

Reported for the Banner of Light.

third and fourth generation. Resulting as the consequence of this law, we see the original stock bequeathed by Adam in each succeeding generation, till the Creator, filled with wrath at the result of his own work and the action of his own law determines to destroy the whole race, reserving only a few chosen ones, preserved, as it would seem, for future experiences. But the same law obtains in the new population which destroys the old. Noah as the seed of Adam necessarily inherited his sin, acted it out, repeated the failure. In his own person, and bequeathed the brand to each succeeding generation, till mankind at last became what its Creator might have been sure would—a being too degraded for its Creator to endure any longer. What followed? Why, the conception of the marvelous scheme of redemption through vicarious atonement. In a word, God, the Creator, divides himself into two beings, causes one-half to descend to earth, become incarnate through the breaking of the seventh commandment, become destroyed by his own creatures through the breaking of the sixth; then he ascends into heaven and becomes perfectly reconciled to his sinful work, and ever after pardons and receives into heaven all sinners who confess that they believe in this marvelous and remarkable history. And this is the Christ of theologians.

The prominent features of this system, I repeat, were adopted by the ancient nations; and the vast of these mythical traditions was repeated in Jerusalem—there was represented the last incarnation of Oriental belief, and the Scriptures of antiquity culminated in the worship of Jesus of Nazareth. Thus much for the traditional Christ. We now ask you to consider Christ the Spirit, the being who is represented as the author of the New Testament doctrines. In these—whether from an inspired writer or in the life of an individual—the world has received one of the most diverse representations of religion, religious belief and the ultimate destiny of humanity, that the Scriptures of antiquity have ever produced. It is easier for us to believe that a human soul made flesh, and dwelling among men, was the original of these inspired teachings, than to suppose them to be simply the floating traditions of a sect without leaders; and, whilst we know that many of the deeds and so-called miracles attributed to him were actually plagiarisms from older histories; whilst we know that, like the histories of Buddha, Vishnu, Christna, and all the other incarnations of antiquity, a certain stereotyped narrative was given, which applies to the crucified Saviour of every nation alike, there is much reason to be- lieve that the mythical portion of the history was

What relation could the fires of the *auto da fé* have with the rack and thumbcrew have with the gentle and loving spirit in whose honor these horrible inventions of torture were devised? It was for the honor and glory of Christ that our eyes were regaled with the spectacle of the Quaker martyrs' tombs on Boston Common and old Salem's Gallows Hill. Yet the very words of Christ that spirit declared that the signs which were to prove belief in him were precisely those which—in the spiritually minded Quakers and the mediums of Salem—were deemed crimes worthy of death.

Many of us have received Spiritualism in mistake and misapprehension. Some of us have looked for the immediate inauguration of a spiritual and some of a material millennium. Some of us have looked to the spirits to do for us that which we should do for ourselves. Some of us have expected to shoulder all our life's labors and some all our crimes and errors on the mighty host that have visited us. But even in our dis-appointments and trials we are gaining wisdom and learning that the Christ-spirit is still the same, and only comes to renew the spiritual kingdom founded eighteen hundred years ago. It matters not to us whether one or many nations claim to have originated the beautiful model of divine man presented in the history of the Jewish Christ. We know that the truths and principles attributed to the Christ of eighteen centuries ago are God's words made flesh and appearing in a mortal form, for they are TRUE and truth is ever the word and inspiration of God wherever we find it. It is narrowed down to a human form or limited to any place. Wherever we faithfully imitate God's love in our daily lives, there shall we become inspired by Christ the spirit. Whoever lives the life, gives the sign, and proves the doctrines of Christ the spirit, the son of God and one with the Father. The light, heavy and teaching-manifest in the history of the Christ of Judea is again revealed to the world in modern Spiritualism; and to those that can recognize its true meaning, their eyes are opened to see their friend and benefactor walking by their side as Christ of old walked with his disciples to Emmaus. It may be that we have misapplied the name and mission of Christ in the fierce spirit of ecclesiasticism that we err in likening our Spiritualism to the Jewish evangel, yet the parallel is too obvious to be misunderstood and therefore whilst we protest against the injurious idolatry that has mistaken and set up worship the personality instead of the principle, whilst we insist that the Christ of past ages was only a spiritual model designed by the author of existence to reveal to mankind the elements of true religion, we feel strengthened in our love, hope, trust and confidence in Spiritualism recognizing its perfect correspondence with the

Eljah represented the Christ order and was the representative of Melchizedek, who, in the day of Abraham, was ruler of a church of celestial beings, who were celestial not because they were held, like Noah, by the creative angels, but because, like Enoch, they had received a mission from the seventh or Christ Heaven as "sons of God"—a prophetic mission, "and when passed into the second sphere, were in their generative nature just as much as before the righteous being in Paradise, the wicked Geffenna. Hence David was an available member, through whom the angels could operate, and more in number than they could come. By him more than they could come. By him more than that, hast said," and she conceived "The Lord visited Sarah, as he had said; and the Lord did unto Sarah as he had spoken;" and conceived Isaac as Mary conceived Jesus. The angels of the creative angels, the angels, finally accomplished the elements of the life, produced the "Coming Man"—the "Son of Man," toward whom they had been operating

Des Moines, Iowa, Aug. 4th, 1870.

"BEAR YE ONE ANOTHER'S BURDENS."

BY J. WILLIAM VAN NABER.

Dear ye one another's burdens,
As ye struggle on in life;
Turn not to your crying brother,
Add not to his care and strife;
Let your heart beat kindly for him,
For this world with sin is rife.
If his burden is so heavy
That he stoops beneath the care,
Help him bear it; of your vigor
Give him as you well can spare;
Of his weakness do not taunt him—
Of your strength give him a share.
Wipe away the tears of sorrow,
Falling from his weary eyes;
Point him to a joy eternal,
In the land beyond the skies;
Ere his pining heart in anguish
Bitter, hopeless anguish—dies.
Sympathy and love can lighten
Burdens that are hard to bear;
Spirits bright will help you nobly—
Spirits from the land so fair;
They will bless you if another's
Burdens you will nobly share.
Wrap not close your mantle 'round you—
Mantle dark, of selfish pride;
In your bosom, gentle impulses,
Do not strive to crush and hide;
There is much of good, as evil,
In this world so broad and wide.
Much for willing hearts of labor;
Much of good there is to do;
Then arouse, leave not the burden
Heaving heavy on the brow;
There are burdens, waiting, longed for,
Should be bravely borne by you.

Spiritual Phenomena.

Singular Phenomenal Test in New Jersey.

MESSRS. EDITORS—I feel it due to the public to give you an incident that occurred last week in Cumberland County, State of New Jersey, near Bridgeton. In the first place I will say that I am not a Spiritualist that I know of, unless believing that the information I have obtained through mediums came from disembodied spirits, makes me one; if so, I am willing to bear the cross.

Last winter, for the first time, I went to spirit circles, as great a skeptic as could be found. I received tests which caused me much reflection. I tried to explain them as guess work, will power, mind reading, magnetism, &c., but they came so fast and strong that they confounded me, and I gave up explaining, for I became convinced that it must be information from the spirit-world.

About the first of March, I had a communication through the medium, Mrs. Anthony, southeast corner 7th and Catharine streets, Philadelphia. She described the farm, buildings, and streams of water, &c., correctly; then she described an apple tree behind the house leaning toward it and having a large root running toward the house, which forked, and said that there between the two roots were resting the ashes of a body which was buried at the time the tree was planted. I was requested to dig the tree up by the roots and dig between the two described roots for the ashes. I did promise, but put it off from time to time. When the time elapsed that I set, the same request would be made through other mediums. I asked the Intelligence speaking through the mediums why the tree should come away, as it was a large one, and shaded the kitchen. The answer was, that the tree was planted at the time the deed was done, to hide the breaking of ground, and it was necessary to come away with the remains of the body. I asked what we would find to satisfy us that the place was used for the purpose mentioned, and was told that the soil would be dark and black at the bottom. I mentioned this to several persons, and they advised me to do it, to see if anything was in it; so on Monday, 20th June, I directed my man to take up the tree. The tenant objected, saying it was his shade tree, and I was doing wrong; so I told him the reason, and himself and eight of his family were witnesses as the work went on.

We took the tree away, and the soil under it was hard and red, and they predicted a failure. I then told the man to commence at the forking of the two roots, and soon we had a square hole, four feet wide, marked out by mellow dark soil, that had once been dug out and filled in. It ran toward the kitchen recently built, and the end of the hole about a foot under it. The two large roots ran along the edge of the hole—close to the hard soil never disturbed—all through the length of the hole, seven feet long, four and one-half feet deep. At the bottom, and at the end toward the tree, a small quantity—perhaps a half bushel—of coal, oily pine roots, and very tough black soil were discovered. We cleaned out the place, and carted the soil to a private place, where it will not be disturbed.

The tree might have been fifty-five years old. The intelligence gave forty-nine years since the deed was done; says the body was buried. One thing is sure: the roots grew through the hole after it was dug, or the roots would have been cut. I have owned the farm some years; reside in the city. I refrain from giving my name, but the spot and everything connected with it can be seen by calling on the tenant on the place, or addressing a note to Mr. Grant Reynolds, post-office, Bridgeton, New Jersey.

