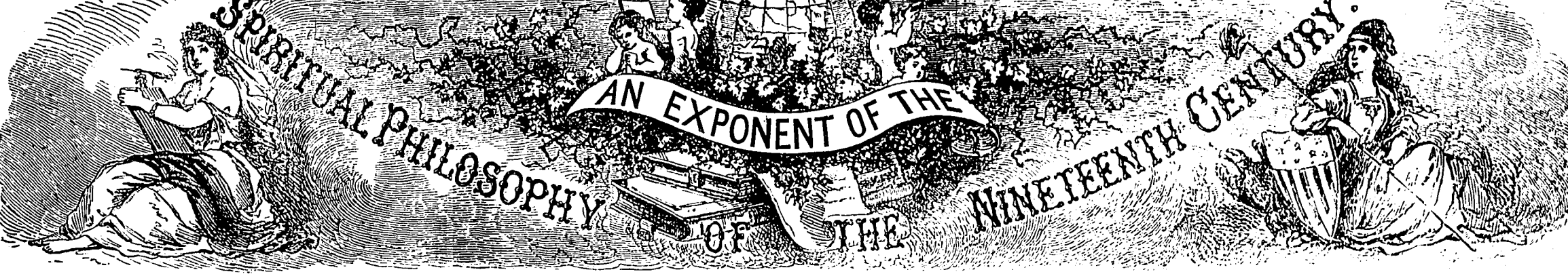


BANNER OF LIGHT.



VOL. XLV.

GOLBY & RICH,
Publishers and Proprietors.

BOSTON, SATURDAY, SEPTEMBER 13, 1879.

\$3.15 Per Annum,
In Advance.

NO. 25.

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Original Essays.

SEERSHIP AND HISTORY OF THE BIBLE.

BY PROF. ALEXANDER WILDER, M. D.

A curious feature in modern exegesis is noticeable in the fact that the chief endeavor is directed to the substantiating of the "history" embraced in the Hebrew sacred writings, passing over with slight the preternatural events and phenomena there recorded. Yet it is apparent to the thoughtful reader that the "miracles" and prophetic displays constitute the essential characteristics of the several books. Is it not probable that the wrong starting-point has been selected? The reader of *Isaiah* may conjecture that the *history* contained in the play is its chief excellence. But we all know better. The *history* is the sheerest fiction; the ghost is the character that cannot be spared. In like manner, may we not presume that the supernaturalism of the Bible constitutes its more important matter, and that the rest is possibly not worthy of serious consideration?

The subjective history of the Bible is yet to receive attention. In the endeavor to ascertain it, the commentary and glossary may be laid aside. An adoration of the text is little evidence of right feeling in the matter. A Bible-fetish is of no more account than a snake-fetish. Our business lies with the intrinsic value, and we have every right to seek it in all directions.

The designation of *holy* has no relation whatever to inherent sanctity, but only to *superstition* as being set apart to religious uses. A temple-hillock was *holy*; so was a tree, cave, or altar used for worship; so were the priests and women (*Kadeshim* and *Kadeshath*), who ministered—whether in religious offices or by merchandise of their bodies. Mount Zion was *holy*; so was Gebel or Byblos; so were a hundred other eminences.

The Jews were a "chosen people" just as the Assyrians and Egyptians are described by Iamblichus as sacred nations, whose languages were most pleasing to the gods. As to their exclusiveness, which Ezra is represented to have instituted, the patricians of Rome, the Spartans and Athenians, were equally close, and on like pretensions. Plebeians and foreigners had no religion and were permitted none. Aspasia was denominated an *hetaira*, and denounced as of loose morals, simply because, though married to Pericles, the law would not legitimate the relation. "Chosen peoples" and "holy nations" were very brutal in such matters.

The actual antiquity of the Hebrew scriptures has doubtless been exaggerated. There were psalms and rituals in every ancient family, some of which remain, like the *Gathas* of the Parsis, to the present time. The writings of the *nabim* or prophets were next in order of time, and mark a second stage of development. But the *seer* preceded the prophet, as the *scribe* eventually superseded him. The Mosaic law was the production of the *cohenim* or priests—first Kenites from Arabia, but afterwards a caste who learned their lessons at Babylon. Indeed, till the Persians planted a colony of Jews at Jerusalem, we hear little of Judaic institutions.

Ethnology may yet be taxed to show who the Jews really were. Perhaps they were the progeny of exiles; perhaps not. The Lakaidemonians of Sparta claimed them for kindred, and they acknowledged it. "These Jews are derived from the Hindu philosophers," said Aristotle to Hyperichides. "They are named by the Hindus, Kalamians, and by the Syrians, Sudaans. They took their name from the country which they inhabit, Judaea."

By the record of Jeremiah the prophet and son of the high-priest Hilkiah, there were four thousand six hundred in all carried away by Nebuchadnezzar, generally nobles and artisans. Those who come with Zoro-Babel (Zoro, a son or priest; Babel, Babylon) were enumerated at forty-two thousand three hundred and sixty, and seven thousand three hundred and thirty-seven servants. It is a curious inquiry as to the race to which the fifty thousand belonged. Indeed, according to the Assyrian *Tablets* only twenty-seven thousand two hundred and eighty captives were carried away when Samaria fell.

Judaism appears to date from this period. Nehemiah is recorded as first collating together the holy collection; Antiochus as destroying it, and Judas Makkabeus as again putting the Canon together. I know that Ezra and the Great Synagogue are credited with the work; but that fact would accord with this statement. See *Maccabees*, II, ii. Ezra was a scribe, or compiler of the Law, he says, and it is usual to assign to him the credit. Hilkiah,

his ancestor, "found" the Book of the Law in the Temple; but no one ever knew it was lost. Nehemiah describes himself as cup-bearer to Artaxerxes (Longimanus), king of Persia, and a worshiper of "the God of heaven." This divinity would seem to be Ahura-Mazda. To be sure the sacred books style him Yava (Jehovah), Adoni (Lord), Moloch (king); but these are titles or translations. The Rabbinical Institute, having its chief college at Babylon, the introduction of angels and archangels, of Satan and his spirits, all show a parentage beyond the Euphrates. The forms and myths of a religion are the crystals and fossils of history.

What little we know of earlier Israelitish history is very obscure. The tribes of Palestine included Phoenicians and Canaanites, as well as intruders from Arabia. Out of these hybrid sources the Israelites were agglomerated. Whether they were ever a single monarchy is not so certain. Little evidence of a Temple of Solomon exists; and as little of the actual existence of either Solomon or his father, David. I am aware that the name, Jerusalem or Hierosolyma, seems to mean the sanctuary of Solomon; but it may also mean the Temple of Peace, and a structure at Pasagarda bore a similar title. In after time when the Amosian priest-kings aspired to rule Syria, Galilee and Arabia, it was easy to construct the story of David and Solomon as their warrant.

The tablets of Sisak, the Assyrian king of Egypt, mention a conquest of Judea, similar to that related of King Rehoboam. Omri, Jehu, and his successors in Samaria—also Azariah, Ahaz and Hezekiah, of Judea, are named in the records of Assyria. This seems to indicate them as historical characters. But the cosmogony, the story of the patriarchs, probably that of Moses, Joshua and the *Suffetes*, or Judges, must be given the go-by. They were the progeny of the men who recorded themselves as their descendants; and in the period of ancestor-worship received homage of the Arab-Hebrews and other tribes of the "Holy Land." The "books of Moses" abound with interpolations to make precedents for laws and institutions of a comparatively recent period.

The book of *Numbers* abounds with such episodes. The story of the fiery serpents and the worship of Baal Peor were inserted to distinguish the Levites, and especially to set up Phinehas, of the sept of Aaron, as having "the covenant of an everlasting priesthood." In other places Moses himself is set down, having "married an Ethiopian woman"; and when his descendant Jonathan became priest at the sanctuary of Dan, establishing a sacerdotal line till the captivity, it is slightly mentioned. Ezra, when he introduced the Persian non-intermarriage law, prohibited such from being priests. But as the proscribing of one family of Levites was not enough, the tale of Eli and his sons and of Abiathar were also framed, to exclude families of closer relationship.

So awkwardly did the editors interpolate the books of *Kings* and *Samuel*, that they made the narrative contradictory. Samuel judged all Israel, yet Saul, who lived a few miles away, knew nothing of him, and visited him with *backsheesh*, as he would a seer or fortune-teller, to learn the way home and about the stray asses. The anointing is variously represented: once because the sons of Samuel were corrupt and sold justice, and once because of terror at the invasion of the Ammonites. Both Saul and David were privately anointed, but neither is represented as taking any account of it. A very different story is told about Jehu.

David's story is fearfully distorted. He passes for the son of Jesse, but ill-reputed in his own family. He was of mongrel blood, "shapen in iniquity, and in sin (adultery) conceived." Two of his sisters were daughters of Nabal. He was made armor-bearer to Saul, and slew Goliath; yet we are again told that Saul did not know him, and that Elhanan, of Bethlehem, killed Goliath of Gath. The prize of the exploit was the hand of the king's daughter, but the king never paid the slightest attention to that matter.

The names of the principal characters of these books have a peculiar complexion. Hardly one is Egyptian or Coptic. *Moses* may be, but even *Pharaoh* is doubtful. It is often derived from Ra the Sun—as *Pha-Ra*, the son of the Divine Sun. But it is as likely to be Aryan or Scythic—*phra*, in Sanskrit, denoting excellence, nobility. We read of no Egyptian king, so called, outside of the Hebrew writings. *Samsun* is a sun-name, the counterpart of *Samu-el*. *Saul* is the same in orthography as *Sheol*, the underworld. *David* and *Solomon*, more literally *Dud* and *Salamba*, sound like designations of the lover of Venus or Astarte. Certainly the feminine appellatives *Dido* and *Salamba* were names of the Semitic Venus. The legend of carrying the ark of the covenant (Berit) in procession to the sacred pavilion on Mount Zion, Adon or Yava being in the ark, and the king with his attendants dancing the choric dance, inflamed with divine fury, looks so like a search for the lost Adonis, the bringing of his coffin to the shrine, and the choric and lascivious rites of Tyrian worship, that it is little stretch of imagination to jump over the little changes and believe that that was just the very object described. Temples of Solyma are rather frequent in the East. Amin in Kashmir, and the "Tomb of Cyrus," were so designated. *Salem* or peace is the word of salutation from India to Morocco.

A not improbable purpose of the legends of Samuel, Saul, David and Solomon, was to impress the mind of the Jews in later historical periods with the conviction that all Syria and Idumea, from Hamath or Emesa to Egypt, had once been under one sole Hebrew jurisdiction, and therefore might be considered as lawful to acquire. I do not find much evidence of a satisfactory character outside the Bible that there

had ever been a temple of Solomon, except we read the name Jerusalem as Hierosolyma, the hieron or temple of Solomon. Yet the Psalms always style Mount Zion the *Kodesh*, or holy hill. There is greater probability of having been Hittite overlords of Syria and Palestine than of Hebrew. The Philistines, and the tribes occupying Idumea, Moab, Ammon and Bashan, were Rephaim. Goliath of Gath is distinctly set down as one; so also were the Beni-Anak of Hebrew and Philistine. Chiefs of all these races held cities and districts. They were sometimes leagued together, and sometimes were independent sheiks or patriarchs. But a kingly or imperial government was out of the question. The records of the expeditions of Thothmes III. and other Egyptian kings indicate a sparseness of population in all this region.

The statement that Sisak or Sesonka conquered Jerusalem, is the first evidence of a kingdom of Judah. By the acknowledgment of Hebrew books, the kingdom had already been sundered. Sisak, though King of Egypt, was of Semitic blood, as were other names of his dynasty. The Bubastide kings were Sisak, Osorkon or Sargon, Her-sha-seh, Osorkon II., Sesonka II., Tiglath, Osorkon III., Sesonka III., Tiglath II., clearly Assyrians. If Solomon ever married Pharaoh's daughter, she was of Assyrian blood.

The secession of Jeroboam and the apostasy of Ahab, indicate a corollary to the condition of affairs in later times. Ahab was king of Samaria, whose people were odious to the Jews; and Jeroboam established a calf-symbol or tauric sphinx at Dan in Galilee—a reflection on the later Galileans, who were considered *heterodox*, but not apostates. In the Assyrian *Tablets* we find record of the following kings: Jehu, son of Homri, Menahem, Pekah and Hosai; also Azariah, Ahaz or Jotham, and Hezekiah. Doubtless these were genuine persons.

We must suspect much of the "history" which the "Older Prophets" compiled. There are earmarks of consequence. Thus "the high-places in the cities of Samaria" are named before Samaria is said to have been built. David is said to have carried the head of Goliath to Jerusalem as though there was already a temple there, whereas he had no real foothold (till he bought a site from Araunah, who is styled "a king" and "the Jebusite." Indeed, things are "mixed.")

It is plain enough that the Israelites are represented as cognate with the other tribes of Palestine, with like customs and worship. Some tribes resembled the Bedouins of Arabia, and others the Phoenicians. The books of *Isaiah*, *Jeremiah*, *Ezekiel*, *Hosea* and *Micah* depict them as celebrating the rites of Adonis, as worshipping the Syrian Goddess, the lascivious Phegor, the Tyrian Moloch Hērēules, the Eusebian serpent, and as celebrating initiations and mysteries. The Canon was compiled, redacted and promulgated after the endeavor of Alexander and his successors, especially Antiochus Epiphanes, to establish unity of language and worship in all their dominions. The latter king actually introduced the Bacchic Mysteries, including the phallic procession, with rites as already described. It is not impossible, therefore, that the fulsome representations of *Hosea*, *Jeremiah* and *Ezekiel* actually relate to this later period. The menhirs, dolmens, great stones, sacred trees, asheras or Venus-symbols, and Baal-pillars, seem to pertain to an older period.

The post-Babylonian period had a history substantially its own. Judea was eminently a country of the Book and Priesthood. Ezra, who first endeavored to set off the Jews from the other Syrian and Arab tribes, was of the family of Hilkiah, the priest who "found" the book of the Law. He was himself a "scribe" or compiler. Nehemiah "founded a library" or collection of sacred books. The same pen that prepared the books labelled with their name, wrote also the books of *Chronicles*. The Canon was then closed. The maxim was promulgated thenceforth—"The scribe is greater than the prophet."

