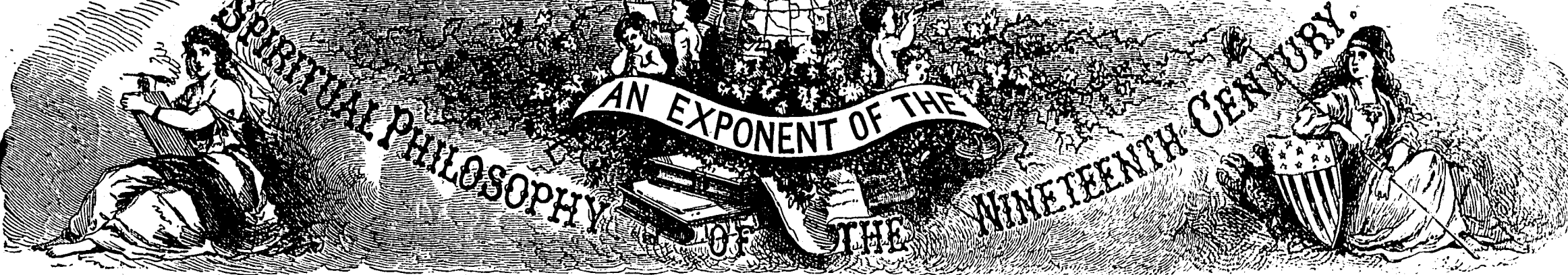


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Scientific.

THE MYSTERIOUS IN NATURE.

The following address was delivered by Mr. T. P. Barkas, F. G. S., to the Members of the Newcastle-upon-Tyne Psychological Society, on the evening of June 18th, 1876, Mr. Armstrong occupying the chair.

INTRODUCTORY.

I have to-night chosen a subject which covers the entire field of physics and psychology. In my remarks, therefore, which are to be pressed within the period of an empirical hour of earthly time, I shall aim at being suggestive rather than exhaustive. To be exhaustive is impossible, but I can scarcely avoid being suggestive. Nature, to the uninquiring, presents few objects of interest or wonder; to them her ordinary phenomena are common-place and unattractive. To the thoughtful, reflective, and educated, she is a thrilling, wonderful, and mysterious. The former treat her phenomena with familiarity, and presume to comprehend everything; the latter are reverent, and approach her with becoming cautiousness and conscious ignorance of her multitudinous mysteries. I shall only be able to direct your attention to the merest outlines of this vast subject, and the first features which strike the mind are space and time.

SPACE AND TIME.

Both are infinite, both are incomprehensible, and both to the majority of minds are self-evident. Space, in the popular acceptance of that term, is the relation between objects; thus we speak of the space that separates the moon from the earth, and that which separates the earth from the sun; but when we attempt to define space, we discover that it, like life, is undefinable. That space and duration are infinite, appears to be incontrovertible, but even then we are in the midst of a difficulty, for above, below, to the right, and to the left, we have infinite extension; can there be four infinities? Space has been defined as having its centre everywhere and its circumference nowhere. Prior to our being, subsequent to our being, have infinite duration; can there be two infinities in duration? Space and time have been the battle-ground of metaphysicians from the time of Thales until now, and yet, after thousands of years of mental conflict, the ontology of either is ranked amongst the unknowable. Whatever may be the ultimate decision of philosophers and metaphysicians, we may at present affirm that space and duration are infinite. However far we may travel in thought in any direction, we can form no idea whatever of limits. As we advance, space as rapidly recedes, until the human mind is fatigued, and finally exhausted with the journey. It is so also with duration; there is no conceivable limit to past time, and a limit in duration to come is equally inconceivable. The question naturally arises: having infinite duration and infinite space, how are we also infinite matter?

ETHER AND LIGHT.

Is interstellar space filled with an impalpable, imponderable matter? Science affirms that it is, or at least it affirms that space, as far as telescopic power has yet reached, is filled with imponderable matter known as ether; that this matter is so attenuated as not to be amenable to the ordinary tests for matter, inasmuch as it can neither be seen, measured, excluded nor weighed, and the phenomena of light, heat, and actinism are supposed to demonstrate its existence. I am aware that the existence of luminiferous ether is only an hypothesis, but it is an hypothesis which so commends itself to the greatest minds that Sir John Herschel said of the undulatory theory in relation to light, which necessarily involves the existence of luminiferous ether, "It is, in fact, in all its applications and details, one succession of felicities, inasmuch as that we may almost be induced to say: if it be not true, it deserves to be." Here then we have all the phenomena of light and those of heat based upon the recognition of a universal ether, the existence of which has not been proven, and can only be assumed as an hypothesis by which to account for the phenomena of light and heat, with which we are familiar. On the very threshold of our subject we are involved in inextricable mystery; we cannot comprehend infinite space, and yet we cannot deny it; we cannot form any conception of infinite duration, and yet we cannot reject it; we cannot prove the existence of luminiferous ether, and yet every physicist of any standing accepts it. Having accepted the theory of luminiferous ether, we then endow it with certain powers, and one power is, that an undulatory shiver which travels through it at the rate of 180,000 miles per second, produces upon our minds a sensation we call light; that, accompanying that ray, there are other vibrations which manifest themselves as heat; and that along with these there travel analogous vibrations which have actinic influence, and all these influences travel through an imponderable hypothetical medium. They proceed not from bodies in the solar system merely, but from every fixed star, whose distances are so remote that the swift messenger light, which travels, as I have said, 180,000,000 miles a minute, does not reach us in less than thousands of years. And not only do those rays travel from star to star or sun to earth, but they radiate in all directions, and fill infinitely with their influence; not only does one star produce luminous vibrations, but all stars do so at the same time and in all directions; yet the keenest optical test and the most critical analysis and examination do not show the least interference in all those crossing and interlacing motions of

ether. We may now, I think, freely acknowledge that the fundamental principles of physics are merely hypothetical inferences deduced from observed phenomena.

MATTER.

Let us look at that form of existence which we agree to term matter; hitherto we have been examining what may be called forces. I am not here this evening to defend the Berkeleyan theory, that we have no absolute evidence of the existence of external matter, and that all our feelings, knowledge and consciousness are subjective. Much may be said for Berkeley and his theory; philosophers generally admit that the position he took is logically tenable; and yet all philosophers—disciples of Berkeley among the number—act and speak as though there were a real, objective world, and that we know substance, and not merely external properties, such, for example, as color, form, resistance, &c. Apart from the theories of metaphysicians, let us look at matter as physicists, and we at the first stage encounter the theory that matter consists of atoms and molecules. What are atoms? What are molecules? Theories once more, and theories only. Neither atoms nor molecules have been seen, measured, nor weighed; but their existence is best supposed to account for acknowledged phenomena. Whether there be ultimate atoms or not, I am in no position to assert; but, assuming that there are, what have physicists to say about them? They say that there is atomic matter and molecular matter; that molecules consist of two or more atoms, and that the results which follow the various syntheses of matter are substances in the various forms with which we are now acquainted. Here, then, we have at the base of all matter frequently called "brute matter," an invisible, impalpable, hypothetical substratum, denominated atoms, which by their union form molecules, and these aggregations of which form what is commonly known as visible matter. To give you some idea of the infinitesimal nature of these atoms and molecules, Sir William Thompson has calculated that the average distance between molecules of matter in ordinary fluid, such as water, is not less than the 6,000,000,000th of an inch, and not more than the 300,000,000th of an inch. Accepting the latter distance, and taking the size of a molecule to be that of the space which separates them, then 150,000,000 would form a line one inch long. Assuming Sir William's greatest estimate to be approximately correct, let us endeavor to comprehend the distance by comparing it with those with which we are acquainted. The smallest space visible to the naked eye is about the 100th part of an inch; the highest magnifying power of the best microscope enables us to separate lines, the distance between which is the 100,000th part of an inch. Lines of that degree of fineness occur on some diamonds and on Nober's mechanically ruled test-plates, which are known to all microscopists; but the nearest molecules are only the 300,000,000th of an inch apart. Before we can see a molecule, therefore, we shall require to construct a microscope having a power three thousand times greater than that of the best microscope now manufactured. This seems an impossibility; but even here we do not arrive at the limit of the theoretical divisibility of matter, for molecules consist of atoms, and atoms, we may infer, are separated from each other by distances bearing the same proportion to their magnitude as are molecules. In water two atoms of hydrogen unite with one atom of oxygen to form a molecule of water. The space between atoms is probably six times less than that between molecules, and the atomic interspaces can at most be only the 1,800,000,000th of an inch. To give you a rough approximation of the size of molecules, it is supposed by Sir W. Thompson that if a drop of water were magnified to the size of the earth, the molecules would be about the size of ordinary marbles; and an earth consisting of ordinary marbles would fairly represent a drop of water consisting of ordinary molecules.

WATER.

Suppose we proceed to examine one or more of the commoner forms of matter. Let us take water and examine it. Water, according to the ancient philosophers, one of the primary elements; earth, air, and fire being the others. Now we recognize sixty-six primary bodies, and every increase of analytical power seems to increase the number. It is not improbable, however, that this increase of elements will in due time, and at no distant period, be reversed, and that more powerful chemical analysis will reduce, rather than increase, the acknowledged material elements. Let us for a few minutes examine water and its properties; take as an illustration a dew-drop; it is homogeneous, translucent, visible, and perfectly fluid. Of what does this drop of water consist? Of two invisible gases, one the most inflammable substance in nature, and the other the best supporter of combustion. One closely related to it not metal, and the other a gas which unites with nearly all other substances. When Sir Isaac Newton propounded the theory of the inflammability of water, and that it was composed of oxygen and hydrogen, he was laughed to scorn by the would-be philosophers of his day, and nothing but his enormous reputation as a philosopher and physicist saved him from contemporary disgrace. The two gases of which water is composed may be mechanically mixed, and together they form a compound gas of great illuminating power. If an electric spark, which is the manifestation of a force that is only a mode of motion, be introduced into the compound gases, they instantly and violently explode (as in Grey street a few weeks ago), and the result is an enormous expansion, followed by a chemical combination, and the gases which occupied a large area are suddenly condensed into a mere drop of water. This drop of water may be hardened and crystallized by cold, and contrary to almost every other substance in nature, be increased in volume by solidification. The ice may again be melted, but it will require forty degrees of heat to raise ice at zero to water at zero, a fact that could only be discovered empirically, and that no *a priori* reasoning could ever have anticipated. This fluid evaporates invisibly into the atmosphere, and is there held in suspension, or rather solution, the atmosphere being more clear in proportion to the quantity of vapor it can fully absorb. It then rises into the higher regions of the atmosphere, and is still further solidified into snow, and falls in rain, or is still further solidified into the forms of vegetable forms and animal organisms, with a beauty that no geometrician nor limner on earth can rival or excel. This fluid, which is invisibly suspended in air, is also condensed as dew, and the earth is covered with dew pearls, pellucid as diamonds, which exhibit in each of their forms the great law of gravitation, as potent in a single dewdrop as in all the suns which occupy the infinitude of space. In our more thoughtful moments we stand awestruck and reverent before a blade of grass, or drop of dew, for in them, simple and

common as they seem, there are mysteries which the highest human intelligence cannot comprehend. To the initiated, nature presents aspects that differ widely from those observed by the uninitiated. To the rustic

"A primrose by the river's brim
A yellow primrose is to him,
And it is nothing more."