Very respectfully yours,
Philadelphia, June 29th, 1870.

An Invitation to Investigate.

The invisible agents appear to be at work in Connecticut, exciting the attention of the people to the great fact that the spirits can and do return and manifest their presence in a tangible manner, and when proper conditions exist, are able to communicate intelligently with their friends. The *Meriden Daily Republican* asks for an explanation of manifestations which are occurring in that city, describing them as follows:

"Will the Davenport Brothers or any of the admirers of Mr. Home, the great American Spiritualist, explain how it is that there is kept up at the residence of Mayor Lewis, on Main street, an almost perpetual 'unintentional' of the bells, 'without being touched by any physical agency. The mayor's splendid mansion is admirably fitted up, and every room is, of course, provided with a bell of approved design and mechanism. On a single pull twice, and the door bells operate in the same manner. A visitor called on the family on Tuesday morning, and while explaining his business to the domestic who answered the bell, a bell rang at the opposite entrance. She went to answer it, but found no one there. Another visitor called, and after he had gone the door bell rang again. Still there was no one there. On the next occasion, the domestic went to one door while Mrs. Lewis went to the other, but no one could be seen. The bells commenced ringing about nine A. M. and continued at intervals until four P. M., when they gave up work for the day. Sometimes it was the door bell which rang, and sometimes the door chamber bells that rang, twice—which was all they were intended to do by their inventor—they ring three times. The bell wires were inspected by Mr. J. P. Stow, Mr. R. Linsley and Alderman George Gay, but without any satisfactory solution of the enigma. The two domestics are trustworthy, and so there is really no account in this matter, and the explanation as yet the whole thing is a riddle. Will some of our scientific friends explain it if they can?"

From the London Spiritual Magazine.
Spiritualism Viewed by the Light of Modern Science. By William Crookes, F.R.S.

Mr. Crookes has published an interesting paper in the *Quarterly Journal of Science* with the above title; but it would be better if he had said, "viewed by the light of William Crookes, F.R.S.," because there are several points in it which we should be unwilling to put upon modern science as represented at this day. To a great extent no doubt Mr. Crookes is correct, but we hope modern science does not go altogether in one way, even on the subject of Spiritualism.

The earlier part of his article is the best, for in it Mr. Crookes manfully pledges his name and deserved reputation in the scientific world to this, namely, that certain physical phenomena, such as the movement of material substances, and the production of sounds, resembling electric discharges, occur under circumstances in which they cannot be explained by any physical law at present known, is a fact of which I am as certain as I am of the most elementary fact in chemistry. My whole scientific education has been one long lesson in observation of objects, and I wish it to be distinctly understood that this firm conviction is the result of most careful investigation. So far this is bold and true, and nothing can be better. The next is equally good when he says that "I cannot at present hazard even the most vague hypothesis as to the cause of the phenomena."

Mr. Crookes also very properly complains of Faraday for having committed himself by saying, "Before we proceed to consider any question involving physical principles, we should set out with clear ideas of the naturally possible and impossible." Mr. Crookes justly observes that "this appears like reasoning in a circle. We are to investigate nothing till we know it to be possible; whilst we cannot say what is impossible without pure mathematics, till we know everything."

But here our unqualified praises must terminate, for having boldly stated his facts, and that he cannot hazard even the most vague hypothesis as to their cause, and complained so truly of Faraday's inconsistency, he proceeds throughout the remainder of the article to do exactly what he complains of in Faraday. One would think that, as he confesses that he has not the most vague idea of the cause of the phenomena, he would be most careful not to prejudice the cause or the power, or the mode or the extent by or to which they are possible. On the contrary, he lays down the rule, not only that no observations are of much use to the student of science unless they are made under conditions which he afterwards proceeds to lay down. This last is what we complain of, because it begs the whole question, and interposes conditions of his own to the occurrence of phenomena as to the cause of which he has not, as he admits, the most vague idea. Here is his modest example, which contains all Faraday's error in an aggravated form.

"The Spiritualist tells of bodies weighing 50 to 100 lbs. being lifted in the air without the intervention of any known force; but the scientific chemist is accustomed to use a balance which will render sensible a weight so small, that it would take 10,000 of them to weigh one grain. He is, therefore, justified in asking that a power professing to be guided by intelligence, which he will lose a heavy body to the ceiling, shall also cause his delicately poised balance to move under test conditions."

Mr. Crookes certainly assumes too much in this. How does he know that some quality or part, not more than a millionth of one of his test conditions, may not be the disturbing element to make the whole impossible, or, assuming, which he puts it, that the power being guided by intelligence, this intelligence should just say to itself, "Well, no, I think I won't do it in that way, at this time," or suppose that the balance ought to have been made of platinum instead of brass, or of plumbago instead of steel, or of a metal composed of all four, with one hundred and fifty other articles all mixed up together and heated to a child's ear with half a dozen rats? All this of course is possible in a case of which we have predicated that we cannot hazard even the most vague hypothesis. Or take another of Mr. Crookes' requirements of test conditions:

"The Spiritualist tells of tapping sounds produced in different parts of a room. The scientific experimenter is entitled to ask that these sounds shall be produced on stretched membranes of his phonograph." We don't happen to know anything about a phonograph, but the name of it is not a pretty one, and suppose that the raps should say they would rap on anything else, but not on that. Again—"The Spiritualist tells of rooms and houses being shaken, even to injury, by supernatural power, and that these raps, when it is in a glass case and supported by solid masonry"—suppose that the glass as being a non-conductor should stop the whole conditions, or that the index were of some material that opposed an insuperable bar; or suppose, in fact, that as we know nothing of the cause, or of any of the conditions, we should stretch out one too few, or twenty-five too many, how then?

All these difficulties come of "modern science" imposing conditions of its own to influence unknown causes or to produce unknown effects, and we should strongly recommend it and its professors to quietly and patiently observe and register facts, and as many conditions or fancied conditions as they can detect, or that they can detect, and to wait, if necessary, for fifty years for whatever result may be found to cover the most of them. The wisest part of the believers is content to act in this way, so far as they do not find the ground firm under them, and a less scientific attitude should not be taken up by modern science.

Mr. Crookes is the editor of the *Chemical News*, and also, we understand, one of the editors of the *Quarterly Journal of Science*, in which his article appears, and he was formerly editor of the *British Journal of Photography*. He is recognized as one of the most accurate observers possessed by the Royal Society, and it was he who discovered the new metal "thallium," by the aid of the spectrum analysis. It is regrettable that he should have taken it upon himself to risk his present high scientific reputation by his uncompromising assertion of the occurrence of facts which have been told on high scientific authority cannot possibly happen. We should have been glad had he told his scientific brethren a little more of the facts which have already come under his knowledge, and which all observers are such, for instance, as that the sounds and motions which he testifies spell intelligent messages, as demonstrated by observation, entirely apart from any theory or hypothesis. Probably this, and much else of value, he reserves for a fuller statement after he has given the subject a more extended investigation.

In reference to his article there has been addressed to Mr. Crookes the following

LETTER FROM MR. C. F. VARLEY, C.

Fleetwood House, Beckenham, Kent,
July 11th, 1870.

"MY DEAR SIR—I am much obliged to you for your article, 'Spiritualism Viewed by the Light of Modern Science,' in which you appeal to these of your readers who may possess the key to these strange phenomena to assist you. I see that on page 317 you admit freely and fully the physical phenomena of Spiritualism."

It is now more than twelve years since I first became acquainted with spiritual phenomena, and for a long time I endeavored to ascertain something definite about the laws governing the production of the physical manifestations, but up to this time my evidence is almost entirely negative. In the absence of positive evidence, negative is useful, in limiting the ground over which one has to search, in a measure, in the dark.

I have scarcely ever been able to induce mediumship through whom the physical phenomena occur, to consent to sit for accurate investigation. In 1857, Miss Kate Fox, the well-known American medium, agreed to sit with me in New York during a series of investigations into the relations between the known physical forces and the spiritual. Miss Fox, who is doubtless aware, is the medium through whom the modern spiritual manifestations were first produced, and her mediumship the most striking physical phenomena I have ever heard of were witnessed by my friends Dr. Gray, a leading physician in New York, and by Mr. C. Livermore, the banker, both of them shrewd, clear-headed men.

During my investigations, Mr. Livermore and Mr. and Mrs. Townsend sat with me; Mr. Townsend is a New York solicitor, at whose house the meetings of the circle were held. A Grove's battery of four cells, a helix eighteen inches in diameter, electro-magnets, and other descriptions of apparatus were procured by me. The plan of action was as follows: I was to go through a series of experiments, and the Intelligence or 'spirits'—as they are usually, and I think, properly called—to narrate what they saw, and, if possible, to explain the anomalies existing between the forces of the helix and the things which they employed. We sat eight or nine times for this purpose, but although great efforts seemed to be made by the spirits present to convey to my mind what they saw, it was unintelligible to me. The only positive results obtained were the following: As we sat in the dark, and the manifestations were sometimes violent, I had taken the precaution to place the battery and keys on a side table, and led the wires from the 'keys' or commutators, to the apparatus on the tables round which we sat, so that I could, in the dark, perform the various experiments I had arranged to try. When, ever, by accident, my hands came in contact with one of the wires, without my being aware which wire it was, I put these questions: 'Is a current flowing through it?' and if they said 'Yes,' I asked, 'In which direction does it flow through my hand?' This experiment was repeated, if my memory serves me rightly, not less than ten times. Each time, directly after being informed of the direction of the current, a light was struck, and in every instance I found we had been correctly advised if we assume that the current flows from the positive to the negative pole.

