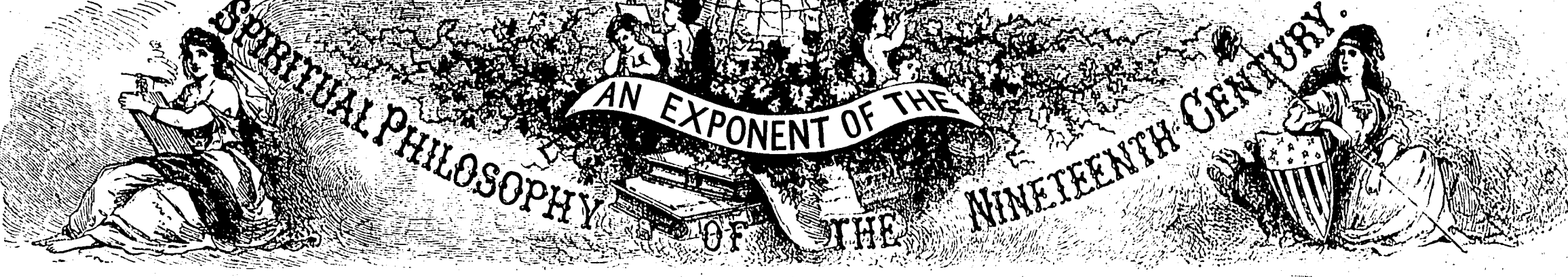


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The Rostrum.

REVIVALS—THEIR CAUSE AND CURE.

A Lecture by Hudson Tuttle.

Reported for the Banner of Light.

Protestantism is the only religion manifesting the peculiar phenomena called revivals. They are possible with all, but the proper machinery is not set in motion. Catholicism or Moslemism has no need of revivals, for to be born under their rule is to inherit their faith. At a specified age, the child is subjected to certain ceremonies, and matures into an unquestioning belief of the religion of his fathers. It is a matter of education. There is no choice, and if religion is a necessity there should not be. Position, preference, honor, caste, respectability, all that the human heart holds dear, depend on a strict adherence to the popular faith, and should there be any disposition to think outside or beyond it, it is suppressed by the opposition it meets on every hand.

The Jewish child is educated according to the law of Moses. His fathers stand by him to his provisions, and he can only take position with his people by doing what they believe essential. There is never a moment from the cradle to the grave when the Mahometan, the Jew, the Catholic, is not a Mahometan, a Jew, a Catholic. It is not with them a question of reason, but of belief and education. There is no place for a revival, because that belief never droops or decays.

The same is true, in a measure, of Episcopalianism, which is but another name for Catholicism. It does not recruit its ranks in seasons of religious flood, but from the aristocracy, who desire to belong to some church, and accept that which makes the fewest demands, and affords the largest return in social caste.

Revivals are confined to the strictly Protestant sects that amuse themselves with the pleasing fiction of "free-will." The assumption is that man has freedom to receive or reject the doctrines of Christianity, and on his choice depends his eternal welfare. This is the fiction, but the ability to choose, of children and imbeciles who are brought to the anxious seat, is certainly questionable.

The children of church-members are educated into the faith of their parents. The schools are presided over by the same influence, and the Sunday schools are hot-beds of superstition. The mind of the child is surrounded by a shell, hardening and thickening with age, which conceals or distorts the light, and dwarfs the reason. Whether the child early joins the church or not, this process has cultured it for so doing. Never did husbandman prepare the soil with greater care, or more successfully, than this training prepares the mind for "conversion." The child may appear to go wide of the prescribed path, and in his inchoate rebellion against arbitrary rule roach manhood despicable and depraved, but the crust of early education indurates, and is not broken; and ever the thoughts early instilled come up and reiterate themselves, mistaken for the voice of a rebuking conscience. He never outgrows the belief that confession of religion and observance of its forms are necessary for salvation.

The Catholics understand the importance of this early training. "Give us the child until eight years of age, and you may have the man." Truly and wisely do they say, and the Protestant sects express their objection on this subject by the prominence they give the Sunday school, the ostensible purpose and aim of which is the manufacture of church-members. Whether the child at the time apparently comprehends or believes the dogmas taught, is of little consequence. They sink into his mind, and like pernicious seeds, lie dormant until a favorable opportunity for their germination. Its mind is impressed with false ideas of itself, of God, of its relations, and its exceedingly susceptible organism is overshadowed by the high authority, the sacred character, and the fearful denunciations. The soil is prepared, the seed is sown, to await the proper time, when suddenly, as by miracle, it springs up, and with rank and blighting growth, overshadows reason and the intellect.

Religious revivals furnish the proper conditions for the germination of the seeds thus insidiously sown. Then the dogmatic teachings of superstition, the prayers heard, and perhaps made just of the utterances of the teachers, the scraps of religion interpolated into the text-books of the secular schools, and which brim over in the Sunday school book, bear their legitimate fruits. The summer shower softens the soil, and mushrooms of enormous size push forth their white bowls in an hour. Beneath the surface, however, the mouldy-like fibres have traversed, and fed on the decay their presence occasioned, gathering strength from the blight and death of the grasses and flowers to yield its fruit when the rain should finish the needed condition of its maturity.

Revivals depend on many conditions for their success, the principal of which is that, as the results are psychological and magnetic, the requirements of experiments in animal magnetism must be fulfilled. The churches may be, and probably are, ignorant of magnetism, or may scoff at the idea that one person can influence another; but when they set themselves to inaugurate a "revival" they observe the conditions imposed in all successful magnetic experiments. As in circles gathered for spirit-manifestations, they know harmony is vitally essential. The churches unite, and, for a time, lay aside those portions of their creed on which they cannot agree. The Baptist, though he considers plunging essential, mentions it not, but is as tenacious of his tenets as the others. The Presbyterian speaks not of predestination, nor the Methodist of grace. They range themselves on the narrow strip of neutral ground, and, thus

concentrated, determine on one object—the conversion of souls. In other words, they form a circle, the magnetic force of which is in direct ratio to its unity, harmony and fervor.

One element more is wanting—a directing mind, and preachers there are who acquire the reputation of "revivalists"—men of strong will, fixed purpose, energy, and the inseparable accompaniment to these—magnetic power. Their moral status is not an element of the process, or the temperament which makes them successful as "revivalists" is essentially animal, and for that very reason scarcely one of this class escapes the truthful tongue of criticism.

The deacons of the churches, the zealous members, led by the "revivalist," come together. They first proceed to remove all differences which may exist between themselves. They kneel before the Throne of Grace, and their souls flow together in prayer and psalm. Differences melt and vanish. The pleasing psychological influence which is thus created is mistaken for the presence of the Holy Ghost, and this belief warms their heart anew. The circle is formed, and, as a central battery, exerts its influence on surrounding minds. The preacher strikes the keynote, and laymen attune themselves to its pitch, and the perfection of the harmony is a true measure of the results obtained. As in a choir one discordant voice spoils the melody, one antagonistic mind will destroy the harmony of this mental battery. The "revivalist" encourages, in his chosen band, those not which experiences has taught him contribute to unison—a self-abasement, confession of sins, and yielding in humility the individuality. Nothing should "be kept back," but the most secret thoughts and actions confessed on the house-top. The spirit must go down in the dust, and, by stultifying reason and obstinate individuality, by servility and abasement, secure the sweet peace of sins pardoned and freely forgiven. Then is the magnetic power organized, and those who are unconscious of its existence feel its influence. We know how persons of strong will can affect those who are sensitive, imposing their thoughts and purposes on them.

As the power of the voltaic battery is increased by each additional plate of zinc and copper, so is the force of this mental battery increased by each individual added thereto. It requires a week, or perhaps even a month, to utilize the conflicting individualities and create the harmony which is essential for exercise of the full force of the elements thus organized. Daily and nightly they meet, pray, sing, relate experiences, confess their shortcomings, and beseech the gathering audience to come forward to the Throne of Grace. The first convert is the evidence of the harmony of their forces. The most sensitive of course first feel the mysterious power. Backsliders and renegades, by their perverted "conversions," acquire no enviable reputation, though they are really honest and sincere. The very temperament which renders them susceptible to the mental force, at the season of revival, renders them equally sensitive to the influence of the world when that season has passed. They are negative, and obey the strongest influences, and, while under religious excitement, they are borne on the crest of the wave, and in fervor and zeal excel all others. Having no character of their own, as soon as the wave subsides they go down with it, either drifting into the world again, or lying on the coast, like flood-wood, awaiting another freshet.

These sensitive subjects, with perhaps children of Orthodox training, first feel the subtle force. As soon as they "come forward" and join the central power, its strength is increased by the confidence bestowed by success, the seeming presence of the Holy Ghost, and by the addition of numbers, itself an important element, if the new individuals are in harmony, which they must be, or they would not be influenced. The magnetic force increases, and now masters the less sensitive. Now the early dogmatic training becomes a valuable ally. The mind is prepared. It has received the lessons of piety and of faith; it has said, Perhaps they may be true. If it has scoffed; beneath the scoff has been felt the rebuke of educational bias, mistaken for conscience. At some future time they have intended to look after their spiritual welfare—perhaps that time has come.

The magnetic power fills the church, seeking out the weak and innumerable avenues against them until they yield. They who have felt the magnetic influence, understand the sensations of the convert. Reason, intellect, the will, are swept away, and a blind, irresistible, incomprehensible force usurps their place. The emotions are intensified, as they are in the magnetic state; a flood of ineffable desires and aspirations burst on the startled novitiate, who, bewildered, amazed and confounded by the strange sensations, eagerly asks their meaning. Instead of explaining, on the principles of psychology, the "revivalist" and the "deacons," blind leaders of the blind—shout "Glory to God! Not another sinner saved!"

Not always is the magnetic state at once induced. Often it is only partial, and then is experienced the conflict between the individuality of the convert on the one side, and the magnetic power on the other, which, from repeated descriptions of those who have experienced it, is unspeakably awful. The mind is filled with fearful emotions and dreadful presentiments. The dark dogmas of evil, hell and Satan are intensified because realities in the heated fancy—more torturing than the monsters of delirium tremens. No hope, no relief! Existence given for inevitable death, which is not annihilation, but eternal fire! Frantic, the subject cries: "I am lost! what shall I do to be saved?" "Confess!" answers the "revivalist." "Confess!" pray God to forgive your sins, and gain peace at the foot of the cross!"

Now two things may occur. If the subject goes away from the meeting, gradually its influence is lost, and he gains peace by his individuality regaining its sway; on the other hand, if he remains—and he will if it be possible for the members to retain him, for well they know their control will be lost as soon as he remains away—then after a time this individuality yields to the waves of magnetism, and harmony thus produced, he feels the sweet happiness of the magnetic state, mistaking it for his peace with God. He contrasts its blissful quiet with the terrible state of disturbed magnetic equilibrium, wherein he is told that he wrestled with the devil, and met with the experience of the Saviour before him, when taken to the summit of the temple by the same arch-enemy of mankind. Certainly he has met with a great change: it is one from misery to happiness, and must be indicative of having fought the good fight, overcome the flesh, and received pardon for all sins. The convert is completely magnetized by the church force, and believes whatever it wills him to believe. His faith is sufficient to attack mountains, though it may not remove them. He

is as ready to believe one doctrine as another, for he has been converted, not through his intellect, but by its stultification; and only when it is dead, and blind faith usurps its place, is the convert truly at peace. So long as it has a voice he has doubts, and is tempted by the devil to renounce his faith and return to the sinful enjoyments of the world.

Often the force called forth becomes unmanageable by the operators. They are children playing with fire. They know not the laws of this force, which they mistake for God, and the whirlwind escaping their control gives countenance to their belief in its miraculous origin. Then is presented the disgusting side of the revival, to which the "boy-vow" of the red Indian is refinement itself. There is contagion in the sweep of the force, even drawing in new material and strengthening itself thereby. New religious sects have originated from the fanatical spirit thus awakened, their test of membership being the spasmodic contortions, the insane freaks, or the gymnastic evolutions of their devotees. These gymnastic performances are accompaniments of all revivals of marked success, usually attaining their more perfect expression among the most uneducated and rude. A Methodist camp meeting is their field day, and among the Southern negroes they found the larger share of religion.

A revival will continue as long as its movers remain harmonious, and east-aside personal opinions; but the time comes when the various sects engaged must divide among themselves the converts they have rescued from the hands of Satan. Then doctrines begin to be taught, personal opinions, to appear, antagonism takes the place of union, and the magic spell is broken. Not another convert is gained, but many of the latest are lost.

It is not patent to the student of psychology, and to every one who has witnessed its most common manifestations, that revivals are dependent on the same laws? Ask the young convert why he attains the nothing night after night; what possible interest he can have in the threadbare tale of experiences and formulated prayers. He will only answer that he is strongly attracted, and feels happy while there. It is the same influence the snake exercises over the bird it is charming, or the magnetizer employs on his passive subject, and often proceeds to unconscious trance.

Does the "revival preacher" storm the heights of infidelity with reason or argument? Nay, these disappear! He deals in prayers and hymns and experiences which reveal black ignorance and superstition. He preaches of the love of God, the sacrifice of the blessed Jesus, the terrors of hell, the wrath of God, and the wily voice of the devil. The machinery is his command is terrible. The convert, trembling with the new sensations of his semi-trance, passive as a ball of clay, and sensitive to the thoughts of the mental focus, is the toy of the preacher, who elevates his imagination to heaven or plunges him into hell. No element is wanting to give the priesthood surer hold. The awful depravity of human nature, the blessed love of Christ on the Cross, the fearful wrath of God, and the tortures of hell if he does not yield, we cannot blame the convert if he goes with terror—may, if he go raving mad, we can only pity!

Not the Holy Ghost that broods over the organs of the camp meeting, or the immodest, often indecent, scenes of the revival: the means are human and the results the same. Not alone in religion but in every opposite affairs is the same law observed. The Indians, before starting on a war-path, hold this war-dance: The bravest and most determined coming, when others, as they become persuaded to go, join, until the bravest all join and dance, shout their prayers and sing their wild songs, until in rapport with each other, when as one man, filled with one purpose, they lay forth on the projected enterprise. With the Dancing Dervishes of the East the almost maniacal ecstasy of physical effort is a constant act of worship, in which the miserable devotees thrust knives or needles through their flesh, suspend themselves by hooks, or flagellate themselves in a most cruel manner.

