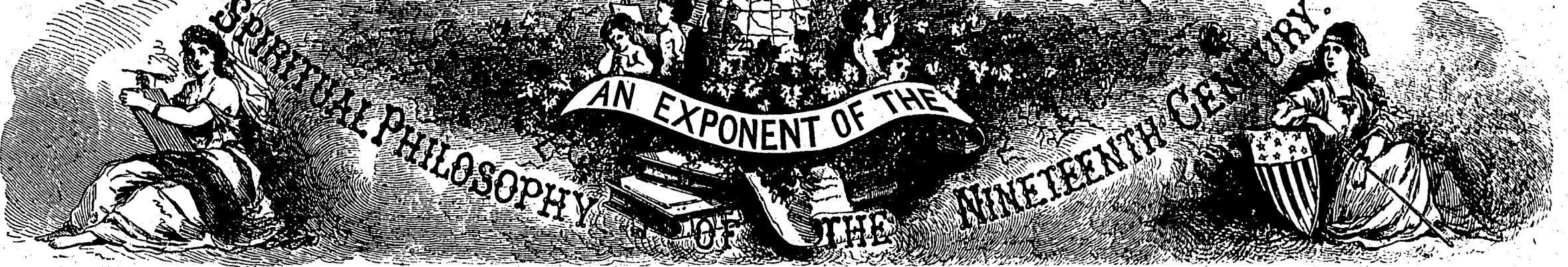


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NO. 24.

Argument of John D. Townsend, Esq.,
In Defence of William H. Mumler, the Spirit
Photographer, in the Court of Special
Sessions, in the City of New York, before
Hon. Joseph Dowling, Justice, on
May 3d, 1869.

May it please the Court:

Seldom has any case attracted the attention of so many intelligent and scientific minds as have filled the court-room since the commencement of this examination, and never has a case elicited more profound and widespread attention. This excitement cannot justly be attributed to any special prejudice for or against Mr. Mumler personally, as there is nothing in his individual position or in his social relations which distinguishes him from others; and yet perhaps no person accused of crime ever found himself, at the same time, the centre of so much hostility and so much good feeling.

This trial, as might have been expected, has aroused the religious, or I might more properly say the moral element of the community, and has arrayed against each other minds of utterly diverse ways of thinking. We must be careful, sir, that these opposing sentiments are not permitted to enter here, to the detriment of this prisoner's legal rights.

While I shall be obliged, before I close my argument, as a part of our defence to the charge preferred against Mr. Mumler, as well as for the purpose of refuting the suggestion of my learned opponent "that the testimony of believers in Spiritualism must be received with many grains of allowance," to submit some views and authorities in favor of Spiritualism as a form of religious belief, I shall first direct your Honor's attention to what I conceive to be the legal aspect of this case.

The section of the statutes upon which the prosecution expect to hold the prisoner, so far as it is applicable to this charge, reads as follows:

"Every person who, with intent to cheat or defraud another, shall designedly, by color of any false token or writing, or by any other false pretense, obtain the signature of any person to any written instrument, or obtain from any person any money, personal property, or valuable thing; upon conviction thereof shall be punished by imprisonment in a State Prison not exceeding three years, or in a county jail not exceeding one year, or by a fine not exceeding three times the value of the money, property or thing so obtained, or by both such fine and imprisonment."

To sustain the charge preferred against the prisoner, under this statute, it must be affirmatively shown that he designedly obtained money from Marshal Tooker, by false pretenses, and with an intent to cheat and defraud him. That is the gist of the offence. I contend, sir, that upon the affidavit of Marshal Tooker no warrant should have issued for Mr. Mumler's arrest, and that upon the testimony offered by the prosecution, during this examination, he is entitled to an immediate discharge. It is suggested that affidavits were also made and presented to your Honor by a Mr. Hickey, a reporter for "The World," and by a Mr. Boyle, before the warrant of arrest was granted. That is true; but there is nothing in their statements which could affect the charge, as at best they can be viewed only as a sort of ghostlike drapery on the picture painted by Marshal Tooker.

Now let me briefly review the main statements of the complainant. He says that when he entered Mr. Mumler's gallery he was met by a person named Silva (Mr. Guay); "that the name he gave to Mr. Guay, as his own name, was William H. Bowditch, and that he assumed this name so that he might the better prosecute his inquiries into the spirit photograph business." He was asked, "What did you expect to get there, if anything?" and he replied, "I expected to have my portrait taken."

QUESTION—"Did you, as you expected, get your portrait taken?"

ANSWER—"Yes, sir."

Q—"Did you notice any deception on the part of the photographer?"

A—"Yes, sir."

Q—"State the specific deception used?"

A—"Well, they promised to give me the portrait or picture of some deceased relative, or of one nearest in sympathy with me, and they did not do it, and I was therefore deceived."

Subsequently he said that it was Mr. Guay only who promised the picture of a deceased relative, or of one nearest in sympathy with him, but that the gentleman told him that such pictures could not be guaranteed; and he says that Mr. Mumler told him "that he could take spirit photographs," and had professed "to be quite sanguine of success, as he considered me (Tooker) a person likely to have a spirit-presence." This, I believe, is a correct though brief summary of Mr. Tooker's complaint, and it is upon this statement that the prosecution seek to convict Mr. Mumler of fraud.

Marshal Tooker says that he only expected to get a picture of himself, and that he received that, and paid ten dollars for it. Was he deceived, let me ask, in the not getting of what he did not expect to get? But he says, also, that he went to Mumler's gallery for the purpose of detecting fraud, and to bring Mr. Mumler to punishment, and in carrying out his intention he ascribes fraud to Mr. Mumler, in having promised to give him a picture of some deceased relative, or of one nearest in sympathy with him, and failing to do so. Now allowing for the sake of argument, that Mr. Mumler did promise him what he states, and failed to fulfill his promise, does that constitute a fraud upon the part of Mumler? Are the requirements of the statute complied with by the appearance of such a state of facts? I think not. At the most, Mumler might be charged with a breach of his contract, and be rendered liable before a Civil Court for damages.

It is not many years since, sir, that Professor Morse found almost as much difficulty in persuading the scientific world of the feasibility of the electro-magnetic telegraph, as Mumler does in

obtaining believers in his assertion that the spirits of the departed can and do, by means of mediumship, render themselves manifest to us through the lenses of the camera. And when Professor Morse first suggested his theory in Washington, one member of Congress—probably a scientific photographer when at home—pronounced the idea "impious," as interfering with one of God's prerogatives. When that science was quite in its infancy, had a person visited the office of Professor Morse in this city and asked him if he could send a message to some given point so that it would be received at a certain time, and Morse had replied that he could, and accepted the message and received payment therefor, but failed to deliver the message as promised—perhaps in consequence of want of continuity in the wires—would it have been contended, even at that time, that Morse had been guilty of fraud? If so, how odd would such a decision appear now to us, with our advanced knowledge on the subject. If your Honor please, whatever difference there is between the illustration I have made and the case now before you, is in favor of the latter. Professor Morse had the scientific world against him, and had nothing by which he could prove that he believed he could send the message as he had promised. It is not so with Mumler, for he has shown by unimpeachable witnesses that he had done before all that Tooker says he promised he would do for him. But, says Tooker, he promised to give me a spirit picture. All that I am required to answer is, that there is no evidence that he did not give him a spirit picture. It is certainly admitted by Tooker, as well as proved by the introduction of the picture itself in evidence, that upon the carte of himself, which he received after his sitting at Mumler's gallery, there was apparent, as if standing behind him, a form—certainly very repulsive in appearance—but still a plainly developed representation of a male form. Mumler denies that that form was produced by any physical agency of his; but believes that it was produced by spirit influence. Now, who is to gainsay him?

My learned friend, I suppose, would refer me for an answer to the host of photographers he has introduced as witnesses. For his and their benefit let me read from the 7th chapter of Exodus, beginning at the 8th verse:

"And the Lord spake unto Moses and unto Aaron, saying,

9. When Pharaoh shall speak unto you, saying, Shew a miracle for you: then thou shalt say unto Aaron, Take thy rod, and cast it before Pharaoh, and it shall become a serpent.

10. And Moses and Aaron went in unto Pharaoh, and they did so as the Lord commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent.

11. Then Pharaoh also called the wise men and the sorcerers; now the magicians of Egypt, they also did in like manner with their enchantments.

12. For they cast down every man his rod, and they became serpents; but Aaron's rod swallowed up their rods."

But Marshal Tooker says that Mumler not only promised him a spirit picture, but that it should be the picture of some relative, or of some one who was the nearest in sympathy with him. Now it is more than probable that Mr. Tooker has not seen the portraits of all his deceased relatives; but considering the appearance of the form which appeared, I am willing to waive any advantage we might derive by urging that point, and ask, what evidence is there that this form so presented was not that of a spirit, which at the time was the nearest in sympathy with him? If the form is that of a spirit, and there is no evidence that it is not, what are the probabilities as to its being the form of Mr. Tooker's nearest affinity?

If your Honor please, while I cannot claim to be a Spiritualist—under the general acceptance of the term—I have paid some little attention to the subject, and I have been particularly struck with the manner in which the facts in this case have accorded with the theory of its believers. In their belief, a spirit in an advanced stage of progression does not seek to affiliate with spirits less pure than itself, nor does it seek to commune on earth with those whose aspirations are utterly material, any more than a pure and high-toned man seeks an associate of the low and the degraded. I believe I am correct in saying that it is their belief that those who have loved us in the form, may, if we show a desire to feel their presence, use their influence to draw us nearer to them. But those spirit friends who would help us if they could, are, very often, far from being the nearest in sympathy with us. That we are so often surrounded by those spirits who are in sympathy with us, may be one reason why we are not more frequently under the influence of spirit friends who would be of service to us.

If such be the belief of Spiritualists, what kind of a spirit would most likely have accompanied Mr. Tooker to Mr. Mumler's gallery? I am submitting this view upon the basis that the views, as entertained by the Spiritualists, are correct, and that Mr. Mumler has the power which he claims.

There can be no doubt that Mr. Tooker went there for the express purpose of breaking up Mr. Mumler's business—that before he had entered his doors his mind was made up that he was a humbug, and very likely he had anticipated, to some extent, the sensation which Mumler's arrest would create. He went under the guise of friendship and was received in a friendly manner; and he gave a false name. Tooker's presence was probably as well known to the spirits as it was to Mumler, and his intentions as clearly understood by them as by himself. They sought to punish him. They were willing to give him an evidence of their presence, and did so, by presenting for his close inspection the most villainous countenance they could summon. The rest they left to Mumler, and he charged him ten dollars. I ask, then, if it be true that our departed friends are seeking to make themselves manifest to us in these days, would not just such a spirit form as is presented on this plate, be the one we

might expect to find in affinity with one who could clandestinely seek to check their efforts?

In a charge of this character, sir, the scientific everything, and I contend that there is no evidence whatever that Mumler knew he could not give a spirit picture, and there is abundant evidence to show that he believed he could do so. He is entitled to the presumption of innocence, until that presumption is rebutted by proof to the contrary. He is further presumed to be a person of good character, and he is entitled to every reasonable doubt of his guilt. Now what evidence is there that he believed he could give a spirit picture. Let me remind your Honor that the testimony shows that Mr. Mumler has been before the public engaged in taking pictures of this kind, for nearly seven years. And that during that time he has been subjected over and over again, to searching examinations by the most zealous scientific experts. Mr. Guay tells us that he was employed by Andrew Jackson Davis, about eight years since, to go to Boston for the express purpose of investigating the process used by Mumler in producing the pictures, which he then claimed to be spirit pictures; and that he remained in Boston three weeks, during which time he devoted himself exclusively to the examination of this subject. He says that Mumler was well aware of the object of his visit, and afforded him every facility to carry on his investigation. Mr. Guay says that upon different occasions when these forms appeared upon the plate, he himself conducted the whole of the manipulating process necessary to the taking of the picture, from first examining the glass to see if it was clean to the final developing of the picture, and that Mr. Mumler simply placed his hand upon the camera.

Now, Mr. Guay, who is evidently a man of scientific research, says that he detected no fraud, and believed that none could have been successfully practiced upon him. Mr. Silva, a practical photographer of this city, says that he sold out his gallery to Mumler, and that Mumler bought his camera and all the photographic working materials he owned; that prior to Mumler's taking possession, he himself carefully prepared a glass for the purpose of trying some new collodion; that he sat before the camera himself and afterwards developed the picture, and that Mr. Mumler took no part in the performance save drawing the cloth from the front of the camera and replacing it; that a form which he recognized appeared with him on the plate. And this gentleman says that he watched Mr. Mumler on many occasions, but never detected any fraud. He obtained, through Mumler, a picture of his deceased mother, and yet, strange to say, he is still a skeptic. Mr. James R. Gilmore, better known to the literary world by his nom de plume, "Edmund Killeke," went to Mumler's gallery for the express purpose of detecting the fraud, as he considered it, and in order that he might write it up for Harper's Weekly. He took the precaution to call first at Gurney's gallery and fortify himself with suggestions as to the manner in which the fraud might be perpetrated. He says that he told Mumler the purpose for which he came, and that Mumler said that he would give him a sitting immediately. Mr. Gilmore says that he watched every motion of Mumler from the beginning, and with the information he had received from Mr. Gurney, he felt sure that he would detect him. He sat, and obtained a second form upon his plate, and could discover nothing which suggested fraud. This gentleman then went to the gallery of Mr. Rockwell, the photographer, who, in his own opinion, as would appear from his testimony and manner, knows about all there is to be known in this little world of ours, and remained with him about three hours, seeing and hearing "how Mumler took spirit pictures." He says that he detected Rockwell's process in every instance, and that in what he did, he in no way resembled Mumler. At all events, he was so convinced that Rockwell knew nothing about the manner in which Mumler obtained his pictures, that he induced the Harpers to forego the publication of an exposé which had been furnished to them, emanating from the mind of that great "I am." Mr. Gilmore says that he is not a Spiritualist, and has no belief, pro or con, as to the claim of Mr. Mumler that these pictures are produced through spirit influence.

Mr. Slee, a photographer from Poughkeepsie, says that having heard of the so-called spirit-photographs he was induced to investigate, and for that purpose called at Mumler's gallery, and watched him closely while he sat for a picture of himself. He discovered no fraud. Upon his return to Poughkeepsie, it suggested itself to this gentleman's mind to invite Mumler to his home, for the purpose of seeing whether he could produce the same effects by means of a strange instrument, and in the use of other materials. The invitation having been extended in a proper spirit, and evidently for the purpose of fair investigation, Mr. Mumler accepted, and was thence enabled to show that the same effects could be produced by him with a strange camera and with other chemicals.

Now Mr. Slee's veracity has not been questioned, and his testimony therefore disposes of the idea, suggested by some of the witnesses for the prosecution, that Mr. Mumler could not take such pictures on any other instrument than his own, because he had refused to do so after \$500 had been offered to him, if he would accompany a self-appointed committee, who called upon him since his arrest, to some other gallery. Had Mr. Slee offered to bet Mr. Mumler \$500 that he could not take a spirit-picture in his gallery, or had even offered to give him \$500 if he could prove that he could do so, Mr. Mumler would not have accepted his invitation. He knows that the spirits control him, and that he cannot control them, and that if he should accept such a proposition and fail to produce a picture, which often occurs with him, he would be published all over the country as an arrant knave, and the fact of his failure be given to the world to substantiate it.

There are, sir, certain conditions which must be

observed, and when communication with spirit-life is desired, a harmonious presence is required. This requirement is of their choosing, and not ours, and as well might we demand that flowers bloom in mid-winter, as attempt to force our own conditions upon the spirit-world. Knowing the kind of enemies Mumler had to contend with in this case, I advised him in the beginning not to take a picture during the pendency of these proceedings, and I even suggested to him that just such an effort would be made as was attempted. Mr. Mumler, as I have said before, has been subjected to tests over and over again by men of science, none of whom have detected him in fraud. Let me ask, in what respect would he have been benefited, if he had satisfied Mr. Fredericks by taking a picture in his gallery? Would not each of the others, Thomas-like, have said, I will not be satisfied until I see it done in my gallery? Let me say to these gentlemen, that if they have a desire to investigate this subject fairly, and will go to Mr. Mumler and satisfy him that such is their desire, he will, as he has always done under like circumstances, render them every facility in his power to enable them to do so. But they must not go to him, wrapped up in their own egotism, and demand his time and attention. They sit here, a corps of would-be savans, witnesses for the prosecution, and they composed the committee which called at Mumler's gallery and offered him the \$500 I alluded to. They did it, as I believe, well knowing that he would not accede to their demand, but simply that they might add one more straw to the weight which they thought he was laboring under. Such scientific men as they would have hung Galileo, had they lived in his day.

I pass over the names of Fanshau and Hopkins, both of whom critically examined Mr. Mumler's proceedings while taking pictures, and will briefly allude to the testimony upon this point of Mr. Charles F. Livermore. I take it that no one will attempt to question this gentleman's veracity or general character. For several months, and I believe he said several years, he has interested himself, both here and abroad, in the investigation of these phenomena. He says that he cannot properly be considered a Spiritualist, in the general acceptance of the term, and that he is not yet a believer that these pictures taken by Mumler were produced through spirit influences. In his examinations of the subject abroad, Mr. Livermore was the companion of Mr. Varley, the distinguished electrician, and derived all the benefit and assistance which would necessarily result from a close and intimate relationship with such a gifted man. Mr. Livermore first went to Mumler's rooms at the solicitation of friends abroad, for the purpose of detecting fraud, if there was any, and after using the utmost care and vigilance, he was unable to discover anything like trickery, and felt compelled to acknowledge the phenomenon, and said that he could give no rational explanation of it upon other grounds than those claimed by Mumler. Mr. Livermore assures us that he did not permit Mumler to know his name when he called upon him, and yet, as a perfect stranger, he received through Mumler, in the course of ten minutes, three unmistakable likenesses of his wife, then deceased eight years, each of which represented her in a different attitude and with different surroundings.