We come now to the spirituality of the Oriental countries. The Canaanitish and other Semitic nations were eminently spiritual in their aspirations. The traditions of religious propaganda are Semitic. The Akkadian priests of Assyria and Babylonia were worshippers of Kronos, Suku (Venus), and other divinities that appear to us with other names. They instituted the Sabbath in honor of Saba or Saturn, the lord of the seventh planet, and Easter to commemorate the Goddess Istar. From them the "sacred nations," the Assyrians and Egyptians, appear to have derived their religious ideas.

Mysterious wisdom and prophetic power were believed to be possessed by the men who were familiar with the Deity. The seer was foremost everywhere. He was the *Saken*, patriarch or sheik—the *cohen* or prophet-priest, from Egypt to Armenia. The *mantis* of Greece who interpreted Apollo, Asklepios, and Zeus of Dodona, was of the same character. Seers, augurs, soothsayers, diviners, enchanters or singers, and schools of prophets were in all these countries. There was a shrine in every house and an altar in every hand. A grove stood on every hill-top. The sun-god of Assyria, *Samas* *Dian-Nisi*, became the Bacchus or Dionysos of Greece, of whom Euripides has declared to us—"Surely this god is a prophet, for the Bacchic furor is mantic." The man who entered the mystic *sekos* (*akkoth*) or cave of initiation, came forth an *apota* or seer. No wonder, then, that we read of *usaphs* or wise men at Babylon, of Balaam and his trances, of the raving prophets of Baal, of the prophets of Israel, who exercised real or pretended power to read the language of the stars and the secrets of the gods.

The seership of the Bible has many marks of genuineness. It is infinitely more plausible than

its history. We do not suppose that we are obligated to attach much credit to the *events* recorded in regard to other matters; but we consider the phenomena as more or less actual. There perhaps was never a Samuel, Balaam, Elijah, or Elisha; but there were men who witnessed and performed such marvels as were imparted to them—at least something of the kind. We propose to trace some of them, and analyze, as we best may, their quality and credibility.

Emanuel Swedenborg was probably right, when he declared that the Scriptures—the prophetic as distinguished from the sacerdotal writings—possessed a spiritual and also a celestial sense. Mr. Robert Brown of Barton-on-Umber informs me that he finds a pictorial meaning to the Assyrian and Akkadian emblem, which is entirely distinct from the popular or literal sense. If this is true of arrow-heads or triangles, how much more so it must be of hieroglyphics. The Bible is, much of it, translated picture-writing.

The enthousiasms and visions of the seers and prophets may be studied with profit. The story of Balaam, written perhaps in the reign of the great Jeroboam II., informs us that he went away alone to seek for enchantments for serpent-charms and "saw the vision of Sadi, falling into a trance but having his eyes open." *Isaiah* describes this form of *ecstasis* (Cheney's version): "Thy speech shall be low from the dust, and thy voice shall come, as that of a ghost, from the ground, and thy speech shall chirp from the dust." In another place (chap. viii.) he gives a test against necromancers: "When they shall say to you: 'Seek unto them that have familiar (*obeah*) spirits, and unto wizards that peep (*ehp*) and that mutter; should not people seek unto their gods, even to the dead in behalf of the living?' [then shall you require this test:] To the law and the testimony, if they speak not according to this word there will be for them no morning-dawn."

It is easy enough to understand, then, that when Saul was met by a company of the *nabim* coming down from the high-place with a psalttery and a tabret and a harp, prophesying or chanting verses, that the sacred fury, "the spirit of the Lord," came upon him and he prophesied likewise. When Jehoram, son of Ahab, marched an army against Moab and was in danger of perishing from thirst, the prophet, Elisha was consulted, and required the aid of music to produce the entheistic condition. "And Elisha said: 'Bring me a minstrel.' And it came to pass, when the minstrel played, that the hand of the Lord came upon him." When Saul quarreled with David, he followed him to the prophetic college—"Naioth in Ramah." His officers, whom he had sent to arrest the offender, had all been overcome by the enthusiasm, "and they prophesied." The Canaanitish blood could not resist music, any more than susceptible persons now-a-days, who hear Moody and Sankey. Saul yielded in his turn. "The spirit of God (the gods) was upon him also, and he went on and prophesied, until he came to Naioth in Ramah. And he stripped off his clothes, also, and prophesied before Samuel in like manner, and lay down naked all that day and all that night."

William White has related a similar story of Emanuel Swedenborg. "It is no marvel. Even David, when following the ark, in which the symbol of the Deity was enclosed, 'danced before the Lord with all his might,' like the raving Bacchant of the *chorēgia* having on only an ephod, and evidently scandalizing his jealous queen by conduct so closely resembling that of an orgy. He replied to her reproach: 'I will play before the Lord; and will be more vile than this, and will be base in mine own sight; and of the maid-servants I will be held in honor.' This was to be orgiastic in the extreme sense of the word, as well as enthusiastic.

The narrative of Elijah is apparently a network of myth. The calling down of fire from the sky, and his own ascent by a chariot of flame, are too incredible for the modern intellect. The compiler of the book of *Chronicles* did not believe the story; indeed, he held prophets at a discount. He never scrupled to tell his story in a way to contradict theirs. He quotes a "writing" from Elijah the prophet, rebuking him for apostasy and the massacre of his brethren. This was, of course, after his father's death, yet by a reference to *Kings* II, iii., it will be seen that the "translation" had taken place before Jehoshaphat's death—a period of seven or eight years before Elisha had come to the front.

The resurrection of the Phœnician woman's son, and the wonderful provision for keeping full the barrel of meal and cruise of oil, are all mythological, probably symbolical. The writer took down legends, and only Rabbinists understood them.

The story of the famine and its termination would be easy enough to explain by leaving the chronology out. Hebrew writers are signally bad at enumeration. Palestine has two seasons, a dry and a wet. In the former, the earth is parched, and looks like a desert. Finally, when the river of Adonis was reddened with the dust, the passion of Adonis, the god, was announced. His orgies or arcane rites must now begin. The story of the contest on Mount Carmel (*Kings* I, xviii.) resembles naturally enough the observances at Mt. Gebel, or Byblos. We make little account of the asserted rivalry between the prophet of the Lord and the prophets of Baal. Divest the tale of this idea, and we have a tolerably good outline of the mystic Adonis-rites.

The "many days" of the annual drought had passed, and the worshippers had come to the holy hill to celebrate the orgy. Palestine had many such hills. The usual method of convoking the people was by blowing trumpets. The elders were assembled and consecrated; the priests wept between the porch and the altar, lying all

night in sackcloth. The ark of Adonis stood on its pedestal, a slain hog laid by its side, and the women with the arch-priests cut off their hair. (See *Joch*, ii.) We notice somewhat of this in the contest, as it is represented. The prophets of Baal from morning till noon invoked him. "They leaped on the altar"; in other words, they danced around it in a chorus. Then it is said, Elijah mocked them. The divine youth was still in the Under-world, and not yet re-animated. "They cried aloud and cut themselves after their manner with knives and lancets." This was, in fact, a part of the observance. The Israelites did the same at funerals; and these were the observances of the lover of Astarte-Salambo. She called on her beloved, and he answered her not.

There seems to be one discrepancy. The rites of Adonis consisted of a search, then of a mourning-orgy by night. On the third day just past midnight, not the "evening sacrifice," the lord Adon arose. The people hastening to the water-side, brought jars of water and poured them out on the altar, and beside it. It denoted the coming of the deity. It was then announced with shouts—"Adon, the lord, has risen!" As the season of rain generally now began, rain from the sky was often the felicitous end of the rite. The writer of the book of *Kings* makes the matter dramatic.

When the priests, the *Kadeshim* and *Kadeshath*, the sacred men and women, had ended the mourning rites and the purification (*Isaiah* lvi., 17) the chief took the lead. He was called the *ahad* (Greek *agathos*), or the OSE. It was his province to supervise and close the observance. Elijah represented this functionary. He did precisely what the chief priest did at Byblos and Hierapolis. We are told that lightning—"the fire of Jehovah fell," and the prophet heard the thunder. "The voice of an abundant rain." This was regarded as the climax of the observance: Adonis had arisen, ascended to the sky, and entered the bosom of Salambo; and they, the two-in-one, were fructifying the earth with rain.

The matter described in the book of *Kings* was not a miracle, but a story distorted for a purpose. The account of the demagogue, the "man among the tombs" whom Jesus healed, is apparently derived from a similar source. (See *Isaiah* lxxv.) Many slept in cemeteries in order to procure dreams, visions and spiritual communications, from the demons of the dead; and often became mad from fasting, drugging and other devices that were employed. It was also usual to destroy a herd of swine, by driving them over a precipice. Lucian says that parents often brought their children to the temple on these occasions, and drove them down the steep to destruction. It was a propitiatory offering to the widowed goddess. *Isaiah* mentions this slaying of children at the "clefs of the rocks." (lviii., 5.)

(Concluded in our next.)

WHAT WE MAY ACCOMPLISH.

To the Editor of the Banner of Light:

The possibilities of the human soul are entirely beyond the speculation of the mind. Not until we can begin to fathom the meaning of the limitless, will it do for us to make predictions concerning one's capabilities. Yet I think that we not only have a right, but that it is profitable for us to forecast the range or scope of our growth in *this* life, especially in relation to the moral culture of ourselves. And by moral culture I would not be understood as commending that austere and over-rigid self-discipline of asceticism that dwarfs the social powers and cramps and stultifies the higher nature; but the proper restraint of all the passions, with which one controls the ferribleness of the human soul by the grand and kingly sceptre of the will, as a large ocean-steamship is guided and managed by the puny arm of a single individual. That I use the word "ferribleness" advisedly, one has only to look at the daily record of crime, as it comes to us from different parts of our country and the world, to be convinced. In fact, destructiveness seems to be the reigning and controlling element of society, when we study the accounts of the results of the human passions. The lusts of the flesh! how numerous they are! And, unchecked by the moral qualities, how destructive of happiness, of comfort, of life, of all good—turning all life that comes in contact with them into a hell worse than Dante's Inferno. This has always been, to a greater or less extent, and will continue for ages to come. The dark spirits that we meet in the other life are the same reproaches that they were here, still roaming about with evil passions unchecked and unsatisfied, not yet having found the better way.

But it is not this class that I appeal to in this article, although I fear I have all come to the knowledge of the truth as I see it and as every true Spiritualist also sees and knows it. But I speak rather to those who claim to walk in the light of this glorious truth, and yet take no especial pains to profit by the immense advantage they have in their ineffable brightness.

Solomon said that "he that ruleth his spirit is greater than he that taketh a city." But if human greatness is to be measured by this standard, how few are truly great. Among our great men—those whose names are familiar to every child in the land—those who make our laws—those whom we prefer to position on the highest trusts that citizens can confer upon one another—what pitiable confessions of human weakness does a knowledge of their secret lives make to us! How does the scandal of high life tell the story of the debasement of the human will and of the predominance of lust over the love of truth and goodness. However, we do not expect any better things of these spirits, even though they may and do occupy seats in the halls of Congress; but we have a right to

spite of man, instead of man in spite of God. If there is anything in such a belief that tends to paralyze or to stupefy, I fail to see it. Wisdom through her laws governs in all things—in chaos as in calm, in the disagreeable things of life as in the opposite. That is the way she takes to work out the grand results of mind and matter, from the crude to the beautiful, from the diabolical to the beneficent.

Such a doctrine, in my view, instead of paralyzing tends to strengthen faith, and to give confidence where all before was doubt, by placing the guiding power in the hands of Wisdom, instead of in the hands of man. Man being but an attribute, must be subordinate to the principle.

It is, I believe, generally conceded that we could not now appreciate any one condition without its opposite in contrast. I think that the realization of that fact ought to make it plain to any one that there is wisdom in the plans of Nature.

"But it is of importance to know whether the peculiar views taught in our friend's writings are truth or error." Of course I must plead "incompetent" to answer the above, inasmuch as I have not read the writings in question, but I may not be deterred from expressing the opinion that every thinking man must have, viz., that what is truth to one may be error to another, and the best we can do is to present what is truth to us, leaving to all the privilege of accepting or rejecting the same.

I can conceive of a time somewhere in the future, and for many not far distant, when they will see that all their past experiences have been necessary to their unfoldment; that they have been but the first rounds of the ladder by which they are now climbing higher and higher the pathway of progress. Then if all our experiences are necessary to our unfoldment and discipline, they must in the absolute be right, whether we can see them so or not. That is the way I see it, although to others it may appear all speculation.

How grand and assuring is the thought that however deep we may be in passing through the trials of earth, we shall not be lost, but in a very brief period in comparison to eternity, have risen out of that condition, all the better prepared by what we have passed through for the higher and more pleasant duties that constantly await us, realizing all the while that there is wisdom in the law that governs man's life as well as in the law that unfolds the flower to gratify his senses.

"What we want is clear thinking and clear inspiration." No doubt but all will agree to that, however much they may differ as to what constitutes clear thinking and clear inspiration. Men may put forth opposite ideas upon the same subject, each being equally inspired, and all for good. That point has been sufficiently established by the diversity of the teachings from the spirit-world. Again, is it not by antagonism and comparison of thought that we are enabled to perceive what is truth? Will not truth and error, as they ever have in this world, run parallel? Could we appreciate the one without the other?

"When once asked by a friend why he smoked so constantly, he, Dr. Child, replied frankly: 'Because I like to.' This was in accordance with the teachings of his book, that all desires and inclinations are direct from God, and therefore, as he doubtless inferred, to be indulged without restraint." As I have before intimated, I am not directly defending Dr. Child or his peculiar notions in reference to smoking, but I believe that he was as reckless as the last clause in the above quotation infers.

I regret to see Bro. Newton exhibit so much of pity and lamentation for what he believes to be the mistakes of his particular friend, the late Dr. A. B. Child. Pope says: "Respecting man, whatever wrong we call, May, must be right, as relative to all."

In that light may not even the idiosyncrasies of Dr. Child be right? Doubtless he lived as true to the laws of his being as any one; then why shall we be not right in so doing? His views and notions were but the privacies of what they will be in the great future, where only can we judge of them truly.