And the mob, controlled by a few leaders, exhibits the same phenomena of psychological control. It moves to its object with unflinching courage and unreasoning thoughtlessness, and as long as harmony pervades its ranks, no army is stronger. It will do the work in which it is engaged with the unflinching cruelty of fate, but the moment antagonism exists among its leaders, it dissolves like a mist.

I have no disposition to scoff at revivals or their fruits. Whatever good may result from them should be carefully treasured. Under our government, at least for the present, all forms of religion are tolerated. Not with scoffing I would ask what are the fruits of these weeks and months of enthusiasm? Shall we measure it by the score of members added to this church, the score to that? If it is God's plan to save the world by revivals, he is meeting with a sad failure. He presents salvation and begs sinners to come, and they do not think it worth their while to go and receive it. The converts? Have the men and women of thought and culture been converted? Have the leaders in the arts and sciences admitted the miraculous power of the Holy Ghost? Not one has been gained. The larger class are susceptible children, not of sufficient age to reason on the metaphysical subtleties of religion; who have been captured as a serpent would capture a bird, and are utterly incapable of giving an intelligent answer for the belief they have espoused—children, to influence whom in this manner should be made a high misdemeanor and a crime. These are the usual complaints of backsliders and the much boasted "hard cases" who have at length yielded. I hope and trust the latter have really met with the change of heart they so much expected. There is certainly need enough for it.

Must one be a prophet to predict how many of these converts will abide for a year? "Revivals" afflict with cold weather. The mercury must indicate zero, to have them vigorous. Cold is promotive of the magnetic condition. The first warm days of spring witness the last of the revival; the summer, the backsliders with their religion dried up; and the autumn the returning reason of the children; the "hard cases"—I hope they may hold fast. Perhaps this is the religion they require. Brimstone may be an essential element in their character, and the devil exceedingly servicable to their morality. Must we not pronounce the results entirely inadequate to the means employed? If the revival is God's harvest season, how few bundles of souls he secures, and how singularly inferior their quality. He shakes the tree of life, and only obtains the windfalls! The Orthodox plan is a failure—it is worse—from its conception it is a blunder. The Infinite is represented as a vacillating tyrant, not fully understanding what he himself desires, pursuing his purpose by "ways that are dark and tricks that are vain."

"Say this is an infidel sneer." Perhaps it were well to inquire who are the infidels—they who put beneath their feet these dark dogmas, or they who uphold them in such a manner as to drive far away all who pause to think? If you present me with this Asiatic despot, to whom I must go down in the dust and ask pardon for saying as he has with infinite power and wisdom created me to be—this plan of salvation of a cruel, revengeful God, by which one is saved and a million perish—I boldly declare the scorn that fills my soul for the entire gross fabrication, and prefer his condemnation, and to go down to endless punishment for not being different from what he has made me, with all the great and noble minds of the present and the past.

As long as the present religious beliefs are entertained of God and his requirements—the nature and destiny of man—so long will the spasmodic efforts at conversion, known as "revivals," blot the face of our civilization. The great mass already have advanced beyond the possibility of being reached by these religious freshets, yet a host remain on the marshlands that at any time the flood may overflow. Here the church will recruit its falling ranks for a long time to come.

The cure of "revivals" is knowledge. Elevate the mind above the instinctive and emotional plane by a true and thorough education and knowledge of the laws of the world, and "revivals" become impossible. A dozen Methodist exhorters and a convulsion of priests could not bring down the Holy Ghost on an assembly of men like Humboldt, Huxley, Tyndall, Emerson, Kitchin, or Strauss. In vain would prayers and hymns be offered for them to feel the magnetic force.

The profundity of thought of either one of these gives him strength exceeding a thousand enthusiasts. They stand like rocks, around which the waves of Theology dash in vain. The attempt is not made. Its hopelessness is admitted. They have escaped the fear of God by, and through the knowledge of his works. From the tiny flower and spray of moss, to the planet, rolling on its orbit; from the animalcule to the mind of man, fashioned to grasp these sublime relations, there is no flaw, mistake, or blunder. Omniscience, infinite power, wisdom and love are expressed in the minutest and the grandest works. There is no suspension of purpose, no error in judgment—the best and most fitting is always employed, and miracle is unknown.

How will these students of Nature receive this plan for the redemption of man, which represents the system of the world as the exact opposite of what they have everywhere also found it to be? They will say at once this is a collection of ignorant men, and has no likeness in the constitution of things, and pass it by, as the vagaries of children.

The mission of faith is to believe what is not proven. Whatever is proven is removed from its sphere, and were knowledge sufficiently extended, there would be no place for its feet to press.

Hell and its master disappear in the light of understanding. An angry God evanishes with fear and servility. The Order of Levites, to interpret his wishes, became a useless impertinence. We find we can never be lost or estranged from God. His arm of infinite law over shadows, surrounds and sustains us. From it there is not a moment's escape. We learn the uselessness and folly of prayers. The infinite purpose is executed, regardless of supplications. The sun stands not still, nor the moon stays her course, nor the stars fall from their places, if a host of archangels plead.

If the stultification of reason by the magnetic force of the revival brings peace and trust, a far nobler and purer joy is yielded by knowledge. When it is experienced in its fullest measure, conversion to religious forms is impossible.

SONNETS TO JUDGE J. W. EDMONDS.

BY WILLIAM BRANTON.

Once more we mortals speak of our dead,
As gone from this sad and mortal sphere.
No more we see that face and gray-crowned head
That we so long have seen with reverent cheer.
The mortal fades and fast to earth returns,
But he, the man, the spirit dead and true,
In other place with sense of duty burns,
And with his earthly tasks on there renew.
There he, the same good soul, will ever be
The same brave soul that sought and found the truth.
There he shall sit at prophet vision see
And feel the glow here felt of angel youth.
And he, our friend, is still our friend the same;
The change of death is but a change in name.

He shall not pass without our feeling told:
He shall not go without kind words at last:
For he was true and bold as truth is told:
No victor flowers upon his grave he cast.
We see how much of good his life did bear:
How he prepared his way to kinder sky—
For us and ours he did the same prepare,
And we with joy shall meet him by and by.
But ere that time shall come, as come it will,
And now that he ascends to higher sphere,
Let us his hope and trust in faith fulfill,
And recognize the fact that he is here—
Is here, for death cannot the soul destroy,
Or take from him one love or truth or joy.

Oh, faith! beyond all speech to tell to men—
The earnest faith he held that spirits live!
He taught the truth of this with speech and pen,
And he that true shall come, as come it will,
He held the fast that life is life always—
A stream that flows forever on and on,
A sun that burns and has eternal day,
Eternity itself that no'er is gone,
And so we know he now is best indeed;
We know he revels in those fields on high;
We know he loves the truth that is our creed,
And lives for us and it in yonder sky.
Still shall he live and breathe his blessing down,
And us with golden courage sweetly crown.

So, spirit-friend, we pray thee not to dead;
We have no tears for thee—thy course was run;
The silver threads of age sweet graced thy head,
And death as they reward in blessing won.
Death steals no good from this our inner life:
It opens out a sphere of higher bliss,
Releases us alone from toll and strife;
And thou shalt take with smiles its welcome kiss.
So live in peace, yet still return again,
And aid us yet in all we do and say;
He that thou hast to touch the hearts of men,
And bring them to the light of perfect day;
For thou two worlds mayst thus in spirit claim,
And men and angels love thy honored name.

Trop. N. Y.

A little girl of five summers being asked what dust was, replied that it was mud with the juice squeezed out.

Free Thought.

WETHERBEE'S "NIGHT THOUGHTS."

IX.
He was an old friend who had died some years ago; but I dreamed he was alive; I dare say he was, and that I saw him, though it was but a dream.

"He spoke of death as one would emigration,
Told me of people living 'over there';
Advised me to quit this rough location,
But adding, 'I was safe most anywhere.'"

And it pleases me to believe it. I think I am, and I am under no concern of mind. The word "safe," in this abnormal interview, may need a definition; but I am aware what Cox meant—that was the spirit's name. If the late pauper had squelched me financially; if on the next journey a collision had squelched me physically; if I had been shattered and my reputation squelched in the bosom of a friend, or any other violation of what usually comes under the word safety, I should not have gone back on Cox, or his ghost, for his head was level. Cox merely meant that I was an individual—a voice and not an echo; I am not egotistical; he had reason for meaning just that; the story is too long to embody in this "Night Thought," but please take it for granted, for the sake of argument, that I am an individual. Now, leaving the personality of the subject, we will speak of individuality.

The world is full of greatness—great men, we were going to say, but we will take it back, for earth and heaven too are full of littleness; what we mean is, that there are a great many great men in the world; there are a host of good men also, which men innumerable, they have the front seats to-day; virtue is represented also, to a moderate extent—there would be less apparently, if there were more clairvoyance; but there is no class so much needed, and of which there are so few, relatively, as individuals—a man under his own control. Thoreau paints such a one in these lines:

"Say not that Caesar was victorious,
With toll and strife who stormed the house of Fame,
In other sense this youth was glorious,
Uplifted a kingdom where'er he came."

Every unique man, original man, quaint man, insane man, or Spiritualist, is not an individual thereby. A man, to be an individual, must be a Spiritualist. One having a realizing sense of being a resident of both worlds—mundane and supermundane—is what is here meant by Spiritualist. We said, a few lines back, that heaven as well as earth was full of littleness; individuals are very scarce "over there." Using Cox's language—or that part of "over there" most incontinuity to this. There is nothing that the spirit-world wants or needs so much in the death exports from this, as individuals.

Junius, the unknown, had a way of being pointed, by using personal illustrations. "Let us use Beecher, then, and thus follow his example. He is not an individual in the sense of which we are speaking, he is somebody else; he dare not be himself, it costs too much. We have no doubt there are spirits on the other side trying to make Beecher an individual as well as the power he is; but able heads and numbers of the other sort "over there" have the inside track, and he will die probably, and go to his own "over there." We see the perturbations in his orbit, the influences at work, but we feel that nothing but a revolution in the kingdom of heaven would make the desired change, and there are no revolutions "over there." But if he, or the world, or heaven could be so fortunate as to have him live, move and breathe from his own convictions, and not from outside influences, it would be a day of jubilee for the tired forces of human progress on the other side, as well as those on this side—those like Theodore Parker, more or less—whose mission was to make individuals when here, and who waked up in the other world still clothed in armor, for heaven is peopled from this earth, and like it, is still earthly, sensual and devilish; and the change there is, to a great extent, to be brought about here by improved exhortation. Just as the twig is bent here, the tree is inclined here; this will be better explained as we proceed in the argument.

Would we cast a shadow on the beautiful home of the spirit? By no means. There, as here, a man makes more or less his own heaven and society, mixing up with what he likes and is attracted to. The Catholic Church is a great institution on the other side; so also the Protestant; so is the Young Men's Christian Association. Let no one suppose, because the poet says so, that "over there" "the wicked cease from troubling and the weary are at rest," for such is not the case. When we die, or pass on, we are born into activity, not rest. We are speaking of the spirit-world contiguous to this—those whose feet fall on the boundaries of this. I will not call them "border ruffians," for our nearest and dearest are there; but those words express more of truth than fiction in this connection. The interest "over there" is centered, to a great extent, on the affairs of this world. We here are working out their problems in politics and religion and other matters.

Have you read Davis's *Diakka*? Well, if you have, and well, if you have not. Its letter is a fiction; its spirit suggests a truth. He was Diakkaed, and they had a laugh over him; still, in that book he hinted at a great truth; he does the church, when it says spiritual manifestations are of the devil; so do the Swedenborgians; who say "Hands off!" for there is no doubt that the spirit-world, or forces most in continuity with this or us, is worse than this; but nevertheless the royal spirit, here, controls the lower here and there; so it does there: the

elevated spirit is safe in his elevations, but not when he falls. There is a crack in everything that God has made, and the nether influences find access and control through such cracks. If a man is selfish and who is there who is not, in a degree, or at times? That, then, is the door that is a way to depravity, whose steps lead downward. We are afraid to elaborate this point for fear of being lengthy, and therefore run the risk of being imperfectly understood. Those who know us know we are sound in the faith—believe that the other world is peopled from this world, who, when there, are more or less intelligently commingled with this. The only demonstration of a life after this is in Modern Spiritualism, and which is to be this world's Saviour here, and as a consequence, the salvation of the other "over there" forthat needs salvation as much as this, or at least that part of it most intimately connected with the activities of body and soul of this. "Let him that thinketh he standeth take heed lest he fall." Be just and true, and fear not. As a man wills, so is he, be sure that it is yourself who wills, and you are safe, for, as far as you will, you are an individual.

A spirit, through a medium, said to us that Eben Francis was a street-sweeper "over there"; this may have been true, or otherwise; one thing is certain: "It is not an impossibility nor an improbability." As strange changes have happened to persons when they have passed "over there," as that Eben Francis should be now sweeping streets, it may have been the only opening into the earth-life for him. I am using the report only as a glittering generality, not as a personality; any man whose treasures are all of this world would answer the illustration as well, and I have only taken him because the intelligence claiming to be a spirit did: "I do not endorse the identity, only the principle. I can call to mind people now living who are so all in all of this world, that they will be lucky if their lot "over there" shall be no worse than sweeping streets."

How is this spirit street-sweeping business done? Something like this: Some poor street-sweeper here, with a solid soul—who would have been an equally poor millionaire if such had been his lot—and some poor rich man "over there" make a connection and are now living an earth-life together, temporary it may be, possibly permanently. We will call this poor street-sweeper Jones; he may not know that he is thus a "double-header." Is this re-incarnation? In a sense it may be. Jones may think he is himself alone; the disrobed millionaire may make him dual. Does any one say that Jones could not be unconscious of such a partnership? We will venture to say that half the living world are running their race, in greater or less degree, in that bi-psychical way. This may be placing the number large; that many a-ute operators in politics, religion and finance have such silent (?) partners. In old times such connections were said to be in "league with the devil" for a consideration. Well, it was and is God's truth; only, as the devil has departed, as an entity, from men's minds, the comfortable (?) rebellion now is that more abundantly are we, or our fellows, in league with some power behind the Throne.