Now, I contend, if the Court please, as there is no evidence that Mr. Mumler knew he could not give to Marshal Tooker a spirit-picture, and there is abundant evidence that he believed he could give him such a picture, that we can fairly claim there is no evidence that he pretended to what he knew to be false, and that therefore the whole element of the crime is wanting.

Mumler may be wrong in saying that he can give a spirit-picture, but that cannot constitute a crime, unless he knew he could not give one, and "designedly" represented that he could. Upon complainant's own showing, therefore, the case should be dismissed.

But as the public authorities have thought proper to proceed against Mr. Mumler in this manner, for the purpose, as he and his friends believe, of casting discredit and odium upon Spiritualism, Mr. Mumler has chosen not to stand simply upon this legal position, but has gone beyond what could fairly be required of him, and has presented an affirmative defence, viz.: That spirit-pictures can be taken. We contend, 1st, That it has been proved that pictures of the dead have been taken. Let us see what evidence we have upon that point:

A sister of Mr. Guay obtained a picture of her deceased father, whom she had never seen, which was afterwards fully recognized by several persons who had known him during his lifetime.

Mr. Guay informs us that he has frequently been present while Mr. Mumler was taking these pictures, when the sitters have recognized the shadowy forms which appeared as likenesses of deceased friends or relatives.

Judge Edmonds recognized a form which appeared upon his plate, and gave many instances of others of whom he had heard. This gentleman tells us that his spirit friends promised, some fourteen years since, that he would live to see the time when they could manifest themselves by means of the camera.

Mr. Elmer Terry obtained a picture of his son, who had been dead over twenty years. He says the likeness is excellent. He also recognized another form which appeared, as a lady acquaintance who had been dead several years.

Mr. Jacob Kingsland, who testified that he was not a believer in Spiritualism, says that he recognized the picture spoken of by Mr. Terry, and that it was a good likeness of a cousin who had been dead some years.

Mr. Paul Bremond, a gentleman of wealth and culture, obtained a picture at his first sitting with Mumler, which he recognized as Mrs. Elizabeth Pratt, a deceased friend. This gentleman is a

Spiritualist, and one of that good sort who are not ashamed to acknowledge themselves as such.

Mr. David Hopkins recognized a Mrs. Stork, a deceased friend, on the plate with himself.

Mr. Silva obtained a striking likeness of his deceased mother. He says there is no doubt about the resemblance.

Mrs. Luthera Reeves recognized on the picture she received the form of a deceased son.

Mr. Samuel R. Fanshau, a miniature artist of merit, and who would likely be a good judge of resemblances, says that upon his plate appeared the form and features of his deceased mother—and that the likeness was excellent.

Mr. Charles F. Livermore, as I have before stated, obtained three pictures of his deceased wife, each in a different posture, and all good and unmistakable likenesses.

Mrs. Anne Ingles had two pictures taken—upon one appeared the form of her deceased son, and upon the other the same son and her mother, who had passed away several years before.

Thus it is shown, sir, by twelve respectable witnesses whose testimony stands unimpeached, that at different times they have received through Mr. Mumler pictures of deceased friends or relatives. We could have produced at least five hundred more to endorse their statements, but have thought it necessary to select a dozen only whose position in the community would be a sufficient guaranty for their veracity. It seems to me remarkable, considering the short time Mumler has been taking pictures in this city, that he should be able to present so much testimony in his behalf, and that with the exception of Tooker, who went to his gallery for the express purpose of working up a case against him; not a single person has been found who ever sat for a picture in his rooms to prove that he practiced any fraud. To be sure, two men have made affidavits, upon information and belief, that he is an impostor, and that lent a coloring to Tooker's charge; but when we consider that one of them is the Hickey who attempted a short time since to create an excitement by reporting that nothing pure in liquors could be found in this city, and the other is the Boyle who has been following Mumler about for years attempting to injure him in every manner, and who has never had the manliness to visit his gallery and inspect his process—and who never, in fact, came to a head until this application of Tooker's process—we are justified in passing over their statements as being valueless.

But Mumler goes a step further, and says, 2d, That it has been proved that such pictures have been taken of the dead, in cases where there were no pictures of them in existence.

To this point I respectfully call the attention of the Court, and challenge the prosecution to meet us. It will not answer for them to pool-pool it, and say that such testimony is the result of a disordered intellect. The testimony of our witnesses upon this point was in no way shaken by my friend's searching cross-examination. They are persons of character in the business community, and their veracity has been unquestioned, and in a judicial proceeding, as this is, testimony must control unless it has been controlled or overthrown by countervailing evidence. We cannot presume a witness to be insane because he testifies in a manner which does not commend itself to our minds. Such a suggestion savors of ignorance and egotism.

Now what evidence have we to prove this point?

Mr. Elmer Terry says that he went to Mumler's gallery and sat twice. At the first sitting there appeared on the same plate with himself another form, which he recognized as Miss Frances Catlin, a lady acquaintance who had passed away about fourteen years before. At the second sitting there appeared the form of his deceased son, who died at five years of age, and who had then been dead several years. He told us that he had not thought of obtaining pictures of either of these persons when he went there, and that his boy never had his likeness taken during life. That the picture was a correct representation of his son he had no manner of doubt, and it was so good that his friend Jacob Kingsland, who is an unbeliever in spirit manifestations, immediately upon seeing it pronounced it a likeness of his deceased son, without knowing that it was claimed to be a spirit picture.

Mr. Guay speaks of a picture taken when his wife was the sitter. The form which appeared was that of his wife's father, whom she had never seen, but which was subsequently recognized by those who had known him. Mrs. Guay, at least, never heard of his having had a picture taken during life, and had often regretted there were none in existence.

Samuel R. Fanshau has testified that he is a miniature painter, and has been engaged in his profession some thirty-three years. He visited Mumler as a skeptic. He says that he has some knowledge of photography, and that he watched Mumler carefully during the whole process of preparing the plate which was used at his sitting; that he also watched the development of the picture, and is sure that at such time there was no negative plate held under the sensitive plate; that there appeared with himself, upon the plate, the form and features of his deceased mother, who died twenty-eight years before at the advanced age of sixty-five. He says the likeness is excellent, and was recognized by all his relatives; that the only picture of the old lady in existence is one which he himself painted of her, after death, from memory, and that she never had a picture taken during life. It will be remembered, sir, that my friend, on his cross-examination of this witness, tried to make it appear as possible that the picture obtained from Mumler might have been copied from this painting by Mr. Fanshau. To his evident chagrin, however, it subsequently appeared that the two pictures were not at all alike in attitude or surroundings, and we shall probably hear nothing more from him on that point.

Jacob Kingsland recognized the picture of Mr.

Terry's son, of whom there was no picture in existence.

Judge Edmunds says that he has seen the pictures of deceased persons who never had a picture taken during life, and gave as an illustration one taken of an English merchant who died in Hong Kong some years ago.

Now, to sustain the charge against Mr. Mumler, what has the prosecution done, and what evidence has it offered? I am free to say, from the manner in which the proceedings commenced, that I have had serious doubts whether there was an intention, at first, of giving Mr. Mumler a fair opportunity of defending himself. I have thought that it never occurred to those who instituted these proceedings that this case would assume its present proportions, but that they supposed it would be brought up and hurried through as a case of no importance, and that they would gain the credit of weakening Spiritualism, as they thought, without any great effort upon their part. If it was intended that Mr. Mumler should have the patient hearing which I am glad to acknowledge your Honor has accorded to him, why, let me ask, were the implements which Mumler must have used, in executing his so-called frauds, left in his possession at the time of his arrest? Most of the witnesses against him have attempted to show that he took these pictures by mechanical appliances connected with his camera, and much has been suggested about double slides, magnifying glasses, &c., and a camera belonging to some one of the witnesses for the prosecution has actually been brought here to show the process which was probably adopted by him. Now as Mumler is charged, as a photographer, with fraud in taking pictures, will some one kindly inform us why the instruments by means of which they say he accomplished it were not seized at the time of his arrest? Why were they not brought here to show the manner in which he deceived the public? Mumler was arrested when he least expected it, and if his instruments were fraudulently arranged, as is charged, what overwhelming proof against him it would have been had his double slide been presented to your Honor's inspection, or the little magnifying glass, an illustration of which has been introduced in evidence, been dug out of some recess of his camera, by the indefatigable Boyle, or the "immense" Rockwood, in the presence of this Court! When proceedings are instituted against gamblers or counterfeiters, whose frauds are supposed to be perpetrated generally by means of false boxes, or false plates, is it customary to arrest them and leave their implements behind? In my mind's eye I see the astonishment of our prosecuting officer, should such a state of facts be presented when he is called upon to try such a case. If Mumler is a fraud, he is the worst of the class, for he has not only robbed the pockets of the public, but he has trifled with the dearest and tenderest sentiments of the human heart; and if he has done all this, as they contend, why, let me ask, should the conduct of his case differ from that of the counterfeiter or gambler? Whether this laxity has been the result of stupidity, or something worse, it has had the effect of inflicting great injustice upon my client. Having been in our possession ever since his arrest, the introduction of his photographic materials by us would not have altered the complexion of the case, and would doubtless have given rise to the suggestion that they had been removed. That, therefore, which would have afforded the strongest presumption, either of the guilt or innocence of Mr. Mumler, has for some reason been detained from the case. My friend, on the other side, in his cross-examination of some of our witnesses, laid much stress upon the fact that Mumler held his hand upon the camera after he removed the cloth from the front. This was for the purpose of exciting a suspicion that what fraud was being perpetrated was effected at that time. Mr. Mumler has assured me that his presence near the camera is all that is required of him as a medium, and to substantiate this assertion, both Mr. Silva and Mrs. Anne Ingles have testified that while they were sitting for pictures in Mumler's gallery, Mr. Mumler did not in any manner touch the camera. What does the prosecuting officer think of this point now?

But there is one other fact which has been established by undisputed testimony, which goes far to confirm the position taken in this case by Mr. Mumler. It has been conceded by all the witnesses for the prosecution, that such shadowy forms as are presented on these pictures cannot be reflected from a negative plate on to the sensitive plate, in the dark or developing room, by means of light other than gaslight, candlelight, or daylight. Mr. Hull, who is by far the best informed witness they produced, says that a picture might be so reflected by means of a yellow light, but that the yellow must be of a bright straw color, and even in such case the time it would take to develop it would render the operation impracticable. He said that under such circumstances it might take a year, and if reflected by means of an orange yellow light, the process of developing it might occupy ten years. Now, then, we have it upon the testimony of a half dozen witnesses who visited Mumler's gallery to detect fraud, that neither gas, candle, lamp, or daylight were used by him in his dark room, and that the only light which entered that room, and which he did use in the development of his pictures, was received through a small window in the room, over which was secured a dark yellow covering. One witness, whose inspection of Mumler's surroundings was even more minute than the rest, says that he examined his silver bath, and that there was no chance for a ray of light to enter there. And yet, these wise men to the contrary notwithstanding, Mumler produced these pictures, and in many instances delivered them to the visitors within a few minutes after the sitting. In Mr. Livermore's case he developed three excellent likenesses of his wife, each taken in a different attitude from the other, within ten minutes after Mr. Livermore had had a sitting.

One would suppose that this fact alone would be sufficient to satisfy these savans that spirits are not governed by the condition, as to light, which they have prescribed for them.

I come now to review the evidence which has been presented by the prosecution, and, as the testimony of their witnesses really amounts to nothing, the review must of necessity be brief.

Eight first-class photographers have been brought here for the purpose of showing that Mumler is a fraud; and all they have proved is, that shadowy, ghost-like pictures can be produced by other photographers. They have introduced in evidence, samples of what they can do in that line, and have kindly informed us of the different means which they have employed to effect the object. In order to show that their processes had no bearing whatever upon this case, let me compare them with the testimony. They have suggested six methods by which ghost-like forms may be produced:

1st, By placing within the plate shield a positive on glass, which had previously been produced from a negative, the image upon which is thrown upon the sensitive plate, and exposed at

the same time that the image of the person sitting would be impressed.

2d, By placing a figure behind the sitter for a few moments.

3d, By inserting a microscopic positive at a convenient point in the camera, and placing behind the positive a lens of sufficient focus to impress a properly-sized image on the plate.

4th, By holding a glass positive between a negative and gaslight, candlelight, or daylight, and thus impressing a figure upon the negative.

5th, By having an arranged bath, which permits the entrance of light, and in this placing the sensitive plate behind the positive, and allowing the passage of light to impress a figure upon the plate while it remains there.

6th, By second printing.

I should not find fault with these gentlemen if they had been contented with simply rehearsing these methods, all of which have long been known to men skilled in the art of photography, nor would I comment upon the propriety, questionable though it is, of their leaving their daily avocation, in which they are respectively known, to come here to testify as experts about a matter which has so long puzzled the minds of scientific men, and in regard to which they evidently know nothing, had they not evinced an amount of egotism seldom witnessed. Not one of them had ever seen Mr. Mumler take a picture, or had inspected his working materials or his rooms, and yet upon their very evident belief that what they do not know cannot exist, they were willing most positively to assert that Mumler obtained his pictures by some one of the methods they had suggested. Just think, sir, of a man allowing himself to be used as an expert in photography in a case of this description, who had never heard of Baron and Professor Reichenbach, and who thought that the "old light" must be sunlight! It seems to me that further comment is unnecessary. Now unless all our witnesses are demented—and upon that subject I shall have something to say—the pictures taken by Mumler could not have been produced by any method they have spoken of. Your Honor will remember the testimony of Mr. Guay, who spent three weeks with Mr. Mumler investigating the phenomena, at a time when Mr. Mumler was in the full tide of success in Boston, and when scientific minds were really on the alert to detect imposture. Mr. Guay was a skeptic at that period, and, being allowed every opportunity for investigation, he examined minutely every detail of Mumler's performance. Mr. Guay was a practical photographer himself, and during those three weeks he devoted himself exclusively to that investigation. He has told us that he has seen these pictures developed when he himself conducted the whole proceeding from cleaning the glass to producing the picture. Under such circumstances it is possible that Mumler could have gone on, day after day, taking these pictures by any of the methods suggested by the witnesses for the prosecution, without detection? By which of their methods, I should like to be informed, would Mr. Mumler be enabled to take pictures over and over again, by means of a strange instrument, with strange chemicals, in a strange gallery and in a strange place, in the presence of skillful photographers anxious to detect fraud, and even then obtaining for his visitors likenesses of their deceased friends? Mr. Slee says that Mumler performed all this when he came to his gallery in Poughkeepsie. By which one, or by what combination of their methods did he furnish Mr. Livermore, whom he never knew before, with three excellent likenesses of his deceased wife, each represented as in a different attitude? These pictures were taken and developed, as Mr. Livermore says, within a few minutes after his sitting. One of the pictures represents the form as standing behind him with one hand on his head, with the drapery resting upon his shoulders, and with the other arm, in the hand of which is a bouquet of flowers, wound around his form so that the flowers and hand are directly in front of him. Mr. Hull, who may truly be called the bell-wether of the witnesses for the prosecution, was compelled to admit, in regard to this picture, that if Mr. Livermore was conscious at the time he sat, i. e., was of right mind, and is truthful in his assertion that he neither saw or felt such a form about him, all his theories as to the manner in which it was taken fall to the ground. In regard to this picture, therefore, the only questions are whether Mr. Livermore was in possession of his faculties at the time he sat, and whether he is truthful now. But it cannot be necessary for me to review the testimony of the many witnesses we presented, who carefully watched Mumler, and who obtained from him likenesses of their deceased friends and relatives within a few minutes after they had had a sitting, for the purpose of showing how ridiculous the suggestions emanating from the other side are, in their application to a man who is publicly engaged in taking these pictures, and who is as likely to have a call, at any moment, from a person from Maine or California as from his next door neighbor. I cannot conceive of anything more absurd than the position in which these gentlemen have placed themselves in their efforts to cry down the intervention of spirit-influence. They escape Scylla to be swallowed up in Charybdis. It is truly wonderful with what omniscient powers they are willing to invest Mumler personally, or how much injustice they are willing to inflict upon men of distinguished merit and ability in the community, in order to sustain their own notion that spirits cannot make themselves manifest to man!

To carry out their theories, what kind of a man must Mumler be, and with what powers must he be possessed:

1st, To carry on his business successfully, he must be in possession of the negative of some one deceased friend or relative of every family in the country, but to avoid a surprise of two of a family calling together, and to enable him occasionally to put two spirit forms upon the same plate, it would be safer for him to have two negatives of each family.

2d, From this somewhat large mass of negatives, the keeping of which might be rather inconvenient in his small gallery, he must have immense agility, and also the ability of adapting, in a very brief period of time, the proper son to the proper father, or the appropriate grandmother to the proper grandchild, or vice versa, as the case required. He must be endowed with remarkable rapidity of thought and action in deciding upon which of the six methods he will adopt, and he then must have the dexterity to manipulate his materials so that he shall deceive the closest inspection. And, should the time allowed him in which to fulfill all this be too short for its accomplishment, he must be endowed with some power by which he can control his visitor, so that he will be able to recognize in the picture of some perfect stranger an unmistakable likeness to his deceased mother. More than this, he must, at times, be able to send off his visitor with a picture which he fails to recognize at first, and cause him to discover in it, when he reaches home, a perfect likeness perhaps to his deceased grandparent.

3d, His cunning must be so remarkable as to enable him for seven years to deceive the scientific world—excepting, of course, the immortal eight of New York.

I am bound in justice to say that my acquaintance with Mr. Mumler does not warrant me in believing that either his mental or physical powers cover so broad a field.