The experiments with the helix were of two kinds: First, 'What action had the electrified helix upon me when placed over my head?' Secondly, 'When a piece of iron, or a compass needle, was placed inside it, could the spirits effect the magnetic action of the helix upon the iron or compass?' Respectfully during the investigations, and while we were in the dark, I seized the opportunity of placing the magnetized helix over my head, and immediately, on each occasion, the spirits requested me not to do it, as it hurt me; nevertheless, I could feel no pain, or sensible action, myself. As no one but myself was aware that I intended to do so, placing the helix over my head, it is perfectly clear that the fact was made known by some means inexplicable as yet by Orthodox science.

The result of my investigations in this direction lead me to infer that there are probably other powers accompanying electric and magnetic streams, which other powers are seen by the spirits, and are by them mistaken for the forces which we call electricity and magnetism. There is a hypothesis not hastily arrived at. Whenever a current flowed through the helix, the spirits declared that they did augment and diminish the power of the magnetic field at will. My apparatus showed no such variation of power. They persisted in the correctness of their statement night after night, and time after time. I insisted, on the contrary, that no action, visible to me, was produced. One evening, when carefully repeating the experiments (my apparatus was not very sensitive) the idea occurred to me to replace the little compass needle with a small quartz crystal. The spirits described the crystal as a fine magnet, and declared that they altered its magnetism at will.

Mrs. Varley can often see similar light issuing all round about magnets, steel crystals, and human beings, though in the latter case the luminosity varies in intensity. Putting all these things together, I think the spirits see around magnets this light (which Baron Reichenbach has named Od force) and not the magnetic rays themselves. About the existence of the 'fluorescence of Od' from magnets, crystals, and human beings, I have had abundant and conclusive evidence from experiments with Mrs. Varley.

I have used the word 'spirits,' well knowing that the world at large does not believe that we may have warranty for assuming that our friends are able to communicate with us, after the dissolution of the material body. My authority for asserting that the spirits of kindred beings do visit us, is—1. I have on several occasions distinctly seen them. 2. On several occasions things known only to myself and to the deceased person purporting to communicate with me, have been correctly stated, while the medium was unaware of any of the circumstances. 3. On several occasions things known only to our two selves, and which I had entirely forgotten, have been recalled to my mind by the communicating spirits, there being no possibility of my being merely thought-reading. 4. On some occasions, when these communications have been made to me, I have put my questions mentally, while the medium—a private lady in independent circumstances—has written out the answers, she being quite unconscious of the meaning of the communications. 5. The timing of the answers, compared with the questions, has been so accurate, that I have been enabled to make known to me several days in advance. As my invisible informants told the truth regarding the coming events, and also stated that they were spirits, and as no mortals in the room had any knowledge of some of the facts they communicated, I see no reason to doubt that these spirits, especially in this case when she is entranced, she is a very good trance medium, but I have little power over the occurrence of these trances; there are consequently nearly as much difficulty in investigating through her mediumship as there is in investigating that extraordinary, unexplained natural phenomenon—hallucinations, which occur at times and places unexpected, and beyond human control.

My early religious education was received from that very narrow-minded sect, the Sandemanians; their teachings wholly failed to satisfy my anxiety about the future. It was while endeavoring to get some information regarding the relations between man and the spirit-world, that I was enabled to see exactly how far advanced than myself, that I received, unexpectedly, a communication upon another subject which had puzzled me much, namely, 'Why have not the more intelligent spirits given us some scientific information in advance of any yet possessed by man?' As I think the explanation to be sound and logical, I mention it here, not asking you to accept it, but to prepare your mind when the same question occurs to your own mind.

They told me that I myself had often experienced how imperfect words were as a means of communicating new ideas; that spirits in advance of the great intelligences upon earth do not use words in communicating with each other, because they have the power or instinct of communicating the actual facts as they exist in the thought of the other spirit; that when they telegraph to mortals, even through clairvoyant and trance-mediums, who form by far the best channel for messages of high intelligence, they put the thought into the mind of the medium, for that mind to translate into words, through the mechanism of the brain and mouth, and consequently what we usually call the interpretation of a subject which the translator does not comprehend.

The physical manifestations, wonderful and useful though they be, are generally believed by experienced Spiritualists to be chiefly produced by spirits of a less advanced nature, than the average men of civilized countries; of the general truth of this, I entertain no doubt. I am acquainted with science, and, therefore, capable of translating into intelligible language, ideas of a scientific nature. This is not to be wondered at, when we remember that there are 30,000,000 of British subjects, while there are probably not more than one hundred known mediums in the whole kingdom, and very few of these are well equipped with the science which is necessary to enable them to interpret the phenomena of the spirit-world. Even if we assume that there are 10,000 clear-headed natural philosophers in Great Britain, that would still only give us one good scientific medium to a generation.

When it is further considered that the majority of our mediums are female, who, from the mis-education of English ladies, are rarely accustomed to accurate investigation, it is still less to be wondered at that so little advance has been made in the scientific branch of the subject.

I am highly gratified to find that you have commenced a series of investigations into this interesting subject. I can promise you that I will repay you for your trouble, and I will willingly afford you any help in my power. There are many other points I should like to communicate, but which I must defer to another occasion. I do not know a single instance in either the Old or New World, in which any clear-headed man, who has carefully examined the phenomena, has failed to become a convert to the spiritual hypothesis. The abuse and ridicule we have to encounter, come only from those who never had the courage or the decency to make an investigation before denouncing that about which they are entirely ignorant. In this latter respect, the world seems to have made absolutely no progress during the last 1870 years.

I am, my dear sir, very truly yours,
CHAS. W. F. VARLEY.
William Crookes, Esq.

Written for the Banner of Light.
ANGEL WHISPERS.
BY ANNE.

I am thinking of the loved ones
Who have left our household land,
And have joined the blessed angels
In the blissful spirit-land.
Though their forms from earth have vanished,
Yet their spirits linger near;
And their soft and loving voices
I often seem to hear.

And they whisper, softly whisper,
Words that comfort to me give;
For they tell me they still love me—
They tell me they still live.

I often seem to hear them
Gilding softly round my bed;
Oh, then I know that surely
My dear ones are not dead.
They often stand beside me
When my form is racked with pain,
Often smooth my fevered pillow,
Or soothe my wearied brain.

And they whisper, softly whisper,
Words that comfort to me give;
For they tell me they still love me—
They tell me they still live.

I can hear the cold world's frowns
When I feel their presence near;
And I do not feel as lonely
As I do not feel as near.

For they point beyond the gloaming
To that home so fair and bright,
Where flowers are ever blooming,
Which gladden and delight.

And they tell me they still love me—
They tell me they still live—
They tell me they still love me—
They tell me they still live.

Then, softer, cease thy feeling,
Angel friends are ever near,
And give them deepest sorrow
Thy cruel words to hear.

Our Father, God, hath sent them
To cheer each lonely heart,
And earnestly they're striving
To make heaven upon the earth.

Listen, then, to angel whispers,
Words that cheer to you they'll give,
They will tell you they still love you—
They will tell you they still live.

Extracts from English Publications.

The *Spiritual Magazine* for August says: ANNA CORA MOWATT RITCHIE passed into the higher life, on Thursday, 21st July, at Twickenham. Mrs. Ritchie will be better known to our readers as Mrs. Mowatt, an American lady, who first appeared in London as an actress, in 1850. In 1851, she married Mr. Ritchie, of Virginia, the then editor of the *Richmond Enquirer*, and she retired from the stage. Her public life was a series of brilliant successes, and her private life was as pure and blameless as it could be. When young she became a Swedenborgian, and many members of her family joined in the same belief. Previously to her marriage, Mrs. Ritchie was met by Mr. D. D. Home, then but a lad, and her father's house, therefore, for a long time became, as it were, his home. The past four years Mr. Home's son has been living with her, and no tender mother could have lavished more love on him than she has done. Her illness has been long and painful, but she has borne it with a patience beyond expression, and her friends have been for the comfort of her friends, and to spare them all idea of her sufferings. Mrs. Ritchie was, in every sense of the term, a most accomplished woman—of truly gentle and refined nature, with a comprehensive mind of more than ordinary power. As an author, she is better known in America than with us, and was for many years the correspondent of several newspapers. She was an intelligent and discriminating believer in Spiritualism, and looked forward to the great change on which she has now entered with a firm and unswerving faith.

The *Medium and Daybreak*, alluding to Mrs. Ritchie, says: "Her life was one of active benevolence. A perception of others' needs, and a quiet flow of sympathetic help, made a beautiful body and a well-balanced mind a blessing to those within the sphere of her influence. The natural body was buried out of sight at Kensal Green Cemetery, in the presence of several well-known Spiritualists. Amongst others there were Mr. Home, Mr. Hancock, Jones, Pedlarus, and Varley. Several ladies were present. Only some two or three of the friends were mourning. The coffin was in white cloth. The loose earth round the head of the grave was studded with lilies, fern leaves, &c., and very many of the friends strewed flowers on the coffin. Several private carriages followed the body from the railway station to the cemetery."

