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The New Movement; or the Philadelphia Convention of Spiritualists.

A Lecture Delivered at the Highland Lake Grove (Mass.) Camp-Meeting, Sunday Afternoon, July 30th,

BY PROF. R. G. ECCLES.

[Reported for the Banner of Light.]

Text: "For unto us a child is born, unto us a son is liven, and the government shall be upon his shoulder."-leafah ix: 6.

In this centennial year Spiritualism has given birth to a child. It first breathed the breath of life on the 5th day of July 1876, and so is cnly 25 days old. It is a wondrous phenomena of its kind-a very rarity-and already betrays some life and genius. It is not yet old enough for the world to christen, yet such a prodigy, it came near christening itself with the huge, unwieldly title of "Christian Spiritualism." . If my memory of history serves me well, seldom such cases as this are reported, and where reported of some precious babe we learn it never takes. The gether as one. Campbellites tried to call themselves Disciples. and the Mormons dubbed themselves Saints, but to us all, they are still nothing but plain Campbellites and Mormons. The world will name its own progeny, and if they murmur, spank them till they are still. We do not learn that the early church of Jesus and Paul called itself by any name, but at Antioch the babe was christened. Spiritualism did not name itself, but when old enough to need a name, one grew and fitted. I fear our babe will meet the fate of the two ex- Lers all revere-the Bible of Nature-a panegyric amples cited, even though it waits till it is a year is written in behalf of united effort, while the old before naming itself. Leave the christening stamp of disgrace and hideousness hangs as a to the world. Some act, thought, word, condi- foul blot upon all disunion and senseless indition or doctrine, of the disciples of the new era, will produce a fitting title which will hang by it whether desired or not. But to be serious upon the matter. I consider this movement a portentious one for Spiritualism, and propose devoting my time this afternoon in canvassing the merits and demerits of the same. I desire to treat it with candor and fairness, by an analysis of its leading characteristics. For this purpose I shall inquire first, whether or not we need organization; second, what kind of an organization, if any, is required; third, what principles or expressions of faith such organization needs to cement it into a unit and so maintain its individuality; fourth, wherein the new organization proposes to meet these requirements. To the first our attention must now be drawn. Do Spiritualists need organization? Some will answer yes, most certainly, while others declare as emphatically no. The latter give as an objection that if we do organize we shall certainly degenerate into a bigoted sectarianism such as the world has already been too long cursed with. Both must receive due consideration, and as answering one answers both, our task will be less arduous. This is a beautiful world of ours. How lovely to wander o'er our Western prairies, and behold the grand carpet of green, covering the entire range of vision from centre to horizon! See the floods of splendor pour in when the undulating mass of emerald purity is bespangled with a million flowers of every hue! Far away in the dim east our eyes can just behold a dark speck, which we will approach. 'T is a deep forest. The sombre pine gracefully points its cone-like apex to the sky, and its symmetry is a type of nobility. Here, too, the hickory, with its shaggy bark, is found. Elm and cottonwood, tamarack and walnut, with many more species, grace the scene, while the gurgle of a flowing stream helps to fire the soul with a glorious inspiration. Here, too, loveliness has enshrined itself, and in this temple of the Eternal, the heart is prone to worship, as a secret web of sorcery is woven around it. What is this spell? Who can answer? We proceed upon our pilgrimage, and entering the haunts of civilization, much harmony and beauty are found interspersed with an occasional tone of discord. The former enchains us as a whispering of the Divine, while the latter repels our better natures as a note from the abyss. Gardens we behold wrought in rich splendor, with the gathered beauty of every clime. Rich odors are exhaled, and the happy bee dances in ecstacy from flower to flower. The humming-bird, too, gambols around in rapture o'er the scene. We stand chained upon the spot, inhaling the rich aroma, wondering as over a mystery. What is this solemn spell? By what evoked?

answer, if she can, what power she holds to cap- | worn-out chattels? The more fool we if we do. | from God, and is as pure and sacred as the Bible. | politics? Why cannot the divine right of priests tivate our love, and whence this witchery her sister stars possess, that they thus bind our being with their own. Emerson says, that not a mystery is, but it is written on the flowers, and I might add, that here ours can be found. But not here only. In every place where we have wandered, the tale is told. Earth and stars, forest and flower, prairie and town, all give out but one reply-one single explanation : "We are organized." Wisdom will listen to their tale, for it is significant.

Another journey we will take. This time down to the churchyard. A fresh grave is opened where the corpse had been deposited but week. What are the contents of that coffin? Open it and learn 1 Whew! Why do you stand aghast, and hold your noses thus? 'T is the same matter that a few weeks ago displayed the wisdom of a sage or the beauty of a Venus. What has wrought the change? It is answered in a word: Disorganization! 'The offensive odors of the compost heap, the death distillations of miasma, and the horrors of the valley of Hinnom are the only enchantments that can allure the soul to a reckless individualization of molecules. . In this universe of ours, I assert, organization is the sole producer of beauty, worth and purity, while disorganization is a synonym of corruption and rottenness. Deny it who can! Organization is life, work, and activity; disorganization is death and inactivity for good. This seems harsh language, but is it any more rash than true, where we can the most fully watch their respective workings? Organization, too, is union, while disorganization is disunion. In union only can be found strength. An organized army of a few hundred soldiers can rout a mob of a million, and in the exact ratio of perfection of rganization so is its strength. You have all doubtless heard the anecdote of the father who, wishing to impress this truth upon his sons, bade them procure for him two bundles of equal numbers and sizes of withes. The first bundle was parted and each individual withe broken by itself; the second they tugged in vain to break, all the members of that bundle being united to-

Here, then, we can picture our own condition as compared with that of the foes we have to meet in the battle of truth. We are to day in the exact condition of a wild, reckless mob, while they have the discipline and organized perfection that a thousand years' experience has forced upon them. Can we not be wise and profit by their example? Let the Spiritualists of America pause and consider carefully these stern facts. On every page of the sacred Bible thinkvidualization. Shall you, at this propitious hour, choose accursed infamy, or blessed honor? Mark it well ; these are the alternatives, or I have read that book to little purpose. What kind of organization do we require? This is the most stupendous question of all, and probably no single individual can formulate the reply to suit every taste. Shall it be one with a merely financial basis, or shall we have a confession of faith? A large number of those liberal minds with whom I have come in contact during the past five years, who subscribe to anything in the shape of organization, would acqui esce in the former proposition, while the latter they would reject, perhaps with indignation. I must candidly confess, however, that my bias is toward the latter. Search where I will among human endeavors, all organizations with a merely financial basis, except banking institutions or mere business speculations, invariably turn out the most hopeless and pitiful abortions. They contain the germs of their own dissolution, which speedily generate destruction. Selfish pride gets the mastery of its members and coherence becomes impossible. A union of this kind will but bring us to shame, and would we avoid the mortification of such another calamity as an American Association of Spiritualists like the last, in such organization can answer our needs. Shall mercy's name forbear, and avoid such organization entirely. Organizations of that kind are guide? Shall we claim the Christian Bible as worse than useless, and soon must come to shame. Out of the hundreds of State, county and town societies built up during the last twenty years how many survive to-day 2- Have we a single society in America five years old, in good working order, that meets oftener than once in twelve months? Will we ever learn sense? Experience appears to speak to us in vain. Naonly in a mushroom. A form of symmetry is upon a more tolerant, universal basis. It must looked for ; a balance of truth aimed at. Let us | be upon a platform that no free man of princiunite with some fixed, definite aim-one that | ple can conscientiously object to! It must have will overcome every selfish attraction-and we an aim of the noblest kind. It must have a spirit will cohere in earnest, and to some purpose. of the deepest charity. We must all learn, soon-One would think, to hear the stereotyped talk of | er or later, that the world's mistake hitherto has of the young robin type, the sole mission of our cause was to satisfy gaping vulgarity with a. show of wonderful tricks, or to produce nausea in the mental stomachs of sensible people with the chatter of imbecility. Or, if we take a more thoughtful class, that it is merely to satisfy their selfish longings for a prolongation of their puny existences into the indefinite future. Grand as is the thought of immortality, hallowed as is this mighty truth, if we forget the cognates that clusgrand old doctrines that time has spared ? What of the rich gems the rusty caskets of creeds have saved for us? Time has but polished them the brighter. ence reigns over half the world. We gaze upon They are a sacred legacy from our fathers. Will the crescent moon, and ask her, as she shines, to | we reject these because we have outgrown their | written book containing truth is a revelation | we not in religion make the same stride as in Thus, too, would we have a religion that grew

Where is the heart so dead to sense that it will reject the axioms, that Love fulfills the law, that selfishness is bad, that death is the wages of sin, with many others of equal worth. What heart is done in heaven?" Who would drive the sister graces-Faith, Hope, and Charity-from his door? Is not repentance blessed? Is not the Sermon on the Mount a crown of jewels worthy any King? Why not make these the basis of a faith to which we all may fearlessly subscribe?

Can we not use them to shape our destinies and form a noble brotherhood ? But should we hold only to these, progress in morals might increase, but the intellect would be arrested. Other truths demand our care. Can we not pledge ourselves to the cultivation of science, each where he is adapted, and lastly enter that true holy of holies where consciousness is baffled with infinitude as it presses in upon it with endlessness of mystery? This last, as Herbert Spencer well declares, is the true resting-place of religion. God the Infinite is here, who, unknown within himself, abideth forever. Deeper than eye can pierce, higher than soul can reach, lies the Eternal. Not the unknown God is he, but the positively unknowable. Never can we formulate this being into either words or thoughts, strive as we will. Every mental image, every conception of man, is finite, but the Supreme Being, lying in the very heart of infinitude, is forever beyond our reach. Make our ideal vast as we can, and let it stretch far, far into the unfathomable depths of the knowable, and we can simply lose ourselves in the vast ocean of glory. Never, never can we approach nearer the end than when we began, as it is endless. Till we have reached the end of this endlessness, God remains unknown. Herbert Spencer is certainly in the right, his defamers in the wrong. But, as we cannot grasp infinitude in any way, humbly, reverently, we may grasp toward it. This constitutes the basis of the truly religious sentiment in man. We can know the finite relationship of that margin line that stretches far away into the dimness of conditions inconceivable.

Here again comes in the objection that even the confession by us of these trucks, as points of faith, would develop us into the rigid forms of churchism, such as, we see Christianity to-day. The reply to this I must leave till I come to consider the principles under which we can organize advantageously, so that we can cohere. The kind of organization we need is evidently not one merely financial, but one that embodies principles of some kind. These principles must be broad enough for the entire human race, with an adaptation fitted to all kinds of thinkers and non-thinkers, embracing, like the blue dome of heaven, every condition that man is found in. by their waste of money, and they injure stu- tic parties balance one another in State. Let Our church must be a place of refuge for the dents by defective training. Would time permit, morally sick and wounded. Imagine some phy- a long list of charges might be brought against individually whatever doctrine we see fit. Let sician establishing an infirmary in Boston and such movements, but let me just now refer you dedicating it exclusively for the sick and their to an able article upon this subject in the August | extreme wings of thought. Let us oscillate from nurses. See him standing by the door, and as number of the Popular Science Monthly of the one to the other as our thoughts or their princithe wan and weak patients approach to gain admission, hear him interrogate them. All who confess their sickness he turns away, and only those who are well can gain admission into this building dedicated to the sick. Loudly the doctor proclaims with his lips the place is for the sick, but as harshly turns away all who do not say that they are quite well. Some of those who have gained admission, unable to hide their diseased condition, are roughly kicked out of this infirmary dedicated to sick people. Such is the custom of the churches to-day. If Spiritualism is to be the good physician shall it stand aside in holy dignity after this fashion, and kick out its patients? If some brother becomes diseased in our hospital shall we turn him into the street without care? Shall we say of him. "Ile does not belong to our church for we excommunicated him"? Shame! shame! say I. on all churches that have so far forgotten their holy mission! If he is not a member of your church if it is a true church he ought to be, and you should be glad to claim him as your patient. No we put Jesus Christ forward as our pattern and a rule of faith? Shall we institute a theological college of our own? Shall we proclaim so-called infallible dogmas as a test of membership, that will exclude two-thirds of the professed Spirituists of the world, and ninety-nine per cent. of all the savans? Shall we have a settled ministry of D. D.s. Revs., Bishops, Elders, Deacons, etc.? No, never! All this is too narrow for Spiritualture everywhere organizes with a fixed aim, if | ists of this age. If we do organize, it must be half a dozen of that class of Spiritualists that are been unbelief. Charity believeth all things, but narrow creeds do not. We are told in spirit that God has favorites in his household, and that he has given a monopoly of the good things to a few. Spiritualists aim at being more catholic in their belief. With them God is a kind parent, who, loving all alike, can part with none. One child of his sent to perdition would freeze the the fountain of love and bring damnation on all. short of self-rule will suit our new-developed God's revelations are given to all, in spiritual as powers. We now dream that the time has come ter around it we have shorn it of its glory and in physical matters. The Sun of Righteousness when God has written his law in our hearts for made it a vehicle of damnation. What of those shines on the just and unjust. Isaiah, Jeremiah, our national government. The inactive sentiand those old Bible worthies, had no monopoly ment of the Latins, "The voice of the people is given them of revelation. The Koran, the the voice of God," has now become our nation's Vedas, the Shasters, and all the sacred writings life. The divine right of kings is the divine past and present, are revelations. Every well right of men, in this centennial year. Why can law of science "the survival of the fittest."

We would not lower the Bible to the standard our Orthodox friends put profane writings, but we would elevate these latter to the glorious altitude where in their hearts the Bible rests, and does not pray, "Thy will be done on earth as it then lift both together as much higher as they possibly can. The putting Jesus forward as a special pattern, to the exclusion of others, would but develop that side of our natures developed in him, while his deficiencies and idlosyncracles would all appear less or more in us. Indeed, his weaknesses we would be apt to imitate before any other parts of his character. If "he grew in wisdom and stature, and in favor- with God and man," as the New Testament declares, then absolute perfection had not been acquired by him while on earth. I can frankly, and with pleasure, concede that as the acorn contains the oak potentially, so Jesus contained God, and was God manifest in the flesh. All that his most ardent worshipers can say or conceive of him, falls infinitely short of his true augustness. When God made man be did not botch his work, but wrought it in potential perfection. He made man all he could make him. Man is the child of the Eternal One, and can no more turn into a devil than an acron can grow a peach tree. He must grow eternally toward absolute Godhood. That which is true of Jesus, then, is true of every other man and woman. Now let our defamers understand us aright here. We do not lower Jesus to the standard of total depravity in which man is pictured as being, but we elevate him infinitely body. Our government just at present is not beyond and above the most cherished and affectionate conception of the most devout Christian, while at the same time we, in the most catholic spirit and with reverence, lift all men to the same water and tell us its constituents, we at once know all water to be of the same character. You have analyzed Jesus for us, a drop from the learned that all men are the same. We are believers, but are catholic and consistent in our belief. We are all temples of the living God, as well as his children. In ourselves we can find Bible, text and preacher, and the star of heaven shines there, while love beckons us up higher. We need no Jesus as a special pattern. Our own soul monitor can direct. We need no Bible, for that, too, is provided us. All revelation will come to confirm our own, and the lives of all men will stimulate our efforts to work toward our ideal. Other than this we do not need.

In the matter of colleges but little can now be said. Already are the brains of America deploring the curse of sectarian colleges that are a mere mockery upon the common sense of the age. Not one of them is or can be what its pretensions are. They injure institutions of merit

and gods become the divine right of souls? The politics of America are at least one hundred years in advance of the religion of America. Whereas in the old regime kings made laws for the State; and priests for the church, in the new, men make State laws, and why should they not formulate their own church creeds? But, right here, I must invite you to carefully note the antitheses of freedom, for of all subjects considered by Spiritualists, on none do they reason as loosely as on this very point. Let me insist upon your noting the fact that extremes sometimes so nearly resemble one another in their surface appearances that we are exceedingly liable to confound them with each other. Nowhere is such a mistake more liable than in the subject we are contemplating, and nowhere are the results of such a mistake so fearful. Lawlessness is not freedom, anarchy is not government, mobs are not nations. The wild beasts of the forest are free with the kind of freedom some admire, but still it is more bestiality. They make their own laws, and are in a sense what our language would here appear to call for.

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Slavery to me would be sweeter than freedom of this kind. There is no organization here. We want an organization that gives freedom ; an organization that will allow the fullest development of every soal; an organization in religion that will meet the soul's wants, better even than our political organization meets the wants of the adapted to its soul. It has within it much of the spirit of a monarchy, as its religions are either monarchical or lawless. It must have a religion like itself. Its diseased condition to day lies in triumphant height. If you analyze a drop of this very defect. Our politicians in attempting to conform on one hand to the demands of the church, or infidelity, as-it may happen, and on the other, to counter influences of the State, beocean of divinity and humanity, and we have come morally unbalanced because of the dillemma in which they find themselves; the influence of the church is weakened by that of the people at large, and they fall back upon the basest selfishness as their guide; the church says every man must work for God, the State says every man must work for the people, and they compromise with "I am here the representative of the people and God, so I will work for myself." Give us a religion molded in every part in correspondence with society. This will bring fit-ness to both. Make the ballot box decide what our majorities decree as to church officers, and let the united wisdom of a so constituted spiritual legislature form the creeds to which we shall harmoniously conform. Mark here closely what I mean. As

the world is held in its orbit by a balance of two opposing forces, so I find this duality in all true harmony. The Republican and Democraus have the most absolute freedom to canvass us have our religious parties to balance the ples change. Let our creed be the doctrine of a not therefore spend much time upon them. At ward as the belief of our organization. Here we can learn self-control if our opponents beat us and change the faith. It but shows that God is against us some how, and we must get ourselves fitter. Only the fit can survive. Natural selection will have full opportunity to work, and will necessarily go with the balance of the universe. Do not here misunderstand me again. When I say all this, I do not mean a union of church and state, unless necessity in the far-distant future so decree. I simply mean that we as Spiritualists shall, when grown old enough to cast aside our excessive self-will, conform to an organization among ourselves, taking pattern from the State, and using a machinery like that of a republic, as our evangelical denominations have a system patterned after an absolute monarchy. If you have so misunderstood me, please review my former remarks in the light of this correction. But even though you had such fears, I rather think that, all things considered, even that apparently silly notion, if only possible, would work mightily for good. If we could get the whole nation to agree with us, (which, by the way, is nonsense to think of,) and every creed join in for decision by the ballot box, probably we would all for a short time become Methodists. But what would be the outcome? As the same freedom would be thrown into religion as politics, and each be compelled to defend himself, truth and error would immediately have a free fight. Methodism would soon be a thing of the past, and the next fittest would come forth to share the same fate. This would continue till all old errors would be wiped out as unfit, and all old truths garnered. Then new errors coming up would meet a like struggle, and be driven to the wall. An organization such as I have here pictured gives the broadest freedom to everything within itself, and an opportunity for every one's notions to become, if powerful enough, the acknowledged standard of a people. Politically we are satisfied to be so governed, why should we object religiously? No one feels himself enslaved in this nation, so far as it conforms to this truly republican ideal, unless he is lawless and dissolute. Why should he in a religion of like pattern? Our political system has many defects, because of our individual shortcomings, but it is the best possible under our present development. Our proposed religious system would doubtless be subject to like charges while holding the same commendation. In this way we would conform to the highest known

'T is night. The stars are out and solemn sil-

present year. My other two questions probably at once suggest replies to your minds that will two-thirds or any other majority vote of our legshow you the folly of such a move, and I need islators in spiritual things. Let this be put forbest our forces will be weak, but lef us not foolishly cut off the co-operation of our Atheistic and Pantheistic brethren on one hand, nor our Materialistic and Free Religious friends on the other. Can we not have a platform adapted even to these? I think we can. Let us also have a religion that marks the progress of the age. We do not want a slip from the old stalk of Christianity. We want something worthy of this epoch and worthy of this centennial year. We want a church republican in principle. We want a tree from an entirely new seed. Slips and cuttings always produce the old fruit, but if a seedling be wisely cared for and trained, something new and finer is produced. We must avoid the forms of government, ministerial titles, and all the narrowness of the old, while in their stead we place something up to the spirit of the times for the new. What can we devise to answer all these requirements? Nothing short of this will suit freedom-loving Spiritualists and Freethinkers at large.