I concede there was one discovery made by a witness for the prosecution, which, to persons unacquainted with the general belief of Spiritualists on the point, would seem to make somewhat against my client, and that is, that upon one of the pictures made by Mumler which was produced in evidence, the shadow on the spirit form was upon the opposite side from that which was apparent upon the form of the sitter. I concede, also, that no explanation can be given for this, based upon any yet discovered or known laws.

But we must not forget that we are dealing with a subject which claims not to be governed by human laws. Upon no scientific principle can we explain how Moses and Elias appeared as spirits upon the Mount; and yet I believe the Christian world accept the Bible statement that they did so appear—and innumerable instances of this character might be cited from the Bible. Most people now believe that such a phenomenon as the moving of a table or other ponderable object exists independently of trick, and if this be so, is it not contrary to the laws of gravitation? Spiritualists generally believe that spirits are governed and controlled by other laws and conditions from those which govern us, and those among them in whom has been developed the capacity to see spirits confirm this belief. Among our witnesses who claim to possess this capacity are Judge Edmunds and Mr. Livermore—both of them men of unquestioned character and position. It will not do for those among us who have faith in the teachings of the New Testament to ridicule their pretensions, for there is nothing more positively asserted there than that to some is given this power.

Let me call your attention to what St. Paul says to the Corinthians (1st Corinthians, 12th chapter, beginning at the 4th verse):

"Now there are diversities of gifts, but the same Spirit."

5. And there are differences of administrations, but the same Lord.

6. And there are diversities of operations, but it is the same God which worketh all in all.

7. But the manifestation of the Spirit is given to every man proportionally.

8. For to one is given by the Spirit the word of wisdom; to another, the word of knowledge by the same Spirit;

9. To another, faith by the same Spirit; to another, the gifts of healing by the same Spirit;

10. To another, the working of miracles; to another, prophecy; to another, discerning of spirits; to another, divers kinds of tongues; to another the interpretation of tongues;

11. But all these worketh that one and the self-same Spirit, dividing to every man severally as he will."

I take it that this authority will be considered sufficiently decisive upon the question, whether such gift is given to mortals, and the only question left is as to the veracity of these gentlemen; and upon that point, in regard to one of them at least, I hardly think I would be required to speak in any court, certainly not in this State.

Spiritualists contend that the law of light which governs spirits is different from what governs us, and those who claim to see spirits say that they appear to them as distinctly in the dark as in the daylight. If this be so, is not the conclusion irresistible that they are governed by other conditions than ours? When we reflect upon the facts as described in the appearance of Moses and Elias on the Mount, that they suddenly appeared, so that they were discernible to the human eye, and that they as suddenly disappeared, are we not naturally impressed with the conviction that some other condition of light governed them than that which governed the disciples? But I might go on to almost any length, in presenting like suggestions as this from Biblical narrative. All I shall say in regard to these shadows, is, that Spiritualists recognize them as being in entire accordance with their belief, and to others I will merely remark that they are at least as explainable as anything believed by other sects and denominations which does not conform to known laws.

Not only, sir, have the methods of taking "shadow pictures," as described by the witnesses for the prosecution, been generally known to photographers, but we find in Mumler's book, which was put in evidence by the prosecuting officer, for the purpose of strengthening his case, at page 17, a letter from Dr. Henry T. Child, a gentleman of eminence in Philadelphia, in which he describes the principal methods so elaborately given on this examination. Mr. Mumler has never denied that such pictures as they have presented can be taken in the manner they have described. Mumler, however, has proved that he took pictures of the dead. Have they shown how he did that? If not, what does their testimony amount to? Each of their witnesses was asked, "Can you, by any of your processes, obtain a likeness of a deceased person, whom you never saw; and of whom there is no picture in existence?" and they each answered, "No."

This is the real question in this case, and unless there is something in Spiritualism which necessarily induces insanity in its believers, I think I can safely say there never was a case where a person, charged with crime, had more completely established his innocence. Not having the power to present proof that any of our witnesses was insane, or had at any time exhibited evidences of aberration of mind, the prosecution has resorted to the very weak attempt of attacking them generally, by claiming that the belief in Spiritualism is a delusion, and hence, as they are Spiritualists, their testimony must be received with grains of allowance.

This is certainly a serious charge. Less than a year since, sir, as I am informed, a report was presented in Baltimore by persons who were instructed to prepare for the Oecumenical Council, soon to meet in Rome, the statistics of the number of the different religious denominations in the United States, and the number of followers of each. From that report it appears there are 11,000,000 Spiritualists, and but 10,000,000 of all other denominations combined! If this be so, the majority of persons holding religious views in this country, according to the prosecution, are, to some extent, non compos mentis. Are we prepared to believe this, upon mere say-so? I am willing to acknowledge that to my mind the theories of Spiritualism, so far as I am conversant with them, are beautiful; and, speaking from my own acquaintance with many of its believers, I can truly say that I have never seen people, as a class, who live better lives, or die happier deaths.

But belief in the manifestation of spirits is not a new belief. I think I shall be able to demonstrate that it has prevailed in nearly all ages of the world.

Less than a quarter of a century since it appeared again at Hydesville, in this State, in all the simplicity of a child, and it is claimed that its advent was required by the times. Men had

outlived the ignorance and superstitions attached to the older theologies. The religions of the day were not adapted to their wants and necessities. Clearer judgments required more rational belief. The ablest minds were fast falling into a state of spiritual lethargy. No haven seemed open where they could anchor a hope of eternal life, which afforded the satisfaction required by their progressive minds. They had been wafted from blind bigotry to an easy tolerance; from a passive acquiescence to utter indifference, and were fast drifting upon the shore of infidelity. They required a new dispensation, and fresh hope, like the star of Bethlehem, led them to the cradle of Spiritualism. What more powerful argument can they use, than that in this short space of time more than eleven millions of people proclaim their belief in its doctrines.

No religious belief ever spread with anything like its rapidity. It has proved to the ablest minds in the world, not only the weakness of all human science, but the exceeding beauty of a future existence. The Barnums, and the Hulls, and the Bogarduses, within the narrow confines of their intelligence, may laugh its simplicity to scorn—so would they Christ, himself, if he appeared to-day—but it may not be long before, like Peter, they will bewail their folly. It should not be forgotten by those who are ever ready to clog the wheels of everything progressive, when they cast in the teeth of the believers of the spiritual doctrines that Spiritualism has effected little, that the star of Bethlehem shone over the cradle of Christ when he was but a newborn babe. Let them not forget that he grew in strength and power, accomplishing little until he reached the age of thirty. Let it not be forgotten by the descendants of those who would have hung Galileo, when they sneer and scoff at the humbleness, the poverty, and the weaknesses, sometimes, of the mediums of this religion, that it was from among the poor fishermen of Judea that our Saviour selected his disciples. And when, with their pseudo ecclesiastical and scientific noses held high in air, they scent the fall of some disciple of the faith, let me remind them that it was the disciple most beloved of all who betrayed his master.

The Bible is replete with evidences to support a belief in spirit manifestation. Both the Old and New Testaments abound with passages, the reading of which ought at least to cause the skeptic to reflect, before he raises his voice to condemn.

The angel of the Lord appeared to Sarah, the wife of Abram, at the fountain.—16th Genesis, 6th to 12th verse.

Two angels came to Lot, in the gate of Sodom, and he went with them to his house, and feasted them.—19th Genesis, 1st and 2d verses.

And the angel of God called to Hagar out of Heaven.—21st Genesis, 17th to 19th verse.

The angel of the Lord spoke to Abraham when he was about to sacrifice Isaac.—22nd Genesis, 11th to 17th verse.

The angel of the Lord appeared to Balaam's ass first, and subsequently to Balaam.—22nd Numbers, 21st to 35th verse.

It would hardly be presumption to suggest that if Balaam's ass had the capacity to see a spirit, intelligent people of this age might be permitted to claim that power without fear of derision.

An angel spoke to Joshua near Jericho.—5th Joshua, 13th and 14th verses.

An angel appeared to Gideon in Ophrah.—6th Judges, 11th to 23d verse.

An angel appeared to Manoah and his wife.—13th Judges, 2d to 21st verse.

The woman of Endor brought up the spirit of Samuel, for Saul.—28th I. Samuel, 3d to 16th verse.

This reference thoroughly depicts the claims of some of the mediums of the present day.

An angel appeared to Elijah in the wilderness, and conversed with him.—19th I. Kings, 5th to 8th verse.

Moses and Elias appeared to Peter, James and John in the Mount.—18th Matthew, 1st to 3d verse.

After the resurrection of Christ, many arose from their graves and appeared to some of the inhabitants of the holy city.—27th Matthew, 52d to 54th verse.

An angel of the Lord rolled back the stone from the mouth of the sepulchre.—28th Matthew, 1st to 7th verse.

The appearance to the men of Galilee after Jesus was taken up into heaven.—1st Acts, 9th to 11th verse.

The angel of the Lord opened the prison doors for the apostles.—5th Acts, 16th verse.

An angel of God appeared upon Cornelius the centurion.—10th Acts, 1st to 5th verse.

And again, it is said, "There is a natural body, and there is a spiritual body."—1st Corinthians, 15: 44.

The word "angel" simply means "a messenger," and as used in the few passages I have quoted, evidently means a "spiritual messenger," or "spirit."

But a belief in spirit intercourse with man has been prevalent in all ages. History tells us that it was common with the Greeks, the Romans, the Chaldeans, the Persians, the Hindoos, and the ancient Chinese. The Arabs have their faith in genii. Rev. Howard Malcolm and Rev. Dr. Francis Mason, two Baptist missionaries, assert that "Spiritualism is universal" among the people of India, Burmah and Siam. Dr. Macgowan says it prevails in China at this day, and was in great practice when he arrived in Ningpo in 1843. According to Scheffer's History, the Lapps, from the most ancient times, have held familiar intercourse with spirits. The American Indians have long been great Spiritualists, ghost-seers, and table-rappers. (See Longfellow's "Hiawatha"); and the account of the baptism of a medium by Rev. David Brainard, the missionary, in August, 1745.) The English burned Joan of Arc for a witch. She was a simple country girl. In consequence of a vision and of voices, she announced her great mission to the king, and she performed it. She professed to be directed by heavenly messengers, visibly and repeatedly appearing to her.

When the powers of government and crown had failed, when the wisdom of diplomatists had failed, when the skill of the best generals and the bravery of the best soldiers had failed, she marched at the head of an army, inspired with her own spirit, drove the English from Orleans and crowned the king at Rheims.

At the stake she bravely proclaimed her faith in "the voices," and, dying, called with her last breath on her Saviour.

Soeur Collette (a medium whose name figured in the Court Journal), was said to reign triumphant in the Pope's private councils, and, according to a French newspaper, she was consulted by the Emperor of the French after the battle of Solferino.

It is but justice for me to state here that I am indebted for many of the cases I have cited to the very able and exhaustive argument of E. L. Faucher, Esq., in the matter of the will of Mary Ludlow Powell—in which case an attempt was made to set aside her will on the ground that she was a Spiritualist, and hence insane.

Besides the names I have already mentioned I may add those of Abercrombie, Sir Walter Scott,

Byron, Dr. William B. Carpenter, F. R. S., of London; Swettenham, Stilling, first Professor of Political Economy at Heidelberg. Hosts of other distinguished foreigners might be named, and Hon. Robert Dale Owen, a believer, says, "It would startle some people to discover in how many royal palaces in Europe it is firmly seated, and with what vigor it is diffusing itself through all ranks and professions of men who do not care to make much noise about it—men and women of literary, religious, and scientific fame." This is quite as true respecting its progress in this country.

Writing upon this subject, Addison says, "If any man thinks these facts incredible, let him enjoy his opinion himself."

Dr. Johnson, in his sixty-ninth year, said, (3 Bos., p. 155.) "It is wonderful that five thousand years have now elapsed since the creation of the world, and still it is undecided whether or not there has ever been an instance of the spirit of any person appearing after death. All argument is against it, but all belief is for it."

Has any one ever yet suspected that the great Dr. Johnson was a man of unsound mind? And yet he writes, "That the dead are seen no more, I will not undertake to maintain against the concurrent and unvaried testimony of all ages and all nations. There is no people, rude or learned, among whom apparitions of the dead are not related and believed." This opinion, which perhaps prevails as far as human nature is diffused, could become universal only by its truth; those that never heard of one another would not have agreed in a tale which nothing but experience can make credible. That it is doubted by single cavillers can very little weaken the general evidence, and some who deny it with their tongues confess it by their tears."—Russell, Chap. 31.

Boswell, in his life of Johnson, gives publicity to the following beautiful prayer, composed by Johnson about a month after the death of his wife, April 23d, (1752), after 12, at night, of the 25th: "Oh Lord! Governor of heaven and earth, in whose hands are embodied and departed spirits, if thou hast ordained the souls of the dead to minister to the living, and appointed my departed wife to have care of me, grant that I may enjoy the good effects of her attention and ministrations, whether exercised by appearance, impulses, dreams, or in any other manner agreeable to thy government. Forgive my presumption, enlighten my ignorance, and however meaner agents are employed, grant me the blessed influence of thy Holy Spirit, through Jesus Christ our Lord."

Milton's belief on this subject may fairly be inferred from the following lines:

"Millions of spiritual creatures walk the earth Unseen, both when we wake and when we sleep: How often from the steep Of echoing hill or thicket, have we heard Celestial voices, as the wind among the reeds, or responsive each to other's note Singing their great Creator! Oft in bands, While they keep watch, or nightly roundly walk, With heavenly touch of instrumental sounds, In full harmonic number joined, their songs Divide the night, and lift our thoughts to heav'n."

Tennyson, the poet-laureate of England, writes:

"Dare I say,
No spirit ever broke the band
That stays him from the native land
Where first he walked when clasped in clay?"

But certainly authorities enough have been cited to show that believers in supernatural phenomena are not crazy. The suggestion, when we consider the number of believers in all times and in all countries, is simply absurd. We have a right to disagree with them, but we can find no justification for reviling them. In my opinion, these proceedings should never have been instituted. Mr. Mumler is a Spiritualist, and is sincere in his belief. He has afforded infinite happiness to many, and injured none.

Would your Honor issue your warrant for the arrest of a Catholic priest, upon the affidavit of an unbeliever that he was committing a fraud upon the public by promising absolution of their sins, or that he was doing something else, in entire accord with the tenets of the Church, but which was not understood or believed in by the complainant? Of course you would not. In this country there are no prescribed forms of religion, and every person is privileged to worship God according to the dictates of his own conscience.

Upon the evidence, I think there is no question but that Mr. Mumler is entitled to be discharged.

Do Animals Exist Hereafter?

What has rendered some people reluctant to allow the lower animals something of intellect, observes Dr. Abercrombie, is that the admission would tend to establish an immaterial principle in them like that of man. "To such objections," he adds, "I have only to say, Be it so." So, too, Sir Benjamin Brodie says that the minds of inferior animals "belong to the same mode of existence, and are of the same essence, as the mind of man," and remarks that he does not see how any one, who reasons about the habits of animals at all, can arrive at any other conclusion, unless, like Descartes, he regards them as unconscious machines. But, if the minds of the inferior animals are, thus similar to man's, have they not also something not only of man's intelligence, but of his moral feeling? Sir Benjamin admits that in many animals, especially the elephant and the dog, such moral feeling is clearly apparent; and Bishop Watson, after reading Bingley's "Anecdotes of British Quadrupeds," says, "That the moral not imagine how any one could deny brutes moral feeling."

Dr. Abercrombie, in admitting that brutes have an "immaterial principle" in them, entirely distinct from matter, does not say that this principle, or soul, will live, like the spirit of man, after death. This opinion, however, has not wanted advocates, both in ancient and in modern times. Mr. Broderip, in his "Zoological Recreations," has occupied a page or two in adverting to ancient poets and philosophers, Jewish Rabbis, and Christian Fathers, that have held this doctrine. Rabbi Manasseli, speaking of the resurrection, says that brutes will then enjoy a much happier state of being than they experience here; and Bishop Watson, after reading Bingley's "Anecdotes of British Quadrupeds," says, "That the moral not imagine how any one could deny brutes moral feeling."

"Much of the present heedlessness respecting animals is caused by the popular idea that they have no souls, and that when they die they entirely perish. Whence came that most preposterous idea? Surely not from the only source where we might expect to learn about souls—not from the Bible, for there we distinctly read of 'the spirit of the sons of man,' and immediately afterwards of 'the spirit of the beast.' And the necessary consequence of the spirit is a life after the death of the body. Let any one wait in a frequent thoroughfare for one short hour, and watch the sufferings of the poor brutes that pass by. The only relief he denies the Divine Providence, he will see clearly that unless these poor creatures were compensated in another life, there is no such quality as justice."

But of the probability or improbability of this theory I say nothing, leaving every one to form his own opinion.—Watson.

May Clumner Ames expresses a great deal in the following truthful sentiments: "Life offers no lesson to mortals so hard to learn, no lesson hiding in its truth so keen a sting to self-love as this, that your prime has passed, and that you must make room for others; that the flowers of your genius are in their decline; that you must wait in the shadow, while the younger bark in the splendor that you have left behind. How few are ever willing to admit that their time has come to learn it! Thus it is that we see so many women refusing to grow old gracefully. Instead of wearing their years as a crown, mellow and beautiful in the light of their declining sun, they deck gray hairs and wrinkles with a hideous counterfeits of youth."

EDITORIAL CORRESPONDENCE.

BY.....WARREN CHASE.

HARRIET K. HUNT, M. D.