"I wish to protest that such doctrines are no part of Spiritualism, as I have learned it." I do not know in what manner Bro. Newton receives his spiritual teachings; but this I do remember, that many times, in reading the communications from the spirit-world, those spirits commencing would assert that nature, as we well see that all they had been through in the earth-life was all right. Does not Bro. Newton remember of having heard or read many a beautiful prayer, as coming from Theodore Parker and others, where they would render thanks to the Father of All for the shadows of life as well as for the sunshine, for the trials in their paths as well as the pleasures?

In conclusion I will say, Spiritualism teaches me that nothing is so certain as that all the phenomena of life are legitimate results of legitimate causes. Science teaches that not a pebble could be spared from the shore, nor a drop of water from the ocean, without disturbing the equilibrium of the universe; then may we not believe that the law governing the ethics and politics of this world is equally right and wise? Spiritualism teaches me that night is as necessary as day, that shadow is as necessary as sunshine, to feel good, to be content, and conscious of the nature of the world as wisely ordered, why may not the conditions corresponding to them in the world of man be also necessary to his development and ultimate well-being? Aristotle says, "The ultimate of all things must be good." If the ultimate is good, why not also the means by which the ultimate is reached?

While engaged in writing, many years ago, a vision of an endless ladder appeared before me. Upon the rungs of the ladder were many individuals, all of different heights, and of different positions. Frequently I could see an individual station in his course of ascent, look down upon his neighbor next below, and say, "Hallo! why are you not up here where I am?" seeming to forget that he had but just stepped up from the same place himself; also forgetting the fact that as he was above some, others were above him. The lesson was a simple one, but I have never forgotten its import: That no one individual had a right, in simple luxury, to feel good, to be content, and might the giant oak find fault with the little sapling because it was not a great tree, forgetting that it was once but a little sapling itself. Two apples, one green, the other ripe, form another example, and prove that all the native fruit can boast of will be the green fruit's fortune by-and-by. I think Dr. Child held the idea that some had to, and did, suffer in behalf of others; without which how would the scales of justice balance? Pope says:

Acts not by partial, but by general laws; And makes what happiness we justly call Substant not in the good of one, but all."

TAYLOR BUZZELL.

HOW FAR RELIABLE.

"Dr. John F. Gray, of New York, one of the oldest and most substantial Spiritualists in America, writes thus to a friend of his in Springfield, O.: 'But from my experiments in mesmerism, and observations in spirit-manifestations, I am firmly convinced that a very large portion of this world's dialogues with the dead, (as our risen friends are called), both ancient and modern, is spurious or fallacious. That the trance state does not confer infallibility on our senses or our reason, is most certain, and we make a grievous mistake every time we attach any more weight to what the entranced person utters, than we do to what he or she says in the ordinary state. The trance subject or medium in all cases can be influenced by the suggestions, convictions or opinions of people in the circle, and this without their being aware of the fact.'"

The above is clipped from the pencillings of J. M. Peabees. The inference is that he endorses it. I do not see how any long-experienced Spiritualist can help it. It is a very difficult thing to disentangle our minds of magnetic elements and conditions, so as to prevent biasing or directing the genuine, intended communication from the angel-world. On very many occasions, when in the presence of honest mediums, I have noticed that my thoughts and ideal fancies were taken up and embodied in form, and presented to view as spirit-communications; prophecies have thus been made to me

which often proved to be mental vagaries, or floating waifs of thought. In other instances I have found, even where the communication was vouched for as valid as anything of the kind can be, that the intense feeling or desire of the applicant brought forth an idea or manifestation exactly the counterpart of the secret purpose, and lo! the spirit was less a man in clarity and other qualities of beautiful character than when an inhabitant of the earth-sphere. I could relate experiences and observations of this nature that would fill a book. Ye gods! what have n't you been charged with saying and doing? Ignorantly or culpably we have ourselves obsessed the mediums, and then, with wondrous praise to the oracles, list to what the spirit has to say!

Are we therefore to infer there is no reliable open sesame to the angel-world? This fact—that there is—is best established by the law we are tracing. The magnetic cable is one and the same from shore to shore. We can use it for any purpose we please. When we magnetize another and make the subject talk our thought, we but show the method spirits employ to talk with us, and the reliability of the communications depends largely upon our truthfulness of affection and habit. We receive what we are in inner life. We draw and transform into our very self elements that may be pure as crystal; but if the receiving vessel is fouled by selfish and lustful incentives, the name of such relations is "Legion." We are all learning, by severe lessons, that only by strict obedience to spiritual laws can be opened to us a "door in heaven." In this respect but one united voice comes to us from the risen seers and those who have passed through the mediumistic ordeals and attained a reliable ascension into the spiritual likeness. If we would see and know, we shall have to enter "the straight and narrow way" which others have trod, out from all magnetic snarls into singleness and purity of life and habit. "Thus and thus only can we plant for the harvest yet to be."

J. O. BAURETT.

DR. J. R. BUCHANAN.

To the Editor of the Banner of Light:

Having read the various addresses that have appeared in the *Banner* from Dr. J. R. Buchanan, I wish through your well-known paper to give utterance to a few commendatory remarks.

It is but justice to say of Prof. B. that as an anthropologist he has no superior in the United States. In the department of psychology he is perfectly at home, as his masterly review of Dr. Carpenter abundantly proves. A particularly interesting feature of his writings is an unmistakable recognition of man's religious nature, and of its importance in human culture. Dr. Buchanan plants himself upon the broad basis that man is many-sided in his normal condition, and that usually there is nothing superfluous in his characteristics, as he came from the formative power of his Creator. Whether or not we are partial to phrenology, it furnishes the best vocabulary we have of the human faculties. People of all shades of opinion may be said to be in agreement that the faculties of man are an intellectual being. But is this all? Are not combativeness, ideality, sublimity, love of offspring, time, time, benevolence and mirthfulness also human traits? And in every symmetrical human organism are not the religious organs prominent? If there are such organs as these faculties superfluous, while every other human faculty has a place and is to be cultivated? Yet we have writers of prediction who treat very cavalierly man's religious faculties, regarding them as of no account in determining who and what man is by nature.

There is an emotional side to our religious nature, and is it beneath human dignity to give expression to this emotion through certain forms and ceremonies, on the same principle that we give an outward demonstration to its natural language? Whenever comes nearest to being natural in every sense, comes nearest to being that the God of nature would have him be. Physiologically and psychologically man is a revelation from Almighty God, and not a single faculty of soul or body, normally considered, is a human interpolation of the human hand, religious instincts and all combined. So much can be infallibly ascertained before we approach bibles or holy books. If holy books confirm these facts, so much the better; if they do not, they are to be discarded. In his treatment of these subjects, Dr. Buchanan, and kindred theorists, cannot be driven from their starting point.

We have a class of iconoclasts, as ruthless and savage as the Huns and Vandals of former ages. To them nothing is sacred. They cut themselves entirely away from the past, and treat it as if it had contributed nothing of any value to the present. We may be negations to a certain extent, but is there nothing we can safely claim in connection with the domain of religion? A greater mistake was never made than that our progressive age will soon rid mankind of all religious or devotional tendencies. Every rational thinker will concede the force of what Bacon says, "It is true that a little philosophy inclineth man's mind to atheism, but depth in philosophy bringeth men's minds to religion." A Spiritualism devoid of God and completely divorced from religion could not supply all the world's spiritual needs, and such a result be effected. In all cases the apostolic maxim may be accepted, "Brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things."

Whatever is good in the teachings of ancient sages or in the speculations of modern thought, we should receive with welcome heart, and there is anything in the Christian Bible really good and practical let us be appreciative enough to give the credit due. When all the reformers and iconoclasts obey the ten commandments to the extent they are practical, our world will be a better world than it is to-day. And if all who repudiate Jesus of Nazareth occupied as high an ethical position as he did, no impediment would be placed in the way of any genuine world-reformer.

As one interested in all public movements calculated to benefit mankind, I feel to thank Dr. Buchanan for calling the attention of the movement party back to first principles. Let us avoid all extremes as equally detrimental to human welfare. Theodore Parker was right in maintaining the fact of absolute religion; in Christ's teachings you will find its quintessence, whether or not other religious teachers have taught the essentials he taught.

THURSDAY, VT. GEO. SEVERANCE.

Newspaper Scandals.

The humorous remark of an old man, who said he would not be a candidate for any political office, because he would like to preserve what little decency of character he had got, had considerable truth in it. For the papers are apt to be altogether too personal, at such times, with a candidate's private affairs. But the private life of a public man should be just as sacred from the intrusion of the gossip as that of the most obscure individual. A man who serves the public does not, by accepting such services, forfeit his right to enjoy the privacy of his home. Even his vices, so long as he does not intrude them on the public gaze, are not subjects for legitimate comment in the press. The newspaper has a high and useful mission to perform, but it is no part of it to play the spy on private matters, to pick up the tattle of servants, or to give publicity to the evil rumors that may be current. The man most careful of his words will sometimes say in a private circle what he would not write even to his most intimate friends.

This rule is reversed by editors who publish gossip they would be ashamed to retail in their personal intercourse with their acquaintances. The evil is a growing

one, and should be checked. It has already assumed alarming proportions, and is degrading the press. It must, if persisted in, destroy the legitimate influence of journalism, for it strikes the newspaper to the low level of that contemptible of men and women, the scandalous gossip, whose greatest pleasure is found in thinking evil and retelling it, and meddling in the private affairs of the neighborhood. There are, unfortunately, such persons in every community, and they are shunned by every self-respecting man and woman as dangerous and odious pests. Why should the newspaper, which does on a large scale, and so with infinitely greater power for mischief, what they do on a small, be tolerated? This is a question which the better class of readers will one day ask and answer. *Boston Investigator.*

NOTES OF TRAVEL.

To the Editor of the Banner of Light:

During the month of June I visited the States of Indiana and Kentucky; the latter State the place of my birth and education. Here Spiritualism is on the advance gradually but surely. At Louisville I found the mediums thrown into conformation and persecution, growing out of a city ordinance requiring a license of two hundred dollars to be paid before they could practice their profession.

This ordinance is only another quack nostrum of a set of quack regulars, secured in order to strike a blow at the magnetic healers. I found a worthy trance medium, Miss Lizzie Bailey, under arrest for a violation of the ordinance. The language of the ordinance embraces magnetic healers, fortune-tellers, astrologers, etc., and under the head of fortune-tellers Miss B. is included. I am of the opinion when the case is brought up in court, if fairly presented on our side, it will be found that persons who are gifted by nature with clairvoyance are not included within the just and equitable ruling of the law. If, however, Spiritualists desire to render their cause strong in the courts, they must have no fellowship with soothsayers and tea and coffee-grounds' fortune-tellers.

The weather proving a little too hot for me at Louisville, I started for the Pennsylvania Camp-Meeting, the first gathering of the kind I ever attended. The place selected for the camp was just the right distance from Philadelphia, and the spot was as beautifully adorned by nature as could have been desired. The systematized order and decorum observed were such as any one should be proud of. All the speakers possessed high order of talents, whether normal or abnormal. I spent the time most pleasantly, and formed many agreeable acquaintances, always to be cherished.

The first of August I left for the "Hub," stopping at the Hampton House, Haymarket Square, where I was agreeably entertained by the genial and courteous proprietor, Mr. Pendleton. I can without hesitation recommend the Hampton House to Spiritualists visiting Boston, where they can expect to be well cared for, and at reasonable rates.

I of course visited the *Banner of Light* Publishing House the first thing, this being the first time my feet had pressed the soil of New England. I found the veteran editor of the *Banner* at his post, deeply concerned in everything affecting the grand cause of Spiritualism. He is well versed in all the laws of occult force and spirit-communication. Through his courtesy and generous hospitality I accompanied the editor to various points on the sea-shore in the vicinity, and was greatly regaled and strengthened by the salt air. Bidding good-by to our Boston friends, I started homeward, stopping a week at the Lake Pleasant Camp-Meeting. The camp, located in a pine grove, is the most beautiful and eligible one in Western Massachusetts. I was met here by a cool reception, as it had just commenced to rain, and continued moist for about three days and nights. Those days were damp and gloomy. I was fortunate to find a berth in the upper chamber of Bro. Thompson's Forest Home. "Old Sol" finally came out again, when I surveyed the camp and surroundings, and found there were standing four hundred and fifty cottages and tents. It was a grand affair throughout. And I must here say, a Southerner to the manner born, I was captivated by the civility and kindness of the Yankee character. There must have been over a hundred mediums camped upon the ground, possessing every known phase of mediumship. Many of the phases I had never seen before. Harmony and good feeling seemed to pervade the campers. And I was more than surprised at the harmony and good feeling existing between the radicals and conservatives in expounding the philosophy of Spiritualism, which is grand and glorious.

I have witnessed a great deal of the phenomena of Spiritualism. I have seen more or less of a frothy or trashy nature, and some chicanery, but on the whole, three-fourths of what I have witnessed was true and genuine, which is more than an average of what we find true and genuine in the common walks of life.

What I know of the philosophy of Spiritualism has been derived from the teachings imparted by the phenomenal manifestations. Squelch out our mediums, do away with the phenomena, and I surrender my interest in the philosophy. Every man and woman in our ranks should strive to rise higher on the plane of spiritual intelligence and purity. But we must take things as we find them; there are a vast number of undeveloped spirits, who return for a purpose which Spiritualists understand. We can aid and do them good. In most cases mediums have in their hands Indian controls; these have important positions to fill; so if we have Indian and negro spirits who return to communicate and manifest on the same plane with wiser, purer and more advanced spirits, they should receive a hearty welcome and be encouraged, and not driven away on the plea that we must seek for higher spirits. The plan of allowing all grades of spirits to manifest through the same medium is a divine one, ordained of heaven's law.

I must not forget to mention my brief visit to the Spiritual Camp-Meeting held in the vicinity of Boston on a Sunday, where I had the great pleasure—for the first time—of listening to a discourse from that profound thinker and philosopher, Prof. Denton, on the subject of the "Barbarism of Christianity." It was an able discourse, and eloquently delivered, most of which I could endorse, radical as it was. If brother Denton is a friend of the gentle Nazarene, he failed to draw the line of distinction between the teachings and precepts of Jesus, and the hideous monster of modern, man-made theology, based upon creeds and dogmas, reared by the hands of a cunning priesthood.