Referring again to Jones, the street-sweeper, and the re-incarnation, does any one say that the man of luxury and refinement would loathe the association and stay out of him, or connect himself with his lower conditions? That depends upon a man's grain or spiritual life. Can you not conceive of a man, who has given his whole mind to money, getting to be that and nothing else, and, dying, have no other thought but wealth? and is attracted to that and must make a connection with this world—for where one's treasure is there is his heart, also—and the only chance open is that street-sweeper? This would be an extreme case, but not an impossible one, that he would make the connection, and he might have to, for aught we know. Does any one say there are thirteen hundred millions of people in this world, and he could choose better, or take his pick? Ah, there's the rub! How many are there in the other world? This world, on the average, disposes in twenty-five or thirty years; five or six billions, then, have passed "over there" in the last century. Now multiply that by antecedent centuries, and there are a great many spirits to one man; then, by a law, they must be adapted; one must find an adaptation to coalesce. Granted, also, that millions have done with earth, still it will be seen that mostly hands must control the spirit in the form necessarily, some one perhaps being the active controller; still, all this, yet of "double-headers" their name is legion—some living their own life over again in this way, some persons moved upon by unseen agencies, or responding to religious or political activities on the other side, or as we have expressed it, "over there." Selfishness obscures whenever it can; it likes life in this world, when it can be had; and we have no doubt that millions of spirits are now pursuing practically earthly careers, eating, drinking, and pursuing evil or sensual courses; and we dare say countless numbers have lived through many lives; and many a man, in drinking, quenches more than his own thirst; and so of other evil proclivities.

Why does not Francis (using the name because the medium did) assert himself out of the mouth of Jones? Perhaps he does, and neither Jones or we know it; more likely, however, to use a common saying, he does not wish to kill the goose that lays golden eggs. He would put out his own light if he did. Very often such partnerships or re-incarnations do assert themselves, and it is then delirium tremens, or insanity. Did you never meet men whose insanity was manifest in that particular, by supposing themselves to be other people? I am connected with one now by blood; they are very common. Insanity may be the result of disease, intemperance or misfortune; but we doubt if ever there was a case that was not obsession by spirits as a cause, or as a consequence. An unselfish spirit will never possess another; it may persuade, but never steal. The light that Modern Spiritualism gives should teach us to be under our own control, our own will-power; dictate to the influences, not be dictated to. Of course we are all more or less influenced, and will be, by what surrounds us, seen and unseen, and we can be the controlling power, and well will it be for us if we are.

Which have the best chance of influencing us, good spirits or bad? The spirit-world is the product of this; what, then, is the average quality of this? Does it not lean to the side of selfishness, manifesting in money, place, prodigality or power? Then, surely as you are a living reader of the Banner, the selfish-spirits have the best

chance, and as the world is conditioned, the most influence. Draw the inference, then.

The good go mourning all their days, says the saint; you see the reason, then, in this argument. Every man who stands up for the right and his abilities or like-minded on the other side. Theodore Parker is still doing his work, and we see, in this day, not in vain; but "over there," as here, are those who see it differently, and many obstructions are put in the way of liberal progress. The institution of the church is as strong "over there" as here, strange as it may seem, and people are born into it and its ideas from here. We are not criticizing pure and undefiled religion; that is but a small part in the dynamics of the church; the larger part of it is power and influence. Reformation is needed in this world to aid the other, and perhaps we cannot close this lengthy "Thought" better than by saying again, blessed are they whose resurrection into light and life occurs this side of the grave, and three blessed if it includes self-control, will-power, rightly and humanely directed, the ascent on the individual; so the poet shall not only say, "Man, know thyself," but say: "Man, be thyself, all wisdom centers there."

ORGANIZATION AMONG SPIRITUALISTS.

BY J. W. SEEVER.

The propriety, importance, and even necessity, of organization among Spiritualists, appears as yet to have attracted, among them, but very limited attention. That such is the case, I apprehend arises from a lack of realization of the vast importance and real import of this great heaven-endowed and angel-inspired movement, from a want of unwavering faith in its durability and universality, and from a practical application of means to ends. It seems to me that it must be apparent to nearly all reflecting minds—those who contemplate the future as well as the present—that in order to effectually overcome the almost insurmountable obstacles now confronting the spread of these important unfoldings; in order to successfully meet the combinations already formed, and from present indications soon to be formed, it seems indispensably necessary for the disciples of this New Spiritual Dispensation to associate their efforts and energies as to insure the important anticipated results.

Of late, there appears to have been a greater realization of its necessity, and a favorable, and, in many instances, even urgent expression has been given by many of our prominent co-workers; and well they may begin to awake to its importance, when we realize that although claiming from five to eleven million adherents in the United States, we are not considered by compilers of religious statistics worthy of being even mentioned as having an existence; and while such continues to be the case, and we remain as the world-matter was, "without form and void," may we not expect to be rated *ditto*—to weigh nothing in the avoirdupois of the political, social or religious world?

I am aware that some of our adherents are opposed to organization among Spiritualists, but I know of no reason why a great world-encompassing movement of this kind should be an exception, in this respect, to almost every other. We know that in union there is strength. We are all well aware that, in carrying forward the important interests of manufactures, commerce, finance, education and other enterprises, as well as the so-called religious organizations of the day, association of effort, combination of means, and every species of skill and device are resorted to to increase their efficiency, and the more surely attain the desired results. Associations and organizations exist among railroads, telegraphs, banks, colleges, agricultural and temperance societies, and even rural debating clubs. Rules for membership and their government are established, and officers appropriate to render them efficient are selected. Who objects to uniting with a temperance society (if not secret) of any similar institution, if in sympathy with its purposes, because of its being an organization? Few, indeed, I think, will stand aside from such considerations. But, on the other hand, when propositions are made to organize, and systematize means, effort and influence for the more efficient advancement of our Heaven-appointed and angel-endowed religion and philosophy, we are met by objection, on the part of some, that there is danger of becoming sectarian, of establishing a creed, of becoming crystallized, as have the Churches, into mere externalists, mere expounders of the rites and ceremonies of their peculiar sects.

Had we nothing but the decaying systems and peculiar notions of the dead past to attempt to galvanize into life and energy, we might have some grounds for such apprehensions; but ours is the living gospel of to-day; of this age and generation, possessed of present significance and adaptation calculated to meet an imperative need and demand of the thinking, acting men and women of to-day.

We recognize the force of those general principles in favor of organization; but there are additional and special reasons applicable to this particular case. First among these is the undisputed fact that in this, if not in all so-called Christian countries, there are numerous and powerful theological associations, zealously engaged in extending and perpetuating their respective organizations, in a measure antagonistic to each other so far as propagandism is concerned, but who will cordially unite their antagonistic forces, and bring to bear against us all the power and authority of their combinations, in order to prevent the investigation and spread of the holy truths, principles and demonstrations upon which rests the beautiful temple of spirituality of this age.

The angel-world (having witnessed the deplorable creed-bound condition of humanity, led by blind and selfish guides) have instituted a system of demonstration, which, in connection with the scientific and philosophic interpretation thereof, is denominated by us Spiritualism.

They of the higher life have organized, they assure us, vast missionary associations for the purpose of systematically carrying forward this great work. They counsel us also to organize, that with greater efficiency we may cooperate with them in the inauguration of this New Dispensation, thus freeing mankind from the bondage of creeds.

To successfully meet organization we must organize. It is very defective reasoning to conclude that because some associations are objectionable, none are allowable; to say that because in religious or humanitarian institutions there has been abuse of power, resulting in evil consequences, no organized effort should be allowed, to ensure success for worthy objects.

Let us avail ourselves of all efficient agencies whereby to accomplish the object desired, wheth-

er similar are adopted by churches or not. It is simply preposterous to assume, that we will ignore all the agencies made use of by the churches, unless there are other weighty objections. Do Professor Denton and his associates discard a Spiritual and Reform Tract Association, because the churches have a Tract Society's Nay. They are too well aware of the benefits derivable from the circulation of those little winged messengers of truth to decide so absurdly.

In view of the importance of this question of organization, and its practical bearing upon the progress of this great Revolution, I wish to ask Spiritualists everywhere if they are prepared to jeopardize the best interest of our cause by continuing "without form and void," thus not only failing to occupy an aggressive position, but by their apparent if not real indifference inviting combinations of opposites and assailants to greater hostility and perseverance. Would it not rather be the part of wisdom, if you have a cause worthy of your respect and support, and in which you have confidence, to unite your forces in such appropriate organizations as shall command for it the attention and respect to which, by virtue of its merits, it is entitled, and which shall, in some small degree at least, utilize its boasted millions of adherents for the practical work of the New Dispensation?

I earnestly invite a careful consideration of the claims of organization, and urge the friends in all practical localities not only to think, but to act, and to act promptly and efficiently in this matter, that more adequate and enduring success may crown the efforts of workers of both spheres.

TO THE CHRISTIAN TEMPERANCE LADIES OF THE UNITED STATES OF NORTH AMERICA.

BY J. W. DENNIS.

"He that is without sin let him first cast a stone."

This is a text taken from the book from which your religion is drawn; from which your ministers preach; your guide to a good and pure life; the inspirer of noble Christian deeds; the staff on which you lean in affliction; the sheet-anchor of this life, and your only evidence of a life to come. It is the standard by which you claim to measure the morality of the world. It is the law book of religion by which you convict the evildoer, and the millstone about the neck of the unbeliever which shall carry him down to perdition, and the standing evidence against him on the last day, because he did not believe its teachings.

It, therefore, being the stronghold to which you retreat when discussing questions of religion and morality, I deem it just to you that I should quote from it largely if necessary, when attacking the position taken by you on that branch of the temperance question known as "The war on sour mash." John says, "And ye shall know the truth and the truth shall make you free."—John viii. 32.

I charge you with "Casting the first stone" when you were not "without" sin; with throwing stones at your own children; with injustice to your fellow-man, and with shutting your eyes to the "truth"; with ignorance and fanaticism; with fostering intemperance, lewdness, bestiality and crime; with being the abettors and users of two of the principal parents of debauchery, vagrancy, meek, suicide, murder and insanity; with preaching against these evils in public while you cultivate in private the hot-beds of sensuality, from which their hideous visages are reared.

Being well acquainted with you I know whereof I speak, when I say that, with rare exceptions, you march in the ranks of those who use annually three billion pounds of tea and one billion pounds of coffee—two hundred million pounds of which are consumed annually in the United States. From the tea and coffee you are daily pouring a large portion of the blinding influence which shall make an unborn nation hunger and thirst for beer, whiskey, opium, tobacco and hashish.

These amber-colored streams of liquid damnation are the great monopolists who have long held a successful corner on constipation of the bowels, neuralgia, hysteria, diseased liver, cold feet, illicit love, married prostitution, home skeletons, ungovernable children, neighborhood scandals, ruined characters, disappointed expectations, mania and insanity.

The tea and coffee-pot are the artillery with which that old devil, "General Debauchery," kills, annually, his thousands. From them emanates the demand which calls into active service the seventy-five thousand doctors and fifteen thousand dentists, who live off of the sorrow and misfortune of their fellow-men. They create and foster the demand which has thrown on the market those modern atrocities known as "Patent bitters, pills, elixirs, blood purifiers and panaceas."

Partly through their influence, a large proportion of the population of the United States die prematurely, either before they have become useful, or in the prime of their usefulness, after it has cost hundreds, yea, thousands of dollars, to rear and educate them for a useful life, hence entailing a serious and grievous loss on friends, society and State.

As vigilance committee, you are hanging the wrong man, during which, and before you have discovered your mistake, the true criminal will have escaped. You are straining at a gnat and swallowing a camel. You are inconsistent, unwise and untrue. The breath you are wasting in praying and singing would be better used in earning a dollar for the benefit of some starving mother or indigent invalid, whose calamities found their origin in the tea and coffee-pot. The tears shed by you over the sins of the ranseller, and the sorrows of his victims, direct and remote, should rather be an offering of repentance and purification for the evil deceptions you have brewed for yourself and others to drink.

To prove the correctness of my views and the justice of my charges, I offer for your consideration the following facts, opinions and propositions drawn from personal observations and various high authorities.

Who is it that is the invariable and habitual user of strong coffee? The prostitute and the class that sustain her. Who craves such blood-inflaming and lust-engendering food and drinks as strong coffee? The prostitute. The priest and her patron. Who is it that craves, after a night's debauch, "only a cup of coffee"? The man or woman who has "been on a drunk." Who always drinks coffee? The tobacco drunkard, the rum drunkard, and the opium drunkard. Who are invariably the parents of those children who are given to that horrible and soul-sickening vice—self-pollution? Coffee drinkers. Who are the parents of prostitutes and whore-mongers? Coffee drinkers. Who cannot control their lustful desires? Coffee drinkers. Who die of congestion of the brain and liver, paralysis and apoplexy? Coffee drinkers. Who is it that invariably wants his two good cups of coffee on Sunday morning?

The minister. Who dozes through the morning sermon, and when asked to give in his religious experience, says, "Well, brethren, I have been trying for night unto forty years to serve God and get rich, but it is mighty hard to do!" The coffee drinker. Who have earthly, throat affections, yellow skin, soreness in the left side, dizziness and variable appetite? Coffee drinkers. Who get sick with congestions or severe nerve pains, call in the doctor, take opium or morphine for him for relief, and thus become victims of the "opium habit"? Coffee drinkers.

Who will divide his last cent between the whiskey-jug and the coffee-pot? The poor man. Who will clothe himself and family in rags, filth and ignorance, with the poor-house always in sight, rather than give up his "coffee"? The poor man. Who fills the coffers of the rich monopolist, to the detriment of self and family, when he buys coffee? The poor man. What is it that is never wanting in the poor man's kitchen? The coffee-pot.

Who is it that invariably drink tea, or are the descendants of tea-drinkers? Those who have bad teeth, bad nerves, dyspepsia, hysteria, hypochondria, constipation, cold feet, bad temper and mental excitability.

What is it that the stomach of the tea and coffee drinker demands sooner or later? The stimulants of table condiments, such as salt, pepper, mustard, sauces, and, finally, beer, ale, wine and whiskey.

What is the greatest evil of the age? It is the manifestation of man's various passions, such as:

The passion for strong drink.
The passion for "sensations."
The passion for murder.
The passion for sexual lust.
The passion for tobacco.
The passion for opium.
The passion for excitement.
The passion for secret vice.
The passion for tea.
The passion for coffee.