We had the satisfaction of listening to this lady as a preacher, in the Universalist Church of Marlboro', Aug. 8th. The ceremonies would have been, and were, not disgraced, any old Orthodox pulpit of New England, even forty years ago. The sermon was a very well-written Swedenborgian document, and fully sustained that sectarian doctrine as far as it went. The extemporaneous part of the discourse seemed to us strangely out of time and place, and singularly Orthodox for a woman who had so early broken out of the beaten track and set up the practice of medicine against all Christian rules of society. She recommended and forcibly urged the reading of the Bible, and the commitment of passages to memory, by all children. To us, and in our experience and observation, which is much greater than hers, it seems an utterly useless task and waste of time. We have tried it, and found it is not necessary in raising up a family, and is not required either for moral, mental or physical health, culture or character, for we have raised three children to man and womanhood, and they are all without a physical or moral disease, or a bad habit of any kind, and two of them married, with three children each, which they are rearing in the same way, and none of them ever committed a lesson of Scripture, nor ever considered the Bible as more sacred than the Shasta, Vedas or Koran, and not as good to quote and commit to memory as the works of Pope, Shakespeare, Parker or Emerson. We also know other instances of families where moral, social, political and religious condition is superior to those with Christian teachings, that have over troated the Bible as no better than other ancient books, and not the best to study or commit to memory. Harriet referred to aged persons who had known to repent and draw comfort from passages of Scripture they had learned in childhood. Very likely; but we have no doubt of their being also ignorant as well as honest, and of course such could find comfort in the stories of their childhood, and if they had no better, even those of the Bible would do better than none, and no better than others. We know many old people who take pleasure in telling stories they have brought from early life, and which, although fables, are precious to them from age and early association, but we would not recommend all to commit such fables to memory.

TEST MEDIUMS.

The demand for test mediums and phenomenal manifestations is constantly increasing, especially throughout the country, in small towns, villages and the rural districts generally. There is much complaint of many of our best test mediums that they are rude and ungovernable, or not lady-like, if females. It may be so from several causes, and not injure the mediumship or the tests through them. A natural life and natural actions are best adapted to mediumship, and these are by some people called rude, and even wicked by a few, whose false system of morals and religion has been terribly perverted by the doctrine of total depravity. Some are made much more rude, and worse than they would be, by the treatment they receive from the many and great variety of persons they have to deal with, and who often treat them badly and without that respect that is due to all persons, and especially to strangers. Others are no doubt injured and often spoiled as mediums by being petted into a condition they are not strong enough to bear, and break on some of the shoals and quicksands of social life. Many have appeared with great promise of usefulness, and soon been wrecked on these sandbars of society; but still we have many good test mediums, and more are needed. We can overlook more in them than in any other class of people, and still find and feel the great good and usefulness of this class of workers in the field of spiritual labor.

NANTASKET BEACH.

The large amount of water crowded into Boston Harbor around the sandy Cape of Cod, with the islands, peninsulas and promontories, affords a large amount of rocky and sandy beach, some of which, like this of Nantasket, is smooth sand, with gradual slope of shallow and very cold water, making a good bathing ground for those who can afford to dip in ice-water on a hot day. The Rockland and other public houses will furnish good dinners at full pay; and a day may be so spent by most persons, that by night they will be tired enough to be glad to get back to the city and rest. As we roam about the coast of Massachusetts we are constantly reminded of the lines of Emerson:

"Our forefathers, this land who found,
Failed to plant the 'vantage ground.'
Ever for one who comes to-morrow,
Men wait their time and truth to borrow."

And yet here in New England are the most enterprising, intelligent, industrious and economical people of the world, settling an example on those rocky hills that the people of the Western States would do well to imitate in all but the old crusty religion of Moses and St. Paul, which they are fast outgrowing.

MRS. O. A. GOULD, M. D.

We learn that this excellent medium and skillful practitioner has settled at Topeka, Kansas, where we trust she will find a good field for her work, and be duly appreciated. Mrs. G. is one of the best, most skillful and successful clairvoyants we have ever known, and as true to the cause as the needle to the pole. Success to her.

W. F. Anderson, the celebrated spirit-artist, we understand, is preparing for a visit to California, where, we trust, the beautiful specimens of spirit-pictures made through him and his wife will be fully appreciated. Mrs. Anderson has had a long and very tedious and dangerous sickness, which in part is the cause—as her health requires it—of the trip to the Pacific. They have been spending a few weeks at Saratoga.

We hope the Spiritualists who visit Boston, and stop over, will not overlook the notice in our columns of Mrs. Weston's boarding house, at 54 Hudson street, where they will find a good home and good fare at reasonable prices while in the city. Spiritualists are generally remiss in the support of those who step out boldly in defence of the name and cause which they profess to love.

THE DECK OF THE "OUTWARD BOUND."

BY ELIZA COOK.

How seldom we dream of the mariners' graves,
Far down by the coral strand!
How little we think of the winds and the waves,
When all we love are on land!
The hurricane comes and the hurricane goes,
And little the heed we take;
Though the tempest may sweep us on the tempest blows,
And the walls of our homestead shake.
But the northeast gale tells a different tale,
With a voice of fearful sound;
When a loved one is under a close reef'd sail,
On the deck of an "outward bound."
How wistfully then we look on the night,
As the threatening clouds go by;
As the wind goes and the last faint light
Is dying away in the sky!
How we listen and gaze with a silent lip,
And judge by the bending tree,
How the same wild gust must toss the ship,
And arouse the mighty sea!
Ah! I sadly then do we meet the day,
When the signs of storm are found;
And pray for the loved one far away,
On the deck of an "outward bound."
There is one that I cherish—hand in hand,
We roved o'er lowland and lee;
And I thought my love for that one on the land
Was as earnest as love could be.
But how the tears may creep on the tide,
I find that I worship the more;
And I think of the waters deep and wide,
As I bask 'mid the flowers of shore.
I have watched the wind, I have watched the stars,
And shrunk from the tempest's shout;
For my heart's love is with the slender spars
That carry the "outward bound."
I have slept when the zephyr forgot to creep,
And the sky was without a frown;
But I started soon from that fitful sleep,
With the dream of a ship going down.
I have sat in the field when the corn was in shock,
And the reaper's hook was bright,
But my heart was with the slender spars
That carry the "outward bound."
In the dream of the moonless night,
Oh! I never will measure affection again,
While treading earth's flowery meadow,
But wait till the loved one is far on the main,
On the deck of an "outward bound."

"Everything has its use," said a philosophical professor to his class. "If you wish to see a very red nose," he asked one of the pupils. "It is a light-house," answered the professor, "to warn us of the little water that passes underneath it, and reminds us of the shoals of appetite on which we might otherwise be wrecked."

Original Essays.

THE NATURAL HISTORY OF RELIGION.

BY DYER D. LUM.

No. XII.—THE CROSS IN PRE-HISTORIC WORSHIP.

In endeavoring to present a brief description of various ancient methods of worship as living faiths, endeavored and held sacred to the hearts of millions of our fellow beings, who therein sought for a more realizing sense of God's presence and favor, I have dwelt but little on the outward forms and symbols in which the expression of that faith became manifested. "The faculty of reverence," remarks Miss Martineau, in her work on *The East*, "is inherent in all men, and its natural exercise is always to be sympathized with, irrespective of its objects. I did not wait till I went to Egypt, to become aware that every permanent reverential observance has some great idea at the bottom of it; and that it is our business not to deride, or be shocked at the method of manifestation, but to endeavor to apprehend the idea concerned."

In tracing, historically, the development of religious conceptions, we have seen that all existing forms of faith were either evolved out of or built on the ancient Cushite Sabæan, or Star-worship, many of whose distinctive features—more refined and spiritualized, it may be—still continue in the theological atmosphere. And here I might with propriety close this series, but have thought it desirable, in concluding, to still further enforce the line of argument herein adopted, to refer to one of the distinctive emblems of the Cushite religion. Among the many emblems of that primitive faith, such as the Ark, the Virgin-mother, the Serpent, the Phallus, the Cross, the Pyramid, and others, I have only space to hurriedly speak of the Cross, the pre-historic emblem of Eternal Life.

The Cross has ever been the symbol of a nation's faith, and before which have been prostrated the forms of countless millions, in pious adoration, on the plains of India, the banks of the Nile, throughout the coasts of Phœnicia, in the temples of Chaldea and Assyria, and in the cities of Mexico and Central America, as often as in more modern times. It has been the sacred emblem of many varying forms of worship, which, though now ostensibly a symbol of peace and good will on earth, has, in other lands and in bygone ages, been watered with the blood of sacrificed infants, long ere the peasant-rabbi of Galilee had preached faith and repentance in the towns of Jewry.

I have referred to the fact that the Cross was an object of religious veneration in India in ante-Sanskrit ages, and that some of the most distinguished temples were built in that form. In Egypt, the tau, or Cross, was an emblem of the life to come, and was ever in the hand of the god Osiris, and was in an especial manner the sign, or emblem, of Serapis, or the slain Osiris. Sir J. G. Wilkinson, the distinguished Egyptologist, in his work on the Ancient Egyptians, makes the following remarkable statement [p. 277]:

"The origin of the tau (a cross with a ring for handle), I cannot precisely determine; but this curious fact is connected with it in later times—that the early Christians of Europe adopted it in lieu of the Cross, which was afterwards substituted for it in preference to its employment in the same manner as the Cross in later times; and numerous inscriptions headed by the tau are preserved in early Christian sepulchres at the Great Oasis."

R. A. Wilson, in his *Conquest of Mexico* [p. 33], says: "Among the Egyptian mysteries, the Latin Cross was placed beneath the monogram of the Moon, an appropriate place for her emblem when Astarte personified her. But, among the Phœnicians, whose priests and employers in commerce, that goddess is represented standing on a galley, her right hand pointing to the prow, while her left grasps the staff of a Latin Cross. . . . The three emblems on her medals, a star, a crescent, and a cross, around the neck of a king as there portrayed [Minerva]. We find the act of worshipping the Queen of Heaven. We find the Cross attached to a necklace, or collar, in the dress of Oriental prisoners on an Egyptian ruin of the time of Rameses II., fifteen centuries before the Christian era."

Astarte, the Great Goddess of the East, was worshipped in all the Phœnician colonies—in Cyprus, Sardania, Malta and Spain. She was the personification of Nature. In Assyria, she was Mylitta, meaning, says Wilkinson, "the mother of the child," and frequently was represented with a child in her arms. Why was the Cross her symbol? What significance had it in the hand of the Virgin-Mother of Cushite worship? But before endeavoring to answer these questions which so naturally arise, let us look elsewhere for its presence.

In Tyrian coins, *fac similes* of which are given by Calmet, we see the Goddess Astarte represented standing in the prow of a boat with the Cross in her hand. Layard says: "One of the finest specimens of Assyrian sculpture brought to England, represents an early Nimrod king, in high relief carved on a solid block of limestone. Round his neck are hung the four sacred signs—the Crescent, the Star, or Sun, the Trident and the Cross."

In the ruined cities of Aztec civilization, we are told, on the highest authority, that "the commonest emblem on these remains is the cross," and that "at Palenque, the representation of a cross is so prominent as to give the ruined building in which it is found the name of *La Cruz*." Nor is the more northern portion of our hemisphere destitute of the same sacred emblem. Near the village of Turlon, Pickaway Co., Ohio, an ancient earthwork was discovered, built in the form of a cross. The question now to consider is why this sign was revered in so many countries in various quarters of the earth—in Asia, Africa, Europe and America, not only before Christ, but also before Moses.

Occurring as a symbol only in astro-theological forms of worship, we must seek in astronomical phenomena for its chief significance, for that which rendered it a common emblem of various faiths. In every land where this emblem had a religious significance we have found the sun, the sun, or a worship originating in sun-worship. Consequently—as has been shown—the study of astronomy was the study of divinity, and the formation of constellations and the zodiac was the reduction into form of ideas obtained from the elucidation and perpetuation of the mass of facts collected. We have seen that their great religious festivals were commemorative of certain events in the annual course of the sun. The chief of these, in all lands, were the two equinoxes, spring and autumn; the one a season of gladness and joy, when the sun had brought life to the cold bosom of old Mother Earth and destroyed the hosts of winter; the other a season of mournful lamentation and grief, when the earth no longer furnished nourishment, when the sere and yellow leaf lay decaying on the ground and vegetation succumbed to the chilling embrace of death or frost.

The sun, in its apparent motion, pursues a course, as represented in the spheres of the ancients, that caused it to cross the equator twice in the year. These crossings are the vernal and autumnal equinoxes. In the spring, therefore, the cross was a symbol of life and resurrection; in the fall it typified death and despair. Though in the autumn the sun was crucified on the equatorial cross, and fell beneath the triumphant power of the hosts of evil, actuated and led on by that old serpent, Serpentina, who prevails for a season, yet still in that dark hour, when all Nature was convulsed (by equinoctial storms), when the sun was hid and the moon refused to give her light, the cross remained an emblem of hope, a promise of life to come, of a glorious Easter resurrection, when the sun should burst forth from his chilly tomb and ascend to his celestial home, (the upper hemisphere), clad in radiance and splendor.

But there were not wanting other causes of a less general nature to confirm this sanctity, to which I beg your attention. A pious author has remarked on these facts as follows: "How it came to pass that the Egyptians, Arabians and Indians, before Christ came among us, paid a remarkable veneration to the sign of the cross, is to me unknown; but the fact itself is known. In some places this sign was given to men who had been accused of crime, but acquitted upon trial; and in Egypt it stood for the signification of eternal life." That the cross had this signification we have the most positive authority. Socrates, Socrates, an ecclesiastical historian of the fifth century, in speaking of the temple of Serapis at Alexandria, uses the following language: "In the temple of Serapis, now overthrown and rifled throughout, there were found engravings on the stones certain letters which they call hieroglyphical; the manner of their engraving resembled the form of the cross, the which, when both Christians and Ethiopians beheld before them, every one applied them to his proper religion. The Christians affirmed that the cross was a sign or token of the passion of Christ, and the proper symbol of their profession. The Ethiopians avouched that therein was contained something in common, belonging as well to Serapis as to Christ; and that the sign of the cross signified one thing unto the Ethiopians, and another to the Christians. While they contended thus about the meaning of these hieroglyphical letters, many of the Ethiopians became Christians, for they perceived at length the sense and meaning of those letters, and that they prognosticated *salvation and life to come*." Sozomenes, another church historian of the same century, alludes to the same event as follows: "It is reported that when this temple was destroyed there appeared some of

those characters, called hieroglyphics, surrounding the sign of the cross in engraved stones; and that by the skillful in those matters these hieroglyphics were held to have signified this inscription, *THE LIFE TO COME*! And this became a pretense for becoming Christians to many of the Grecians, because there were even other letters which signified this sacred end when this character appeared."

Serapis was not only the winter sun—the slain Osiris—but also the representative of the Nile in winter, as Osiris was in summer. "The ignorant gratitude of a superstitious people, while they adored the river on whose inundation the fertility of their provinces depended, could not fail of attaching notions of sanctity and holiness to the points that were erected along its course, and which, by a *transference* beam, indicated the height to which, at the spot where the Cross was fixed, the waters might be expected to rise. This beam at once warned the traveler to secure his safety, and formed a standard of the value of the land. . . . The Cross, therefore, along the banks of the river, would naturally share in the honors of the stream, and be the most expressive emblem of good fortune, peace and plenty. The two ideas could never be separated; the fertilizing flood was the waters of life, that conveyed every blessing, and even existence itself, to the provinces through which they flowed."

Why was it an emblem in the worship of Astarte, the "Holy Mother"? I have spoken of the ancient Ethiopians possessing the compass, and by its aid sailing by night and crossing oceans. The magnetic needle, however, was not enclosed, but floated in a saucer, on the bottom of which were lines at cross angles pointing to the four cardinal points. The Phœnicians, of the Ethiopian race, were celebrated for their commercial relations, (also for being the originators of real *alphabetic* writing,) having traversed the ocean in every direction, visiting the British and American coasts, and circumnavigating the African Continent. Not only their grandeur as a nation, but their personal safety in the wide expanse of the mid-ocean, depended on this Cross, under the frowning needle, and would be carefully watched and jealously guarded, and, therefore, an appropriate symbol, which, with the dove, was so often represented in her hand.

Of special reasons for its reverence in India and elsewhere, the brief space remaining forbids my referring to it, though others might be given. These secondary causes served to enhance the sanctity of an emblem already received into general acceptance as significant of hope, promise, life, and correspondingly of life to come, or resurrection; for, "if we could trace them to their sources, we should find, in all nations, the names which stand for things that fall not under our senses, to have had their first rise from sensible ideas." [John Locke.]

Its chief significance in its religion as a sign of life to come, was derived from its astronomical meaning. Among the Phœnicians, (and later adopted by the Persians,) when the sun was on the vernal cross, in the zodiacal sign *Aries*, the ram, we find the ram, or lamb, associated with the Cross. On a Phœnician medal found in the ruins of Ciltum and engraved in Dr. Clark's *Travels*, and proved by him to be Phœnician, are inscribed not only the Cross, but the rosette, or star of beads attached to it together with the identical Lamb of God which taketh away the sins of the world!

The Phœnician mariner and the Christian can both unite in singing the words of Heale:

"Every ship that meets the waves
For the Cross that's on her prow,
We, on life's wild ocean tossed,
If we have it will not lose."

In bringing to a conclusion this series of Essays on Religious Development, I desire to state in explanation that in no comprehensive subject, covering so wide a range, much necessarily has remained unaided that might seem to others to require notice. I have not sought to exalt Ethnic religions above the Christian, for I hold religion to be the result of progressive development, and consequently nearer God to-day than at any past epoch. In my illustrations from other modes of faith, I have cited from the authoritative inspired writings, just as to illustrate Christianity I would quote Jesus and Paul, and not refer to the words of a slaveholder, or run-slender, or infant-damnation Christian.

I have tried to show that all were God's children, and each, after his own intuitive guidance, sought communion with the same Eternal Father. The ancient Hindu was in truth inspired who wrote, "Kosava is most pleased with him who does good to others; who never utters calumny or falsehood; who never covets another's wife or another's goods; who does not smite or kill; who desires always the welfare of all creatures, and of his own soul; whose pure heart taketh no pleasure in the imperfections of love and hatred. The man who conforms to the duties enjoined in the Scripture is he who best worships Vishnu: there is no other way."

