



## The Lecture Room.

## Spiritual Unity and Reality.

THE THIRD LECTURE OF DR. FERGUSON,  
In Music Hall, Boston, Nov. 1st, 1868.  
Reported for the Banner of Light.

Dr. J. B. Ferguson, of Tennessee, closed his engagement at Music Hall, Boston, by a lecture on the above subject, on Sunday afternoon, Nov. 1st. Owing to the severe storm which lasted through the day, the audience was not as large as it otherwise would have been. The remarks of the speaker were, however, well received, and his genial manner served in a measure to make his hearers forget the cloudy face of Nature and the falling rain. We give below a few of his principal points:

It had been said by some that man was the creature of circumstances, and there was some truth in this axiom; but man was also the creator of circumstances. The speaker alluded to the inclemency of the weather, and said that those before him, who had withstood his fury, were worthy of the highest efforts on his part. He had, in two previous discourses, spoken of spirit and spiritual manifestations, and had proved that the history of all past ages and countries universally corroborated the story of this great truth of to-day. It now behooved us to make some application of this truth to the circumstances of life. He would make one more statement: the highest conception we could have of spirit—whether made in the sanctuary of our own souls or amid the hurry and bustle of human intercourse—was unity! Follow it wherever we might—collect it from our own experiences, or the history of past times—we could have no conception of spirit save that of unity. Suppose, for example, it was admitted that there was an antagonism in this universe; and whether we located it in some fancied heaven or hell, or amid the laws of Nature, were we not left, by this very acknowledgment, bereft of a God, and, consequently, bereft of hope? He (the lecturer) granted that in the survey of the field of human affairs there were to be seen apparent jars in Nature; an appearance as if something had gone wrong in the past, whose influence extended to our date and time. But there was no agony so dark and terrible as that which came from the belief of such a thing. The creedal churches of to-day were founded on and derived their power from this very agony and fear. He (the lecturer) did not speak in disrespect to the belief of any individual, but we must deal with these subjects without gloves. By this power on the fears of the world did the churches depress human hope or expand it; as they affected the minds of the race.

When the human soul, by treading the dark path of sorrow and bereavement, arrived at an idea of its connection to the eternal First Cause—that indeed no definition could narrow down or bind its power, or furnish the measure or standard of its excellence, for if so, at that moment it ceased to be—and when the soul perceived one fact: that the departed were also members and parts of that Infinite Cause; when by these revelations, reasoning from cause to effect, mankind were able to perceive a unity as the result of all this seeming discord of life, oh, was there any other faith or belief which could so highly crown life's hopes? He asked this question of his hearers as men and women—not as church-men or women. Could we gain this hope? Let us try! What was truth? The name was in every man's mouth—the professed object of every one's seeking. He would state, not as a criticism but as a fact, that appearances were deceitful—this was as clear, on looking out into the world, as the morning light. What a vast difference was there between appearances and reality everywhere! What then was truth? Whatever was real. He had said appearances were deceitful; but the efforts of the human mind to unravel the mystery, and separate the false from the true, made all the wisdom of this or any other age. Why, in the external world appearances were so deceitful that for six thousand years mankind believed that this planet was the central orb of the great, grand universe; that the suns and satellites revolved around it in their stately marches through the sky. But the child of to-day knew better, being led to the knowledge by the enlarged horizon given to the reflective powers in our generation. So the physical appearances of death were deceitful; decay, ruin, annihilation, seemed to be impressed upon the poor, faded garment which hastened to its original dust; and it appeared as if this wondrous creature called man, surrounded by all the happy, social links of being, was put out like a lamp, in universal darkness! But did we not know, by those powers and attributes implanted in us for use—those which led us to separate, discriminate, and arrive at conclusions which arrested the external vision and the internal thought—that it was not so? In early life man saw, perceived much; in maturer years he thought, reflected more. The solid iron, which might be held in the hand, was also in the atmosphere, and in the running water—and was no less iron there. If we stood only on the sensuous plane, denying the deductions and revelations of science, and declared sight to be the only standard of our judgment, should we ever believe the existence of a solid substance, in solution, in liquid or gaseous forms? So, because we cannot with our weak human vision objectively see the dead around us as we move on in life's journey, should we deny the fact of their existence—a fact that has been awaiting a higher chemistry to reveal it to universal acknowledgment for so many thousand years? Was not this denial the result of a superstition as ridiculous as the ignorant denial of the clodpole who declared there was no iron in the air or water because he could not see it?

Without these deceptive appearances man would be a child all his life; he would have no incentive

to look within himself, or for himself, unless driven to it by the operation of these upon the necessities of his being. The human eye—glorious globe! no student or master of physiology bowed more reverently than he before its matchless workmanship and delicate adaptation to the uses intended; but even this was made to conceal much more than it was made to reveal. It concealed the circulation of the blood, the atmosphere we breathed, the movements of electricity and the subtle laws of Nature. It concealed cause—whoever saw the cause of anything? We might see the manifestation, but not the power which brought it forth. We heard the thunder, but could not tell what caused that resistance in the atmosphere whose notes of conflict rang along the skies. We could see the same forked flame dart through the heart of the blackened tempest cloud, before which our skin-clad fathers thousands of years ago crouched in speechless terror or awe-struck devotion! But who launched it on its fiery way? We did not really see the flame, after all, but only its reflection. Reasoning from those fragments of the eternal and spiritual laws which man has learned by laborious observation in the past, did it not follow that the objective dead were concealed by the same provision from our mortal sight? All truth must therefore be the result of the action of the reflective powers in the human soul.

But some might say, We have had objective evidence of human immortality; we have seen spirit lights—real, and not the offspring of imagination; we have handled spirit hands as palpable to us as those of mortals on the earth; we have seen writing which we recognize to be a fac simile of the person's signature which it claimed to be; we have seen ponderous material bodies moved by frail, slight mediums, whose physical powers we know are incompetent to fulfill the task. Well, he would grant it all; but if such persons stopped there they would never make one step in advance, beyond where they were, in the knowledge of spiritual truth. Paul, the apostle, whose name was still revered by many in our day, had once said signs were not for them that believed, but for them that believed not. The evidences of the great First Cause were written in glory all over the material world and in the heavens above, but how few read them there. Could not those who proclaimed the wondrous character of the physical phenomena of Spiritualism see that however remarkable might be the things offered, there never could be a brighter phenomenon than the sun? Did not it go forth as on its primal day? Was not the universe alive with its praise? As regarded high and low (so-called) spiritual manifestations, the speaker considered such terms as ridiculous and unwarrantable as the fables of an endless hell or circumscribed heaven; in fact, the idea which gave birth to such a classification was akin to that old superstition from whence Spiritualists claimed to have escaped. It was supreme presumption in any of us to apply these terms, copying the language of the preacher, who, made to think himself more than mortal by the adulations of the people, needed a voice to continually say to him, "Mortal, mortal, thou art but one of many—an almighty many, including the dead and all that are to come." High and low manifestations! To the Spiritualist these words should signify a practical denial of his inner nature, an insult to the everlasting spirit of God! If, as had been proven, God was spirit, then spirit was God. You might say a spirit manifestation was better fitted for your case, or more pleasing to you; but the tribunal for the judgment of these things, as in everything else, was in the exercise of the reflective powers of the mind.

He would ask the question, How far had any one ever progressed by the use of external manifestations alone? We might have circles and get manifestations of a very satisfactory kind, on some occasions, but it was equally true that on others the evidence received would be vague and contradictory. Now why was this? Because there was a law in the arrangements of Providence calculated to turn man back upon himself; these things were intended to help man, but they were not given to solve the question unaided by him. Man must learn to bring his reason upmost before he could hope for steadfast advance—could hope to see and realize the grand spiritual manifestation which had been going on in himself ever since his birth. Thus the object of all the external manifestations which accompanied Spiritualism was to bring into exercise the reflective capacities which make the man. Just in proportion as we were reflecting men and women were we good husbands, wives, citizens, or, in a grander sense, the children of the Highest! This use of the reflective powers was the only difference between men; Webster and the idiot received of the same capabilities—the difference existed in the degree and the use. The Infinite God was the same to both. No one could come to his God by the external path; he must also have the assistance of the guiding spirit within, implanted for that purpose in every breast by the Divine Architect of all being.

He (the lecturer) referred to what are commonly called the dark ages, (though they built those churches which our children visited Europe to see,) about the fifteenth and sixteenth centuries; and said that, at the revival of literature immediately following the period—associated with the poetic effusions of Petrarch, and the advanced moral claims of Luther, and all the attendant reformers—so vast had been the fraud and deceit practiced in the Church, in the name of religion and spirituality, that the pendulum swung over to the other side, and touched the wall of blank, sheer Materialism. The fruits of that reaction were nowhere so plainly to be seen as in America, and among the cities of that country no one showed them so plainly as did Boston. He did not deny to the sectarians any thing of good which they chose to claim for their pet dogmas; every one had a right to his opinion; but he would ask if all

these creeds and the moral revolutions which gave them birth, were not in a regular order of succession, pointing onward and still onward in the path of progression, as distinct from the bondage of creedal belief? Luther protested, he refused to remain in the Catholic Church, Calvin announced election and its attendant dogmas as the solution of all human problems, and Socinus simply endeavored to broaden out and give a greater liberty to the religious ideas which preceded him; and his followers in Unitarian Boston had carried this liberty so far that finally their principal question, if they had any, was the discussion of the merits and the qualifications of the God or man—Jesus!