We now come to our third proposition. What principles of organization will form a unit. cohering so thoroughly that its individualism cannot he destroyed? In attempting to answer this question, I feel the arduousness of the task undertaken. I do not propose cutting the gordian knot if it cannot be untied. Let us try to untie it fearlessly, remembering if we fail, thousands of wiser heads have failed before. We have patterns they had not, which of course give us the advantage over them. For ages our fathers were governed politically by kings and emperors. Religion had its birth among people so governed, and of course we might expect it to be molded in part to conform to monarchical institutions. Indeed, so closely did they assimilate betimes that minister and ruler were the same, the two offices being held by one individual. A parallelism follows them in systems of government throughout their entire career. May it not be then that here lies the cue to the solution of the problem? As Americans we have outgrown completely the political garments of our fathers. The individual

autocrat is too small a man to rule us. Nothing

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.and was not made, conforming to the flat of evolution. Thus; too, would it grow, unknown even to ourselves. We could see, 't is true, each part as laid, but we could not well tell in advance the direction its accretions would earry it. God alone would be our jnaster builder if we were dutiful workers on the edifice. Like the pine cells building the plne, though unconscious of the beauty of their edifice, so we would work, ] building wiser and better than we could possibly know. But alas! I fear our short sightedness has so far the mastery of us that selfish fears will theat. How soon or where the nucleus shall arise. We are not, as a body, trained thorough enough in that law of fate, the law of selection. Mentally we' do not all see its powers and ad vantages, so we fear and tremble in its presence. We must await the revolutions of time to adapt us to the necessity of adaptation. Till we have acquired a featless dependence on fate, and an altruistic or unselfish spirit of effort, all our movements will be premature.

We now come to our fourth and last consideration. Wherein does the new movement propose to meet these requirements? With us, they agree that an organization is not only desirable, but absolutely necessary, would we do good in the world. They, too, see the necessity of an organization embodying principles, rather than a merely financial concern without a special motive. They, with us, commend the rich, rare old gems bequeathed us from antiquity, and so would take the Bible as a holy book. They would join | in the hands of the people-Dr. Dewey said the us in apotheosizing Jesus, and displaying the true nobility of his person. They would work for the crucifixion of selfishness, and the baptism of the race with love. They would put forward a standard of excellence for imitation.

In all these aims they are at one with us. Probably, too, they would join us in some of our other positions wherein they have not defined themselves. But with all these we could, in such an organization, have nothing better than a thousand sectarian systems, already in the land, possess. Its disciples would have the plea of self righteousness, and say to others "I am holier than thou." You are an infidel, an atheist, a materialist, or something else odious. It would be an infirmary where the sick' could not, dare not abide. It would be inconsistent with its claim of charity. Its limited faith would be the ultimatum of progress, and it would be as immobilens a stone. This is a mere slip of the old Christian tree, and we do not want it. It would expel such noble workers as Denton, Chase, Jamleson, and others of the atheistic school It would have no place for the mass of Spiritualists who are pantheists. It would only suit a few who, by thought, acknowledge a God, and a large mass of uncultured, undeveloped souls, that blindly follow in faith whither their leaders point. It would withdraw its holy skirts from the pollution of that best thinker of the age, Herbert Spencer. Indeed, it has already protested against his vile (?) presence. 1 might multiply such charges against it till they were heaped mountains high, but let me forbear. It does not appear to see that the ideal or horizon of a man's own soul is his pattern, not Jesus. It has not apparently learned that we are all God manifest in the flesh. It does not see that Bibles, men, flowers, trees, worms, rocks, sand, clay-yes, everything, being created by God is stamped with his divinity-and as the acorn tends toward an oak, so we all tend toward Godhood, and the pole star of righteousness is in us. Everywhere is infinite purity and grandeur more than we have ever dreamed of. Everything is as pure as God himself, or he has done a work unworthy of him. The spirit of reverence must be taught us all for all. Learn men to reverence God's works that lie near them, and I will warrant you they will reverence God. A declaration of principles such as the new movement has given us, without the proviso of "amendment, and adoption of "systems for such amendment, must be the tomb of all mental liberty. Manhood cannot thrive there. Its limits are the limits of a convention of men into whom Christianity had stamped itself during the time they wore the cloth of the old chutch. Their fond recollections are carrying them back again to the impressions of their youth, and they would make this the measuringrod for the stature of their little band, turning off all those that are either too tall or too short. A movement such as this cannot succeed among free thinkers. It has the stamp of truth in its principles and aims, and may for a time carry many; but, unless remodelled, we predict a speedy dissolution. . Its plans are not the plans Nature pursues in her laws of development and growth. While they assert that they seek after all kinds of knowledge, they declare love to God and love to man the only and sufficient basis of human society. With these alone we might be a nation of imbeclies. Good-natured sheep might have love to God and love to sheep, but nothing progressive and no civilization. Tyndall's love' of truth, as manifested in his scientific investigations, I would give more for than all the professed love of God in the earth. In emotional or religious tendencies Professor Denton and myself are widely separated, but I would give more for his daring utterance of sentiment than all the chatter in this earth about the love of God. Firmly rooted in my being: is the belief of a God. I am a Theist. I can see no reason for teaching the love of God whatever. Teach men that there is a God. Teach them to feel the truth of his existence, and, without declaring it, they must of necessity love him. Why, it is to me the silliest of folly to talk about teaching men to love love. Love man, and at the same time love and seek for truth, and your duty is accomplished. I recognize, and I believe the majority of thinkers recognize in our own soul, not in Jesus of Nazareth, the spiritual leader of man. Love to man is the only point of their declaration I can see the use of, and it is too narrow. Let us love the dumb brute, the pretty flower, the firm earth-everything; for in this love lies the salvation of our soul. That text so often misconstrued by a failure of translation expresses it. Make Christ mean anointed-anointed with that oil of gladness-Love. Make Jesus read "Deliverer." With these translated we have it, "There is no other name given under heaven nor among men whereby we can be saved but the name of Love the 'Deliverer." If you assert that love of Nature is love of God, then why claim a distinct love for man? I am glad this Philadelphia effort has been made. I am glad they are putting forth their efforts as they are. All this will evolve in the Spiritualists of America that higher truth, seen by them now as through a glass darkly! It will focalize their thoughts in the true direction. Although I cannot see a perpetuation of their organization, as it now stands, over but a few brief years, yet I welcome it as a harbinger of something better rising from its dissolution.

Spiritualism to day is a nebulous mass, cohering readily at points, but as yet it has not reached its condensation. This point we are rapidly approaching, and I can, with the mind's eye, see it evolve the harmony of a solar system, with life, love, and active humanity as it fruits. It is the only religious body 1 can see answering to the conditions of a nebulæ, and hence my high hopes in its behalf. Other systems will break up into meteor masses, to add to its glory by falling into its central sun, and maintaining its light and gather I cannot tell:

## The New Movement-Views of Dr. J. Hamlin Dewey and Dr. Bruce.

# (Reported for the Banner of Light,)

On Friday afternoon, Aug. 5th, the above named gentlemen addressed the audience gathered at the grand stand, at the Highland Lake Grove Camp Meeting, concerning the Philadelphia Convention of Spiritualists (held July 5th), and its aims. After stating that Spiritualism came not alone to present its phenomenal phase to the wonderment of the mind, but to unite human forces with those of the spirit-world for the good of humanity ; to teach men to take higher views of duty and of deity; to wrest the power so wrongfully used from the grasp of the priesthood, and place it where it rightfully belongedquestion of the hour was to arrive at a conflusion as to whether we were ready to so unite ourselves, in order that the angel-world might take hold of us as a unit and bring about a realization of the brotherhood of man based upon the fatherhood of God. He then proceeded as

follows: With the spirit and aim of the "new move-ment" by the National Conference of Spiritual ists at Philadelphia, on the fifth of last July, I am in full and hearty sympathy. My name was appended to the call, and perhaps my open letter on the subject, in Banner of Light, June 17th, n response to one by Dr. Bruce and Wm. Fishbough in previous dates, had some influence in connection with theirs, in account innerace in connection with theirs, in securing this meeting at that time. Mr. Watson, editor of the Amer-ican Spiritual Magazine, Mr. Peebles, and others in the Sopth and West, have for months agitated this question of organization. The Banner of Light, and several other spiritual journals, have for a long time fayored organization, and constantly urged greater barmony and unity of action among Spiritualists, if they would wield the power they might and should, in molding the institutions of the world. Mr. Fishbough and myself, though going to Philadelphia for that purpose, through circumstances beyond our control were unable to be present at the conference, and therefore took no part in its deliberations. For myself, I frankly confess that, while in complete sympathy with the spirit and intent of the conference, the result of their action did not meet my hopes and expectations, nor rise to the level of my concep-tion of the movement to be inaugurated, as will be seen by reference to be margurated, as win ferred to above. I would respectfully ask all who have not read it to obtain and read it if they, can. Since its publication, I have received many highly interesting and appreciative letters from different parts of the country, thanking me for my definitions and positions so definitely stated in that letter. I understand Mr. Fishbough to be disappointed also, or at least not altogether satisfied with the result of the action taken in the conference. But he will, doubtless, speak for himself. Yet, though it was not all that I could wish it had been, it was a step in the right direction, and will, I trust, lead to another still in advance. They did the best they could under the discussionary and were whether could under the circumstances, and very wisely left the whole matter of name and permanent organization open for the work of a delegate convention in the future, and, while urging the formation of local societies in every place where sufficient interest can be awakened, simply organized themselves into a provisional committee for work, to be a centre of action, and superintend and aid by every possible means the prelim-inary work of local organizations, until the time is ripe for the national delegate convention to meet, and perfect the work they have begun.

Upon the presentation of a plan and constitution for a basis of local organization they be stowed their greatest effort, and, though it seems to me too complicated and extensive, at least to start with, it reveals the intent of the framers, They evidently mean work They virtually say, "Spiritualism has done a great work for us. It has given us freedom from the bondage of fear and the thraildom of superstition. It has opened to our vision the gates of destiny. Now what will we do with it? Are we ready to apply the great lessons it has given us of life and destiny to the improvement of our own relations and soty around us, and do what we can to extend its light and blessings to those who are yet in darkness? Can we not do as much for the spread of truth and liberty as the sects are doing for the perpetuation and propagation of error and superstition?" And so if we feel the force of these questions, let us not be too particular with the tools they put into our hands, but let us give them a trial, and then at that larger concention of the people bring together the results of our experience, and perfect the methods if we can. The address to the people being an expression of the sentiments of the three chosen to draft horizont it and offered only as suggestive, and present it, and offered only as suggestive, and in no sense authoritative as the full voice of the conference, it may be received without criticism. In the "Platform" they present, the "Preamble" and "Statement of Aims" can, I think, be accepted in full by all earnest souls the accept the facts of Spiritualism. Personally I do not know that I would change a single In their "Declaration of Principles" I think they were unfortunated in the use of one ression, which already has, and I fear will still further lead to a wide misapprehension of what I feel to be the real spirit and intent of its framers: "We recognize in Jesus of Nazareth the spiritual leader of men." This declaration, coupled with the grident desire of some of the Conference to assume the name of Christian Spiritualists, has naturally led to the apprehenion that in the minds of some of the movers in this matter there is an ulterior design to engratt on to Spiritualism the church dogma of a special and only incarnation of Divinity in Jesus of Nazareth, and the Bible as the only repository of authoritative law in spiritual matters, and thus draw a line of distinction between those who accept this and those who do not. Even so clear, logical and discriminating a mind as Prof. Eccles lrew this inference, and based his whole lecture of criticism of this movement upon that, to me, misapprehension. Did I suppose such to be the spirit and intent of the movement, no one could be more earnestly opposed to it than myself; but in carefully examining the official report, I can find nothing in word or spirit that indicates it. On the contrary they distinctly express their de-sire for a "religious organization free from an unbelieving Atheism on the one hand, and on the other free from all creeds that tend to cramp and trammel the human soul," and definitely state their "immediate objects are to organize local societies upon a financial and religious basis," for purposes of individual and social culture and perfection. To this I say Amen. Had they said. We recognize in Jesus of Nazareth a spiritual leader, instead of the spiritual leader, that would have implied the recognition of other leaders also, and no one would have inferred that they wished to deffy Jesus as the special and only incarnation of divinity. Or had they said, We recognize in Jesus a true type and example of perfected manhood, in whom the spiritual nature had its complete development and expression, pointing to him only as an illustration of the possibilities latent in every human soul, they could not have been misunderstood.

ment of spiritual life and power, attained a higher altitude than any other soul upon our planet, then he was so far the divinest man that paner, then no was so far the divinest man that ever bequeathed the richness and spiritual mu-nificence which the experiences of such trans-cendent lives always leave behind, to ennoble, expand and bless humanity, long after they, per-sonally, have a cended to their "Father in Heaven." In so far as he was spiritually in ad-vance of other men he may he said to be their vance of other men, he may be said to be their spiritual leader; and this I understand to be the sense in which that phrase was used by the Con-ference. Still, I deem it objectionable, for its liability of misapprehension. Our knowledge of ancient history is, as yet, too imperfect, and the traditions concerning the deified heroes who were supposed to be the founders of the world's great religions are enveloped in too much uncertainty for any one to say positively that Jesus of Nazareta was the divinest of them all. Certain it is, that most of the marvels attending the birth, life and death of Jesus, which the traditions concerning him have preserved to us, are also related, with others equally great, of other spiritual heroes and "saviours" in the traditions concerning them, centuries before the appear-ance of the great Nazarene. (For much curious information on this subject see the "World's Sixteen Crucified Saviours," by Kersey Graves.) Yet the plature of the transitional life portrayed Yet the picture of that magnificent life portrayed in the four gospels of the New Testament is the most accessible to us, and, to my mind, in its out-line and detail, the most perfect, the grandest and dirinest ideal yet pictured to the mind of man. It is yet impossible to determine absolutely who were the real authors of the gospel narra-tives; and even admitting they were the per-sonal associates and disciples of Christ, it is quite certain that the books were not written till nany years after his death or ascension. And in reporting his utterances, not from notes taken at the time they were spoken, but as they were remembered years afterward—unless the authors were infallibly inspired to reproduce them—it would be impossible for them to render an exact statement of what was said and done by the Master; and we should expect to find that disa-greement in detail which we actually do find, and which settles absolutely the fallibility of the records. The authors were certainly inspired by their own ideal conceptions of him, and doubtless by a high degree of spiritual inspiration, but not infallible. Yet though the Christ of fact may have been no nearer the Christ of tradition, than the kings and queens of fact were to those of Shakspeare's portrayal, he but portrayed hu-man possibilities, and so did they, and hence the certainty of their ultimate attainment in the life of humanity. For myself, I fully accept the reality of that great and marvelous life, his wonderful insight into spiritual life and law. I accept the truth of his fundamental doctrine, of God as our divine parent, a conscious, spiritual life in Nature, a being of infinite love and tenderness whom we can learn to love with all our soul, with all our mind, and with all our strength; and then, and not till then, shall we lore all that he lores, which will include our neighbor as ourselves. When we recognize and love God as "our father and our mother, too," then we must

recognize and love man as our brother, 1 fully accept the possibility of a higher and diviner life for man on earth, including con-scious communion with God, to be attained through the "birth" or evolution into conscious life and freedom of that spiritual nature, latent in every human soul, but which in the mass of mankind has not yet risen above the level of a bilind instinct. Yet I do not recognize these as true because he taught them and illustrated them o grandly in his own life, but because they are founded in Nature and the human soul; and he was not the first and only one to recognize and teach them, as well as live them, though his may have been the richest and fullest experience ever nave over the reflect and times experience ever reached in the life of humanity, and I believe it was; yet as he was not the only "Christ" or annointed of the spirit, the term Christian, with Jesus only in view, is a limitation which the spirit of the new dispensation now dawning upon the world cannot accept. "Christianity" s the intellectival bottle of a past dispensation now coming to a close, into which if we put the new wine of the spiritual kingdom or dispensation we are beginning to receive into our life, the bottle will surely break and the wine get spilled.

It is recorded of Jesus that "The Father gave his spirit unto him without stint or measure. And if he was the type of the coming humanity, then in that larger dispensation of the spirit which we so yearn to realize, and which the angels of God, through the unbarred doors of spirit communion, have come to inaugurate on earth, God will pour out his spirit without stint or measure upon all men, and our vessels must be large enough to embrace all humanity. So we cannot afford to accept the limitation of "Christian Spiritualism." In that dispensation of the spirit based upon a full and complete recognition of the Fatherhood of God and the Brotherhood of man, there will be neither Jew nor Greek, Christian nor heathen. All distinctions of race and nationality will fade out, and the now disunited families of men will be merged into one grand republic of souls, and linked with the brotherhood of the skies through the blessed sphere of communion, "shall realize the bright-est dreams of the prophets, and witness in the presence of angels and men the reign of universal righteousness, and peace, and joy, whose faint but distant images dazzled the sight of the ancient bards, and caused the slumbering strings of a thousand harps to awaken to their highest notes of inspiration. Then shall the listening world hear the glad sounds which entranced the soul of the poet: the poet:
When from the silence overhead An angel with a trumpet said,
Forevermore, forevermore
The relgn of violence is o'er.''
Then, as an instrument which flings I is music on another's strings,
The trumpet of the angel cast Up on the h-avenly lyre its blast,
And on from sphere to sphere the words Re-echoed down the barning chorls,
Forevermore, forevermore
The age of violence is o'er.''''

among the first who gave attention to the manifestations. It revived his early hopes. It waked up beliefs that he thought were dead. He cmup beliefs that he thought were deal. He chi-braced the new truth with thankfulness and joy, and was, perhaps, the first man who gave public lectures on Spiritualism in America. But he ex-pected too much, and Spiritualism disappointed time it did nothing but mount that when a man him. It did nothing but assert that when a man died he lived again. That he had believed with out a doubt from childhood. This was altogeth er too small a bit of gospel for him to feed his soul upon, and he took service in the Universalist Church, believing he could best carry out

there all he believed and hoped. The speaker then alluded to certain influences in his early studies and education, which had contributed to shape his mind and guide his ac-tion through life. These influences had fixed the principles and determined the method of his scheme for the education of man and the redemp-tion of the human race. The scheme comprehended an economy for the redemption of both the bodies and souls of men. The speaker believed in the ultimate perfectibility of mai and society, on the earth. His plan for realizing this was a society, organized in the name of Jesus, to promote health of body and care of the sick; to provide for education of the individual; to work for the establishment of human society upon a scientific and divine basis; to aid and help forward all wholesome reforms; and to plant and train the spiritual life in accordance with the

train the spiritual interim accordance with the laws of its nature and development. This gospel he had preached to Universalist and Unitarian congregations, and they had re-jected it. The cause of this rejection was, in two words, disbelief and unbelief. They disbe-lieved in the thing to be done, and were satu-rated with unbelief as to any really spiritual or divide means of help.

divine means of help. Time would fail him to tell of repeated and well-planned efforts that failed of success through the unfaith of men busy about the almighty dollar, but as for the Holy Ghost, determined to "let their moderation be known to all men."