As vice is the simple perversion of natural and good functions, faculties and capabilities, what is the habit of mankind that tends most to the development of this crop of vices? Primarily the abusive use of tea and coffee, and secondarily, the same use of alcohol, swine's flesh, opium and tobacco.

As we will perceive that I have placed tea and coffee passions at the foot of the list, not because they are last or least in importance, but because this is their proper place in the list. The arrangement is symbolical of the fact that they underlie all other vices. They are the active, fructifying element in the substratum of man's habits and nature, which not only feeds and fans into flame the fires of hereditary vice, but misleads sooner or later the naturally virtuous and pure-minded.

I am not indulging in idle cant; my charges are not made in a spirit of unkindness, but rather as a loving brother who would see you set right upon a question of so much importance as that of temperance.

In lifting up your voices in song and prayer against the saloons and liquor-venders, you have attacked the results of intemperance rather than intemperance itself. As I have clearly shown, table intemperance is as surely the mandate which calls into existence the saloon, as that labor or continued abstinence creates in the system an imperative demand for food. You are thus seeking to condemn those who have sought to supply a demand created in a great measure by yourselves, as controllers of the home dietary; you are also seeking to convict the sinners you have helped to make, as if a mother were to sit on a jury which should convict her own offspring of murder, when that child had been nurtured into existence by blood which hour by hour passed through a heart black with the murderous crime of desired abortion.

"Coffee," says high authority, "is thickening to the blood; it retards the waste of the system." Hence it either furnishes extra material for systematic combustion, or else it retards blood and molecular oxidation and loss of heat. Taking these statements as conclusive, let me ask you, in the heat of the stimulus to lustful inclinations? Unquestionably in the blood. Blood heat which seeks sensual gratification is therefore blood love, and blood love is nothing but blood heat. Without this blood heat, not only would sensuality in the sexual sense be impossible, but it would be unknown. Hence, if coffee thickens the blood, it increases the heat-producing power, and is therefore the foster parent of sensuality vice. Says Mr. Davis, "The primary effects of coffee drinking are evil, because this beverage (in children, especially), excites the sexual passions many years too early for the development of manhood. Parents who give their little ones coffee, thereby sow the seeds of sensuality; crippled, dwarfed, half-made up, with nervous systems unfit for many exertion, such children grow up a burden to themselves and society."

"Where," eloquently asks the same author, "are earth's greatest criminals? Do you behold them in prisons? In dungeons? In lunatic asylums? On the scaffold? Do you behold them in houses of pollution? In gambling-houses? In the cells of Newgate? No! These places and their inhabitants are effects! Where are the causes? Where are they who give existence to these morally and physically deformed creatures? Mark the fact; you will find them free in the wide world, unfettered, suspected of no crime, rich, titled, honored, in legislative halls, in palaces, as judges, priests and kings; persons by whom the law of love, under legal sanction, is degraded to sensuality purposes! Children of the lower mold, revengeful, cruel, sensual, inhumanities; unhappy, are the offspring of extremists. Extremists, whether harried or unharried, produce the same evils and communicate the same evils to posterity. Hence they deserve the exposition which we now make, and should listen to the touching appeals of humanity."

I know there are apologists for the use of tea and coffee; so there are for the use of intoxicating beverages, as well as all other vices. St. Paul says, "Take a little wine for the stomach's sake," but, right in the face of this scriptural authority, you condemn its use, except perhaps "at home," when you may occasionally indulge the "fiend moderately."

Many of you will no doubt say that you do not believe my statements are true. In regard to the effects of tea and coffee. My reply is: Had you not willfully closed your eyes to the truth, while listening to the wiles of their seductive influence, the angel-world would long ago have led you to the fountain of knowledge, where these truths are made known. "The seeds have long since given their knowledge to the world, and it is 'not the fault of the law' that you are not aware of its existence, but yours, rather, because you have not 'sought to know the law.'"

Again, you may say that you cannot give up your tea and coffee; just so says the opium, tobacco, and whiskey drunkard; so you are inconsistent and out of place when you are parading the streets "drunk" on tea or coffee, attracting undue attention, stirring up sedition, and trampling on the rights of those whom the law has licensed to deal out damnation to the vicious.

Says Mrs. Mattie M. Jones, in the preface to her admirable hygienic cook-book, "It is but speaking the simple truth to say that fully one-half the evil and misery which exist in the world has its origin in the improper dietetic habits. The statistics point to intemperance, in ninety-nine cases out of every hundred, is in the stimulus of gross food and drink received at a fond mother's table in infancy and boyhood, producing, in time, a craving for stronger stimulants found at last in the intoxicating cup." And to that table, too, may be traced the origin of a majority of the countless diseases which people our cemeteries and make this bright world of ours really a "vale of tears."

Think of this, ye "temperance mothers," and when you next attend the funeral of some "darling of the family," whose premature death has almost torn out your heart-strings, accept it as an evidence of either your own folly, neglect, or ignorance, rather than the "Mysterious Providence" to which you blasphemously charge the evils of your own begetting. And then if a son loses his vigor and elasticity—if from a promising, sprightly, brilliant youth he becomes a driveling idiot or a hopelessness maniac, see in the ashes of your own passion fires, or in the smoke of the fierce burning of a flame kindled by a poison prepared by your own hand. And if a daughter stray from the path of virtue, revile her not, but take her lovingly to thy bosom and cherish her as the innocent victim of unhalloved passions burning in the blood that nurtured her into being. Nor forget that from her infancy you have fed, nourished, and fanned into a fierce and uncontrollable flame the passions which found an origin in the grossness of your own nature.

Then let your charity and reformation begin at home. Cease trying to oppose what you are not suppressing, *home intemperance*. Study the laws of true health. Substitute the reality for the show of baptism. Cease putting the incentives to impurity, lust and discord into your blood. Read the *Banner of Light* and harmonious books, and you will then cease to be "infidels" to health, happiness and temperance.

BLASPHEMY—THE QUESTION.

BY HORATIO N. SPOONER.

Blasphemy.—An indignity offered to God by words or writing; reproachful, irreverent or contemptuous uttered impiously against Jehovah. 2. That which derogates from the prerogatives of God. Noah Webster.

DEAR BANNER—Aware of the constantly crowded state of your columns, I shall, as my usual custom is, limit myself to a small space in again replying to Mr. Hazard. He has summoned to his aid a vast amount of lore, no less varied than valuable. May the seeds of his wisdom fall into good soil, and produce a remunerative harvest!

I have no peculiar system of theology to advocate or to defend. The tenets of my faith are neither new nor startling. I believe that perfect holiness is universally attributed to the Divine Spirit, and can discover no satisfactory reason for withholding my assent to that opinion. My experience in Spiritualism, so far, has not revealed anything antagonistic to the views which I have ever held to be sound. I believe in an omnipresent, omniscient, omnipotent, creative and sustaining Spirit, pervading immensity. All that we can gather from the developments of Nature must fall to adequately represent the true idea of a Living God. Beyond and above all that we can see and understand, there must be a Supreme Intelligence, "past finding out"; a Divine Lawgiver, the Creator of countless worlds, who established the immutable laws which forever hold all worlds in their proper orbits.

Entertaining this belief, I can have no occasion to indulge in conjecture as to what constitutes the Holy Ghost, or Holy Spirit; and, with the definition of "blasphemy" before me, the "Sin against the Holy Ghost" is easy of solution—clear as the sunlight—*Blasphemy against the Divine Spirit*. How any one could suppose that Jesus, when discoursing of "blasphemy against the Holy Ghost," could have even the slightest reference to returning spirits, I cannot comprehend.

On failing, in the outset, to find in my dictionary the term "Holy Ghost," and falling back on the definition of "ghost" as the only apparent alternative, if Mr. Hazard had but recognized the necessity imperatively demanding a corresponding change in his caption, and had substituted "Sinning Against Returning Spirits," for "Sinning Against the Holy Ghost," he might have maintained a seeming shadow of plausibility. As it was, his original essay proved to be a confusion of ideas doubly confounded, in which his main object seemed to be the obliteration of all distinction between the Divine and the human. Therein is seen the rock whereon his essay was wrecked.

THE WORLD IS FULL OF BEAUTY.

BY GERALD MASSEY.

There lives a voice within me, a quest-angel of my heart,
And its sweet tidings win me, till the tears a-trembling start;
Up to the spirit-land, like some angelic melody,
And evermore it sings to me, as other worlds above,
This world is full of beauty, as other worlds above,
And if we did our duty it might be full of love.

Night's starry tendernesses flower with glory evermore,
Morn's budding, bright, melodious hours come sweetly o'er;
But there be million hearts a-crook, where no sweet sun-
bursts shine,
And there be million hearts a-thirst for Love's immortal wine.

"This world is full of beauty, as other worlds above,
And if we did our duty it might be full of love."
If faith and hope and kindness passed as coin, 'twixt heart
and heart,
How, through the eye's tear-blindness, should the sudden
soul upstart!

The dreary, dim and desolate should wear a sunny bloom,
And Love should spring from buried hate, like flowers
from Winter's tomb.
This world is full of beauty, as other worlds above,
And if we did our duty it might be full of love.

Were truth our uttered language, angels might talk with men,
And, God-illumined, earth should see the Golden Age
again.
The burdened heart should soar in Mirth like Morn's young
prophet-lark,
Aye, Morn's last (ear) kept on earth, quenched Hell's last
cunning spark.

For this world is full of beauty, as other worlds above,
And if we do our duty it might be full of love.
Lo! plenty ripens round us, yet wakes the cry for bread;
The millions still are tolling, crushed, and clad in rags, un-
fed!

While sunny hills and valleys richly blush with fruit and
grain,
But the paupers in the palace rot their tolling fellow-men.
This world is full of beauty, as other worlds above,
And if we do our duty it might be full of love.

Dear God! what hosts are trampled 'mid this killing crush
for gold!
What noble hearts are sapped of love! What spirits lose
thee, God!
Yet a merry world it might be, open for all and joy,
With its lands that ask for labor, and its wealth that wastes
away.

"This world is full of beauty, as other worlds above,
And if we did our duty it might be full of love."
The leaf-tongues of the forest, and the flower-lips of the
soil,
The hum of birds that hymn their raptures in the ear of
God!

The summer wind that bringeth music over land and sea,
Have each a voice that singeth this sweet song of songs to
me.
This world is full of beauty, as other worlds above,
And if we do our duty it might be full of love.

DECEASE OF FREDERICK COOMBS.

Frederick Coombs, the eccentric genius who has been seen in the streets of New York during the winter, wearing the buckskin clothing of the old Western Pioneers, and who bore a great resemblance to the bust of Franklin, died last week of "heart disease," according to the coroner, but in reality for want of sustenance. No man has followed the precepts of Christ more faithfully than he. He took no heed of the to-morrow, but gave his money to help others as fast as he made it. Several times he has given one thousand dollars in place of others in comfortable positions.

Three times, in San Francisco, he has been burned out, in the last loss he never recovered from. He was a conscientious teetotaler all through his life. I knew him in New Orleans forty-three years ago, before the temperance agitation was thought of, and nothing would induce him to touch alcohol in any shape.

He called on me a few nights before he died, and told me that he had only taken fifteen cents the previous week—that money was very hard to get. He had applied to all the charitable institutions in New York, but could get no help from them. The Young Men's Christian Association, in answer to his application, wanted to know if he loved Jesus, but could not purchase his pamphlet for ten cents, in which it was shown how he loved and aided his fellow man. "It was not in their line."

He said he wanted some meat; that he had lived all winter on charity—bean soup, but that had not sufficient sustenance, and he added, "It begins to disagree with me." He partook of a good supper, and I gave him what little aid I was able to offer. When I parted with him, receiving his sincere "God bless you," I did not even then realize his utter destitution. A few years ago he lived in Boston for five months on bread and milk; but he told me that the milk in New York was too poor to live on, even if he could have purchased it.

With all the boasted charity of New York, a benevolent and truly good old man, who had passed a most industrious life, and had, I believe, never done an injury to any human being, but on the contrary had accomplished all the good he could, was allowed to die of want!

For many years he has been a sincere believer in the spiritual doctrine. It has been his faith and support in all his vicissitudes. He has now gone to reap the reward in spirit-life of his large-hearted generosity. He suffered here.

Brooklyn, N. Y., April, 1874.

In the year 1827, Dillon, commanding the East India Company's surveying ship "Research," visited the island of Vanikoro (lat. 11.40 south, long. 166.40 east) in the Santa Cruz group, for the purpose of inquiring into the fate of the French Expedition under La Perouse. At this island, where Dillon remained twenty-three days, he tells us there were large houses set apart for the use of disembodied spirits. Markham, in the cruise of the "Rosario" in the South Seas in 1871, refers to the fact as related by Dillon, but he himself in his voyage passed by Vanikoro without landing.

Twenty-Sixth Anniversary.

Celebrations in San Francisco, Cal., Terre Haute, Ind., Dubuque, Iowa, and Providence, R. I.

Reported for the Banner of Light.

San Francisco, Cal.

The Spiritualists of this city saluted the Anniversary by appropriate services at Mercantile Library Hall, Bush street, on the afternoon and evening of the 21st of March. The place of meeting was elaborately decorated with flowers and pictures—among the latter being "The Dawning Light," busts of Theodore Parker and H. W. Longfellow, mounted upon floral pedestals, and a large number of Mr. and Mrs. Anderson's spirit pictures (contributed for use on the occasion by Mr. Winchester) lent added charms. On the rostrum was a grand piano, behind which sat the choir, consisting of Mrs. Matthews, Miss Morse, Mr. Irwin and Prof. Morse.

After the choir had sung "The Coming Day," Mr. Kendrick, the President of the Spiritualistic Society of San Francisco, said:

Ladies and Gentlemen:—We would render grateful thanks for being permitted to enjoy this the Twenty-Sixth Anniversary of Modern Spiritualism in America, illuminating as it has the souls of mankind; bringing abundant blessings by its cheering influence; scattering ignorance and superstition; giving us, in place of a religion founded upon the mythologies of the past, a system that elevates humanity and inspires it with conceptions of infinitely greater sublimity and power of its Creator; giving us a knowledge of a life beyond the grave, and the certainty of a continued existence.