We will admit, for the sake of the argument, that such personages as Socrates, Plato, Confucius and Buddha once lived and taught good and wholesome doctrine; and forsooth, if Jesus taught the same doctrine, it is to his credit, and confirmatory of the truth of what he did teach. Confucius in his teachings for China-men may be good-enough, and Buddha for the

people who inhabit Hindostan; but here in America, as well as in Europe, we have Christians to deal with directly. To disparage Jesus, and to call the other Saviours for other nations of people, is not wise policy on the part of Spiritualists. It is a stale and flimsy argument, to say the least.

Theorizing of Jesus, controlled by the spirit of Christ, only makes him, the man Christ-Jesus, our older brother, and working by signs and wonders through the phenomena, and enforcing his teachings by an exemplary life, worthy of all imitation.

In all my grand rounds I found the good old *Banner of Light* the most popular of the various papers devoted to the Spiritual Philosophy. Long may it wave. JOHN ELLIOTT. Washington, D. C., Sept. 1st, 1879.

LET US ALL BE UNHAPPY ON SUNDAY.

"We're happy made up of first class." We zealous, made up of still clay. The sun looking children of sorrow, While not over joy to day. But to be stretched to tomorrow. We can't for a certainty tell. What truth may modest us on Monday. But at least, to begin the week well. Let us all be unhappy on Sunday!

That day, the calm season of rest, Shall come to the freest of our mind. A dream all our thoughts and imaginations. Such as Caliban would call overboard. With scum from morning till night. We'll strive to be decent and decay; To preachers a praise and delight. Who never think that serious can weary.

All tradesmen cry up their own wares: In this they agree well together: The mason by stone and time swears; The tanner is always for leather; The smith still for iron won't part; The schoolmaster stands up for teaching; And the person who'd love to go to school, There's nothing on earth like his preaching. The face of kind Nature is fair. But our eyes obscure its glory here; Our soul is a breath of fresh air; Our hands are a breath of fresh air; These gardens, their walls and green lawns. Might be free to the poor man for one day. But no, the glad plants and our flowers. Must all bloom or smell on the Sabbath. What though a good precept we strain, Till lashed and hurtled we make it? What though, in this point, the Church and I, We may draw it so tight as to break it? What though we can't certainly tell. How truth may modest us on Monday? At least to begin the week well. Let us all be unhappy on Sunday!

Annual Meeting at Porter's Grove.

The Spiritualists of Cleveland held their annual meeting at Porter's Grove, Euclid, on Sunday, Aug. 25th. The exercises consisted of singing, addresses by the Hon. Parker Pillsbury and the Rev. Samuel Watson, D. D., of Memphis, exercises of the Children's Progressive Lyceum, etc. At 11 o'clock the train, crowded with passengers, drew up at the Euclid Station, and in half an hour the audience, numbering nearly two thousand people, were seated on the benches which had been erected, or on the grass. The proceedings were opened by Mr. Thomas Lewis, who read a short poem, after which Miss Bertha Smith, aged eleven, offered a prayer. It is claimed that the young girl is a medium and often makes invocations in a trance. The choir sang "Home of the Soul," and then the Rev. Dr. Watson delivered his address.

His subject was "The History of Spiritualism," and he traced the history of the doctrine from its birth in Maryland and brought it to Nashville. In 1836 he joined the Methodist Conference, and from that time until six years ago he was a prominent leader in the Church of that district. When the Rochester Knickerbocker was first published, he thought it was mere chicanery, but in 1846 manifestations similar to those in the Wesley family came to him uninvited and unasked. In 1850 he joined with others to form the Spiritualists' Association, and he was one of the first to be elected. He was at once declared his opinion to his Church, which then numbered five hundred members. It caused a great sensation, but they kept him in, and strange to say, in 1850 they elected him to edit their organ, the *Christianity*, and he continued in that office until he severed his connection with them. It was only a simple, honest, old-fashioned Methodist preacher, but he had thought some of his feelings. He was a good man, and a good man is what we should know our thoughts within. What is man? Where did he come from? What is the design of his being? The end of his creation? His final existence? Man has two bodies, the spiritual and the material, and here he would say that if we live more in harmony with the laws of nature, three prophets, the doctors, the preachers, and the lawyers, would be done away with. The Reverend gentleman then turned to the study of the various religions, and he contrasted them with Spiritualism. He said the religion of America slandered God by teaching the doctrine and belief they taught, and he himself was a slanderer for thirty-six years. The Christian religion has been the source of misery, and while it has done more than any other cause. He said the gospel of Spiritualism was contained in seven words: "Peace on earth, good-will to men." People, as a mass, disbelieved the doctrine of Spiritualism, but he had held on to it, and he had investigated it as he had. He had felt the pulse of his spirit-wife, touched his spirit-child's forehead, talked with them for hours in broad daylight, and had them come to his table and eat his food, and here he would say that if we live more in harmony with their own, and secure child three months old white beautiful things under spirit guidance.

DINNER AND THE EVENING.

After the speech, which lasted an hour and a half, was finished, a beautiful repast was partaken of by all. G. F. Lewis, the owner of the Euclid Railroad, inviting all to dinner who came unprovided for, and as soon as the tables were cleared, the Children's Lyceum went through its exercises, which consist in calisthenic movements, etc., music, singing, marching, etc. The Lyceum answers the same purpose for the Spiritualists that the Sunday school does for other religions. The following is a programme of the exercises: Calisthenics, led by Tillie H. Lees; solo and chorus, "Oh, the Merry Green Woods for Me," Mrs. Ella Williamson; recitations, by the Sellers Sisters and Bertha Smith; song, "Flora Rich; duet, "A Dream," by Mr. T. H. and Mrs. Ella Williamson; marching, carrying banners. The Hon. Parker Pillsbury then delivered an address which lasted over an hour, and was listened to with the closest attention by all. Speaking of the Bible in relation to Spiritualism, he said:

"Although there was much in the Bible that was absurd and wicked, still there was a great deal that was good, only the Church had overdone it. She had painted a burning hell, an impossible hell, a hideous God, and she had made him a God of wrath. The spirit of the Bible is of children and of the mother with which society regarded matters of sexual relation."

Rev. Mr. Watson made some further remarks and closed the proceedings with a benediction.

Science and Spiritualism.

In this country what is popularly known as Spiritualism originated with uneducated people, and most of its adherents belong to that class. It has never succeeded, to any extent, in perforating the thick prejudice of the cultivated class, nor in breaking into the somewhat exclusive domain of science. In England, however, it early interested educated men and scientists, and men like Wallace and Crookes, to mention no others, have lifted it into respectability. The same is true of Germany, and at the present time there is a great deal of interest among the scientific and educated classes, even in the universities, on the subject. Henry Stuebe has been there, and while many persons who have seen the phenomena exhibit pronounced them clever tricks of a performer cunning and skillful enough to evade the ordinary tests and escape detection, not a few are convinced that they are produced by powers or agencies or forces back of the will.

The leading paper in the *Popular Science Monthly* for September is a letter addressed by Professor Wilhelm Wundt, of Leipzig, to Professor Herman Uricl, of Halle, who is among the converts to Spiritualism, and has challenged those who disbelieve it to state the grounds of their doubt. Professor Wundt's letter is interesting as showing how these phenomena impress a cautious, skeptical, matter-of-fact, scientific German. He says nothing specially new, but puts the current objections in unusual phrases and holds them up in a new light. He is not sure that the phenomena are not produced by jugglery or some deception on the senses, even if they are not produced by tricks. If

they are real he is not prepared to accept all the philosophical and ethical consequences which would naturally flow from the belief in their supernatural origin.

It is a controversy between scientists on a subject which has engaged the attention of millions of common people in this country, but which scientific men have sturdily declined to investigate with any degree of thoroughness. Prof. Wundt takes up the cudgels in this number of the *Monthly* against Dr. Child, of Nebraska, who complains that while it gives all the credit it carefully excludes all the *pros* of the Spiritualistic controversy. With all deference to the learned editor, it seems to us that his defence is inadequate. It is not enough to retreat behind definitions and flitting generalities about science. Nor is it enough to say that Spiritualism deals in breaks or suspensions of the order of Nature; this is precisely the point in question, and is chiefly concerned with what is going on "in transcendental spheres, psychic realms, and the supernatural world," whatever and wherever these mysterious things or places may be.

Here strange phenomena which it is unreasonable to suppose are produced by the jugglery of mediums, phenomena which display intelligence, though it be of an inferior type and though very faintly developed, the simple question which has been asked for nearly thirty years, is: How are these mysterious phenomena produced? What is their cause? Spiritualism is merely a theory, an absurd one it may be, for the explanation of certain alleged facts, which scientists have scarcely deigned to notice and have failed to satisfactorily explain.

The claims of Dr. Child and others that the phenomena are produced by means of jugglery and prestidigitations and other tricks, and that the medium and clairvoyant, with the aid of electricity and magnetism, and other forces, can produce such phenomena, allowing that they can produce such similar marvels by clever tricks, this would not prove that the phenomena in question produced in some cases through the mediumship of little girls, are the results of ingeniously elaborated processes of deception which would require a laboratory and a machine shop and a scientific education to successfully work out.

The explanation these men put forward is simply incredible, and when scientific men put it forward as their final and conclusive word it is not strange that thousands of uneducated people cling with the more tenacity to the Spiritualistic hypothesis as far the more reasonable of the two. The attitude of the scientific class in this country toward these phenomena, and especially in view of the explanations the uneducated masses give to them, seems to us strangely unscientific and unnatural. We would like to think that Prof. Wundt's address, his practical attitude toward them, seems to him perfectly proper to make him impartial of the position and blind to the claims of these strange phenomena to a thorough scientific investigation. His course seems to show that the dogmatism of scientists is quite as pronounced and obstructive as that of theologians. The Evening Express, New York City.

The Lansing Camp-Meeting.

To the Editor of the Banner of Light:

Permit me to congratulate you upon the detailed and accurate report of the Lansing Spiritual-Liberal Camp-Meeting, made by Mrs. L. E. Bailey, and published in your issue of Saturday, Aug. 24th. Also allow me space to acknowledge the firm support given to and valuable services rendered in aid of the meeting by Mrs. Bailey, both in the preparations for it and during its continuance. S. R. McCARTHY. Lansing, Mich., Aug. 24th, 1879.

SPIRITUALIST MEETINGS.

BROOKLYN, N. Y.—Society of Spiritualists meets at the Brooklyn Institute, corner Washington and Concord streets, Sundays, lectures at 4 P. M. and 7 P. M. and 9 P. M. Charles R. Miller, President; Benjamin L. French, Vice President; Fred H. Jones, Secretary; William H. Jones, Treasurer; Children's Progressive Lyceum meets at 10 A. M. at Jacob David, Conductor; W. C. Brown, Assistant Conductor; Mrs. F. E. Smith, Conductor; Mrs. H. E. Jones, Assistant Conductor; Mrs. B. E. Jones, Musical Director; Mrs. F. E. Smith, Secretary and Treasurer. **CHICAGO, ILL.**—The First Spiritualist Lyceum meets at 10 A. M. at the First Spiritualist Church, corner Madison and Monroe streets, every Sunday at 10 A. M. and 7 P. M. Dr. L. D. Smith, President; A. E. Taylor, Vice President; Mr. J. N. Smith, Secretary; Mrs. E. E. Smith, Treasurer.

CLEVELAND, OHIO.—Spiritualists and Liberals meet at the Cleveland Lyceum, corner Madison and Monroe streets, every Sunday at 10 A. M. and 7 P. M. Dr. L. D. Smith, President; A. E. Taylor, Vice President; Mr. J. N. Smith, Secretary; Mrs. E. E. Smith, Treasurer.

INDIANAPOLIS, IND.—The First Spiritualist Lyceum meets at 10 A. M. at the First Spiritualist Church, corner Madison and Monroe streets, every Sunday at 10 A. M. and 7 P. M. Dr. L. D. Smith, President; A. E. Taylor, Vice President; Mr. J. N. Smith, Secretary; Mrs. E. E. Smith, Treasurer.

NEW YORK CITY.—The Society of Spiritualists meets at the Brooklyn Institute, corner Washington and Concord streets, Sundays, lectures at 4 P. M. and 7 P. M. and 9 P. M. Charles R. Miller, President; Benjamin L. French, Vice President; Fred H. Jones, Secretary; William H. Jones, Treasurer; Children's Progressive Lyceum meets at 10 A. M. at Jacob David, Conductor; W. C. Brown, Assistant Conductor; Mrs. F. E. Smith, Conductor; Mrs. H. E. Jones, Assistant Conductor; Mrs. B. E. Jones, Musical Director; Mrs. F. E. Smith, Secretary and Treasurer.

PHILADELPHIA, PA.—The Keystone Association of Spiritualists meets every Sunday at 10 A. M. and 7 P. M. at the First Spiritualist Church, corner Madison and Monroe streets, every Sunday at 10 A. M. and 7 P. M. Dr. L. D. Smith, President; A. E. Taylor, Vice President; Mr. J. N. Smith, Secretary; Mrs. E. E. Smith, Treasurer.

ROCHESTER, N. Y.—Spiritualist meetings are held at the Academy of Music, No. 24, Broadway, every Sunday at 10 A. M. and 7 P. M. Dr. L. D. Smith, President; A. E. Taylor, Vice President; Mr. J. N. Smith, Secretary; Mrs. E. E. Smith, Treasurer.

SUTTON, N. H.—Society of Spiritualists meets at the Sutton Lyceum, corner Madison and Monroe streets, every Sunday at 10 A. M. and 7 P. M. Dr. L. D. Smith, President; A. E. Taylor, Vice President; Mr. J. N. Smith, Secretary; Mrs. E. E. Smith, Treasurer.

SPRINGFIELD, MASS.—The First Spiritualist Lyceum meets at 10 A. M. at the First Spiritualist Church, corner Madison and Monroe streets, every Sunday at 10 A. M. and 7 P. M. Dr. L. D. Smith, President; A. E. Taylor, Vice President; Mr. J. N. Smith, Secretary; Mrs. E. E. Smith, Treasurer.