GRAVITATION.

Of the essential nature of the force termed gravitation, we are ignorant. We know that its power is in proportion to mass, and that it diminishes according to the square of the distance, but of its essence we know absolutely nothing. Let us conceive, if we can, of a force which does not lose its potency at a distance of millions of millions of miles; and yet in gravitation we have such a force in unceasing operation. Ontology, in this direction, as in others, appears to be a study barren of direct results. We know phenomena, we know nothing of causes. In many of the primary forces of nature, such, for example, as light, heat, and electrical action, we have change, exhaustion and apparent waste, but in gravitation there are no indications of exhaustion. The sun holds its retinue of planets as firmly now as it did thousands of millions of millions of years ago, and the downward of this morning were shaped conformably to the same undeviating law as were those of the early Silurian period. The most potent of all the universal forces, with which we are acquainted is one that knows no decay, and therefore needs no renewal. Light, heat, and actinism, all invisible forces, modes of motion, require constant re-creation, or exhaustion will certainly follow; but the power of gravitation appears exhaustless, and upon that one inflexible, invariable law, which is a property of all matter, the dynamics of the universe depend. Of gravitation I again repeat, we know nothing, except its phenomena.

CHEMICAL AFFINITY.

In addition to the general law of gravitation, we have the special force or forces known as chemical affinity, compared with the energy of which gravitation sinks into utter insignificance. The tendency of all gases is to expansion and diffusion, and the gravitation exercised by the earth only keeps the gases of our atmosphere around it at a thickness (which is the compromise of gravitation and expansion) of 200 miles or upwards, with a gradually diminishing tension from the surface of the earth to the circumference of the atmosphere. This atmosphere presses upon and penetrates all undulations of the earth's surface as effectively as would an atmosphere of water. In the atmosphere we have merely mechanical mixture, in the water we have merely chemical combination. Gravity as a force is feeble when compared with the potency of chemical affinity; the force with which two or more gases unite to form one gas is enormous. Illustrations of such chemical combination are shown in the production of water, in the detonation of gunpowder, and in the explosion of nitro-glycerine and other hydro-carbons. These chemical combinations are sufficient to overcome a force 1000 times greater than terrestrial gravity. Chemical affinity, like all other great forces in nature, is perfectly incomprehensible. Two gases filling a volume of several feet by chemically uniting, as in the case of water, are reduced in volume to the 1000th part of their previous extension, and yet notwithstanding this incomprehensible compression, we are told by Sir Isaac Newton, and indeed by all physicists, that there are no two bodies nor atoms in the universe which are in absolute contact; and that the atoms which have the greatest affinity for each other and the closest chemical relationship are nevertheless separated by a space greater than their own magnitudes. So occult and difficult is this problem of matter, that learned physicists in all ages, and especially in the present day, have taught and teach that atoms are not substance at all, but merely centres of force, and that those imponderable immaterial centres of force, when combined, produce all those apparently solid substances with which the physicist, and indeed all humanity, are so familiar. It turns out, then, that the invisible is merely an analysis or disintegration of the visible, and *vice versa*. Change the form of the invisible, and it becomes visible; change the form of the visible, and it becomes invisible.

CRYSTALLIZATION.

Another of the peculiar and incomprehensible characteristics of matter is that of crystallization. Some fluids, when drying or cooling, assume the form of vegetation, and so closely simulate vegetable organization as to have misled skilled observers as to their real nature. The dendritic formation of frozen water on glass, on any other smooth substance, such as lustrous, has long excited the wonder of casual observers; but notwithstanding the close scrutiny and investigation of learned physicists the phenomena are far from being clearly understood. It has been assumed that the atoms or molecules which enter into the constitution of water have different forms and different potencies; but that, of course, is a mere hypothesis, and may in some measure provisionally account for the crystallization phenomena which in winter we have all frequently observed. We have now reached that stage of our inquiry where the purely physical most closely approaches the physiological. We have seen that chemical combinations assume the form of vegetable structures, but we have not in the latter the force designated life.

ORGANIC MATTER—LIFE.

The action of inorganic matter under the control merely of chemical and mechanical forces may to a large extent be predicated. We have arrived at the opinion that the laws regulating the motions and aggregations of matter are inflexible and inviolable; but when from inorganic matter we ascend to that which is organic, we find the difficulty of its comprehension increased a hundred-fold. We have theories without end as to the nature of life, none of which are entirely satisfactory to any thoughtful mind. There are those who contend that all life is a direct gift of the Almighty; others that all terrestrial forms of life have their prototypes in, and descend from, the spiritual world, and others who, with Tyndall, assert that "Matter has within itself the power and potency of every form of terrestrial life." This last sentence is quoted from Tyndall's latest edition of his celebrated Belfast address, his original statement being that "Matter has within itself the power and potency of every form of life." Since the delivery of the Belfast address, Professor Tyndall has been engaged in the investigation of spontaneous generation theory, and as the result of numerous experiments conducted with the greatest caution, he has concluded, in opposition to the theories of Bastian, Beale, and Sanderson, that the spontaneous generation theory is untenable, and that we have no absolute proof of the development of even the lowest forms of life, except when that development is preceded by germs, existing either in the substance experimented

upon or in the air by which it is surrounded. We have, therefore, Tyndall at Belfast, asserting that "Matter has within itself the power and potency of every form of terrestrial life," and we now have Tyndall, in London, asserting that, except for the existence of germs, matter is barren. Whence came those germs out of which bacteria are developed? The earth, according to the almost universal agreement of physicists, was once in a diffused gaseous condition, and subsequently in a state of incandescence. Did not only the germs of bacteria, but the germs of every form of animal and vegetable life, exist potentially in, or on, an incandescent earth? or, last and most inauspicious resource of physical science, are the germs of all animate bodies brought to earth by some falling meteor? as proposed by Sir William Thompson. His theory, instead of resolving, only increases the difficulty, because it is more conceivable that germs were naturally developed on a consolidated earth, than on a small barren meteor, carried, amidst inconceivable cold, through interstellar space, and finally raised to a condition of incandescence by heat by its rapid passage through the atmosphere of the earth.

THEORIES OF LIFE.

There are two, and only two, theories of organic life which really commend themselves to large classes of men; one is the old orthodox opinion that the Almighty, by an instantaneous act of volition, at different periods more or less separated, created the primal pairs of each genus, and that of each species of plants and animals; and the other, that of Darwin, who asserts that life in this world is a process of evolution, without specially indicating whether it has sprung from one or many primal germs. I am not here to affirm or deny either theory; but this, at all events, appears to be clear—that if mammals are not the product of evolution, they must have been created adult creatures of both sexes. Mammalian germs are alone known to be developed under certain pre-natal conditions, and reasoning from the known, these conditions would be impossible in the absence of adult progenitors. The preliminary forms of life on this earth were probably vegetable; they appear to have been the first in the order of creation or development. It is true that the earliest organic remains, or rather hypothetical organic remains, known as Eozoon, are said to be of animal origin, but there is yet much doubt as to their real nature; some scientists affirm that they are inorganic, Dr. Carpenter, who defends the organic theory of Eozoon, has recently had to retract an opinion respecting a similar form. He affirmed that it was organic; he now admits that it is inorganic. All the lower forms of animal life appear to have been developed from and supported by the decomposition of vegetable structures. There is a recognized relation between the inorganic and organic worlds. Vegetables unquestionably derive the greater portion, if not all their nourishment, from inorganic matter. They are the connecting link between lifeless matter and living form; they take up elements, and are nourished by the dead elements of the earth; while animals for the most part, if not entirely, live upon vegetable or upon secondary forms of vegetable life—decayed animals. The three kingdoms are intimately related and interdependent, the basis being the mineral, the next in physical order, the vegetable, and the ultimate, so far as physical organizations are concerned, the animal. The lowest forms of vegetable life are unicellular algae, among which diatoms are most marked, most extraordinary, and probably least understood. These peculiar forms of vegetable life are clothed in shells of flint, on which are sculptured the most exquisitely beautiful markings and designs, secreted by some incomprehensible vital process from the silica held in solution in the water in which they are developed. With these flint shells, which are too small to be visible to the naked eye, there is a brown substance known as Embochrome, which consists of starch granules, that at certain seasons, have power of motion, and, what is the most remarkable feature of all in these lowest forms of vegetable existence, they have a power of motion closely resembling the voluntary motions of a fish. So closely do these lower forms of vegetable life resemble the lower forms of animal life, that the most skilled biologists do not yet entirely agree as to their nature. So nearly do the vegetable and animal kingdoms blend, that those of you who are acquainted with the biological literature of the day will have discovered that among the most advanced biologists there is diversity of opinion. Notwithstanding our microscopes, chemical discoveries, and biological researches, there is no clear and well-defined practical line of demarcation between the vegetable and animal world. It is unnecessary to refer to the time, not long past, when marine zoophytes, which are now recognized as among the higher forms of the invertebrata, were classed as plants; and to the uninitiated this is not surprising, because they so closely simulate the forms of plant life, especially those colonies of hydroid zoophytes, that naturalists may well be held somewhat excused for the errors into which they fell during their early classifications. From these lower forms of vegetation we, by a gradual process of differentiation, finally reach the giants of the vegetable world in the forms of oaks and cedars; but in the whole range we have nothing which represents a nervous system, and only the faintest indications of reflex sensibility. Is it not perfectly incomprehensible that plants, little differing in external appearance, nourished by the same soil, moistened by the same rain, warmed by the same sun, shall be in your garden, and one shall produce flowers with the full flush of the rose, and the third with the rich purple of the violet? How is this? The materials which nourish them are the same, and yet the vital forces residing within them transmute the common soil, air and sunshine into the various colors I have mentioned.

PROTOZOA.