To abler minds than mine, however, I will leave the further consideration of this subject, and first would invite your attention to a lady who will speak to a San Francisco audience for the first time to-day; who, though a stranger, personally, to us, is yet well known to us by reputation as a most earnest worker in behalf of the cause we love so well. I take pleasure in introducing to your favorable attention, Mrs. Addie L. Ballou, of Indiana.

Mrs. Ballou then proceeded in an impressive manner to deliver an eloquent address, for which space is available but for an abstract: Bishop Simpson, who stood like a patriarchal father among the Methodists, had once told an immense audience, before whom he had been called upon to speak, that, when traveling abroad, far from home and all its tender endearments, he had seen vessels coming into foreign ports, bearing at their mast-head the banner of the great republic of the West, and he had involuntarily lifted his hat with reverence to the adored emblem of his native land. And so she felt to do on the present occasion: As the events of to-day, the sequences of the original raps at Hydesville, came in upon the mind, like a heavily laden ship with its sails all filled with the breezes of heaven, and bearing at its peak the flag of our future home—the home to which so many had gone to prepare the way—she felt to salute the spirit-raps; she felt this was one of the occasions when words had less meaning than silence. If, on the present occasion, one sound came more than another from the realms of the angels, it was a Godspeed and glorious greeting, whispering across the wide expanse between this and the other ocean shore. I would that all could hear the rejoicings and glad welcomings of the mighty spiritual hosts congregated within their respective places of meeting to give their expressions of congratulation to those now celebrating this glorious anniversary.

After referring to the beauty and verdure which made the hill bloom with a forest of Paradise, she said she desired to bear witness to the benefits which Spiritualism had since its advent conferred upon the world. She traced the gradual expansion of the public mind from the physical persecution and the narrow and illogical opinions which subsisted in the past; the gradual deepening of human knowledge concerning the grand laws by and through which the spiritual phenomena were given to men, and spoke also of the added knowledge which the denizens of the spirit-world were obtaining experimentally, by which they were enabled to attain a broader scope in their demonstrations to humanity. A quarter of a century ago, we only heard the raps prophesying that which was to come—to-day we have hundreds of mediums in all stages of development; a quarter of a century ago we had only the primary evidence—now to-day, it is well defined and substantiated. We stand almost erect with all the glory of mature growth upon our heads. She referred to the varied trials, disappointments and vicissitudes whose recurrence had taught the soul that in Spiritualism, as in everything else, the power of reason must be employed, and said the necessity for the use of that God-given faculty was just as binding upon us for the future, if we would escape the mistakes of the past.

It has taken the world a long time to arrive at its present growth of intellect, so we must not expect to arrive in twenty-five years at a full realization of the Harmonious Philosophy; but Spiritualism says to us, through the media of the angel-world, that if we would have this philosophy, this religion come to us to stay, come to us to become permanent and substantial, we have yet to work with a spirit of zeal, and other religiousists ever worked with, and coupled with that zeal we have got to have more charity than any sect ever had before.

We had transcended, as far as we ourselves were concerned, the idea that God had sent certain specialties into the world to do away with other specialties, and it was our duty to exhibit the superiority of our system over the old by acts sacred to the religion of Nature, performed for the good of the great suffering world of human hearts, for whose benefit the spirits disembodied had come down to labor.

Those whose altars were dedicated to the "unknown God," rather than to humanity, were troubled by the spread of reasonable views concerning man's present state and future condition—the "infidelity" which the Spiritual Philosophy was sowing broadcast over the world to-day. But the loving of his kind need not fear; the shackles of the church dogmas had fallen from the mind of the masses to such an extent that the birthdays of Thomas Paine and Thomas Jefferson, and other fearless champions of free thought, were now treasured and celebrated by the people without hindrance from the disciples of that bigotry which had denounced them in such unparliamentary terms while in physical life, because they had more reason than religion. Spiritualism had accomplished grand results during the past twenty-six years, and the work would go on, unfalteringly, to the production of effects of which we of the present could form but feeble conception.

"The Carrier," a poem, was then recited in an effective manner by Mrs. Matthews, after which Mrs. Price offered some remarks. She had resolved that, let come what would, she would stand firm to the truth. Spiritualism, to her, meant not a sentiment of pride which led its believers to feel better than their fellows, but an infilling of the spirit of charity toward all men—a spirit which received gratefully from the hands of the angels above, in order that it might freely bestow to those who, by reason of unfortunate circumstances, were below it. I know, she said, that I have taken upon myself a great and a mighty work, and to the cause of humanity, of God and the angels, I mean to be true. She then proceeded to make a strong appeal to the moneyed men of San Francisco and elsewhere, to assist a movement looking toward the erection of a spiritual temple in that city.

Mrs. Matthews and Miss Morse sang a duet entitled "Whispering Hope."

Mrs. Eliza Fuller McKimley next addressed the audience. After referring to the grandeur of the epoch of whose initiation the present date was the anniversary, and to the rapid extension of the scope of spirit-power, the multiplicity of

phenomena, and the increased number of mediums, which same came in answer to the ever hungering cry of humanity for more light, she said that what to the Orthodox skeptic was the work of demons, to us, in the broad daylight of this New Dispensation, was the voice of our loved, befitting ones. "With mingled emotions of joy and sadness I came here to-day, for just one year ago I remember as the brightest in my life, for it was the first time I ever brought my dear little Stella into a public audience. Dashed away that was beautifully decorated with flowers and works of art. Faces young and beautiful gleamed out from the canvas, but the precious, upturned face looking into mine was the highest type of living beauty. To-day that beautiful star shines in the firmament of a spiritual heaven, and my faith grows stronger, my hope brighter, as with joy I anticipate that happy hour when I shall meet her with all the loved ones gone before." Her remarks closed with a prophecy of a future when every church and every temple would be freed from theologic bands and consecrated to the use of the invisible hosts. During her remarks raps in various parts of the hall demonstrated that her views met the acceptance of the unseen attendants.

Mrs. Wiegman said the rap of Modern Spiritualism, which had come to our ears in these times, was the signal that a friend asked communion with our hearts, and it was also a signal that an uncompromising foe to unreasoning religious dogmas and superstitions had come, seeking to bring to mankind universal salvation from error. She urged Spiritualists to live up, practically, to the standard of their beautiful philosophy.

Mrs. Kony ended the speaking for the afternoon with a few words, which had for their close the following benediction-like sentence: "May the sublime principles of Spiritualism so affect our lives that the world may be willing to receive us as messengers from God and co-workers with angels—and what can we wish for more?"

After a quartette—"Oh, that I had wings!"—the meeting adjourned to 7 1/2 o'clock.

Evening Session.—The exercises being prefaced by the singing by the choir of "Evening Echoes," Mr. Kendrick followed in apology for the absence—by reason of sickness—of C. F. Amble Allyn, who had been announced to address the people on the present occasion. Mrs. Baker stated that she had received a telegram from friends on the Atlantic coast to those of the Pacific, bearing the assurance that on this day of days they were with us and all others in sympathy with the movement; also that she had been the recipient of messages from friends in the invisible world, who were in attendance at this meeting. Hosts of spirits are with you when you gather together on these anniversaries, and will some day manifest themselves face to face with you. But Nature's laws are slow in operation, and the time is not yet come, but it is coming fast.

Prof. Shraft then performed an overture of his own composition, entitled "Remembrance."

Mrs. Ballou referred to the promising aspect of the cause, as shown in the changed tone of the public press toward the claims of Spiritualism, and the disposition now exhibited so much more generally than in the past by said press to do justice to the matter. She closed her remarks by reciting John Hay's poem, "Little Breeches."

Mrs. Ada Foye said: This is the day of all others I should celebrate, for many reasons. To me it is fraught with sadness and with joy—with sadness on account of the many rough pathways I have been called upon to tread, owing to my peculiar powers as a medium, and with joy for the many comforts and blessings I know I have been instrumental in bestowing upon my fellow-creatures by that same gift.

Twenty-six years ago to-day, the raps first made their appearance at Hydesville, New York, through the mediumship of the Fox girls, Leah, Margaret and Kate. Although the raps had appeared years before that time in the Wesley family and at other places, yet they had not been recognized as coming from our departed spirit-friends until the "Rochester Rappings," so termed, occurred.

The speaker then gave a detailed account of the manner in which, at a private sitting, in presence of her father and mother and a lady visitor (who was a medium), it was discovered that she was possessed of mediumistic powers. Said sitting was held at her home in East Boston, Mass., some four or four and a half years after the advent of the phenomena at Hydesville. The announcement, by the raps, at that season, that she was a medium, caused her to be much frightened, but the subsequent recurrence of varied phenomena in her presence, when alone, gradually caused her to become calm, and experience had at last led her to look upon this power as a beautiful gift from God, although, like music and other gifts, it was capable of expansion by cultivation. She passed in review the trials which awaited the path of the medium in the early days of Spiritualism, and of which she had received full measure, and said:

"After a while scientific men undertook to investigate the phenomena—they declaring beforehand that they knew the raps were produced by electricity—and they set to work to prove the truth of their theory. Among the committee was a Mr. Davis, an electrician, of Boston; he (with others) being very anxious to see if he could not stop the raps. They came to our house—a party of six—arranging strong batteries across the table, placing the legs of the table in glass tumblers, putting me on a glass pedestal—in fact perfectly insulating me and my surroundings—and remarking at the same time, if the rappings could then and there be produced, the raps would cease. The more they tried to stop the raps, the louder the sounds continued, until they gave it up, and the result was that they found the tumblers broken by the force of the raps, and the wires in great confusion. So the electricians were forced to acknowledge that those raps were not within their power to control."

The next class of people who undertook to explain the phenomena were the clergymen and theologians (and they should be the very persons to lead us in the right if we are wrong). Well, some clergymen—noble souls—undertook the investigation, and the result of their inquiries proved to their own minds that I was possessed of the devil, or obsessed."

The speaker said she believed that greater mediumistic gifts were yet in store for the world; there was no limit to mediumistic power—each in his or her own way was doing the work for which said individual was fitted. "Let us do our part well, let each and all of us make our record fair, so that when we shall be called to the other side, the angel band may say to us, 'Well done, thou good and faithful servant.' If we cannot make as rapid progress as we would wish, let us do as much work as we can. I might as well refuse to attempt to sing at all, because I cannot sing as well as Jenny Lind. I have no doubt there are many rapping mediums in California. The way to discover if you have the power is to sit by yourself and ask the spirits to come to you. Perhaps the first time you may receive a faint rap; at the next sitting you may receive prompt responses to your questions. Now if you possess the power in the slightest degree, cultivate it; do not say, 'Because I am not as good a medium as some one else, I will not use the power I do possess.'"

Spiritualism is making rapid progress, and, with Sister Baker, I think it will not be long before here in California we shall be able to talk to them face to face. We are progressing, but have much to learn."

Mr. Irving, being introduced, recited a poem, composed by himself for the occasion, entitled "My Dream."

The meeting then dissolved, and dancing was the "order of the day," which was kept up until about midnight, when the people dispersed, declaring themselves well pleased with the manner in which the Twenty-Sixth Anniversary of Modern Spiritualism had been celebrated in San Francisco—a city of one hundred and fifty thousand inhabitants, which is scarcely twenty-six years of age.

Terre Haute, Ind.

The 26th Anniversary was duly celebrated at this place speeches being made at Pene's Hall—on Sunday morning and evening, 20th, by Mrs. J. H. Severance, of Milwaukee, and C. W. Stewart; the services were continued by a meeting held at the same place on the evening of Monday, 20th; and a dance on Tuesday night, in which a large company participated, despite the gloomy weather, closed the enjoyable season. The correspondent who forwards the report further says:

"The Spiritualists of this place have had a great deal of opposition to contend with, from press and pulpit, but notwithstanding this, they have moved right along toward success, and there are at present not less than twenty good mediums in the city, and others are being constantly developed."

Through the mediumship of five of these, the invisibles materialized and show faces from the cabinet in the light. Miss Laura Morgan, a child of thirteen summers, who was developed twelve months ago, is attracting great attention. Through her mediumship, independent slate writing is readily given, and wonderful and indisputable tests of spirit presence are obtained. Faces and hands, in a materialized form, are also shown through her mediumship, while she is placed under the most rigid test conditions."

He also bears witness to the remarkable mediumistic gifts of Mrs. Anna Stewart, as an instrument for materialization and independent slate-writing, and concludes by saying:

"The secret of this success for the cause is found in the indomitable energy of the Spiritualists here—present among whom are Dr. Allen Pence and lady, Mr. and Mrs. Jas. Hook, and many others—together with the labors of such speakers as Addie L. Ballou, Mattie H. Parry, Robert D. Owen, E. V. Wilson and others of the angel-inspired army of reform, some of whom have now gone to the 'Evergreen Mountains of Life.'"

Dubuque, Ia.

The anniversary was duly honored in this city by services, social, gastronomic and salutory, at the residence of M. M. Chandler, on the evening of the 21st. The dwelling was brilliantly illuminated and richly decorated for the occasion. Various evergreen and other mottoes were displayed, among them being the words: "Welcome," "God is Love," "There is no Death," "God Bless our Home," an engraving of Katie Fox was also twined with evergreen, and placed in a conspicuous position.

The evening hours were passed by a large company in pleasant conversation, to which music and dancing and a liberal supply of refreshments added harmonious elements so passed the first anniversary in commemoration of the "Raps," in Dubuque, resulting in a thoroughly "good time."

The Dubuque Times, after speaking pleasantly of the occasion, says:

"The cause of Spiritualism is undoubtedly on the increase in all the civilized world, and in this city alone its adherents are numbered by thousands."

Providence, R. I.

The Twenty-Sixth Anniversary of Modern Spiritualism was celebrated on Tuesday evening, 21st, by the Spiritualists of this city and vicinity, who, together with their friends, were present in goodly numbers. The exercises took place at Union Hall, on Broad street, and were opened by music by a select choir. An invocation was then pronounced by Miss Jennie Leys, after which the choir rendered, "Shall we find again the dear ones?" William Foster, Jr., Chairman of the meeting, in a few interesting and appropriate remarks spoke of the birth of Modern Spiritualism, its progress and destiny, closing by introducing to the audience the inspirational speaker, Miss Leys, who delivered a lecture, which was listened to with great interest. After the address, the choir furnished some fine music. The hall was then cleared, and the pleasures of the dance were in order, the party willing away the hours in a very happy manner. The music was furnished by Herick's Quadrille Band.

