his simple precepts would render essential, there would, in time, be a visible diminution of a large part of the unhappiness, unequity, aimlessness and positive misery that afflict society, and a brightening and looking up of faculties now clouded and buried in the thick folds of a needless ignorance. The great specific for health and happiness is Continence. No one ever suffered from that, while the ranks of the wretched, from its opposite, are being continually recruited from all classes of society alike.

ETHEL'S MYSTERY. By Mrs. Mary J. Holmes, is published by Carleton, and for sale by Campbell, of this city. Mrs. Holmes is widely known by her stories "Tompost and Sunshine" and "Lena Rivers." The present is a New England tale, whose heroine is transported through many vicissitudes, and finally migrates to the West to unite her fortunes with her lover, who is there established in prosperity by his own effort. The plot is pleasing, the treatment skillful, the characters well drawn, and the scenes depicted such as always delight the reader of popular and pathetic stories of the life around us.

THE ATLANTIC MONTHLY for June is not so stimulating as common, the articles being but average, as a whole. The subject of introducing Chinamen into American kitchens as servants is seriously mooted; a pleasant paper appears on Birds' Nests; Mr. James Freeman Clark writes on Buddhism as the Eastern form of Protestantism; Whitlaur has a ballad called Norumbega; and there is an article by Mr. Bowles on the completion of the Pacific Railroad.

THE NEW ELECTRIC MAGAZINE of Baltimore, for June, has a fine steel portrait of George Peabody to open with, while its selected reading matter comprises parts of stories by Anthony Trollope and Auerbach, a sketch of Mr. Peabody, and an excellent article on Women Artists, and other selections, readable, thoughtful, and brilliant. The tone of this magazine grows stronger continually, and it is indeed an attractive and valuable publication.

THE NURSERY keeps doing what very few people thought there was any room left for it to do—improving. The number for June is, in its own way, a real wonder. This number ends volume fifth, to which point Mr. Sherry has carried it in triumph.

OUR YOUNG FOLKS for June is an interesting number, with the usual variety.

THE RADICAL for June is received. It is well filled with articles from the pens of able writers.

Movements of Lecturers and Mediums.

A. B. Whiting lectures in Central Hall, Charlestown, June 6th.

A. S. Hayward, magnetic healer, is still at 113 Merrimac street, Lowell, Mass.

A. E. Carpenter will lecture at Rockbottom, Mass., Sunday, June 6th.

Mrs. M. M. Wood speaks in Ashland, Mass., June 6th; in North Bridgewater, June 13th.

Dr. A. B. Child is announced to speak in South Royalton, Vt., Sunday, June 6th.

Dr. H. P. Fairfield informs us that he has regained his health and strength, and will resume his mediastimic labors the first of June. We are glad the Doctor has put on the harness again, for he is too able and earnest a laborer to be spared from the vineyard at a time when there is such a demand for his services.

Mrs. Amelia H. Colby has changed her residence from Lowell to Fenville, Jay Co., Ind.

Dr. J. K. Bailey's address is P. O. box 382, LaPorte, Ind. Friends, keep this able lecturer at work.

J. Madison Allen is engaged to lecture in Terre Haute, Ind., for six months, from the first of May. Mrs. M. J. Wilcoxson lectures in Onarga, Ill., during June.

Dramatic Entertainment.

The First Lyceum Dramatic Association, of Boston, gave the closing entertainment of the season at Mercantile Hall, Summer street, on Wednesday evening, May 26th, 1869. Notwithstanding the threatening appearance of the weather a fine audience assembled, and the frequent applause showed that the efforts of the performers were highly appreciated. The programme for the occasion comprised the comedies "Faint Heart never won Fair Lady," and "Still Waters run Deep"; the characters in which were well represented by Messrs. J. M. Choate, Fred. M. Hawley, D. N. Ford, C. W. Sullivan, Fred. Kendall, Josiah Wolcott, Thos. Marsh, H. O. Harrington, C. W. Hunt, James T. Hartwell, H. Peabody, Henry C. Randall, and Misses Mary A. Sanborn, Lizzie M. Ford, Emma J. Orcutt, Hattie L. Teel.

Portland, Me.

J. M. Peabody lectures before the Society

Message Department.