We have also to record the departure to the other world of Miss JULIANA FAWCETT, daughter of Captain Fawcett, R.N., the medium writer of *An Angel's Message*, &c. She was an intelligent and discriminating believer in Spiritualism, and looked forward to the great change on which she has now entered with a firm and unswerving faith. The *Medium and Daybreak*, alluding to Mrs. Ritchie, says: "Her life was one of active benevolence. A perception of others' needs, and a quiet flow of sympathetic help, made a beautiful body and a well-balanced mind a blessing to those within the sphere of her influence. The natural body was buried out of sight at Kensal Green Cemetery, in the presence of several well-known Spiritualists. Amongst others there were Mr. Home, Mr. Hancock, Jones, Pedlarus, and Varley. Several ladies were present. Only some two or three of the friends were mourning. The coffin was in white cloth. The loose earth round the head of the grave was studded with lilies, fern leaves, &c., and very many of the friends strewed flowers on the coffin. Several private carriages followed the body from the railway station to the cemetery."

A CORRESPONDENT of the *Medium and Daybreak* observes: Spiritualism seems to be spreading fast. Did you see a short mention of it in the *Daily Telegraph* under the heading of "Opening of Telegraphic Communication with India?" The Prince of Wales and many other great folks were present at the house of Mr. Pond and Spiritualism in such society is treated with more than usual respect. In the article referred to, it is observed: "It can scarcely be matter of marvel if the more delicate, and more sensitive minds that have busied themselves with the subtilties of natural agencies—an essence far more akin, as it would seem, to spirit, than the most imponderable and inappreciable of gases, or even than light itself—should have imbibed from their loving studies those supernatural ideas which are generally classed under the name of Spiritualism." Believers will no doubt be pleased to learn that more than one distinguished electrician present may be counted among the openly-avowed disciples of the faith which has such remarkable manifestations.

TEA MEETING AT KEIGHLEY.—On Saturday last, about one hundred and fifty persons sat down to tea, including a few children and aged people who had complimentary tickets. The entertainment consisted of reading, singing, and recitations, by Joseph Tillotson, John Pickles, two boys and two girls—not forgetting the musical department, sustained by Messrs. Yates and Beaver. D. W. W. Beirhead commenced the proceedings with an able address, recounting his labors for social progress. He referred to the Ten Hours' Bill, and the antiquity with which it was recited by mill-owners and parents. The former objected that they could not compete with other

countries, and the latter that they would starve if the bill became law. The speaker urged that before long an Eight Hours' Bill would have to be passed. His motto was eight hours' work, eight hours' play, and eight hours' sleep. He had been a Socialist for some time, but now he was a Spiritualist, and he believed that these reforms would have to be effected through Spiritualism, which taught men their responsibilities both in this life and in the future. Spiritualism did not grant indulgence to sinners, like the dogmas taught in the churches, and he considered it blasphemy to suppose that even great criminals could at once arise to a state of spiritual enlightenment at death merely by believing or calling on the name of Jesus. John W. Beirhead also gave an address in the trance state. The Children's Lyceum is to be inaugurated very soon, and the members of the Spiritual Brotherhood Lyceum seem determined to make the most of their privileges.—*Ibid.*

Dr. J. R. NEWTON.—According to the spiritual papers and magazines, Dr. Newton continues to heal the sick in London, making weekly visits to the provinces for the same purpose, and meeting with good success as a healer. The secular press, as usual, continues to fire bombshells at him, which causes the *Human Nature* to say—

"Dr. Newton is the best abused man in England. And why has he been thus vilified by the press and the 'unco guid'?" Simply because his mission is so fatal to the views and ears of the great bulk of the people. Even some Spiritualists begin to stand aloof and question the propriety of Dr. Newton's course. It was foreordained by such that Dr. Newton should closely adhere to his work of healing and establish himself in the hearts of the people as a respectable philanthropist, and successful physician by spirit-power. All this has been accomplished. Dr. Newton has spent some hundreds of pounds in his work amongst the masses, and has established himself at great cost in a suitable mansion, to give dignity to his position as a popular medical practitioner. But such is not his mission, however grateful it might be to the conceits of a few, or the happiness and comfort of his patients. Looked at through the narrow sphere of *Self*, it is a most important matter to have the functions of the heart regulated, consumption averted, and debility and death postponed. Such acts, however good they may be in themselves, are of too narrow and contracted a sphere to be worthy of exalted and universal love, in which circumscribed specialities are swallowed up in the wide necessities of the love which would relieve, in digestion or lameness in one hundred cases would reflect the light of a new truth on the collective mind of a nation, it would be a bad misapplication of such force to devote it to the former narrow purpose. Yet Dr. Newton's power over disease is not less efficient and marvelous on account of his other duties."

Spiritual and Liberal Convention in Vineland, N. J., Aug. 6th and 7th.

DEAR BANNER—I was not present at the commencement and organization of our Convention, on Saturday last, but when I reached the hall, was much pleased to find our old independent friend, E. S. Wheeler, on the platform, dispensing literary and spiritual thunderbolts to a large audience. An Adventist "lamb," who it seems had been offering "milk to babes," got struck, and bounded clear through the outer door, and was not seen again on the free rostrum during the Convention. I learned that Mr. J. Wilde was chosen President; Mrs. Dr. Jennings, Vice President; Miss S. Hicklen, Secretary. The order of business I did not learn, but soon after the close of Mrs. Wheeler's remarks, heard the names of my wife and self on a committee for resolutions. Mrs. C. being absent, and not feeling that I could attend to that business justly, I declined. Duty called me away from the meeting.

On Sunday morning, after the half, I was informed that the Committee on Resolutions were Mr. Cotton, Dr. Jennings, Mrs. B. L. Butler, and Mr. and Mrs. Conoley. A part of us met, prepared and offered the following:

REPORT OF COMMITTEE AND RESOLUTIONS.

Dr. Conoley, from Committee on Resolutions, said the committee thought best to make a few Declarations of Principles, instead of Resolves, as follows: 1st. The inherent right of every human being to life, liberty, and the pursuit of happiness, in a free use of all the elements of Nature not otherwise practically appropriated for the benefit of the few, without regard to sex or color. 2d. That governments are legitimate only when they protect the weak against the encroachments of the strong, and are not a party to the wrong, or property not equally recognized in individual right. 3d. That no particular title or religious dogma should ever be enforced by law as a part of the education of the people.

(A restoration of some of the affirmations by the State Association of Wisconsin, June 18th, as follows: 4th. The acknowledgment of man's two-fold nature, physical and spiritual, the physical being mutable, the spiritual being eternal, ever remaining the same in its nature and progress; the unity of the visible and invisible worlds; the recognition, sympathy and communion of their inhabitants; heaven and hell conditions of spirit; holiness is heaven; sin is hell, and our immediate destiny will be the moral sequence of the present, and, for this end, our spirit friends labor to demonstrate the laws of enlightenment and immortality. 5th. The establishing and sustaining of Children's Progressive Lyceums.

During the meetings on Sunday the above report was adopted, with only one dissenting voice, and that on the declaration that the "physical is mutable," but the "spiritual eternal." Our most excellent President, C. B. Campbell, was formerly a minister, preaching eternal damnation for sinners, and when a spiritual pendulum reversed, he sought an equilibrium by getting on the banks of "annihilation." He seems returning to consciousness in "fragments or particles," and we have confidence that he will yet be restored to the fullness of eternal individuality.

The meetings of the Convention were very large, and the discourses, principally by Mrs. N. G. Maynard and E. S. Wheeler, gave great satisfaction. Mrs. Maynard has been lecturing since the 1st of July with acceptance, and has been engaged for this month.

You ask the announcement of 'the names' of those who have retired from the lecture field. You will so announce me; after the journeying of fifteen years. No time now to give reasons.

Yours truly,
L. K. CONOLEY.
Vineland, Aug. 10th, 1870.

A Wonderful Microscopic Discovery.

Science is yet ceaselessly working on to results still more surprising. The last advance which has just been made in this city, is very striking. Until now the best microscope employed an object not more than two hundred million times its size; and very few microscopists ever saw such power. The President of the Royal Society of England last summer showed a shell magnified one hundred and forty-four million times, and this excited the astonishment of microscopists throughout the world. The new optical combination now completed in this city affords the same object under the enlargement of nine thousand million times its natural magnitude. If an ordinary domestic fly could be seen under such magnification, it would seem to cover a space as large as the whole city of New York below Wall street. A man would appear more than a hundred miles high, and a lady's hair would reach half way from New York to New Haven.

This wonderful instrument is so sensitive that a loud word spoken near it destroys all distinctness of vision, from the tremor imparted to it by the motion of the air, and a footstep on the floor shakes it out of adjustment. The field of view—that is the area which can be seen at once—is only the one sixteenth of an inch square, and its diameter, but it appears to the eye to be eight inches in diameter. A microscope shell called an *angulatum*, of which about one hundred and forty placed end to end will reach an inch, and which is simply marked with lines of the most exquisite delicacy when examined under ordinary powerful microscopes, exhibits under the new instrument a pair of white silken, slender, and delicate hairs, each an inch and three-quarters, and of which only fifteen can be seen at once. In reality, the point of a cambric needle is larger than the circle upon which those fifteen half globes exist, and yet that circle appears like a desert plain covered with lady apples. These wonders we have seen, but how they are produced only men of science can fully explain and understand.—*New York Sun.*

EDITORIAL CORRESPONDENCE.