SAN FRANCISCO, CAL.—The First Spiritualist Lyceum meets at 10 A. M. at the First Spiritualist Church, corner Madison and Monroe streets, every Sunday at 10 A. M. and 7 P. M. Dr. L. D. Smith, President; A. E. Taylor, Vice President; Mr. J. N. Smith, Secretary; Mrs. E. E. Smith, Treasurer.

SAN JUAN, P. R.—The First Spiritualist Lyceum meets at 10 A. M. at the First Spiritualist Church, corner Madison and Monroe streets, every Sunday at 10 A. M. and 7 P. M. Dr. L. D. Smith, President; A. E. Taylor, Vice President; Mr. J. N. Smith, Secretary; Mrs. E. E. Smith, Treasurer.

WORCESTER, MASS.—Meetings are held at St. George's Hall, No. 104, South Street, every Sunday at 10 A. M. and 7 P. M. Dr. L. D. Smith, President; A. E. Taylor, Vice President; Mr. J. N. Smith, Secretary; Mrs. E. E. Smith, Treasurer.

Freethinkers' National Convention.

The New York State Freethinkers' Association held their Third Annual Convention at the Hotel Hamilton, New York City, on Friday, Sept. 26th, at 10 A. M. and 7 P. M. Dr. L. D. Smith, President; A. E. Taylor, Vice President; Mr. J. N. Smith, Secretary; Mrs. E. E. Smith, Treasurer.

THE NEXT QUARTERLY MEETING of the Spiritualists of Western New York will be held at Lockport, on Saturday and Sunday, Sept. 28th and 29th, at 10 A. M. and 7 P. M. Dr. L. D. Smith, President; A. E. Taylor, Vice President; Mr. J. N. Smith, Secretary; Mrs. E. E. Smith, Treasurer.

Passed to Spirit-Life.

From Fitzwilliam, N. H., Aug. 25th, 1879, a daughter of Richard C. and Collier R. Smith, aged 6 years 1 month and 23 days.

TO BOOK-PURCHASERS.
 The following books are for sale at the
 BOSTON OFFICE AND BOOKSTORE,
 No. 9 Montgomery Place, corner of Province
 Street, Lower Floor.
 "The Evolution of Man," by Ernst Haeckel, Professor in the University of Jena, author of the "History of Creation," and other works, in two handsome volumes with 230 illustrations, is recently published by D. Appleton & Co., New York. This work contains 970 pages, and the price of the two volumes is five dollars. The subject herein treated is a great one, and this work is conceded to be its great text-book. It follows in the line of Darwin's Descent of Man, which commanded an increasingly wide circle of readers and has challenged the most persistent criticism. Haeckel, the author of this book, is credited by competent authority with the possession of a larger amount of learning than Darwin, and for that reason alone students will be eager to familiarize themselves with his views and reasonings. The problem discussed is the origin of man as it is viewed in the light of science; and all such as care to listen to the discussion by so competent an author, whether they are disciples of the doctrine of evolution or not, will not fail to lend their closest attention to what the first of living biologists has to say. The two new words Ontogeny and Phylogeny need explanation to the general reader. The former is the doctrine which treats of the embryological history of plants and animals; and the latter treats of the history of genealogical development, or of the lines of descent of organic beings.

SPECIAL NOTICES.
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Banner of Light.

BOSTON, SATURDAY, SEPTEMBER 13, 1879.

PUBLICATION OFFICE AND BOOKSTORE.
 No. 9 Montgomery Place, corner of Province
 Street, Lower Floor.

WHOLESALE AND RETAIL AGENTS:
 THE NEW ENGLAND NEWS COMPANY,
 151 N. BOSTON STREET, Boston.

THE AMERICAN NEWS COMPANY,
 100 N. BOSTON STREET, New York.

COLBY & RICH.
 150 N. BOSTON STREET, Boston.

**Close of Volume. Important Notice to
 Our Patrons.**

Our next number concludes Volume Fifty-fifth of the *Banner of Light*. We earnestly trust that all whose names are now on our books, and whose subscriptions expire on that date, will feel to give the encouragement of a renewal, and will forward their names and accompanying amounts at an early point in time after reading this notice, as possible. The following paragraph will be of interest to all contemplating such a course:

In accordance with the expressed wishes of many of our patrons we have decided to revive the *Banner of Light* on the 1st of September. We also begin with the next volume our new series of articles, and we have decided to make the price of the paper, for the first year, as low as possible. We have decided to make the price of the paper, for the first year, as low as possible. We have decided to make the price of the paper, for the first year, as low as possible.

We trust the friends who are reading this notice will be glad to see the paper, and will give practical proof of their affection for it by individually renewing for themselves, and by the putting forth of renewed efforts to extend our subscription list in their home and neighborhood.

Minds Befogged.

The Boston *Advertiser* is of opinion that any persons "whose minds have been befogged by the pretensions of the spirit mediums," will find Professor Wundt's letter in the *Popular Science Monthly* "very enlightening." We fear our readers are not so fortunate. Wundt's letter, instead of being enlightening, opens with the confession that he is incompetent to give the slightest explanation of the occurrences he witnessed in Slade's presence. He subsequently suggests that they have been "well managed feats of legerdemain." But here he is met by the testimony of Samuel Bellchamblin, the most celebrated and successful of the Boston mediums, who declares before a jury that "the phenomenal occurrences with Mr. Slade have been thoroughly investigated, and investigated in the most thorough manner, and that he has not in the smallest instance found anything to be reproduced by means of prestidigitative manifestations, or by mechanical apparatus, and that any explanation of the experiments which took place under the circumstances and conditions then obtaining, by any reference to prestidigitation, is absolutely impossible."

This was the independent testimony, coming from the "countenance" of a man whose word was as good as law, and who, by his testimony, had a conception of the scientific scope of the question, all which, translated into the vernacular, means: "The probability is that Bellchamblin lied."

This attempt to impugn the veracity of a man whose whole professional reputation was staked on the conviction that he was not in any way fooled or humbugged by Slade, is sorry "light" for "minds befogged." It does not help them in the least to solve the mystery. It is merely a repetition of the old story of jugglery that has been repeated ad nauseam ever since the year 1817, and which has been always met with a repetition of the phenomena under conditions that clearly showed there could be no jugglery in the case.

The great bulk of Spiritualists in the United States are, it appears, among the plebeians, or "common people," as the *Advertiser* expresses it. ("An ounce of civet, good apothecary!") The following are the admissions it makes: "While spiritualism in the United States has made comparatively few converts of men distinguished for learning and scientific attainments, but has a large body of believers among the common people." The case is different abroad. In England and in Germany the phenomena which are called Spiritualism have not had extended influence in the lower ranks of society, but have much more engaged the attention of scholars and of scientific men, and some names of high distinction are among those who have professed a conviction that the manifestations produced by mediums are what they are represented to be, communications from the spirits of those who have departed from this life. "Among these is Professor Hermann Ulrich

of Halle, who, long ago published, in a periodical conducted by himself, a paper expressing his belief in the reality of the phenomena which are called mediumity. Slade had exhibited his powers at Halle, and that the distinguished professor is who testified of them were entirely trustworthy and not liable to be deceived."

From which it would seem that English and German scholars and men of science do not stand in that same awe of public opinion which depresses the honest men of many of the same class in America. By and by, when the claims of our phenomena are admitted, as they must be, how many modest individuals we shall hear of who have been called Spiritualists from the start, but have never allowed the fact to be suggested!

We commend to the reading of Professor Youmans and the daily editors the article which we publish in another column from the *New York Express*. This journal has always been one of the most vehement opponents of Spiritualism, but it finds nothing in the words of Professor Wundt and Youmans that is in the least degree "enlightening" to minds befogged. If there was ever a "mind befogged," it is that of Professor Wundt in his attempt to handle Spiritualism, a subject of which he evidently knows nothing. We have instanced several of his misrepresentations, and it would be easy to make out a pretty long list of them. As to the playing of his attempt to confute our facts, he finally tells his readers that even if the claimed phenomena do really occur, they must be ignored by science, since they are immoral in their tendency! Such, then, is his animosity, that he prefers to mutilate, limit, and imprison Science rather than to have Spiritualism acknowledged! For a man in such a frame of mind to entitle his wanderings "Spiritualism as a Scientific Question" is preposterous. He is against the whole spirit of science in the sentiment with which he would bar out our phenomena from scientific investigation. He would assume to dictate us to what *shall* and *shall not* be explored by science. In his self-proposed act of conservation of human morals he would have accomplished even if successful, what is called by public opinion, "Pretty well for one claiming to be a philosopher and man of science!"

The Case of Mrs. J. R. Pickering, of Rochester, N. H.

On our sixth page will be found a brief note from F. M. Hill, concerning the recent manifestations which have occurred in presence of Mrs. Pickering, at Haverhill, Mass. In further elucidation of this case, the supplement of the *Banner of Light*, for Sept. 13th, contained a three-column article from the same gentleman, to which want of space, that inevitable but unwelcome concomitant of journalistic labor, prevents our giving more than a passing glance. Mr. Hill opens his communication to our contemporary with a completely digested history of what has occurred in Mrs. Pickering's mediumistic career up to the present time—much matter concerning which has also been given to the readers of the *Banner of Light* from date to date; alludes to the peculiar nature and strongly-marked character of the evidence in favor of the verity of the materializing phenomena which he has been privileged to obtain at her sittings, refers to the Lowell and Westford cases, and says:

"Allowing this whole case, transaction to now drop from the case, my next and proper course is to consider the events and evidence of the genuineness of Mrs. Pickering's mediumship, previous to this affair, with the events and evidence of the same character, bearing on that important point, which have been published in this paper, thereby showing her true relations to the public, and aiding to decide to her that justice for which she has long and patiently waited, and which now points to her full and speedy vindication from the charges of fraud which have been so mercilessly heaped upon her."

Hastily surveying the field of her disaster when it occurred, I then said, "If she has any true mediumship she has it yet to show, for all the past is broken down and destroyed." This language was sweeping and clean-cutting, too completely so, I admit, to be unattended by words of explanation, but it is by the sword it is tried. It was, however, taken care of at an early moment in a carefully prepared paper upon that subject, published in the *Banner of Light* of Aug. 18th, 1878, as follows: "I could not mean that a false step would obliterate any fact of the past, but it might 'break down and destroy' its power and influence, and annihilate all belief in it with those not eyes witnesses of the events, and thereby destroy the effect of the exposure upon the minds of those who had begun to believe the representations made of her power. At the moment of her apparent fall the number was very few who could be made to believe that she had any genuine powers, and nothing could be clearer than that, in this sense, her establishment as a medium was a thing of the future. It was language used with the intention of vividly and forcibly describing the complete overthrow which Mrs. Pickering had experienced. From a very high pinnacle of fame she suddenly fell to the point of being discarded by the very persons who had been her warmest supporters, some of whom have since said they believe she has genuine mediumistic powers; and others of the number, if they do not express as much as that, are unable to account for many things they have witnessed in her presence."

After the outrage which had been perpetrated upon her at Lowell, and after learning that several persons were industriously at work to injure this medium, I became thoroughly convinced that a false step had been taken in too readily and publicly leaning to the support of the theory of fraud charged upon Mrs. Pickering, and attention was at once given to the investigation. The movement has been slow, but it has been successful, until at length the time has arrived when unequivocal words can be written in support of the genuineness of the powers of this woman. About the first of July, 1878, Mr. Thomas R. Hazard visited Mrs. Pickering at Laconia, N. H., where one or more sittings were held, attending which the forms readily appeared in usual costume, although it had been alleged that all her "trappings" had been previously destroyed at Lowell, but it will now scarcely be believed that she had so replenished her stock, having no immediate expectation of being called upon for a test science. The results of these sittings were then announced as being entirely satisfactory to the judgment of Mr. Hazard.

The account proceeds in time—various successful sittings, etc., being cited—up to the 12th of August last—she having recently spent much time in Haverhill. Of these latter sittings Mr. H. remarks:

"All these materializing sittings, as they are usually termed, were successful and interesting, but two of them in an especial manner belong in this list of enumerated proofs of the genuine character of Mrs. Pickering's mediumship. These were given to parties from Boston, and in each instance all the persons present got clear and satisfactory views of the medium while sitting in the cabinet with a form standing over her. Of these sittings, three or four differed from those ordinarily given, by the suggestion and desire of the medium, who wished to show, if possible, in the clearest manner, the existence of the power independent of her presence within the cabinet. To accomplish this, she took her seat outside of the cabinet, without any external protection over her person, and placed the table in front of her. Under these conditions hands were shown from the cabinet, bells rung, and musical instruments played upon inside, hands reached out to grasp a slate, which was taken

in, written upon and passed back again, and hands were also extended to receive a handkerchief which was waved at the aperture and afterwards tied into knots. Some have said, and others may say, 'That was only trivial, and in a sense it may have been so; but in another sense it was an important demonstration of the existence of independent power, making clear the possibility of independent action of that nature.' The various science demonstrations and facts mentioned in connection therewith, recorded in this paper, were witnessed by a large number of people, who, although holding varying opinions in relation to them as a general thing, acknowledged the existence of some unusual power well worthy the attention and study of the scientific, philosophical and theological."

Deteriorating Effects of Spiritualism.

The wise man of the *Brooklyn Gazette* remarks in reference to the case of Mr. Kiddie: "One of the worst results of Spiritualism is in its weakening effect on men who, before they engaged in it, had the capacity for usefulness." The numerous cases illustrating the veracity of this assertion should have been cited by Bro. Monroe. For example there was the late Alvin Adams, for the last twenty-five years of his life a Spiritualist. So weakened was he in consequence, that his capacity for usefulness was entirely crippled. It is time he continued to engage in an immense business with rare sagacity, energy, and diligence up to the last, and died a very wealthy man. But then his usefulness was mainly confined to the vulgar details of business, and did not soar into transcendental spheres. There was the late William Lloyd Garrison, too, a perfect imbecile, after he embraced Spiritualism, thirty years ago. It was a pitiful sight to see that man after he became a Spiritualist—so weakened in intellect, so ignorant of public affairs, so apathetic in the cause he had advocated in his youth! There was George Thompson, too, another notable instance of the blighting effects of Spiritualism. If we did not think it would hurt his feelings, we might point to Bro. Rich as a standing example of the truthfulness of the *Gazette's* remark. He was what is called a "smart business man" before he took up with Spiritualism. Look at him now! Go ask the type-founders, the paper-makers, and all the trades-people with whom he has dealings, how his credit stands!