The lecturer here paid a high compliment to the Boston Investigator, for its strict adherence to the principles of man's right to individual belief, whatever that belief might be. Its publishers had made the laws of Nature their God, rejecting the narrower creeds, called by whatever name they might be: Lutheranism, Calvinism, Arianism, Romanism or Episcopacy. They had a religion, and a God in Nature, and who was going to quarrel about a word? While he did not deny to all creeds and forms of belief the good they claimed to accomplish, it could not be denied that all these reactions were from spirit to materiality. What was Christianity without its spirit? It was a skeleton, a cheat, a falsification. What was our ministry worth, only in the degree in which it awakened the spiritual in man's nature? This gravitation of the old religions to materiality was shown most clearly at the present time, when the excitement of a strong question of politics growing out of the late war, had not only swallowed up all the churches, but seemed to be the absorbent of all the social faculties of our people. Thus was made evident to the dullest comprehension that the living spirit of the present was the ruling power in human hearts—that living politics were more powerful than a dead Moses. The reaction had been toward materiality; and the consequence was that the higher qualities of the human soul were by some denied.

Just in the precise degree in which any truth was valuable, in that degree it would be counterfeited. He (the speaker) had had the honor, unheralded and unattended, to present to the scientific men and the great ones of England, by the aid of a few insignificant instruments, such as a dinner bell, a guitar, &c., a something (and he said it with due reverence) which entirely upset their cherished science, and set them all to debating a question, the correct solution of which they would never arrive at till they came to acknowledge, as he did, the spiritual origin of the physical phenomena. There was not a writer in London, from the managers of the Times to the humblest penny-a-liner, who had not something to say about this wonderful subject. This showed the wide-spread interest in the public mind, for when the newspapers sought to turn that interest into dollars, and the theatres followed them by their counterfeiting of the cabinet manifestations, what greater evidence could be shown, than the never failing index of self-interest. Did any one ever hear of the Davenport counterfeiting the mediumship or juggleries of professed conjurers, or of any others? Did we deny the law of optics, because we could through the magic lantern receive false impressions of the size of the pictures on its slide, or scout the teachings of chemistry, because they could be counterfeited? What then was the point? That not only was truth to be found in apparent diversity, but truth was the harmony of contrast. The man who was true to the promptings of his spiritual nature, and followed the study of this theme, beheld only perfect harmony between all the sects of the earth; he saw the harmony in them all. Why? Because he beheld in them the outworkings of that great eternal power, spirit, God, of which the lecturer spoke in a previous discourse.

But some one might say they did not perceive this harmony in all things. To such he would say, Perhaps you do not see a unity in the heavens, with all their wheeling spheres. You may not be an astronomer, but the dullest mind comprehends the glory of Divinity there unrolled; and if you look upward with the eye of faith, you will see a beauty in the blackened cloud as well as the shining stars, recognizing that each performs its part according to infinite, incomprehensible law—the unity in divinity. For aught he knew—and he did know—man could not live without it, any more than heat could exist without cold. There was no unity save in divinity.

The grand struggles of the ages had been for what? to find unity in uniformity. Every new church declared for freedom of individual conscience and belief in its early days, but as soon as it achieved a position in society it became as tyrannical as any that preceded it, and could scarcely abide by a man who differed from it. Heaven help mankind in this nineteenth century to profit by the terrible examples which bathed earth in blood. Unity in diversity, and not unity in uniformity, was the secret of the cure for all these ills. Even to-day the churches asked us to believe alike; but that was impossible. We might fear alike, we might have a dread of hell or the devil, but he could never believe alike, because such was contrary to the eternal law of diversity. In proof of this, he might look on the faces of those before him, or all over the earth; in a small space, six inches by three, at most, the Divine Hand had fashioned twenty hundred millions of human countenances, and no two alike, to say nothing of those already passed to dust or those yet to come. Here was unity, for they were faces after all. The Power which could do that he denominated God. We had as much right to criticize the length of a man's nose as that of his creed. The former might be pulled out to the required length, or flattened at will, but the latter never. We might profess to believe, as did Galileo when he signed a recantation of the theory that the earth moved,

but the heart would whisper its faith after all, just as he did when he had finished that recantation. The time had at last passed by when physical force could be used as an argument to compel unity in religious belief; we had progressed a little beyond it.

Truth was the harmony of contrast. The north was not the south; the frosty peaks of Labrador were not the savannas of Texas and Mexico, but Nature held them as one, in that unity of broadest diversity which was to be perceived by the careful student in all her works. All those creeds which had brought the race under the fear and dread of evil to come resulted from the failure to see the true significance of the spiritual nature in man. Some taught that man and woman were first made six thousand years ago, and put in the Garden of Eden, nourished by its fruits and gladdened by its flowing rivers. He (the lecturer) could not deny it as a figure of speech, for he had been born in the Eden of a mother's love; he had been fed by the flowing stream of pure sustenance which Nature had caused to flow for him in that faithful breast; and when, by the necessities of his being, he progressed to a knowledge of good and evil, he had also been obliged to leave that Paradise and go forth a pilgrim in the world of men! But, as regarded the stories of Adam and Eve, and their fall, he did not believe they were any solution of the origin of the race; he believed that when men were created they were poured forth upon every zone simultaneously, in obedience to the universal law of demand and supply, just as the flora and fauna came all over the world at their appointed seasons. One breath breathed in all mankind, one power formed them, and there was not an intelligence of older times which lived not to-day and was capable of manifesting. Not a grain of sand was destroyed in the material universe, and should there be one intelligence the less?

Unity in diversity, and not unity in uniformity, was a necessary component of a nation's strength. The red men on the plains, the true children of Nature, had never yet been able to understand, any more than their fathers, why man should be persecuted for opinion's (religious opinion's) sake. He (the lecturer) did not believe in slavery as it had existed in the past, but he did believe that no individual, white or black, would ever be truly free without paying the price, which was to be true to his highest nature. There was unity in nothing save as it was diverse. The human body, in what did its power exist? Not that there was unity in uniformity—not that the head was the unity, or could perform their office—but that each was divinely appointed, through all this seeming diversity, to minister to the sublime symmetry of the whole. So in society all individuals were necessary in their places, and no one could become any one else. It would be found that all laws were but the internal reflection of the external man, and therefore by them we could discover the intellectual and moral status of their believers.

There was a delicate power which was ever leading the race onward, forever onward to the acknowledgment of this truth of unity in diversity. The United States Government was the best Government on earth, because it came nearest to the recognition of the rights of individuals as regarded differing opinions. Only as we approached Nature did we draw near divinity. When we stood before some work of art, a painting for instance, what was it that found its response from the human soul?—whether in the business man, the fashionable doll of the watering place, or the philosopher? It was the natural which appealed, and found answer in the degree of the receptivity of the subject appealed to. Every aspiration was a proof that we were on the forward march. He (the lecturer) had no fears; his hope of humanity was precisely the same as his hope of the Power beyond, because God and man were one, and all the trials and troubles of his children were only intended to develop them into grander proportions, to bring them nearer the day when it would no longer be a prophetic fable, but a glorious reality, that "the lion should lie down with the lamb," and peace spread her white wings over all the earth. The unity in which he (the lecturer) believed was a united mankind. He loved his native land, but he chiefly loved that country, whose hills never grew less, whose valleys ever rose in kind remembrance to their native skies; a land where dwelt a united brotherhood; a land where those who by reason of fortuitous circumstances were above, could advance higher only in proportion as they stooped to raise and assist forward their fellows beneath. The spirit of all earthly music, poetry, philosophy, were but feeble efforts to strike the key-note of that glorious and better country whose harmonies resounded through all eternity.

Spirit was undefined and universal. As we mastered this fact, we could gain the power which would fill the dark void in every heart as we stood by the embers of some cherished friend. We should behold the light which had apparently gone out in darkness, mingling with that radiance which proceeded from universal and eternal divinity. The movements of the heavens were not the movements of God, but only the manifestations of his power which made all things. Were we to live on, rejecting the lessons of the past, and building forever the tombs of the prophets? Should man never learn in his own day and generation to appreciate the disciples of reform, who were searching the laws of Nature for the benefit of all? The thus should come when a united brotherhood of the race would no longer be a dream but a recognized reality. Thought was never lost; and as we were loyal to our own thoughts, we were the recipients from spirit agencies above us. When this should be recognized and carried into politics, an International Congress, whose decrees could not be appealed from, would settle all earth's national difficulties without a war; when we could carry up to the point of applicability to the whole race the rule of social law which forbids a man to kill another for revenge or the righting of wrongs—and we should declare that it was equally unjust for a nation to kill thousands for a like purpose. The day would come when death and suffering, the hand of brothers would no longer be the passport of so many of our kind from this world of ours into eternity.

The lecturer, in closing, expressed his thanks to the audience and to the chairman for the universal kindness with which he had been greeted during his stay in Boston, and declared that the day was coming when not only a tribe, a sect or a nation, but when all men should dwell together in unity.

## Original Essays.

## PROF. TYNDALL ON MATERIALISM.

BY DR. R. T. HALLOR.

An inaugural address delivered by Prof. Tyndall before the section of Mathematical and Physical Science at the meeting of the British Association for the advancement of science, appears in the New York Tribune for Oct. 23d.