The Pythagorean was inspired when he taught brotherly love as the completion of all, and "the love of all toward all." Pythagoras, one of the seven wise men of Greece, was inspired when he declared "it was better to pardon than to punish." In all, thousands of years before Jesus, these religions taught the Fatherhood of God and the Brotherhood of Man, and shall we now refuse to say even as much?

EVILS OF INTOXICATING DRINKS.

BY JANE M. JACKSON.

Reformers cannot fail to understand the evils occasioned by the use of intoxicating liquors, and they are morally bound not only to abstain from their use themselves, but by precept and example to dissuade others from so destructive a vice. By these drinks evil passions are forced into activity, the powers of self-control weakened, and each individual hastens the decay of the mental structure, destroys constitutions, inflames the lowest passions that human beings possess. These drinks irritate the nervous system by sending the blood too rapidly through its channels, injuring the delicate vessels by overcharging the brain, often producing delirium or stupor. Physicians say alcohol is a special affluence, like lead-poisoning. In the stomach alcohol produces inflammation. The gastritis may be acute or chronic, complicated by ulcers or partial hypertrophy, or a contraction of the opening of the stomach. Liquors that do not contain this poison have a narcotic equally dangerous. Those who indulge in their use become emaciated or bloated as the natural appetite is changed or lost by the drain upon the system. An error exists that stimulates enable a man to endure heat or cold or fatigue better, but it is not so; excitement produced by these means leaves the body more feeble and susceptible to the change of seasons, and more liable to disease. During the cholera epidemics had no effect upon the sufferer who used intoxicating drinks; thus he was deprived of their curative properties. History shows that the use of liquors has brought more immorality, sin and misery into the world than any other practice, sacrificed national wealth and the peace of domestic circles. These drinks are subtle enemies, potent and degrading to mankind, changing the very expression of the face, injuring the morals, irritating the temper, and a drunkard no longer stands erect before the world in beauty, an ornament to society, a treasure to his friends, but imbecile and diseased, until those who loved him rejoice when called upon to lay his body in the grave.

A man corrupted by drink can be induced to commit murder, to forge another's name, to set fire to buildings, to lie and steal, for his reason is under the control of an unrelenting fiend. When he returns to his senses he is ready to dash out his maddened brain, repents, and acts out again the same results as soon as he is under the influence. The longer its use is indulged, the more difficult to break its chains. The custom of fashionable drinking has ruined thousands. Young people go to a restaurant, call for wine, and, without intending it, become intoxicated, and soon it has gained an influence that is daily more difficult to break through.

It requires physical and moral courage to quit these seductions, but it can be done. Avoid those glittering halls, look upon any one who places the glass to your lips as your deadly enemy, for no true friend will tempt you to your destruction; those who do so rejoice to see your degradation, and despise you for your weakness. Sincere prayer to God for strength to aid you to overcome the habit, a firm resolve to avoid all places where the temptation is sold or given, use a substitute innocent in character but efficient to stimulate without being dangerous, and the evil is banished forever!

Let all persons resolve to trample this vice under their feet as they would a poisonous serpent, and, in spite of its struggles for the mastery, keep it there; be determined to conquer, and it will be accomplished. Mighty and powerful spirits who sympathize with mortals here will assist you in this godlike reform, and alcohol and all its baneful influences, as the destroyer of reason and life, will be banished from our beautiful land forever.

If a sense of the ridiculous is all there is in a man, he had better have been an ape at once, and so have stood at the head of his profession.

Free Thought.

"BY THIS SIGN WE CONQUER."

From the Newark (N. J.) Evening Courier.

A REMARKABLE DOCUMENT—PRAYER FOR A SIGN IN THE HEAVENS.—A well-known resident of this city is about issuing in tract form a most remarkable document. The idea is that a sign shall be sent down upon the Christians of every denomination, when prayer shall be offered that at a certain day and hour the Lord will send a sign in the heavens, whereby infidels may know that the Bible is the word of God. The tract is to find their way all over the country, and will probably excite a considerable degree of public attention. They have not yet been issued, but the reporters of the *Courier* have been enabled to secure the manuscript of the document, and for the first time the matter is given to the reading public. The tract is as follows:

"And Elijah came unto all the people and said: How long shall ye be doubting? Is the Lord be God, follow him! but if that, then follow him."

Again, we ask, who will be our Elijah? Who, among the thousands of God's professed ministers, will dare to stand forth and say to infidelity: 'Thus far shalt thou go and no further.' Who will dare to throw himself into the stream and beckon the throngs of infidels to follow him? Who, among the millions of the brightest and best of our fellow-beings down to eternal misery? Surely there must be some one who has sufficient faith in God's promises to ask for some sign whereby all shall know that he is the true God.

The throng of prayer that Elijah would convince the world to-day, we do not for one moment believe. But we do believe that if the clergy everywhere, of all denominations, were to pray to God that at a stated time (say on next Christmas eve) a sign might be set in the heavens above a sign intended to continue forever, that God would grant the prayer we cannot doubt, for he has not said: 'If ye shall ask anything in my name, I will do it.' Wherefore, we have only to ask and we shall receive. (Here is inserted the 18th chapter of 1st Kings, from the 21st to 30th verses.)

Now suppose that all Christian denominations were to instruct their churches to pray that a sign might be given us above—how swiftly the tidings would fly to the uttermost parts of the earth in this age of steam and electricity. Millions upon millions of human voices would join in petitioning the throne of God.

Week after week rolls round; Christmas day draws near—a day dear to all believers; 'tis the birthday of Christ! Day after day rolls on; 'tis Christmas eve; slowly sinks the sun to rest. The stars peep forth one by one, and look down upon millions of upturned, silent, prayerful faces. Ah, what a solemn hour! yet what a beautiful sight! a work in prayer! Not a cloud can be seen, nothing but the vast blue expanse of heaven gemmed with myriads of wandering, starry worlds—all is beautiful, silent, serene. The hour is at hand. Ah, what suspense, what a feeling of solemn awe steals over the soul, and with one accord a feeling word is uttered: 'Behold the hour has come! ye shall know that Christ is the Lord; serve ye him, for he hath set his sign in the heavens. Behold! behold!' The sign appears. 'Tis light! light! and with one accord a feeling word is uttered: 'Glory! glory to God in the highest! this is Christ our Lord! we worship him, the only true God, Glory! halleluiah!'

Where is our Elijah? Who is it that will show to the skeptical world that God is the true God? Who is it that will show to the infidel that he is a false god? Ask and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you."

Notwithstanding this Christian gentleman's high expectations of interest and support from Evangelical believers, I am afraid this searcher for a "modern Elijah" will be doomed to disappointment. Such a "sign in the heavens" may have led a Charlemagne to victory; let us consider where it would lead and leave old theology.

Modern Christianity has advanced and prospered, while its principal enemy has been ignorance; but now it is being called upon to meet "a foe more worthy of its steel" in the shape of human reason, and this cry for a sign, for God's help to battle with them, is a cry for a sign, for God's help to their teachings, takes its appropriate place in the great religious situation of the period.

No doubt if this same Christian gentleman were asked to pray for the liberty of Cuba he would say, "They who would be free themselves must strike the blow." When the point in question is "salvation" or "our enemy, bold infidelity," then the word of advice is calculated to the cry of supplication, and the refrain is "Lord, save us!" and "Lord, give us a sign to confound our enemies!" This is characteristic of old theology, which always wants some mighty power to be at hand to help it in an emergency, as God succored the Jews of old. "As the twig is bent the tree is inclined," and to most seem perfectly natural to have a churchman call, when worsted in a tournament with reason, not for more mental light to aid him in the fray, but for his God to do all the battle, and by the light of his personal vision to gain the victory, so his faithful but weak servants can cry, "Glory to God in the highest!" and wax mighty in songs and psalms of praise.

If the "credulous" firm in their faith, but yet wishing something to believe in, would abide by the result, I see no reason why infidels should not accommodate them by watching the heavens, and witnessing the effect of prayer upon the God of the universe. If our insignificant orb at this transition period of its career is to be blessed with such a vision of beauty, and to witness such a spiritual manifestation of angels, then all the infidels, I opine, will cry, "Behold! Behold!" It might be well for sinners to cry for the rocks to fall on them, for to my "mind's eye," this grand sight will only need a great white throne and the Angel Gabriel with his trumpet, to produce a "Judgment Day" complete, as years ago, in Sunday school and Sabbath sermon, it was pictured to my childish fancy.

Undoubtedly, men of science who scorn and deride our little beams and rays of heavenly light, which their reason might allow them to see "in spirit and in truth," will watch with telescope eye and abundant faith for the great flood of Divine brightness to deluge their opponents and complete, by this special intervention, the vicarious doctrine. Again, we say, we are afraid this Christian gentleman will be his own Elijah, and we advise him to have all the particulars arranged, so there will be no inconvenience to the vast throng who will doubtless wish to view this day-break of the millennium. Have the weather reasonably cool, but not freezing, so as to oblige people to close their windows and see through glass darkly. Have rain, hail and snow storms postponed for twenty-four hours, and send the clouds a-kiting, as a view through a rift would lack sublimity. Seriously, our soul craves no such sign. We ask no weapon but reason wherewith to fight the good fight. We ask no bright and shining lights in the heavens but those already implanted there.

"The floor of heaven
Is thick laid with particles of bright gold;
There's not the smallest orb which thou behold'st
But in his motion like an angel glides,
Still through the airy firmaments, and shines
Such harmony as is immortal souls;
But whilst this muddy vesture of decay
Doth grossly close it in, we cannot hear it."

So sung Shakespeare two centuries and a half ago. Then, the muddy vesture of decay did grossly close them in, but now we do hear them. We have knocked, and it has been opened unto us.

Our angels are about us and over us, are in heaven and on earth; and when our work and their work is done, and heaven and earth are one, then not only will we see and hear "a sign and angels," but we, including the Christian gentleman, will join that celestial throng as children of the Universal Father.

THE SPIRITUAL PHENOMENA ILLUSTRATED.

BY DR. H. P. FAIRFIELD.

EDITORS BANNER OF LIGHT.—I have some things that I wish to write about; and here let me say that I have been a paying subscriber, reader, and partially at least an agent for your valuable paper ever since its first blessed issue, and there hangs in the inner sanctuary of my soul a fondles picture of its first appearance, which is delightful to look upon even now, notwithstanding its present perfected form. I am heartily pleased with its steady progressive march among all classes of society, who now quickly recognize it, and wait impatiently many times for its weekly coming. This may be a prophecy that it will yet become a daily issue. The pictorial, illustrated and "Accredited Manifestations" which you have lately developed in the *Banner* have attracted hundreds and thousands to the investigation of modern Spiritualism. I know this to be so from my own observations, and, more, I have been frequently informed, in my travels as a lecturer in the Eastern, Middle and Western States, of the good effects which have been wrought in the various sections of the different States by your illustrated and accredited spirit manifestations of the past. They have given faith, strength, knowledge, courage and comfort to hundreds and thousands of inquiring souls that might have been groping in darkness, doubt and fear until this day had it not been for the presentation of those manifestations. Thus the moral influence which they have exerted, the good work which they have done, and the grand results to which they may lead the human mind, are all apparent to the observing reformer. The diffusive influence of Spiritualism, which is now moving so powerfully among all grades of human society, is calling out some of the brightest and most prominent manifestations of the spirits. We see new energies starting up all around us, note vigorous action, and

many mediums who have been tempted to rest and slumber a little while are now aroused and inspired onward in their noble and Christlike mediumistic labors; they feel that the great purpose of their existence is to be up and doing; filled with the love of God for humanity, and enlightened and purified by spiritual communion, they are indeed most worthy and competent to carry forward the great, grand work of human redemption, and give to the world a more realizing faith or knowledge of spiritual existence, and demonstrate the truth that there are spiritual as well as physical forces, and that these forces have governed and regulated the course of the world's progress up to the present, and will so continue to do in the future. More and more impossible is humanity becoming to the influences of spiritual beings, and their thoughts, words and actions are also becoming refined and elevated by their associations with angelic beings, their departed friends, God's ministering spirits. One word more about those illustrated and accredited manifestations of the past, which you have so truthfully presented from week to week in the *Banner*. The great world of mankind heretofore have had no knowledge of them, and the skillful manner in which you have presented them is perfectly adapted to the human perceptions, and must necessarily call forth from the deep recesses of the soul heartfelt reflections, and serve to help the skeptical solve the mighty cause of the manifestations and spiritual tendencies of our day.

HEALTH REFORM THE BASIS OF ALL REFORM.

BY JAMES PEARLER.

"Health is the poor man's wealth and the rich man's bliss." Health reform reduces all reforms to one, since it underlies the whole perfection of man. A sanitary condition of things regulates the whole machinery of the universe. Men cannot breathe nor eat without obeying or violating a law of Nature. Hence no condition of things is right unless based on the laws of health. Humanity stands first, and above all other considerations. All arts and sciences should have reference to health, development and the perfection of the human race, irrespective of sex, color or country. Slavery, mental or physical, is incompatible with the perfect health of body and mind. All must be physically, morally, intellectually, religiously and spiritually free, to have the power to conform to the laws of health in every department of Nature. Cities, villages and isolated dwellings, barns, stables, etc., must be constructed on sanitary conditions, also they hinder rather than assist prosperity and happiness. Man's relation to air, water, food, rest, sleep, exercise, etc., must be scientifically adapted to his health, or he perishes prematurely.

Intemperance in no form can exist where health is the upmost aim. Wickedness and debauchery, dens of infamy of every name and nature, cannot exist in the light of health reform. Fashional excess, improper dress, filthy habits, impure air, water, food, and nuisances of all kinds must cease through the progress of health reform. Church and State and all falsehood and crime would be reformed by observing the laws of health. Drugs, rum, tobacco, kinglycraft, priestcraft, idleness and meanness of all kinds would pass away under health reform. Ignorance, superstition and filth would be superseded by intelligence, liberality and cleanliness by health reform. All the rights of women, children and men would be vouchsafed under health reform, and the world would be redeemed from its follies and injustices. All legislation, teaching, manufacturing, farming, traveling, propagating in every department, etc., should have reference to health, long life, prosperity and happiness. Then truth would be sought before gold, and the happiness of every creature before selfish aggrandizement, at the expense of the misery of millions.

"If men cared less for wealth and fame,
And less for battle-fields and glory;
If with in human hearts a name
Shore, and better than in some old story;
If men, instead of nursing pride,
Would learn to hate it and abhor it;
If more relied on love to guide,
The world would be the better for it."

Watch Hill, R. I.

EDITORS BANNER OF LIGHT.—

"They kneel upon the sloping sand,
As bends the human knee;
A beautiful and tireless hand,
The Fatherhood of God." The Editor of the *Banner*. I know they do thus, for I spend every summer, a good portion of my time, at Watch Hill, where I now am, in order to watch this "beautiful hand" of billows at their untiring devotion. I catch the inspiration they are breathing forth in all latitudes, and it gives me my next year's strength to look on in the great turmoil of life; the constant warfare between evil and good, slavery and freedom, the flesh and the spirit. The prayers they are sending forth are as broad as the ocean, as comprehensive as its all-encompassing waters, as deep as its wondrous depths; they reach upon every shore, "I kneel upon the sand, as you do, without exactly doing so, and within every soul that has gazed upon the ocean, and drank in of their intoxication. Their supplication is a "song without words," a benison to humanity; it clothes us in the spirit of "peace on earth and good will toward all men." It takes us away from our material, earthly lives; it lifts us above the mortal coil, and drinking and living that so many of us poor mortals live only for, and it makes us better men and women, for the Spirit of the Waters has left his blessing upon us.

Watch Hill is not a popularly fashionable place—we are quite free as regards fashion's dictates, and there is no obligation upon us to do about so much hugging, though we may hop all we choose; we may wear ten dresses a day, or wear one ten days, and nobody troubles themselves about it. Each one is here for recuperation or for genuine pleasure, and not for display, or for showing off, or for any other purpose

California Items.

From a letter to us written by T. H. Atkinson, dated San Francisco, Cal., Aug. 4th, 1869, we glean the following items:

SPIRITUAL LITERATURE

Is making long strides in the direction of standing and acceptance here. The illustrations in the *Banner of Light* are quite an improvement, and should add largely to its circulation, and when its sphere of usefulness. "Planchette," by Epos Sargent, is also very powerful in its effects on neighborhoods where the facts are known. The advanced thoughts on religious and scientific subjects, which have been embodied in the Harmonical Philosophy, stand apart as distinctively from the narrow doctrines of sectarianism as the broad launch for a new continent, by Columbus, differed from the trips of the coast traders of Genoa.

DOWNER LAKE.

The traveler across the continent, via Pacific Railroad, as he ascends and reaches the high summit of the Sierras and swings round a curve, beholds from the steep mountain side one of the most beautiful scenes in the world. This is Downer Lake, the place where Capt. Yount found the Downer party, which he saw in his dream, and rescued from their perilous condition, but he did not find them as he was obliged to subsist on the bodies of their dead. Capt. Yount has since passed to the Summer Land, a thorough believer in Spiritualism. At his funeral a white-haired Episcopal clergyman said, "Who among those present should say his spirit was not taking part in the services as really as if he was himself present in the body?"

CLERICAL INQUIRIES AND DENOUNCERS.