Then there is Darius Lyman, who has charge of one of the most important bureaus in the Treasury Department at Washington. What a weakening of intellectual fibre since he embraced Spiritualism! How different from the robust and vigorous understanding exhibited by the anti-spiritualist conductors of the *Gazette*. Look at William Denton, and hear him discourse. What a weakening since he began to preach Spiritualism!

Then there is Senator Ben Wade, of Ohio, who subsided into a seventh rate politician the moment he turned up a Spiritualist. Nor must we omit Vanderbilts, dying worth only a paltry thirty-five million, and all because he became "weakened" and lost his capacity for usefulness through this pernicious and diabolical Spiritualism!

The list might be extended much further. Alfred B. Wallace, who was a great naturalist twenty-five years ago, has lost all his "capacity for usefulness," though his papers on natural selection, &c., are still eagerly republished by the *Popular Science Monthly*. These German professors, too, Ulrich, Zöllner, Scheibner, Fechner, Weber, Hoffman, Ludwig—what a decadence from their high estate since Slade converted them to Spiritualism! We hope the *Gazette* will go into this important subject more extensively, and cite the innumerable cases showing the "weakening effects" of Spiritualism, and the elevating, invigorating effects of an attitude antagonistic to it. This last it can illustrate amply by pointing to its own conspicuous and encouraging example!

A Spiritual Editor-at-Large.

Why not? While private individuals and public organizations all over the continent of North America are employing agents to represent in the public prints their business, society or religious schemes, why should not the friends and advocates of our glorious dispensation feel an equal interest in putting the movement they profess to love in its true light before the reading public? Of course the Spiritual press wherever located is doing its best in this direction, but also of course its sphere of circulation is apt to be confined too closely within the circle of the believers in spirit-return and communion. The field which needs imperatively to be worked is the secular press: here one conversant with the salient facts connected with the Spiritual Philosophy and Phenomena will find that the deepest ignorance abounds—and an ignorance which has no disposition to seek the elucidation of the closed, but badly perambulated on the editorial homestead. Hardly can a question regarding Spiritualism be started before the average secular editor-of-course there are some truly honorable exceptions, instinctively understanding that his readers will read all he has to offer on the mooted subject, rushes into a "leader" whose length is only paralleled by the want of information, or the amount of wilful misrepresentation, of which it is the vehicle. Now a spiritualistic Samson is needed to smite with his truth-revealing pen, and on their own ground, these journalistic Philistines, and either show up the fallacies indulged in by these papers or their representatives, and in the very columns in which such fallacies appear—or failing of getting a hearing for his articles forwarded freely in reply, to at least demonstrate to lovers of fair play everywhere the want of a sentiment of common justice in the sanctums of the daily or weekly issues refusing to print his communications.

Why should not the Spiritualists of the United States perceive the truth of what we affirm, and perceiving, why should they not, further, employ at least one man at a living salary to watch the daily and weekly secular papers, detect such "snap-judgments" articles as may from time to time appear, and reply to them in a manner that shall defend the honor of the cause before the world? We have in the main asked this question in several previous issues, and have given publicity to divers letters from correspondents bearing on the point, and all agreeing that the nomination of Prof. S. B. Brittan, of New York, to fill the post of Spiritualist editor-at-large, was the best that could be made; and we at present desire to emphasize all we have before said regarding the practicability of the creation of the office, and the peculiar fitness of Prof. Brittan to fill it after it has been so created. It is our opinion that he could do most effective work in advocating the claims of the Spiritual Dispensation, and could ere long, when the truly classical character of his writings came to be understood, either command equal space in the secular papers as that accorded to the enemies of Spiritualism, or could at least close these popular channels of communication reached out to grasp a slate, which was taken

they do not expect to be criticised misrepresent the facts of Spiritualism, disfigure its revelations and belie its defenders.

The proposition is again respectfully submitted to the consideration of the Spiritualists of this country. Let us see what they will do in the premises!

A Valuable Work.

THE EVOLUTION OF MAN: A Popular Exposition of the Principal Points of Human Ontogeny and Phylogeny, from the German of Ernst Haeckel, Professor in the University of Jena, author of the "History of Creation," and other works, in two handsome volumes with 230 illustrations, is recently published by D. Appleton & Co., New York. This work contains 970 pages, and the price of the two volumes is five dollars. The subject herein treated is a great one, and this work is conceded to be its great text-book. It follows in the line of Darwin's Descent of Man, which commanded an increasingly wide circle of readers and has challenged the most persistent criticism. Haeckel, the author of this book, is credited by competent authority with the possession of a larger amount of learning than Darwin, and for that reason alone students will be eager to familiarize themselves with his views and reasonings. The problem discussed is the origin of man as it is viewed in the light of science; and all such as care to listen to the discussion by so competent an author, whether they are disciples of the doctrine of evolution or not, will not fail to lend their closest attention to what the first of living biologists has to say. The two new words Ontogeny and Phylogeny need explanation to the general reader. The former is the doctrine which treats of the embryological history of plants and animals; and the latter treats of the history of genealogical development, or of the lines of descent of organic beings.

The work was first published in German five years ago, and its author, who is a professor in the world-renowned University of Jena, and has long since become famous for his lectures on biological science, is a man of remarkable gifts and rare cultivation. He was among the earliest in Germany to recognize the great importance of Darwin's theories in reference to the origin of man, namely, that he gradually came up from the lower forms of animal life. It was, in fact, in the same direction with his own studies. The studious reader will find an unceasing series of surprises for himself on these pages of the great German naturalist; and if he would know and reflect on what he is positively alleged to have sprung from, whether monkey or worm, he will find an opportunity to learn in these very learned volumes. In them are contained the very latest discoveries which have been made respecting the development of man, thus forming a perfect treasury of knowledge on that interesting subject. If to search candidly for the truth, wherever it may lead, is the sincere desire of the reader, he will find such a guide here as has not offered to take him by the hand before. It is not to be denied that too few people care to know particularly about their origin or their destiny. Many have inherited, so to speak, certain notions which they would much rather not have disturbed. From such our learned author will naturally get no sort of attention.

But the subject is a profoundly interesting one to the speculative mind, which is a rapidly-multiplying style of mind in these modern times. But by excellent scientific authority the author's treatment of it is pronounced to be "so greatly in advance of the intelligence and liberality of the age that multitudes will care nothing about it." There are other people who have an instinctive antipathy to all investigations of this character, as if they were either improper or immoral. Prof. Haeckel himself observes, "If we say that each human individual develops from an egg, the only answer of most so-called educated men will be an incredulous smile; if we show them the series of embryonic forms developed from this human egg, their doubt will, as a rule, change into disgust." The first obstacle to overcome, therefore, is this instinctive hostility to genealogical investigation. It is unquestionably nothing more than one of the fundamental prejudices on which the structure of human knowledge has hitherto been based, and it will require a long time to wear it away. The only way to bring about a general desire to study the subject is, as another writer most happily says, for people to "apprentice themselves a long time to the study of evolution among the lower forms of life." But those who are already alive to the subject will not fail to welcome the present treatise from Haeckel on "The Evolution of Man."

The author's former work, the "Natural History of Creation," was an exposition of the doctrine of evolution in its widest sense, traversing the entire circle of the phenomena of biology. The present work is confined to the genealogy of the human race only. Yet it is not possible to treat such a subject at all without treating those which are intimately related to it. So that it inevitably discusses questions which concern the kingdom of life at large. It is a popular work, but strictly scientific. It is written with remarkable lucidity, which attractive characteristic is still further set off by the elegant wood cuts and colored plates which strewn its pages in profusion and heighten its interest inculcably. The distinguished author declares that there can be no such thing as resisting his unbroken array of evidence without refusing to weigh its merits, or because of preoccupation with some contesting theories and hypotheses. The earnestness with which he writes is sufficient proof of his convictions, and often becomes eloquence itself. There is no one who desires to keep himself abreast with the knowledge of biological evolution, who will consent to neglect the latest opportunity which is to be enjoyed in this grand work of the German Professor Haeckel. [For sale at this office.]

Arrival of Major Forster.

A telegram dated Sept. 4th, at Philadelphia, Pa., informs us that the veteran trance lecturer Thomas Gales Forster has gained the shores of his native land once more. We hope that when the fatigues incident to an ocean voyage shall have passed away, our brother will find himself in good health and strength, and able to recommence work for the cause which his past efforts have honored. There are many in America—and we desire to be counted among the number—who are longing to hear his voice once more on the spiritual rostrum.

J. B. Sawyer, writing from Denton, Tex., Sept. 1st, says: "I wish some good trance and test medium would come to this place, as we have many liberal-minded people here who would be sure to lend a kindly ear to the ministrations of the spiritual intelligences, if such were duly presented for consideration."

E. V. Wilson's Work.

For many years Mr. Wilson has been a valiant worker for Spiritualism. As a speaker he is bold and aggressive, striking for his argument without any circumlocution or flippant sentiment. His wonderful psychometric readings have made him famous all over the country. At Lake Pleasant, we are informed, he was a power, and although warned by his friends that he was working too laboriously (considering his recent severe illness) he persisted in conducting his morning and evening services in his large tent. His "Question Meetings" were deeply interesting. He generally prefaced his evening service with a short lecture on spirit-influence or some kindred topic, and then proceeded to read the past experiences of individuals, describe spirits, and give evidence of his marvelous gifts. The minute delineations of past events in one's career, made by Mr. Wilson, often confound the skeptic. "Quite frequently, in his case, as in that of Mr. J. Frank Baxter, names of spirit-friends are given. That Bro. Wilson may be spared for a long time to labor for Spiritualism, is the desire and prayer of thousands.

In this connection we are pained to record that information reaches us under date of Sept. 6th, that Mr. E. V. Wilson is at Saratoga Spa, and quite sick again. He came to that place on Thursday evening, Sept. 4th, from Lake Pleasant, and was [and now is] the guest of C. R. Brown, Esq., a prominent Spiritualist. On Friday he (Mr. W.) was very ill, but through good nursing and the kind and ready magnetic hands of Dr. D. C. Duke, he was helped to the extent that hopes are entertained that he will, perhaps, be able to attend the Schroon Lake Camp-Meeting. We trust that Mr. Wilson may fully recover his strength, for active work is now demanded of the old pioneers to a greater extent, if possible, than ever before.

W. J. Colville

Has now returned to Boston, and still retains his office at 8 Davis street, where all letters, &c., for him should be sent. He desires engagements anywhere within easy access of Boston for Monday, Tuesday, Wednesday or Thursday evenings. He is willing to make liberal arrangements with societies or individuals for those days. Parties who wish to secure his services are requested to apply without unnecessary delay. His spirit guides are willing to lecture and reply to questions either in public halls or private drawing-rooms; they also conduct funeral services. His work in Boston makes it utterly impossible for him to accept engagements for Sundays or Fridays out of the city.

On Sunday next, Sept. 14th, Berkeley Hall, corner of Berkeley and Tremont streets, will be opened for spiritual meetings. This hall is centrally situated and elegantly fitted up. It will seat about eight hundred persons. W. J. Colville will deliver an inspirational discourse on "Important Duties of the Present Hour," followed by poetic improvisation. The services will commence at 10:30 A. M. Mrs. Marshall will preside at the organ.

In the evening of the same day the Roxbury Society will resume their meetings in Kennedy Hall, Warren street. They have secured the services of Mr. Colville as their regular speaker. An opportunity will be afforded to investigators and others to ask questions at these meetings, which will be held every Sunday at 7:30 p. m.

Gone to her Spiritual Home.

On Thursday, Sept. 4th, 1879, Mrs. Susan T. Fisher passed to the higher life, from the residence of Mr. Alex. F. DeWitt, in Allston, Mass., at the ripe age of seventy-five years. She possessed great strength of character, and was beloved for her noble traits, genial, kind and generous disposition. For many years she was the dear friend and daily companion of the late Mrs. J. H. Conant, (so well and favorably known as the medium for the *Banner of Light* Free Circles,) and through her mediumship became fully convinced of the truth of spirit-communication, and remained firm in that belief to the end of her mortal career. The rare privilege she enjoyed of conversing with spirit-friends was a boon she highly prized. The change did not find her in doubt or uncertainty as to whether she was going, but she intuitively felt and knew that she would meet the dear ones who had preceded her in a world of spiritual realities and continued existence. Rev. Dr. Miner (her old pastor) officiated at the funeral. His address gave cheering assurances of immortality. He did not neglect to allude to the "beautiful belief" of the arisen one. A choir sang several appropriate selections. The remains were conveyed to Westboro, and deposited in the family lot, beside those of her husband.

Sunday-Keeping by Law.

The agitation on the question of Sabbath-observance, etc., seems to be persistently continued, and the church bigots in widely discovered parts of the American continent "show up" in about the same fashion. Last week we cited the sensible protest of the *Boston Transcript* in regard to the Connecticut controversy on this topic; and we now call attention to the utterances of a Southern exchange of ours, *Once-A-Week*, published in Austin, the capital of the lone-star State. This paper comes to us under a late date freighted with stinging paragraphs—against a Sunday law just fashioned there—of which the following quaternion is a good specimen, and as applicable (with regard to the general drift of its items) to Connecticut, New Jersey, or elsewhere, as to Texas:

"The people very naturally want to know who is the originator of the restrictive Sunday law."
 "Is this the land of a republic? of freedom of conscience? of freedom of religion? of enlightenment? Then why this Sabbath law? Inhuman, oppressive Sunday law?"
 "The new Sunday law went into effect, and on the same holy day 150,000 people, including the sick, suffered because they could not get free, of the masses, few have a kind thought for the sufferer of that law."

"The advent of the Sunday law leads the people to seriously inquire if Church and State are really one and the same institution? or if the secular government of the whole people is subordinated to the ecclesiastical government of some religious sect?"
 "A note from Mrs. Sarah J. Newton, under date of Ancona, N. J., Sept. 5th, informs us that her husband, A. E. Newton, Esq., still languishes on a bed of sickness—his improved condition of health noted in a previous issue having given way to a relapse, whose principal feature is a type of pneumonia. We are sincerely sorry to note the unfavorable symptoms in Bro. Newton's case, and earnestly hope that his physical powers will prove sufficient in the end to overcome this new attack; for his services were never so much needed as now by the cause for whose advancement he has devoted the greater part of his useful and honorable life."