It is entitled by the Tribune, "Prof. Tyndall on Materialism," and is perhaps the ablest and most candid statement of the great scientific quandary concerning the causes of mental and physical phenomena, as combined in man, that has yet been made. He says:

"In affirming that the growth of the body is mechanical, and that thought, as exercised by us, has its corrective, in the physics of the brain, I think the position of the 'Materialist' is stated as far as that position is a tenable one. I think the materialist will be able finally to maintain this position against all attacks; but I do not think, as the human mind is at present constituted, that he can pass beyond it. I do not think he is entitled to say that his molecular groupings and his molecular motions explain everything. In reality they explain nothing. The utmost he can affirm is the association of two classes of phenomena, of whose real bond of union he is in absolute ignorance. Phosphorus is known to enter into the composition of the human brain, and a courageous writer has exclaimed, in his trenchant German, 'Gib Phosphor dem Gedanken.' That may or may not be the case; but even if we knew it to be the case, the knowledge would not lighten our darkness. On both sides of the zone here assigned to the materialist he is equally helpless. If you ask him whence is this 'matter' of which we have been discoursing, who or what divided it into molecules, who or what impressed upon them this necessity of running into organic forms, he has no answer."

Neither has science an answer, as the professor frankly confesses. But he does not deem the answer impossible, and he hopes for it on the ground that "The process of things upon earth has been one of amelioration." At present, however, he considers the solution hopeless, because "we do not possess the intellectual organ, nor apparently any rudiment of the organ" competent.

In both these positions I think Prof. Tyndall is mistaken. I am of the opinion that science has a most profound and triumphant answer—an explanation which, in practical significance, dwarfs all its prior discoveries—and that we are to-day in the possession of faculties competent to receive it. I think if the professors of science would exchange a portion of the humility, under a sense of which they are asked to "lower their heads," for a little honesty in the simple matters of observation and reflection, they would be able "to carry the light of intelligence" upon this important subject far beyond the limits they have assigned; indeed, a long way, rather than "a little way into the darkness with which all knowledge is surrounded."

The process of Nature is indeed a process of amelioration, and her "all-healing ointment" of knowledge is eminently needed just now, for the world is raw. Neither its craps nor its creeds can lead its sorrowing or enlighten its understanding. Amelioration, if it is to continue, must proceed by the path upon which it has always traveled. Its highway has ever been observation and deduction—the way of science. The traveler may weary, but the road leads on. Prof. Tyndall has sat him down in mournful plight by the roadside to await the accession of ability for further travel—ability which he declares to be not yet even germinal—prematurely. Like the philosopher, who, on finding a river across his path, instead of looking for a boat, stood still for the stream to run dry, he has by no means exhausted the aid within his reach. He simply will not use it. So far from inquiring for a ferryman to set him across, he declares that none such is yet born. He sets out to find what is, in crystal and in vegetable and animal germs, which controls the forces of molecular architecture, and in man, who presents the added phenomena of affection and reason, what it is that connects these peculiar functions with molecular action. "How are these physical processes connected with the facts of consciousness?" he asks. He asks it of materialism, but he shows its answer to be futile, because, as he declares, "The passage from the physics of the brain to the corresponding facts of consciousness is UNTHINKABLE." Of course it is, beginning with the materialist at the wrong end of the problem.

But what is to hinder Prof. Tyndall from applying the facts of Spiritualism to his question? Why should he cry out *dear beat*, with these facts, as patent as other natural phenomena, all about him? How long is the stride from "imponderable ether" to creative or force-using spirit, that he should refuse to use his scientific legs? Man exists independently of the molecular architecture of the present body, intact, with all the acknowledged facts of consciousness, and the substance of which he then consists we call, by way of comparison, spirit. We cannot analyze it any more than we can analyze law; but we know that both are, because both do. Law is as certain as force; spirit is as real as matter, although we can put neither into a crucible or under the microscope.

Spirit being demonstrated, involves the scientific necessity of spiritual law or modes of action. This action is universal, and is uniformly intelligent wherever we find it, although always unaccompanied by consciousness in its construction of organisms, the animal form of man included. His intelligence, which is the result of observation, and not his consciousness, gives him cognizance of that wonderful process of intelligence going on in the construction of his body in common with every other; precisely as it is this result of observation, and not his recognized consciousness, which gives him the scientific demonstration that he is a spiritual being, and that spirit is.

This once ascertained—and it is a fact not only "thinkable" by this learned professor, but knowable as well, if he would but look—sets the problem in a light as clear as that of any other with which science has to do. Science, as the grand generalization and aggregate of knowledge, is not concluded by the primary cell, beyond which



neither chemistry nor the microscope can penetrate; they have reached their ultimate power in that direction, not science. This is the grand mistake, however, of the great body of its professors. They seem obstinately determined to look at no power of causation in Nature beyond what their crucibles and glasses for far and near inspection can reveal; and then, as the natural result of this nullism, they ascribe the incapacity which belongs to their instruments to the imperfection of human nature.

Life—spirit—proves its intelligence as it does its being, by what we see it do. Form, as in the body of an acorn, for example, must exist intellectually, in a certain sense, before it can be seen as a phenomenon. All that chemistry or the microscope can reveal are certain elements, so called, which this intelligent, though unconscious oak spirit, or life, (if that phrase be more acceptable), uses, through force, which is its machinery for the expression of its ideal purpose. The oak tree, therefore, like the human body, in scientific value as related to the problem of causation, is simply a pictorial history or record of what the intelligence of essential life—spirit—can do in time and space, and the process applies to every organic form under the sun.

#### THE CREED OF SPIRITUALISM.

BY THOMAS R. HAZARD.

I have just read with great satisfaction some editorial remarks in the *Religio-Philosophical Journal*, of Oct. 24th, made in connection with Mrs. Mary F. Davis's protest, copied into that paper from the *Banner of Light*. The sentiments expressed—to use a homely metaphor—have to my ear so much "the ring of the true metal," that I can hardly refrain from according to them an angelic source, although flowing through an earthly instrument, who perhaps wrote "wiser than he knew."

With what singular felicity does the following short paragraph embody in its entire fullness a complete spiritualistic creed—if indeed that hated, crucifying word should ever be named in connection with progressive truth:

"We own no allegiance to any power on earth or in the heavens, but our highest conviction is that the God within. That alone, with due respect to the judgment for others, we obey."

Spiritualists need no other declaration of principles—no other bond of union—no other creed—no other "word of God," book or Bible, for their guidance than is contained in this short sentence. Its force may be weakened, but cannot be strengthened by additional words.

With the assistance of our angel friends, we need no other motto to inscribe on the banner under which *Spiritualists* are sent forth to fight in the cause of God and humanity, and do battle with priestcraft and priest-concocted theology, the great Gog and Magog that have ever been, from the days of Aaron, the head and front of all blood-thirstiness and wickedness.

The editor's remarks in relation to the movements that have been made in several of the National Conventions of Spiritualists to bring into disfavor and contempt our mediums—to tax them for the privilege of giving forth spirit utterances, and to organize a secret order, are also very appropriate and well timed, and will, I have no doubt, be approved of by every lover of unalloyed truth whose mind has not been contaminated by the foolish pride and lust of rule that must necessarily, from our fallen nature, adhere to individuals who have been taught and habituated to hold the terms "I and my people" and "God and His people" synonymous—the big I sensibly feeling that the sacrifice in condescension is a little the greatest on its part.

Hitherto Spiritualism has not been sufficiently popular or profitable to induce proselytes from the priestly orders and other learned professions, and we are therefore bound not only to respect but to honor the motives that have led so many of our ghostly brethren to embrace the truth as "it is in Jesus," and declared to be from the spirit-world. But we should remember that the human heart is weak and vacillating, and proverbially "the most deceitful of all things," and moreover that it is extremely difficult to remove from old vessels the flavor of their past contents, but that, in most instances, "Break the vase as we will, the scent of the roses will hang round it still." From all which, I would have inferred that it may be possible there are those among our D. D., M. D., and even our LL.D. brethren who, after the first fervor of their new love has become somewhat cooled by contact with the icebergs of social and professional ostracism, may feel inclined to look back with longing eyes to the comfortable "flesh pots of Egypt," and if they are not generally tempted; as has been the case in some boastfully avowed instances, to return "like a dog to his vomit" or as the "sow to her wallowing in the mire" amid the cushioned pews of Old Theology, they may yet be led to lend their influence to the furtherance of molding our free and beautiful philosophy into organized grooves that will admit of self-exaltation and "stated preaching," something after the pattern of the apostate churches they recently left.

To accomplish this comfortable object, however, the "shut-eyed" and other mediums must either be burned, hanged, racked, drowned, or killed, as has ever been and ever must be the practice of organized churches where they have the power, or to bring them into disrepute and contempt. As the first named course of proceeding can hardly be carried into effect in this, the nineteenth century, the latter seems to have been adopted; and the endeavors and machinations of the Jesuits and Jesuitical priests, that have attained a lodgment in the spiritual ranks, seem to be directed to that end. Such crafty proceedings are characteristic of the disciples of Loyola.

It is now nearly twenty years ago that the writer contributed a series of articles to the *Providence Journal* and other papers in Rhode Island, in which he took ground that the "Society of Jesus," or the Jesuit, had organized a conspiracy against not only the religious but the civil liberties of both this country and England, and stated that he was possessed of information that led him to believe that that shrewd and unprincipled fraternity had already introduced their youthful emissaries into the universities and theological seminaries of England, who, under the instructions of their secret educators outside of the college walls, would eventually assume holy orders in the national church, and by a gradual series of innovations, accomplished with consummate skill, subvert its distinctive doctrines and carry its communicants over to Popery.