BY WARREN CHASE,
601 North Fifth St., cor. Washington Avenue, St. Louis, Mo.

ANOTHER TRIAL.

It seems by the papers that Attorney General Austin, who manifested a very vindictive spirit in the prosecution and trial of Abner Kneeland, for blasphemy, many years ago, in Boston, has at last, at the age of eighty-six, gone over to the winter-land of Orthodoxy, while Abner Kneeland went, long ago, over to the Summer-Land of Spiritualism. There is not likely to be another persecution for blasphemy where they, or either of them, are; but there has, long since, been another trial in Boston, in the State and country at large, and in it Mr. Kneeland has been justified and vindicated, and Mr. Austin and his accomplices condemned, and their reputation executed. History acquits him and condemns them as unjustifiable persecutors of the honest. To this trial all such cases sooner or later come; and this one came soon enough for Mr. Austin to see its effect, and hear the verdict against him, and see the end, in Massachusetts, of all persecutions for blasphemy and the permanent establishment of Mr. Kneeland's paper, the *Investigator*, that has outlived them both, and seems quite as likely to live as any Christian paper in Boston.

The world seems slow to learn that a little temporal authority backed by pride and superstition cannot crush out honesty, truth, or justice, however much it may, for a time, persecute them. The Roman Church has for the most success at this kind of persecution when for near one thousand years it was able to keep down rationalism, free thought and science; but at last they triumphed by slow but sure steps of progress in and through the Protestant heresies, which one after another have marked the page of history from Luther to Abner Kneeland, and from Copernicus to Prof. Hare. Religion and science are at last free from persecution if not from persecution, and our country at least seems rapidly going out of all sectarian trammels. Catholicism loses its power as it loses Rome, and declares infallibility of its Pope and the Mother of God, while Evangelical Christianity calls a world's convention, which providence prevents this year by a war in Europe, which if it meets, may as well sign its death warrant, and like the Ecumenical Council, chant the requiem of its fate and fall ere it disperses.

The Young Men's Christian Association has already become a political machine, controlled by old men, and while its crank is turned by politicians for party purposes, the religion has gone out of it, or at least what little it had, which never was much, and thus in all directions the scepter departs from the churches. The blind follow the blind infallible Pope, who leads into the ditch, and those who can see follow the lights, from Calvinism to Methodism, from Methodism to Unitarianism, the doors of which open into free religion, Spiritualism and rationalism. The truth is, Christianity has been tried and found wanting. It preached peace and practiced war; cried peace, peace, when there was no peace. It claimed and cried forgiveness to enemies, but forgave none. It condemned pride, and made the greatest display of it that the world ever witnessed. Its devotees condemned selfishness and yet were the most selfish people on earth. It said thou shalt not kill, and yet executed its most penitent converted heart-changed victims, whose sins it pretended were forgiven by Christ. Claiming to be followers of him who preached in the woods and went barefoot from town to town with no place to live or lodge, they build the most extravagant temples of costly material with the money pilched from the poor. There is no end to these inconsistencies, and we drop the subject.

ANOTHER GONE OVER TO THE SUMMER-LAND.

Mrs. Gen. E. A. Hitchcock (aged 72) has taken his departure to the land of perpetual flowers, where wars and bloody conflicts will trouble him no more. We have long known Gen. Hitchcock as a true friend of Spiritualism, from the liberal sentiments and noble nature which he inherited from his grandfather, Ethan Allen, for whom he was named. He was born in Vergennes, Vt., and left his body in Sparta, Georgia, where he had recently taken up his abode. For many years he lived in St. Louis, where we first made his acquaintance, and spent some time very pleasantly in his rare and extensive library; but during the late war after he had returned to the army we met him several times in Washington, where he was in his old age reluctantly engaged in military duties for the salvation of our country. He was author of several books, the most important of which is "Christ the Spirit," and was a man of rare ability, much learning, and most genial nature, strongly attached to and dearly beloved by those who knew him intimately. Such spirits as his cannot fail to find in any world friends and agreeable companions, and to be useful and happy in the internal consciousness of merit. He departed this life on the 9th of Aug. 1870, and left many mourning friends behind.

THE CAUSE.

Letters reach us from all directions with inquiries and invitations to lecture, and we have already made many promises and some engagements to visit places within convenient distances, from St. Louis to lecture during the fall months. We have the fullest assurance that the cause is rapidly spreading among the intelligent portion of the population—the cause of the angels espoused by a few mortals and pressed with kindest regards for our welfare by our guardian spirits, who are becoming daily more and more near and dear to us. The work at the present time seems to be among the church members more than in the ranks of outsiders, who are already largely interested. The heaven is already mixed with the Christian meal, and is likely to make a fermentation in all the churches that cannot but result in good. Those who have eyes and ears, and will see and hear, shall have a chance to do so; but those who have these organs, and will not use them, will of course remain blind and deaf to the visions and calls of angels.

Correction.

EDITORS BANNER OF LIGHT.—On the top of second column of my article in *Banner* of Aug. 20th, on "Pre-Adamite Egypt," the first paragraph appears as a quotation from Francois Lenormant. The quotation should read as follows: "There is, in fact, no country," says Fr. Lenormant, "the history of which can be written on the testimony of so many original documents as that of Egypt." The remainder of the paragraph is my own.

Yours truly,
DYER D. LUM.

Whatever may be said against the Bonapartes, there is one remarkable fact that should always be remembered in their favor. A Napoleon was never dethroned by the French people, and never enthroned by French bayonets. Bad as the Bonapartes may have been, France took them. Their right to reign was as well determined as any monarchs in Europe.—*N. Y. Standard.*

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Spiritualism Once More "Exploded."

A weekly paper published in Baltimore, Md., republishing in the name of "The Covenant," and "devoted to the interests of the Knights of Pythias and all friendly and kindred secret orders," has either made an astonishing discovery, under date of July 21, or seeing that some one else has, has hastened to give the benefit of it to the public, in the following paragraph:

"One of the Fox sisters has lately revealed the method by which the 'knockings,' which agitated the world some years since, were made. A bar of lead, weighing one pound, was so attached by an elastic band to the right leg above the knee, that a movement of the left foot, placed in a connected ring, could jump it against the floor, the operator either standing or sitting. The whole apparatus would of course be concealed by the ample folds of the dress."

Of all the antiquated hypotheses—which have one by one been laid away on the shelf after failing to meet the demands of the case—this, of concealed machinery, is the most ridiculous. Why, it will be remembered that even the Buffalo University Doctors in their report on the matter in February, 1851, acknowledged that:

"It is to be taken for granted that the rappings are not produced by artificial contrivances about the persons of the females, which may be concealed by the dress. This hypothesis is excluded, because it is understood that the females have been repeatedly and carefully examined by lady committees."

It is obvious that the rappings are not caused by machinery attached to tables, doors, etc., for they are heard in different rooms, and different parts of the same room, if the females are present, but always near the spot where the females are stationed. This mechanical hypothesis is then to be excluded.

The doctors then proceeded, as all know, to say that the raps were caused by the movement of the bones in the knee, resulting in semi-dislocation and the production of the noise. It would seem that, forced from every ground, our opponents were indeed falling back to the original point of attack—viz., concealed machinery—invented by two children, which could not be discovered by the learned and acute men of their time, or by the vigilant examination of females chosen for the purpose, as will be seen by reference to the note below. We are not informed how this wondrous bag of tricks operated to produce the raps when the medium was a man, and had no "ample folds" to conceal the various pulleys and connecting rings. The paragraph in question is evidently the birth of a mind ignorant of all the facts in the case; one who never reflected that it was not the noise, but the fact of the correct answering of silently propounded (or mental) questions, and the giving of names, facts and circumstances of which the mediums could have had no knowledge—many of which transpired before they were born, thus proving the existence of disembodied intelligence, which gave value to the raps. In early days, and which, in the varying phenomena since developed, continue to astonish the investigator, converting the honest and reducing the fully bigoted skeptic to silence.

After the thorough examination of the phenomena by men like Judge Edmonds, Professors Hare, Mapes and Brittan, and Robert Dale Owen, it is useless to attempt to resuscitate an exploded supposition.

But there is another point in this floating paragraph. Some time since one of the Fox sisters, weary with carrying on the struggle against never-ending persecution, gave way, and sought a refuge among the believers of the Church of Rome. There are those who are ever ready to cluster round a broken spirit like prairie wolves around a wounded bison, (who hopelessly looks after the herd) and can no longer be reason of weakness follow, and eagerly clutch at each wavering sentence and half-expressed thought to make of it a mountain of evidence. And no class of individuals are more given to such doings than the would-be indicators of public sentiment connected with the press of this and other countries. No matter what the object of the paper, it will go out of its way to strike at what it thinks is unpopular. The journal to which we refer in the commencement of this article professes to be "devoted to the principles of Friendship, Charity and Benevolence"—not to sectarianism. Whatever the order of Knights of Pythias may be in the South, in the North its members would seem to introduce religious discussions into the lodge-rooms, to thereby injure the feelings of the brethren. Here in the North the order is composed of Jew and Gentile, Christian and Spiritualist, asking only that each shall declare his belief in a Supreme Being. Let our brother remember this, and govern himself by the precepts of the true F. C. B.—especially the second—and he will not again incautiously step out of his appropriate sphere to tickle the palates of a few hardshell believers, at the expense of the friendship of a larger number of liberal minds.