Rising from the vegetable to the animal, we reach the stage of protoplasmic matter, in the first development of which we have that anomalous creature known to microscopists as the amoeba—an animal without eyes, without any organs of sense, without a nervous system, without stomach, and even without distinct organs of locomotion. It is, in a sense, all stomach and all limbs, and digests its food from the external surface rather than from any internal cavity. Closely resembling these lower forms of animal life, we have various infusorial animals, that gradually increase in structural complexity, and they are succeeded by larger and more manifest forms of living organism, until through the invertebrata the vertebrata are finally reached.

THE VERTEBRATE PLAN.

The vertebrata are built on one plan, and the fact of their being so built has led some biologists to affirm most boldly that they have been developed from one common ancestral root.

This, however, appears to me to be a large inference from very small and doubtful premises, and until biologists have shown evolution beyond the narrow limits of species, I propose to leave the entire question open and unproven in either direction. A common belief in reference to vertebrate development is, that the lower forms of life are merely retarded developments of the higher; of this, however, there is no evidence; the fact being that all forms of vertebrate life appear to travel from a germ for longer or shorter distances, but at their respective diverging points from the main line they again divide and subdivide, until the animal kingdom appears to be founded on a form somewhat resembling a tree, with this difference: that the germ branches off at various points, and produces, if we may speak allegorically, branches, fruit, and flowers of entirely different kinds. There is no necessary relation between homology and unity of derivation; they may be compatible or incompatible, but until compatibility be proven the evidence is on the side of incompatibility. That is specially the case when ordinary human experience and discoveries in paleontology point rather to different origins than to unity of root in all these provinces of inquiry, mystery and obscurity yet reign supreme. Time now at our disposal renders it imperative that we advance to the consideration of the highest form of animal life, and the most complex of psychological manifestations.

MAN.

It is needless to state that the highest form is man, and that in man we discover the most marvelous psychological development. Man, like all other animals, has a germinal origin, and by processes of vital differentiation, small double-celled cells finally become human beings. I know not how two human germs contain within themselves the power and potency of every subsequent form of human life, and yet such must be the case, because however far back we trace the introduction of mankind, either by direct creation or by development, we appear to arrive at a period when two adult human beings occupied the earth. If we accept the theory of evolution, the difficulty is very slightly diminished, because by the law of generation and progress, the branches from the same healthy human roots continually increase; and at the present moment, notwithstanding the desolations of war, famine, pestilence, and unsanitary surroundings, the human family is numerically greater than at any previous period of the earth's history. In vegetable, as in animal life, there appears to be no limitation to the power of increase, and except for the destructive agencies and compensatory forces, there is no prolific plant or animal that would not speedily cover the earth with its progeny. Man appears to be a microcosm, and includes within himself all the vital forces and organic developments in Nature. In man we have not merely a living, organic animal, but a being endowed with higher faculties than are possessed by any other class of animals. So far as ordinary senses are concerned, man does not excel the lower creatures, but looked at psychologically, in the applications to which he devotes those senses, he is immeasurably above and beyond every other organized terrestrial being. I shall only here time this evening to direct your attention to some of the phenomena which exhibit man's relation to the external world.

THE SENSES.

The problem to be solved when man was introduced into this world, was that of placing a spiritual being in rapport with the material universe, and that has been accomplished by the possession of a material body, with the accessories of at least five organs of special sense. Man, so far as the merely external organs of sense are concerned, is analogous to the higher forms of the vertebrata; he becomes acquainted with external nature through the instrumentality of his organs of vision, hearing, smell, taste, and touch. All organic sensations are produced through the instrumentality of the nervous system, but in many animals there are nervous systems without other organs of special sense or consciousness of existence, and the actions of the vast majority of the lower animals appear to be merely automatically reflex, and little removed from the reflex motions of plants. Indeed, in the higher, or highest animal, man, the greater proportion of the nervous system is unattended with consciousness, and that portion of the nervous system upon which organic life primarily depends is entirely devoid of sensation or consciousness; the heart beats, the blood circulates, the diaphragm rises and falls, the lungs expand and contract, the iris opens and closes its central orifice, and the various visceral motions are performed without the least sensation or consciousness. In fact, it is not merely necessary to have a nervous system in order to feel or be conscious of existence, but it is necessary to have a peculiarly differentiated nervous system, which shall have relation to organs of special sense, and which shall be specially adapted to the reception of their various impressions and sensations. The most skilled physiologists, biologists, chemists, and microscopists cannot distinguish any structural or chemical difference between the nerves of sight, hearing, taste, and smell, and yet those nerves have absolutely different functions. Nerves of volition, by which voluntary motions are produced, and even nerves of sensation, by which ordinary impressions are conveyed to the mind, would be useless if attached to the organs of special sense, such, for example, as sight. This marvelous individualization of the nerves of special sense exhibits a power of adaptation and wonderfulness of construction that no *a priori* method of investigation, apart from personal experience, could ever have eliminated. I shall refrain from the examination of the purely physiological phenomena of the human body, and shall confine your attention to the phenomena of the senses.

ONTOLOGY.

We are in as profound ignorance of the essential nature of the commonest sensations now, as men were in the times of Plato and Aristotle, and from that remote period, notwithstanding the constant tension with which the human mind has been engaged in the investigation of psychological laws, we know nothing of the phenomena of sensation, beyond the external *modus operandi* by which they are produced. We have an extensive knowledge of the secondary laws of light and of the nature of reflecting and reflecting bodies. We know much of the laws of sound, and are aware that for the most part they are produced by atmospheric vibrations; and, speaking generally, we have learned that the phenomena of vision, hearing, smell, and taste are but various modes of motion. We have an extensive acquaintance with the minute mechanism of the human eye, and can perceive its beauty as an optical instrument. We have recently added greatly to our knowledge of the minute structure

of the human ear, and in an obscure way recognize the mode in which various sonorous impressions are responded to. Our knowledge of taste and smell has not extended in the same ratio; but, speaking generally, we know something of the mechanism of each of the organs of special sense. When, however, we ask ourselves the questions, How are these vibrations of luminiferous ether translated into light, when we call light is absolutely invisible? How are those vibrations of an absolutely invisible mobile atmosphere which produce shakings in the nerve-fibres of the ear translated into sound? How are those odoriferous waves which reach the olfactory nerves translated into smell? How are those impressions of fluid, or partially dissolved matters, which enter our mouths, translated into taste? Of all this we are in a state of crass ignorance, and know nothing whatever of the processes; we only know the facts by feeling the sensations. It appears, then, that the essential nature of these changes, by which we receive all or nearly all our knowledge of this world's phenomena, is absolutely unknown to us. We know that we do receive impressions, but of how we receive them we are completely ignorant. Our knowledge of natural laws is purely empirical; countless ages would not have enabled any number of human beings to invent a world such as that in which we now live, and conditions of life such as those with which we are now familiar. Our knowledge is so hemmed in within the limits of the faculties we possess, that we cannot even conceive of an additional sense that shall not in some degree be a combination or extension of one or more of the senses with which we are endowed. Had we not possessed a sense of smell, no analogy, no metaphor, nor any description could ever have conveyed to our minds a distinct conception of what that sense is. This applies not to smell merely, but to all the senses with which we are gifted. It is not improbable that there are beings in the universe possessed of it may be a hundred senses, each as distinct as those we now have; and yet we are utterly unable to conceive of one in addition to those we already possess. It is also not improbable that there may be beings with but one sense, namely, perception; and that solitary sense may have functions more extensive and complicated than all our senses would have were they merged into one. Man at present stands in relation to the external world by his five senses. Within the range of their power he can perceive; beyond their province he is as unimpressible as a rock. Vibrations of ether reach his eye, and are cognized by it if the vibrations are not below four hundred and fifty millions, or above seven hundred and fifty millions per second; but there are vibrations in the same ether, and of the same kind, slightly less rapid, yet they produce no impression on the retina, but manifest themselves in the form of heat, and other vibrations more rapid than the highest of the foregoing, which also are invisible, and are known as chemical or active rays. These facts are perfectly undiscoverable by any *a priori* method, and the only mode of making the discovery is by extensive experiment and logical inference.

NECESSITY FOR BROAD INQUIRY.
I might proceed to prove to you that all, or nearly all, the great facts in science have been empirically discovered, as, for example, heat, light, electricity, magnetism; and that upon observation, reflection, and verification by experiment, depends nearly all our knowledge. The rule which physicists now apply to the acknowledged forces of Nature I desire them to apply to the phenomena with which the members of this society have already made themselves familiar. I know that these phenomena are supposed by the majority of scientists to be impossible and absurd. But they surely need not to be told that all the greatest discoveries in physical science have been in their turn laughed at and scorned. Instance the circulation of the blood, the motions of the earth and planets, and the estimated distances of the stars. There is no single fact in science which has not had to fight its way into recognition, and the scientists of the present day are acting in the same foolish manner toward certain alleged occult phenomena, which by many persons are recognized as spiritual or extramundane, as the blind Orthodox theologians of the middle and early ages acted in their time toward the pioneers of all discoveries in science. There is a crystallized orthodoxy in science as well as in theology, and in view of the progress which science has made, the apparently anomalous nature of the phenomena she has discovered, the difficulty of avoiding foregone conclusions, and of submitting facts to the crucial test of verification, it becomes scientists to lay aside their prejudices, and look at the alleged facts of so-called "Modern Spiritualism" with calm, unprejudiced, and judicial minds. To me it is a matter of small moment what conclusions they arrive at; what I condemn is their arriving at foregone conclusions without investigation of any rational kind.

PREJUDICATED.
The so-called exposures by conjurers are perhaps beneath contempt, but I may be allowed to say in passing that I have witnessed the alleged exposures by Messrs. Maskelyne, Cooke, and Lynn, and a more hollow attempt at exposing grinn—though occult—physical and psychological phenomena, I never witnessed. My only feeling was that of regret, that so many simple-minded people should day by day be gathered together to have themselves deceived by such charlatanism and transparent misrepresentation.

CONCLUDING REMARKS.
In concluding this address, I may state that the facts and illustrations I have so imperfectly brought before you have lessons for two classes of persons—one, investigators into the alleged occult phenomena; and the other, investigators in the region of pure physics. To the former they show, that mysterious as are the phenomena which they witness, the mysteries of nature rival if they do not surpass them, and the only reason why the phenomena of nature do not leave so deep an impression on our minds as do those which are observed at sciences, is the frequency of their occurrence; but in their essential nature they are equally incomprehensible, and it becomes Spiritualists, therefore, not to degenerate into mere wonder-mongers, but to devote their minds to the investigation of the laws and phenomena of that material universe in which they are at present placed, as well as to the investigation of that future world to which they are hastening. It may be, indeed it is, the duty of an emigrant to learn something of the country to which, at some future time, he proposes to sail; but it is equally, perhaps more important to know the laws, customs, manners and needs of the country which he at present inhabits.