This prediction seems now to be in a fair way of accomplishment, and it is therefore with more confidence that I feel constrained to warn Spiritualists against the machinations of this, the most learned, the most accomplished, the most powerful, and the most unscrupulous, as regards means, of any organized body that ever existed on earth—believing, as I do, that if Spiritualism, (the great and unlooked for barrier against the wiles of Popery,) is perverted by priestcraft in our day, it will be accomplished through the secret agency of these janizaries of "Popedom," the hilt of

whose sword is at Rome, and its blade everywhere, and whose avowed object has ever been to convert the world to the dominion of the Pope, regardless of means—the fundamental dogmas of the society being that "the end justifies the means."

I would hardly attribute the attempt made in the National Convention to form a secret society to the influence of the "Society of Jesus." It was conducted in too clumsy a manner to warrant a supposition that it emanated from this source.

The gentle and sublime medium of truth, from the spirit-world, Jesus of Nazareth, instructed his disciples that those who possessed a light should exhibit it where all could see it, and not put it under a bushel.

Vaucluse, R. I.

#### AMERICAN ASSOCIATION OF SPIRITUALISTS—OBJECTS CONSIDERED.

BY E. S. WHEELER.

When the solemn and unanimous vote of the Fifth National Convention resolved that body into the American Association, I did not suppose there would be a doubt in any mind as to the desirability of the progress involved, or the practicality of the proposed course of action. For myself, I saw the realization of my hopes, the answer to a demand I had made as long ago as the Third National Convention in Providence. I then asked that we, as Spiritualists, define our position, give expression to our ideas, and "consider the question of organization, as we should have to, and adjust our differences of opinion." My wants were met at Rochester, though my friends in Providence, not seeing the thing as I saw it, undertook to repudiate my brief utterance and stave off the discussion I demanded. Perhaps I was too fast, but I have not been impatient in waiting, and in only two years I have—in part at least—my wish gratified. We have given the world a statement of our ideas, and created a provisional form of organization for specific and desirable purposes. I anticipate great good as a result, and judging from that which I know of persons and conditions, am not apprehensive of any unavoidable danger. I have been surprised at the tone of several articles which have appeared in the *Banner of Light* upon the matter of the American Organization, criticising its character adversely, and anticipating the detriment of local interests by its action. However, I have seen, so far, nothing to convince me of the reality of the danger or to point out the means of safety. We are told by one whose history and remembered liberality would seem an all-sufficient guarantee for his sincerity, that the whole movement is "premature," that there "is no pressing demand" for a "Central Bureau" for any purpose, or even for a liberal college, and the Association is requested to keep its agents out of the States where State Associations exist, while the people are advised that until the local work of organization is all complete, and there is "a spontaneous overflow of zeal," and until all the Spiritualist papers are firmly established, "it is the paramount duty of every true Spiritualist in the land to sustain exclusively, with their voices, their pens and their funds, the local organizations."

I can find no proposal for a "Central Bureau," for any purpose, in Article Second of the Association's Constitution. The question of method is an open one. The objects are, "promulgation of the SPIRITUAL PHILOSOPHY," "cooperation with State and Local Organizations," and the organization of Local and State Societies, where no State Association has been formed. I am unable to see the supposed danger of collision between the State and American Associations. I should be perhaps more impressed with the arguments had I not heard them urged even more forcibly against State Organization, when, as the Corresponding Secretary and Agent of the Massachusetts Association, I had to contend, in my work, with all kinds of opposition, (not from the *Banner of Light*, by any means, though).

In fact, similar ideas have been rife, in some minds, whenever any attempt at organic harmony has been made, either local or otherwise. I cannot conceive that local organizations are weakened by State Associations. I know they have been sustained by them where existing, and brought into being when wanting. So the American Association will offer a support, both moral and material, to the State Organizations, while furnishing "a more perfect bond of union" between them. In my humble opinion, there is a moral and psychological influence which emanates from the American Association, and which alone is an aggressive force in our struggle with Bigotry, Sectarianism and Ignorance. An agency is needed, through which the State Societies may reach each other materially, and whereby the strong should protect the weak. The press need have no jealousy of the American Board of Trustees. They are a power friendly to each and all of their number, and each Missionary becomes an Agent for their publications.

As to the financial part of the question, I have this to say: The reason Spiritualists, as a class, give so little to the support of local work, is because they have not formed a habit of giving at all! And this for a variety of reasons. The most liberal supporters of any cause are those who have "always been in the habit of contributing." The fact is, Spiritualists are *reluctant* (as a class), and apt to be as *stingy* as *rich*. Many are not inspired by the local effort; or they do not desire to be known in connection with it, but they will leave cash in the hands of a General Agent for a comprehensive labor. Once induced to give, they will be more accessible to any deserving applicant. Not a dollar taken by the American Association will be missed. The more people give, the more they are inclined to contribute. I know one man who gave me twenty dollars for the Massachusetts Association. The Methodists heard of it, and asked him for five hundred, and he cheerfully gave it! But they would never have done so if I had not gained the smaller sum; and I suppose had I been as enterprising as modest, I should have obtained it myself.

I know there are a noble few who do more than justice requires of them in the way of liberality, but the lack of funds is not to be attributed to general poverty, but to the fact that there has not been, as there should be, a diversity of claims pressing upon every Spiritualist constantly. Thus is engendered a kind of lethargy in any one direction, for all are not alike interested in any one form of action. It is a duty, and should be a pleasure, to give, and it is the "paramount duty" of Spiritualists to have many and varied activities and institutions in aid of the cause, that their different demands may attract the attention and enlist the sympathy of each and all. And then it is the "paramount duty" of each one to give aid, by voice, by pen, by funds, when, where and how his own best inspirations direct. Thus a general and universal work will be carried on, the very magnitude of whose proportions will psychologize opposition. "The field is the world."

"No pent-up tides contract our powers."

The whole, the boundless continent is ours.

The world wants children that are strong, healthy, happy; children that will make good men and beautiful women.

#### FATALISM, OR INEVITABLE NECESSITY.

BY DAVID ALLEN.

Fatalism is as high as heaven, as low as hell, as deep as divinity, and as broad as the universe. Fatalism lies at the base or foundation of all temporal and spiritual things, and of all temporal and spiritual progress.

Everything is as it is; I don't know that anything in the past was different from what it was; and I don't expect anything in the future will be different from what it will be.

Fatalism is the alphabet of human existence and of all existence and all life. Whatever is, is fate, and whatever is not, is also fate.

All good, and all there is of good, is a necessity, in and by itself and in relation to the cause which produces it.

All evil, and all there is of evil, is a necessity, in and by itself and in relation to the cause which produces it.

All sin, and all there is of sin, is a necessity, in such a sense that it is inevitable from the cause which produces it.

All holiness, and all there is of holiness, is a necessity, in such a sense that it is inevitable from the cause or causes which produce it.

Fatalism is a synonym of causation. Good and evil, sin and holiness—the thought, the affection, the volition—the choice, the purpose or determination, and the action—are each an ultimate in relation to the past, and an antecedent in relation to the future.

The past is antecedent in relation to the present and succeeding future; the present is ultimate in relation to the past, and antecedent in relation to the future; and the future is ultimate in relation to the present and past.

The past is the producing cause of the present, the present of us, and it is what the past has made us and it; and the future will become what it shall be from what the present is and past has been. The past is parent of the present and grandparent of the future; the present is child of the past and parent of the future; and the future is child of the present and grandchild of the past.

Closely akin to fatalism is necessitarianism, or the doctrine of philosophical necessity—the same idea or principle extended—letters into syllables and words. Necessitarianism is a synonym of law, change and development. There is significance or potency in all things—there is insignificance in anything only relatively.

Our prenatal condition or hereditary descent, our education and experience, our circumstances and surroundings, our casualties and accidents, make us what we are.

We cannot think, nor feel, nor exercise a volition, nor make a choice or determination, nor perform an act, in the present, nor could we in the past, nor can we in the future, without a cause which would be sufficient, which would have been sufficient, and which would become sufficient, to produce the effect—which would be, and would have been, and would become, thought, or feeling, or volition, or choice, or determination, or action.

We cannot help thinking, or having affection, or exercising a volition, or making a choice or determination, or performing an action, in the present, nor could we in the past, nor can we in the future, from a cause which proves sufficient, did prove sufficient, and will prove sufficient, to produce the effect—which is, was, and will be, thought, affection, etc.

We cannot think, or choose, or act, any differently from what we do in the present, nor could we in the past, nor can we in the future, from the self-same causes which do produce, did produce, and will produce, the given speciality of thought, choice and action.

Murder, suicide, persecution, blasphemy, vulgarity, slang, drunkenness, licentiousness, gluttony, aristocracy, pride, vanity, are each an ultimate or sequence behind which there is a cause sufficient to produce the effect—which is murder, suicide, etc.

Fidelity, veracity, honesty, integrity, virtue, holiness, are each an ultimate or sequence behind which there is a cause sufficient to produce the effect—which is fidelity, veracity, etc.

Benediction, prayer and praise, are each an ultimate or sequence behind which there is a cause sufficient to produce the effect—which is benediction, etc.

One of the greatest curses of the age is the doctrine of endless misery. Its justification, from those who believe in it, is from the false idea that the ultimate destiny of man depends upon his own agency primarily. The truth is, that all have a common origin, a common life, and a common destiny; that the ultimate destiny of man depends upon the divine agency primarily, as made manifest in certain general laws; that the agency of man, his choice and determination, are only secondary—an ultimate or sequence of what comes before it to produce it.