This experience in Universalism and Unitari-anism had taught him some things. One of them was that he was too hasty in the judgment he passed on Spiritualism twenty eight years ago He had looked for the noon day at dawn. He had forgotten that the little word, at first spoken, was, for millions sitting in darkness, all the wanted and quite as much as, in this leaden age many of them could receive. He took hope o Spiritualism. There was a method in its mad-ness. Give it time and it would "beat its music out," and come, in the end, to its right mind. Spiritualists had risen to the religion of the body; they would grow into the religion of the soul. The central article of their creed was faith in progress. As it respects the great work of the education of man and the redemption of soto be done. They believed in the thing to be done. They believed in the spiritual world as a source of help for carrying this great work forward. The Philadelphia Conference was, in its length and breadth, nothing but a call to Spiritualists to come to this work accompanied by a systematic plan for carrying it out through the instrumentality of local societies organized in a National Convention for purposes of com-munication with like bodies in other countries, and generally, to serve as an engine for making our central ideas prevail on the carth. What was there in this for Spiritualists to stagger at? Should not the whole brotherhood rise up in a body and embrace the movement with acclama tions of joy? At least for those who had embarked in the movement he would say, we need your help. You must come. We cannot do without you. We are in earnest. We will be heard, and this movement SHALL succeed.

Dr. Bruce, at the close of his address, gave no-tice that he had embodied his views concerning Jesus, more fully in a lecture entitled "Christ the Centre and Sun of the Spiritual World," which he would be pleased to deliver before any society desiring to listen thereto.

# TWO SIDES TO A STORY,

#### [Reprinted from the Boston Dally Advertiser of Augus 10(1, 1878.)

They flashed the news along the wire, From the West to the East the tidings fled, Men that heard it paused on the street, Felt the blind rage through their pulses beat, "Gallant Custer is dead !" they said.

Those red dogs have risen in the West, Shot our brave fellows man by man. Fhree hundred soldiers went to the fight,

There were not fifty alive at night ! Now for an end to the fine peace plan.

# Free Thought.

AUGUST 19, 1876.

# MRS. DENTON AGAIN IN THE FIELD.

the Editor of the Banner of Light: To the Editor of the Banner of Light: In your paper of June 24th, Dr. Buchanan tells us that "lacking in the higher philosophical and imaginative faculties, our modern Horkeys will argue against the existence of the spirit-world, after hundreds of its inhabitants have been among us thoroughly materialized, and their appearances as well attested as our own existence." And he refers my inability to admit that the "material phenomena of Spiritualism" are any proof of disembodied spirit existence to a defiproof of discribiolited spirit existence to a defi-ciency in imagination (though he seems unwil-ling to call it by that name), which, he claims, "gives breadth of spiritual conception." He doubtless believes his conclusion correct. But he must have forgotten that it is, as claimed by Spiritualists, precisely because these phenomena supply the evidence demanded by those who are then believe in the themeinteine fourthing." the thus lacking in the "imaginative faculties," that those "ruffianly skeptics—the savants of science" —are challenged to the investigation. And it is precisely to this claim that I have objected. I precisely to this claim that 1 have objected. 1 did not, however, expect to find my objection thus sustained by the direct testimony of a man so thoroughly pledged to the support of the theory. Lacking, then, that "breadth of spirit-ual conception" supplied by a highly cultivated imagination, I find, and others find as well, that the more material phases of the phenomena fail to furnish the curpture because me are to furnish the supposed evidence, because we see no way by which we can assure ourselves of their supermundane source. But Dr. Buchanan graciously admits that I am honest, and I ask him to tell me, in all honesty, by what possible method I can assure myself that these phe-nomena are not due to forces pertaining only to the light human balan. the living human being. He must remember I have not denied their occurrence, though, so far as I have been able to discover, the condi-tions have never yet in my presence justified the conclusion that they are due to other than most material, mundane causes. Still admitting, as is claimed, that we are confronted by the stupendous fact of actual materialization in the spiritual istic sense of that term, I repeat what I have said elsewhere, I can conceive of no possible method by which these forms can prove themselves or be proven to be the production of disembodied spirits, until they can come to us independent of all mediumship and of all human conditions.

So long as their presence among us is con-fessedly due to unknown human forces, and that, too, to an unknown and therefore unlimited ex-tent, so long it must remain impossible for us to know, without other evidence than any as yet furnished us, that any other than human forces are engaged in their production. The truth is, we have unhesitatingly limited human capabiliwe have unnestatingly limited human capapili-ties, while every day's experience shows us the folly of such limitation. And we have just as unlesitatingly taken it for granted, as it has been taken for granted for thousands of years, that the genuine occurrence of such phenomena must be considered proof positive of their super-human considered proof positive of their superhuman or spiritual source. But by what right do we thus decide the question of their origin? Have we any right to be satisfied with such an assumption? Will not Dr. Buchanan please answer me? And will he not endeavor to show me by what manner of means I can reconcilienty reason to the conclusion that Franklin, Washington, and some of the noblest men and women of the past, have lived on only to become so inof the past, have lived on only to become so in-tellectually feeble that they can degrade the very name of Reason by the blundering absurdities and the insufferable stupidities so flippantly at-tributed to them. If such is the "progress" to which we are doomed, better, a thousand times better, be utterly annihilated! The very con-templation of such an existence is degrading; and the theory which readers use a complusion and the theory which renders such a conclusion necessary should only be accepted when every other possible and impossible explanation of the phenomena has been thoroughly canvassed, and proven wholly inadequate. To do less than this, is to *profune* the memories of the departed— not to cherish them.

not to cherish them. I was much interested in the experiences re-lated by Mrs. Jacob Martin, as I am in those re-ported by Mrs. Emma Hardinge-Britten, and, finally, as I am in all experiences resulting from the modern recognition of spiritual phenomena. But I have not attempted to supply or to suggest a philosophy for the psychologic phenomena of the ages; and Mrs. Martin must permit me to confess myself one of the many who are *unable* to answer her inquirles. All I have attempted is to call attention to what I consider the un-sound basis of the theory that "spirit existsound basis of the theory that "spirit exist-ence" is proven by these phenomena-to the departure from scientific methods indulged in in these investigations by men whose very names should have been a guarantee of scientific accuracy, and to the illogical methods by which the claim that these phenomena are the result of dis embodied "spirit action, spirit intelligence and spirit power" is said to be established, Mr. Editor, the proposition out of which this controversy has grown, is to the effect that Spir-Itualism, unlike Christianity, rests on a proven or provable basis; a basis of demonstrable fact, and not of faith. I have attempted to show that in order to prove the correctness of this claim Spiritualism must not only prove the genuineness of its phenomena, but it must prove (as Christianity should have been required to do of its phenomena), that their oc-currence is due to organized, conscious intel-ligences, existing outside and independent of all human activities; and I think I have shown this. Can you tell me, then, why it is that my critics, while they persistently condemn my con-clusions, have at no time attempted to show me the fallacies of that reasoning by which my con-clusions are reached? Why does not Dr. Buchanan-why do not you-why does not any Spiritualist who is capable of reasoning, endeavor to show me in what my error consists? Dr. Buchanan's plea that it is "too great a waste of time," is, to say the least, an unworthy rebuilt to admitted honesty. Beside, insult is not argu-ment, and "scorn" is not often convincing to one who has reached a conclusion by honest endeavor to arrive at the truth.

#### LIGHT. BANNER OF

#### REMARKS OF DR. BRUCE.

Dr. Bruce said the Philadelphia Conference was not a word but an act. Being itself an act, and purporting nothing but action, while its friends desired criticism to the fullest expression of opinion concerning the New Movement, it be longed not to them to make reply in words, but rather to wait till the Conference had done some work which should be its fullest and sufficient vindication. He would not, therefore, at this time, turn aside to deal with criticisms of the n ovement, come they from friends or from foes. If this movement did anything, that was enough if it did nothing it was not worth the breath a defence in words would require. As for the plan of the Conference and its methods of action, all that was printed in the papers, and every man could read and ponder it for himself.

For the present "The spirit scope of the New Movement" was the topic to which he invited attention; and as the meeting at Philadelphia was not a gathering, but a growth—an instinc-tive coming together in answer to the sense of a felt want in the hearts of a few devoted friends f Spiritualism—the only wise things to say about it, in this stage of its development, were the thought and experience of the men who had been moved to take this work up. He could only speak for one of them. What he had to say covered his personal experience in Universalism Unitarianism and Spiritualism, and might be called a chapter in church history. The speaker then gave a detailed account of

remarkable spiritual manifestations in the past history of his own family, running back for forty, and even seventy years, and called attention to the influence the recital of these things, in the family traditions, had upon his mind in childhood. He was born and bred to Spiritualism, and down to the time he began to read books and learn the opinions of his seniors he had not doubted that angels were real beings of this world, and that good people saw and talked with them at will. But he found that nobody believed this; that books and educated folk counted it delusion and nonsense. Gradually he gave it up, and thought he had forgotten it, when, sud-denly, the "Rochester knockings" were heard. They vibrated across the continent, and were If Jesus, by virtue of his marvelous endow. | greeted with a howl of derision. But herwas

Now for the war, and to hound them on For each of our men, of theirs take ten; Drive them from tent, and drive them from den, Drive them west till the land is free."

Pardon me, sirs, if my words be rough ; Camp was my school, my teacher the fight ; But I was one of Custer's men n days that never will come again

And I have a story to tell to night. Gallant Custer, I loved him well, Gladly for him would I have died; Yet, if a man shall dare to say That he fell by fraud in a causeless fray, I maintain that the man has lied.

Years ago, when I was a lad, My father lived on a western claim. Of Indian tribes there were four about ; Sovernment sent them an agent out, Of a stamp well known—the more's the shame.

He had a comrade handsome and strong, Ready to dare and ready to do ; A gapital shot and a cunning tongue, a heart more hard and a life more wrong Than any other I ever knew.

Pity me, I was only a boy, And he seemed to me a hero brave. Well the tempter knew his power; Lured to his side in an evil hour, I, a mere boy, became his slave.

Once as we sat in the tavern door— God be my witness, I was in jest-gave him an aim for his rifle where, falf a mile across the lake On the edge of the gray cliff, sharp and clear, A woman sat, with a babe at her breast.

Shoot like Tell !" I said with a laugh. He pointed his rifle steadily. There came a flash—I heard a cry— I shall hear it until the day I die.

"It is only that Indian fool," said he.

I saw the lake's bright surface break ; I saw the mother one instant stand Like a blasted pine against the sky ; Once again 1 heard that cry— Then she lifted to Heaven her hand.

No need to hear, for I saw that curse. She flung berself forward-once again The lake's bright surface flashed and broke, And once again my hero spoke. "An Indian fool," he said again.

Deed fit for a fiend? Ay, that it was. I broke with my hero from that hour on, But I know, and you know, that from west to east, By men who have sunk to the grade of the beast, Like deeds to the red man are often done.

Wards of the nation "-well, call them so ! Then drug them with drink, and hire them with

lies, 'each them sins too vile for a name, Darken their homes with their women's shame, Their curse and their favor alike despise:

But blood for blood. God will have it so. If his mills grind slow they grind full true. rimes of a nation were judged that day When Custer and his three hundred lay Stark and dead underneath the blue.

It was a printer who perpetrated this double-barrelled breech-loading, pun commetrum: Why is an old man's farm in Texas like the focus of a sun-glass? Because it is the place where the sous raise meat,

An Irish doctor lately sent his bill to a lady as follows: "To curing your bushand till he died."

Respectfully, &c., ELIZABETH M. F. DENTON. Wellesley, Aug. 2d, 1876.

## CRUELTY TO WOMEN.

To the Editor of the Banner of Light :

Do we progress? or are we going back to barharism? Societies have been formed to protect horses from unkind treatment, and much good have they done; but is it not time that something should be done for the protection of a class of young women? We refer to the outrageously selfish practice of some storekeepers, of obliging their female employees to stand from morning till evening-sometimes well into the evening-that they may be a little more ready to attend to customers, and perhaps put a few more shillings into their pockets. This is one of the most bar-barous practices of the age, for it is not only un-necessarily overtaxing the physical system, but necessarily overtaxing the physical system, bu-it is subjecting young women to physiological troubles which they may never rid themselves of. This parsimonious store discipline is more severe than that of a man-of war, or of State Prison, and ought to be abolished. Why, most dogs and family cats receive better usage! How dogs and family cats receive better usage ! How can a man who has a portion of heart within his breast look mother, wife, or daughter in the face, after subjecting women to such treatment?

atter subjecting women to such treatment? A ppeals have been made through the press in vain to these despots, who are often professed Christians, believing in the "Thirty-nine Ar-ticles" and daily prayer, little realizing that an ounce of practical Christianity is worth pounds of professed. Is there no remedy for this abuse of power? There would be if these ill used women could afford to refuse to labor for these tyrants; as they cannot, the only way to break up this in-human practice is for purchasers to stop patronizing stores where women are tortured. there employers who will not allow their assistants to sit-let business be as dull as it may-may come to grief, if they do not mend their ways, is the sincere wish of one who would like to see a little more PRACTICAL CHRISTIANITY. little more

# AUGUST 19, 1876.

#### BANNER LIGHT. $\mathbf{OF}$

# Written for the Banner of Light. TRUE MARRIAGE. BY L. D. ROWSE.

How bright and happy is that bridal union On earth, where love and wisdom truly meet,\* To ever dwell in Love's serene dominion-At nature's holy altar vows repeat.

There is no joy like that of souls united,

There is no heaven that gives a purer bliss ; In blending life with life their loves are plighted; Earth knows no happiness that equals this.

Each cultured heart is seeking for this treasure ; Their inmost soul's deep aspirations go, That they may find and share angelic pleasure

With one true mate who may these gifts bestow. Then will life be a glad, harmonious epic,

As blended souls along life's current flow ; To each the other's thoughts are sweetest music; In blessed unity they onward go.

We cannot hush or still the voice of thunder, Or guide the lightning's course along the skies; Nor can we sever hearts that flow to oneness! There is a spirit-love that never dies.

Upper Lisle, N. Y.

\*Woman represents love, and man wisdom.

# Foreign Correspondence.

Written specially for the Banner of Light. ECHOES FROM ENGLAND .- No. 3.

Season succeeds season without let or stay. Shade and sunshine do their work, all heedless of our pain or pleasure. Forms and worlds age, but souls find principles are vital for eternity, God reigns, and humanity advances. The spite of malice, ambition's petiness, are but as dust; love and truth are the ripe ear, and full corn, of life. At times, humanity seems a doubtful experiment, ill conducted, ending in emptiness; anon the angels whisper, "Universal progress is the law for all," and humanity blooms in its glory to the sight of the star eyed seer. We need ferrer thoughts and better!

Things spiritual in Britain are neither very active, nor very wonderful in nature, just now. It is summer; the grove, the lake, and the breezy mountain's side are preferred to the close half, hard bench, and speaker's desk.

Since my last, the annual general meeting of the British National Association of Spiritualists has been held, and its former council almost unanimously reflected.....Gaining numbers, increasing in weight, and giving satisfaction to the great bulk of its members, the Association is doing useful work. Its Scientific Research Committee is also doing good service. It is expected that some valu-able information will result from its labors. Miss Emily Kislingbury, the Secretary, is simply inde-fatigable in her exertions. Intellectual, accom-plished, and agreeable, visitors to the Associa-tion's rooms are always sure of a pleasant and cordial reception. Dr. Sexton is still hard at work, and his meet

ings at Cavendish Rooms are well attended. The Doctor is a clever debater, and of late he has been quite active in that department of his labors. Always able, his logic is trenchant and cutting. Never ungentlemanly, he can give concutting. Never ungentiemanly, he can give con-sequential upstarts a trouncing in 'a manner that causes them to tingle all over. The Doctor is now a strong advocate of Christian Spiritualism, and accepts the godship of Jesus. As he, the Doctor, has held other and opposite opinions on that subject, many are inclined to condemn him for his change of views. *Vox populi* is not al-ways *tox Dei*. We are all changing our opinions daily - Let us all get to heaven by our own read daily. Let us all get to heaven by our opinions and not shut heaven's gate in the face of those who don't believe as we do. Progressive (?) Spiritualists have not learned everything.

The Doughty Hall meetings, under the manage-ment of Mr. Burns, are, I believe, going on as usual. I occasionally have the opportunity of being at them. The hall is a nice little cosy place, and, considering the number of Spiritual

ists in London, ought to be better attended. Dr. James Mack, the healer, has been doing a most successful work among us. He has healed in public, and in private, with the most eatisfactory results. As Mr. Burns remarked, in the Medium and Daybreak, "Not only is the Doctor fitted for a healer physically, but he next Doctor fitted for a healer physically, but he pos-sesses the necessary spiritual qualifications also," not a light consideration. "A pure mind in a sound body" should be the character of every

his "- the gentleman's- "house!" The best part of it is, the medium has since been sitting, and is now credited as being an excellent instrument. If the legal maxim "falsus in uno falsus in ornes," is to be applied to mediums, as some people seem to desire, I am afraid we shall not find one medium to stand by. By the way, if those editors who would condemn mediums for one failure, or fraud, were to treat their own friends so, it is quite likely their circle of ac-quaintance would soon be exceedingly con-tracted. If their logic was applied to them-selves how them.

selves, how then?

Provincial Spiritualism is fairly active just now, and the several conference committees are doing good service. The last of these is the "North of England Central Spiritualists Conference Committee," with its headquarters in New-castle-upon-Tyne. It embraces a large dis-trict, including a number of towns. It was the outgrowth of a late conference in the above town, and promises, as soon as it gets into harness, to do good work. As its Secretary, I shall do my

Our old friend, the Medium and Daybreak, is still crammed full of news of all kinds. It has now become a valuable and useful property. It is to be regretted that its editor does not meet with anything like the support he requires to carry on his work with.

I notice Mr. Linton has arrived in the States. He is a courteous, amiable gentleman, cultured and refined, well informed on scientific subjects, and able to entertain and instruct a l he meets Mr. Linton was associated some time with Mr. Burns, and rendered useful service in the Spirithad institution and in Mr. Burns's paper. I wish him a pleasant trip to your shores. I am sure there is no need to ask for him a hospitable re-

ception. During the early part of the present year, my friend, Mr. Asa Bushby, of Lynn, Mass. (speci-mens of whose excellent photographic skill the reader can find in the Banner of Light Book-store, and whose counterfeit presentments of the editor of that paper are simply excellent), paid a visit to Europe. Just ere he left for home, after a flying visit to France and Italy, he wrote me a brief note concerning his impressions of those brief note concerning his impressions of those two countries, as well as England. He says; "I enjoyed my visit in Italy very much, though a month was only an aggravation—a year would be too short. In fact, I would like to pass the remainder of my days in fair Italia. For fine complexions and features, the Italians excel the English, and every one will admit that music, content on a point for the point of the factor. sculpture and painting are more exalted—rank higher—than the sciences or mechanics. The Italians will outgrow Roman Catholicism much easier than the French, and long before the English will advance from the Church of England Enough for Italy. I am so much pleased with England that, if I could leave my business at home, I should go into business right here in Harrogate, making this my summer home and

Italy my winter one," Indeed, the spot Mr. Bushby speaks of in England is among those that are esteemed most high-ly. His opinions of Italy embody the true artist spirit, and are just what a cultivated and *spiritu-elle* mind would naturally form.

I find the Banner of Light is unfailing in its punctual appearance on our shores, and its week-ly visits are welcome ones indeed to all who reeive it. As your agent I do my utmost to increase the English circulation of what I can justly as

sert to be the best American paper on Spiritual-ism. Long may the Banner wave, and may the cause it represents flourish and grow strong con-tinually. For the present au revoir.