APPEAL TO MEN OF SCIENCE.
Professor Tyndall in his "Lectures on Light," page 49, says: "No human authority, however high, can maintain itself against the voice of nature speaking through experiment." Helmholtz, in his "Aim and Progress of Physical Science," page 370, says: "We of the present day have already sufficient insight to know that the laws of nature are not things which we can evolve by any speculative method. On the contrary, we have to discover them in facts. We have to test them by repeated observation or experiment, in constantly new cases under ever-varying circumstances, and in proportion only as they hold good under a constantly increasing change of conditions, and with greater delicacy in the means of observation; does our confidence in their truthfulness arise?" He further says: "Before we can say that any law of nature is complete, we must see that it holds good, without exception, and make this the test of its correctness." The members of our society have witnessed a series of phenomena which do not, but merely appear to, invalidate the recognized fundamental laws of matter. They extend their scope, and show that the limitations which have arbitrarily been placed to the exercise of force directed by intelligence, have been limitations that in reality have no justification in facts. As facts or indisputable phenomena are the basis upon which all our absolute knowledge of nature and natural laws is based, it follows that our notions of natural laws must as a matter of necessity be extended, in order that they may embrace a series of

phenomena which are scornfully denied by those who have not investigated them, but universally commend themselves to those by whom they have been investigated, as certainly true as are the generally recognized laws of gravitation, light, heat, and chemical affinity.

I have no wish to claim your acceptance of occult modern facts, but solicit for them a full, fair and impartial consideration, being satisfied that no prejudice can finally resist their inexorable logic.

Professor Tyndall, in his "Heat, a Mode of Motion," says: "Nature is full of anomalies which no foresight can predict, and which experiment alone can reveal." I commend to Professor Tyndall, and to all who grudgingly follow and think with him, the importance of laying aside the assumption of superior knowledge, to cease describing the investigation of alleged spiritual phenomena as "intellectual whoredom," and to adopt the more modest and rational course of ascertaining what experiments, fairly tried, will reveal. The facts that have been and are daily being adduced, will neither be frowned, bullied, nor laughed out of existence, and the only philosophical method is that adopted by the Professor with respect to the germ and spontaneous development theories, viz., extensive and crucial experiments. It is surely of as much importance to determine whether ordinarily invisible psychic forms have the power of presenting themselves and molding hands and feet, as it is to determine whether or not bacteria are produced by spontaneous generation. If Professor Tyndall would devote half the amount of time and ability to the former inquiry that he has to the latter, he would speedily discover that the phenomena he now so much derides are in reality genuine, and worthy of the most careful scrutiny.

You and I have no desire to force our opinions of occult phenomena upon an unwilling world. We desire investigation, perhaps a long season of doubt and distrust, and finally conviction. Sooner or later it will come, and the times are ripe for it, for the iconoclasts of science are smiting with mailed hands the empty traditions and even the real verities of ancient theology; and those modern phenomena have not reached us a day too soon in order to demonstrate the existence of forces, intelligences, and conditions of being other than those commonly recognized by the learned. The following pregnantly suggestive passage is taken from Lewis's "History of Philosophy," vol. 2, page 563, in which, referring to "Comte's Philosophy," he says: "The spiritual reorganization, which is the necessary condition of all social reorganization, must repose upon the authority of demonstration; it must be based upon science, with a priesthood properly constituted out of the regenerated scientific classes. In other words, the spiritual authority must issue from a philosophy which can be demonstrated, and not from a philosophy which is imagined."

NATURE.
Nature is a poem, an anthem and a picture, and he only can fully enjoy her who has opened his mind to the study of her wondrous phenomena, and can honestly say:

"His gaze the mountains, and the valleys his,
And the resplendent rivers his to enjoy
With a propriety that none can feel,
But he who, by that nature's influence,
Can lift to heaven an unexpressed eye,
And smiling say, 'My Father made them all.'"

CONSOLATION.

Oh, ye mortals! weak and weary,
Fainting, falling by the way,
Know you not that it is darkest,
Ever darkest before day?

Know you not that as you journey,
Worn and weary and footsore,
That around you and above you
Are the loved and lost of yore?

Know you not that they are with you,
Ever with you, though unseen,
That they love and that they cherish
With a memory ever green?

Hear you not the loving patter
Of their feet upon the floor,
Now ascending and descending
Through an ever-open door?

Feel you not their loving presence
In the watches of the night,
When your soul is bathed in sorrow,
And you long again for light?

Feel you not the loving touches
Of their fingers as of yore,
As they come to you with healing
And with words of love once more?

Heed, oh, heed their admonitions!
Heed their messages of love!
For they come—the bright immortals—
From their happy homes above;

Come to tell you of the "glory
That is theirs forevermore,
And to tell you that they're waiting,
Waiting on the other shore;

Waiting till your chastened spirit
Shall lay off its form of clay,
And with eyes no longer darkened
Shall behold the perfect day.

Then they'll meet you, and they'll greet you,
And they'll place upon your brow
An immortal crown of glory,
If you're only faithful now.

CHRISTIAN SPIRITUALISM.

BY WILLIAM FOSTER, JR.

To the Editor of the Banner of Light:

I am no bigot. I am disposed to accord to each creed and sect all that it can legitimately claim; yet in estimating each or all as embodied in the term Christian, I cannot discard the facts of history or the results of my own observations. Taking these into account I must protest against the qualification of Spiritualism by the adjective word *Christian*. That word has lost its original significance, and if Christ himself should revisit the earth to-day, and walk among men, he would be the first to repudiate the term and declare he would not be compromised by it. The incoherent and reason-crucifying creeds of the present age bear no resemblance to the teachings of the Gospels. He laid down the principles to govern life, and enunciated the law of love. The creeds do no such things. They are a compilation of dogmas, without vitality or a single principle conducive to progress or the bettering of the condition of the race. The organized church is none the better for its creeds, and what goodness its members possess is entirely independent of formularies of faith.

Let there be no entangling alliances, no putting of new wine into old bottles, no truckling to the incarnated conservatism which rules the church and is the essence of modern Christianity. The world moves, in spite of old theology, and marches on to victory over the foes of progress.

Providence, July 25th, 1876.

The human mind has a natural disposition to scientific knowledge, and to the things connected with it. The first and favorite amusement of a child, even before it begins to play, is that of imitating the works of man. It builds houses with cards or sticks; it navigates the little ocean of a bowl of water with a paper boat, or dams the stream of a gutter, and contrives something which it calls a mill; and it interests itself in the fate of its works with a care that resembles affection. It afterwards goes to school, where its genius is killed by the barren study of a dead language, and the philosopher is lost in the linguist.—*Age of Reason.*

The question for discussion at a recent meeting of scientists was, "Which travels the fastest—heat or cold?" It was decided in favor of heat, as many had often been able to catch cold.

The Rostrum.

SPIRITUALISM IN ENGLAND.

A Lecture Delivered at the Highland Lake Grove Camp-Meeting, July 25th, by R. Linton.

(Reported for the Banner of Light.)

The lecturer introduced his remarks by historical references to the spiritual history of the United States, the national origin and features of which he traced to a great spiritual movement in Europe—the sixteenth century reformation. "Little thought Martin Luther," said the speaker, "when he was defining the Papacy, by casting into the flames outside the castle gate of Wittenberg the Papal bull that condemned him and tore into tatters the canon of the schoolmen, that he was at that moment sowing the seed of a free nation in the far West; yet so it was. For the offshoot of that movement, the English Reformation, culminating under Elizabeth in ecclesiastical despotism, made still more oppressive under James I., led to the voyage of the 'Mayflower' over the surging Atlantic, and to the landing of the 'Pilgrim Fathers' on Plymouth Rock. The spiritual despotism of the East thus gave birth to the freedom of the West. Was such a beginning prophetic of the spiritual future of America?" He (the speaker) thought so. Humanitarian problems had to be wrought out here. And he was much mistaken if in all the struggles of the American people, in their early settlements, the colonial wars, the war of independence and subsequent history, a deep, spiritual purpose did not underlie the whole. And, whether an outcome or not of the conditions induced by the singular history of America, there was the fact, significant enough, that a movement destined to produce a mighty revolution in the world had its beginnings among its people. This could be no mere accident, no purposeless circumstance. The descendants of the persecuted of one reformation thus became the apostles of a wider and nobler one.

The speaker went forth that the spirit-world had opened itself to man, and it was soon seen that it was an opening for no one nation, but for humanity at large. Modern Spiritualism, born here, might have its culture elsewhere. England had neither been tardy nor inefficient in promoting the progress of spiritual truth. Spiritualism in England had to contend against (1) the materialism of science, and (2) ecclesiastical and spiritual despotism. It was no wonder to him as a scientist that the Spiritual Philosophy had not made more converts among the men of science, although there was no country where conviction had been carried more extensively home to that class than in England. Much scientific investigation of a private nature was in progress there. Some great names had boldly declared themselves, and their works are among the world's new Bibles. This had had its effect upon the public mind, for in this age we live very much under the dogmatism of science. To a mind conversant with the different departments of the physical universe (and by his references to astronomical, geological, and biological phenomena, Mr. Linton showed he was no mere initiate in these matters), science, as he called it, was everywhere so rich in lofty revelations, and so like one vast harmonious self-existent whole, that it was no marvel it should be considered a sufficient revelation for the guide of man. If learned Spiritualists asserted, as some have done, strange as it may seem, that the light of nature was man's best guide to his highest development, a scientist whose vision has never yet penetrated beyond the material may well be excused. But he (Mr. L.) thought that Nature was not a divinity, but a manifestation of spirit. That was the solvent that would break down the materialism of the age. The new philosophy had taught that man was a spirit, a member of a spiritual universe, and subject to spiritual laws. In obedience to these did his salvation rest. Therefore, though he loved to roam over the fields of creation and to gather mind-food from its abundant stores, he loved more to unobscure his soul to the consciously spiritual around, and to bring the spirit into rapport with the divine. A Godless Spiritualism was to him an anomaly.