The development of the mind to the truth of inevitable and philosophical necessity, causes one to feel and exercise the broadest charity—by looking upon all things as the result of a cause, and also by looking upon all things and all conditions as potential to produce an effect.

Faith, Hope and Charity; the greatest of these is charity. The proper order. Popular theology has it, Charity, Hope, Faith; the greatest of these is Faith.

The discovery of the truth of the doctrine of necessity, teaches us that we are a common humanity; that one is no better than another unconditionally. True, some are better than others in the common acceptance of the term—but if better, credit to that better birth, better education, experience, circumstance and surrounding, which make them better! Some are better than others in the same or similar sense that some cows or horses are better than others—better constitutionally compounded; or some vegetables and fruit better, better compounded. The perception of the truth, aforesaid, causes one to look upon the disposition to vice and crime as a misfortune. They that are whole need not a physician, but they that are sick.

East Bridgewater, Mass.

#### CAUSE OF THE TIDES.

BY DR. A. UNDERHILL.

In the *Banner of Light* of Oct. 24th a writer, in a labored article, attempts a theory on the causes or origin of the tides. Although the article exhibits much thought, it does not seem to fully satisfy the author, beyond a doubt, that he has really hit upon the true cause or causes of the ocean and continued flow of the tides. I believe the whole mystery may be unlocked in a few sentences.

First—There is a universal principle in Nature of expansion and contraction, which, conditions being favorable, affects all bodies, sensibly or otherwise.

Second—Heat usually expands, and cold usually contracts bodies, up to certain degrees or limits.

Third—Causes impart themselves.

Fourth—All animated beings expand and contract in respiration or pulsations of the heart.

Fifth—All living organisms spring from Mother Earth, as a cause, uniting with inherent, universal principles or forces.

Sixth—The earth, then, as a cause, imparts itself to its offspring, as do animals, men, etc.

Seventh—One condition imparted by Mother Earth to all forms, is that of expansion and contraction, or breathing, if that is the best term by which to express it.

Ergo, the Earth, the cause, expands and contracts twice in about twenty-four hours, or breathes, if you choose.

Now, as all higher forms contain the elements, principles, &c., of the lower, and as the expansion and contraction of the heart sends the blood to all parts of the human body, so does the expansion of the earth send her fluids, pulse after pulse, or wave after wave, to all parts of the earth; and now to continue the analogy. The heart is quite central in the human and animal systems, located where the greatest amount of heat is generated or exists; so the tides emanate from the equatorial regions, and flow toward the Poles, where the contracting influence of cold equalizes the expansive influence of heat. Thus the equilibrium is maintained, the balance preserved. Any other theory comes short of a clear scientific explanation, not having the analogy running through all bodies, animate or inanimate, to sustain it.

That the sun or moon, or both, as well as some of the planets, may exert a certain amount of influence, is quite possible; but not as causes, rather as aids or modifiers of high and low tides.

Perhaps the theories of the trade winds might be harmonized with the principles here presented. The earth at the present time is contracting at the Equator. She is in a crisis, as is manifested, by the belching volcanoes and numerous earthquakes. As the earth ripens by age, it will become more spherical. Prof. Mitchell, in his lectures on astronomy, states that in five hundred thousand years the earth would lose its oblate condition, and become a sphere, or nearly so. This spherical condition must be obtained through the action of volcanoes, earthquakes and the like.

#### SCIENCE IN RELIGION.

EDITORS BANNER OF LIGHT—This has been, indeed, a beautiful day in this locality. If the Lord has blessed certain days above others and hallowed them, this surely must be one of those so raised to enviable preeminence. This last Sunday of October the sun has shone with that mellow warmth and subdued light as if he desired the happiness of all creatures. The falling leaves, in colors beautifully variegated, and all Nature, what little we know of it here, remind one of age and ripeness, of wisdom and repose. And this evening the moon hanging over Lake Michigan, casting down her long beams of reflected light, which are again reflected in broken rays from the waters which lie tremulously still, presents to those who are out to see and admire a scene of rare beauty, and undoubtedly inspires them to a reflective mood of mind—a disposition to penetrate the depths of the starry skies and the mysteries of the problem of a life to come.

As I walked on Wabash Avenue this morning and saw multitudes of people in their best attire, and with their most proper deportment, going to their various churches with different religious views, and some of them as antagonistic to the others as falsehood to truth, I could not help question why it was that in religion men were left to the guidance of mere faith, often blind or uneducated as to that most interesting of all things, the fact and conditions of a future life? Within view on that street of churches, the centre of wealth, refinement, education and all opportunities of knowledge, were those seeking the enjoyment and expression of religion through Unitarian, Presbyterian, Catholic, Spiritual and many other denominational societies, all so different in sentiment and belief that you can box the compass of their discrete varieties and cardinal oppositions. And yet these people are, in all other things—knowledge, faith and action—essentially alike. They live under, have faith in and support the same governments, the same schools, the same institutions, the same modes of business and methods of life. And why? Because science, to their understanding and knowledge, has demonstrated that those are the truest and the best. And the question arises: Cannot science, with demonstration, do as much for us in the line of religion as it has done in other respects? Nature has been put to the rack to compel her to reveal her secrets to investigating man on the material plane, and we have, as the results, the now common scientific truths of life. If a like effort be as boldly made on the spiritual plane, may we not expect a similar result—that instead of faith we may know, and instead of hope we may realize the facts that pertain to us in the hereafter, if we continue to be, and what will be the conditions of our being? Such an effort, with such a result, would, no doubt, be a consummation devoutly to be wished by all persons except those (and I admit they are not a few,) who would prefer to cling to an unreasonable, undemonstrable faith rather than yield to a demonstrable truth not in consonance with their prejudices. But even they would sometime be compelled to yield to proof as in other cases, and the ultimate would be as great a unanimity on religion as there is now in the physical sciences. And if fruitful investigation can go so far as to give knowledge of a spirit-world, then there would be opened the broadest, the most beautiful and interesting subjects of learning that ever addressed itself to humanity. Beside this, the material world, though it presents a boundless universe of shining suns and stars and planets, moving in their order, and all so full of life and organization that the wonders of creation below us are as great as those above us, pales into insignificance, so much superior is the spiritual to the material.

The extent and the influence of the late discoveries in physical science, particularly as to steam and its uses, were set forth eloquently and learnedly to-day by one of the liberal preachers, in a discourse addressed more directly to the Board of Engineers now assembled in this city. When the learned divine makes an application of demonstrative science to that branch of learning of which he is a professor, and with anything near the inventor's and engineer's success, no doubt we can point to their very great use to religion and the religious world. How Nature shall be addressed, with what tests, in what manner, and what will be the results, no one now can tell; but I do not doubt that now, as heretofore, one hundred essays shall fall while there shall be but one success, while the observers, the learned conservatives, as well as the ignorant, will look on with contempt and ridicule.

That a scientific investigation in spiritual things has commenced, and that some demonstrations have been made worthy of high consideration, I may well believe; and I deem, from continual effort, the realization of some of the prophecies of

the poets of the past as to "one faith," as to "knowledge that shall all the earth," as to "righteousness," as to "peace and good will," as among the possibilities of the future, and I have given expression of my views in these stanzas:

#### SCIENCE IN RELIGION.

BY E. S. WHEELER.

Oh, when will bright Science, the true polar star,  
That beams o'er the broad fields of learning afar,  
Shine clear on the soul and enlighten its vision,  
Establish in reason its essence and power,  
Give knowledge for faith that may change every hour,  
And judgment for hope in some fabled Elysium?

Twin sisters these are, of some noble-born race,  
Pure, beautiful, rich in each heavenly grace;  
And 'tis said from on high to the earth they descended,  
The future's bright glories one holds to the view;  
One teaches the heart that the pictures are true;  
And by them the two worlds are supposed to be blended.

With faith and with hope on the right and the left,  
This life cannot be of all beauty bereft,  
Nor will joy disappear under deepening sorrow;  
But rather will pleasure transfigure all pain,  
And shadows will change into brightness again,  
As the night is dissolved in the beams of the morrow.

Beyond the short earth-bound range of our eyes,  
Far away in the depths of etherial skies,  
It is thought that they open a star-begemmed portal  
To a world where the spirits, translated from this,  
Gladly dwell in pure wisdom, shall revel in bliss,  
In freedom unbounded, in being immortal.

But as man goeth down and is seen here no more,  
Dark doubts will advance, like the mists to the shore  
From a clouded, untraversed, mysterious ocean.  
"If the soul is still living, why will it not come  
To guide the poor wanderer on to his home,  
And requite his sad longings, his faith and devotion?"

What is this that I see, what is this that I hear?  
I feel that some heavenly presence is near,  
And a light the far hills and the clouds is adorning!  
'Tis the voice of the loved that have passed from the tomb;  
'Tis the bright light of Science that pierces the gloom—  
O Science that comes as the sun of the morning.

The veil of the future is parted in twain;  
No more shall our vision reach forward in vain  
To the regions of being beyond the dark river.  
Faith glides from our trust as we feel that we know:  
Hope fails to express what assurance can show—  
Of the life that shall be, and its glories forever.

Rejoice! as this sun marches on in its might,  
Our doubts fade away as the mists of the night,  
And in knowledge we stand for the right and for duty;  
His beams shall expand us in wisdom and love,  
Till this earth shall become like the heavens above  
In its joy, in its peace, in its uses and beauty.  
Chicago, Ill., Oct. 25, 1868.