Western Correspondence.

BY WARREN CHASE.

POLITICAL DEMANDS OF THE WEST.—A pulsation of joy ran through the heart of the great West, where the grain and stock grow, and the Grangers live, when the financial bill recently passed Congress, and they were assured that the President would not veto it. It was not what was needed, but was all we expected to get with the mighty power of money and monopoly against us, in and out of Congress. What the people and especially the producing classes of the whole country required of Congress, and needed, was the issue of one hundred millions of additional GREENBACK currency, and the retirement of that amount of interest-bearing bonds; then the people would save the interest on the bonds, and two per cent. of the small bills, that never return for redemption, and would have their own money, which never would fail, or become worthless, so long as the people constitute the Government. Instead of this reasonable demand of the producers, their friends in Congress had to compromise with the speculators, brokers and bankers, and to get even the forty-four millions of the people's money that had been retired reissued, and had to allow the National Bank speculators to issue forty-six millions of the notes for which the Government holds the security in its own indebtedness, and pays them interest on it, and allows them to issue and loan the currency, thus taxing the people with double interest to get the currency which is so much needed to do the business and develop the resources of the West.

The fearful and warlike cry of alarm from the New York Herald and other leading papers in our commercial centres—where papers are owned by millionaires whose interest is more with the bankers of Europe than with our producing classes—are not heeded by us. We know where the shoe pinches. Their interest is in keeping the currency down in quantity, so they can regulate the rates of usury at the highest figures, keep money scarce, and interest high, for the benefit of those who have money and property to let, and any alarm that will effect it is proper and legitimate; hence the Herald says we shall have war if the currency is increased; but the war will be in its own office, and not in the country. The people are already too intelligent to be fooled by its sophistry or misled by its selfish interests. Its cry of irredeemable paper falls harmless on a people who know that a currency cannot be irredeemable which has the whole country for security, and the people for indorsers, and which will pay all debts and taxes, and buy any property that is for sale at its fair value, even though the millionaire who wants to travel in Europe does have to pay a premium to get currency he can spend there, and those who have contracted to pay interest there, or in foreign currency, have to pay extra for gold. We do not want gold and silver to do

our business with, and could not have it if we did; at least so long as our corporations and speculators have to send from fifty to seventy-five millions annually to Europe to pay interest on money borrowed there to do business here, which takes nearly all that is quarried and coined in our country. The reason of a schoolboy can perceive that our country could make all the money needed at home, and loan it so as to save the interest in the country, for we certainly can make as good, as safe, as reliable, and as secure a currency as any government in Europe, since it is only the stamp and sanction of the government that makes any currency good.

Speculators have run the machinery of our Government until they have secured for foreign and domestic corporations and money lenders nearly all the annual products of the country in interest due them on bonds and contracts, and thus the producers are constantly robbed; but the people are awakening to the subject, and the Grange and other organizations already begin to show signs of demanding a reform, which must come, or a revolution, such as the French predicted, will overwhelm it and all other such tyrannical and monopolizing institutions. We of the West, joined with the laboring classes of the East, whose interest is identical with ours, have already some true men elected to Congress, and we will soon have more, and a majority of that body, and a President also, and then the Government can be run in the interest of the producers, as it has not been for the last fifty years. Nearly every measure proposed, and especially those that get enacted into laws, have been for speculators in some way, and against the producers, as in the currency bill referred to, which gave the lion's share to the National Bank speculators, and the fraction to the people. There is not one sound argument that we have ever seen for longer continuing the circulation of National Bank currency instead of greenbacks, except to pay interest to speculators on the bonds held as security, and allow the banks to get that and the wages, instead of allowing both to be saved by the people and to themselves. These incorporations are as good as a fifth wheel to a coach in the issue of a currency, and ought to be substituted by national depositories for the surplus and savings of the people. Some writers think national depositories, whether connected with post-offices or not, would require too many officials and public servants. It would not require more persons to do the business than it does now, and we would rather trust our money for safe keeping with a public officer, with the Government for security, than with self-constituted officers with no security behind them but a soulless corporation, whose bottom will fall out any time, and the officers run away when the temptation is too great for them to bear. We would rather have a voice in electing an agent and have the Government take ample security and then be responsible, as in case of postmasters, and put our money there, than put it in a chartered bank where we have no voice in selecting the officers, and no security but the chartered monopoly whose interest is in its speculations, and which will be honest while its interest prompts it to be so, and fail when its interest lies in that transaction.

Our monopolizing capitalists, who own and control the principal newspapers, the leading pulpits, and most of the popular politicians, may as well learn now that they cannot much longer control the legislation of this country, for the masses of the people are already too well educated, and can understand their interest when the subject is fairly presented. They may hire and send out their speakers and writers, and spread their sophistry over their mammoth sheets, but the people are awakening and meeting in school-houses and halls, in Granges, unions, clubs and houses, and all these subjects are being discussed as never before, and it will result in a fundamental change in our legislation, and we say, let it come soon and save us from revolution and destruction.

A PACKAGE OF PICKINGS.

NO. III.

BY J. M. FREEDLES.

That "all life is sacred," is among the first principles of Buddhism. Accordingly Buddhists are the only great body of religionists upon earth that have never engaged in aggressive war—never persecuted.

I am never so lonesome as when in a crowd. Thoreau sensibly said, "Solitude is not measured by the miles of space that intervene between a man and his fellows."

Martin Luther, ever praised by Protestants, hated the free exercise of reason, and wrote as savagely against it as any devotee of English infallibility. As quoted by the ray Rev. I. T. Hocker, Luther says:

"The man of faith throttles reason and says to it: 'Reason, you are a silly, blind fool. You understand not a farthing's worth. Do not cut up so many pranks with your following opposition, but shut up your mouth and hold your tongue. Do not pretend to be judge of God's word, but quiet yourself, and hear what it tells you and believe it. You must come to this point, or it is all over with you; you must strip your selves of reason altogether, and through faith throw it away: it is this word faith which gives eternal life.' Moreover, he that would hear the word of Christ, let him leave the judgment reason at home, and neither be guided, nor judge according to reason; if he does so, he inherits Christ."

Mons. P. Lenormant, in a paper addressed to the French Academy of Science upon Zoological questions, treats of the antiquity of swine. He shows conclusively that during the highest Egyptian civilization, pigs were not even domestic animals. Wild boars were hunted in the marshy lands of the Nile, and their flesh considered impure. Spiritualists who eat swine's flesh, drink liquors and use tobacco, have yet to become Spiritualists.

The terms protoplasm and bioplasm should never be confounded. Bioplasm is living matter, or elementary life-stuff, the three principal constituents of which are carbonic acid, water and ammonia. These elements would ever remain lifeless and inorganic, however, unless acted upon by that causative agency, the Divine Energy.

Optimism and fatalism are not convertible terms. That all things work together for good and are ultimately overruled to the end of the greatest good, is optimism, and, by the way, a rational philosophy; while fatalism, teaching that all actions are compelled by an irresistible power, transforms conscious, thinking, reasoning man into a thing—a football pushed into the world, kicked through the world and forged out of the world.

Is fatalism true? No. It is a diabolic delusion, utterly illogical. Fatalists begin with motives—more properly causes beyond their comprehension, and then proceed to draw their conclusions. Their premises being false, their conclusions are

necessarily false. Conscience, intuition and reason, enthroned as Judges, must ever pronounce fatalism a fallacy. Man is a moral actor, and morally responsible so far as he knows.

The Pythagorean Hierocles said "there is nothing more worth seeing than the Brahmins of India, a people addicted to philosophy, who eat no manner of flesh, who live almost entirely in the open air, who have all things in common, who maintain continence, who cultivate the truth, who wear clothes made of linen, and who when eating adapt their motions to music."

Of the seven million five hundred thousand voters in the United States, more than one million cannot read the ballot they cast. What a comment upon this "enlightened Christian nation!" Is it strange that the Brahmins think of sending missionaries to this country?

"Broken down." How often we hear this from magnificently exhausted media and over-worked lecturers engaged in the dissemination of the principles underlying the Spiritual Philosophy. E. S. Wheeler, ever ready, as well as able and critical, has "lost his voice." The Philadelphia physician of that eloquent and logical teacher, Thomas Gales Foster, positively forbids his speaking to public audiences. This is to Mr. Foster a sore trial, for his very heart and soul are in the interests of Spiritualism. Rest assured, readers, that as soon as his shattered forces are re-gathered and health restored, he will recommence his public labors—and probably in New York.

A late number of that stirring Calcutta weekly, "The Friend of India," says that a remarkable movement "headed by a native has set in among the people of Eastern Bengal." They read the Scriptures, live up to the examples of the apostles, have visions, discard medicines, and heal the sick by "laying on of hands." They are rigid vegetarians, and have great faith in the efficacy of prayer. Though nominally Christian Hindus, this "native" and his followers are Spiritualists.

"The gift of healing" was highly esteemed in the apostolic age—why not now? Are mineral and vegetable medicines ever necessary? Is a question yet to be settled. Dr. E. D. Babblitt, 437 Fourth avenue, N. Y., has just brought out a volume entitled the "Health Guide," which must prove exceedingly valuable to both the physically and mentally afflicted. Dr. Babblitt not only tells the people, in this volume, how to get, but how to keep well.

"Resist not evil." When "praying hands" of women went earnestly to work to sing, preach and pray down the crime consequent upon the rum-trail, the whiskey-sellers of the West became speedy converts to the scriptural teaching, "resist not evil."

John Murray, the father of Universalism in America, was a highly inspired man. Mr. Potter, the "John the Baptist" of John Murray, something like a hundred years ago, built a church edifice, from his own means, for a preacher that "God would send." When this preacher, Murray, approached the Jersey shore, Potter clairvoyantly "knew him."

And "as I firmly believe," said Potter, "that all mankind are equally dear to Almighty God, they shall all be equally welcome to preach in this house which I have built." This was practical Universalism! But now Universalists slander Spiritualists—sland their church-dogs in the face of the angels, and want "God put in the Constitution," or at least the Rev. Dr. Miner does!

None of the Lyceums extant have as rich, tasty and costly flags and targets as that in Cleveland. It seemed as natural to see the Wilseys, Thompsons, and other weary-not-in-well-doing workers in the Children's Progressive Lyceum, as to see D. A. Eddy, Capt. Turner, James Lawrence, Gen. McLeod and other substantial Spiritualists in the audience.

I found Hudson and Emma Tuttle's oak-farm home flooded with books, paintings and music. Hudson is speaking each Sunday, and writing for journals both in this country and England. Hudson and Mr. Lees, of Cleveland, did the fair thing in arranging for my course lectures in Berlin Heights. The event of the last evening, however, was Emma's readings.

Dr. William Rose, of Cleveland, was a Spiritualist while yet in the Methodist Church, having visions and the "gift of healing." His success in critical cases is through his mediumship; and he is true enough, brave enough to give medical spirits the credit.

Judge Edmunds, a good and great man, not dead, but gone up one step higher to be with us, as a spiritual presence, more than ever—how we all honored and loved him! The New York and the American press generally did itself credit by speaking so favorably of him and his faith in Spiritualism. Seeing him frequently while lecturing in New York awhile since, he had agreed to write the preface to a forthcoming volume, by Bro. J. O. Barrett and myself, upon "Obsession, the Gadarene—'Spirits in Prison'—Diakia—and the influences they exert upon humanity."

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Banner of Light.

BOSTON, SATURDAY, APRIL 25, 1874.

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ISAAC B. RICH, BUSINESS MANAGER.

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What is in the Air?

Those who fill themselves full every few days with the dust winds of reports and rumors about the wickedness, corruption, fraud and general insincerity which is so prevalent, would be apt to take a very melancholy view of things, and to lose the most of their faith in the progress of the race, if they allowed themselves to suppose that these are the central and governing forces of the life of which we all form a necessary part. This is but the semi and froth that is thrown to the surface by the unceasing action of the potent elements and principles at the centre; and it is because they succeed so well in expelling these things from the heart of our public and private life, where they may be seen of all, that we are encouraged to feel a deeper confidence in the growing and governing power of those principles. The sweet and pure is thus kept closely within, while the impure, the evil, and the obstructive are whirled to the surface, and thence away into deserved oblivion. The conserving feature of this silent and steady operation consists in keeping none but healthy forces at work, and in getting rid of the bad ones. We should not therefore despond, in consequence of all the evil we see around us, because if we make the right application of the lessening light, instead of being contaminated or even hindered by this surrounding body of evil and wrong, it will only preach a constant warning against trusting to the agency of powers which cannot hold their own in collision with the better ones on which the preservation of human society and the assurance of human progress depend. There is a thought in this view of the matter which will at once set all right again, who have apprehensions of the result from what they now see around them.

It deserves to be specially dwelt on, that those who believed that, by merely joining hands, under a good profession, they were going to make the world all over anew, are worse deceived and disappointed than any of the rest. Neither political nor ecclesiastical organizations can do better than the spirit can which rules them; if that be selfish, grasping, bigoted and of a moral lowness, all the high-sounding phrases, shouts of the multitude, and beating of drums in the world, cannot bring them out beyond where they started. And their chagrin is attested by the wrecks of professions, which, as in these very times, are everywhere coming to the surface. The truth is, these external and material forces are, without knowing it, cooperating with the occult spiritual forces in proving that all is in vain unless we begin at the heart and centre and work outwards. That is just the meaning of what we see and hear in the air at this moment—voices of warning, sounds of apprehension, and countless rumors of evil. They signify that wrong principles cannot stand, and that is all there is to it. They demonstrate that this endless experimenting to put the bottom at the top, to make reputation stand for character, to make the inside of the platter clean by washing the outside—is of no sort of use, and will continue to mislead to the end of time. We happen to live in a period when this truth is inculcated in a particularly impressive manner; let us stand fast by it as immovable, and those who come after us will enjoy the blessings of our constancy in the supremacy of the good, and the subordination of all that is evil in life and society.

Gerald Massey in Boston.