The same clergyman above referred to, together with his family, enjoyed the presence of four little daughters who had left the form, through the mediumship of J. V. Mansfield, while he was here; but prejudice and bigotry soon closed the door of their happiness, the fact of their communion with the departed so seriously injuring the minister that his best friends threatened to desert him. Our clergy are confounded at times, and pronounce the phenomena to be the "works of the devil," as did Rev. Dr. Scudder to Mrs. Foye. The great revivalist, Elder Knapp, when in this State, stopping at a friend's house, had his dinner piled up in the middle of the table, and various articles hurled at his head (by spirits) till he was obliged to retire—being driven out much after the fashion of those who, in Jerusalem, were expelled from the temple by the Nazarene, and for the same reason perhaps—his great accumulation of riches. Many members and preachers of the old creeds have, to my knowledge, received convincing tests, and have so acknowledged them at the time; but, preferring the respect of men to the statement of truth, they remain silent on the subject. Mummer's acquittal was a heavy blow to these clerical accusers, with their cries of "humbug" and "deception!" They are now waking up to find that they are fighting a *divine* principle, and the evidences *against* them are each day multiplying.

TRIPS OF SECTARIAN SUNDAY SCHOOLS.

I recently told a little eight-year-old boy he should do some work nights and Sundays, when he replied: "I go to Sunday school on Sunday, and read my books in the afternoon." Just then a gentleman came in, and the little fellow, among other things, said: "Mr. —, you should have seen your dog scare that Chinaman this morning," continuing with some remarks as to the great courage and skill of the dog as a fighter. I asked the boy if he was taught to set dogs on the Chinamen and to fight at his Sunday school.

A NEW FIELD FOR HOME MISSIONARIES.

Under the above head the San Francisco Bulletin discourses as follows:

"The formation of the Society to protect Chinese residents in this city from abuse has not yet operated to prevent the recurrence of the outrages which led to the movement; in fact, it appears that those who are willing to abuse Chinamen are becoming every day more audacious. For a long time these acts of atrocity were confined chiefly to a class of lawless boys and idle, drunken vagabond men who make their headquarters in the dens of vice and crime along the city front and what is commonly called the Barbary Coast. Not till yesterday afternoon were the precincts of a Christian church made the theatre of such outrageous proceedings. We have the following facts from a gentleman who was an eye-witness of the occurrence. He had been at Dr. Scudder's church, and at the conclusion of the services there started for his home. When opposite to the First Congregational Church, on Dupont street, he was startled by a storm of stones, lumps of clay and old boots hurled from the high stone steps and platform of the church. He turned around and just behind him saw a well-dressed Chinaman, dodging the missiles and making for the middle of the street. Behind the Chinaman, at the time of the attack, an ex-police officer was walking. He saw the net and the source from which the missiles came. A lot of boys, described as Sunday school scholars, assembled to be taught the doctrines of love and Christian morality, determined to enjoy a brief season of animal recreation, and for that purpose had constituted the balcony of the church a masked battery of offense against the first Pagan who might pass. The gentleman mentioned instantly ran up the steps for the purpose of arresting the boys, but the larger ones retreated within the church. The smaller ones remained and accused their companions of the act. The gentleman did not wish to disturb the solemnities of Christian teaching within, so they waited on the step till one of the teachers came out, when they related to him the circumstances. He expressed great regret for the occurrence, and was sorry they had not succeeded in arresting the guilty boys. The superintendent and teachers owe it to themselves and to the public to ascertain who the boys were, and subject them to the proper rebuke. Until such time as the public streets of a Christian city, and even the portals of a Christian church, are cleared of persons who are guilty of such outrages, the work of sending and welcoming to China ought to be suspended and diverted to the erection of home stations. Some righteous influence might be exerted on that statesman who recently assured our citizens that they could each use a 'personal influence' against Chinese immigration, and a missionary might labor with the editor of the *Police Gazette*, who, on Saturday last, advised his readers to 'make war' on the 'queues of Chinamen,' as was done at a circus a few nights since. There is a wide field for such labor in this city and State, and unless all good men set their faces strongly against cowardly acts like those described above, the field may yet be as wide as the boundaries of the Republic."

West Winfield, N. Y.

Allow me a little room in the ever welcome *Banner of Light*, to say that we had a feast of spiritual things at our grove meeting, on Sunday, Aug. 8th. Mrs. S. A. Byrnes, of East Cambridge, Mass., was our speaker; and here let me say that she is one of the best inspirational speakers I ever heard. She gave six lectures here and in this vicinity, that more than equalled any we have ever had. Her voice is clear and strong, and can make an audience of two or three thousand hear. I say to Spiritualists, keep her in the field, at work. Yours truly, E. F. BEALS.

West Winfield, Herkimer Co., N. Y., 1869.

NEWSPAPERS.—The New York *Citizen* and *Round Table* having united their forces are now issued as one paper, in the same style and neat appearance as the *Round Table* was, with a larger number of pages however. It now has twenty-four pages each number.

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Banner of Light.

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Proof of Immortality.

It is the distinction of Spiritualism that it has made clear to the mind and sense of man what was either openly disputed or but cloudily accepted before, viz., that we are immortal beings, whose existence after what is styled death is just as certain as our bodily existence now. Men wanted the single link in their faith supplied which binds them to the unseen world. It could not be done by any mere process of reasoning, however skillful it might be; nor by trying never so earnestly to build faith on bare promises; nor yet by the most single and sincere trust that was ever pressed out of the human heart. Under the influence of this unattested desire, the churches began to decay in the vigor of their tenets, preaching rapidly lost its hold on the general mind, and there was great danger that we should all drift out on a shoreless sea, and finally suffer shipwreck of all our hopes in the tempest and the dark.

But at precisely the right time, when men were more ready to receive the palpable truth than ever before, the manifestations of spirit-presence were made which startled the world with their freshness and force; and from that memorable day to this, matters have been mending visibly for real religion, humanity has gathered strength and hope, the new forms of an immortal truth have impressed their influence powerfully upon the popular mind, and the churches themselves, though they outwardly discard the doctrine of spirit-presence and spirit-communion, feel themselves recruited with the fresh and living energy that has entered into all their veins by the operation of this beautiful belief, and are yet to be wholly revolutionized by the process so happily begun.

Of course Spiritualists themselves do not require any additional evidences of the high and holy truths on which they feed their hearts and minds; yet they gratefully accept any and all fresh proofs of a doctrine with which they are practically familiar, desiring to daily revive and strengthen the blessed hope which is in them, with facts that will never cease to have a warm welcome so long as earthly existence continues. And of such sort was the decisive recital of facts which was recently published in these columns, as developed in the experience of a well-known clergyman at the West. The case stated by him was not more singular than many others of the same character; its chief value consisted in its occurrence when and where least expected, in a circle of influences which would have made haste to resist and overcome its approach, and at a time when it was specially calculated to spread the gospel of truth into new fields and among a different class of hearers. It was one of those instances of the presentation of spiritual proof which can be met by no effective denials, and against which sneers and infidel objections fall away as naturally as water from a wall. It was the very link that supplied to those who profess to put their faith in immortality, the proof which, after all, they so earnestly crave.

There was a distinct, undeniable, palpable spirit-presence. The form of the spirit was seen; and not only seen, but recognized. The voice was heard, and known to be that of the departed. The touch was felt, and felt as unmistakably as a dentist's forceps would have been in the mouth. Not a proof was wanting to establish the fact of the appearance of a recognized spirit to the actual sight of the witness. The testimony was complete. Immortality was suddenly brought to light for the clergyman who had studied it, thought he believed it, preached it to others, and afterwards questioned it for himself. The one link in the chain that had been wanting was now found, and made it complete. For the first time in his life, this man *knew*—and knew in such a way that he could never doubt again—that the spirit does outlive this mortal body, that it continues conscious of its existence, past and present, and that it takes a profound interest in earth scenes from which it has been called away. This evidence all came from an individual whose respectability and truthfulness were never questioned. Will he be doubted, or disparaged, because he simply "testifies of that which he has seen"? Ought not his brethren all over the country to accept his testimony with secret gratitude, and pray for similar personal proofs for themselves?

The Melrose Meeting.

The annual five days' camp meeting at Pierpont Grove, Melrose, opened Wednesday, the 18th, by the appointment of Mrs. Agnes M. Davis as President, and H. B. Storer and Warren Chase Vice Presidents. At 2 p. m. the weather was more favorable, and the meeting opened with singing by B. M. Lawrence and wife, and speeches by Mrs. Davis, Dr. Storer, Warren Chase and others. The audience was not large, but was steadily increasing during the afternoon. In the evening the Davenportes gave a most successful exhibition in their tent.

The first day passed off with the best of feeling, that indicated a growing interest in the spiritual movement, and promised well for the remaining days of the meeting. We shall report more at length in our next issue.

East Madison, Me.

By a letter from William Barker, dated at the above place, Aug. 14th, we learn Spiritualism is still on the increase there; having in the short space of one year arisen from obliquity to a position from which to demand the popular attention. To the efforts of the "ministering spirits" themselves he ascribes much of the success apparent in that section. By reference to another column it will be seen that the Spiritualists of East Madison and vicinity are to have a grove meeting on Saturday and Sunday, Sept. 4th and 5th.

Elevation of Labor.

There is no question that labor is able enough to help itself in the world, provided it has a chance; but it is the precariousness of the chance that generally occasions all the anxiety and trouble. Out of work, denial, frugality, come for months, slowly but certainly; yet it will not be intelligently disputed that, in order to compass the same or even greater results, labor may be provided with much more favorable conditions than it now enjoys. We admit that there is no royal road to wealth, any more than to learning; yet the way may be smoothed somewhat, and the sharp flints may be thinned out a trifle. If capital can be accumulated by labor under such notorious disadvantages, it is perfectly fair to conclude that the incentive may become equally powerful, if some of the obstacles are removed, and a place made for the operation of even stronger motives. This getting money for the sake of mere accumulation, is giving up the best part of one's life from a very low and vulgar incentive. It is yet to be demonstrated that higher motives are equally stimulating, equally effective, and more in harmony with the end sought and the nature of the individual.

All this preface means substantially this: that if laboring men and women, especially at the beginning of life, could but have such advantages as poverty does not offer—if they could even be permitted to enjoy luxuries with the freedom of those who are born to their inheritance, who can answer that labor would not hold its own with wealth while it goes along, manifesting the same love of refinement in the midst of its toil and task-work, and showing the same capacity for the higher range of enjoyments? The incentive for work would still remain, and be as active as ever; but the conditions would be those of a social freeman rather than of a social slave. The workingman and workingwoman cannot expect to be pampered while they are still dependent on their daily earnings, even if pampering were the great end and aim of all human endeavor; nor would any amount of refined luxury, so long as they were obliged to pay for it, tend to sap and undermine those vigorous habits of exertion which are the whole of the little present capital of labor. But while preserving the habits they would have a greater elevation of meaning in themselves, and thus react favorably on the individual character. In this way it would inevitably happen that labor would be raised to a higher pitch than now, and there would be no such painful discrepancies between labor and capital as we are now compelled to witness.

But this is a kind of experiment that could conveniently be tried only upon a limited scale. It is not at this day supposable that labor could be as well housed, and fed, and ministered to, as wealth, until it has gone through the preliminary conditions; and even then, with the present construction of society, only a meagre part of it could enjoy what we have set forth above. The experiment is not the less deserving of a trial, however, on such a scale as we rejoice to know it is to be entered upon. It is the purpose, we learn, of Mr. A. T. Stewart, of New York, to erect, as soon as may be, two large and splendid blocks in that city, to be used for the personal accommodation, comfort, and enjoyment of the workmen and women; and the scale of the plan is so overwhelmingly stupendous, its details so bewilderingly multiplied, and its entire object so thoroughly humane and benevolent, that the occupants of these grand caravanserais of labor will hardly be more astonished than himself at their final accomplishment.

These twin monuments of one man's beneficence will become the wonder of the age. It is estimated that the cost of each will be as much as three millions of dollars. Everything is to be furnished that can be found at the very best hotels on the face of the civilized globe. The rooms will be *en suite*; there will be large halls for dining, conversation, and reading; a common culinary department in each; corridors, broad staircases, abundance of light and sun; open courtyards; a free circulation of air; the plashing of fountains, the fragrance of conservatories, and the singing of birds; every convenience and luxury that taste can suggest or means supply—and all thrown open to the workingman or woman at the very lowest rate compatible with the support of the institutions in the condition in which they are to be offered for public use. Now, will any one presume to say that the daily occupancy and use of such a magnificent home, by the class for which it is projected, will not directly tend to the elevation of those who become its fortunate occupants? May not the young men and women who are compelled to labor daily with their hands for a support, feel their better natures brought to the surface, exalted sentiments crowding back feelings of envy and dissatisfaction, a secret sense of repose and self-confidence growing every day stronger in the character, and genuine manhood and womanhood asserting itself in the daily walks, manners, and conversation? And will not this suggest what the result would always be, if society were to be organized on a juster and more even basis, giving those who produced what others boarded an equal chance with those whom they benefit?

Spiritualism in Dover, N. H.

We clip the following notices from the *Dover Gazette*: "On Sunday, August 1st, at the City Hall, afternoon and evening, Dr. H. B. Storer, of Boston, held forth to large audiences on the subject of Spiritualism. He proved to be a fine speaker, exceedingly eloquent at times, and thoroughly posted up in the subject. In his opening in the afternoon he paid a glowing eulogium on Rev. Mr. Abbot and the fight he was ably waging for the cause of free religion, and launched off into an able, thorough and convincing argument to sustain his positions."

On Sunday, Aug. 8th, at the Unitarian Church, Rev. Mr. Fish, of South Scituate, Mass., preached an able and interesting sermon, taking for his text the question, "If a man die, shall he live again?" He thought we should all meet again in that better world beyond the skies, and be able to recognize our friends and relatives the same as on earth. The subject was ably handled, and Spiritualism in toto was endorsed.

Psychometrical Delineations.

In a business letter from one of our subscribers in California, (Mrs. M. A. Sharp,) we find the following complimentary allusion to Mrs. A. B. Severance, of Milwaukee, the psychometrical delineator of character. She had no acquaintance with Mrs. Severance further than what her advertisement in our paper gave, which induced a trial of her medium powers, and the result was particularly successful, says Mrs. Sharp, and in one instance quite wonderful. "I wrote her," she adds, "two years ago, for a delineation of character for my son. In her reply she told me his past life in detail, as correctly as I could have done it. She also predicted that certain unlooked for events would happen within two years, and they have happened to the very letter."

Science and Religion.

They are twin sisters. They have been estranged long enough, and out of it have proceeded tumults, seditions, and wars without end. It is very evident that the time has arrived when their union should be effected and perfected; that wisdom should be welded to love; that knowledge should enlighten the faith of the heart. When this is done, we may expect to enjoy the riches of universal peace, and not a day before. Superstition will then take to itself wings and vanish, and not before. Then there will be a general and clear understanding of what are styled miracles—not before. Then all mankind will join in the worship of God, or Good, without being whipped into it by the fear of hell torments, kept continually uppermost in their minds. Capital punishment will be done away with then, and murders will in consequence become of rare occurrence, for the fiends of earth will outgrow their fiendishness while here, in prison if necessary, and pass to spirit-life entirely purified and inoffensive. When legally murdered—or hung, as the term goes—they go into spirit-life only to return to psychologize others of like natures, leading them on to the commission of murder in turn.

What was published in our columns two weeks since from the pen of Prof. Varley, on this very subject, deserves to be repeated here. Such clear but profound truths cannot be made too familiar to the receptive and reflective human mind. He remarked as follows:

"The process of dying does not seem to add to the intelligence of an individual, so far as I have been able to observe. It seems to be merely a change of state. Superstition seems to reign on the other side of the grave as much as on this, and appears to be as difficult to eradicate as here. There is one more point to which I should like to draw the attention of the society, and it is one in which all of those who may be called 'rational' mediums concur, namely, that a sudden, violent death is very prejudicial to an individual in the next life. Such a man is nearer in condition to material bodies than those who die a gradual natural death, and when his wisdom is of so low a character that he is maliciously inclined, he is much more able to influence prejudicially those on earth than are those who have died a natural death. I am fully persuaded that inquiry into this branch of the subject will lead to the termination of capital punishment on what may be termed 'selfish' grounds; because when a criminal of the lowest type is executed, the lowness of his type, added to his violent death, makes him a spirit very nearly material in nature. Such beings seem to derive great pleasure in doing mischief, and, as they possess the power of influencing the thoughts of those on earth, delight in stimulating others to imitate their low nature, the weak-minded being their chief victims."

And Christianity to-day—for the legal authorities are professed believers in Christianity—holds to what is styled the doctrine of vicarious atonement; and yet it carries out in practice the spirit and letter of the old Mosaic law, "an eye for an eye, and a tooth for a tooth." Now let Science enter as an element into Religion, then wisdom and truth, charity and justice would go hand in hand, and the people of earth would become what the Infinite designed, but ignorance and superstition have thus far succeeded in preventing—a peace-loving, prosperous and happy people. As Prof. Varley well says:

"In my opinion it is a grievous pity that so much attention is given to fiction, and so little to the truths which are being revealed by astronomy, geology, chemistry and natural philosophy generally. These studies reveal truths before which the interest of the greatest fiction pales. Were children taught more of these interesting facts, and less of fiction, superstition would find fewer dupes, to the great moral progress of the world."

Spirit Photographs Scientifically Possible.

The editor of the *British Journal of Photography*, writing on this subject, says: "Appropos of the Mummer spirit photographs, a good many absurd things have been said *pro* and *con* on the subject. But a writer in the latter category, who asserts that anything that is visible to the eye of the camera, and thus capable of being depicted by photography, must, therefore, necessarily be visible to the human eye, is surely ignorant of that important branch of physics popularly known as fluorescence. Many things are capable of being photographed which, to the physical eye, are utterly invisible. Why, for the matter of that, a room may be full of the ultra-violet rays of the spectrum, and a photograph might be taken by means of that 'dark light.' Objects in a room so lighted would be plainly visible to the lens of the camera; at any rate, they could be reproduced on the sensitive plate, while, at the same time, not an atom of luminousness could be perceived in the room by any person possessing ordinary human vision. Hence the photographing of an invisible image, whether that image be of a spirit or a lump of matter, is not scientifically impossible. If it reflect only the fluorescent or ultra-violet spectral rays it will be easily photographed, but it will be quite invisible even to the sharpest eye."