J. J. MONRE, J. J. MONRE, English Agent for the Banner of Light. Warwick Cottage, Old Ford Road, Bow, London, Eng.

# Banner Correspondence.

## California.

SANTA BARBARA .- Mrs. H. F. M. Brown writes thus: When I tell you I am in Santa Barbara you will understand, of course, that I am in a charming valley just without the gates of Paradise. No spot has been so loudly praised. Who wonders? It is a land of rest; a place where the invalid finds the balm and boon he seeks. Art and Nature have done their best to beautify and enrich this little valley. On the east and north, green hills and great brown mountains are set, like glant sentinels; on the west the sea, with its shore islands, keeps word and sings solemn psaims. The oaks and century old syca-more trees, scattered over hills and along the highway, give the town a charming freshness. There is no railroad within sixty miles, but the sea is a good highway for the traveler. The Spiritualists here are few in numbers but strong in faith, and are earnest in the work undertaken. The persecution of the press and pul-pit induced a few brave souls to unite heads and hands in organizing and sustaining meetings. Mr. David Lunt is President, Mr. J. L. Barker, Secretary. A fine choir has been organized, a good hall engaged for a year, with fair prospect of success. The proof of prosperity is in the fact of unity in the pull together principle. Another consideration is, the society is not de-pendent upon the outside world for spiritual aid. The singers are Spiritualists, a number of good speakers are members of the society. The Presi-dent and Secretary have already given fine and acceptable lectures. Mrs. Josephine Walcott and Mrs. E. A. Orr have, in reading and singing, aided, and charmed the audiences. But is it not true that "Through tribulation deep, the way to glory is?" If I do not mistake, this is the testimony of the Santa Barbara Spiritunlists. They fought and conquered' the foes without. Just as they were ready to ground arms and return from the fray, news came that Mr. W. F. Peck, a medium for various physical manifestations—the man who alded in bringing together this society-is out with a flaming confession of fraud, and to atone for his sins he proposes to give public exhibitions, at \$1.00 a ticket. He promises to expose Dr. Slade, the Eddys, Davenports, and "other humbugs." Mr. Peck's confession is the cause of great joy and loud re-joicing among the churches. "I told you so !" is the glad refrain. But those hereabouts, who witnessed the marvelous manifestations in the presence of Mr. Peck, are not ready to join in the cry "fraud," they regard him as a rarely gifted medium, and a lamentably weak man. Prove all things, is the motto of the Santa Bar-Prove, or disprove, or disprove, Mr. Peck's mediumship, the society has invited him here, and promise him a fair hearing. Will "Professor Peck" accept the invitation?

of every lover of truth.

Indiana."

COLFAX. - B. F. Hayden writes: There is something fascinating, to say the least, in the Spiritual Philosophy. My father was a "heretic" of the old school, being almost a worshiper of Thomas Paine, which in those days was enough to secure the above title by the unanimous voice to secure the above title by the unanimous volce of bigotry. Being early trained in skepticism, and inheriting the principles also, I could not casily be anything except an "Infidel;" but six months ago 1, having heard E. V. Wilson lecture, subscribed for the Banner of Light, and since that time I have been reading it carefully, together with The Spiritualist at Work, and many of the works of spiritualism, it has many grand features, and, as I said before. it has many grand features, and, as I said before, has become peculiarly fascinating and interest-ing to me. Many of its phenomenal manifesta-tions I am at a loss to account for, on any other than the spiritual hypothesis.

# Spiritualism Not Atheistic.

We have received from an esteemed correspondent the following communication in reply to the remarks of a writer in the Banner of July 221 :

22d: Mr. C.C.C. Thompson, of Norwich, Conn., in his attempted reply in a recent Banner to Mr. H. N. Spooner's interrogatory, "Who estab-lished the law that produces the plant, the in-sect, the beast, and human beings?" answers somewhat dogmatically: "No ona did. There never was any first cause.". Whatever law there is that governs all things exists as a matter of course, and was not made by any one " Existence "as a matter of course" seems to be

a somewhat loose way of putting things. Mr. Thompson traces back the reason of things to laws; others go still further back, and trace it to *tatos;* others go still further back, and trace it to a *lano-maker.* Mr. Thompson, in the very breath in which he rejects a first cause, admits one; his first cause is *laws.* In tracing back things, if we stop at any law or system of laws, any principle or force, it becomes for us God, since it is an effi-cient agent controlling the universe. Mr. Thompson, in trying by his process to get rid of God, is therefore very much in the predicament of a main trying to run away from his own shadow in the sunlight.

We are as little inclined as this writer appears to be to make any mundane succession of cause and effect the basis of our belief in defic mindthat is to say, in God. Nature as a whole is but the other of Reason as a whole ; and so always they must mutually correlate themselves. What we arrive at, then, is not an abstract code of laws without a substrate or author, and therefore with-out intelligent purpose, but it is the absolute : that which is, and is just because we find it so constituted. That which is, is at once Reason and Nature, but in such a way that the latter is but the other of the former.

Reason, then, and the things of sense, constitute the universe, seen and unseen. But the things of sense are but types, symbols, metaphors of Reason-are but Reason in another

phors of Reason—are but Reason in another form—the other of Reason. The visible universe is only a series, a sum of incidents; it is decidnous, phenomenal, passing —In short (apart from actual being, *i.e.* God) an atter nonentity. Spiritualism is fast teaching us the comparative nothingness of matter. If we may compare the large with the small, both in moment team, and time the instant and all respect to space and time, the outward and visible universe is merely the equivalent of one of those materialized forms which, under the motive power of mind, appear to us as solid and as perfect as our own corporeal forms, but which dissolve and disappear, re-form and appear in a moment.

What are called proofs of God's existence may thus be resolved into the ways of describing and analyzing the inward movement of mind, which is the great thinker that thinks the *data* of the senses and of the universe. The rise of thought beyond the world of sense, its passage from the finite to the infinite, the leap into the super-sen-sible which it takes when it snaps as under the links of the chain of sense, all this transition is thought and nothing but thought.

Every true philosophy must hus be both ideal-ist and realist; for Idealism is the grasp of the ist and realist; for Idealism is the grasp of the whole, and universal Realism is the fullness of the details and the parts. Without Realism a philosophy would be void of matter; without Idealism it would be void of form and truth. Realism asserts the rights of the several and particular existences to their own; Idealism as-serts the thorough dependence and inter depend-one of all that wists

munications as one who will merit the support | being, sooner or later, and through which all that to our poor faculties may seem inharmoni-ous and wrong, will be ultimately reconciled. The end of all scientific explanation is to sim-

plify. But to stop at *laws*, as if they were some-thing ultimate, beyond which there is no prob-lem, is no simplification. A series without a first term is impossible. Laws, instead of excluding the idea of God, logically suggest it; for law is intellect, is reason. The primary and generic conception of law is the authoritative expression of Wil; the true notion of Wil is the synthesis of Reason and Power. Laws, then, are not at-tributes of matter, but of intelligence. It is equally obvious that laws are not efficient causes and cannot execute themselves. To say the universe is governed by laws, without according to the Supreme Reason as the source of these laws, is to hypostatize laws, and to convert them into mythical divinities.

mythical divinities. Phenomena demand causation ; Supreme En-tity needs no cause. The visible universe is not a self-evolving, self supporting, dynamic ma-chine, nor a mere orrery, void of mind and pur-pose. It is embodied Thought ; a perpetual gene sis ; the vital expression of Perfect Reason, of Righteous Will, and of All-pervading Love. What infatuation is it in a greature of a day

What infatuation is it in a creature of a day. strutting about on an infinitesimal part of the surface of this puny planet, to suppose that there is no higher conscious intelligence than that which is circumscribed by the limits of his own poor little brain; when the very existence of the universe implies a Supreme Knower! Reason demands that there shall be absolute unity at the fountain-head of being; and this unity must be an intelligence, a rational Will, and not a blind necessity. Spirit-force is the only force of which we have any knowledge or consciousness; and we Spiritualists know something now of what even finite spirit force can effect.

If, as the poet says, "an undevout astronomer is mad," what shall be said of the undevout Spirtualist, to whom proofs have come of an invisible universe infinitely transcending the visible? To him, above all others, should this external Kosmos be radiant with the impress of Deity; for him every flower and every pebble should have a voice, rousing him to incessant wonder and ado-ration, so that at every step he should be ready to exclaim: "This truly is the vestibule of eter-nal life; this is the reflex of the Divine Pres-ence; this is that provisional Becoming, through which all finitude must pass under laws that are the life averagie of the or the divide David David he life currents of the one Absolute Reason and Necessary Being, ever-creating; ever-sustaining all ; this is none other than the gate of heaven !" It is not a clear headed Spiritualism, but a dogmatic charlatanism, that would preach to us a godless universe.

In his "Proof Palpable of Immortality," Mr. Epes Sargent has adopted the motto, "Nullus in microcosmo spiritus, willus in macrocosmo Deus— If there is no spirit in the microcosm, there is no God in the macrocosm." I would alter this so that it should be read thus: "If there is a spirit in the microcosm (as we now know there is), there must be a God in the macrocosm—Si spiritus in microcosmo, ergo Deus in nucrocosmo."

Spiritualism is the very life and soul of the theistic conception; and an atheistic gospel is in direct contradiction with all the highest teach-ings and tacts derived from our phenomena. There must be a Supreme Spirit who bears to the visible universe a relation similar in some re-spects, but infinitely superior in many, to that which man's innermost spirit bears to bis outer-most body. ILENRY ARDEN,

### LIST OF LECTURERS.

(To be useful, this List should be reliable. It therefore schooves those immediately interested to promptly notify us of appointments, or changes of appointments, whenever and wherever they occur. )

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healer.

Miss Lottle Fowler is still in active practice, Miss Lottle Fowler is still in active practice, with even more success than ever. She has been the most successful of the American mediums

Our latest American guests are Dr. Slade and daughter, a.d. Mr. and Miss Simmons, who arrived in Liverpool, per steamer "Italy," pro-ceeding to London immediately after landing. They have taken rooms at the "Home for Spirit-ualists," in Upper Bedford Place—one of the most-central localities in the metropolis. In the Spiritualist for June 21st appeared a long account of the first scance the Ductor gave. His first scance was held in the rooms of the Home, as above, for Mr. C. Blackburn, and Mr. W. H Harrison, editor of the Spiritualist, and the phenomena elicited proved that the accounts of the Doctor's wonderful medial powers had not been overestimated. The phenomena were somewhat similar to those I witnessed on a visit to Dr. Slade, while in New York last year. Already our oldest and most influential Spiritualists are flocking around our visitor, and I am sure his tour will prove allice pleasant and profitable. I trust the British National Association of Spirit ualists will tender some marked recognition to Dr. Slade, so that he may leave our shores with the con-clousness that his visit has been duly ap-preciated officially, as well as privately. Of native mediums and mediumship there is pothing your monotont to about the there is

nothing very important to chronicle, except in one instance, Mr. W. II. Lambelle, of South Shields, of whom it is reported in a recent num-ber of the Medium and Daybreak (July 7th, 1876.) that Greek and Latin communications have been given through him, his control being one "Plotinus," an Egyptian, born A. D. 204. It has been ascertained that such a personage did exist, but the medium was completely ignorant of the fact, and was and is quite unacquainted with either the Greek or Latin tongues. I am person-ally acquainted with Mr. Lambelle, and can vouch for his honesty and truthfulness. As this is the "off" season with us, matters

are rather dull just at present in London. One little incident occurred a while since that was amusing. I must premise, though, by saying that I have watched with much interest the various opinions adduced to account for the causes of fraudulent manifestations. At times "tricky spirits;" at times "unconscious imposture by the medium;" again "willful imposture." There are those in the community who are rig-idly opposed to the second item above, and though it may perhaps afford a cloak to certain unscrupulous individuals, yet I am of opin-ion it is oftener than not the real source of much of the imposture we encounter. Certain it is that the opinion in question is entertained by some exceedingly competent authorities on this side of the Atlantic. Well, a short time since one of our mediums—who has lately devel-oped as a physical medium—was holding a circle at a gentleman's house in London, and in consequence of certain suspicions, a seizure was made, and it is averred the medium was detect ed. On the matter being laid before one of our editors, he concluded that it was quite likely the mask, moustache and drapery had been brought by some tricky spirit, who had made the medium the victim of the swindle. It was then laid before our other editor; in each case by the gentleman at whose house the inci-dent happened, and at the second editor's hands, he, the gentleman mentioned, received unmer-ciful treatment, and was told that the " whole affair was brought about by the spirits at

LOS ANGELES.-Belle Chamberlain has been here, and has given us some fine lectures ; she is also a good test, trance, clairvoyant and clairaudient medium. We are not consolidated here, and so we have lectures only at intervals; but we hope to do better by and by, if the faithful can only see the necessity of union and action. T. A. GAREY, Pres.

I. H. BUTLER, Sec. Spiritualist Society, Los Angeles, Cal.

## West Virginia.

WHEELING .- W. W. Billmire, in renewing his subscription, writes: Permit me to say, I feel that something is lacking which no other earthly consideration can supply, if the dear old Banner does not come weekly into my hands. I discover that it is impossible for me to possess an interest in the cause, and do without it; and I cannot conceive how it is possible for any Spiritualist to pass year after year without taking a single Spiritualistic paper, when there are so many well conducted ones in this and foreign countries. There are quite a number of earnest workers in the good cause in this city, but we are not numerous enough to organize a society. Hope Brother Peebles or some other good worker may soon give us a call. We have with us Mrs Carrie E. Twing, of New York State, and we find her to be a splendid test medium, and we commend her to all who desire truthful com-

Reason, then, resumes Nature into its own self. Reason is the substance, as well as the in-finite form, of all natural and spiritual life. The wherein all Actuality has being and support. The form is it, since that is the *Idea* of the or-ganism by which the spirit, whether human or ower than human, whether planet or man, is individualized.

Materialism tells us that mentality cannot exist without an organism. Spiritualism does not dispute this; but it sees the divine idea expressing itself through all organisms, from the moss to the man, and it knows if there is a natural body there may be a spiritual body; that is, a body for a spirit. The chain of existences, from the lowest protoplasmic manifestation, far from founding the idea is founded in it, and is not the result of any mere natural growth into this or that. The chain is itself the proof of deific design. Thus Darwinism has a truth, but must be supplemented by Spiritualism in order to be the whole truth.

Spirit is not the mere efflorescence of matter : ather is matter the mere externality, the other, the outward, fluctuating expression of spirit. Forces exist in general only in matter, and there is empirically no force which can dispense with a real substrate. So also the spiritual forces re-quire matter for their expression, certainly in this world, and probably in the next, though the matter there may be of such an ethereal empirimatter there may be of such an ethereal quality that, with our present senses, we should hardly recognize it as material. Separate spirit from matter, or place it in opposition, and it becomes an empty abstraction; and yet matter owes all it to to whet it is to spirit.

In tracing back, according to the laws of thought, the genesis of things, we cannot dodge the difficulty, as Mr. Thompson would do, by stopping at laws, and saying that these "exist as a matter of course." This is merely repeating the device of the Oriental mythologist, who taught that the world rested on an elephant, and the elephant on a tortolse. Ills tortolse was 'a matter of course." aiso

Derived and dependent being can have its reason for existence only in the underived, the uncaused and absolute. The mind, expressed in those same "laws," which, we are told, "govern all things," must be as superior in every high, unperverted attribute, to the mind of man, as " govern the matter of the Universe is superior to the matter circumscribed in the human corporeity. Since there must be absolute reason, the equiv-alent of absolute being, to account for the derived, the phenomenal, and the evanescent, God must be, for it is God. If Mr. Thompson prefers to call it "laws," or a "tortoise," I presume Mr.

Spooner will have no objection. Spiritualism, in proving to us the amazing power of a finite human spirit over matter, leads us irresistibly, by the laws of logical thought, to that absolute reason, that necessary being in itself which we call God, and to which the visible Universe and all material things are but externalizations and expressions of thought, infinite or finite. The phenomena of spirit materialization are in perfect harmony with these views. There is a supreme Mind which knows in *whole* what we know only in part; a supreme Love which will not cast one soul as "rubbish to the void." but will comprehend all individualized beings, in their progressive developments here and here after, eternally within its fold; an absolute reason, from which all that is rational in the Universe and in the mind of man had its beginning, and in which it will find its reason for

.1

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"What is whiskey bringing?" inquired a deal-

Bringing women and children to want!"

#### LIGHT. $\mathbf{OF}$ BANNER

# Written for the Banner of Light, AN EVENING MEDITATION.

BY S. B. BRITTAN.

The mind was weary of the scenes of the Great City, and the heart sick of every day's report. My prayer for relief was expressed in deed-in the act of going forth and standing on the summit of a hill at eventide. I listened to the low murmur of the winds, and the soft, tremulous refrain of the pine boughs as they moved gracefully in the breeze. Great Nature's vesper hymn thrilled the charmed sense and filled the soul with jumeasurable music. And then there is a soft nervine in the shadows that steal over the sense at evening ; there is a sweet soporific in the silence that gently relaxes the nervous tension and brings the " balm of hurt minds."

The sun had disappeared, but his celestial sheen shone in ever changing splendors over the western heavens-golden, amber-hued and crimson glories over-preading the deep ultramarine. Then a royal purple, of ever-deepening shades, fell like the folds of a great mantle about the Oeeident, and gradually faded into the sober umber hues that hide the light of day. Through this vail shone the bright faces of innumerable worlds, invisible to mortal eyes in the full effulgence of the noontide. It, was an occasion for meditation, Think you that we see most in the strongest light? Never! There are other worlds like this, and of far greater magnitude; but they are all invisible in the broad light of noonday. We looked for them in vain when

"The sun sat high in his meridian tower," It is only when Night comes, and the solar light is vailed, that we perceive their existence. When the deep shadow of the earth falls between us and the far-off interplanetary and astral spaces, those worlds are impressively revealed.

Standing in the light of a street-lamp we may not behold Hesperus, and we have no thought that a sun of twelve thousand times the illuminating power of our own is shining on us from Pleiades. The truth is, the thing nearest the visual organ may conceal all others. Thus the meanest object, if it is present and appeals to our self-love-some selfish enterprise or temporal interest, a small farm, a government bond, the prospective emoluments of office, or any ghost of the Mighty Dollar-may, in the language of the poet,

"Shut the Universe and God from sight." .The fact that we see most and the remotest objects in the night is deeply suggestive. Few people, looking from the frequented ways of our common life, discover much that is beyond the surface of being, until some great darkness comes over the little world that comprises the whole field of sensuous observation. When the heavens are suddenly obscured, or night comes on before our work is done; when a deep sorrow falls on the mind and heart like the eclipse, that blots out the day; when we stand alone in the thick cloud on some moral eminence, entranced by the solemn voices of Nature and the sublime realities of the great Beyond-then is our vision opened anew, and we overlook the little sphere of our present attainments and worldly ambitions, because they "are not worthy to be compared with the glory that is revealed."

A Protestant Methodist clergyman, Mr. Gill ing, who lost his eyes, and whom I chanced to meet in circumstances of extreme poverty, was always cheerful in speaking of his chief mis-fortune. At such times something like the light of transfiguration shone in his countenance, and he did not seem to realize his blindness. After the impenetrable vail had fallen over the outer windows of his soul, his views of human nature and its sublime possibilities, and especially upon all religious questions, were rapidly liberalized and immensely enlarged : and he was accustomed to express his grateful recognition of the fact,

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"While we recognize so man as master, and take no bool as an unerring authority, we most cordially accept all great men as lights of the world. The generations of men come and go, and he alone is wise who walks in the light, reverent and thankful before God, but self-centered in his own individuality."-Prof. S. B. Brittan.