#### THEOLOGICAL TEMPESTS.

EDITORS BANNER OF LIGHT—We have had in Rhode Island within the past year two theological tempests. There is a lull now, but how long it may continue, no one can tell. The atmosphere is not entirely clear; there is a slight haze which may settle down into a storm cloud and end in lightning and thunder. But metaphor aside. These tempests are the controversies which have arisen in the Baptist and Episcopal denominations respectively, owing to a departure from usage on the part of two ministers, each of whom had outgrown their creeds, and found themselves constrained in adhering to old forms. They wanted more freedom, and took it.

A short review of these cases may not be uninteresting. For some years, Rev. Mr. Malcom, pastor of the Second Baptist Church in Newport, has not been a believer in restricted communion. When he has been about to administer the same, his invitation has been liberal, and persons have come to participate who had not previously been baptized by immersion. The more rigid of the denomination have been uneasy for some time, and something more than a year ago this departure from denominational usage was called up in the Providence Baptist Association, of which Mr. Malcom is a member. The subject received the go-by. But the rigid sticklers for close communion continued to carp, and this year, at the annual meeting of the Association, the subject was brought forward anew.

Rev. Dr. Lincoln, then pastor of the Central Baptist Church, but which he was about relinquishing for a professorship in the Theological Seminary at Newton, (if we are not mistaken in the institution,) introduced a printed resolution, condemning the laxity of Brother Malcom, which, if it had passed, would have been tantamount to withdrawing fellowship. Dr. Lincoln warmly pressed his resolution, and was only feebly seconded by some of the lesser lights. On the other hand, the strong were opposed to it, and made strong arguments. Among these, were Rev. President Caswell of Brown University, and Rev. Dr. Caldwell, pastor of the First Baptist Church, Providence. Dr. Caswell was sharply criticised by the main organ of the denomination.

The opposition was so vigorous that the matter was carried over to next year, a committee being charged with investigating the case, to report at the next annual meeting. The Narragansett Baptist Association, which met a few weeks subsequent to the Providence, expressed its voice, strongly condemning the course pursued by Rev. Mr. Malcom, and put itself on record as determined to stand by the old creed and old usages to the last. The introduction of the resolution was Rev. Frederic Denison of Westerly, whose name will appear further on.

The other case was that of Rev. J. P. Hubbard, rector of the Episcopal Church at Westerly. He made a wide departure from the usage of the Protestant Episcopal Church, in inviting into his pulpit a non-Episcopally ordained minister, Rev. Frederic Denison, of the First Baptist Church, Providence. Dr. Caswell was sharply criticised by the main organ of the denomination. The opposition was so vigorous that the matter was carried over to next year, a committee being charged with investigating the case, to report at the next annual meeting.

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Note here, that the Rev. Mr. Denison, who was the author of the resolution lashing Rev. Mr. Malcom for departing from Baptist usage, was a party to the departure of Rev. Mr. Hubbard from Episcopal usages. Those who are revisiting the old changing pulpits would subject Mr. Hubbard to censure, he became a party to it; and in a few months after, pronounced an anathema against his brother Malcom. Verily, the consistency of theologian secretaries is a puzzling riddle.

It will be seen that, as yet, no definite results have been reached; each recusant remains as he was. In the meantime, the heaven of ecclesiastical freedom is working. Eventuate as these cases may, they will damage and harm the sects in which they occurred. Whether guilty or not in the verdict, it will be all the same. The liberal-minded, those who are revisiting the old free thought and free action, will have the advantage ground. So far as each case, each of these ministers absorbed the spirit of the age, and made a detour from the beaten track. By so much has the world gained a point; for when conventional barriers are once broken through, they become weak and crumpled again be made strong. Everywhere men are challenging old creeds, old usages, and old modes of thought. The active, progressive mind of to-day throws every thing into the crucible, to try it and refine it. Nothing is too sacred or venerable to be brought to the test. Error only shrinks back from the ordeal; truth courts it, and is like

"Get the truth and the error, and 'tis like  
A star new-born, that drops into its place,  
And which once circling in its placid round,  
Not all the tumult of the earth can shake."

W. FOSTER, JR.

Providence, R. I., Oct. 23, 1868.







France. Each member engages not only to abstain from smoking, but to use all his influence to discourage the habit among his friends and acquaintances.



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Rockingham, Vt., Oct 22, 1868.

Passed on to dwell with the angels, on the 24th of September, 1868, at the residence of his wife, Mrs. Daniel J. W. Littlefield, of Newburyport, Mass., aged 70 years and 3 months.

Jonathan Littlefield has been for a number of years a member of the Methodist Episcopal Church, and was a communicant of the same.







## Western Department.

J. M. PERKINS, Editor.

Individuals subscribing for the BANNER OF LIGHT by mail, or ordering books, should send their orders containing remittance direct to WILLIAM WHITE & CO., 153 Washington street, Boston, Mass. Post-office orders, when sent, should be made payable to WILLIAM WHITE & CO., and not to J. M. PERKINS. This paper will accept much time and trouble. Local matters from the West requiring immediate attention, and long articles intended for publication, should be sent direct to the Boston office. Letters and papers intended for us should be directed to J. M. PERKINS. Persons writing us in November and December will direct to St. Louis, Mo.

## Our Address.

During November and December, write us at St. Louis, Mo., care of Mrs. M. A. McCord, 513 Chestnut street.

Friends in Missouri and other localities need not write us for week-day evening courses of lectures. Our health is already impaired from overwork.

## The West and the Indians.

Avoiding the poetic sentimentalism of certain Eastern writers, and the barbarous exterminating tendencies of Western border settlers, we inquire, Have Indians souls? Are they immortal in the future world? Are they God's children? Are they our brothers? Are they capable of progress? And, saying nothing of the tender quality of mercy, are they entitled to the least justice? These inquiries are propounded, not to sectarians worshipping a fighting, Jewish Jehovah, nor to unprincipled politicians, nor the morally idiotic, but to sound, candid, high-minded men and women.

While admiring the spontaneity, the thrift and genius of the West, the humanitarian side of our nature was often shocked with the border-men's purposes relative to a final settlement of the Indian question. The story is all told in the world, 'extermination.'

Stopping at the Planter's Hotel, Leavenworth, Kansas, a very intelligent gentleman, just from Denver City, informed us that in an adjacent village the citizens a few weeks previous had 'burned Gen. Sherman in effigy,' because connected with the Indian Peace Commission. He further said it was the general purpose of the people in that region to kill indiscriminately Indian men, women and children; for, he added, it takes but a little time for 'paposes to make warriors.'

In several Kansas cities recruiting officers were in full operation. Our train from Leavenworth to Lawrence had four cars filled with cavalry horses, for the coming war of extermination. Just to the northeast of Topeka, in full view, was the tented soldiery of the 10th Kansas, waiting the arrival of other companies, and further orders. Inviting a gentleman to accompany us to the Indian country and the western forts, he refused because of the nightly depredations of the soldiers tenting near Topeka. 'Why,' said he, 'they are stealing everything they can lay their hands on.' Strange, thought we, that Government should send out a Christian soldier to exterminate a Christian people. It is the old Bible story and practice of the Israelites going into the lands of the Canaanites and Moabites to pillage and destroy. Our Christianity is galvanized Judaism, and our political policy, greedily for power and puff, winks approval at the most horrid injustice. Whither are we drifting?

Gov. Crawford, of Kansas, recently issued a proclamation, favoring little of the tender, loving, forgiving spirit of Jesus—good for evil, love for hate, blessing for cursing. Here follows the closing paragraph:

Longer to forbear with these bloody fiends would be a crime against civilization and against the peace, security and lives of all the people upon the frontier. The time has come when they must be met by an adequate force, not only to prevent the repetition of these outrages, but to penetrate their haunts, break up their organizations, and either exterminate the tribes, or confine them upon reservations set apart for their occupancy. To this end the Major-General commanding this Department has called upon the Executive for a regiment of cavalry from this State, as will be seen from the following communication.

Headquarters Department of the Missouri, In the Field, Fort Hays, Oct. 19th, 1868.

His Excellency J. A. Crawford, Governor of Kansas: Hays City, Kansas.

Mark the phrase, 'bloody fiends,' and the Executive threat of 'extermination,' if they are not forced out to reservations.

A. professed Spiritualist of Lawrence—one of Judge Edmonds's 'eleven millions,' in a tongue-battle with us touching the solution of the Indian question, exclaimed: 'I would to God that every one of those Indian Peace Commissioners, among which were Gen. Sherman, Harney, Augur, Terry, and others, were obliged to go out on the plains and be scalped by the red-skins!' Are such sentiments in accordance with the genius of Spiritualism? Would it not be wisdom in Spiritualist lecturers to devote more time to educating and spiritualizing thousands of nominal Spiritualists, rather than encompassing sea and land to make new converts who, when converted, often need converting every six months by a fresh batch of tests? Quality is often preferable to quantity.

An army officer from Fort Scott, in uniform, said to us on the cars eastward:

'I fought the Indian two years under Gen. Sully. We always got the worst of it, and it is folly to try and whip them. Our slaving money can do nothing with them. They are too much even for our cavalry. Stalling a little 'jerked beef' in their pockets and jumping up to their pony, they will ride seventy miles a day, while our cavalrymen can hardly average fifty or sixty. They have a signal system, and timing us, are pretty sure to come in on the rear before night. The only successful way is to come some kind of sharp practice on them; and then, knowing the country so well, they will be sure to get us. Gen. Sully's late expedition proved an entire failure. They can see an Indian while out in search of them. This annoyed Gen. Sheridan exceedingly. Though not directly ordered, it is generally understood that the soldier who stole off and cured the most scalp is sure of praise and promotion. If the General Government said this subordinate officer, would pay liberal bounties on their scalp, and put the whole thing into Western men's hands, they would settle the question in a few months.'