Lyceum Meeting at Mercantile Hall.

Notwithstanding the rain a goodly number of scholars and officers attended the session of the Children's Progressive Lyceum, at the above named hall, Summer street, Boston, on Sunday morning, Aug. 15th. The exercises consisted of singing, Silver-Chain recitations, &c., as is usual on such occasions—the regular business of the day being the answering of the question, "What shall I do to be saved?" Brief and pointed answers were given by Mr. A. Morton, Mr. Hartwell, Dr. Dunklee, Chas. W. Sullivan and others. The wing movements were conducted by Mr. Hartwell, the new Assistant Conductor, for the first time. Music for marching was furnished by 'Addie Morton. Chas. W. Sullivan sang "Happy be thy dreams." J. M. Choate (entranced) offered an invocation, and the quartette (D. N. Ford, C. W. Sullivan, Miss M. A. Sanborn and Mrs. A. Morton) favored the audience with two selections. Toward the close of the meeting Mrs. Agnes M. Davis, of Cambridgeport, addressed the Lyceum. After congratulating them on their full ranks, when the weather was considered, she applied herself to the question which had been propounded, and stated that the earnest effort of the individual was the true saviour both from temporal and spiritual want. Her remarks, which were very brief, were greeted with frequent applause.

Townsend's Argument.

We think most, if not all, of our readers will thank us for printing the able argument of John D. Townsend, Esq., in the Mummer case, recently tried in New York. It is a complete vindication of Spiritualism from the aspersions heaped upon it by the opposing counsel. We hope no one will fail to read it.

Stockton, Me.

We are informed by Mr. Crocker that the Spiritualists of Stockton and vicinity are to hold a two days' meeting in that town, Saturday and Sunday, Sept. 25th and 26th.

Read the announcement in another column in regard to the next course of lectures on Spiritualism the coming season, in Music Hall, Boston.

Mrs. Stowe as a Spiritualist.

Through the body of "Oldtown Folks," the last novel of Mrs. Stowe, there runs a visible spiritual thread, which in fact imparts the real life it has to the whole narrative. It is mainly in her matchless skill at characterization that she develops it, the present story being but slightly dramatic, either in feature or essence. Of the fact that, in this book, as in her other books, the gifted and ever impressive author is truly and thoroughly a Spiritualist herself, whether inclined to acknowledge the application of the term or not, we think that no reader who comprehends what Spiritualism is will presume to doubt. The *Anti-Slavery Standard* touches this palpable fact, and says: "There is one phase of development in this book, personated in one of the characters, which will have special significance to those who have watched with interest the progress of that phenomenon commonly known as Spiritualism. Mrs. Stowe has never been identified with this class, yet she has given evidence that she has not been a thoughtless observer of such manifestations."

One of the most striking passages in the book we quote as follows, in illustration of remarks made above. It is thus:

"It was a bright, clear, starlight night in June, and we were warned to go to bed early, that we might be ready in season the next morning. As usual, Harry fell fast asleep, and I was too nervous and excited to close my eyes. I began to think of the old phantasmagoria of my childish days, which now so seldom appeared to me. I felt stealing over me that peculiar thrill and vibration of the great central nerves which used to indicate the approach of those phenomena, and, looking up, I saw distinctly my father, exactly as I used to see him, standing between the door and the bed. It seemed to me that he entered by passing through the door, but there he was, every line and lineament of his face, every curl of his hair, exactly as I remembered it. His eyes were fixed on mine with a tender human radiance. There was something soft and compassionate about the look he gave me, and I felt it vibrating on my nerves with that peculiar electric thrill of which I have spoken. I learned by such interviews as these how spirits can communicate with one another without human language."

The appearance of my father was vivid and real even to the clothing that he used to wear, which was earthly and homely, precisely as I remembered it. Yet I felt no disposition to address him, and no words passed between us. Gradually the image faded; it grew thinner and fainter, and I saw the door through it as if it had been a veil, and then it passed away entirely."

What are these apparitions? I know that this will be read by many who have seen them quite as plainly as I have, who, like me, have hushed back the memory of them into the most secret and silent chamber of their hearts."

I know, with regard to myself, that the sight of my father was accompanied by such a vivid conviction of the reality of his presence, such an assurance radiated from his serene eyes that he had at last found the secret of eternal peace, such an intense conviction of continued watchful affection and of sympathy in the course that I was now beginning, that I could not have doubted if I would. And when I remember that, from the beginning of the world, some such possible communication between departed love and the beloved on earth has been among the most cherished legends of humanity, why must we always meet such phenomena with a resolute determination to account for them by every or any supposition but that which the human heart most craves? Is not the great mystery of life and death made more cruel and inexorable by this rigid incredulity? One would fancy, to hear some moderns talk, that there was no possibility that the departed, even when most tender and most earnest, could, if they would, recall themselves to their earthly friends."

For my part, I was through such experiences as these that I learned that there are truths of the spiritual life which are intuitive, and above logic, which a man must believe because he cannot help it—just as he believes the facts of his daily experience in the world of matter, though most ingenious and unanswerable treatises have been written to show that there is no proof of its existence."

Movements of Lecturers and Mediums.

Dr. H. P. Fairfield lectures in Stoneham, Mass., Aug. 29.

Mrs. F. A. Logan, State Missionary for Minnesota, can be addressed care of E. F. Boyd, Minneapolis.

Rev. Dr. Barnard has changed his residence from Lansing to Battle Creek, Mich.

Dr. L. K. Cooley, of Vineland, N. J., en route for the National Convention at Buffalo, will stop at Elmira, Horseheads, Penn Yan and Victor, N. Y. Will attend lectures and other meetings, lecture and heal the sick wherever his services may be required, and will make engagements for Sundays, after the Convention, during the fall and winter. Will always be ready to receive subscriptions for the *Banner of Light*. Address Buffalo, N. Y., up to the time of the meetings there.

Moses Hull speaks in the Everett Rooms, New York, during September; in Salem, Mass., during October. Can be engaged for week-day evening lectures in the vicinity of Sunday appointments.

Miss Currier, of Haverhill, the musical medium, has suspended her sances till after September. She has left home to recuperate her energies.

Mrs. Lois Walsbrooker lectured in Vineland, N. J., Sunday, Aug. 15. Thence she proceeds to Iowa.

Our Subscribers' List.

Since our last issue our old patrons, who are endeavoring each to procure a new subscriber to the *Banner of Light*, have sent us thirty-six new names accompanied with the money. We continue the list of our working friends as follows: E. A. Pratt sent one new subscriber; W. C. Morde, one; Henry Trow, one; C. T. Thing, one; H. Rohn, one; J. N. Gale, one; Dr. Cooker, one; A. G. Crane, one; Sarah Hobert, one; William U. Dame, one; R. B. Brown, one; Benjamin West-gater, one; James Seavey, one; T. V. Lawson, one; Horace Griffin, one; C. H. Warriner, one; Rev. Dr. Barnard, one; R. H. Ober, one; E. F. Beals, two; S. Kimball, one; H. A. Jones, one; E. Field, one; Nancy J. Morey, one; J. D. Hanger, one; C. C. Cutting, one; S. Herman, one; A. Chambers, one; S. A. Douglas, one; A. E. Carpenter, two; M. Mossman, one; Julia B. Dickinson, one; T. E. Holley, one; H. W. Cushman, one; E. McDuffie, one. Thanks, friends, for your generous and noble efforts.

Sycamore, Ill., Lyceum.

A correspondent writes under date of Aug. 11th, as follows: "At the annual election of officers for the Society and Lyceum in the First Society of Spiritualists of Sycamore, Ill., the following officers were chosen for the ensuing year: Harvey A. Jones, Conductor of Lyceum; Felix Lawdy, Assistant Conductor; Miss Agnes Brown, Guardian; Miss Mary Spring, Assistant Guardian; L. Dowe, Musical Director; R. Davis, Chaplain; C. Stevenson and Philo Pike, Guards; Agrippa Dowe, President of Society; Vice Presidents, Curtis Smith, Harvey A. Jones, Arnold Brown, Spafford Smith and Asman Partridge; Curtis Smith, Treasurer, and Mrs. Harvey A. Jones, Corresponding and Recording Secretary."

The Lyceum have felt the loss of Mrs. H. James, the former Guardian, who has removed to Chicago with her family; also of Mr. Barrett's family, and a number of others, but still though much reduced in numbers, is in a vigorous condition."

New Publications.

THE GALAXY for September is the Mercury among magazines—bright, wing-footed, all-knowing—and bears out the name with its containing merits. Mrs. Edwards and Charles Rowle continue their popular serials: C. W. Elliott has a readable paper on "The Jersey Cows"; Dr. Draper discusses on "Our Mineral Springs" in a scientific style; "Our Criminal Population" is discussed by Edward Crapsey; Eugene Benson analyzes Theodore Tilton, in continuation of his "New York Journalists"; Justin McCarthy elaborates the theme "The Irish Church Dethroned"; Michael Grant White essays the "Unsocialness of Society"; and William Winter and George H. Calvert furnish poems. The miscellaneous department is varied and attractive, and makes a striking feature of this admirable monthly.

PETERSON'S LADIES' NATIONAL MAGAZINE comes out finely in its first full number, with an attractive engraving. "At the Falls," the latest Parisian modes, a pretty design in crocheting, a timely engraving representing "Nutting in the Woods," children's fashions, numberless patterns for ladies' dresses and trimmings, with a rich variety of letter-press, including stories, verses, essays, and choice editorial miscellany.

We have an ORATION, by Damon Y. Kilgore, Esq., a member of the Philadelphia Bar, delivered in that city, at Concord Hall, on Sunday evening, July 4th, on "The Dangers which threaten the Republic." The orator has many spiritual thoughts, which he gives out with a liberal hand to his readers, of whom the present effort deserves a large number.

PURMAN'S MAGAZINE for September has a long list of attractive contents, from which we name "Monks and Nuns in France"; "A Wine Merchant"; "English Show Places"; "Newstead Abbey," by Mrs. Hawthorne; Mr. Kimball's continued romance of "To-Day"; "Left Wounded on the Field"; Part III of "Lavinia"; "Colleges and College Education"; "The Earth in Trouble"; "Shall the Red Men be Extinct?"; "Fine Arts of Society"; "Cookery"; and miscellaneous literary notes, remarks and criticisms. It is a sterling number, and its list embraces some of the best contributors to magazines in the country. Williams & Co. have it.

A FEW DAYS IN ATHENS: Being the Translation of a Greek Manuscript discovered in Herculaneum. By Frances Wright. Boston: J. P. Mondum.

This is a handsome reprint from the original London edition of a remarkable book. It solves and explains the real Epicurean system of philosophy, showing how little it is understood and how falsely it has been misrepresented. A curious history of the discovery and deciphering of the manuscript is prefixed to the little volume, which, a translation, is but a fragment of the whole of this treasure of classical antiquity and genuine philosophy. One who pursues thoughtfully the writings of the ancient moralists, cannot but be astonished to see how small has been the advance made in over two thousand years on their practical maxima for human conduct. This book has a frontispiece of the hand of Epicurus, and of the face of the author.

THE AUTOBIOGRAPHY OF A SHAKER, by F. V. Evans, which was published to such wide acceptance in the *Atlantic Monthly*, is republished in a thin and handsome book which we have before us. It is, in truth, a complete and exhaustive description and analysis of Shakerism, giving its history from the beginning, and abundantly illustrating it with such allusions and citations as tend to impress it upon the reader's mind. This Autobiography is too full of meat for us to attempt to sketch its outline, and there are passages in it, pertaining closely to the living principles of Spiritualism, which we should like to make room for in connection with this brief notice. The book deserves a wide perusal.

S. R. Wells has ready the ILLUSTRATED ANNUAL OF PHRENOLOGY AND PSYCHOLOGY for 1870, which is of much interest and value. Its heads and portraits will be eagerly sought after.

VAN NOSTRAND'S ELECTRIC ENGINEERING MAGAZINE—a valuable magazine—has reached its eighth number with the current month, and is as handsome as well as valuable publication.

THE AMERICAN ODD FELLOW for August has a large and varied list of contents. It is an excellent family magazine, besides being the organ of the large and increasing Order. J. W. Orr, 90 Nassau street, New York, publisher.

Charlestown Meetings.

The First Association of Spiritualists will resume their meetings (after two months' vacation,) Sunday afternoon, Sept. 5th, in Central Hall. The Society intend to adopt the plan of employing one lecturer for six months or a year, and have selected Mrs. Fannie B. Felton as regular speaker. The experiment is new and apparently popular with the Charlestown people, and Mrs. Felton being a favorite with them, we doubt not it will prove beneficial and satisfactory. We sincerely hope it will. Nothing short of a trial can decide. There are a great many Spiritualists in our neighboring city, outnumbering any of the sectarian denominations.

Terre Haute Lyceum Officers.

The Children's Lyceum at Terre Haute, Ind., at their recent annual meeting elected the following named officers for the ensuing year: E. G. Granville, Conductor; Dr. J. McLin, Assistant Conductor; Mrs. Louisa Pence, Guardian; Mrs. E. Schultz, Assistant Guardian; Miss Minnie Smith, Librarian; Austin Donohoe, Assistant Librarian; W. Hickman, Musical Director; Mrs. J. Madison Allen, Assistant Musical Director; Frank Stanley, Henry Dinkel, James Hook, Jr., Henry Jennings, Guards; L. B. Donohoe, President Lyceum Association; T. A. Madison, Secretary Lyceum Association; Dr. Allan Pence, Treasurer Lyceum Association.

Dr. J. R. Newton.

On his way to Kansas, Dr. Newton will stop at Elmira, N. Y., Thursday, Sept. 2d; and will be in Buffalo, N. Y., Sept. 4th, 5th and 6th. The afflicted should avail themselves of this opportunity to visit the great healer.

Charity Fund.

Moneys received in behalf of our sick and destitute brother, Austin Kent, since our last report: J. R. Newton, Aug. 12.....\$5.00

Delegates to the Sixth National Convention.

BUFFALO.—At a meeting of the officers of the Children's Lyceum of Buffalo, held Sunday, August 15th, 1869, the following persons were elected delegates to the National Convention, to be held in the city of Buffalo, August 31st, 1869: Mrs. Mary Lane, Mr. Lester Brooks, Miss Emma Woodthorpe. EMMA WOODTHORPE, Secretary. H. M. FITZGERALD, Conductor. Buffalo, Aug. 16th, 1869.

New Jersey.—The following persons are chosen delegates to the Sixth National Convention of the American Association of Spiritualists, to meet at Krenlin Hall, Buffalo, N. Y., on the 31st of August, 1869, to represent the State Association of New Jersey, viz.: Andrew Jackson Davis, Mary F. Davis, of Orange; David W. Allen, L. K. Coonley, Vineland; George Haskell, Ancora; Wm. M. Drake, Newark; P. O. Mills, Elizabeth City.

To represent the Children's Progressive Lyceum of Vineland, N. J., in the Second Annual Convention of the friends at Buffalo: L. K. Coonley, David W. Allen. JOHN GAGE, Vice President. Vineland, N. J., Aug. 15th, 1869.

SACRAMENTO, CAL.—The hall heretofore used by the Spiritualists of Sacramento is being enlarged, and when completed will be the largest and finest in the city. The meetings will be resumed early in the autumn. The Children's Lyceum will also resume its session as soon as the hot season is over, under the Conductorship of Henry Bowman. Everything bids fair for an increasing healthy growth of the spiritual philosophy in that city.

ALL SORTS OF PARAGRAPHS.

227 We were pleased to receive a call last week from our old friend and co-laborer, Andrew T. Foss, of Manchester, N. H. Mr. Foss has been obliged to suspend lecturing for the year past on account of painful sciatic affection. He attended and addressed the Melrose Camp Meeting in Pierpont Grove last week, and now intends to resume his work in the lecturing field. He will attend to calls for his services anywhere in New England.

228 Remember the Boston Children's Lyceum picnic, which takes place Wednesday, Aug. 25th, at Lovell's Grove, North Weymouth. The steamer Massasoit will leave Iowa's Wharf at 9 o'clock. Full particulars in another column.

229 The Spiritualists of Vermont are to hold a mass meeting at Glover, Sept. 4th and 5th, as per announcement in another column.

The Lyman Family, or descendants, held a picnic at Mount Tom, Northampton, Mass., on the 10th inst. There was quite a large gathering of Lyman, and they had an excellent time of it.

Moses Hull has been making a stir among the Adventists of late. Several of his old friends have embraced his new faith. They all express themselves as being the happier for the change.

A six-year-old boy was asked by his teacher to write a composition on the subject of water, and the following is the production: "Water is good to drink, to swim in, and to skate on when frozen. When I was a little baby, the nurse used to bathe me every morning in water. I have been told that the Indians don't wash themselves but once in ten years. I wish I was an Indian."

230 SPEAKING AGAINST THE MINISTER.—More than two centuries since, a woman in this city was condemned, according to law, to stand half an hour in front of the meeting house on a lecture day, with her tongue hanging from her mouth in a cleft stick, for speaking against the minister. T. K. Beecher thinks that if such a law were executed in Elmira, there would not be a clothes-pin left in the city.

In a recent seizure of a champagne making establishment in New York, the articles found on hand were four barrels of common white wine, one barrel of molasses and one barrel of vitriol.

Boston's school-houses and the land they occupy cost \$3,000,000.

The American Dental Association has resolved that the admission of female practitioners to full membership in subordinate associations is a matter beyond its jurisdiction.

Franklin, while in France, and engaged in conversation with some of his friends on the subject of the House of Lords, remarked: "Hereditary legislators! It would be better to have hereditary professors of mathematics, as they would have much less chance for making mischief."