Each Message in this Department of the BANNER OF LIGHT was spoken by the Spirit whose name it bears, through the instrumentality of Mrs. J. H. Conant.

while in an abnormal condition called the trance. These Messages indicate that spirits carry with them the characteristics of their earthly life, and that they are not disembodied spirits, but that they are the earth-born, and that they are in a developed state, eventually progressing into a higher condition. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive or know more.

The Banner of Light Free Circles.
These Circles are held at No. 153 Washington Street, Room No. 4, (up stairs), on Monday, Tuesday and Thursday Afternoons. The Circle Room will be open for visitors at 2 o'clock; services commence at precisely three o'clock, after which time the doors will be closed. Seats reserved for strangers. Donations solicited.
Mrs. Conant receives no visitors on Mondays, Tuesdays, Wednesdays or Thursdays, until after six o'clock P. M. She gives no private sittings.

Donations of Flowers.
Persons so inclined, who attend our Free Circles, are requested to donate natural bouquets of flowers, to be placed on the table. It is the earnest wish of our angel friends that this be done, for they, as well as mortals, are fond of beautiful flowers, emblems of the divinity of creation.

Invocation.
Mighty Allah, do thou shed the dews of thy love and thy wisdom upon these Christians, changing their darkness to light, and causing their feet to walk in new and pleasant places. We pray thee that the morning light and the evening shade may bear faithful record of their deeds and their thoughts. We pray thee that they may be as the flowers of the field, and that the wind of heaven may hold in its heart a record of their deeds here in the earthly life. We ask that the stones may have ears that shall hear their inner voices; that the earth shall everywhere bear faithful record of all their deeds, and when the earth has no longer need of them in mortal form, may the second life open unto them with joy and not with sorrow. We pray unto thee, mighty Allah, because thou art great and thou art wise; we praise thee because thou art good; we love thee because thou art love. And in Christian temples we lift up our voices to thee, recognizing thee as our Father, and the Father of the Christians; thou art the one God, living in all, sustaining all, and caring for all, forever and forever.
April 27.

Questions and Answers.

CONTROLLING SPIRIT.—In conformity to your custom, Mr. Chairman, I am now ready to answer what questions you may have to propound.

Ques.—Are spirits benefited by our invocations or desires to aid them in darkness?

Ans.—Certainly they are, because no good desire can by any possibility fail to produce good.

To the Editor.—A correspondent desires your views upon the following remarks, taken from the *World's Crisis*:
"Infidelity Advances.—Those who cry 'peace and safety,' and tell the people that the world is growing better, must be blind leaders of the blind. Even the most careless observer, it would seem, cannot help seeing the rapid departure from the Bible and pure religion. It is true, there are a plenty of good men, but the evil is becoming more and more prevalent. They are fast turning away from the crowd of unbelievers, who are daily growing stronger and bolder in their opposition to the plain truths of the Scriptures, and the necessity of believing and obeying them, in order to be saved. Men seem very anxious to be saved without doing so, and are busily asking him to forgive their sins, and lead them in wisdom's ways. The Boston *Traveler* in substance asserts that there is not a large town or city in Massachusetts in which an audience of at least two thousand persons cannot be collected who would loudly applaud any speaker for denouncing the Bible as containing infidel writings. Could this have been said forty years ago? The more Spiritualism spreads, the larger will be the number to 'applaud' those who ridicule the divine inspiration of the Bible."