#### Are they Spirits?

Mrs. Denton is still irrepressible in her objections to the spiritual theory. She offers nothing new in the way of argument, but contents herself, with reiterating the old cavilings that were familiar to us as far back as the year 1849. She teases us to show wherein her error lies. "Why," she asks, ''does not Dr. Buchanan—why do not you-why does not any Spiritualist who is capable of reasoning, endeavor to show me in what

my error consists?' We are strongly reminded, by this expostulatory language, of a conversation we once heard between a mother and her six-year-old boy. " Mother," said Johnny, " if God made the world, who made God?" "God, my son," replied mamma, "is the one necessary Being, the one Cause that does not need a cause to explain it." "But why need there be a necessary Being," persisted Johnny; "why need there be anything but nothing?

Here Johnny, without knowing it, enunciated the whole ground-plan of the Hegelian philosophy. Mamma, if she had been versed in Hegel, might have told Johnny that absolute being and absolute nothing are equivalent ; that their iden-

tity is the secret of the Universe. Take Nothing for a start, and try to annihilate Being, and you will find you cannot, logically, do it; for negation implies affirmation. The two are groundfactors of the Absolute; of that which is, just because it is, and cannot be got rid of. Logic settles it all: since logic is a formulation of the laws of thought, and thought is at the beginning of all things. But mamma had never studied Hegel, so she was obliged to conclude her argument by telling the embryo philosopher to stop his nonsense, and go and attend to his mud-pies.

Mrs. Denton tells us that the presence among

objectively or subjectively ; objectively, by appearing and disappearing in a manner wholly preterhuman, and so that our testimony may be confirmed by that of many others, using, like ourselves, their normal senses and their commonsense; subjectively, so that our knowledge may come to us intuitively, or through spiritual impression, as clairvoyance comes to the somnampulist, the psychometrist, or the seer.

But Mrs. Denton takes a position, comes to a lead-lock, which excludes all possible proofs of a spirit's presence. Proofs objective and proofs subjective she alike repudiates. On her principles, should the spirit-form of a deceased friend present itself to her and declare its identity, she ought to reply, "How do I know that you are not an emanation from my own unknown human forces? " Entertaining these views, is it not a sort of mockery on her part to importune us for proofs of her error?

All that she has to say about "the blundering absurdities and the insufferable stupidities " of supposed spirits, who call themselves Washington or Franklin, is simply an impertinence, wholly foreign to the discussion before us. She says she will not deny the occurrence of our phenomena. The condition is, then, that she accepts them under a fair and rational view. Would she deny the existence of our good friend Signor Blitz, the conjurer, simply because there are twenty or more counterfeit Signor Blitzes, using his name and hoping to benefit by his reputation? Because an unscrupulous spirit, despairing of commanding our attention under his own unknown earth-name, chooses to call himself George Washington, shall we therefore conclude that no such spirit as George Washington exists? Because a spirit wag who can spin döggerel tells us he is Shakspeare, must we therefore deny a spiritual existence to the author of Hamlet? Shall the "blundering absurdities and the insufferable stupidities" of the sham Shakspeare annihilate the real?

Mrs. Denton ought to know better than to raise these very state and superficial objections. They were raised the other day by Mr. Curtis, and are the most obvious ones raised by all novices in Spiritualism. If, as our phenomena show, death does not change our identity, then may we fairly conclude that men who have been cheats and tricksters in this world, will not at once part with their propensities in the next. If we would but weigh it, this is one of the grandest teachings of Spiritualism.

We have abundant proof of long conversations held with supposed spirits, where voices independent of the medium's have been used, and where the intelligence, and thought, and language given through them have been worthy of a Plato or a Kant: so we well know that the reckless assertion so often made, that our spirit communications are all trash, is made in utter ignorance of all the facts.

The impression, therefore, which Mrs. Denton seems disposed to give, by her general way of putting it, that there is no evidence of mental progress among communicating spirits, is founded on error, and on a merely partial survey of facts. We get precisely what, under the spiritual theory, we ought to get, namely: communications good, bad, and indifferent ; the proportions being about the same as they are in the communications of human beings. Editors are, perhaps, well qualified by experience to know what these proportions are

Mrs. Denton makes her stronghold in the hypothesis that the specified phenomena may be due to forces pertaining only to the living human being." As this same question may be raised (and has been frequently raised) in regard to all phenomena whatever, we will frankly admit abundantly proved, may here place himself in vibration upon matter without the intervention difficult to force him by any logical artillery. But how Mrs. Denton can admit the realism of any external phenomena, and then say that the the surrounding atmosphere. The difference in phenomenon of a materialized form, bearing exact resemblance to a person deceased, and manifesting by speech and manner the traits of that person, is no objective proof of his continued existence under new conditions, it is difficult to comprehend. The fact that the apparition makes | grades of mediumship. It is not a spontaneous itself visible by coming within the sphere of a growth, but oftener comes of culture and enmedium-that is, of an individual sensitive to the spirit's magnetism-is no more an objection to the actual independence of the spirit than the fact of our being instruments for electric phenomena is an objection to the fact that electricity exists independently of the human organism To conclude that we create the organism' of the materialized spirit because it comes in our presence-we and the medium being the while wholly unconscious of any effort at creation—is no more reasonable than it would be to say that we create the thunder, because that requires the ear in order to be heard. On the evening of the 29th of June, 1876, in the presence of at least twelve competent witnesses, a materialized female spirit form, believed by one of the persons present to be his deceased sister, came forth (while the medium was visible and in her normal state), and kneeling beside a chair, where the proper materials had been placed, drew, in crayon, on a single sheet, two heads, one of a man of middle age, one of a little girl, and each recognized by Mr. G., the aforesaid brother, as excellent likenesses of an uncle of his, and a young sister; there being of the latter no other known likeness in existence. We have seen a photograph of these crayon portraits, and can pronounce them as works of art worthy of the best living portrait painter. Now Mrs. Denton tells us she will not dispute our facts; and the fact in regard to this phenomenon is, that there was not among the mortals present an individual competent to draw likenesses, or to make even a distant approximation, by any effort with the crayon, to the beauty and perfection of the work referred to. Whence came the skill? Is there no evidence here of an organized, conscious intelligence, "existing outhimself into the air by his waistbands; but this side and independent of all human activities "? Existence of an organization, distinct from that of any person present, so far as human senses are an authority, we know there was; and still more forcible is the evidence of an intelligence outside and independent." But no ! interposes Mrs. Denton ; "By what right do you limit human capabilitics? How do I know that that transient organism, and that intelligent artistic skill, transcending all that the persons present were capable of, were not, after all, merely an unconscious emanation, taking the form and manner of Mr. G.'s sister, but really issuing from the medium or other persons pres Yes, verily, how do we know that all phehuman consciousness ?" To which we reply : nomena do not issue from the individual Ego! thank for remembrance."

It can manifest itself in two ways, namely, either | How do I know that this external world, this firmament, this noonday sun, these fellow beings, as I imagine them to be, are not all the outcome of my own creative "human capabilities"? As Mrs. Denton says, why should I limit these last? Yes! why?

In her determination to be scientifically exacting, Mrs. Denton plunges, apparently without knowing it, into an abyss of idealism, compared with which the systems of Berkeley and Hegel are solid ground. Instead of denying that she has "imaginative faculties," as she complains Dr. Buchanan has done, we readily credit her with a force of imagination such as must make ordinary mortals despair of keeping up with her in her erratic speculations. Until she can bring forward some fresh arguments, we must decline following her further into the void, or heeding her very earnest request to expose an error which she frankly gives us to understand, in advance, no power, mortal or immortal, shall dislodge, from her mind.

## Mediumship.

We revert with most pleasurable satisfaction to the lecture of Mrs. Tappan, at Chicago, under the control of the spirit of Adin Augustus Ballou, and which was at the time given on the first page of the Banner. It treats at length, and with originality and thoroughness, on the subject of mediumship, a subject that occupies far less of the serious attention of people, both mediums and those not mediums, than it rightly deserves. What would be said of people who would be guilty of underrating or neglecting the agents by the aid of which they had come into the presence of a new discovery, a new and larger mode of life, a supreme daily blessing, or a great permanent good? Yet all those who make light of the calling and characteristics of our mediums, are guilty of spurning the very means by which they are put in possession of what they prize so highly.

Mediumship has in modern days become a mystery, says the spirit of Adin Ballou, because of the lack of scientific investigation into man's spiritual nature; but it is no more a process recently discovered than are the stars new when brought into the range of vision by scientific instruments. He affirms that all persons are mediums, and that mediumship is as natural as life. That only bears out the doctrine which is incessantly laid down by Swedenborg, namely: that we all live here in two worlds, and just as much in a spiritual world as in a world of sense. Therefore if our life is in great part in a spirit-world while we are still on earth, our methods of communication one with another must be to a certain extent invariably spiritual, and we must at all times be more or less open and receptive to superior, or spiritual, impressions and influences. Ballou regards the special gift of mediumship, as it is at present ranked and estimated, as too sacred a trust to be passed lightly by, or exercised with careless thought. Yet he holds that it does not destroy individuality in the sense in which it is popularly supposed. What individuality really means is but too vaguely comprehended. For instance, we are all of us constantly acted and interacted upon by others. . We catch one another's ideas, phrases, jokes, and opinions and when we think we are actually original and ourselves, we are unconsciously the least so. If we consider well our own individuality, and see how much there is of it, what it is worth, how much influence it exerts, and what portion of men really govern and direct themselves, we shall find, in the language of the spirit already named, that we have been "mediums and vehicles for the affections and thoughts of other people,' but more or less modified in their passage through the channel of our own lives. Physical mediums that the idealist, as Berkeley and Hume have are selected for physical expression, that is, for argumentative entrenchments from which it is of the muscular, nervous, or physiological system of the medium. Yet the power employed is an emanation from the medium, and not from physical mediums is the difference in the amount and quality of the particular force that passes through the brain into the nervous system. The proportion of that depends on the brain power accompanied by the vital power. There are couragement, which makes it of the first necessity to study conditions and to exercise care. The exceptions are not more common than is the case with genius everywhere. It is all law, and no luck. If one desires mediumship, he or she should consider the matter of adaptation. You cannot command the gift, but must accept it as it comes to you and patiently improve upon it. Organization and the laws of existence govern the matter We all naturally resist the encroachment of another will; yet when that will possesses geniality as well as strength; represents knowledge as well as power, we yield, and acknowledge mastery with a readiness that is characterized by joy. Individuality may be more perfectly developed under the direction and guidance of spirit-control. All human beings are continually influenced and swayed by others. Even those who dwell from choice in solitude, and live as hermits, cannot isolate themselves from spirit presence and influence. It is what the controlling spirit said through Mrs. Tappan on the subject of the process of mediumship that will be read again with deep satisfaction. It is this The faculties of the one desiring mediumship will be developed, but not in the usual manner. He will find himself possessed of just as much intelligence, but it will not have come through the customary channels. Knowledge will be got through a new process. "The spirit-world imparts its knowledge, by intuition. If you are susceptible to that kind of knowledge, you cannot study books; you cannot read any system of human philosophy in the usual method; you cannot discipline your mind according to the usual systems of the schools. University education produces one class of thinkers in the world ; intuition produces another class. They may arrive at the same results ultimately, but they do it by inverse processes. . . . Mediums require quietude; need to be sheltered; require a consciousness of being excluded from the world. . . Inspiration can give assistance, in the chosen pursuit in life, but mediumship is separate." John A. Lant writes us from Albany Penitentiary, August 6th, as follows : "Please acknowledge \$50 to my family in New York from Mr. G. G. Briggs, Davisville, Cal.; a visit and \$15 from J. M. Roberts, Burlington, N. J. and books and generous words from the palsied hand of Daniel Wood, Lebanon, Me. There are others I shall be advised of in time, and gladly

# AUGUST 19, 1876.

# Canada and the Sioux.

Our neighbors of the Dominion begin already to be much disturbed by apprehensions as to what will be the result of the war now being waged by the United States upon the Sloux nation. The following extracts and correspondence will convey to the reader some idea of the depth the excitement is reaching in the public mind over the border. The Montreal Herald, in a recent issue, says :

"The events on the Yellowstone may have an important bearing on our Northwest territory. The American Government will unquestionably send a larger force to the scene of their late de-feat than they have previously had upon the ground, and the consequence must of course be to drive the Sloux before them. There is only one place of refuge and shelter for the outcasts, and that is behind the British line. That many of them will put that line between them and danger is a matter of almost certainty. If they do not do so as a matter of policy, the survivors of their bands will gradually be forced over by the constant approach of their enemy. Now this event will create a very delicate state of relations between our government and that of the United States. The rule of international law, as we understand t, permits the pursuit of an enemy luto neutral territory dum ferret opus-that is to say, in hot pursuit. In other words, an army has no right to avail itself of the security afforded by the neighborhood of a neutral country to provoke attack, where it could, but for this rule, screen attack, where it could, but for this rule, screen itself from the consequences of defeat. In Eu-ropean warfare, indeed, a victorious enemy would probably use this right with very great discretion, especially toward a power with which he desired to be at peace, and victorious generals there are usually held well in hand by those whom they serve. But on the northwest frontier we may not be perfectly secure of that disclining we may not be perfectly scenre of that disciplined moderation on the part of the American soldiery which would be expected from a European army. The contempt and hatred of the race, and the desire for revenge, are elements which may not improbably lead to rash action on the part of the United States General in command of the force United States General in command of the force which, in a few weeks from this, will be pushing the Sioux, and burning for the honors of an easy and bloody triumph. Who shall answer for what may happen if that triumph be disappoint-ed by our territory being placed by the fugitives between them and their pursuers? This shows that we may possibly have a very ugly complication of affairs with the American military, perhaps, also, with the American civil authorities. But admitting that the conquerors shall not be disposed to abuse their power for the -punishment of the red men, at the risk of giving

punishment of the red men, at the risk of giving just offence to their neighbors, we shall still re-quire a good deal of judgment, and perhaps of force, in dealing with those who make our terriforce, in defining with those who make our carre-tory an asylum. Suppose the case of hot pur-suit to arise, at what stage and in what manner would that condition of things so cease as to re-store our normal condition of authority, for the keeping of the peace? Or suppose, as is more probable, that it will not arise in any just sense of the word, how are we to prevent the refuge which our territory will afford from being used as a base of renewed hostility by men who cap-not be supposed to be governed very rigidly by the rule of civilized warfare and the laws of nathe rule of civilized warrare and the laws of na-tions? These are grave questions for considera-tion; and then there will come after them the further problems as to our treatment of these men should they desire to make our territory their permanent home, and as to the possibility, by decent treatment, of converting them from irritative and vindictive savages into harmless, or prochase useful activers? Chould they come or, perhaps, useful settlers? Should they come to us we cannot massacre them-what, therefore, shall we be able to do with them? In the meantime, while we increase our force, and it may be that it would be sound policy to increase it largely, we ought also to increase our stores of provisions, not only for the feeding of the troops we employ, but also for the teering of the frops we employ, but also for the time that we may save the fugitives from starving. It is certain that they will be more amenable to any useful direc-tion if they are fed till they can be properly disposed of, than if they are allowed to starve, and so rendered desperate."

It seems (so says a recent issue of the New York Sun) that quite a discussion has been going on of late concerning this matter, at Winnepeg, between Mr. Taylor, U. S. Consul there, and Morgan Coldwell-Mr. Taylor predicting trouble should such an event occur as the Sioux being forced over the boundary into Canada, unme special treaty should be framed to n the emergency. Mr. Coldwell, on the contrary, holds, and rightly, it appears to us, that a treaty binding the Canadian government to treat the Sloux as enemies, in case they should, after defeat, take refuge on Canadian soil, would be a violation of the sacred right of sanctuary, which the British government would never permit : but even if such a treaty were practicable it would be in the highest degree impolitic. The policy, he says, of Canada and that of the United States with regard to the Indian, have been widely different, and any entangling alliance with the United States on the Indian question would be likely to involve Canada in the same troubles that have cost those States so dear. In Canada the tribes are peaceable, molesting no one, while upon the other side of the border bloody and costly Indian wars constantly rage. He further says: "We will not change our policy with regard to red men ; we will continue to mete out to them the same measure of justice, and afford them the same protection, as we accord to white men. So far our hands are clean-no Indian blood stains them; under our rule no Indian has ever been put to death by the government, except by the same process of law that sends the white man to the gallows."

had lost his eyes ? "

When our earthly hopes perish and we are followed by disaster; when we are consumed by some value desire or a disappointed ambition ; when we are shocked by political antagonisms and social discord; when stifled by the moral atmosphere of the great city, and the miasma of the low scenes and places of a restless and groveling human life; when this "harp of a thousand strings" seems unstrung forever, and the blood flows through brain and heart like currents of liquid fire; when the daily experience rasps every nerve, until like the Hebrew poet we sigh for "wings like a dove that we might fly away and be at, rest "-let us seek the mountain summits fanned by the pure airs of heaven and touched by the first rays of the morning. There the Seers and Prophets of all ages and countries have found spiritual repose. Whether they were ostracised and hunted from the common ways of men, or sought a voluntary retirement for the sake of a life of high contemplation and inward communion, they found a mystical medicine for their ills. Their mortal passions were sublimed and sweetly tempered. The power of a great harmony that comes into the soul, not alone in the airy vehicle of accordant sounds, but in everything, and in all life, became an actual reality and a personal experience nevermore to be forgotten.

All nature is full of forcible and happy suggestions. White lilies rise from the black mire of river-beds, and immortelles blossom from common earth; morning-glories cover enchanted ruins, and out from the bitter ashes of the dead past springs the living beauty of the present. The lightning flashes out of the thick cloud; and while we are surrounded by the outer darkness, great truths come to us, and they rise and shine like morning stars. As we ramble through the meadows and the woods.

"At intervals some bird from out the brake Starts into voice a moment, then is still ; "

so from the dim umbra of our mortal sphere the spirit, ever and anon, wakes to sing. Even in our darkest moments the messengers of loy may come, and happy memories return as welcome guests to inspire our gratitude and give us cheer.

The mountain is but the material symbol of the mental and moral elevation to which we should aspire. If we cannot go up to the high should aspire. If we cannot go up to the high places in Nature's great temple, we may yet be uplifted in spirit and made to stand on the pin-nacles of a Temple not made with hands. Up-raised to supra-mortal relations—above our little griefs and earthly accidents—to the illuminated sphere of our purer and nobler life, the New World opens before us, and scenes that mortal cyes have never looked upon. Oh, Spirit of Universal Blessing I when it is night, and the feverish world is still, give us

night, and the feverish world is still, give us peace, that we may behold thy glory while we calmly study the lore of the stars. When Morning walks upon the mountains, and Day's preliminary fires kindle and burn in the purple skies, give us wisdom to open our minds to the increasing light, and our hearts to all sweet Char-

us of these materialized forms is "confessedly due

to unknown human forces." But this is assuming altogether too much. We make no such confession or admission; for we have no authority to do so. The mere fact that spirits may often avail themselves of a person's medial aptitude for their purposes is by no means conclusive as to their inability to be present among us in a materialized form without the use of any human forces, known or unknown. We have the testimony of spirits that they can come when they please, and see what they please, if not in a materialized visible form, yet in one partially materialized. Spirits have appeared to many persons who were not known to be mediums, except in the sense in which every embodied intelligence is a medium. All conceivable manifestations must be, in a certain sense, medial ; that is, there must be a subject as well as an object, a seer as well as a thing seen.

Mutual conditions are of course necessary. But we have no reason for concluding that these materialized forms cannot be produced without the use of human forces. The phenomena of haunted houses, stone-throwing, action at a distance, perhaps hundreds of miles away from any medium, all go to show that material action may be effected by spirits independently of any human cooperation; and if in these ways, why not in the way of bodily materializations? As Mrs. Denton tells us she does not deny the occurrence of our phenomena, we cannot allow her the privilege of picking and choosing what may serve her purpose, and of discarding those that may not be so convenient.