The above is a frank expression of the general border feeling. Accordingly, it is the fixed purpose of the masses in the extreme West to exterminate the Indians speedily as possible, that they may either occupy or speculate in their lands.

Personal observations and unimpeachable testimony on record, have established the following facts:

I. In all the Governmental treaties formed with the Indians, nine out of the ten said treaty stipulations were first broken by the whites.

II. In a majority of cases their promised annuities have not been paid when due, and at other times, when paid, the goods and articles were of an inferior quality. The annuities due the Comanches, Kiowas and Apaches, nearly a year since, have not yet been delivered. Past fraud, falsehood and unsettled grievances, in connection with Government's broken promises, induced them, a few months since, to take the war path.

III. Burning torches have been applied to Indian villages, and men, women and children assassinated, mutilated and murdered in the most inhuman manner by an infuriated soldiery. This was the case in the war movements of Hancock and Chivington. A portion of one of Wynkoop's reports was suppressed, it being in the line of testimonial detail too brutally informal for the public press.

IV. Boring white men, originally hunters and

trappers along the foothills of the Rocky Mountains, are now living with from one to three and five squaws—Indian women—to the utter disgust of the nobler, and as yet uncivilized, unchristianized Indians.

V. White men, fugitives from justice, in the more Eastern States, almost uniformly plan the depredation schemes of the Indians. Then, skulking behind, share in the spoils.

VI. It has been clearly substantiated that congauging white men disguised as Indians, in connection with a few misguided red men, led the recent attack upon the paymaster's car on the Union Pacific Railroad.

With these, and a multitude of other equally glaring facts open to this Christian nation's vision, a well-officerd armed force is now moving on to the work of Indian extermination. Since commencing this article in the morning, a Western telegram says:

'S. J. Crawford, the Governor of Kansas, today resigned his office. Lieut. Gov. Green was immediately inaugurated as Governor, and entered upon the duties of his position. His first act was to commission George Crawford as Colonel of the 10th Kansas regiment, which has been raised to fight Indians. This cavalry regiment is here, twelve hundred strong, and well supplied. Ten companies move tomorrow; their first point being the mouth of the Little Arkansas, where there is a depot of supplies; and from thence they go via Salt Plains into the Indian country and report to Gen. Sully. The other two companies go to Fort Hays for escort duty.'

## THE WICKED PLAN.

Unable to cope with these Indians on their native Western plains, the plan now is to attack them in their winter quarters. This statement we had from a subordinate army officer, stationed in a Western fort.

The buffalo began several weeks since moving south, occasionally obstructing the railway-cars. Depending largely upon their flesh for food and their skins for clothing, the Indian women and children closely follow these vast herds southward. In the distance behind, securing game as they go, move the braves and warriors. For long, the weather cold, the grass seed and gone, and these Indians snugly ensconced in their winter lodges south of the Arkansas, these generals, in military command, propose to move upon, attack, assassinate and destroy them indiscriminately. Could there be a more infamously black design? From such an unparalleled revenge-permitting, blood-purposing Government, 'Good Lord deliver us.' Said Jesus, the Prince of Peace, 'My kingdom is not of this world.' And in all canon, our feet groined upon the peace principles of the good and holy of all ages, we say that we do not consider a solitary human Government or Church institution on earth worth the deliberate taking of even one human being's life. God has written upon every conscious heart the divine command, 'Thou shalt not kill.' The noble, eloquent words of the editor-in-chief of the *Banner* should be republished in every paper of the Union—in allusion to this great question—namely, that

'We (Americans) should have learned ere this that justice to all—red, white and black—is the highest state-manship, the greatest political economy, the safest foundation of a Government, the surest guarantee of peace, liberty, progress, civilization and order, the grandest conception and most sublime action (as it should be the greatest pride) of a free people.'

## Departure of Mrs. Dr. Bryant.

This very estimable woman—wife of Dr. J. P. Bryant of New York, whose reputation as a healer long since became national—passed the crystal river, death, Oct. 7th, in early morning—season of frosts and falling leaves, suggesting whistling winds and snowy winding sheets.

Death, a divine method; sleep's gentler brother.

Death, a severing of the physical and spiritual co-partnership, is life's holiest prophecy of future progress.

Death is the rusted key that unlocks the shining portals of immortality.

Death is the glittering hyphen-link that connects the two worlds of conscious existence and holy communion.

Death is like opening rose-buds, that in ever-recurring June climb up on garden walls, and blooming, shed their sweetest fragrance upon the other side.

'There is no death! an angel form Walks o'er the earth with silent tread; He hears our dearest loved ones pray, And then we call them dead.'

Her sickness, severe and protracted, was borne with great fortitude. All higher births are preceded by struggles. Though strong love-ties bound her to earth, she prayed for the hour of deliverance; for, aside from being released from pain, heaven had for her gentle spirit many attractions. The symptoms closely watched, the change had long been expected by the faithful husband and circle of sympathizing friends. The death-angel found her ready and waiting. A few hours before her departure, she exclaimed, 'Oh, what a beautiful river! why can't I cross it now? why, oh why do you keep me?' This vision of the shining river, the crystal sea, and the glories that cluster along the borders of the Summer Land, left a calm, sweet smile upon her countenance.

Mrs. Bryant was a most excellent woman, and a firm believer in the ministry of angels to earth. This gospel was to her a perpetual baptism from on high—the prophet of God that revealed the eternal purpose of good. Those that know her best, loved her the most devotedly. As wife, mother, sister—a friend to all—she was as universally esteemed as known.

Not from the beauty of the goddess, nor queens awaying sceptres, but from such women as these, angels of our households, do men gather moral strength and nobility of purpose to perfect themselves in a more divine manhood.

They laid our sister-friend's mortal remains away on the 9th, by the side of a darling little one, in Greenwood Cemetery. The attendance at the funeral was large, and the services, conducted by the Rev. J. W. Chadwick, (Unitarian), were appropriate and exceedingly interesting. The Doctor, writing us of his loss, in a subdued, saddened, yet trusting spirit, says:

'Laid in a fine rosewood casket, robed in spotless white merino, trimmed with white satin, partially covered with her favorite flowers, (the fragrant tube rose,) we buried the remains of one whom we always did and always shall love, and are calmly waiting for a reunion in a higher life.'

Perfectly aware of her speedy departure into the more silent spirit-land, she expressed many wishes and made all the funeral arrangements. Among these it was her special request that we should attend the funeral and deliver the discourse, reading the one hundred and third psalm. The distance from St. Louis to New York, the fatigue incident to the journey, night and day, with the present condition of our health, all conspired to prevent our presence. Tendering our sympathies to Dr. Bryant, we beg to assure him that we shall ever cherish in holy memory the personal kindnesses of his loved, now in heaven.

'She has bathed in the heavenly river, She has chanted the seraphic song, And she walks in her brightness forever Amid the celestial throng.'

She comes like the south wind, that brings the sweetness of spring in its breath. The south wind that tunefully sings, When winter is borne to its death.

The triumphs of truth are the most glorious, because they are bloodless, deriving their highest lustre from the number of the saved instead of the slain.

## Kansas State Spiritualist Convention.

This body assembled in the Court House, Topeka, Kansas, in accordance with a previous announcement, on the 23d of October.

Mr. B. J. Willis, of Lawrence, President of the State Organization, called the meeting to order, and specifying what had been done during the past year, proceeded to state what he hoped would be accomplished in the future. Local societies should be organized throughout the State; a State lecturer should be employed to travel, bring out and concentrate the liberal strength, making the most of the golden opportunity. The Secretary, Dr. Tenny, not present, Mr. P. P. Baker, editor and proprietor of the *Kansas State Record*, was appointed temporary Secretary.

Dr. L. F. Crane, President of the Topeka Society, extended a cordial welcome to the members of the Convention in attendance. His speech, though brief, was neat and heart-felt. On motion, a Business Committee, consisting of Dr. Crane, D. C. Seymour and Mrs. Stone, were appointed to arrange the times of meeting and other matters relating to the interests of the Convention.

A Committee on Resolutions was then appointed as follows: William W. Ross, C. Mason, Robert Taggart, Mrs. Grove and Mr. Byram.

Dr. Crane then offered a series of propositions, which, on motion, were referred to the Committee on Resolutions. On motion, a Committee of Three, with the President, B. J. Willis, as Chairman, were appointed to recommend to the Convention some plan for procuring a lecturer for the coming year, under the auspices of the State Society. The Committee consists of B. J. Willis, P. P. Baker and William E. Parkinson.

After invocation and singing on the morning of the second day, W. W. Ross, brother of Senator Ross, from the Committee on Resolutions, presented a series of resolutions, which were adopted section by section. These Resolutions, fullness in spirit and clear in statement, were published in full in the *State Record*. Only a want of room prevents their appearance in the *Banner of Light*. This body also adopted the platform, as passed by the Fifth National Convention of Spiritualists, as the broadest and most faithful expression of what Spiritualism teaches.

The State officers for the following year are as follows: President, Dr. E. L. Crane; Vice Presidents, S. J. Willis, B. W. Williams, D. C. Seymour and Mrs. Stone; Treasurer, Samuel Hall; Secretary, C. H. Haynes; Corresponding Secretary, J. R. Crowe.