An interesting letter from the distinguished medium, Henry Slade, supported by statements from Drs. McLennan and Stockham of San Francisco, and all bearing upon a remarkable cure of Dr. S., in fulfillment of a spirit prophecy, was put in type for the present issue; but at the last moment before going to press want of space makes it imperative that we defer its publication till next week.

New York Correspondence.

MISCELLANEOUS COMMENTARY.

PROPHECIES OF DISCUSSION.

There is a certain amount of discussion in the Banner of Light, and it is not to be wondered at. The Banner of Light is a paper of discussion, and it is not to be wondered at. The Banner of Light is a paper of discussion, and it is not to be wondered at.

An earnest and dispassionate discussion of principles, ideas and facts, is a never failing source of information and to correspondents. For these reasons such correspondence is always desirable and profitable, more especially when it involves the elucidation of grave questions concerning the life, health, liberty, progress and destiny of the human race. But when men abandon these great themes, on which the world needs to be enlightened, and descend to personal and angry disputes in which the evil spirit of vituperation turns out among the people, and we are summoned to witness a mimic dance of naked skeletons, all who either love peace and pursue it, or seek for and honor the truth, will decline to be as far as possible from the arena of controversy. We regret to witness, in certain quarters, a growing disposition to indulge in malicious disputations in which each strives to expose the other's deficiency. No question can be more unworthy of a Spiritualist. The world will not mistake the man who comes out of a cockpit, and show the white feather to the enemy in the name of Spiritualism.

Some of our contributors to the *Left Side*, who probably preserve their own identity, writes on "Jewish Persecutions" under the title of "The Jewish Persecutions." I am reminded that the illustrations of persecution were so abundant and vivid, as to come to mind with a certain amount of surprise. According to the old story, the Jews were persecuted by the Romans, and the Christians by the Jews. The Jews were persecuted by the Romans, and the Christians by the Jews. The Jews were persecuted by the Romans, and the Christians by the Jews.

The fact is, this Jewish persecution is a very old story, and it is not to be wondered at. The Jews were persecuted by the Romans, and the Christians by the Jews. The Jews were persecuted by the Romans, and the Christians by the Jews. The Jews were persecuted by the Romans, and the Christians by the Jews. The Jews were persecuted by the Romans, and the Christians by the Jews.

He seems unhappy, and his prevailing aspect is a shadow of something terrible. It is very true, and it is not to be wondered at. The Jews were persecuted by the Romans, and the Christians by the Jews. The Jews were persecuted by the Romans, and the Christians by the Jews. The Jews were persecuted by the Romans, and the Christians by the Jews.

They are mistaken who imagine that every shade that visits this mundane sphere is some poor wandering "golden damsel." There are "spirits of health" from whose benign presence virtue goes forth to sick and sorrowing humanity. If it were not so, how could we comfort the afflicted by vindicting the ways of God to man. In the last extremity the Pagan, the Jew, the Christian and the Moslem, rest together on the Divine beneficence, which is to none so apparent as to the reverent and enlightened Spiritualist. Here is an illustration of the exercise of the healing power by a spirit whose presence was revealed to the vision of the patient. A copy from the *New York Sun* of the 20th ult.

A girl at Hopkinton, Vt., was cured from her high fever. The story of her cure, as her family tell it, is that, while at dinner, a deadly pallor and an expression of agony were observed upon her face and she complained of a sudden and terrible pain in her chest, which was accompanied by the appearance of a strange shadowy form by her side. From that hour she began to recover, and she is now comparatively well.

If this fact had occurred in the first century it might have been recorded in manner and form as follows:

1. In the reign of Rutherford I. there was in the place that is called Hopkinton, in the land of the Vermonters, a damsel who was lame and a cripple from her mother's womb.
2. And it came to pass at midday while she sat at meat, that the power of the Lord came upon her; and she cried with a loud voice, for her suffering was very great.
3. And those who were with her were deeply moved in spirit, fearing that the maiden's life was in danger.
4. And at the same hour beheld the messenger of the Lord stand in the midst to comfort her. And it came to pass that virtue went out from him; the pained limb received strength, and the young woman was made whole.
5. And the people were astonished; and all they that were in the house rejoiced together with the maid, testifying with one accord that the Lord had been with her.
6. And it came to pass that Charles, one of the chief scribes of Gotham, whose surname is Dana, proclaimed the truth to the people, in the light of "the Sun which shines for all."

SHALL WE SUPPORT FRIENDS OR ENEMIES?
Now is the time for those Spiritualists who have children to educate to remember that the BELVIDERE SEMINARY—Misses E. L. and Belle Bush, Principals—is a school that has peculiar

and unequalled claims to their patronage. While the distinguished ladies who preside over the interests of this Institution are eminently free from all narrow views and sectarian limitations, they are also persons of rare culture, the highest moral courage and social refinement, on the fair record of whose blameless lives there is neither spot nor shadow. Add to these considerations the fact that the Belvidere Seminary is extremely beautiful in its situation and surroundings; that the atmosphere is singularly pure and invigorating, and it must seem incredible that the just claims of this School should be overlooked.

I appeal to the tens of thousands of Spiritualists who send their sons and daughters to schools under the management of persons whose minds are warped by prejudice and embittered by sectarian feeling. Will you continue to lavish your favors on those who at once despise your principles and subvert the freedom of the young minds committed to their care? Will you still withhold your support from the one Institution that deserves it, and from the very persons who, above all others, are most worthy of your patronage, and of the fostering care of a people who certainly owe something to their incorruptible fidelity to truth and their constant and patient devotion to the higher interests of humanity? Spiritualists should at least be just toward all; but they are not required to put weapons in the hands of those who smite them, much less are they expected to leave their truest friends and most faithful servants unprotected and defenseless. Let people of liberal minds everywhere, and especially all Spiritualists, meditate upon this matter, and make haste to cover up, if they may not wipe out, the shame of our past negligence and misconduct.

The ensuing term at the Belvidere Seminary begins on Monday, the 14th of September.

A COPY OF THE *Left Side* (Aristocratic), edited by Messrs. John and K. W. Hotchkiss, has just found its way to the writer's table. It contains a reply to an article upon Spiritualism in a Western paper known as *Pick's Sun*. This little sun in the West is not very remarkable for its illuminating capacity; nor does the editorial Pick appear to be any larger than the name implies. He alleges that a cultured daughter of Judge Harris, of Morris, Ill., has become insane through her belief in Spiritualism, and he then proceeds to publish a column in an attempt to mislead the public by a misrepresentation of the general facts and tendencies of Spiritualism. Our friends of the *Express* were prompt in administering an antidote for Pick's poison, which renders it altogether harmless, even to the babes of the Spiritual Israel. The radiations of Pick's little lunatic do not reach far enough to enable him to see much besides his own reflection in a looking glass. He is a blind leader of the blind, and his present limited vision, if he would behold the over-arching heavens and comprehend the sublime principles of the Spiritual Philosophy.

In the *Popular Science Monthly*, and also in the *Spiritual Journals*, HENRY KIDDER, A. M., has had occasion to deal with his critics of late, and in a manner that will cause them to treat him with greater circumspection hereafter. The scientific magazine referred to, some time since, published a very unfair and abusive review of "Spiritual Communications," which was rendered especially offensive by its personal references and supercilious tone. This called forth a brief but pungent reply, in which Prof. Kidder fairly throttled the sturdy Youngman. And then followed an oppressive silence and nothing more.

S. B. BRITTON.

So HASTED, *ibid.*, New York, September, 1879.

London Spiritual Notes.

"The Coming Era," a large, handsome volume from the pen of Alexander Calder, Esq., President of the "British National Association of Spiritualists," is creating a great sensation, and is receiving the most favorable criticism from all the leading journals. It is just such books that bring thoughtful minds to contemplate the better side of human nature.

The "Order of the White Cross," a secret order, has now its lodge-room elegantly fitted up, and holds weekly sessions; it has a large number of members, and is now held to have fully established itself. Its object is to bring those who call themselves Spiritualists into harmonious relations with the other, in order to receive instruction from the spirit-teachers. At the last meeting a large number were initiated. The meetings are held with closed doors.

It will surprise the Spiritualists of London to read that Major Forster has held a reception and sailed for America, as there were doubtless many who would have been glad to have taken him by the hand and said God-speed. But the matter was managed so privately that very few knew of it; otherwise the meeting would have taken a more general character. But if England is to see him so soon again we shall save our strength to welcome him back.

Mrs. Florence Corner's mediumship is now stronger and firmer than ever. Two spirits, fully materialized, are seen walking about the room in good light. She is doing much for the cause.

Mr. J. J. Morse was tendered a pleasant reception on his second visit to Edinburgh. A large number assembled to meet him. Mr. James Bowman, of Glasgow, presided, and altogether the affair was very pleasant and profitable.

Mr. J. William Fletcher was greeted by one of the largest and most fashionable audiences of the season, recently, at Steinway Hall. Among the distinguished audience were the Countess of Caithness, Princess de Noe, Le Comtesse de Roule, Duke of Pomar, Sir William Topham, Kinnigale Cook, LL. D., &c. These lectures will be resumed Sept. 21st.

The "Historical Controls," published in the *Medium and Daybreak*, are one of the leading features of that journal, and they are exciting great interest. A new paper, the "Spiritual Pioneer," is to be started by W. H. Lambelle.

FIDELITY.

It is the same old story of frauds against the Indians, only with variations. Under the pretense that certain of the tribe of Potawatamies, who were fugitives in Mexico, were dead, rascally speculators represented themselves as their administrators, and secured their lands and shares of trust funds amounting to \$15,000. But a moiety of this was ever recovered, and now the "dead" Indians have appeared at Washington to claim their dues, and the Government must meet them. Happily for the Indians, the Government discovered that one of the parties presenting this last claim for them was a speculator, bent on getting the lion's share of the funds, and thwarted his little scheme. *Boston Herald.*

The British embassy at Kabul was recently attacked by Afghan troops, and every member of the company killed. The Ameer has declared himself powerless, and asks for British assistance.

BRIEF PARAGRAPHS.

SUMMER IS THE CITY.
Behold the children playing
Here in the scorching heat!
Tough little Arabs straying
Through the desert of the street.
They dream not more's the play—
Of forest, dell, and dune;
But Hope stays in the city
When the world goes out of town.
And these brave youngsters striving
'Gainst poverty and shame,
May be the first arriving
At the temple gate of Fame;
For rugged health attends them,
And in you distant sky
That Holy Power defends them
Which bears the raven's cry.

And now it cometh to pass that the ex-treasurer of the Massachusetts Home Missionary Society has been arrested on a warrant charging him with embezzling \$5000 or more! Why is it that so many pious people do wrong of late years?

The yellow fever is still gradually depopulating Memphis. It takes on both good and bad.

Cetewayo, the Zulu king, has got out of the way of Victoria's flying artillery.

Gen. Grant is coming home.

Modern Pharisees grumble Bishop Haven at the head, as the ancient ones did, that men step out of the ruts of custom to do good; and the best reply is, that of Him who "made the Sabbath for man, and not man for the Sabbath." *Becher.*

The *Sprague Union* thinks Gen. Butler will be our next governor.

The village of Hunterstown, Pa., had a cyclone visit recently, which demolished the Methodist Church, badly damaged the school buildings, and unroofed a number of dwelling houses and other edifices.

The *Banner of Light* and its readers are to be congratulated upon the engagement of W. J. Colville as a spiritual medium. Whether he feels his inspiration from the spirit or not, his old-hand solutions of knotty problems, launched at him from prominent audiences of anxious inquirers, are remarkable for lucidity and strength. *Boston Herald.*

The *New York Evening Express* can keep silence no longer on the subject of the much-indulged-in Pharisaic monologues in vogue in church meetings, and on kindred occasions, and accordingly breaks forth in the following pious strain:

"Out upon the pretenses
Who never saw a Bible
Or heard a deacon's prayer.
How many in this city
Who daily hear the prayer
Of some well-meaning brother
Every well-meaning brother."

It is wonderful how silent a man can be when he knows his cause is just, and how boisterous he becomes when he knows he is in the wrong.

Cuba, so long as it remains in the hands of Spain, will be the hot-bed of yellow fever seed, from which the people of the United States will suffer worse in the future than now.

The marriage of the King of Spain will not be consummated until Dec. next, it is said, by which time "his majesty" hopes all opposition will cool.

Men who most think
Use printer's ink.

Zion's Herald remarks that "Christ was born in a manger, but Pentecost came in the midst of the court of the golden temple." What will Pentecost say to this?

Do good and be good, and despite all that is said about this world's ingratitude, some one will love you and greet your coming, Bro. Murray.

Don't lug sorrow; for if you do you'll get nettled dreadfully.

Soon the verdant-coated melon
Will have disappeared;
And the oyster shell encrusted
With a little pepper dust,
And the gray all adjusted
From long bowls of church-fair soup
Will be speared.—*Denison Herald.*

Whenever new relations are made with anyone, it becomes necessary to lay in an ample supply of pardon of indulgence, and of kindness.

A three-fold cord not easily broken: a happy past, a happy present, and a happy future.

FALL RIVER.
They wanted ten men in Gnomorrah,
To save the two towns from the horror
Of terrible death and despair.
Ten men, who were clean, could deliver
The plains of the sun they had done;
If the angels had searched in Fall River,
They might not have left upon one.
They have stolen the wages of labor,
They have robbed the scant homes of the poor,
They have robbed the honest neighbor
And the stranger who came to their door.
Their sins are sufficient to slay
The mills that their millionaires built;
Let us pray the good Lord that Fall River
Be not held to account for their doings.
—*C. in Fall River Sun.*

The Freeville Liberal Lyceum Association of Freeville, N. Y., dedicated, Sunday, Aug. 10th, a commodious and attractive hall for its purposes. The hall was built by stockholders at \$5 a share, and is nearly paid for. The exercises referred to drew an audience of about five hundred persons. Addresses were delivered by Prof. J. B. Buchanan of New York, Professors Anthony and J. E. Oliver of Cornell University and others.