She gives us to understand that before she can believe, she wants the phenomena to come to her 'independent of all mediumship and of all human conditions." We fear that inasmuch as Mrs. Denton, like the rest of us, notwithstanding her psychometric powers, is probably a conditioned and finite human being, her demand for the absence of all human conditions cannot be

granted, so long, at least, as we are hedged in by the limitations of time and space and bodily incapacities.

Is there any phenomenon in nature that can come to us independently of "all human conditions "? We have heard of a man's trying to lift attempt is outdone by Mrs. Denton's stern scientific exaction of the occurrence of our phenomena in the absence of "all human conditions"! She can conceive of "no possible method by which these forms can prove themselves or be proven to be the production of disembodied spirit, until they can come to us independent of all mediumship, and of all human conditions." Who says these forms are the production of disembodied spirit? How do we know that any spirit is ever without a substrate, an organism, an embodiment of some kind? What Mrs. Denton would ask, if .we may infer anything from her previous discussions of this subject, is simply | ent or from all combined ?" this: "How can a spirit manifest itself to the

The Sun concludes its comments on the matter in this wise-every word of which is founded in verity :

"What Coldwell asserts is unfortunately true. When Indians are robbed or murdered by the whites in Canada, the transgressors are punished with as much severity as if it were whites who had been wronged, while all the agreements made with the Indians by the Canadian author-ities are fulfilled with scrupulous exactness. With us, however, the Indians are treated as if they had no right even to existence; friendly and peaceable bands have been wontonly slaughtered, not only by frontier swiftians, but by regular troops not only by frontier suffians, but by regular troops acting under the orders of officers so high in rank as Gen. Sheridan; and the agents of the government who have been appointed to disburse the enormous appropriations made for the Indians have robbed them without mercy. Hundreds of innocent lives in unprotected settlements have been sacrificed to this ruinous and dishonest policy, and no one can foresee what the end will be, now that our people have undertaken to wrongfully wrest from the most warlike Indian nation on the continent the last remnant of their lands, after the government had solemnly guaranteed to protect those Indians in the sole and exclusive possession thereof. It is no wonder that the Canadians, who have enjoyed the benefits of an canadians, who have enjoyed the benefits of an entirely different policy, look with disfavor upon any proposal for an agreement which would ex-pose them to the disastrous effects which have resulted from our faithless dealings with a weaker race."

Physical phenomena of marked power, such as table-tipping, etc., are reported as now being witnessed in Cape Town, South Africathe local press devoting a good proportion of space to descriptions of the occurrences.

M. Milleson, spirit-artist, is at present at the Lake Pleasant Camp-Meeting, Montague, Mass.

# AUGUST 19, 1876.

#### BANNER LIGHT. $\mathbf{OF}$

### Dr. Slade in England.

Mr. Charles Carleton Massey, a very intelligent Englishman, who visited this country and assured himself of the genuineness of the phenomena through the Eddys and other mediums last year, has a communication in the London Spiritualist of July 28th, relative to Dr. Slade, from which we quote the following passages :

from which we quote the following passages: "I am simple enough to believe that if Dr.' Carpenter or Professor Tyndall had been in my place this morning, and had witnessed what I witnessed, we should no more hear of Spiritual-ism being a 'degrading superstition' from the one, or of its being all 'unconscious cerebration' from the other. And others there are who at present agree with these whom I can credit suffi-ciently with magnanimity and pure devotion to truth to believe that their recantation would not be silent. Magnanimity and pure devotion to truth Why, it would be merely a question of common honesty, and are we to deny this quali-ty to some of the most highly trained and accom-plished intellects of the age? Let us at all events give them a trial. It must be remembered that phenomena witnessed in a good light have a phenomena witnessed in a good light have a power of irresistible conviction such as belongs power of irresistible conviction such as belongs to no tests, however really conclusive, when the medium is out of sight. You may tie, sew, en-close the medium in a bag, and all you will get your determined skeptic to admit is, 'I don't know how it is done,' but let him see motion without contact, and satisfy himself by examina-tion in the light that every suggestion of machin-ory. wires and electric amount is a proportioned ery, wires and electric apparatus is preposterous, en, if he is not a consciously dishonest person, then, if he is not a consciously dishonest person, he must admit the existence of a force of which he had no previous conception. And do not let us affect indifference to scientific opinion. Our opponents often speak sneeringly of Crookes and Wallace and Varley as 'great cards' in the hands of the Spiritualists. Well, so they are; and I have often found the mention of these names, in conversation with angry and importent deciders conversation with angry and impatient deriders of Spiritualism, to produce somewhat the same effect as the application of an irritant to an exposed nerve. As a Spiritualist I should like to hold a few more such trumps in my hand. The small wits of the press and of society are nowhere if they cannot represent Spiritualists as a half-educated, credulous class, ignorant of what constitutes evidence of the sources of fallacy, and of the conditions of scientific verification.

I submit that we have a clear duty to perform in this matter. We are the trustees of a truth which has come to us, no doubt, in a lowly and not very beautiful, not very dignified aspect— spiritual, certainly, but in its manifestation on the frontier line of the material. Nevertheless, it is the best the age deserves or can perceive. The people who laugh at us for proving an un-seen universe by levitated tables and capsized chairs should look into their own minds and say of what other proof this, which doubtless *should* be a self-evident fact, is in them susceptible. They can no longer perceive the spiritual, but they can be made to infer it. The higher Spiritualism is caviare to the million. Priests and philosophers have lost the secret. The speculative result is Materialism, the system which mis-takes the merely phenomenal—Matter—for the only real, which denies the soul, the spiritual body and the future life. The practical result, I firmly believe, if it is suffered to develop, will be the most terrible and noisome decomposition of all moral and social life which the world has ever experienced. An exposition of the grounds of this belief would lead me too far from my subject. To the few *πντυμαγικοι* who are left among us, phenomenal Spiritualism, I can well conceive, us, phenomenal Spiritualism, I can well conceive, may be a trival and uninteresting thing—exo-teric, not without its dangers; not without its re-pulsive side. But it is the rough and heavy weapon which has been put into our hands, and which is well adapted to beat back the encroach-ments of the stupid and malign monster, Materi-alism. And now is the moment to strike with it. There is little danger of its failing us. Dr. Slade is, for a medium, so exceptionally constituted that he has, as he assured me, no fear that the pres-ence of a skeptical investigator, however prejudiced, will interdict the manifestations."

#### Shawsheene Grove.

By reference to our 5th page it will be seen that Drs, Gardner and Richardson will hold an out-of-door gathering at this new resort (on the line of the Boston and Maine Railroad) on Sunday next. Spiritualists resident in Lawrence, Lowell, Haverhill, Newburyport, and vicinage, will do well to avail themselves of the opportunity offered for meeting together near their homes; and doubtless the trains from Boston will add materially to the numbers attending.

J. Fr from 1 sulted Lizzie

## Camp-Meeting at Lake Pleasant. This charming grove, situated on the line of

the Fitchburgh railroad, within the limits of the town of Montague, in Western Massachusetts, is at present the scene of a large gathering of Spiritualists, assembled under the auspices of the Camp-Meeting Association. Its regular sessions began August 9th, and will close August 31st. The Fitchburgh Cornet Band, so well-remembered by those who have attended these meetings in past years, is present on the grounds, and constitutes one of the leading features of attraction. Many prominent mediums are in attendance. The Executive Committee have arranged the daily services as follows: Music by the band, 10 A. M.; conference, 10:30; music, 1:15 P. M.; lecture, 1:45; evening conference meetings, Mondays, Wednesdays and Fridays, commencing at 8 P. M. Sunday, Aug. 13th, a lecture and tests by J. Frank Baxter, and an address by Dr. Birch, constituted the announced programme. Prof. R. G. Eccles is to address the people next Sunday. As a specimen of liberality in reporting, the following from the Boston Herald of August 16th deserves special commendation:

"The most remarkable harmony prevails throughout the camp of the Spiritualists at Lake Pleasant, and the manifestations of spirit-power surprise even the oldest Spiritualists. Mediums surprise even the oldest Spiritualists. Mediums walk the streets, and are forced to stop and give tests to the people. At the meetings the lectures thus far have been simply preliminaries to some manifestations of spirit intelligence. The influ-ence seems to come in waves, and its power is simply wonderful. In a conversation with some of the leaders they stated that the singular influ-ence that had failen on the camp was develop-ing strengthening and elevating all the me. ing, strengthening and elevating all the mediums.

#### **Spiritualist Grove Meetings.**

The Iowa Association of Spiritualists will hold their annual convention at Council Bluffs, Friday, Saturday, and Sunday, September 1st, 2d, and 3d, commencing at 2 o'clock P. M. of the first day.

The Spiritualists of Brunswick, Ohio, will hold a grove-meeting at Bennett's Corners, August 26th and 27th. Good speakers will be in attendance.

The Socialistic and Recreative Camp-Meeting is in session at Lake Walden, Concord, and will continue till August 22d.

The twenty-first annual meeting of the Friends of Human Progress, of North Collins, N. Y., will be held in Hemlock Hall, Brant, Erie Co., September 1st, 2d and 3d.

The Spiritualists of Northern Iowa will hold a three days' meeting in a grove near the railroad depot, Waverly, Iowa, September 22d, 23d and 24th.

A Spiritualists' picnic and grove-meeting will be held at Binghamton, N. Y., in Leonard's Hall and Grove, on Oak street, Sunday, September 3d.

A grove-meeting of Spritualists will be held in Centre Lisle Village, N. Y., Friday, Saturday and Sunday, August 25th, 26th and 27th.

The Spiritualists and Liberalists will hold a Convention at West Braintree, Vt., August 25th, 26th and 27th.

# Queer.

# Among the queer things recently said by the

Rev. II. W. Beecher is the following : "If Christ should come to New York this morning, he would not find any more followers than he did eighteen hundred years ago. A man than he did eighteen hundred years ago. A man does not believe what he sees: I know a man who can put his finger on a table and lift it up. I see it with my eyes. I know it can be done. The man says the spirits do it. I cannot see the spirits, but I see the table move. There is an effect, but I cannot find any cause. I do n't believe it. And if Jesus Christ should come from heaven and stand in New York to day and oppose us, as he opposed all the legends and traditions in the synagogue of that olden city—if he opposed us in the same way, he would have a small following." It would seem from this that the Spiritualists

who believe what they see are not so unreasonable after all in Mr. Be

#### Testimonial to Andrew Jackson Davis.

The undersigned Committee, appointed to so licit subscriptions to a birth-day testimonial to A. J. Davis, hereby make public their acknowledgment of the receipt of the various sums set opposite to the names of contributors. In this report we give only the name of the State in which each contributor resides :

May 15,

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July

June 1,

5,6 2,0 75,0 5,00 5,00 5,00 2,00 5,00 1,00 P. J. Riogen Dr. Hussey, Guilford Parker, Byron Boardman, Georga Case, Georga Case, 20,00 ..... fron Dontsman Br. Buckeley, H. Obear, Missouri M. and A. R. Poweb, New York, F. Crawford, Oregon...... 11,355,00 25,00 5,70 2,00 25,00 10,00 5,00 50,00 5,00 5,00 10,00Milo A. Townsond, Pennsylvania... Eli Johnson, Connecticut. Wm. Henry Burr, Washington, D.C. . J. C. Smith. Henry J. Horn, New York. R. P. Butterworth, Ohio... P. Butterworth, Ohio... P. Butterworth, New York. Henry S. Olcott, New York. Mibert A. Mitchell, Vermont. Wm. E. Coleman, Kansas. A. G. Wheelock, Mass. Henry Lacroix, Canada. William Drury and others, Maine... William Drury and others, Maine... William Drury and others, Maine... William Drury and wife, Illinois... Taylor McWharter, "Jennile June" (Crity, New York. Thomas Lees, Ohio... Charles Pease, " Mrs, H. G. Bowen, Ohio... George Rose, L. Nichols, " "One of the Committee, "New York & "One of the Committee, "New York. L. Bottum, C. L. Bottum, Charles Stebbins, Michigan.... · X 27,00 20,00 3,00 10,00 1,00 1,00 2,00 1,00 5,00

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Ira Carpenter, Mrs. Alvira Oatman, Gardner Kingsley,

## Movements of Lecturers and Mediums.

W. F. Jamleson is giving courses of lectures on "Illisto ry of the Rise and Progress of Science;" "Evolution;" "Mystery of Matter;" "Flowery Fields of Science;" "Martyrs of Science;" Astronomy, Geology and Theology are freely investigated by the speaker. Address care of this office.

Dr. E. C. Dunn is healing and lecturing in Philadelphia, Pa., at present, his address being 722 Fairmount avenue. He will close his stay in the Quaker City with August, and desires to make engagements for September and October.

J. M. Peebles is now lecturing in Philadelphia, Pa., and much interest is reported as being awakened by his addresses.

Dr. H. P. Fairfield will speak the 25th, 25th and 27th of August for the Spiritualists and Liberalists in Convention at West Brainfree, Vermont. A good feast of truth and wisdom is expected on that orcasion-so writes a correspondent.

Mr. and Mrs. Fletcher are spending the heated term with a party of friends at Old Orchard Beach, and will not attend the Camp Meetings,

Mrs. Nellie J. T. Brigham is to speak in the Spiritualis Hall in Bartonsville, Vt., next Sunday, August 20th.

E. V. Wilson, of Chicago, Ill., will speak at Centre Lisle, N. Y., in D. H. Millen's Grove, on Friday, Saturday and Sunday, August 25th, 26th and 27th.

## [Lecture Advertisement.]

[Lecture Advertisement.] W. F. Jamieson will deliver courses of lectures on scien-tific subjects in any part of the United States and the Can-adas. It will be most convenient for him to confine his abors this fail and wheter to Wisconsin, Illinois, Iowa, Missouri and Kansay. Mr. Jamieson says that while he respects the right of all persons to entertain and express their convictions of truth, and alms to treat persons with contresy, yet he wishes it distinctly understood that he has no homeyed words for any form of superstitlon; proposes to exercise his right as a *freeman*; speak the plain truth as he understands it; and refuses to pander to the religions prejudices of any community. Address care Banner of Light, Boston, Mass.

----To LET-Splendid new rooms, suitable for

office purposes - in a highly eligible locationfurnished with all the modern improvements:

gas, water, and steam-heaters. Apply at the Banner of Light Counting Room for further par-

ticulars.

Friends of Human Progress. The Twenty-First Annual Meeting of the Friends of Hu-man Progress, of North Collins, will be held in Hemlock Hail, Brant, Erie County, N. Y., on the 1st, 24 and 3d days of September, 1856, opening each day at ten a clock A. M. Mrs, E. L. Watson, of Titusville, Pennsylvania, Giles B. Stebbins, of Michigan, and others, will be present to address the people, GEO, W. TAYLOR, LEWIS DEAN, ELLA P. DILLINGHAM, Committee, SARAU PANON,

SARAH PAXON, JOHN K. PARKER,

Grove Meeting. The Second Annual Grove Meeting of the Spiritualists will be held in the beautiful grove of D. H. Millen. In Cen-tre Lisle Village, N. Y., Friday, Sanrolay and Sunday, August 25th, 56th and 27th, Meetings will be held each day at 11 o'clock A. M., and 2 P. M. Addresses by the veteran Spiritualist of the West, E. V. Wilson, test medium from Chleago, and editor of the Spiritualist at Work. Let all come with well-filled baskets, and buffalo robes, so as to stay through the entite encompment. In case of bad weather arrangements will be made for In-door meetings. All are invited, and will be welcome 1 Per order Committee.

## Spiritualist Meetings in Boston.

TEMPLARS' HALL, -- Mediums' Meeting every Sunday at this hall, 488 Washington street, at 10% A. M. and 2% P. M. Miss Nora J. Barker will give test scances every Sun-day evening at 7%. F. W. Jones, Chairman,

# RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first, and fifteen cents for every subsequent in-sertion.

seriion. NPECIAL NOTICEN.—Forty cents per line, Minion, each insertion.

BUNINESS CARDS. - Thirty cents per line, Agate, each insertion, Payments in all cases in advance.

47 For all Advertisements printed on the 5th page, 20 cents per line for each insertion.

A Advertisements to be renewed at confinued rates must be left at our Office before 12 M. on Monday.

# SPECIAL NOTICES.

THE WONDERFUL HEALER AND **CLAIR VOY ANT'I**— For Diagnosis send lock of hair and \$1,00. Give age and sox. Address Mis. C. M. Monrison, P. O. Box 2519, Boston, Mass. Au. 19.12w\*

#### One More Unfortunate.

One More Unfortunate. Almost every day the papers chronicle the sui-cide of some poor, unfortunate whose mind has been enfeebled by dyspepsia, over whose earthly horizon a heavy gloom has gathered from the un-told and untellable agonies of this cruel com-plaint. Dyspepsia is one of the most depressing diseases afflicting humanity. It is cosmopolitan in its nature—no country is exempt from its visi-tations no family free from its attacks. There no family from

WANHINGTON HOOH DEPOT. RICHARD ROBERTS, Bookseller, No. 1010 Seventh street, above New York avenue, Washington, D. C., keeps constantly for sale the BANNER OF LIGHT, and a full supply of the Apiritumi and Reform Works published by Colby & Rich.

NAN FRANCINCO, CAL., BOOM DEPOT. At No. 319 Kearney street (upstairs) may be found on sale the BANNER of Light, and a general variety of Mpir-itualist and Reform Books, at Eastern prices. Also Adams & Co.'s Golden Pens. Pinneteites, Nperce's Positive and Negative Powders, Orion's Amir-Tobacco Proparations, Dr. Niorer's Mairifiye Compound, etc. Catalogues and Circulars mailed free. AT Remittances in U.S. currency and postage stamps re-ceived at par. Address, RERMANSNOW, P. O. box 117, Nan Francisco, Cal.

NT. LOUIN, MO., HOOK DEPOT. B. T. C. MORGAN, 669 Pine street, St. Louis, Mo., keeps constantly for sale the BANNER to FLIGHT, and a supply of Liberal and Reformatory Works. If

NT. LOUIN. MO., BOOK DEPOT. Mils. M. J. REGAN, 620 North 5th street, St. Louis, Mo., keeps constantly for sale the BANNER OF LIGHT, and a full supply of the Npirifuni and Reform Works published by Colby & Rich.

ADVERTISEMENTS.

# COLBY & RICH.

# **Publishers and Booksellers** No. 9 MONTGOMERY PLACE,

BOSTON,

KREP A COMPLETE ASSORTMENT OF Spiritual, Progressive, Reform,

AND MISCELLANEOUS BOOKS,

AT WHOLEBALE AND RETAIL.

TERMS CASH. - Orders for Books, to be sent by Express, must be accompanied by all or part cash. When the money sent is not shiftchent to fill the order, the balance must be paid C.O.D.

and C. O. D. are Orders for Books, to be sent by Mail, must invaria-bly be accompanied by cash to the amount of each order. Any Book published in England or America, not out of print, will be sent by mail or express.