Mr. L. then devoted the hostility of the church to spiritual truth. It was, however, making its way into the English pulpit, and not a few clergymen were becoming its exponents. By a recent decision in the English ecclesiastical courts the devil had been deposed. If the devil should drop out of theology there was little to sustain the rotten superstructure. It was doomed. Incongruous as it may seem, the church will follow the leadings of science. It has done so hitherto. The educated clergy do not, as formerly, descend on fables of cosmogony, natural impossibilities, and historical delusions, because science has taught the fallacy thereof. And for that reason the church has become very materialistic. The true bishops that rule over the priests are the men of science. Their dictum on the spiritual philosophy of the church is awaiting, and should it ultimately prove favorable, despite bishops and synods, it will become spiritualistic. Already, the facts are not disputed. The source of them is the open question. The church is stormed, and the sanctuary is invaded.

Referring to the machinery which spiritual work is carried on in England, Mr. Linton remarked that it was extremely simple and effective. This efficiency arose, he thought, from the recognized principle that the work itself was primarily in the hands of the spirit-world itself. That organized plans were arranged on the super-mundane plane, was clear from the gradual evolution of the phenomena from the simple rap to the materialization of the full form. Such plans were not to be dictated from the mundane plane. All we had to do was to obtain and present conditions for the spirits to accomplish their work. That involves quite enough for us to undertake.

On such a principle the Spiritual Institution, with Mr. Burns as its manager, had been established. For years it had been the centre of Spiritualism in England. It exercised authority on none, and was the helper of all. The work it had done was acknowledged to be incomparable. It was simply the material hand for the spirit hands to operate through. In promoting investigation, in widely distributing spiritual literature, in maintaining the medium and daybreak, and in fostering the cause generally, of course in storm and sunshine, it has become a great rallying point of spiritual work in Great Britain, and in Europe, and the Eastern Hemisphere. It is based on the voluntary principle. To that institution and the movement generally Mr. Burns has offered a self-sacrifice. The societies in London and the provinces are organized on similar principles. The spirit of ambition and selfishness is kept down by a purer spirituality. An organization entitled "The National Association of Spiritualists" has recently sprung up, but the speaker had little experience of it. There was also a not very flourishing order of Christian Spiritualists, but without any definite organization.

Spiritualism was fostered and kept alive mainly by the local societies, the operations of which were a definite power in the kingdom. The associative principle which they represented was a necessity of the soul. By a spiritual law mind seeks its affinities. Spiritualism in England is essentially affirmative. And by these free, untrammelled associations, there comes a powerful blending of spiritual influences.

In this respect England contrasts strongly with America, where Spiritualism seems to have undergone dangerous innovations. England had stood the shock of dangerous innovations. Spiritualism there had not degenerated into a hotch-potch of liberalism. Nor had it dwindled into a mere name. It was a solemn reality, as it ought ever to be. The spirit circle was considered as the great stronghold—the organization by the spirits for accomplishing their great work. Great attention was given to conditions. Either by applying a physiological knowledge of temperaments, or by the clairvoyant perception of the auras of the sitters, a blending of power was secured, and the magnetic chain rendered so intact that every facility was presented to the operating spirits. Viewed in this more serious

light, the spirit-circle became not only the true meeting point between the two worlds, but the true lever for the spiritual elevation of humanity. The turning such circles into theatrical exhibitions could not be too strongly deprecated. The attending them for mere amusement was an infamous degradation of spirit-communication, alike disastrous to spirits and mortals. If, as generally thought, the manifestations in England surpassed those elsewhere, it was partly due to the fact that the solemnity of spirit-communication in the circle was less interfered with by the intrusion of fun-seeking, mercenary, and other inferior motives. There was, in fact, a circle-sense, as it were. Circles should be classified. In England there were (1) circles for investigators, those of the public mediums; (2) circles for acquiring spiritual knowledge and spiritual science—for Spiritualists only. Spirits alone could teach spiritual science. Physical science could never reveal the recondite laws that dominate spirit and matter. But spirits such as Franklin, Humboldt, Herschel, Mapes and Lyell would and do become the spirit teachers to an inquiring mortality. If such circles as these became more general, the spiritual philosophy would become more unique and attractive. (3) The family spirit-circle. There are thousands of these in England. It was the aim, he believed, of the spirit-world thus to unite every household with the celestial spheres. Heaven and earth will only become one when such avenues are opened for spirits to come and go, and when the earthly home is made a fit abode for spirits to commune in. Happy will be the day when the angels are in every house, when every dwelling is a church, every family a congregation, and every heart an altar where can mingle the voices of mortals and immortals in lofty psalms of praise.

A great work of the English societies was the dissemination of spiritual literature. Through the efforts of the Central Spiritual Institution, a literature had been issued of great significance. The scientific works, such as those of Wallace's "Miracles and Modern Spiritualism," and Crookes's "Experiments," are standard productions which, with others, ought to be universally read. There was too much unconcern and lethargy on this point. While Orthodox sects were scattering their books, pamphlets and tracts by the million, full of spiritual poison, Spiritualists diffuse theirs with but a niggardly hand. Not because there was any dearth of great thoughts and inspired utterances from sheer apathy. The Spiritual Institution in England may be well called the enlightener of the people, for in the space of six years it has sown broadcast something like a quarter of a million of publications. This is the sort of work that is being done in England, faith and knowledge ever going hand in hand.

Another purpose of the societies is to develop, protect and culture mediums. This is a matter of deep concern to the cause. These "sensitives" are apt to become what we make them. As the recognized instruments of the spirit-world for the accomplishment of divine purposes, they should be tenderly cared for, set apart, as it were, and be surrounded with such pure and celestial influences, that the highest spheres may touch the earth through their organization. If, when they spring up in our midst, they find none to guide them, no human sympathy whereon "to lay their head," it is a marvel that erratic phenomena should appear.

A further purpose of these societies is the holding of religious services. The genius, education and leanings of the English people are toward the retaining of those customs, which nourish the higher emotions. Hence the Sunday services. By these, apart from the benefits of association, much spiritual good is effected. There are no superstitious observances about these, no priesthood, no creed. Every platform is free. Lecturing or preaching is not the only thing done. The practical issues of Spiritualism are not unfrequently demonstrated. Recently there has been a great revival of the healing power in England, and some of the best, largest and happiest assemblies that have been gathered together, have been when spiritual teaching has been combined with public healing. In some places the morning service is entirely devoted to healing. The result is a wide-spread conviction among the people of spiritual power, and that the time present is spiritually no way inferior to the days when the good and gentle Nazarene trod the earth. Such services tend to show that Spiritualism is neither mockery and delusion nor degrading animism. No vulgar catheads or ornamental churches are needed for such services. As Spiritualists, no ecclesiastical system or church organization is required. What the human soul calls for are the means for fostering the religious emotions. The effect in England of all these operations, carried out on a purely spiritual basis, is a wide-spread diffusion of spiritual truth. And for the most part it is presented to the people in its purity, free from those corrupt accretions which both disguise its beauty and impede its progress.

The question arises, Has not the time come when the grander purposes of the new dispensation should be more generally entertained? Progress is the watchword of Spiritualism. Phenomenal Spiritualism in demonstrating the hereafter, and a continuity of existence, has effected a mighty work. Is that to be the end? No, is the emphatic reply. There is a higher purpose—spiritual culture. Spiritualism is designed to raise man out of the sensuous into the spiritual, to bring man into harmony with spiritual laws, the Divine laws of all worlds. Phenomenal Spiritualism alone will not do that. What (asked the speaker) is man? A brute? A man? A machine? or a spirit with spiritual senses? If I am only an animal with a little intelligence superadded, then your boasted Nature may be enough for me. I have only to live as well as I can, die as peacefully as I can, and just wait what comes. If, as I have said, the chance of what Nature can do for me when I have escaped from her clutches beyond the grave. But if I am a spirit, with a spiritual body and spiritual perceptions, akin to the angels, then I have to make this life my stepping-stone to the life beyond, and so on in every life through the vast eternity.—Am I then to make myself a slave to my animal instincts? No. This body, while it is my house of joy, is my soul's garden of temptation, and I have to receive the caresses of its flowers and all the dalliances of Nature, yet keep myself a man—a spirit pure and undeffiled. The call of the spirit-world is ever to my soul. "Rise, oh man, into the divine life!" How? By aiming high. By the aspirations of a soul worshipping of the Infinite God. By securing conditions for the highest influences to descend upon it. By cultivating the religious emotions. By ever passing beyond spirits and angels, be they all spurs of divinity, on to the Divinity itself, and receiving the direct emanations of the divine nature into our own. Let the religious nature of man assert itself. And everywhere athwart creation, in the natural as well as the spiritual universe, ample provision is made for its evolution. The religion of Spiritualism is the religion of a universe with a central and all-pervading God. There is now no divorce between science, knowledge, art, philosophy, and religion; all yield their tributes to the Divine. If Spiritualists would heed the higher teachings, the promised gifts would follow in all their power. There would be inspiration true and lofty, Healers full of divine force, Seers to catch the rapt visions of the celestial world, and Prophets such as the world hath not yet seen. All the marvels that Jesus did, and more, would be the endowments of this age, if but the religious element, on which they are based, be wisely cultured. Let then the spiritual movement be advanced to the higher stage of religious thought and life, let each man surrender his whole being to the Highest, and the sacred purposes of the spirit-world will be fulfilled in our individual existence—angels themselves will minister to us, and the Divine will walk among humanity.

EDITORIAL OF SPIRITUALISM, ETC.—Herein we have an octavo pamphlet of 100 pages written in a fair, pleasing and excellent manner; full of anecdotes, good advice, and sound philosophy, concerning this age of spiritualistic phenomena. Some of the anecdotes we are perfectly surprised at, if they can be true. The method and philosophy of dealing with mediums, re-incarnation, materialization, etc., are well explained. Correspondence, C. J. Fisher, No. 9 Montgomery Place, Boston, Mass.—*The Shaker.*

The Education of the Young.

To the Editor of the Banner of Light:
As your valuable journal with its extended circulation finds its way weekly to a large class of progressive minds, I feel it not only to be a duty, but a great privilege, for all who can, either by way of suggestion or advice, to say anything that may give direction to earnest and practical effort.
With this conviction I have taken the liberty, through your courtesy, of addressing your readers on what I conceive to be a subject of vital importance, namely: the education of the young. This to me has long been a matter of deep concern, and did I not know that there are thousands not only of believers in the spiritual philosophy, but thousands as well of good, earnest souls who devote themselves unselfishly to the cause of truth, I might feel discouraged at the lack of effort in this direction.