A.—The "Crisis" pins its faith upon the Bible, and in doing so, pins it to a very shallow support, one that cannot fail to pass from its grasp sooner or later, because it is of itself fallible—inspired, I know, as all writings are inspired. Our every thought is inspired, our every deed is the result of inspiration. The Bible is a book of exception. Robert B. Thomas's Almanac is no exception. I am aware that I speak in very strong terms, and I am aware also that I stand upon firm, true ground, and no sectarian, however bigoted, can ever drive me from it. I spoke and wrote what I believed to be true when here, and I thank my God that I have not departed from my standard of truth in my spirit-home. The "World's Crisis" is not so blind that it cannot see that the world moves, notwithstanding the "Crisis" is printed. It moves, Bibles to the contrary notwithstanding. Old foggy creeds may be piled up as high as the sky, but the world moves; and because it does, religion moves. Men's opinions change, and all the fancies that beset the brain day by day, may depart like bats and owls to-morrow. Forty years ago it is very true that there was not the advance in religious intelligence that there is today, and we ought to lift up our hands and our hearts, and all the powers of our being, in thanksgiving to God for it. Forty years has done much for this nation, and for all others, too. The "Crisis" may groan, all other such sectarian papers may groan, but the great intelligent principle moves on, through mind and through matter, changing even the very flowers, making them far more beautiful than they were forty years ago. Did we go out into our gardens forty years ago and behold the entire floral gems there that we do today? No. What is the reason? Why? The world moves. Mind is marching on. Duty is coming up from its grave, living through thought, and annihilating old creeds and Bibles. Yes, annihilating them—passing them off from this stage, placing them among the things that were. It is very amusing to listen sometimes, as we are able to, to the groaning of those individuals who pin their faith to the Bible. They see one after another of the flock departing from the fold, and they fancy that by their loud calls they can induce their shepherd to stay the grand march outward. But the shepherd seems to take no heed to their cries. The doors of the fold are open, and the so-called religious leaders are passing out one after another. By-and-by there will not be one left. Then the shepherd will take up his crook, having performed his mission, and go on to something higher and better.

Q.—Were all the villainies that were perpetrated by God's representatives in the Bible inspired?

A.—I think so, certainly, because I believe that everything is the result of inspiration.

Q.—Then by whom were they inspired?

A.—By God, certainly, because I do not believe that God is divided, that his power is cut up half evil and half good.

Q.—Then who is the God of the Bible, the Jewish God, the God of the universe?

A.—The God of the Bible is a very narrow, small God; the God of the Jews is equally small and bigoted; but the God of all life is universal. I mean that God.

Q.—Does God exist separate and distinct from matter?

A.—No; certainly not. We should hardly know where to find matter if he did. Since matter is dependent upon mind, and mind upon matter, it would be very hard to separate them. I believe that all matter is simply the expression of God—God's talk—the Scriptures infinite and perfect. Wherever matter is, there will not be led astray. That is my Bible.

Q.—Is there any higher God in the universe than the sixty-two primordial principles?

A.—In the first place, we shall beg to differ with you with regard to the number of principles. You say there are sixty-two.

Q.—Some say fifty-eight, some sixty-two.

A.—We find them numbering very many more than that. Science with us, during the last few years, has made very rapid strides, and the opinions that we believed to be unchangeable facts, suddenly become changeable. We see with new eyes, we hear with new ears. We find that the world was not made in six thousand years, nor in six hundred thousand, nor in six billions, and we find that the principles of matter are not what we supposed them to be. I believe that our conception of God determines what our God is in all cases. I cannot conceive of a God that will be such to you. You cannot conceive of a God that will be such to me. Our highest conception of that that is wise and good, is the highest God we will ever know. A Daniel Webb

ster may find his God in a Coke and Blackstone. I may find mine in a running brook. You may find yours in a mountain, in a valley. Every man and every woman has a God of their own, and they worship at a shrine that is peculiarly their own, and whenever they undertake to go out from that to worship at some other shrine, they worship they know not what. They bow down to an idol, and become idolaters.

Q.—Is there any God higher than the result of a chemical combination of what is termed the sixty-two principles?

A.—Yes, to me there is a God higher than that.

Q.—Is there any God higher than man, on this earth?

A.—Not to us, because we consider ourselves to be the highest, the crowning glory of mind and matter. Therefore we conceive our God to be fashioned like ourselves. We say we are made in his image. So we are. But we talk thus, because we place a very large estimate upon ourselves. We believe that we are the best and highest, the grandest expression of intelligence. And this is well. It is a most excellent thing to have a good opinion of one's self. April 27.

John C. Calhoun.