The following, Mr. E. B. Sawyer, Mr. William W. Ross, Mr. D. C. Seymour, B. W. Williams and Mr. H. Hyatt, appointed as Committee touching a State lecturer, reported favorably, and, among others, presented the following Resolutions:

Resolved, That the whole subject of employing a lecturer be placed in the hands of the officers of this Society, to be elected at the present session, with full power to enter into correspondence with lecturers with the view of employment. Resolved, That in the selection of a lecturer care should be taken that a person be employed who has the executive ability to organize new societies in remote parts of the State, as well as one who is able to advance the cause in those localities where societies are already organized.

Resolved, That the following Resolutions be adopted: That the State Society of Spiritualists be organized, and that the following officers be elected: President, B. J. Willis; Vice President, P. P. Baker; Secretary, W. E. Parkinson.

Dr. Crane reported a plan of organizing under the State Laws.

Resolutions were passed in praise of Miss Josephine Hall, a most estimable young lady and member of the Spiritualist choir, who passed to spirit-life during the Convention. Other Resolutions of vital importance were passed with great unanimity; among them was the following:

Resolved, That we return thanks to the proprietor of the *Day's Kansas State Record* for the important and full manner in which he has reported and published our proceedings. The business meetings of the Convention, considering the political excitement raging like prairie-fires, were well attended by members from different parts of the State. Saturday night and Sunday the audiences were very large. Sunday evening seats were left, unable to gain admittance. The friends anticipate the speedy erection of a new and commodious hall. It was a regret, deep-rooted on our part, that there were no other lecturers present to give variety and shade the labor of speaking.

Kansas certainly presents many winning inducements to settlers. It is famous for freedom. Liberalism is in the ascendant. The climate is healthy, the soil fertile and cheap, the market excellent and the people thoroughly enterprising. Pleasant surroundings, the citizens of Kansas, to be sure, are not yet a people of the future, but they are a people of the present, and a gentleman apt for true manliness and genuine, sterling worth, took an active part in this Convention. Such independence is as worthy of general commendation as editorial limitation. Liberalists should take and encourage others to patronize this ably-conducted paper, issued as a daily, tri-weekly and weekly. With a State lecturer of the right stamp in the field, Kansas will soon place herself alongside of Ohio, Michigan and Massachusetts in the dissemination and acceptance of Spiritualism.

## Branch Peace Meeting.

The Pennsylvania Branch of the Universal Peace Union, met in the Assembly Buildings, Philadelphia, Nov. 10th, at 7 1/2 p. m., and the 20th, at 2 1/2 and 7 1/2 p. m. Prominent speakers are expected from different parts of the country; and then, the home talent of Philadelphia interested in the peace movement is able and eloquent.

Such peace meetings at the present time are the more vitally important from the fact that war mutterings in Southern latitudes are on the increase, and an armed soldiery, under command of Gen. Sheridan, is nearly ready to move into the Indian country to engage in a war of extermination. This meeting, conscious of the sacredness of life and the brutality of Moslem man-killing, will pronounce and endorse the word 'Peace' with all its radical, potential and reformatory significance. Friends of a better, truer and higher life are cordially invited.

## Spiritualists of Lawrence, Kansas.

Returning from the West, we addressed a large audience of earnest, free-thinking souls in this place. Liberalism, under different forms, is the reigning power in Lawrence. The Spiritualists have regular Sunday meetings. When unable to obtain speakers from a distance, they read a lecture and engage in conference exercises.

Judge W. A. Boardman was to commence a course of philosophical lectures in North Lawrence, just across the Kansas River, on the evening following our lecture. They were doubtless well attended. It is astonishing what a call there is for good test mediums, and able, faithful speakers in Kansas, and all through the growing West.

## St. Louis Liberal Constantine.

Mrs. M. A. McCord keeps constantly on hand nearly all of the published works of Spiritualists and liberalists in this country. Also the *Banner of Light*, and other of our Spiritualist periodicals. Travelers, and all free-thinking souls, who so abundantly people the great, broad, free West, should never think of leaving the city till having called upon Mrs. McCord, 513 Chestnut street. Her whole heart and soul are in the cause of Spiritualism; and withal, she has fine medium powers.

## To the Spiritualists of Pennsylvania.

DEAR FRIENDS—I have engaged to work with you and for you the coming year, as one of your State missionaries; and to make my work more effectual, friends, I look to you as co-workers, wherever you may be, and desire to hear from every place where there may be the least sign of interest in our cause, so desire most earnestly that all may communicate with me for that purpose. I believe, friends, we shall be successful in the work we have undertaken. Fourteen years' constant labor as a medium and lecturer gives me some acquaintance with the work I have undertaken to do for you, so I feel, if we each do our part, the labor of the Spiritualist Association will not be a failure. Dear friends, let us hear from you speedily, that we may perfect arrangements. We think of beginning our work in Buck's County, and may be engaged in care of the President of the Association, Dr. H. T. Child, 634 Race street, Philadelphia, Penn. Ever yours for the right, Mrs. H. T. STEARNS.

Vineyard, N. J., Nov. 4, 1868.

## SPIRITUALIST MEETINGS.

## Alphabetically arranged.

ADRIAN, MICH.—Regular Sunday meetings at 10 A. M. and 7 1/2 P. M. in the City Hall, Main street. Children's Progressive Association meets at same place at 12 P. M. Mrs. Martha Hunt, President; Ezra T. Sherwin, Secretary.

ASTORIA, CLATSOP CO., OR.—The Society of Friends of Progress hold meetings every Sunday at 10 A. M. and 7 1/2 P. M. in the City Hall, Main street. Children's Progressive Association meets at same place at 12 P. M. Mrs. Martha Hunt, President; Ezra T. Sherwin, Secretary.

BOSTON, MASS.—The First Spiritualist Association meets in this hall, 23 Summer street, M. T. Dole, President; Samuel N. Jones, Vice President; Wm. A. Dunckley, Secretary. The Children's Progressive Association meets at 10 A. M. D. N. Ford, Conductor; Miss Mary A. Nason, Charles W. Hunt, Secretary. A Pleasant street.

SPRINGFIELD, ILL.—The South End Lecture meets every Sunday at 10 A. M. at Springfield Hall, 50 Springfield street. J. Chase, Conductor; Mrs. M. J. Stewart, Guardian. Address all communications to A. J. Chase, 1671 Washington street.

TEMPERANCE, ILL.—The First Spiritualist Association hold meetings every Sunday in Union Hall, Broadway, at 10 A. M. and 7 1/2 P. M. Mr. Keene, President; R. L. Gould, Secretary; Mrs. L. French, Treasurer.

TEMPERANCE, ILL.—The First Spiritualist Association hold meetings in Temperance Hall, No. 4 Myerick square, every Sunday, at 10 A. M. and 7 1/2 P. M. Benjamin Odell, 91 Lexington street, Cor. Sec. Speakers engaged—Mrs. Julia Vawter during November; Mrs. Sarah A. Byrnes during December and March; Mrs. J. Macomber Wood during February; J. M. Peckles during May.

WABASH, ILL.—The First Spiritualist Association hold meetings every Sunday at Webster Hall, Webster street, corner Orleans, East Boston, at 3 and 7 1/2 P. M. President, S. D. French; Vice President, S. A. Simmonds; Treasurer, G. C. Riley; Corresponding Secretary, L. P. Freeman; Recording Secretary, M. H. Wiley. Lecture meets at 10 A. M. John M. Davis, Dec. 13; C. F. Annie Allen, Dec. 20 and 27.

WABASH, ILL.—The First Spiritualist Association hold meetings in Sawyer's Hall, corner Fulton Avenue and Jay street, every Sunday, at 10 A. M. and 7 1/2 P. M. Children's Progressive Association meets at 10 A. M. and 7 1/2 P. M. Speaker engaged—Mrs. C. H. Chapman during November and December.

WABASH, ILL.—The First Spiritualist Association hold meetings in Court, corner of Court and First streets, every Sunday, at 10 A. M. and 7 1/2 P. M. James Lewis, President; Truett, E. C. Cooper, Treasurer; M. D. Fitzgerald, Secretary. Children's Progressive Association meets at 10 A. M. and 7 1/2 P. M. J. D. Fitzgerald, Conductor; Mrs. Mary Lane, Guardian.

BALTIMORE, MD.—Saratoga Hall.—The First Spiritualist Association hold meetings every Sunday at 10 A. M. and 7 1/2 P. M. at Saratoga Hall, southeast corner Calvert and Saratoga streets, at the usual hours of worship. Mrs. F. O. Hylzer speaks till evening at the usual hours. Speaker engaged—Mrs. N. M. Pence during December.

BALTIMORE, MD.—The Society of 'Progressive Spiritualists of Baltimore,' Services every Sunday morning and evening at 10 A. M. and 7 1/2 P. M. in the City Hall, Main street. Speaker engaged—Mrs. N. M. Pence during December.

BEVERLY, ILL.—The First Spiritualist Association hold meetings in Green Hall, 200 Broadway, every Sunday, at 10 A. M. and 7 1/2 P. M. J. D. Fitzgerald, President; E. C. Cooper, Treasurer; M. D. Fitzgerald, Secretary. Children's Progressive Association meets at 10 A. M. and 7 1/2 P. M. J. D. Fitzgerald, Conductor; Mrs. Mary Lane, Guardian.

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