If one man conquers in battle a thousand times a thousand men, and if another conquers himself, he is the greatest conqueror.—*Dharmapala.*

Down on the pave he quickly fell,
What he then said I will not tell.
What made him thus so ugly feel,
He'd stepped upon an orange peel.

THE HOWARD STEPHENSON, who the *Herald*, opened for the season on Monday last to a thoroughly delighted audience. The orchestra and circle were filled to their fullest capacity, while every point in the lobby and in both galleries, from which a view of any part of the stage could be obtained, was occupied. The performances gave great satisfaction. So much enthusiasm has not been witnessed before in any city theatre for years. As the *Herald* expresses it, there was "a constant fusillade of applause" from ovation to fall of curtain. The same bill will be given every evening during the present week, and on Saturday afternoon.

It is quite natural that we should have "striking miners." There would be no coal if they didn't strike.

It has been a long time since we have seen the relations of lawyer and client more succinctly stated than in the following item:

"Two Meriden men are in trouble over the ownership of a ladder, says the *Danbury News*, and are taking steps for a lawsuit. The result of this will be that one lawyer will get the sides, and the other lawyer will get the rounds, leaving the holes for the litigants."

People no longer take their pleasures sadly, because they have ceased to be nurtured—with few exceptions—amid the dismal teaching that it is wrong to be found at places of amusement, and that it is a grave crime to be cheerful on Sunday. Read the poem on this topic, third page.

When summer with her bloom has gone,
And autumn winds sound in the wood,
The sportsman winds his mellow horn—
Then takes a horn in solitude!

The son of Prof. Stearns, of Harvard College, committed suicide in a Philadelphia hotel on the 7th inst.

The *Old World* sent "Uncle Sam" \$8,000,000 last week. Our people ought to be good-natured under such circumstances.

Robinson's Epitome of Literature, published in Philadelphia, has been purchased by the *Literary World*, Boston, and will hereafter be merged in that journal.

Spiritualist Meetings in Boston.

AMORY HALL.—Children's Progressive Lyceum No. 1, held its opening service at this hall, corner of West and Washington streets, commencing at 10 o'clock. The public cordially invited. D. N. Ford, Conductor.

IVANHOE HALL.—Children's Progressive Lyceum No. 2, meets in this hall, No. 16 Main street, Charlestown District, every Sunday at 10½ A. M. J. B. Hatch, Conductor.

HEPKELEY HALL.—Service every Sunday at 10½ A. M. in this hall, 4 Berkeley street, corner of Tremont street. W. J. Colville delivers an inspirational discourse, followed by an oration.

KENNEDY HALL.—The Roxbury Society hold their meetings in this hall, Warren street, every Sunday at 7½ P. M. W. J. Colville lectures and answers questions under influence of his spirit guides.

EAGLE HALL.—Spiritual Meetings for tests and speaking by well-known speakers and mediums are held at this hall, 60 Washington street, corner of Essex, every Sunday, at 10½ A. M. and 7½ P. M. Excellent quartette singing provided.

PYTHIAN HALL.—The People's Spiritual Meeting formerly held at Eagle Hall is removed to Pythian Hall, 126 Tremont street. Services every Sunday morning and afternoon. Good mediums and speakers always present.

Amory Hall.—Nothing could be more cheering to our hearts than the full attendance and very creditable exercises by the children of the Lyceum, and the complimentary remarks of our friends. Surely our cause is becoming more and more popular to the masses. We feel that the attendance of seventy-five children in the groups on the first Sunday of the Lyceum year (as we had to-day), is indeed cause sufficient for great rejoicing. We shall continue to work on in the noble cause. All we need is the encouragement by your presence and means, good friends, and we can succeed. Keep the ball rolling, and let Lyceums increase. The more institutions for progressive improvement we have, the more happiness and prosperity.

The exercises to-day were as follows: Overture, Singing, Responses and Banner March; Song, "Bright Golden Hours," Nellie Thomas, Mr. Woodbury and Mr. Fairbanks, piano accompaniment by Miss Bell, who kindly assisted; recitations, "The Archer," Jennie Smith, "The Heart's Charity," Jennie Bicknell; song, "First and Last Love," Mr. Woodbury; recitation, "Tom," May Waters; reading, "A Little Child Shall Lead Them," Helen M. Dill; song, "The Overture," Mr. Fairbanks. Very flattering and encouraging remarks were also offered by Dr. Richardson, Dr. Carrier, Prof. Milson and Maggie Folsom. The meeting closed with singing and Target March.

Children's Progressive Lyceum No. 1,
Boston, Sept. 7th, 1879.

Pythian Hall.—The Children's Progressive Lyceum No. 2 held its opening service on Sunday, Sept. 7th, under very favorable auspices. This Lyceum has secured Ivanhoe Hall, formerly Washington Hall, where for many years the Spiritualists of Charlestown have held their meetings. It is located directly upon Main street, and is very convenient not only for the citizens of Charlestown District but also for those who may wish to visit us from the city proper.

Arrangements will be made at an early day whereby afternoon and evening meetings will be held for the convenience of the public.

The first officers for the present season is as follows: Conductor, B. Hatch; Assistant, Frank Rand; Guardian, Mrs. May Briggs; Assistant, Hattie Sheldon; Secretary, B. F. Butrick; Treasurer, S. Hillard; Guards, Messrs. Brown, Whitney, Butrick, and Hillard; Musical Director, Miss Lizzie Dawkins; Assistant do, Miss Cora Hastings, with a full corps of efficient leaders.

The Lyceum is now well established and is destined to do much good in the District, as the utmost harmony prevails. At the opening, on Sunday, the exercises were as follows: Overture by the orchestra, under the direction of Miss Dawkins (who by the way is an excellent violinist); Silver Chain Recitals, led by the Guardian; Banner March, after which the Conductor welcomed the friends to the old home of the Lyceum, urging all to harmonize, and never to be at odds; a song, "The Lyceum Year," by following this course, the Lyceum will be a success. The following pupils joined in the exercises: Recitations, Addie St. Clair, Gracie Burroughs, Ella Brown, Arthur Rand, Albert Rand; Duo, Bertie Hall and Lillie Wells; Calisthenics, led by Miss Ella Carr and Master Frank Rand. At this point Mr. Chas. Abbot, formerly connected with the old Charlestown Lyceum, was called upon, and responded with an appropriate speech, concluding with a song, which was well received by the audience. Assistant Conductor Rand, Mrs. Hattie E. Wilson and others, followed with words of encouragement. Mrs. Hattie Sheldon executed a song, at the conclusion of which the exercises of the morning closed with the Target March.

We would again improve the opportunity of inviting all to join our ranks.

J. B. HATCH, Conductor.

Eagle Hall, 60 Washington street.—Our meetings at this hall on Sunday last were unusually interesting, and there seems to be an increased interest on each succeeding Sunday. The morning and afternoon exercises consisted of short, interesting and practical speeches by Mr. C. M. A. Twichell, P. M. Milson, Mrs. Waterhouse, Dr. B. F. Richardson and others, and many very convincing tests through the mediumship of Mrs. M. W. Leslie, Mrs. A. Pennell, B. F. Richardson (the blind medium), Mrs. Smith and Mr. Corless.

The evening's entertainment consisted of a well-written and argumentative original essay by Mrs. A. W. Wildes, containing much sound reasoning. The effort was well delivered. Short and interesting speeches were also made by Mrs. Waterhouse, and Mrs. Abbie N. Burnham, who were inspired in an unusual degree. A very feeling recitation was presented by Miss B. A. Hinckley, and several excellent tests were given by Mrs. Nellie Nelson, Mr. Brown and others.

The address by Mrs. Burnham, the essay by Mrs. Wildes, and the reading by Miss Hinckley were unusually well received, and called forth much applause from the large, attentive and interested audience. The meetings will be continued.

Pythian Hall.—The meeting last Sunday morning was an occasion of interest, and all present expressed their satisfaction at the good results which came of it. Dr. Charles Court opened the services with an invocation; a poem entitled "Love" from Poems of the Inner Life, was read by the chairman, after which some fruit was passed to the audience, and all were invited to partake in token of "Friendship, Love and Harmony." A conference then ensued which was participated in by Messrs. Hall, Sanderson, E. Brown, of New York, Mrs. Ricker, Drs. Court and Todd, and others.

The mediums' experience meeting in the afternoon, presided over by Mr. Bickford, was an enthusiastic address, followed by interesting experiences from Dr. S. A. Wheelock, Messrs. Farnall, Sanderson, Rhoades, E. Brown and Mrs. Jackson. The meetings were interesting through the day, the utmost harmony prevailing.

Next Sunday the usual healing and development meeting will be held in the morning; and a continuation of mediums' experiences in the afternoon.

F. W. J.

Spiritualism in Worcester.

To the Editor of the Banner of Light:

The Worcester, Mass., Association of Spiritualists held its quarterly meeting on Sunday, Sept. 7th, and elected officers as follows: President, John A. Lowe; Vice-President, Chas. A. Blake; Secretary, Woodbury C. Smith; Cor. Sec., F. H. G. Morse; Treasurer, Mrs. M. A. Howes; Managing Committee, Mrs. M. A. Howes, Mrs. M. W. Underwood, Mrs. K. R. Stiles, Mrs. D. M. Lowe, Mrs. S. Maynard, F. H. G. Morse, W. C. Smith, D. T. Brown, C. A. Blake, A. P. Howes.

The Association is now entering upon its fifth month, and its members feel confident that before another four months have passed the people of this city will have the pleasure of listening to some of the best speakers in the field, and will begin to realize how many of their neighbors are waiting favorable opportunities for more thorough investigation of this much talked about Spiritual Dispensation.

It is the earnest desire of our Association to so conduct all our affairs as to merit the confidence and support of all who cherish the love of religious liberty and

the right to worship God according to the dictates of conscience. We hope all favoring these views will come forward and join us in our efforts to procure the best talent that can be had to set before the people the true basis and principles of Spiritualism, and the vast importance of its thorough study in the elevation of mankind.
F. H. G. MORSE, Cor. Sec.
Worcester, Mass., Sept. 8th, 1879.

Reply to Mr. R. C. Flower.

To the Editor of the Banner of Light:

I notice a letter in the last *Banner* from R. C. Flower, of this place, which is as unjust and untruthful, that I consider it my duty, in the interest of truth and common justice, to reply, and correct, as far as I can, the false impression made about one of our most worthy citizens. Mr. Flower in this case is influenced by anger and malice or he never would have written thus. He says:

"Mr. A. W. Coates, who now owns a controlling interest in the Independent Publishing Company, is a very narrow sectarian bigot."
A statement could hardly be further from the truth. Mr. Coates is a liberal, high-minded gentleman who has the confidence of everybody in town, (Mr. Flower included). He contributes liberally to every good work, and has assisted to build or repair every church in town, and paid last year \$120 toward Mr. Flower's support, besides numerous donations and perquisites. He is an avowed Spiritualist, though he knows it to be greatly to his advantage to keep it quiet. His relatives and business acquaintances. His regular sales in his business this year have exceeded sixty-five thousand dollars. When Mr. Flower induced him and a few others to make a paper to be published in Worcester, Mr. Coates, as president of the stock, and has been president of the company ever since its organization, and also chairman of the board of officers of the church of which Mr. Flower was pastor. Mr. Flower was never in a position to paper that he volunteered to do for nothing, assuming them that he could very soon get five thousand subscribers and make it pay them well. He did it, or, he pretended to, nearly three years, and never reached one thousand subscribers, and many of them were constantly complaining of the weakness and inability of the editorial management, and threatening to stop the paper as soon as their subscription expired. The paper ran better, and Mr. Coates, as President of the company, was obliged to advance over \$500 of his individual means during the last four months to keep it running. His only way to save the paper was to get rid of Mr. Flower, who had so confused himself like a leech upon it, and change the management of the paper, which he succeeded in accomplishing by buying the stock of the old board. At the regular Annual Meeting of the stockholders in August a new board of Directors was elected, who by a unanimous vote discharged Mr. Flower for incompetency and ungentlemanly conduct. "And that's what's the matter" with him. As to Mr. Coates's meddling with Mr. Flower's editorial management, Mr. Flower's vagaries and eccentricities, appointed Mr. Coates and another member as an editorial committee, with full power to decide as to what should or should not appear in the *Age*, and they were obliged to exercise that power sometimes.

The whole case in a nut-shell is this: Mr. Flower has made a desperate effort for notoriety and leadership among Spiritualists and Liberals, and frequently made himself ridiculous by his blunders and intermeddlings. He was relying for success upon his position as editor, preacher and healing medium, and to have his main stay thus ruthlessly struck from under him made him simply desperate. He has no other resource left. He seems to think he can lessen the effect of his own signal defeat by pulling some of his former best friends down with him.

As to Mr. Flower's statement that "the *Age* will now be a narrow sectarian paper," it is very far from the truth, and those who are qualified to speak for it. Already letters are coming in from subscribers and correspondents, congratulating Mr. Coates upon the marked improvement in the tone and character of the paper, and hoping to make it still better. And I feel safe in saying that the *Independent Age* will hereafter be in fact what it has heretofore professed to be, a first-class, independent family paper, free from all sectarian or partisan bias, bold and fearless in its exposure of the truth, and an uncompromising foe to all fraud, impurity, bigotry, priestcraft, and lying hypocrisy, whether found among Spiritualists, Liberals, or Christians. Yours for truth, S. B. BRITTON.

Cham's State Central Com. of Spiritualists of Ohio.
P. S.—I append herewith a statement of a few prominent citizens, not one of whom belongs to the same church that Mr. Coates does, and several of them bitter churchmen in politics and opposed to Mr. Coates:

"The undersigned are not only members of the *Age*, but also of the *Independent Age*, and we are all of us, as to those who are qualified to speak for it. Already letters are coming in from subscribers and correspondents, congratulating Mr. Coates upon the marked improvement in the tone and character of the paper, and hoping to make it still better. And I feel safe in saying that the *Independent Age* will hereafter be in fact what it has heretofore professed to be, a first-class, independent family paper, free from all sectarian or partisan bias, bold and fearless in its exposure of the truth, and an uncompromising foe to all fraud, impurity, bigotry, priestcraft, and lying hypocrisy, whether found among Spiritualists, Liberals, or Christians. Yours for truth, S. B. BRITTON.

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