The paragraph referred to, in the light of the present work and past history of Spiritualism, is only an additional illustration of the truth expressed in the words of another: "When men give up the use of the divine gift of reason in writing on any subject, be it religious or anything else, there are no bounds to their extravagance—no limit to their absurdities."

See certificate of the Ladies' Committee at Corinthian Hall, Rochester, during the first course of public examinations of the phenomena in 1859. "This committee was composed of ladies, by whom the clothing of the mediums was thoroughly searched, and even their shoes, stockings and undergarments minutely examined." Said committee reported: "When they [the mediums] were standing on pillows, with a handkerchief tied around the bottom of their dresses, tight to the ankles, we all heard the rapping on the wall and floor distinctly."—Quotations from Emma Hardinge's "MODERN AMERICAN SPIRITUALISM."

Map of the Seat of War in Europe.

We have received a large map—about three feet by four in dimensions—presenting a view of Europe which enables the purchaser not only to examine the ground now being contended for by France and Prussia, but the whole European continent. It is finely executed, being projected by J. T. Lloyd, and published by E. Lloyd in London, Eng., and at No. 30 Cortlandt street, New York City. Sent free by mail for 50 cents. The publishers also offer at the same price per section (30 x 40 inches) a series of large maps of each locality, on a scale of a mile to an inch.

Spiritualist Camp Meeting at Walden Pond, Concord.

The first camp meeting at this locality by the advocates of the Spiritualist Philosophy, under direction of Dr. A. H. Richardson and J. S. Dodge, Committee, commenced on Tuesday, August 23d, being as well attended on the first day as could be expected. The principal results accomplished were the arrangement of the camp, and preparations for future work. Boston, Charlestown and Chelsea were well represented, as were also Haverhill and Lawrence. All parties were busily engaged in working on and around the canvas dwellings they were to occupy for the next six days, and the best of feeling was manifested, mingled with happy anticipations of a good time during their stay. Reporters of several Boston dailies were on the ground, and the notices given of the opening in their issues of Wednesday morning were candid and fair in the extreme. The *Walden Post*, Aug. 24, says of the ground:

"Walden Pond never looked better than it does at the present time. It has been newly fitted up by the Fitchburg Railroad corporation, and for a pleasure resort now hardly has an equal. The beautiful sheet of water has been supplied with fourteen new and handsomely-painted boats of every description. The number of bathing houses has been increased and the stock of dresses for all degrees of the aquatic largely augmented, and if there is anything left undone, the obliging proprietor of the eating establishment, Mr. G. C. Spring, or Mr. Frederick Chase, his assistant, is ready to make up for it. In addition to the usual facilities, a large tent has been erected at the edge of the water calculated to accommodate any number of dinner-eaters."

The efforts of the railroad corporation in preparing for the comfort of those attending this meeting were unparelleled. The tent for meetings was pitched in a semi-circular dell between the hills, and on the side of the railroad opposite the pond, and was cool and sheltered—its interior being well provided with seats for fifteen hundred people, and a convenient platform for speakers and musicians.

The camp was laid out with two lines of tents facing the speakers' stand, but upon the brow of one of the hills; these were flanked by two others near the railroad bridge. The first line was numbered, and each tent bore a motto painted by Master George A. Hatch, of Charlestown; these ran from one to fourteen as follows: "Hope," "Faith," "Charity," "Trust," "Upward," "Onward," "Heaven," "Committee's Tent," "Nature," "Liberty," "O. W. H. B. S."—the cabalistical initials of a secret order, but which were translated to the *Post's* reporter, as he says, "by a little enthusiasm" as meaning, "Oh, won't heaven be sweet?"—"Fidelity," "Sincerity," "Truth," "Love." Of these mottoes the *Boston Advertiser*, Aug. 24, said, after referring to other arrangements:

"Each idea has its canvas representative, not to mention possibly which possibly is implied in the label 'Police Headquarters,' from the tent on the bluff which overlooks the entire camp. Several State Police, commanded by Captain Charles Howard, occupy the latter tent and will remain through the week."

The following rules for the government of the meeting were posted by the Committee: "No intoxicating liquors allowed on the ground; the use of profane language prohibited; all are expected to aid in the promotion of good order; at 11 o'clock p. m. camp lights will be put out; the police will aid the committee in carrying out the above rules. Order of Exercises: Conference from 9 till 11 a. m.; lecture from 11 to 12; dinner; meeting at 2 p. m.; lecture, to close with a Conference; dancing [week days] at the hall from 10 A. M. to 12 M. and from 2 till 5 p. m. Music by Edmunds's Band."

On Tuesday afternoon, at 2 o'clock, the meeting was called to order by Dr. A. H. Richardson, of Charlestown, who said that this was a primary step toward the establishment of a regular series, hereafter to be held, and to be designated as a whole "The Massachusetts Spiritualist Camp Meeting." He was happy to perceive the harmony evinced by all before him. This was a new field of operation, and it could hardly be supposed that the first day would witness a very large gathering. He would have everybody commence and see how much happiness they could give one another.

A song by Charles W. Sullivan was followed by the opening address by Thomas Gales Forster, the justly celebrated trance medium, who said that nearly a quarter of a century ago, when some now present first began to realize that God was good and that man was allied to the angel world, the pulpit and the press said the philosophy of Spiritualism was nothing more nor less than the vagaries of Plato or the rhapsodies of Swedenborg. But the so-called phantom has grown into an objective reality, and men and women are beginning to realize that Spiritualism, so long traduced and so much opposed, is the grandest, the most glorious, the most beautiful, the most philosophic and the most logical system of ethics that the world has ever known. That Spiritualism had given cause for ridicule the speaker would not deny, but there was still in it an incentive to virtue and a means of development. Through its instrumentality there are millions of hearts to-day in this country that have within them the testimony of immortal life, and neither sophistry nor philosophy can mar the beauty of what is to these hearts divine revelation. That which is born of the affections can never die, so long as those affections live. Spiritualism to-day is not a faith alone; it is not only before the world as a popular superstition appealing to the affections, but also claims to satisfy the intellect. It is before the world as a scientific fact, a philosophical theory, a religion of the affections. It is founded in nature; it has God Almighty as its ruling spirit, and the universe as its beneficiary. And in the face of the cry of the pulpit and the press Spiritualism is rapidly becoming the religion of the day. The speaker hoped that it would clear the field of politics of its weeds and wickedness, and he was sure it would, for its followers would compare in integrity and honesty and virtue and intelligence with any other religious body that the world has ever known. It was and would be the most fruitful source of happiness to mankind. Spiritualism is destined to universal acceptance.

The address of Mr. Forster, which was eloquent and persuasive, was followed by a general conference during the afternoon—speakers limited to ten minutes—which was participated in by A. E. Carpenter, I. P. Greenleaf, G. A. Bacon, J. P. Guild, J. H. Powell, Mrs. Briggs and Abbie N. Burnham, after which the meeting adjourned.

After supper, as the twilight began to deepen on the surface of the lake, Charles W. Sullivan inaugurated, with several sweet spiritual songs, an informal social conference at the speakers' stand, which was truly a foretaste of what we hope will greet us all when our feet have grown too weary to travel further along the rugged course of time. Thomas Gales Forster (under influence) rendered a beautiful poem; G. A. Bacon also recited one; remarks of a pleasing character were also made by Dr. Storer, Charles W. Sullivan, Abbie N. Burnham, and others. The social circle then dissolved by singing "America," in which all joined, and the various parties sought

repose for the night amid the white tents in the camp of the grand army of peace.

Wednesday came, pleasant and sunny, and those desiring it participated in the many ways offered by Walden Pond Grove—the woods claimed some—some sailed upon the lake, danced at the hall, or occupied the swings, while others clustered in circles to obtain from various media communications from the "land beyond." The numbers in attendance at the grove became sensibly increased on the arrival of the trains. The morning meeting was called to order, as per published rules, at nine o'clock, by Dr. A. H. Richardson, and George A. Bacon read the report of Tuesday's proceedings, as published in the *Boston Post*, by way of records. Charles W. Sullivan then sang, after which speeches were made under the ten minute rule by Thomas Gales Forster; Dr. H. B. Storer; Mr. Clark, of Foxcroft, Me.; Dean Clark; J. H. Powell; J. P. Guild; M. V. Lincoln; Mrs. Booth, of Milford, N. H.; Susie A. Willis, of Lawrence, and Susie M. Johnson. George A. Bacon then addressed the assembly, after which the meeting adjourned. In the afternoon Dr. H. B. Storer presided; Dean Clark recited Lizzie Doten's poem "Resurrexi;" I. P. Greenleaf lectured very acceptably on "Spiritualism the Necessity of Life," and was followed by Mrs. Susie A. Willis. Her remarks were in continuation of her morning speech, and were generally admired. Fine singing by the Cobb Brothers gave additional zest to the meeting.