Some thirteen days since, I found myself in company with a party of friends whom I had known here in earth-life. They had but recently become interested in these new spiritual phenomena, and were endeavoring to ascertain some facts in regard to them—minutely investigating some intelligence from the world behind the scenes. And in this wise. The first question asked was, "Is my old friend, John C. Calhoun, present?" If he is, will he respond?" I did the very best I could to respond to the call, but I assure you I made a very poor piece of work of it, because I was not well versed in that method of communication. But having responded in the affirmative, certain questions were propounded to me. Among the number was this: "Did you take part in the Southern rebellion?" I answered, "Yes." "And if you did, could you not foresee that it would be a failure?" Therefore, was you not unwise to lend your influence in that direction?" I found great difficulty in answering those questions. The only method I had was by making sound-conclusions. I then spelled out, as well as I could, "I will answer your questions at the first opportunity that offers itself at the *Banner of Light*." So here I am. I before stated that I answered the question with regard to my taking part in the Southern rebellion in the affirmative. I will now state my reasons for so doing. I believed, as I did when here in the body, that there was no political sympathy between the North and the South, and more than that, there never could be. I believed that the soil, the climate, the customs of the people at the North demanded that they should be kept apart from the North, because a separate colony or confederacy. I saw that the North was never able to understand the South. The South would never understand the North. There was a perpetual misunderstanding between the two, and it seemed to me that there would never be a reconciliation. So I went to the spirit-world with those views. And when certain minds were agitated upon the subject of the rebellion, I acted upon them as best I might. I did all I was able to, to further their plans, because I believed it to be best for the North and for the South. I did not see that it was to be a failure. We are not gifted with that clear sight which you mortals suppose we have. We are sometimes lax in our judgment of that that is to be, but we do not always know concerning it. That I was not very far out of the way in my conclusions with regard to the North and South, the future will eventually prove. For it should be understood that the rebellion is alive to-day just as much as it was five years ago. Look you to the spirit of rebellion between Congress and the President. How was it with regard to President Johnson? A war of words and opinions continually. There was no peace. Mr. Johnson was a Tennessee man, therefore if he was brought in contact with Northern radicals, what would be the result? Why, rebellion at once. His rebellion on his part, rebellion on theirs. There was a constant war. How is it with the Senate to-day? There are scarce two senators that agree upon any one point. Why is it? Because some of them are inclined with Southern ideas and some of them with Northern. Too much of a mixture. Two great extremes meet. Cold and heat come together. Pretty likely to be a blow then. You who fancy that the rebellion is under your feet, fancy that which is in no wise true. It stalks in your midst to-day, North and South, East and West, just as much as it ever did. It is a living power, and by-and-by will again assert itself, proving conclusively that Southern opinion and Northern opinion can never blend—never, so far as this continent is concerned. I agree it is different with different nations. But so far as this is concerned there will always be a war of words and opinions between North and South. Sectional difficulties will arise continually, and there will be no way to satisfactorily settle them because they cannot understand each other. It is very much like a Frenchman attempting to talk with a thorough-bred Yankee, who never heard a word in French, or the reverse—misunderstanding, or no understanding at all. Now then, to those friends who have interrupted me, I have to say here is all I have to say. I have been working North and South that will eventually bring all these crooked things straight, and whether you will or no, you will, every one of you, be made instruments, fitting instruments to carry out the work. You may say, "I will be no politician. I will speak no rebellious word. I will think no rebellious thought." It matters not whether you do or not, you will do just what you are destined to do—precisely that, and nothing more. Now then, when you can prove to the contrary, good friends, you can prove also that you are able to control the sun, and tell me when he shall shine and when he shall withdraw his light. I am done. Good-day.
April 27.

John C. Calhoun.

Invocation.

Our Father Wisdom and our Mother Love, with the full recognition of thy tender spirit toward us, we would come to thee, knowing we shall receive thy blessing. We turn our faces to-day to thee, asking for strength, asking for wisdom, asking to be guided unto higher, unto more perfect truths. Thou hast tenderly led us through all past tribulations, and thou wilt lead us on to the future. We would come nearer and still nearer, O God, to thee. We would understand the Scriptures which thou hast opened for our instruction; we would read them without stammering; we would understand them in thy light. Our Father, we thank thee for the days and the seasons of mortal life, for all the lights and shades of the great picture of life, for everything is good in thy sight, and everything good is in ours. We are wont to come to thee, thou knowest well, with all our complainings, with the weight of our fears resting upon our human hearts, with the darkness of our past life, clustering around us like grim shades to frighten us from our knowledge of thee, and we are weak, and therefore we come to thee in fear and trembling, not because we doubt thy strength or thy wisdom, but because we doubt our own; because we have not faith in our own strength, because we perceive our own ignorance. It stares us in the face day by day and hour by hour; we are reminded that we must come nearer and still nearer to truth. What was truth to us in the past is not truth to-day. We must leave the past darkness and enter present light. We must ever be ready to pass out of the chrysalis of past opinions and enter the clear atmosphere of present life. Oh give us strength to endure all changes; give us power to know the truth, and give us a recognition of thy love at all times, and we will sing a song of rejoicing forever and forever. We will turn our faces heavenward. We will overcome the hells of the past and press forward to the heaven of the future; for thine is the kingdom, and the power, and the glory, to-day as it ever has been. Amen.
April 29.