I think the mistake in this matter lies in our placing too much reliance upon the angel-world for the enlightenment of humanity in the truths of the spiritual philosophy. While neglecting to exert our own influence in this direction, we seem to forget that the world at large is yet to be redeemed from materialism, carrying in its train selfishness, superstition and bigotry, and that all these evils so prevalent in our society become positive and potent influences upon the minds of the young, who by our negligence remain untaught in that broader and more comprehensive philosophy which recognizes the divine in humanity.

In the same measure as we have been blest by having the light of spiritual truths let into our souls, does it not become imperatively our duty to bless others, and more especially to give the benefit of our experience to these young, plastic minds that in the next generation are to shape the destiny of the republic? I have often been surprised that people of liberal views could send their children to any sectarian institution to be educated, with almost the certainty that they would leave these institutions with their minds dwarfed by the narrow and bigoted views they had imbibed under such instructors.

With a philosophy and a literature such as ours, it will be the fault of Spiritualists alone if our lyceums and seminaries are not a success, and I trust others, more able than myself, will not cease to agitate this subject, until we shall have educational institutions not sectarian, but broad and comprehensive, which, while they develop the intellect, will not be unkindly of the heart, as I am satisfied that only through the union of love and wisdom can be produced the true man and woman.

I have been led more directly to these reflections by an interview I recently had with Miss E. L. Bush, well known to your readers as one of the three sisters of that name, who have so ably conducted for the last ten years the Belvidere Seminary, Belvidere, Warren Co., N. J. This, as you are aware, is an incorporated institution. The terms for board and tuition for the school year of forty weeks, are only \$300; music, extra, \$60; languages, \$5 extra per quarter. The location is extremely healthy, the buildings commodious, and the large grounds handsomely ornamented, embracing in all some four acres.

Now with all the excellent reputation of this institution, I regret to say that for the last year it has not been self-sustaining, owing to the fact that a number of the patrons of the school have not been able to meet their bills for board and tuition. Of course the Principals had the unpleasant alternative of dismissing the pupils whose bills were not paid, but their supreme devotion to the benevolent object they have always had in view precluded a resort to such a policy. They preferred to wait as long as possible, taking the chances of ultimate payment, and in this way—owing to the depression of the times—they have been subject to heavy losses.

Now will the thousands of Spiritualists, and professed friends of liberal religion and a broader education, be pleased to consider the superior claims of this school, and give it at once the liberal patronage it merits at their hands, instead of paying their money to sectarian institutions under the direction of the uncompromising enemies of religious freedom and universal progress? The peculiar claims of the Belvidere Seminary to their support were long since so clearly set forth by S. B. Brittan and Miss Belle Bush, in your columns, that no Spiritualist who reads can plead ignorance on the subject, and hence no one can have a rational excuse for indifference to the interests of the school.

Hoping that liberal-minded people of every class and name may be disposed to patronize the seminary, and otherwise aid in its endowment, I remain,
Truly yours,
S. T. MUNSON.

Hoboken, July 28th, 1876.

Kersey Graves in the Field Again.

K. Graves, author of "The World's Sixteen Crucified Saviours," is in the field again as a lecturer, and is addressing crowded houses of most intensely interested people. Never before, he says, in his experience as a speaker has he witnessed such a general and eager desire to hear the important truths embraced in his lectures and an awakened interest which calls out so many people. Some of the subjects embraced in his lectures are: "1st. The True Causes of the Present Distressed Condition of the Country, and the True Remedy." The facts presented in this discourse produced a marked and striking effect upon the audience, and often called forth the warmest expressions of approbation. 2d. Discourse: "The Signs of the Times in the Political World." 3d. "The Signs of the Times and Present Condition of the Religious World Indicate Great Changes and an Approaching Moral and Religious Revolution." 4th. "The Vast Array of Demonstrated Facts and New Phenomena which have been accumulated within the Last Few Years, Place Spiritualism amongst the Established and Incontrovertible Truths of the Age." 5th. A sermon. Text: "What shall we do to be saved?" All the religious orders and churches are summoned to the stand to answer this question for themselves, and their answers then compared, and the moral deduced. Various other subjects are embraced in a course of lectures, such as: "The Numerous Practical Benefits of Spiritualism;" "Historic and Scientific Proofs of Spiritualism;" "Orthodox and Spiritual Plan of Salvation Compared;" "The Many Bibles and Many Saviours of the World Compared," etc., etc.

Those wishing to employ a speaker are requested to write soon for terms, circulars, &c. Mr. Graves's terms are easily complied with, and are so arranged as to suit all classes and conditions. In many cases his lectures will be free. Don't fail to write, and learn his proposition. He will respond to calls to speak in Ohio, Indiana, Illinois, or Michigan. He expects to make his fourth tour through Ohio during the autumn or winter. Address him, soon, Richmond, Indiana, Box 470. His "Bible of Bibles" will appear in due time.

That Spiritual Platform.

To the Editor of the Banner of Light:

In your issue of the 29th of July I read with surprise the following extract from the platform of the National Conference of Spiritualists: "Believing, also, that the genius of true Spiritualism, with its convincing demonstrations of immortal life, is in consonance with the teachings and spiritual marvels of Jesus Christ, as recorded in the New Testament." Does this mean that the New Testament is an unerring record of the real teachings and spiritual marvels of Christ? Would not such a platform embrace the elements of irreconcilable conflict within itself?

QUERY.

Colby & Rich, 9 Montgomery Place, Boston, have our thanks for an "EXPOSITION OF SOCIAL FREEDOM," by the author of "Vital Magnetic Cure," and "Nature's Law of Human Life." The writer advocates liberal divorce laws, which think magnetic in love demoralizing and dangerous. Though he is unnecessarily frightened, and will not do that which he loves, he is a good man, and a most devoted to domestic life, his book shows intelligent and conscientious thought upon a grave question.—*The Word, Princeton, Mass.*

To Book-Buyers.

At our new location, No. 9 Montgomery Place, corner of Province street, Boston, we have a fine Bookstore on the ground floor of the Building, where we keep on sale a large stock of Spiritual, Reformatory and Miscellaneous Works, to which we invite your attention.

Orders accompanied by cash will receive prompt attention. We are prepared to forward any of the publications of the Book Trade at usual rates. We respectfully decline all business operations looking to the sale of Books on commission, or when cash does not accompany the order. Send for a free Catalogue of our Publications.

In quoting from the BANNER OF LIGHT, care should be taken to distinguish between editorial articles and the communications of correspondents or otherwise of correspondents. Our columns are open for the expression of important free thought; but we cannot undertake to endorse the varied shades of opinion to which our correspondents give utterance.

Banner of Light.

BOSTON, SATURDAY, AUGUST 12, 1876.

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TON, MASS.

While we recognize no man as infallible, and take no book
as an infallible authority, we most cordially accept all great
teachings of the world. The generations of men come
and go, and he alone is who walks in the light, reverent
and thankful before God, but self-centered in his own
individuality. — Prof. S. B. Britton.

Spiritualism a Pestilent Superstition.

Mr. H. W. Bellows, in the "Liberal Christian," a Unitarian publication, expresses a hope that the performances of young Bishop, "exposing" Spiritualism, are "the beginning of the end of the pestilent superstition that has bewildered some ten millions of our people for ten years past."

We have had "exposers" in the field, and cleverer ones than Bishop, ever since the year 1850, when Modern Spiritualism began to be a power. We have had Von Volk, McQueen, Leland, Carbonel, H. Melville, Fay, Baldwin, and we know not how many more, and they have every one done the tricks that Bishop accomplishes. Men like Mr. Bellows, who had sat in their closets and heard and read of this great spiritual movement, but had given nothing but a superficial and prejudiced examination to it, were elated like him when they heard of mediums coming into the field to expose Spiritualism.

But what has the exposure amounted to? Nothing that Spiritualists themselves have not welcomed as helping them in the detection of possible frauds! The great phenomena remain intact, unexplained by any but the spiritual solution. Bishop is just as powerless as the rest have been to throw the least light on a single spiritual manifestation. Some of the minor ones, such as the moving of a chair or the tipping of a table, or the hammering of a nail, can of course be partially imitated by sleight of hand or by machinery; but what Spiritualist so simple that he did not know this already?

Mr. Bellows tells us he has given thirty years of "professional observation" to this subject. Why professional? His profession is that of a clergyman. Why not come down and examine Spiritualism simply as a man, free from all clerical prepossessions and associations? That one word professional explains his failure to see what every patient, candid investigator cannot fail to see if he is not discouraged too soon, this, namely: that our phenomena are not the result of trick or of illusion, but are what we claim them to be, supernatural, and, except under our theory, wholly unintelligible.

What could be more preposterously silly than Mr. Bellows's attempt to explain the impressions produced by our phenomena? Hear it, oh Buchanan, oh Wallace, oh Crookes, and oh all readers of the Banner! Listen to what this distinguished clergyman proclaims to a hungry world: "As to the lights, and floating hands, and ghostly visitants, they must be mainly set down to the imaginations of persons gradually brought under morbid control by some powerful medium, who transfers impressions of his own to their brains in such a way as to delude their senses."

What will the thousands of strong men and healthy women, who are just as much convinced of certain supernatural phenomena they have witnessed as they are of putting on their stockings and shoes, or of sitting down to breakfast, say to this? Perhaps twenty of them witnessed the phenomenon simultaneously and alike. No matter. They were all biologically, deprived of their senses and their common sense by the weak little woman who acted as the medium. Such is the explanation of Mr. Bellows.

Some hundreds of our fellow citizens, including many who were not Spiritualists, have been to see the phenomena through Mrs. Bennett. They must have been struck by the beautiful lights which, when the room was totally dark, would float and circle about, and then dart toward the pall of melted paraffine, where molds of unseen hands would be taken, and transferred to a pall of cold water close by. These lights in their movements and their peculiar luminosity were imitable by any chemical skill. But Mr. Bellows tells the twenty or more persons who may have simultaneously witnessed those lights, and who would be ready to swear to it in any court of justice, that they were "under morbid control," that Mrs. Bennett transferred the impressions of her own brain to theirs "in such a way as to delude their senses!"

If such an absurd conceit were true—if it were possible that twenty healthy men and women could in five minutes' time (for they do not have to wait longer) be so fooled and dispossessed of their reason as to be made to think they saw luminous balls vividly moving about, when these were all merely the subjective impressions of the medium's own brain, willing her visitors to see this or that at her fancy, then let us remodel our notions as to the value of human testimony, let us reconsider our laws and our processes in the dispensation of justice. What man would have a right to testify to his seeing this or that, when he could not know but that he had been "gradually brought under morbid control by some powerful medium," and made to see the things that were not? Mr. Bellows's theory would convert God's world into a Bedlam and make imbeciles of us all.