AT Catalogues of Books Published and For Nale by Colby & Rich sent free,

# A GRAND MASS MEETING

# Of SPIRITUALISTS and LIBERALS will be hold at SHAWSHEENE CROVE, ANDOVER, MASS., on SUNDAY, AUC. 20th, 1876.

AUC. 20th, 1876. THE SPIRITUALISTS, LIBERALS, and all orderly people of Boston, LowerL, LAWRENCE, NEWDERFY-PORT, HAVERITILL, and all Stations on the Boston Anno-MAINE RAILBOAD and its branches, acd of the Towns in that settlemost the State, are conflaidy invited to attend. The services will be held under a MAMOUNT TENT, with seals ing, etc. J. FHANK BATER, the which y known and justly appreciated VOCALIST, LK 10 ILL and TEST, with seals ing, etc. J. FHANK BATER, the which y known and justly appreciated VOCALIST, LK 10 ILL and TEST, with seals ing, etc. J. FHANK BATER, the which y known and justly appreciated VOCALIST, LK 10 ILL and TEST, with seals ing etc. J. FHANK BATER, the which y known and justly appreciated VOCALIST, LK 10 ILL and TEST, with seals ing etc. J. FHANK BATER, the which y known and justly appreciated Inspirational Lecturer and POETKSS, will lee-ture and give an OHOUS XA, FORM, STREE OHOK A, M. In the afternoon, at 2:30 of lock, Miss LIZZIE DOTEN, the celebrated Inspirational Lecturer and POETKSS, will lee-ture and give an OHOUS XA, FORM, STREE OHOK A, M. IN the kets, at greatly reduced rates of fairs, nave bootstined at the principal Railroad Stations, For particulars, time-table, fares, etc., see posters in all the Stations, Fare-form Boston for the round 17h, 55 cents; Lowell, 35 cents; Havefull, 40 cents; Lawrence, 55 cents; A, S. Medial trains, eave Boston at s and 915 A, M, and at 10 clock P, M. There being no established Restantiant this forme, ex-ursionists should bling their functiosskets. In addition there will be a large supply of Cham Chowder, Sandwiches, Ples and Cakes at usual prices. I. F. GARDENER, Aug. 19, A. H. RICHTARDNON, Managers.

# VITAL MACNETISM.

A restoration of equilibrium in the circulation of the spiritual principle (vital force) throughout your physi-cal organization, by

a) A state of the state of the

with mignetized paper, water, or when destrained mean-ements. **36**<sup>3</sup> The most confirmed and obstinate diseases some-times yield to this treatment before the pepty letter is re-ceived. Conditions are exception. **Charges.** Personal treatment, 53.00; Charvovant di-agnosis from lock of hair, and advice, \$4.00; Medleines pepared and magnetized. *edito*. Office consultations (short) from 2 to 5 r, M., free. Consultations by letter, giving age, sex, duration of dis-ease, general symptons, with such other particulars as may be thought necessary, observing as much as possible breeity - may be had by enclosing two accent stamps, and asing particular care in giving State, county and pest office address of the correspondent. whis'- Aug. 12.

# The Scientific Wonder! THE PLANCHETTE! THE WRITING PLANCHETTE! THE WRITING PLANCHETTE! THE WRITING PLANCHETTE!

SCIENCE is unable to explain the mysterious perform-S ances of this wonderful little instrument, which writes Intelligent answers to questions asked either alond or men-tally. Those unacqualited with it would be astonished at some of the results that have been attained, through its agency, and no domestic circle should be without one. All investigators who desire practice in writing mediumship should avait themselves of these "Planchettes," which



J. Frank Baxter will in the morning recount		" " Emma Hardinge Britten, Mass 15,00	is a balm in Gilead; it comes in the shape of the	tions from deceased relatives or triends
from his personal experiences incidents which re-	M. A. Oxon.," who unites within him-	Total amount received	PERUVIAN SYRUP. For years it has been scat-	The Planchette is furnished complete with box, pencil and directions, by which any one can easily understand
sulted in his conversion to Spiritualism, and Miss	self the attributes of a cultured gentleman, a	We hope and expect to hear from many friends	tering its blessings abroad. There is, probably,	how to use it.
Lizzle Doten will speak in the afternoon.	profound thinker, and a valued mediumistic in-	of Mr. and Mrs. Davis who have signified an in-	no disease which experience has so amply proved	Pentagraph wheels
	strument for both the physical and mental phases		to be remediable by the PERUVIAN SYRUP as dys- pepsia. The most inveterate forms of this disease	Postage free.
Now Pool by I. W. Dooblog	of the spiritual phenomena, is out with an arti-	tention to join in this testimonial, and we shall	have been completely cured by this medicine, as	For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower
New Book by J. M. Peebles.	the the the flut the life of an law have her an and the	make a like public acknowledgment for all	ample testimony of many of our first citizens	floor), Boston, Mass. 1stf-Dec. 18.
We have in press a large and vigorously writ-	cle in the Spiritualist (London) for August 4th,	sums that may be hereafter received.	proves.	Cherry CO Agents' Profits ner week -
ten pamphlet, by Mr. Peebles, to be entitled	depicting the remarkable nature of the gifts dis-	WM. GREEN, Chairman,		\$57 60 Agents' Profits per week.
"THE CONFLICT BETWEEN DARWINIANISM	played by Dr. Slade, and earnestly urging that	1268 Pacific st., Brooklyn, N. Y.	MRS. NELLIE M. FLINT, Electrician, and Heal-	are just patented. Samples sent free to all. Address W. H. CHIDESTER, 218 Fulton street, N. Y. Aug. 19.
AND SPIRITUALISM." The themes treated in it	some concerted action be taken by British Spirit-	C. O. POOLE, Cor. Sec.,	ing and Developing, once 200 Doratemon street,	
	ualists to call the attention of England's men of		opposite City Hall, Brooklyn, N. Y. Hours 10 to 4.	MRS. YOUNGS,
are as follows: "Is the Human Species-the	science to the presence among them of a some-	140 West 42d st., N. Y. City.	Au.12.4w*	TDIANO Test Medium, will give sittings at 62 Warrenten
Turanian, Caucasian, Negro, &cone?" "Did	thing which cannot be put down by a shrug of	New York, Aug. 12, 1876.	MR. and MRS. HOLMES, 614 South Washington	A street, Boston, or at private residences. Also Mag- netle Treatment by Mrs. Warren and Youngs.
Men Originate from Animals? and are the Ani-		To the Editor of the Banner of Light :	Sq., Philadelphia, Pa. Circles Monday, Tuesday	Aug. 19, 1w*
mals of Earth Immortal?" These are subjects	the shoulder. He says near the close of this ap-	Your issue No. 20 (Aug. 12th) is one of the	Wednesday and Thursday evenings, at 8 o'clock.	PSYCHOMETRY.
that spirits and Spiritualists differ about, as well	peal:	very best I ever read. I have spent several hours	F.19.	DOWER has been given me to defineate character, to
as Christians and Materialists. We bespeak for	"Invitations should be sent to prominent men	to-day in carefully—and I can conscientiously		describe the mental and spiritual capacities of per-
the work an extended sale.	in the Royal Society, and to leaders of public	say, profitably-studying its varied contents, and	DR. FRED. L. H. WILLIS may be addressed for	locations for health, harmony and business. Persons de-
the work an extended bare.	I thought generally, inviting them to see what Dr.	feel as though the recognition of this fact, which	the summer at Glenora, Yates Co., N. Y.	string ald of this sort will please send me their handwriting, state age and sex, and senclose \$1,00, with stamped and ad-
	Slade can show them.	I am not unwilling should be made public, is	Jy.1.	dressed envelope.
Sunday Meeting at Highland Lake.	"I have fought as strongly as man can against going, cap in hand, to the <i>back door</i> of Burling-	nothing but an act of simple justice. I have	THE MAGNETIC HEALER, DR. J. E. BRIGGS, IS	JOHN M. SPEAR, 2210 Mt. Vernon st., Philadelphia. Jan. 17+
A grove meeting will be held at this finely-ap-	ton House, and praying for recognition. If I	never hesitated to criticise and even object to	also a Practical Physician. Office 24 East Fourth	
pointed spot (near Norfolk, Mass., on the line of	change my note now, it is because I feel able,	some things you have published, which criticisms	st. Address Box 82, Station D, New York City.	ROOMS TO LET.
the New York and New England Railroad), on	with Dr. Slade, to knock boldly at the <i>front door</i> .	you have promptly permitted to appear in print;	J.1.	CPACIOUS ROOMS in the BANNER OF LIGHT Build-
Sunday, Sept. 3d, under the auspices of Chil-	and challenge attention. The time has at last	and why I should not be equally as willing to commend, where I think it just and meritorious,		Ding, 9 Montgomery Place, corner of Province street, newly fitted up, heated by steam, set bowls, finely venti-
	come when the phenomena can be produced	I cannot see. The six-column scientific article,	J. V. MANSFIELD, TEST MEDIUM, Answers	hewly fifted up, heated by steam, set bowis, finely venti- lated, &c. Apply at the Bookstore of COLBY & RICH, on
dren's Progressive Lyceum No. 1, of Boston. J.	openly and at demand; and in challenging at-	"The Mysterious in Nature," by Mr. T. P.	sealed letters, at 361 Sixthav., New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR	first floor. If-July 8.
B. Hatch, Conductor of the school, will act as	tention to them we shall at least make it impossi-	Barkas, F. G. S., is one of the most clever and	LETTERS. Jy.1.	MINERAL RODS.
manager. The services will consist of Lyceum	ble for men of science to say again that they have	satisfactory popular presentations of the scien-		MPORTANT to treasure seekers. For valuable infor- metion, price, Ac., address E. A. COFFIN, & Bristol
exercises in the morning-speaking by R. Lin-	never had a chance of seeing and verifying for	tific phases of material nature-clearly showing	DR. J. T. GILMAN PIKE, Eclectic Physi-	Ination, price, &c., address E. A. COFFIN, 4: Bristol street, Boston, Mass. IW*-Aug, 19.
ton, of England, and Hattie Wilson, of Boston,	themselves the statements of which they hear so	how they relate to, overlap and impinge upon	cian, No. 57 Tremont street, Boston, Mass.	DROF. LISTER. ASTROLOGER. 319 Sixth
and a sacred concert by Masters's First Regiment	much."	the spiritual, as well as indicating the pre-		<b>DROF.</b> LISTER, ASTROLOGER, 319 Sixth avenue, 44 years' practice, 27 in Boston. Send for a Circular. Address all letters P. O. Box 4829, New York.
Band in the afternoon. Particulars as to trains,	At the Harvard Rooms, New York City,	cise methods employed by scientists to put us in		July 15.
etc., next week.	a discussion was held Sunday afternoon, August	possession of our present knowledge of physics-	BUSINESS CARDS.	OLD TRUTHS IN A NEW LIGHT;
CUCI, HEAL WEEK.	a discussion was note bundary arternoon, magaco	that has yet appeared. The live facts and preg-		
	12th before the Association of Spiritualists by	next suggestions which shound throughout this		ond incorney in a men month,
	13th, before the Association of Spiritualists, by	nant suggestions which abound throughout this	CRYING BABIES are little known in nurserles where the	OR,
Mrs. Cora L. V. Tappan.	Dr. R. T. Hallock, well known to the friends on	nant suggestions which abound throughout this address render it especially valuable to the stu-	Royal Food has a footing. The contentment which ac-	OR, An Earnest Endeavor to Reconcile Material
Mrs. Cora L. V. Tappan. George W. Young, Secretary Brooklyn, N. Y.,	Dr. R. T. Hallock, well known to the friends on both sides of the Atlantic, and the Rev. C. P.	nant suggestions which abound throughout this address render it especially valuable to the stu- dent and investigator of spiritual light and truth.	Royal Food has a footing. The contentment which ac- companies perfect digestion reigns supreme, and crossness	OR, An Earnest Endenvor to Reconcile Material Science with Spiritual Science and with
Mrs. Cora L. V. Tappan. George W. Young, Secretary Brooklyn, N. Y., Society of Spiritualists, writes us that this organ-	Dr. R. T. Hallock, well known to the friends on both sides of the Atlantic, and the Rev. C. P. McCarthy, a minister of the "Free Church," the	nant suggestions which abound throughout this address render it especially valuable to the stu- dent and investigator of spiritual light and truth. This and the editorial accompanying it are worth	Royal Food has a footing. The contentment which ac- companies perfect digestion reigns supreme, and crossness and sleeplessness are strangers. Ask your druggist for it.	OR, An Earnest Endenvor to Reconcile Material Neience with Spiritual Science and with Scripture,
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Mrs. Cora L. V. Tappan. George W. Young, Secretary Brooklyn, N. Y., Society of Spiritualists, writes us that this organ- ization has been eminently fortunate in its en- gagement of the services of Mrs. Tappan for the	Dr. R. T. Hallock, well known to the friends on both sides of the Atlantic, and the Rev. C. P. McCarthy, a minister of the "Free Church," the question being "Do spirits communicate through mediums?" The N. Y. Herald of Monday follow-	nant suggestions which abound throughout this address render it especially valuable to the stu- dent and investigator of spiritual light and truth. This and the editorial accompanying it are worth more than a year's subscription. Indeed, this is positively true of several other items in the same issue, notably Mr. Linton's address, Lizzle Do- ten's poem, and the "exposure" of Rev. Dr.	Royal Food has a footing. The contentment which ac- companies perfect digestion reigns supreme, and crossness and skeeplessness are strangers. Ask your druggist for it. Aug. 192w <b>DR. E. D. NPEAR.</b> So much celebrated for his remarkable cures, (office and residence, 897 Washington street, Boston, Mass.,) may be	OR, An Earnest Endenvor to Reconcile Material Science with Spiritual Science and with Neripture, BY THE COUNTESS OF CAITHNESS, This voluminous book – the production of a ripe and thoughtful English mind – presents points worthy the closest attention on the part of Spiritualist and Liberal
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Mrs. Cora L. V. Tappan. George W. Young, Secretary Brooklyn, N. Y., Society of Spiritualists, writes us that this organ- ization has been eminently fortunate in its en- gagement of the services of Mrs. Tappan for the month of August. She will lecture each Sunday evening åt Gallatin Hall, 422 Fulton street. Our correspondent further says: "She [Mrs. Tappan] continues to draw large audiences; her dis- courses are considered far in advance of any yet published, and are creating universal attention throughout the city." Binghamton, N. Y. J. M. Peebles is engaged to lecture for five evenings in Leonard's Hall, Binghamton, N. Y., on his "Travels Around the World," commenc- ing August 30th, and ending Sunday evening, Sept. 3d. The closing lecture will be on "The Spiritual Phenomena." On Sunday, the 3d of September, the Spiritualists will hold a picnic and meeting in Leonard's Grove-Mr. Peebles and others being among the list of speakers. IST Do n't fall to visit Brainard's Gallery, 146 Tremont street, Boston, and view Picou's famous picture of "ANTONY AND CLEOPATRA."	Dr. R. T. Hallock, well known to the friends on both sides of the Atlantic, and the Rev. C. P. McCarthy, a minister of the "Free Church," the question being "Do spirits communicate through mediums?" The N. Y. Herald of Monday follow- ing, at the close of a half-column report of the meet- ing, says: "The debate was carried on in a fair and orderly manner, and the speakers were just warming to their subject when an adjournment until next Sunday, at the same time and place, became necessary on account of the lateness of the hour." Algernon Joy, Esq., writes to The Spirit- ualist (London, Eng.), of a late date, that during a visit to Paris, just closed, he made every effort to see the imprisoned editor, M. Leymarie, but failed : "Madame Leymarie tells me that he is cheerful, and still sound in mind and body, though the discomfort and privations he has to undergo are very trying." The Spiritualist (of London, Eng.) for July 28th transfers to its pages from our columns - giving due credit — Allen Putnam's telling article, "To what Extent are Mesmeric Sensi- tives Responsible for their Acts ?"	nant suggestions which abound throughout this address render it especially valuable to the stu- dent and investigator of spiritual light and truth. This and the editorial accompanying it are worth more than a year's subscription. Indeed, this is positively true of several other items in the same issue, notably Mr. Linton's address, Lizle Do- ten's poem, and-the "exposure" of Rev. Dr. Bellows's lamentable ignorance, as shown in your leading editorial. If all your many readers, to say nothing of "the rest of mankind," would only practice what you so pithily preach in your "short ser- mon," the world would be lifted at once into an atmosphere of high moral grandeur. For one, I never overlook your column of Brief Para- graphs. It is always resplendent with wit and wisdom. B. Boston, Mass., August 14th. B. Jennie Collins is doing a great service for the working-girls at Bofin's Bower, 1031 Wash- ington street, Boston, and deserves every en- couragement from the friends of justice and right. Her sixth annual report of what this in- stitution has accomplished under her supervision shows it to be a practical charity which is an honor to the city where it is located. D. The Woman Suffragists of Massachusetts have issued their call for a State Convention on the 12th of September next.	Royal Food has a footing. The contentment which ae- companies perfect digestion reigns supreme, and crossness and sleeplessness are strangers. Ask your druggist for it. Aug. 102w DR. E. D. NPEAR. So much celebrated for his remarkable curves, (office and residence, 897 Washington street, Boston, Mass., ) may be consulted on ALL diseases free of charge, or by letter, with stamp. References-The many in New England and clse- where who have been treated by him at different times dur- ing the past 30 years. Medical Hand Book free, sent by mail on receipt of 10 cents. 25tcow-Nov. 27. NOTICE TO OUR ENGLISHI PATHONS. J. J. MORSE, the well-known English lecturer, will act in future as our agent, and receive subscriptions for the Banner of Light at fifteen shiftings per year. Parties desiring to so subscribe can address Mr. Morse at his resi- dence, Warwick Cottage, Old Ford Road, Bow, E., Lon- don, Eng. PHILADELPHIA BOOK DEPOT. DR. J. H. RHODES, 918 Spring Garden street, Philadel- phia, Pa., has been appointed agent for the Banner of Light, and will take orders for all of Colby & Rich's Pub- lications. 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#### LIGHT. BANNER OF

# with all the advantages of a grand unfoldment Message Department. with all the a

The spirit Messages given at the fightimore Circles and the Redot Circles, reports of which are printed on this page, indicate that spirits earry with them the characteristics of their entitients to that beyond, whether for good or evil-ted rentitients of these who pass from the earth sphere in an un-developed state, eventually progress to a logher condition. We ask the reader to receive no double part forth by optrist in these columns that does not compert with his of her reason. All express as much of truth as they per-ceives no more.

## MESSAGES FROM THE SPIRIT-WORLD THROUGH THE MEDICUSHIP OF

MRS. BARAH A. DANNKIN.

(Wife of Colone) Washington A. Danskin, of Baltimore. During the last twenty years hubdreds of Spirite have conversed with their friends on earth through the mediumship of Mrs. Danskin, while she was in the entranced condition - totally unconscious.

## Mrs Danskin's Mediumistic Experiences. [Part Thirty-Three.]

### BY WASH. A. DANSKIN.

There is an obtuseness manifested in regard to the phenomena of Spiritualism, by people who are intelligent, well educated, and clear in their perceptions of any other subject, that is rarely exhibited except in relation to this matter.

Men will visit the different classes of media have test after test given them, acknowledge the indisputable character of the evidence they have received, and express unbounded gratification at their newly-acquired knowledge of "life beyond the grave," and a few days later we find them questioning the authenticity of all they have received, and actually straining their intellects to find some far-fetched solution of that which is perfectly simple and natural under the theory of apfrit intercourse.

As an illustration in point, I will mention the case of a lady who adds culture to natural intellectual powers of a very high order. She is a thinker, a student of Nature, a searcher into the mysteries of the unseen world.

About a year ago she lost a favorite child, one who was marked in character, as well as in physical structure. Feeling great distress at this bereavement she visited New York, and among others who were prominently before the public, she called on the medium, Charles H. Foster. She had laid aside her mourning, so that he should have no clew to what had occurred.

Being seated at his table, a few moments passed, when Mr. Foster said : "I see standing at your side one who says he is your son." Then followed a minute description of the spirit, giving age, height, complexion, his disease, and the locality where he passed from earth ; answering such questions as were asked in relation to her child. Mr. Foster also gave brief communications from other spirits, who were recognized by his visitor. Of course a deep impression was made at the time; but this clear, bright, and culfivated woman told me, not long since, that it was not sufficient evidence for her of spirit intercourse : that Mr. Foster might have obtained from her mind all the facts that he gave her, by some occult power of which she had no knowledge.