After the close of the afternoon session a meeting was held by the speakers and mediums present, with reference to the formation of an association to be known as the Spiritualists' Lecture Club. The articles of organization were arranged, but owing to the lateness of the hour, no further action was taken with regard to election of permanent officers, &c., the meeting adjourning subject to the call of the Chairman, G. A. Bacon. During this meeting, Thomas Gales Forster presented the following resolution, which was unanimously adopted:

"Resolved, That the thanks of the Spiritualists' Lecture Club be due and are hereby tendered to Mrs. Susie A. Willis, for her stirring heart appeals of this morning and evening; and that we beg to assure her that she has the sympathy and appreciation of her brother and sister workers in all her future labors in behalf of the cause she so nobly defends."

In the evening, a social circle was held at the speakers' stand; Charles W. Sullivan and others sang; Miss Mary Currier presided at the organ; Thomas Gales Forster gave a poem; Dean Clark recited "Peter McGuire, or Nature and Grace;" Miss Warren gave a recitation, and pleasant remarks were offered by Drs. Storer and Richardson, and Mr. Hatch, of Charlestown. At the close of the meeting all adjourned to the principal avenue of the camp, where the band favored the audience with selections, after which lights were extinguished, and quiet reigned supreme.

Into Old Theology.

Hon. Lewis Barker, of Stetson, Me., has launched a sharp-proved letter of protest, and something else, at the editor of the *Gospel Banner*, for having copied from another Universalist paper, called the *Covenant*, a paragraph flinging at "Free Religion." He puts his question in such a corner way to the editor of the *Banner*, that the latter is constrained to explain that the offensive paragraph "crept" into the paper during the editor's absence. These paragraphs have as many feet as a centipede, and apparently there is no way of stopping them from "creeping" wherever they take a fancy to go. Says Barker to the *Banner* editor, coming down in true double-disted fashion: "The spirit [of the article quoted so inadvertently] was the self-complacent grunt of a full-fed boar, as he rolls over in his church sty. 'It don't pay' is that your test?' Higgins was starved out—Wasson driven to the Custom House—and Parker had to eat his own bread' and therefore Free Religion is 'without root' and a failure! In that coarse sense, did your own Murray run a paying business when he smashed the crockery of the old theologies? Was Christ's mission a paying one? and is that man's mission a failure, who falls merely to secure bread and breeches for his labors in behalf of his race?" Into him, Barker! The way you do it is edifying, because it is practical. Now suppose you stir up Bro. Miner, of the School-street Church in Boston.

Archbishop Purcell on the Ecumenical Council.

Archbishop Purcell delivered an address in Cincinnati, Ohio, Sunday evening, Aug. 21, on the Ecumenical Council, explaining the position taken by himself and a few others on infallibility, and his discussion with the advocates of the dogma. In answer to the question, "What is to be done with the Pope if he becomes a heretic?" Archbishop Purcell said if he denies any dogma of the Church held by every true believer, he is no more Pope than either you or I; and so, in this respect, this dogma of infallibility amounts to nothing, as an article of temporal government or cover for heresy."

The Archbishop then read the text of the dogma of infallibility, translating it from the original as he read, and commenting occasionally thereon. He said that it was well that he should proclaim the last words of the Pope in defining the dogma of infallibility. He prefaced the reading with these words: "I want the editors of newspapers and reporters who are here present to send it on the wings of the press, north and south, east and west, that I, John B. Purcell, Archbishop of the city of Cincinnati, am one of the most faithful of Catholics that ever swore allegiance to Rome."

"The Bible in the Balance."

The above is the title of a forthcoming volume from the pen of Rev. J. G. Fish, of Philadelphia, well known in the ranks of Spiritualists as an able lecturer and writer. It is an examination into the claims of the Bible to divine inspiration, considered in the light of History, Chronology, Mythology, Science, Literature, and the necessities of man as a religious, intelligent, progressive and immortal being. This book will contain about 300 pages, 12 mo., with illustrations, and will be so arranged in its several departments and index as to form a most perfect, desirable, and useful hand-book for the investigator, and its material—drawn from the highest living and past historical and scientific authorities—will be most reliable. The work will be published about the first of September.

Dr. Slade's Success in Boston.

For two weeks past Dr. H. Slade, the celebrated clairvoyant, test and physical medium, has been in this city, treating the sick and holding séances at 118 Harrison avenue. His success is complete. We witnessed last week a portion of the various phases of physical manifestations produced through his mediumship, and were highly gratified at their thorough genuineness. All being done in broad daylight, left not the slightest chance for a quibble even.

A milk train should n't run too near the water.

The Near Unseen.

Tennyson asks, with most-searching words, in "In Memoriam."

"Do we indeed desire the dead
Should still be near us at our side?
Is there no baseness we would hide?
No inner violence that we dread?"

Those who believe in the presence of spirits, and particularly those once known as dear to them, cannot but have had their secret thoughts frequently turned in this very direction. Do we think of what "the dead" see in us and in our conduct? It is a reflection calculated to profoundly influence our actions. We often hear it said that the consciousness of the presence of the Divine Spirit about us would make us thoughtful and good; in a like sense would it be a benefit to realize that our friends are around us as guardian spirits, to watch over our footsteps, to influence our thoughts and deeds? The pure soul will not fear from an intimacy of this character; on the contrary, it must rejoice at being constantly surrounded by happy influences, that are at hand to suggest the proper thing always. Spirit companionship can never be a source of fear to those whose aim is only the good and true.

If we desire our chosen friends near us while we can behold them with the eyes of sense, how much more ought we to do so when we know that they can see us out of spiritual eyes, and walk by our side when we are unaware of their presence, and lift up our hands when they hang feebly at our sides. Surely, the time never ought to be, when we should wish those who love us most to be away from us. If not to make us watchful over ourselves, then to strengthen us by their secret counsel and silent sympathy. But all of us are weak, because we are human. And the firmest resolves are no stronger, in their last test, than the feeblest. Every one is capable of being tempted, and it is the daily resistance that gives the spiritual supremacy over the physical. With what gratitude, then, ought we to welcome the helping presence of those whom, if we are not of clear enough vision to behold, we can nevertheless feel and know by the silent and steady power of their good influence. The more weak these assisting angels find us to be, the more ready and effective are they with their efforts of strength. They can see the operation of laws which we are familiar with only by their effect; and therefore we should hail with the deepest satisfaction the surrounding presence of the angel hosts, and especially those who walked by our side in the form, for we all work together for spiritual holiness and peace.

Movements of Lecturers and Mediums.

Thomas Gales Forster speaks in Baltimore in September, and again in March; in Philadelphia during October, January and February; New York in November (not October, as previously announced); in Music Hall, Boston, during December; Troy in April. He will accept of engagements for May, June and July. Bro. Forster after a few weeks sojourn in Boston, leaves for Baltimore this week, in better health than he has been for a number of years.

Ed. S. Wheeler, the lecturer and one of the editors of the *American Spiritualist*, of Cleveland, Ohio, arrived in town last week. He will remain in these parts several weeks, thus giving parties an opportunity to engage the services of this fearless champion of truth for Sundays or week evenings while he remains east. Letters will reach him care of this office.

During September Mr. J. M. Peebles speaks in Chicago, Ill. He will lecture week-day evenings in the vicinity upon "Travel in Europe," "Social Life in Turkey," "Walks in Pompeii and Herculaneum," &c. Address care of Dr. H. S. Avery, 85 Washington street, Chicago.

D. P. Kayner, M. D., clairvoyant physician of Erie, Pa., and inspirational speaker, would like to make arrangements to lecture in Indiana, Illinois and Missouri the coming fall and winter. He has the reputation of being a first class speaker, and a reliable medium.

Dr. W. Persons, the healer, owing to the war disturbances in Europe, will defer his contemplated visit to another year. He will open an office in St. Louis, Mo., for three months, commencing in October, and will return to Houston, Texas, in January. He is at present healing in Chicago, where he will remain till Sept. 10th, when he will make a short visit to Boston.

The Coming National Convention.

Our readers are reminded that the meeting of the Seventh National Convention of Spiritualists, to be held at Richmond, Ind., on the 20th inst., is near at hand. Bro. Eli F. Brown, in a note to us, says: "We wish to do all we can to render the meeting successful." The delegates will be entertained free of expense; all others charged \$1 per day. Dr. Child's notice in regard to the prices of tickets to and from the Convention will be found in another column. The *Banner* will be represented in the Convention by Cephas B. Lynn. Any favors, the friends may confer upon him will be duly reciprocated by us. Mr. L. is a young speaker of much promise.

It should be remembered that the child SPIRITUALISM is rapidly approximating to manhood, and that the thinkers of the age—Infidels and Christians—are steadily augmenting our ranks. As ours is a religion without a creed, sectarianism we abjure. Delegates should bear this cardinal truth in mind, and so act as to meet the wishes of the Spiritualists of America whom they will represent in Convention.

Read the card announcing missionary work in Wisconsin, by Bros. Peebles and Barrett.

Spiritualist Lyceums and Lectures.