Such are the shifts to which good men are

driven in their efforts to get rid of our facts, and to explain how it is that "this pestilent superstition has bewildered some ten millions of our people for ten years past!"

Superstition, indeed! Well did the late Robert Chambers, the celebrated Scottish publisher and author, whose name is a synonym for good sense, probity and high intelligence—well did he remark of the assailants of Modern Spiritualism: "Instead of being a superstition itself, as they may be disposed to think it, they would find it the explanation and the extinguisher of all superstition."

What, sir, you, the Rev. Dr. Bellows, preach to your hearers that one Jesus Christ, after laying down his earthly body in death, reappeared bodily and tangibly to his disciples in a room where the doors were closed; and when we American Spiritualists tell you we believe that the phenomenon actually took place, because we have seen it paralleled in our own experience, you turn upon us with the contemptuous remark that we—some ten millions of us, as you say—are the victims of "a pestilent superstition"? What then, reverend sir, were the disciples who testified to the occurrence which we accept; accept not because the priest tells us to do so or be damned, not because men, supposed to have lived eighteen hundred years ago, tell us, in disputed manuscripts, that it was so—but because our convictions have come to us by the true philosophical and rational method, through experience, prolonged investigation, and the tuition of facts?

Did it ever occur to Mr. Bellows into whose company he would send us when he talks of our belief in the existence of spirits and their power to manifest themselves in this world, as "a pestilent superstition"? We find ourselves fraternizing with men, a few of whose names we would commend to his serious attention: Socrates, Confucius, Plato, Plutarch, Jesus Christ and his apostles, Tertullian, Augustine, Bacon, Glanville, Henry More, Wesley, Richard Baxter, Dante, Tasso, Garibaldi, Mazzini, Kerner, Emerson, Goethe, Lessing, Lord Lyndhurst, Archbishop Whately, Robert Chambers, Alfred Wallace, Robert Hare, J. G. Wilkinson, Dr. Ashburner, Dr. Elliotson, Prof. Corson of Cornell, Dr. J. I. Buchanan, John Pierpont, John Neal, and we could go on extending the list almost indefinitely. The belief of such men is what Mr. Bellows stigmatizes in his ill-considered words, as to the existence of spirit, and their power to manifest themselves in this world—a Unitarian clergyman stigmatizes—as a pestilent superstition!

The cheerfulness which Mr. Bellows and some twenty of his associates of the clergy have manifested over the doings of Mr. Bishop, is not destined, we apprehend, to be of long continuance. Spiritualism will thrive under such exposures as his. If Mr. Bishop can really show that he is an instrument for the production of those higher phenomena, a study of which has made men Spiritualists, then he will most assuredly be unable to duplicate or explain them in any way that will throw discredit on the spiritual theory. For the parsons and the doctors, now so exultant, to suppose that we base our spiritual hypothesis on tricks that can be accomplished by sleight of hand, suppleness of body, gymnastic skill, strength of muscle, or the adroit application of machinery, is the rankest of all absurdities, and the grossest of all ignorances.

While we have no disposition to encourage imposture, we hope that investigators in Spiritualism will go to Mr. Bishop's lectures, which we see are being widely advertised as to take place the coming season, and judge for themselves how far he uses medial skill, and how far his tricks resemble genuine phenomena. No confirmed Spiritualist can have the slightest uneasiness as to the result. If the audience choose to be fooled by allowing the young man to exact the same conditions which genuine mediums exact for the accomplishment of his only really surprising feats, and then take his word for it that these are done without medial power, the folly and the loss will be their own. Intelligent Spiritualists will see the imposture, and defy the operator to produce really medial phenomena, unaccompanied by medial conditions; and they will remember that even a momentary dropping of the curtain will allow his spirit-aid to produce their effects, since they work with superhuman celerity.

Facts Better than Speculations.

There is nothing in the most advanced science, chemical, molecular, or physiological, that is in conflict with the phenomena of Modern Spiritualism. On the contrary, the latter get new confirmation every day from the developments in every branch of science. Why is it, then, that so many persons of scientific and literary culture prefer clinging to their own *a priori* preconceptions, speculations and associations, to lending their serious attention to our facts, and to conceiving that they may be built on something less airy than imposture and illusion?

It is notorious that nearly all the great facts in science have been empirically discovered; that is, they have been the result of careful observation, experiment and study. This fact is clearly brought out in the excellent address by Mr. T. P. Barkas, which we give to our readers in today's Banner. No *a priori* method of investigation, apart from experimental examination and study, could ever have proved to us most of the established facts in anatomy and physics. Our knowledge of natural laws is almost wholly empirical; the result of long continued observation and experience. Some of these laws, if communicated to us without the authentications of science, would seem ridiculous and incredible.

For example, we are told by the physicist that eight hundred billions of ether-impulses impinge on the retina of the eye in a second of time to produce the sensation of deep violet. Incomprehensible as this is to us, science accepts it as a truth. But why are minds, that are quite ready to accept a statement like this, so antagonistic when they are told, by persons who have experimentally tested the phenomenon, that invisible and imperceptible pneumatic forces or organisms can consolidate themselves into a visible and tangible human form, presenting the exact appearance of a person deceased, and moving and conversing like him?

Even Tyndall tells us: "You never hear the really philosophical defenders of the doctrine of uniformity speaking of impossibilities in nature."

Their business is not with the possible, but with the actual. What a pity that Mr. Tyndall had not bethought himself of his own excellent teachings when he uttered his rash words against Spiritualism! Yes, it is not whether our facts ought to be, whether they are in good taste, whether they are likely to be productive of good or ill effects, whether they are "possible," that the robust thinker should concern himself about;

but he should confine himself to the one inquiry, Are they true? And that question can be answered only by the experimental method; the method that has led to all the greatest results in science.

Five hundred years ago the notion that the earth is a globe, and that there are antipodes, was just as repugnant to nine-tenths of the cultivated people of the day as the notion of materialized spirit-forms is now to Mr. Tyndall, Mr. Curtis, Dr. Bellows, Miss Cobbe, and the other assailants of Spiritualism. Ninety years ago, if a man had predicted the magnetic telegraph, the photographic process, or the passage of the Atlantic by steam-power, he would have been hooted at as a visionary—just as persons who have satisfied themselves of the phenomenon of materialization are now dismissed with their testimony as the victims of fraud, illusion, and hallucination. The very persons who cry out loudest for scientific proofs are those who are the most impatient of all testimony founded on patient observation and concurrent testimony. Those who affect to be most loyal to the experimental method are the very men who refuse to give it its proper weight when Spiritualism is the subject in question. What could be more conclusive, for example, as to our facts, than the objective evidence furnished in the molding of spirit-hands and the execution of spirit-photographs?

But our opponents cannot escape from that most obvious law of thought, expressed in the following proposition: The merely negative asseverations of a million such assailants of our facts cannot counterbalance or neutralize the positive testimony of twelve competent investigators like Butlerof, Wagner, Perty, Wallace, Hare, Barkas, Crookes, Gully, Noyes, Buchanan, Denton, and Gunning. The reason is obvious: The non-belief of the million is founded on non-experience and purely *a priori* speculation; the knowledge of the twelve is founded on observation, experience, repeated encounters with objective phenomena, a faithful interrogation of nature, and a submission of their own preconceptions to irresistible facts.

The speculative reason has its functions; but, in the history of thought, it has often stultified itself in its opposition to what science has ultimately established. It was *a priori* reasoning that wrecked its impotent disdain on the Copernican system; that jeered at Galileo; that would not listen to Columbus; that ridiculed Harvey for his theory of the circulation of the blood; that told us that cities could not be lighted by gas, and that no steamship could cross the Atlantic; and it is purely *a priori* reasoning, void of all experience, that now tells us that our spiritual phenomena are "manifest knaveries and deceptions." If the pioneers of thought had listened to *a priori* critics, the great scientific discoveries that have transformed civilization would never have been achieved. If Spiritualists had been deterred by the contempt of their *a priori* opponents, the grandest truth of the age would have remained in abeyance.

What do these gentlemen virtually tell us? This substantially: "It is more probable that we are right in our purely *a priori* notions of the possibilities of nature, than that Christ ever manifested himself to his disciples after his death! It is more probable that Messrs. Wallace, Butlerof, Crookes, Wagner, Perty, and the rest of you, have been made the victims of 'manifest knaveries and deceptions' in your investigations into certain occult phenomena, than that we are wrong in our speculative opinions, though these have no basis except in the fact that your phenomena are not yet accepted by the majority of intelligent people, and that in all our intercourse with nature we have never experienced such things as you testify to."

Such is undeniably the modest attitude of our opponents!

But perhaps we must not be surprised that so many make light of our testimony, and charge the thousands of enlightened men who have accepted it after experimental confirmation, with being the victims of shallow tricks and morbid illusions. Among the most devoted Spiritualists we can now count those who were once quite as bitter and persistent as Carpenter and Huxley in opposition. Still it is a pity that the generality of men should, on this subject, especially where it is a question of purely objective phenomena, maintain such a scornful attitude toward the testimony of persons, their equals, if not their superiors, in every mental, moral and physical respect.

It is a pity, too, that men wielding an instrument so powerful for good or ill as the press, should jump to conclusions which violate all those laws of inductive and deductive science which Bacon has laid down. The opposition that looks not to facts, but to sentiments and prepossessions, can have but a temporary success. Facts must win, in the long run, since there is nothing so brutally obstinate as a fact. As Mr. Barkas remarks: "The facts that have been, and are daily being adduced, will neither be frowned, bullied, nor laughed out of existence." The enterprising editors who would write down Spiritualism might as well turn to abusing the North Pole, or to calling the Equator bad names. Even Harper's Magazine, which has now entered the lists against us, will soon find that this is so.

Col. Olcott's Letter.

We publish in another column a letter from Col. Olcott, by which it will be seen that the Theosophical Society have sent across the water an agent to investigate the occult phenomena common among the Arabs. All investigations of this kind are commendable. The testimony in behalf of the strange things accomplished by Oriental jugglers and mediums should not be dismissed without careful sifting. The Boston Globe says: "If we remember rightly, Houdin, the French conjurer, was sent to Algeria for the very purpose of discovering and exposing the tricks of the Arab miracle-workers, and succeeded in every instance." We cannot say how this may be; but we know that this same Houdin looked into the phenomena of the Davenport Brothers, and admitted that they were wholly inexplicable under any theory of juggling or gymnastic skill. We shall look with interest to the results of the mission instituted by the Theosophical Society.