Two Irishmen, on a sultry night, took refuge underneath the bed-clothes from a skinning party of mosquitoes. At last one of them, gasping from heat, ventured to peep beyond the bulwarks, and by chance espied a fire-fly which had strayed into the room. Arousing his companion with a punch he said: "Jamie, Jamie, it's no use! Ye might as well come out! Here's one of the crayers sarchin' for us 'till a lantern!"

Little children, like little flowers, need, to achieve a healthy growth, plenty of care, plenty of good air, plenty of sunshine, and plenty of room.

A nervous old wag, who thought he was dying, was assured by his nurse that he would not die so long as his feet were warm; "Jeh a thing was never heard of." "But I have heard of a man who died with very warm feet." "Who was he?" inquired the nurse. "John Rogers," replied the wit.

A kind of light wine is now being artificially manufactured in Belgium, which may be sold at a good profit for a franc a bottle. For some years the manufacture of artificial butter out of beef tallow has been carried on there and at Hamburg, and much of this spurious butter is shipped for England.

A printer's toast: "Woman—the fairest work in creation. No man should be without a copy."

There are 170,000 Chinamen in the United States.

A child, on being shown the picture of "Daniel in the lion's den," was affected to tears. "Don't grieve, pet," said the mother, "he was not devoured." "I'm not crying for that," was the reply, "but do you see that little lion in the corner, mamma? Well, I'm afraid he won't get any, for Daniel is so small he won't go round."

Mount Whitney, in California, 15,000 feet high, is said to be the highest peak in the United States.

A sugar planter in the Sandwich Islands set out fifty thousand forest trees on a dry and sandy plain, and has succeeded in making it very productive.

SUMMER DISEASES.—Dysentery is a very common disease in summer time. Cholera is nothing more than exaggerated dysentery. When a man has died of cholera he has died of cholera in reality. It may be well to travelers to know that the first, the most important, the most indispensable item in the arrest and cure of looseness of the bowels is absolute quiet on a bed. No exercise, no walking, no driving, no riding, no traveling, no locomotion. The next thing is to eat nothing but common rice, parched like coffee, and then boiled, and taken with a little salt and butter. Drink little or no liquid of any kind. Bits of ice may be eaten and swallowed at will. Every stop taken in dysentery, every spoonful of fluid, only aggravates the disease. If locomotion is compulsory, the misfortune of the necessity may be lessened by having a stout piece of woolen flannel bound tightly round the abdomen, so as to be doubled in front, and kept well in its place. In a practice of many years we have never failed to notice a gratifying result to follow those observances.—*Hall's Journal of Health*.

There are probably not fewer than one hundred colored men now in Rome preparing for the Roman Catholic priesthood. The majority of them will become teachers of the freedmen of the South.

A PENNY PAPER IN BOSTON.—"The Boston Daily News" is the title of a good sized sprightly sheet, published by an association. It is to be a newspaper without regard to "politics, cliques, or cabals." Success to it.

Boston ranks as the second city in the country in the magnitude of its post office money order business. During the past month orders to the amount of \$104,607 have been paid, and \$20,021 in orders have been issued for payment in other cities.

D. W. Hull has fairly got initiated into his new work. He holds a discussion with a Presbyterian divine at Kendallville, Ind., commencing September 6th. Then another with Rev. Mr. Sweney, of Chicago, a minister of Campbellite notoriety. He comes East in November to spend several months.

As a minister, recently, was teaching his little daughter, three years and a half old, the Lord's prayer, on coming to the passage, "Give us this day our daily bread," she raised her sweet blue eyes and said, "If you please, I would rather have biscuit and butter."

ON A STRIKE.—Twenty-eight clergymen of Philadelphia have just signed an agreement not to officiate at funerals on Sunday unless upon a physician's certificate that burial on that day is unavoidable.

The instruments at the observatory of Vesuvius indicate that a fresh internal disturbance is commencing in the interior of the mountain.

"But if I put my money in the savings bank," inquired one of the newly arrived, "when can I draw it out again?" "Oh," replied his friend, "sure an if you put it in to-day, you can draw it out again to-morrow by giving a fortnight's notice."

The Yosemite Valley is thickly dotted with the ruins of Aztec or Toltic cities and fortifications, in some of which timbers exposed to the storms and blazing sun of that trying climate are yet to be seen in a good state of preservation, showing that the builders must have disappeared at a comparatively recent date.

Speaking of Napoleon Bonaparte, a writer says: "He was a drawn sword sent by heaven to annihilate the doctrine of the divine right of kings."

It is unwise to worry about that which cannot be helped, and foolish to worry about that which can be helped. Therefore worry not at all.

America is estimated to contain over ten millions of square miles, each mile being capable of sustaining three hundred and fifty persons, or four times the present population of the earth.

OUR NEW PUBLICATIONS.

Opinions of the Press.

From Human Nature (Eng.) for August.

SOME TALK ABOUT BOOKS.—From the first chapter of Genesis down to the present day, WOMAN has figured largely in the world's literature. Mr. Mill, true to the instincts of a man who is blessed with an excellent wife, has recently published a book entitled "The Subject of Woman," a most valuable and thought-stirring work. The most advanced thinkers of our popular schools are now coming to realize some of the mighty problems hinted at by Andrew Jackson Davis, and other illumined minds of some twenty years ago. Amongst progressives, woman has always been looked upon as a foremost instrument in the elevation of society. A tale admirably illustrating the same topic comes from the office of Wm. White & Co., Boston. The author is Mrs. Walsbrook, and the heroine "Alice Vale" is a noble specimen of the feminine, and triumphantly fights her way through difficulties which none but a woman could achieve. The tale is skillfully planned and admirably written. Progressive theory is attractively set forth, and contrasted with the old theology. The nature of mediumship and the peculiarities of mediums is also illustrated in an attractive manner, and the work, as a whole, is an instructive and winning advocate of Spiritualism and progressive topics. These works treat principally of the social position of woman, but when we take up "Divine Humanism in Creation," published by Burns, London, she becomes a "Divine Institution." "Woman is the handmaid to Deity, for he is humanized through her," says the writer. This volume of "Spiritual Reasoning," by the author of "Practical Mysticism," is the most attractive and precious work from that pen. The writer teaches a very remarkable theory of human existence, and handles her subject both in a theological and scientific manner. We may return to a consideration of its peculiarities on another occasion.

From the Universe.

THE QUESTION SETTLED: A Careful Comparison of Biblical and Modern Spiritualism. By Rev. Moses Hull.

The volume, we presume, was written as a means of propagating the fact of spirit communion among a class of readers who hold the Bible in great reverence, and to defend Spiritualism from charges coming, also, from that class of people. As such a means it may be very useful, and fill its "niche" with commendable grace. Of course, after the flood of books and lectures, continued for a series of years, discussing all of the above subjects, directly and incidentally, nothing essential new could be expected to appear, even in a new book bidding for public patronage. The prospects of this work consist in the fact that the field of investigation of its theme is constantly widening, and it will fall into the hands of those to whom its contents will be a stimulus, and a useful index. As a literary production the work makes no claim to special merit, and therefore does not challenge criticism. The manuscript was prepared on "short notice," and amid the hurry and confusion of an "itinerant preacher's life." If then the work lacks, in some respects, the charm of literary polish, it reads and reads on, and the reader is not expected to put aside as invalidated thereby the facts, which continually appear, in favor of his announced views. We commend the book as a pioneer work where the Bible is considered the "rule of faith and practice," unimpeached and unimpeachable, and Spiritualism the last scheme of the devil.

The Cause in Winchester, Ind.

Allow me a space in the *Banner of Light* to report progress. Spiritualism has had many able defenders in Winchester, and our cause has been more or less advanced by their earnest and inspired utterances. Since Henry C. Wright, we have had no speakers until Sunday last, when we had the great gratification of listening to a couple of stirring, philosophical and masterly discourses from our devoted brother, J. H. Powell, whose name has appeared so frequently in the *Banner* and other spiritual papers in this country and in England. The audiences were large, and made up of the most intelligent of our citizens, many of whom never before attended our lectures, and who, after listening to our inspired brother, expressed their most unqualified praise and a desire to have frequent lectures from him. I am glad of this from my soul, feeling as I do that Bro. Powell deserves for his scholarship and earnestness ready and generous support.

He spoke in the morning on "Phenomenal Spiritualism," the subject being chosen for him at his request by myself, and in the evening on the "Mighty Dead." I cannot attempt a synopsis of the lectures. Every sentence was the vehicle of a practical idea, and it is sufficient to say that the intelligent listeners, without an exception, were spell-bound. Bro. Powell was requested to deliver a lecture on "Temperance," on Monday evening. He maintained through his discourse a clearness and power of logic, touched occasionally with pathos, that won for him a good feeling in the hearts of many. He opposed "prohibition," and argued for a healthy public sentiment. These lectures we feel will have their effect, and it is our desire, in conjunction with the Muncie and other friends, to keep Bro. Powell at the work he is evidently so well fitted for.

In past years we have, I regret to say, suffered considerably from the reckless speaking and conduct of counterfeits. (I am not alluding to prominent speakers of the present day,) and we rejoice to have a man who has the courage not only to point out defects in the churches, but likewise amongst Spiritualists. Thinking these items might interest your readers, and likewise fairly represent one of our most persistent and devoted workers, I conclude by quoting the remarks of our best local paper, the *Winchester Gazette*:

"Prof. J. H. Powell, of England, delivered two lectures on Spiritualism, (morning and evening,) at the City Hall in this place on last Sunday, to large audiences. The professor lectures by 'inspiration,' and is very earnest and emphatic in what he has to say—or, in what the spirits have to say through him. He quotes quite freely from the poets, making his lectures flowery, pathetic and entertaining. He is the author of a volume of poetry, and of prose works, on the subject of Spiritualism. There is an eager desire being made to secure his services regularly every two weeks at this place."

Yours for the cause of humanity, JOSEPH PUCKETT.

Notes from a Medium.

When I wrote you last, dear *Banner*, it was to the effect that the dear angel-world had arranged for me a suspension of my missionary labors during the months of July and August. In pursuance of this plan of theirs, and so wisely ordered, I have been spending a good kind and progressive genial time, and sister, Channacey Newberry and wife, of Bloomfield, Conn., where the shining, white-robed messengers often come with words of love and wisdom. Truly, they entertain angels, and are not unaware of this great fact and truth. My visit to his family five years ago led to their investigation of its divine and glorious philosophy, resulting in its complete and hearty acceptance—himself becoming a healing power, and his brother, Mr. Rosa, a finely developed test medium.

Not long since, amongst the heavenly visitants, there came the dear friend spirit of the Rev. Mr. Whiting, who was formerly a settled minister (Baptist) in that town. He expressed an earnest wish that he might have our assistance to obtain permission to make a communication to the people of his charge and to the world through your public circle and the waving *Banner of Light*, and on his behalf we here present his request, hoping he may have opportunity to do so.

It was also my intention to have visited during this vacation, and for recuperation, the pleasant sunlit home of a truly harmonious brother and sister, William S. Everett and wife, of East Princeton, Mass., where I was encouraged by

kindly counsel and assistance to take my first step in the work of becoming a medium and amanuensis for the higher powers to break the yoke of superstition and bondage to priestly intolerance and bigotry—to open the prison doors and say to the captives, "go free." But Mr. and Mrs. Everett are on a visit in one of the Western States.

I was well repaid by a journey to New York by steamboat, and to Central Park, where my son Albert was employed—till he was stricken by quick consumption, and which specially terminated his connection with the physical form. His immediate return and manifest presence through frequent raps, his showing himself to our sight, his several letters written through Mrs. S. A. R. Waterman, prove clearly his identity. His manifest desire to labor to promulgate this glorious gospel, is fraught with ineffable joy and consolation.

The delightful scenery through which I have passed, natural and artistic, the kindness of friends everywhere witnessed in my rambles, have been greatly conducive to recuperation, and by these means, and rest I feel prepared to resume the labors disappointed in the future, which will begin about the 15th of September next. I return to my residence, 155 Harrison Avenue, Boston, the 1st of September.

JENNETTE J. CLARK.

To our Subscribers.

The present volume of the *Banner of Light* is nearly out—two more numbers completing it. Subscribers whose time expires at that date are earnestly requested to renew their subscription before that time, as it will save us much trouble in changing the names on our books and rearranging the same for the mailing machine, and also prevent the loss of any numbers to subscribers. We hope all will renew their subscription, and try to induce some one else to subscribe. The *Banner* should have a hundred thousand subscribers before the close of another year.

Notice to Delegates.

Delegates to the Sixth National Convention, to be held at Buffalo, August 31st, will find a committee in attendance to wait on them at Krenlin Hall, which is situated on West Eagle street, corner of Pearl. S. H. WORTMAN, Chairman.

Boston Music-Hall Spiritual Meetings.

THIRD COURSE OF LECTURES.

The next course of lectures on the philosophy of Spiritualism will commence in Music Hall—the most elegant and popular assembly room in the city—on

SUNDAY AFTERNOON, OCT. 10TH, AT 2 O'CLOCK, and continue twenty-two weeks, under the management of Lewis B. Wilson, who has made engagements with some of the most illustrious, trance and normal speakers at the lecturing field. Mrs. Cora L. V. Tappan (dona Daniela) will lecture through October, Prof. William Dutton in November, Mrs. Emma Hastings in December, Thomas Gales Foster, probably, in January, to be followed by others whose names will be announced hereafter.

Season ticket, with reserved seat, \$1; single admission, 15 cents. Season tickets can now be secured on application at the corner of the *Banner of Light* bookstore, 175 Washington street, (to be delivered on and after Sept. 17th.) Last year's season ticket holders should hand in their old tickets at once, in order to again secure the same seat. The tickets are already in good demand.

Picnic at Walden Pond, Concord.

The last Grand Union Spiritualist Picnic of Boston, Charlestown, Chelsea and vicinity, in connection with the Sons and Daughters of Joshua, will take place at Walden Pond, Concord, on Wednesday, Sept. 30th, 1869. This is the last of the series to be held this season. Ample arrangements have been made for the accommodation of the large party that will be present. Delegates from the Sixth National Convention of Spiritualists are expected to be present, also a large number of well known able mediums and speakers. Edmunds's Band will furnish music. N. B.—No extra charge for dancing. Excursion trains will leave Fitchburg Depot, Boston, at 8:45, 11 A.M., 2 P.M., stopping at Charlestown, Somerville, Cambridge, and Waltham. Tickets from Boston, Charlestown, Somerville and Cambridge, adults \$1.00, children 75 cts., Waltham 85 cts. All excursionists above Concord will take regular trains; tickets from Fitchburg \$1.00, from Lowell \$1.00, from Shirley 95 cts., from Groton 65 cts., from Acton 50 cts., from Marlboro' 50 cts., from Hudson 85 cts. Should the weather prove stormy, the picnic will take place the next day.

A. L. RICHARDSON, Charlestown, Committee of Arrangements. J. S. DODGE, Chelsea. E. R. YOUNG, Boston.

First Lyceum Picnic.

The First Children's Lyceum of Boston will have a picnic in Lovell's Grove, North Weymouth, Wednesday, Aug. 25th. The grove is well fitted for parties, and has a good beach, with bath houses and row boats. A general invitation is extended to all persons. Officers and members of other Lyceums are invited to attend without special invitation. Steamer Massasoit leaves Rowe's Wharf at 9:30 A. M.; leaves Grove at 4:45 P. M.; tickets, 50 cts. for adults, 25 cts. for children; can be had at the *Banner of Light* office, on the boat, or of either of the Committee.

ALBERT MORTON, 125 N. Bond, Committee. M. T. DOLLE.

Spiritual Periodicals for Sale at this Office:

THE LONDON SPIRITUAL MAGAZINE. Price 30 cts. per copy. HUMAN NATURE: A Monthly Journal of Zoistic Science and Intelligence. Published in London. Price 25 cts. THE RATIONAL-PHYSIOLOGICAL JOURNAL: Devoted to Spiritualism. Published in Chicago, Ill., by S. B. Jones, Esq. Price 8 cts. THE AMERICAN SPIRITUALIST. Published at Cleveland, O. The Journal of the American Spiritualists Society, or Boston. Devoted to the advancement of the knowledge of the diseases of woman. Price 35 cts. DAYBREAK. Published in London. Price 5 cts.

Business Matters.

MRS. E. D. MURPHY, Clairvoyant and Magnetic Physician, 1162 Broadway, New York. 4w.A.28.

JAMES V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 102 West 15th street, New York. Terms, \$5 and four three-cent stamps.

MISS M. K. GARNIER answers sealed letters at 185 Bank street, Newark, N. J. Terms \$1.00 and 4 blue stamps. 3w.A.28.

ANSWERS TO SEALED LETTERS, by R. W. Flint, 153 East 12th street—second floor from 4th avenue—New York. Inclose \$2 and 3 stamps. A.28.3w.

THE BEST PLACE—THE CITY HALL DINING ROOMS for ladies and gentlemen, Nos. 10, 12 and 14 City Hall Avenue, Boston. Open Sundays. Jy.23. O. D. & L. H. PRESIO, Proprietors.

MRS. S. A. R. WATERMAN, 4103, Boston, Mass., Psychometer and Medium, will answer letters (sealed or otherwise) on business, to spirit friends, for tests, medical advice, delineations of character, &c. Terms \$2 to \$5 and three 8-cent stamps. Send for a circular. Jy.3.

A. F. SHERMAN, Apothecary, Ludlow, N. H., writes: "I have known of Doct. Seth Arnold's Balm curing hundreds of cases of ordinary Diarrhea, and many very obstinate ones. I have used the medicine myself, and administered it to my friends with the best results."

Special Notices.

Herman Snow, at 410 Kearney street, San Francisco, Cal., keeps for sale a general variety of Spiritualist and Reform Books at Eastern prices. Also Planchettes, Spencer's Positive and Negative Powders, etc. Catalogues and Circulars mailed free. May 1.—1f

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