Dorchester—Mercantile Hall.—Sunday, August 21st, a highly interesting session of the Children's Lyceum was held. The ordinary exercises were varied with several recitations; Misses Adams and Coggins sang; Ada Morton gave an instrumental piece; remarks were made by Dr. Slade, the clairvoyant medium, descriptive (in part) of a picture of his first wife which he had executed while under spirit control. Mr. Morton also exhibited to all desiring to examine it, a message written in the presence of Dr. Slade—from his wife, Sarah M., the late Assistant Guardian of the Lyceum.

Conference.—In the afternoon of the same day a social conference was held at Mercantile Hall, some of the speakers being Dr. Dunklee, A. Morton, Judge Lady, M. T. Dole, and a gentleman named Bacon. Mr. Von Ylck was also present. A lively discussion on the spiritual phenomena—especially the physical—arose and was well sustained, nearly all participating. These meetings will be continued for the present—the desire of the managers being to bring forward the facts of Spiritualism as well as the philosophy. Cambridgeport.—The Children's Progressive Lyceum of this place held a grove meeting on the banks of Fresh Pond, Sunday, August 21st. Owing to the high winds which prevailed in the morning, the attendance was not so good as on previous occasions, but in the afternoon the meeting was quite successful—the number of spectators being fully equal to the regular members. The exercises were carried out under direction of W. H. Bettinson, Assistant Conductor; they consisted of singing, spirit-chain recitations, the reading of sentiments, and declamations—Masters George Pearson, Henry and Albert Boyer, and Miss George Martin participating in the latter. Remarks were made by some of the adults present, and the meeting adjourned with singing. Perfect order was preserved, and all seemed to enjoy the occasion to the utmost.

place." Whatever is mortal must be subject to

but that I should aim simply to induce them "to love their neighbors as themselves," and "not to hate." And he said, "I do not think I should not hesitate to expose and rebuke and seek to reform any practices or customs among them that should appear to me to be evil. Such was the tenor of my first sermon after my ordination. I took the whole day to get through it, and it was based on the following remark of Paul to his assembly at Corinth: 'Ye are the light of the world because I told you the truth.'" That he meant all he said with such openness, his subsequent career demonstrated. Yet as the light was more and more revealed to his mind, he was called to the most profound religious experiences and the most arduous labors; and he grew so earnestly had been educated to regard with reverence, and gave to the moles and bats many of his theological and political idols. He saw how worthless is a time-serving, ceremonial religion, and bore the strongest testimony against it. He saw the pulpit everywhere entering to what was strong and popular, and though himself, for a time, an ordained clergyman of the straightest sect, he burst the trammels that bound him, as Samson did the fetters of the Philistines, and fearlessly denounced its reprobacy. He rejected the dogma of the plenary inspiration of the Bible, and maintained that the Scriptures were to be examined and tested, and be as freely examined and criticised as any other volume. He denied the sabbatical claim of the first day of the week, and insisted on abstinence from unrighteousness as the true sabbatism. He repudiated all theological creeds, and advocated the great principle of the equality of matters of religious faith. His preconceived views of the atonement, total depravity, the trinity, and man's eternal fixableness of condition beyond the grave, he abandoned as indefensible. Of course, he was freely denounced as a heretic and an infidel, as he has been since his death was announced to those who held fast to the old views. But his influence is "palpable as a mountain," who are now worthy to loose the latchet of his shoes, and who are still smearing under the severity of his exposure. Had they lived in the days of Jesus, they would have joined in the Jewish cry—*"This man is doing signs and wonders."* And again—"He hath a devil, and he is associate of publicans and harlots. He hath spoken blasphemy; what further need have we of witnesses?" Such furnish the best certificate of character for the accused. The portrait drawn by the Quaker poet, Whittier, of a noble and reverend slaveholder, whose life was a counterfeited "presentation" of our departed friend:

"Friend of the slave, and yet the friend of all;
 Lover of peace, yet ever foremost when
 The need of battling Freedom called for men
 To plant the banner on the outer wall;
 Great and kindly, even as the angels,
 Melted to more than woman's tenderness,
 Yet firm and steadfast, at his duty's post,
 Fronting the violence of a maddened host,
 Like some gray rock from which no waves are tossed,
 Such was our friend. Formed on the good old plan,
 A true and brave, and downright honest man!
 He blew no trumpet in the market place,
 Nor led the church with the music of his voice;
 Supplied with none the lack of Christian grace;
 Loathing pretence, he did with cheerful will
 What others talked of while their hands were still:
 And the Lord loved him, and his rescue was cried,
 Who in the poor their Master crucified.
 His daily prayer, far better understood
 In act than word, was simply *Love* alone,
 No gain, no constant, no selfish motive,
 That by his loss alone we know its worth,
 And feel how true a man has walked with us on earth."

With immense firmness, he had a very teachable disposition, and was as far removed from doggedness as the poles are wide asunder. To his sense of duty he would be loyal, cost what it might, lead where it might; but if shown to be in error, no one was more ready to pursue the right path. He had no pride of consistency—no weakness of self-conceit. A strong man physically, he yet was not resistant in principle and practice, and as gentle in his ways as a vigorous frame could be. He lifted above all the quarrels of the world when exposed to the greatest perils. His courage was exactly of the kind so eloquently depicted by the late William Ellery Channing. "There is," he says, "in truth a virtuous, glorious courage; but it happens to be found least in those who are most admired for bravery. It is the courage of principle, which dares to do right in the face of scorn; which puts to hazard reputation, rank, the prospects of advancement, the sympathy of friends, the admiration of the world, rather than

violate a conviction of duty. It is the courage of benevolence and piety, which counts not life dear in withstanding error, superstition, vice, oppression, wrong, and all the host of evil, and man's improvement and happiness. It is moral energy; that force of will in adopting duty, over which menace and suffering have no power. It is the courage of a soul which reverences itself so much to be greatly moved about what befalls this body; which thirsts so intensely for a pure inward life that it can yield up the animal life without fear; in which the idea of moral, spiritual, celestial good has been unfolded so brightly as to obscure all worldly interests. This courage may be called the perfection of humanity; for it is the exercised result and expression of the highest attributes of our nature." So far Dr. Channing; and I will add that in this kind of courage no one has ever succeeded but the noblest and noblest of men.

which serve to make the utterance of unpopu-
lar truth less distasteful. His style was blunt, pug-
nant, aggressive, after the manner of Luther, John
Knox, and the Cromwellians. He abhorred a
circumlocution, and went straight to his mark
But he was sometimes infelicitous in the promulga-
tion of his views, and consequently gave occa-
sion for grave misapprehension as to his mean-
ing; not sufficiently remembering that what was
so clear to his own mind needed the most lucid
exposition to be understood by minds less en-
lightened. Nevertheless, his standard was always
exalted as the heavens, his purposes high and
holy, and his conduct pure and unimpeached.
He was neither odious, prosecuted under a mean
and unchristian pretext, nor a victim of the
of great self-denial and rare disinterestedness.
For thirty-five years he has been among the

most intimate and cherished friends. As was the love of David and Jonathan, so has been our love for each other. No one ever espoused the Anti-Slavery cause more resolutely or more devotedly than himself; and he did this in its darkest hour when he had reputation and position and influence, and could easily have increased them if he had chosen to follow in the wake of public sentiment. Whoever else might falter or turn back in the long and desperate struggle, I was always certain as to his fidelity. The abolition of slavery was brought about, and he was the first to rejoice in it. He could have been spared; but when ever credit may hereafter be accorded to the abolitionists, singly or collectively, for what they did under God to effect it, he deserves to be regarded as among the most intrepid and laborious.

In his diary he made the following record of his change of theological views:

"Would that I had been taught, that to be true to men is to be true to God, and to be false to men is to be false to God; that whatever wronged men or did to men I felt and did to God; that I had never been taught to think of God apart from human relations and duties; and that all the ideas of God, of heaven and hell, eternity or morality, have been associations in my mind, connected with men, fellow beings, and their relations and duties to them, and to the physical universe. Then I should have had a religion of men."

feel, of purity, of love, of goodness, that I conceive to be a reality; then I should have had a God who had truly been omnipresent and omnipotent, and my soul would have wound around him, a made him an ever active and ever present principle of life. Then had my life been hid in the divine life, and God had been the light and glory of my existence. I had been spared many dark and desolate hours. The gorgeous and costly phantasies that men call God—to which they build and dedicate temples, practice observances, make prayers, hold convocations, consecrate times, places, persons, and things, and which I have seen and

consciousness-soothing worship; to honor which the soul
toll, they freeze, they burn, they strive, they suffer, they
they die, they stifle, and crush all the sacred affec-
tions and sympathies of their natures, turn their
backs on man, and retire into solitude to pray,
meditate; defraud, oppress, enslave, and slaughter
their fellow beings, and convert themselves in-
fants, and this fair heritage into a hell—that this noble

tom has been the scourge of my life; it has haunted me, sleeping and waking, as an omnipresent, omnipotent, malignant demon. The stern, blood-ghostly spectre, which I saw exulting over slaughtered first-born of Egypt, and marching through the desert and the land of Canaan,

with sword and garments dyed in blood, cutting to pieces men, women and children, [See eighth page.]

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