All should bear in mind that this talented apostle of the New Dispensation will close his labors in America—for the present at least—by his lectures at Music Hall, Boston, on Sundays, May 31 and 10th, at the conclusion of which course he will embark for England. Those who have read his inspired utterances—whether in prose or poem—should not be satisfied to allow him to return to his native country till they have listened to his voice in a further enunciation of his views; and we are assured that those who attended his previous lectures will require nothing more than to know the date of his reappearance to insure their continued patronage. To Gerald Massey, in the broadest sense, has been given to unite the widest scope of reason with the choicest order of diction, and the benison of the spirit-world must ever rest upon one who, like him, scorns the high places of power in the land, and the pecuniary rewards with which bigotry would fain secure his aid, to labor for the truth as he perceives it, no matter how humble it may be.

The London Spiritual Magazine for March came to hand a month late, the same time the April number arrived. How is it? Are your mails, Bro. Burns, managed as loosely as ours? If so, it is quite time radical reform in the P. O. D. on both sides of the Atlantic was inaugurated at once. The March number contained an interesting article from the pen of William Howitt on "The True Theory of the Roman Catholic Apparitions," which we hope at some future date to find room for in the Banner.

Results of Inquiry.

William Crookes, F. R. S., in the last issue of the *British Quarterly Journal of Science*, from which we recently made copious extracts, sums up in a clear and candid manner the results of his four years' inquiry into the phenomena of Spiritualism. The mere statement of so long and patient a study by an admitted professor of science is enough to put to shame the shallow pretensions of the so-called Harvard Investigation of seventeen years ago. The sittings had by Prof. Crookes were at his own house, and principally with Home and Kate Fox. He says that he wished "to place on record a series of actual occurrences," made "in the presence of trustworthy witnesses," and under as strict test conditions as he could devise. And every fact recorded by him is corroborated by the records of independent observers at other times and places. He admits that the facts "are of the most astounding character, and seem utterly irreconcilable with all known theories of modern science." And in a most manly way he adds—"Having satisfied myself of their truth, it would be moral cowardice to withhold my testimony because my previous publications were ridiculed by critics and others who knew nothing whatever of the subject, and who were too prejudiced to see and judge for themselves whether or not there was truth in the phenomena."

In the present article, Prof. Crookes goes through a review of the whole range of the physical phenomena which were witnessed by himself and others under the strictest test conditions. He sets out with saying that darkness is not essential to the phenomena; also that it is not necessary to witness them at stated times, or in particular places. He held his sittings in his own house, and generally the occurrences were in the daylight. He classifies the numerous phenomena which came under his personal observation under thirteen different heads. Mr. Crookes says there are "at least a hundred recorded instances of Mr. Home's rising from the ground, in the presence of as many separate persons." To reject the recorded evidence on this subject, is to reject all human testimony whatever, for no fact in sacred or profane history is supported by a stronger array of proofs. In reference to luminous appearances, which is an ordinary phenomenon, Mr. Crookes says that "many of these lights are such as I have tried to imitate artificially, but cannot."

He says he has witnessed a solid, self-luminous body, of the size and almost the shape of a turkey's egg, float noiselessly about the room, at first above the reach of those present, and then gently descend to the floor. It was visible for more than ten minutes, and struck the table three times with a sound like that of a hard, solid body. He has seen "luminous points of light, darting about and settling on the heads of different persons." He has had "questions answered by the flashing of a bright light at a desired number of times in front of his face." He has seen "sparks of light rising from the table to the ceiling, and again falling upon the table, striking it with an audible sound." He has seen a luminous cloud floating upward to a picture. He has had, under the strictest test conditions, more than once, a solid, self-luminous, crystalline body placed in his hand "by a hand which did not belong to any person in the room." In the light, he has seen "a luminous cloud hover over a chandelier on a side table, break a sprig off, and carry the sprig to a lady"; and on some occasions he has seen "a similar luminous cloud visibly condense to the form of a hand and carry small objects about."

But what crowns these scientific observations of the spiritual phenomena, he demonstrates not only that they are the result of intelligence, but of an intelligence that is wholly exterior to the medium and the person seeking for knowledge. For example, several phenomena would be occurring at the same time, some being unknown to the medium. In his presence Miss Fox would be automatically writing a message to one person present, while a message to another one, on another subject, was being given alphabetically by means of raps; and she would be conversing with a third person all the while on a subject totally different from either. And he cites other cases which are far more striking than this one. He then discusses all the theories—eight in number—that have been advanced to account for the phenomena. The present paper in the *Journal of Science* is but a sketch of the subject, and all Spiritualists and friends of the advancement of knowledge will rejoice to know that Mr. Crookes contemplates the early issue of a volume on the subject. We may be sure that it will be such an arsenal of facts, and such a treasury of analytic reasoning, as will give the most remarkable impetus to the cause of Spiritualism which it has had in many years.

Afternoon Concert in Music Hall.

A large audience assembled at this place to listen to the announced sacred concert for the pecuniary benefit of the Boston Spiritualist Free Course of Lectures, on the afternoon of Sunday, April 19th. The programme—which was published in full in our last issue—was carried out with the greatest success, and in a manner which called forth the unhesitating approbation of the people. Mr. John Gorman, the clarinet soloist, and Mr. J. C. Turner, received in a marked degree the applause of the assembly. "Over the Crystal River," by the male quartette, Messrs. A. Metzger, Jr., E. S. Daniels, C. E. Pickett and J. C. Turner, was one of those solemn renditions of melody which, once heard, linger forever in the memory! The readings of Mr. H. D. Shonns were of a high order of elocution, and the sweet voices of Misses Annie E. Vose and Etta B. Thomas (both in the choir, and in solo), and the piano accompaniments by Miss Claribel Crossman, gave finish and excellence to the occasion. The affair was a musical and pecuniary success in one, and many people, in passing from the hall at its close, expressed a wish that it might be repeated—which perhaps may be done at some future day.

"If A. J. Davis," asks a correspondent, "is an independent clairvoyant, why did he not, ere this late day, discover that Diakka country where revel unruly 'spirits in prison'?" How easy to criticise—to find fault—misrepresent!"

Mr. Davis had a vision of the Diakka country twenty-four years ago, and published a hint of the same in the second volume of the "Great Harmonia," page 162.

The April number of HUMAN NATURE, a spiritual monthly magazine published in London by J. Burns, has just come to hand. It contains much matter of interest to the spiritualistic public.

The Woman Question.

Perhaps the Sex in Education topic is preliminary to Woman Suffrage and all the other issues which pertain to the emancipation and perfect equality of the female sex. At any rate, it is conceded to be the last refuge in argument which the opponents of woman's equality possess. Dr. Clarke's recent book, so widely and thoroughly criticised, is the best proof of this most significant fact. He takes his position as if it were indeed the last one to be taken in this controversy. By opposing the equal education of the sexes, on the ground of the constitutional incapacity of the female to go along with the male in study, he evidently supposed that he would undermine the position of the advocates of woman's equality, political as well as social, and silence them without another word. If he could demonstrate, as a skilled physician, that it is useless to attempt to equalize the sexes because of insurmountable obstacles which Nature had placed in the way, he would have gained an advantage which, however vigorously it might ever after be contested, it was expected could not be entirely overcome. He therefore attacked the citadel of this great question, by assuming, and afterwards drawing all his desired inferences, that it is not possible for girls to keep up with boys in their studies, and hence that education is out of the question practically. But it is in his labor of fortifying this position that he unconsciously reveals its weakness. All his evidence is overthrown by the plain and unequivocal testimony of women themselves in making answer to him.

The trouble with Dr. Clarke is that his animus is stronger than his arguments. He says that girls must not study during the very years when boys are studying, because Nature demands that their physical powers shall be jealously conserved for other uses. But actual facts show that they have studied, and studied laboriously, through that entire period of their lives, and come out as hearty and strong as the boys whom they are warned not to match their powers against. The women who have confronted Dr. Clarke in this debate deny in toto the soundness of his facts. They aver that it is not from lack of physical stamina that girls are distanced, if at all, by boys in study; they insist that the experiment of coeducation has never yet been fairly tried, and where it has been tried at all, that it has been forced to overcome social prejudices worse than any merely physical obstacles that have been named or suggested. In place of education's diminishing the vitality of the girl, their testimony all goes to show that it is increased and expanded by proper intellectual excitement; that it is a natural and healthy stimulus which Nature has herself provided, this which arises from the collision of the young male and female minds in study, and that a woman will inevitably live longer, as well as happier, by having her intellectual faculties awakened and brightened, while her feminine character need not suffer in the least thereby.

But it is useless to think that this discussion can be choked off by interposing any such argument as is contained in Dr. Clarke's book. His position is wholly destroyed by those who have so promptly assailed it with fact and logic. The idea is, to terminate the debate by bringing forward a well-known physician to testify on the threshold of the subject that woman is intellectually inferior to man because she is physically inferior. If the issue can be ended by establishing an assumption of this sort, then, say the opponents of the woman's cause, there is not another word to be uttered on behalf of woman's suffrage. It is all aimed, finally, at that. This protest against coeducation means simply opposition to woman's suffrage. The object is, to head off the whole movement by demonstrating, if it can be done, that girls and boys cannot be educated alike or together. But it is better worth while to read the contents of the two little books in reply to Dr. Clarke than even the book itself; for they not only state his own position with clearness and fairness, but oppose and overthrow it with arguments which are irrefutable. They have placed the cause of woman's suffrage on an impregnable foundation. After this, there will be little more adduced on the side taken by Dr. Clarke. He has utterly failed to show that the female mind, pursuing its own constitutional methods, is not just as capable of acquiring culture and disciplines as that of the male; and whatever the historic record may have to show relative to the inventive power or patient philosophic power of woman as compared with the other sex, it cannot be demonstrated that she is not at least capable of being educated up to the use of the ballot, that her influence in the common affairs of society is not as valuable as that of man, and that she is fully as competent to manage her own interests as those who would still keep her in a state of social and political subjection.

FOREVER.

Those we love truly never die,
Though year by year the sad memorial wreath,
A ring and flowers, types of life and death,
Are laid upon their graves.

For dead the pure life saves,
And life all pure is love; and love can reach
From Heaven to earth, and nobler lessons teach
Than those by mortals read.

Well blest is he who has a dear one dead;
A friend he has whose face will never change;
A dear communion that will not grow strange;
The anchor of a love is death.

The blessed sweetness of a loving breath
Will reach our cheek all fresh through weary years.
For her who died long since, ah! waste no tears;
She's thine unto the end.

Thank God for one dear friend,
With face still radiant with the light of truth,
Who loves the graybeard as he loved the youth,
Through twenty years of death.

—John Bayle O'Reilly.

Music Hall Spiritualist Free Meetings.

The last free lecture for this season will be delivered to-morrow afternoon, April 26th, by the highly gifted and eloquent inspirational speaker, Mrs. N. L. Palmer. The excellent singing by the choir, adds to the interest of these meetings. Gerald Massey's engagement commences the first Sunday in May, when an admission fee will be charged.

Some time since J. H. Hartley, of England, was introduced to the Spiritualists of Boston and vicinity, at Nassau Hall, as a brother in the faith, and upon the authority of several credible persons, we endorsed him as such. But we are informed by Gerald Massey that the said Mr. Hartley is not known as a Spiritualist in England at all, and we are sorry to say that confirmatory reports reach us from various sections of the country which point to the necessity of the friends being on their guard concerning him.

"Startling Facts in Modern Spiritualism."

A volume of five hundred and forty-two pages, elegantly printed, bound and illustrated, from the pen of Dr. N. B. Wolfe, of Cincinnati, has recently appeared, and is richly deserving the attention of inquirers as well as of confirmed Spiritualists. Facing the title-page is an excellent likeness of the author, engraved on steel; it is full of character, promising a strongly-marked individuality, well developed both in the emotional and the reflective faculties. It prepares us for the animated, never-flagging and downright style in which the book is written. Dr. Wolfe does not mince or sugar his words. If he thinks a post is a post he calls it one; and he never, by way of courtesy, calls a goose a swan. No one can read this volume without feeling that the author is a veritable truth-seeker, brave, earnest, and grudging no amount of trouble in hunting down a sham or establishing a truth. One cannot help realizing that these traits, joined to good sense, mental alertness, and a proper amount of caution, give great value to his testimony, and produce on the reader's mind a corresponding impression of perfect sincerity, as well as of ability to cope with the truly startling facts he records.

These facts are not so startling to the experienced Spiritualist but that many of them can be corroborated by the testimony of investigators both in this country and in England. The scientific investigations of Professor Crookes, made within the last month in London, support, if they do not parallel and confirm nearly all of them. Mrs. Hollis, now in Europe, was the principal medium through whom Dr. Wolfe tested most of the phenomena he records. In this work he received the cooperation of Col. Don Platt, Hon. William M. Corry and Mr. F. B. Plimpton, of the "Cincinnati Commercial," all gentlemen of much literary skill, good observers and competent witnesses. He gives their reports, and, added to his own; they form a mass of testimony that ought to stagger the incredulity of the toughest skeptic. The volume has the fascination of one of Wilkie Collins's romances, in the cumulative interest of the facts, rising as they do, like the incidents of a well-constructed plot, and yet carrying one's convictions along as in a clearly stated argument.

Dr. Wolfe pays a well-merited tribute to the mediumship of Mr. Mansfield, the genuineness and remarkable character of whose powers he had good opportunities of testing. Toward some mediums of note he manifests an opposition, which is no doubt sincere, but which may be the result of misconception. To say that the indications of entrancement, in certain speaking mediums, are simulated, is not to prove it satisfactorily to those acquainted with the peculiar phenomena of somnambulism; double consciousness, trance and mediumship. That there may be some affectation in individual cases, even where the mediumship is undoubted, is possible; but it is hardly fair to charge this upon mediums without some positive proof, such as Dr. Wolfe thinks he found in the case of Mr. Pardee. As for Mr. Thomas Gales Forster, we have had abundant evidence of the genuineness of his trance condition, and we must have something besides assertion to induce us to doubt it. Dr. Wolfe, like Othello, is occasionally a little "rude in speech," but we feel, all through his hard words, that he is perfectly honest in his utterances, and that he is not one of those men who persist in a harsh judgment because they have once formed and uttered it. He will, we do not doubt, be quick to make amends where he finds injustice has been done.

An excellent likeness of Mrs. Hollis forms one of the many highly finished steel engravings of the volume, which seems to have been got up regardless of expense, while the type and paper are a feast to the eye and a delight to those readers whose sight has begun to fail. "Startling Facts in Spiritualism" is now for sale at the Banner office, and we commend it to public attention.

The New York Liberal Club.