The "Spirit of the Age" (Woodstock, Vt.), of July 12th, contains a full report of the proceedings of the Centennial Convention held at East Granville, Vt., June 30th, which was largely attended and harmonious. Among the speakers we notice the name of Austen E. Simons of Woodstock, "who held the large audience spell-bound for nearly two hours."

(Reported for the Banner of Light by John W. Day.)

THE SECRET OF WILL.

BY LIZZIE DOTEN.

"I and my Father are one."—John x: 30.

It was midnight, and out of that deep
Whose waves through the Infinite roll,
Which men in their blindness call sleep,
I awoke to the life of the soul;
And a feeling of fear and of dread,
In that land of the boundless unknown,
Came over my soul as I said—
I am here with the shadows alone!

Then a nearness—a mystical sense
Of a Presence unseen, made me pause
And thrill with a feeling intense,
Like a magnet that quickens and draws.
The shadows grew restless and swayed
Their pinions, made ready for flight;
Then silently rose and obeyed
A Presence, commanding the light.

Did I dream? did I surely behold
A Being resplendent in grace,
Whose hair was like sunlight and gold,
With the glory of God on his face?
And I, a poor, wandering child,
Though stricken with wonder and fear—
Did I dare to look up as he smiled,
And answer his call to draw near?

Oh, love is a mystery deep!
The longing and lone know its voice.
"Tis a magnet of Infinite sweep,
And the heart that is drawn knows no choice.
Oh I gazed in his luminous eyes
With the love and the trust of a child,
So Godlike, so lofty and wise,
So tender and sweet as he smiled.

I felt I was worthless and weak,
Defiled by earth's darkness and dust,
But my spirit grew earnest to speak
In the strength and the fullness of trust:
"Oh thou who wast born of that light
Where no darkness can ever abide,
Wilt thou hear if I question aright,
And answer: 'Who art thou?'" I cried.

Then his voice came as gentle and low,
As tender and soothingly sweet,
As a stream in its musical flow,
As the rain with its soft, silver feet:
"A spirit—a spirit—no more
Must thou question, dear child of the earth;
In vain wilt thou seek to explore
The secrets of souls and their birth;

"But the voice of thy pleading is heard,
The cry of thy soul for the light;
Lo! I am the answering Word
Which quickens thy blindness to sight;
Lay thy hand, then, unshrinking in mine,
Till the depths of thy being shall thrill;
Oh, Neophyte, here at the shrine,
Discern thou the secret of Will!"

A wave from life's infinite sea
Seemed to sweep me tumultuously o'er;
Not yet was my spirit made free
From the earth and its storm-clouded shore;
But I knew I had found what I sought,
That my spirit was guided aright,
And those wondrous pulsations had caught
Which quicken the children of light.

"Dear child," said the spirit, "be brave
Thy mission on earth to fulfill,
And know that no soul is a slave
Who hath fathomed the secret of will.
Farewell!"—And he vanished—away
Like a star that hath drank its own light.
Then I turned to my dwelling of clay,
To the earth and the shadows of night.

But I know, as I never have known,
That the life which we live is a dream;
That the spirit is never alone,
And we all are far more than we seem;
For oft while we battle with Fate,
With courage undaunted and strong,
We hear from the "Beautiful Gate,"
Sweet echoes of music and song.

We shall plant the white lilies of Peace
On the grave of our dearestest ill,
When our idle complaining shall cease,
And we work with the Infinite Will.
We can tread where the great of all time,
In the fullness of freedom have trod,
And can say with a meaning sublime,
From the depths of the soul: "I AM GOD!"

Mean Business.

A person of an antiquarian turn of mind stopping at Southampton, L. I., and hearing a tale of the wonderful relics to be found on the Shinnecock Reservation in the graves of the Indians buried there, concluded to enrich his private collection. Some of these graves are more than a century and a half old. Without asking permission from the Trustees, or from the Indians who still remain on the Reservation, this individual proceeded, with a laborer, to the burial-ground, and began digging among the graves which were represented to be the oldest. He found the remains of two braves in one grave, about three feet below the surface, buried in a horizontal position, instead of sitting, as was the custom. With them were many curiosities, such as wampum, a stone pestle, glass bottles, earthen cups, silver teaspoons, a copper kettle with iron frame, a gun barrel, a small brass box containing twenty Roman silver coins, and on two of them the figures 1670 were legible. The blankets in which the bodies were buried were well preserved. When the Indians discovered the intrusion, they were justly indignant.

A New Trance Speaker.

The Clyde (O.) Weekly Review of July 26th contains the following paragraph:

"Mr. Thomas Walker, the 'boy lecturer,' again lectured at Terry's Hall last Sunday morning and evening. His subject in the morning was: 'What is the Origin of the Material Universe?' given him by the audience, which was a very deep subject and one which we are all anxious to hear discussed. The lecturer was equal to the task, and pleased and satisfied all present. In the evening the subject was continued before a large audience, the morning being a scientific view of the subject, and the evening a theological view. The seats were all filled and many had to stand. This boy is really, as Hon. J. M. Peables has it, a 'prodigy.'"

Mrs. Tappan in Brooklyn, N. Y.

Mrs. Cora L. V. Tappan will continue to lecture before the Society of Spiritualists in Gallatin Hall, 422 Fulton street, each Sunday evening during August.

"SPIRITUALISM IN ENGLAND" is the subject of a very fine lecture by R. Linton, Esq., an English Spiritualist and author, now on a visit to this country, which we print in this number of the Banner.

The Banner Spirit Message Department.

The spirit messages on our sixth page, which are given each week through the mediumship of Mrs. Danskin and Mrs. Rudd, are commanding the attention of the public in many parts of the world. From many and widely different sources we are advised of their reliability, by *skeptics* as well as believers; but whenever we solicit the publication of their names as authority, the answer is, "No, I had rather not have my name appear in such connection—it might injure me in my business relations with church people!" Hundreds of just such answers were given us years ago in regard to the verification of the spirit-messages through the mediumship of Mrs. J. H. Conant. The candid reader will say this is astonishing, when, by proving them true, the fact of intercommunication between the two worlds becomes fully evident. Yes, it is astonishing. But we can afford to wait. The time will surely come, however, when the vital importance of the establishment of the Banner Free Circles and the Message Department will be seen and acknowledged by the public generally.

The Banner Circle-Room Meetings will be resumed September 5th, and continued regularly from week to week, as in the past. These meetings were established by us at the earnest solicitation of a powerful band of spirits, whose words of wisdom given to us through the lips of their medium, Mrs. Conant, twenty years ago, have been signally verified. When, but a year and a half since, we were impressed with the fact that the devoted mouthpiece of the angels would remain with us in the physical but a brief season, her casket of flesh being nearly worn out in the service, we asked Mr. Parker what we should do for a medium for the circle-room at her demise. He replied: "It is time enough to think about that emergency when it occurs. We shall furnish you with an instrument (or even two if necessary), though not precisely like that I am now using; we however hope to find one as nearly resembling the good lady as we possibly can." How well the band have succeeded we leave our readers themselves to judge.

The Indian War.

The country has got an Indian War on its hands in dead earnest, before it had a chance to know much about what was going on. All of permitting white men to invade the Black Hills, and then attempting to protect them. The result is just what might have been expected. We find the following computation of the Indian force made up for an Idaho paper, by Father Musple, no doubt a Jesuit preacher: The Sioux, sixty thousand; the Crows, fifteen thousand; the Blackfeet, twenty thousand; the Utes, thirty-five thousand; besides large numbers more, made up of various fragments and remnants of old tribes now practically extinct. He describes them all as being united in a strong alliance for carrying on the present war, although they fight with one another when they are not engaged with a common enemy. They now regard the United States Government as their common enemy, and they will turn out in full strength to meet it vigorously in open war. He estimates all their warriors together at fifty thousand, which, if true, puts an entirely different face on the matter. The Father gives it as his opinion that it threatens to become the most formidable and bloody Indian war in the history of our Government. The warriors are well armed, on their own chosen ground, and, besides knowing every nook and corner of the field, will fight desperately for revenge and what they believe to be their rights. How true the remark of Wendell Phillips, that if Custer's party had killed as many Indians in that encounter as there were white men killed by the Indians, it would have been noisily heralded everywhere as a great victory, but now it was called a shocking massacre. Custer's men had at least a chance to fight, which was not the case with the women and children killed in the Chivington Massacre.

To All Spiritualists.

Stand by your spiritual papers at this crisis in our cause. That there is a concerted onslaught on our great truths at this time from all quarters—clerical, medical, literary and scientific—must be obvious to the most superficial observer. In no way can these attacks be answered except through the press. The number of secular papers that will admit anything into their columns favorable to Spiritualism is still very limited. To the spiritual papers must the friends of the truth look for a proper advocacy and defence.

Friends! our appeal is not wholly selfish. The circulation of the Banner ought to be five times what it is, considering the really large number of persons who have become convinced of the genuineness of our phenomena. Wake to a sense of the impending warfare upon the most precious of truths. Do what you can to help our circulation, and be sure that any enlargement of our means will show itself in corresponding efforts on our part to make our journal more and more worthy of the grand but still struggling truth, in respect to which we are fraternally united.

Harmony and concert of effort are especially incumbent on Spiritualists at this time. Let us sink all minor issues and give ourselves to the one effort of establishing by processes the most convincing the actuality of our facts as belonging to the domain of empirical science. When we look back upon the ground we have gained within the last five years, the prospect is most encouraging. Give circulation to our facts and our defences through the press. Employ the aid of good lecturers and expounders who will devote themselves to Spiritualism pure and simple and not run off into side issues. The enemy is very active. Let us show a corresponding zeal.

Sunday Grove-Meeting.

By reference to an advertisement on our 5th page it will be seen that Drs. Gardner and Richardson will hold a meeting on Sunday, August 20th, at Shawheene River Grove, on the line of the Boston and Maine Railroad.

We hear that the Spiritualist meetings in Philadelphia, initiated and sustained by J. M. Peables and Dr. Dunn, are very largely attended. Considering the hot weather, this speaks well for both lecturers and listeners. At the close of Mr. Peables's lecture last Sunday, Dr. S. Maxwell was entranced before the audience, the controlling spirits answering questions in a masterly manner. He is to be entranced again next Sunday, after Mr. Peables's discourse upon "Christian Spiritualism."

A Review, by Dr. Ditson, of our late foreign exchanges devoted to Spiritualism will appear in the next number of the Banner.

ADVERTISEMENTS.