Questions and Answers.

CONTROLLING SPIRIT.—As we are in the constant receipt of inquiries from friends at a distance—questions propounded to the controlling spirit of the séance—it may not be amiss to make a few plain statements with regard to the case in question. In the first place, it should be understood that these séances are not controlled at all times by the same spirit, but for each occasion an intelligence is selected best adapted to that occasion. Persons sending their inquiries from a distance do not seem to understand this, and they often inquire in regard to the difference of opinion that seems to find expression through the said controlling spirit of the circle. It should be understood that each distinct intelligence, or human spirit, retains its own special intellectual integrity after death as before. All are entitled to their own opinions and the expression of the same, if they express themselves at all. All questions relating to well-developed scientific facts, will, without doubt, be answered by all intelligences coming here, in a similar manner. The idea will be one and the same, though the expression or clothing of the idea may be different in all. But with regard to all questions of property, you must expect that each spirit will preserve his or her own opinions, about if questioned will give them according to their best ability so to do. Theology is but a vague at best. It is founded upon speculation. It lives by speculation. It cannot by any possibility be demonstrated by science. As theology it has no part with science. Science and it have never been married, and never will be, because theology, as understood in human life, is thoroughly at variance with science, therefore all questions propounded with regard to theology, of whatever caste or color, will be answered by the spirit controlling on the occasion as he understands it. The Catholic answers in his own way, the Protestant answers in his own way, and the Unitarian answers in his own way. If in accordance with the theological light they have received. You make a very great mistake, oftentimes, in supposing the departed spirit to be possessed of an almost infinite amount of knowledge regarding all subjects. You forget that they are still human, bound about by the conditions of human life. They are not infinite. They are finite still. And though their clairvoyance is largely unfolded in spirit-life, yet it does not extend to infinity. It only reaches a very small degree into the future. It does not perceive all the past, neither does it all the future. It can take cognizance of events as they come within its sphere of action, but no further. Now, then, can the friends of the human form, then, can the life as human, fallible, and entitled, each one, to their own opinions. You gave them that liberty while they were in the mortal form, and if you are wise and just you will give them no less now. I am now ready, Mr. Chairman, to answer your questions.

Ques.—Is there anything in spirit to destroy the beauty and fragrance of the flowers and grass? Do not the flowers perpetually bloom? and are they not realized as such by our spirit friends?

Ans.—There is a passage in Scripture that reads thus: "No man hath seen God; no, not at any time," meaning that no man or woman hath ever seen the spirit of anything. It is only the outer form, the outer development of the spirit that is perceived by us of us, whether it be in the form of a tree, of a human form, or a flower, or a well-known scientific fact, in earth-life, and in spirit-life, that form is constantly changing; in other words, dying and being resurrected again. Flowers have their time to die; leaves have their time to wither. For it does not only apply to the things of your life, but it applies, also, to the things of our life. Flowers die with us as with you. They change in their external expression, but the spirit remaineth the same. The thing itself is never lost, is constantly reexpressing itself, because spirit is perpetually marching up through all the different grades of matter. It is never standing still. The rose is growing far more beautiful, as it rises at every hour, and every day, and every year, and every age, and every moment, and every minute, and every second, and every third, and every fourth, and every fifth, and every sixth, and every seventh, and every eighth, and every ninth, and every tenth, and every eleventh, and every twelfth, and every thirteenth, and every fourteenth, and every fifteenth, and every sixteenth, and every seventeenth, and every eighteenth, and every nineteenth, and every twentieth, and every twenty-first, and every twenty-second, and every twenty-third, and every twenty-fourth, and every twenty-fifth, and every twenty-sixth, and every twenty-seventh, and every twenty-eighth, and every twenty-ninth, and every thirtieth, and every thirty-first, and every thirty-second, and every thirty-third, and every thirty-fourth, and every thirty-fifth, and every thirty-sixth, and every thirty-seventh, and every thirty-eighth, and every thirty-ninth, and every 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