So we are informed by Dr. E. D. Babbitt, who writes us from 437 4th Avenue under a recent date, meets each Friday, at Plimpton Hall, that city, and includes some very acute minds and fine speakers. The regular order of its sessions consists of a lecture, on a particular topic, by some one chosen for the purpose, and a thorough and critical analysis of the same in conference at the close. Dr. Babbitt was present recently, when Prof. Marvin, of the Woman's Free Medical College, sought to destroy mediumship—or media-mania, as he called it—at a blow, by endeavoring to prove that it was a resultant of an unbalanced nervous organization, women being more subject to the mediumistic hallucinations, because of certain organic derangements to which their sex made them peculiarly liable, by which a kind of "retroversion of common sense" was induced. After diagnosing the case to suit himself, the Professor proceeded to prescribe certain old-school remedies to cure said difficulty. But Dr. Babbitt asserts, and his words will find endorsement by all conversant with mediumistic conditions, that sickness does not induce mediumship, although over-work in a mediumistic capacity—as in every other department of mortal occupation—may induce sickness.

Dr. R. T. Hallock, the veteran Spiritualist, replied, on the occasion referred to, to Prof. Marvin, in a manner which thoroughly overthrew his fine-spun "catamenial" and "prolapsed" theories, as did also Dr. White, of the Woman's Medical College. The connection between mediumistic qualities and the sexual system was also denied by F. W. Evans, the well-known Shaker, who stated that that body of believers had been Spiritualists and mediums for a hundred years back, although the peculiar rules of their order were directly in opposition to the position assumed by Prof. M. He, in company with Drs. Hallock and White, pronounced the "drug system," advocated by Prof. M., to be behind the age. It was arranged that, at a subsequent session, a lecture on Spiritualism should be delivered before the Club by Dr. R. T. Hallock.

Fine Specimens of Spirit Drawings.

We are in receipt of a collection of cards and cabinet photographs of the wonderful ancient spirit pictures produced through the mediumship of Mr. and Mrs. Anderson, and now under proprietorship of Mr. Winchester. We shall speak more fully in a future number concerning these singular relics of the past.

Read the call on our sixth page for the annual meeting of the Michigan State Woman's Suffrage Association, to convene at Lansing, May 6th.

Rahmoun Roy.

A learned Hindoo, who sometimes is the controlling influence at our Public Circles, was born in 1774, in Bengal, his paternal ancestors being Brahmuns of a high order. He studied several years at the celebrated seminary of Benares, and traveled in Persia and other Oriental countries. He was acquainted more or less with ten languages—Sanskrit, Arabic, Persian, Hindostanee, Bengalee, English, Hebrew, Greek, Latin and French. The two first he knew critically, as a scholar; the third, fourth, fifth and sixth he spoke and wrote fluently; in the seventh and eighth perhaps his studies did not extend much beyond the originals of the Christian Scriptures; and in the latter two, his knowledge was apparently limited. He published works in Sanscrit, Arabic, Persian, Bengalee and English. He held important posts under the East India Company, and secured various administrative reforms. In 1830 he came to England as the agent of the Mogul Emperor, and attracted much attention. In politics he was a zealous republican; he expressed warmly his hearty approbation of all liberal institutions, associated chiefly with the liberal portion of the community, and took a very deep interest in the progress of the measure of English Parliamentary reform. He died suddenly at Bristol, Sept. 27th, 1833.

That he was a man of mark and learned in the languages of the East, there is evidence to-day, as for years spirits of Oriental origin have written in their native language through the instrumentality of a noted medium of this city, Mrs. Frank Campbell, residing at 616 Washington street. The hieroglyphics often written by her, while under spirit control have puzzled her for years, as she could gain no information whatever from any source in regard to them. We were shown several of these manuscripts, which excited our curiosity sufficiently to ascertain, if it were possible, whether these hieroglyphics were really ancient Egyptian or not. Accordingly, while Rahmoun Roy was in control of Mrs. Conant, at a private séance not long since, we took occasion to question the spirit upon the subject, presenting several sheets for his inspection. He at once pronounced them legitimate phonetic specimens of the ancient Chaldean language. We then asked if he could translate them into English. His reply was in the affirmative, and he appointed a future evening to accomplish the task. Punctual to the time, we were present with the manuscripts. The medium became entranced, and the spirit of the learned Hindoo informed us that he was ready to fulfill his promise. Accordingly we gave the MSS. into the hands of the medium. The spirit carefully scrutinized the hieroglyphics for some ten or fifteen minutes in silence. He then read them in the original, and subsequently translated several into English. One of these manuscripts, it would seem, purported to be a private letter to us. We have in our possession the original and the translation, which may be seen at this office.

Unsuccessful Reformation.

Under this heading we find in the Boston Daily Journal of the 21st, the following, from its Washington correspondent, "Perley." It is high time that such "pious" deceivers were brought up with a round turn. Is it not really astonishing that "Christian Associations" countenance and lend their moral influence to these "wolves in sheep's clothing?"

A year or two since a glib talker from Connecticut came here, and exhibited in committee rooms of the Capitol, to Congressmen and correspondents, a collection of pornographic productions which testified to a trade calculated to do great moral harm. The exhibitor professed great disinterestedness, and a desire to abolish this traffic calculated to pollute the mind of the young, and to increase the depravity of the old. Much virtuous indignation was excited, and the crusader against pictorial and typographical vice was by special legislation clothed with extraordinary powers to be used in his warfare. These powers he has not only used but abused. He has secured the conviction of persons accused by him, but the law officers of the Government, on reviewing the cases, have felt it their duty to recommend the pardon of these persons, who were evidently victims, rather than offenders against the law. Postal authorities have had to check his inquisitorial operations, and there is a general desire to suppress as a nuisance this suppressor of nuisances.

BABBITT'S HEALTH GUIDE. Price \$1. New York: Published by E. D. Babbitt, D.M., 437 Fourth Avenue.

A philosophy of cure, founded on the idea that healing elements are potent in proportion as they are subtle and refined, and weak in proportion as they are gross; that sunlight, electricity, and especially the still finer life-forces, being subtle next to spirit itself, are the most potent to heal, while mineral substances, being from the coarsest department of Nature, are the weakest and least penetrating. This constitutes the law of power. The law of harmony is stated to be a nicely-balanced contrast of elements. Magnetism, or the warm positive principle, and electricity, the cold negative principle, are stated to be the propelling principles of the universe, and these are combined equally to bring about harmony and health. Too much of the cold principle in the human system brings about chills, paralysis and chronic diseases—too much of the warm principle, fevers, and inflammatory diseases. While sunlight, baths, food, clothing, the social relations, &c., are explained and commended, a strong magnetic hand is considered the most potent of all instruments for charging a feeble system with a new life-power, and for equalizing ill-balanced conditions. Directions are given for the practice of manipulation, and the treatment for one hundred different diseases, without drugs.

So says the Scientific American of April 25th—a journal of high authority in matters of which its name is suggestive. The book is now offered for sale by Colby & Rich, No. 9 Montgomery Place, Boston.

The Boston Herald says that "the Spiritualist brethren don't quite understand why the late Judge Edmonds should have requested a Christian burial, and left all his property to a Catholic daughter." It does not seem at all strange to us why the Judge requested Dr. Tyng to perform the last rites over his earthly body, when we know that these gentlemen were for years intimate, cordial, steadfast friends. And what is there out of character in giving his property to a Catholic daughter? Some people call themselves Spiritualists who are simply Iconoclasts—nothing more. Judge Edmonds was a peculiar man in many things; and therefore in many things spiritual we differed from him. But still our friendship never flagged. Although he and Rev. Dr. Tyng did not agree in religious matters, it did not in the least militate against their friendship.

We have on file for publication a well-written article from the pen of our old correspondent, Leon Hyneman, which we think will, when published, attract more than common attention. It is entitled "MAN AND WOMAN COUNTERPARTS—A DUAL UNIT."

fainting. These visits are becoming quite common. We care but little about such things, though, as we have one one-hundred-thousand

As a people we are probably about what conditions make us: We had the benefit last summer of the instructing presence of Prof. McCosh, of Princeton, who knows, by experience, that Saratoga is no place for his college boys, even for a little pull on the peaceful and innocent waters of our beautiful lake.

Though we can say but little that is pleasing for Spiritualism, at Saratoga Springs, it is charming to know how firmly its impress is being fixed upon the world at large. Its principles are

long reason and justice will gain, a hearing where now there is too much theological bigotry to admit them.

Soon the power of truth will triumph
O'er the follies of the past,
And the sun will reach the zenith,
And the darkness flee at last.
Angel-voices now are calling
From their blissful home above,
And in trumpet tones proclaiming
Happiness is born of love.
Though we put on stately features,
Fast and pray all day to-day,
Though we study Hebrew teachers,
Love alone must guide the way,
Though the serpent here be garbed,
Angels toll the bells away,
Darkness, doubt and gloom departed,
Life assures an endless day.

NEW YORK CITY.—Dr. T. J. Lewis writes, under recent date: Our Spiritual Philosophy in the city of New York is slowly but surely gaining ground, and more inquiries than former-

apt to intervene between the spiritual truth and church creeds, when a good living without labor is at stake.

California.

SAN FRANCISCO.—B. Shrail, writing under a recent date, speaks in a highly encouraging manner concerning the prospects of the cause in that city and the State. The largely attended and rapturously applauded geologic and other lectures of William Denton, replete as they are with arguments from the Bible of Nature, which are unanswerable by Old Theology; the renting of Mercenille Library Hall for one year—Charter Oak having proved too small—for the use of the Spiritualist Society; the labors of C. Fannie Allyn; the engagement of Gerald Massey and other talented speakers, and the general fairness of the press reports regarding spiritual matters, are all signs of great promise to his eyes.

Passed to Spirit-Life:

From the residence of her son-in-law, Thomas Haggood, in Deer River, Lewis County, New York, Jan. 14th, Mrs. Elizabeth Rodin, in the 82d year of her age, it is thought through brought up in the Church of England, she early in life learned to think and act for herself upon religious subjects, and was always ready to endorse whatever looked

together with being more or less meddlesome, she at once, upon investigation, readily embraced the beautiful truth of the Christian religion. Her husband, Mr. James H. Butler, and she and her husband began investigating this subject over twenty years ago, took the first spiritual paper ever published in this country, and have since read the literature of the day ever since. Their child's delight in later years was in reading the Banner of Light as it came to the country, and she has been able to read the beautiful literature to which they felt they were fast hastening.

Mother Butler would often say: "Oh, if one-half as true this is claimed for the loveless men of the Southern States, as is claimed for the loveless men of the North, and make me over the river to that beautiful clime?" She died as she had lived in the triumphs of the Spiritistist's faith, and promised to come back soon as a report hereafter.

M. E. T.

Also from the same place, Jan. 21st, Mr. Joseph Butler, in the 84th year of his age.

His prayer was the answer that he might soon follow the Father in Heaven. His long, fruitful life was a household, the sowing of two such cheerful spirits so suddenly and near together. Everbody regretted "Father Butler," and the loss of the most upright and honorable of men. But for his children, and the friends of the cause, and the world, everything that savored of meanness or trickery. His genial disposition made him a welcome guest everywhere, and he was a true friend to all who were in need of help. Those who are left behind. His interest in spiritual matters was not less earnest than "Mother Butler's," although he was a more practical man. He was a true friend to all who were in need of help. In his last hours he comforted his remaining children and friends with bright pictures of the happy reunion with his Father in Heaven. He died on the 21st of January, at an early day with feelings from his new home. We would with patience the message.

They were buried in Carthage, N. Y., who has long been a friend of the family, officiated on both occasions, doing great credit to himself as well as making the occasion a most interesting and profitable one.

was their rendering of the "Bright Forever" very happy and soul stirring.

From Colchester, April 4th, Anne E., youngest child of Seth and Ellen A. Burrell, aged 8 years and 6 months.

At the funeral, Dr. H. B. Storer presented to the assembly a beautiful and rare manuscript, written in the English philosophy of Spiritualism, which to this family is a source of daily strength and comfort, and which, during the anxiety and grief attending the sickness and death of a beloved child, sustained them by its consoling power. At this time, a few days after the little one's separation from her mortal body, she gave to her parents undoubted proof of her presence with them, and of the love which she cherishes for them and her brother and sister, also proving, that so little had the death change affected her spirit that she was still able to give to her living friends the same loving and cheering for the doll, which to the heart of a child comes so near to human love. The beautiful ideal of a perfect being in so short a time unfolded in mortal clothing, has passed into the human world, there to attain its full and perfect expression.

[*Notice for insertion in this Department will be twenty cents per line for every line exceeding twenty—twenty lines or less inserted gratuitously. No poetry printed under the above heading.*]

PUBLIC MEETINGS, ETC.

Notice—Dedication of Eureka Hall.

All friends of human progress are cordially invited to meet, May 19th, at 10 o'clock A. M., at Eureka Hall, Union Street, New York City. The building, which was erected by Dr. P. W. Wilder, one of which will, we trust be dedicated to Eureka in its deepest and truest meaning.

[illegible]

tually pleasant and advantageous to the cause.

Mrs. E. C. STANLEY, Mrs. HAZLET, and other em-
ployed speakers, will address the meeting.

I. H. BARTHOLOMEW, Chairman,
Landing City Woman's Suffrage Association.

**The New Hampshire State Association of
Spiritualists**

Will hold their Second Quarterly Convention for three
days, Wednesday, May 11, on the 1st, 20 and 21 of May
next, commencing 10 A. M. P. M. Good speakers will
be present. A general attendance is desired. The friends
in Washington will do all they can to entertain us.
Those who cannot come will be invited to write.
We will find good accommodations at a hotel.

Per order of Committee,
H. S. MONTGOMERY, Secretary, New York, N. Y. Pres.
RACHAEL CAMPBELL, Manchester, N. H., Sec'y.

Convention at Lockport, N. Y.

A Quarterly Convention of mediums, speakers and others
will be held at Lockport, N. Y., at the corner of Main and
Cottage streets, Lockport, N. Y., the first Saturday after
Sunday of May next, commencing at 10 o'clock, and
continuing to 10 o'clock, afternoon sessions each day.
A cordial invitation to attend is extended to all interested
in this great spiritual revolution, particularly to medium
speakers and singers.

J. W. BEAVER,
A. E. TILDEN,
J. H. HOBBS, Committee