A somewhat similar manifestation of incredulity was recently exhibited by a patient of Mrs. Danskin's. He had been for years a great sufferer by neuralgia. Being a prominent, active business man of one of our largest commercial cities, he heard of the many cures being performed through the instrumentality of Mrs. Danskin, and called at her office. His statement was that his agonles were unendurable; he had suffered, at intervals, for years. The week previous, there had been a consultation in his case of the three most eminent physicians in Philadelphia; the cost was heavy, but the pain was still acute-he was not relieved. Being seated, his brain was manipulated for a few minutes, medicines prepared and given him, and he left. Three months after this I met him, and found his neuralgia had entirely disappeared. He had slept well the night after he had been treated by Mrs. Danskin, had never had any return of the disease, but he did not know whether his relief was due to her treatment or the consultation of the unedical notabilities of Philadelphia!

It is spoken, truthfully and honestly, "Thon canst not serve two masters." If money-making absorbs all the faculties, there is no room left to find out the ways or the mysteries of God. The sublimity of the thought was always revolving in my brain that the Creator never could have fashioned his creatures, pronounced his work perfect, and afterward, for some misdemeanor, east them, knowingly, into that fiery plt called hell! Nor have I been deceived, for I have been made welcome, and I am partaking, by degrees,

of the happiness which belongs to the change. have freedom of opinion; I have freedom of speech; I have freedom of power either to come, to go, or to stay. The intuitions of my longing soul brought me

hither to earth, to take control and speak to those who are tied and fettered by the creeds and dogmas of the churches. Pay your pennies or your dimes! but however many you may pay, the work still lies before you, to do that which will advance you in this home where vital life is given. New indeed is the scheme, but acceptable; for it demonstrates that the immortal soul hath life after the body has been consigned to the grave.

## Henry Haven.

New London, Connecticut. 'T was on a Sunday morning suddenly I went out. Henry Haven. I was taken to the Congregational church, and from there I was buried. I was sixty-one years old; but the principle of this interlinking the two worlds is incomprehensible to my mind. In what particular department is it advantageous to the spirit to narrate his upliftings or his downfallings? Does it regulate and benefit the minds of those who read them?

\_.Who are you, and whence came you, that you should tutor or culture the spirit after death? - I am almost drawn to believe that it is presumptions in any one to take the place of God. I have sought him in his kingdom, but have not found him. Still I will not grow weary. I will work on and on, asking some one to give me more knowledge of that eternal world into which I have entered.

Weep! weep over the friends whom you call dead, for you cannot fathom the mysteries of God's eternal word. Down the body goes into the grave, it is covered with the dirt; affection and sympathy plant a flower, but where ! oh, where does the spirit go? That question still lies for you to unravel. I am here, I am there, I am everywhere. Then when and where shall the soul find rest?

# Elizabeth Walker.

Elizabeth Walker was my name. I was fiftyeight years old. My residence was on Chew street, Baltimore. It was after a short illness that died, and it was in May, when all things were bright and beautiful-beautiful morn-when the hody fell into decay, and the spirit, that spark of divinity, went on and on for its grand unfoldment.

Friends and acquaintances, I come back on the wings of the morning to tell you that your world is alive with dear departed ones; each seeking a channel for communion, that they may carry away the sorrows and the tears, the gloom and the shadows; and give joy instead. She that was dead is alive.

# George Coggill Torrey.

George Coggill was my name. I was the only on of Samuel and Catherine Torrey. Much they grieved and sorrowed over the loss of their only son, and thus it is that I am here to pass words of comfort to them, to tell them that the grave holds not that part of me which has life eternal-that part of me which will know them when they too, like me, pass out of the physical form. I was buried from Henry Coggill's residence, istic. and that was on Lexington Avenue, New York, When the shades of night came over me, I asked within myself, "What is this? is it death, or is it life?" And a voice bid me not sorrow, for I was only leaving a home that was transitory. to pass into one which would give me life, eternal and progressive. Mother and father, rest content and grieve no more, for I am not dead, but alive in those beautiful realms of which you have read and heard so much. When you read this, my wish is, that you may also understand that we have power to return and comfort those who sorrow for us. I know my foosteps are heard no more. I know my voice is hushed to thine earthly ear; but, mother and father, I know the heart and the brain are wedded together so that you can feel and understand that death has not been given to your child. Mother, the angels taught me thus to speak, to give words of cheer and comfort to your lonely hours.

# BANNER OF LIGHT CIRCLE-ROOM.

Br The following Spirit-Messages were given through the medfumship of

MRS, JENNIE N. RUDD. At our Public Free Circle Room Meetings, and reported verbatim expressly for the Message Department of the Banner.

These Circles will be resumed on the 5th of September next, and continued regularly on Tuesday, Thursday and Friday of each week.

# Cyrus L----p.

I came here, Mr. Chairman, for light, if you have got any to sell. I 've been in spirit-life, as you call it, a good many years, and I have n't had much of a good time since I- 've been 'here. Do n't know but it is a beautiful place, they tell me it is, but I fail to see the beauty of it ; do n't know but 't was my surroundings when I was on earth-the life I led here. I did n't think I was much worse than many of my neighbors. I do n't think I ever was very pious. I never served God, as my wife did; and when she was ugly sometimes I thought she did n't show a very Christian character. However, we battled, and she was the best of the two, and at last she left me. I do n't blame her for that, and new parties did just what they pleased with what I left and ought to be contented. I have had rather a hard time up here. Every little while somebody comes to me and tells me what I did to 'em. Some of 'em I never had any acquaint ance with, and I can't see for the life of me how I could have injured anybody if I did n't know 'em. I know I drank sometimes, but it is all dark to me, oh, so dark! I go where they tell me there are beautiful fields of flowers. I can't see 'em even if I put on two pairs of spectacles. I go where they tell me there are beautiful pictures, and when I get there they are blank looking affairs. I can't understand it at all. I was a man of influence here. I would n't have been afraid to have given in my testimony in any court of law, I knew something of law, I seem to know but little now. I 've been here years and years. What am I to do? I am told to come here. God knows if I can be benefitted I want to be. I' ve got friends in the carth-life. They are all strong in the faith of Orthodoxy; some of 'em can preach it. There 's a deacon of the church, a brother-in-law of mine, that's now with me; he thought he worked pretfy well when he was down here, and that he was going to work pretty well up in heaven, but I don't see as he has made much more headway than I have. When I leave I hope I shall be able to understand some of the working of the machinery, and see if I can't grow happier, and maybe I can teach that deacon a little, too.

[To the Chairman.] I thank you for listening to me. I come for my own benefit, not for anybody's else. This gentleman here [alluding to a spirit] says that 's just what ails me-that 's what I always did. I can't help it. I am going. Good day, sir. Cyrus L. The last letter of the name is p.

# Mary Durgin.

My name was Mary Durgin. I went out from Montreal, I was of the Catholic faith when here. I believed strongly in the Catholic religion. I was educated by the nuns-by the sisters -and oftentimes in our rooms we would see spirits. I know what they were, now. Many of us would be so affrighted that we could not sleep at night, and when we would tell "the fathers" of it-the priests-they would say we must keep still, we must say nothing about it, that if we were only good, and prayed, and said our rosary, and came to the confessional regularly, and did our duty, we should have nothing to fear; but we must not let any one besides them know of the manifestations which we had. Our manner of living, our fasting, our praying, our

pier conditions. Tell mother the time will soon pass when she will be with us. We'll help her all we can. I wish the Spiritualists in the place would remember that mother and father did all they could for Spiritualism as long as they were able to, and not forget to go and see mother sometimes. I'd like to send my love to many that I know would be glad to hear from me from this point. To Rosa and Mary, and to Mary Jane Cowdrey,"and to all that knew me I'd like to send my love. It's quite an effort for me to come here. I don't know as I 've made things plain, but I felt as though I would like to reach mother from this point once more. Addle to her mother, Harriet Whiting, of Meriden, Conn.

## Dr. Mann, Mrs. Rudd's Control.

Well, friends, we have done for you what we can, this afternoon. At the commencement of our circles, Grandfather George attempted to give somewhat of our medium's history to you, but, owing to her being frightened when she came into the room, partially conscious-I say, being frightened at sitting before a Boston audience, and finding a spirit upon the platform that she did not want should take possession-and coming in on that frightened feeling he made (as she says) quite a botch of it, leaving her in a dram-shop, and giving people the impression that it was among such associations that her early days were passed.

I propose, on closing this circle to-day, to give you a sketch of my control of the medium. I passed into spirit-life about the time that my medium was born. When she was a little child I was attracted to her from time to time, and when developed as a medium, at the age of sixteen, I again drew near to her, because I saw there the power to do good by giving examinations of disease, and acting as a physician, and I early turned her mind in that direction. At that time there was a deadly opposition to a woman's practicing medicine; any one attempting to do so was put down at once. Time passed on. After her marriage, came a fit of sickness that bafiled the skill of the doctors. Finally her husband pronosed that the influence which used to come and rap through her, and write through her, when about sixteen, should return and see if there was anything that could be imparted that would help her case-for there were several doctors waiting in suspense to know whether she would live or die. I wrote upon the slate a recipe for her, that brought her out of the condition she was in, and left the physicians in attendance considerably puzzled. They scarcely knew what to make of it; they concluded at last it was the work of the devil. You see, no matter how much good you do, if it's of the devil, it goes for nothing. 1 only influenced her a few times, and then let her alone, except when she was sick ; but seeing the power which might be developed, I bided my time. At last another long attack of sickness took hold of her. She was thought to be in consumption.' Her physician told her to make ready her house and put all things in order, for she could live only about three months longer. At that time I called in my forces, and ordered her to visit a place where I knew there was a medium." Her husband looked at the slate, and said : " Well, this thing has done considerable good : I don't know what it is, never-

theless I shall follow it." He took her where I asked him to, and brought her in contact with the medium referred to. When I told her she would be in the public desk in about a year: "No; never !" said she. "Well, then, you will go on the other side." "Then I will go on the other side," said she. "It never was becoming in a lady to go into public life, and I will not do it." I did n't say anything to the contrary, but just let things work. Through the medium she visited, by my own

prescription she was restored to health-again givway of getting along induces the development of ing the lie to the old practice of medicine. After medium-power, consequently among the sisters | a time I controlled her one evening, when her husband asked me who I was. "I am man by nature and Mann by name," was my answer. He asked me to give him some proof, to tell him where I belonged, and who I was, which I readily did. From that time I have followed steadily along with the medium up to to day. 1 have carried her into various States, where we have talked to the people, trying to make them better, and endeavoring to do all we could for them. We have healed the sick, have cast out devils, have done all such works as were done in Christ's time: and we have striven to do what we could since we came here. I don't want any friends to suppose, or her to feel, that we have represented to the people that she belongs to a low grade of society; that she commenced her first lecture in a dram-shop and graduated there. That was only incidental. She was born in the army, in Boston harbor, at Fort Independence, and has remained in what we shall call good society, up to the time that we took hold of her, and we have kept her there since. I think she will be satisfied, now, that we have not left her in a Charlestown out-of-the-way dram-shop. Our circles draw to a close to-day, and for a time we spirits must bid you good bye, not that we shall leave you-we shall be near, and ever interested for all humanity, but for a while our lips will be closed, so far as this circle-room is concerned. In the fall, if all things work right, we will be with-you-again, stronger, and, we trust, better able to give you higher thoughts and better communications. We thank you for the grand support which you have given to us as spirits, and to our medium as a woman, for our mediums are very dear to us, as they are the only mouth pieces that we have. We thank you for that loving atmosphere with which you have surrounded her, knowing it must be hard for you to see another form in the chair where your beloved, but now ascended, medium sat. We knew all this and felt it, and we feel it to day. We thank the friends of that medium for the kind assistance which they have lent to us; and we thank from our hearts those who have brought us the beautiful flowers to day. They have shed their sweet fragrance upon us, and assisted us in giv-ing our thoughts. We shall have them in our split homes. Long after these have faded and gone back to dust, each unfolding flower will tell to us a story of kindness; we shall treasure each little leaf up there in our home above. We thank you again for the love and protection we have felt, and we bid you for a time good bye.

# AUGUST 19, 1876.

# PUBLIC MEETINGS, ETC.

#### Grove Meeting,

Grove Meeting. The Spiritualists of Kalamazoo, Mich., and vicinity will hold a two days' meeting in Evystan Grove, on Winslow'ss Island, in the Kalamazoo river (three quar ers of a mite from town), on Saturday and Sonday. Aug. 25k and 27k, 1876. Admission to the Island by ticket only. Price ten cents. Passage each way by the she and continuotious boat at the cabe erry free. Glies II, Stebidus and Mis. Lydia A. Pearsail are engaged to be present, and other speakers are expected. Persons from abroad will be enter-tained by the friends as far as practicable. There will be each day a basket plenic differed on the grow al: also re-freshments for sale. Let this, our Centennial and second yearly meeting, be a success. A. KEYSER, Pres. early meeting, he a success. MRS. H. M. SMEDLEY, Sec.

#### Spiritualist Convention.

Spiritualist Convention. The Iowa Association of Spiritualists with hold their An-mul Convention at Connet Bloffs, Friday, Saturday and Sunday. September 1st, 2d and 3d, 1876, commencing at 2 o'rlock P. M. of the first day. Distinguished lecturers and mediums will be present on that occasion. Having confidence in the pot-ney of un-shackled truth in every context with credial proscriptivism as opposed to independent thought and free religion, we proclaim a free rostrum for every proper question, restrict-ed only by decency, consistency and parliamentary usage; and invite all seekers after truth to "come, and let us rea-son together," in love and charity, willing to "prove all inlings and hold fast to that which is good " JOIIN WILCOX, Pres. MRS, ELLA J. SKINNER, See'y.

#### -----Grove Meeting.

Grove Moeting. There will be a Spiritualists' Picule and Grove Meeting at Bunghanton, N. Y., Sunday, Sept. 3d, in Leonard's Hall and Grove, on Oak street, commencing 10% A. M. 2% p, M. Hon, J. M. Peebles is engaged for the occasion, and others are expected to be present. The triends are in-vited; fi 1 your baskets with eatables. There is a cook-room with stove, and a large dining hall attached with tables, for all to be accommod.ted, rain or shine.

#### Spiritual Grove Meeting.

The Spiritualists of Northern Iowa will hold a three days' meeting in G. W. Lo Valey's beautifully enlitented grove, near R. R. Depot, Waverley, lowa, en Friday, Sat-urday, and Sunday. September 22d, 23d, and 24 h. J. M. Peebles and othor eminent speakers are expected. Lot all true Spiritualis's come to our annual feast. The friends here will do alt in their power to accommodate those that come from a distance. A. J. CASE, for the Com.

#### Passed to Spirit-Life:

From Keekuk, Iowa, July 16th, Eddie Lee, infant son of Edwin H. and Mary E. A. Whitney, formerly of Worces-

ter, aged 7 months. Ite was a child of rare beauty and intelligence, the light He was a child of rare beauty and intelligence, the light of the western home, and, although underloy translated, the parents are beautifully sustained, and the mediumistic mother has been permitted to clasp her angel baile in her arms. The body was received in Worcester by loving friends, and services held from the house of Leander Eaton. Sweet songs, were sung, tender poems read, and words of comfort spoken by the writer. With many a tear for the far-away, heart-stricken parents, we houre the little form to its resting-place in New Worcester, and returning asked the angel ministrauts to comfort the hearts so newly beroft. JULINTER YEAN. JULIETTE YEAW

From Natick, Mass., August 9th, Ede G. Childs, aged 7 years and 7 months, daughter of Curtis and Jane Childs. Through the heautiful "Golden Gate," opened wide by her sister's hand, she passed where loving angels wilt, hito the happy spirit-land. While her father, mother, brothers and sisters mourn the departure of her sould from its earthly hody, they know that their Ede is not far away from them, that she is often with them, and will at last iterevie them into that land where there is no more parfing. Oh I happy reinion where the broken family circle shall once more, under fairor skies, be united, and the hands once clasped in greeting nover be unloosed again. But the household is into that he is gried; man to ing angels are there to com-fort them one and all. The brother has rare and beautiful mediumistic gifts. At the funct, there many sympa-thizing friends were congregated, the mother, standing and beautiful remarks, drawing sympathy from all. After singing by an excellent quartette of a proportice spiritual hymns, the faneral discourse was pronounced by the writer. Sherborn, Mass. years and 7 months, daughter of Curtis and Jane Childs, rt er. Sherborn, Mass.

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BY DR. DEAN CLARKE.

# John Dunlap.

John Dunlap, of Chicago. My age was about twenty-seven years. My mother's name was Maria, my father's name was Andrew. They were residers in Cleveland. I was with my sister when the misfortune overtook me, of which I do not think there is any necessity to speak, for those to whom I speak are not seeking for tests.

My mother and my father both are stanch Spiritualists-believers-and they are reaching out in mind and in heart for something from their boy, who by misfortune was taken from them. My father was with me in my deathsickness, and gave me all his kind and tender affection, and for this I give him an angel bless ing.

I was taken to Cleveland in the body, and from thence to be buried; but after the burial, mother and father, came the beautiful realization of the ascension of the spirit. Naught would have called me from my home of beauty but the throbbing, the pantings of your own hearts, for I know you have said : "Oh, son, thou art done with earth and earthly things, thou art gone to a home of beautiful realities." And it is so, mother and father, a world that is, that was, and must ever be, for God in his infinite mercy has willed that each of his creatures may have a beautiful home beyond the grave.

When I look back and see the sorrow-stricken faces and the sad hearts, it becomes a wonder to me why this should be, for 1 am so happy, and forever progressing in knowledge and in wisdom, which enhances my condition in glory, and gives peace to the mind, and rest to the heart.

I am no longer, mother, a wayworn traveler, tossing on the bed with pains and aches. I am free from all the ailments that belong to the flesh. I am growing in stature -- I am makingmy home in beauty to receive you all.

Mother, I have spoken this through a stranger's lips, in a strange land. I have done it, mother, with the kindest motives. Accept and believe me to be your dailing boy.

I could not have done all this wondrous work without assistance ; she, the one competent, [the spirit, ] led me hither and taught me how to do.

# Ward Cheney.

Ward Cheney-I was one of the firm, Brothers. Cheney, of South Manchester, Conn., silk manufacturers. I was President of the Silk Association of America. I died in South Manchester. To the lower world I bid adieu, in the hope of attaining a life that would prove itself perpetual, | me the lesson of his mercy.

# Henrietta Grant.

My name was Henrietta Grant-not any relation, if you please, to those Grants that are around and about here. 1'm of that Grant family that belongs to Burlington, N. J., and of the ripe age of eighty years, perfectly capable of knowing from whence 1 come and whither I am going. Do justice to a woman who understands what she's about. This is a land of bliss. A land where "milk and honey flows," but you 've got to hunt for it, and when you find it you can make it either tasteful or distasteful, just as you

It's a wonderful thing to be, at one moment, and the next moment not to be! Still you are what you are. The mind revolves on its own axis; the head does its own work; the feet ac-complish that which belongs to them to do, and God is God to those who understand his kindness, his mercy and his wisdom.

I feel like one gifted with prophecy. I could stand upon the house top and proclaim the glad tidings to every living, throbbing, palpitating human creature, that life is everywhere; that darkness never comes, but light is evermore that the freed soul, like the birds, has power to soar where'er it will, and nestle in the bosoms of soar where'er it will, and hestle in the bosoms of those whom it loves. To you whom I have left behind, I speak, for it is, it was and it will be, a grand relief that I have gone to be numbered, as you say, "with the dead." But thank my Om-nipotent Creator, I am with the living.

## Sarah Reynolds.

April, thou art a showery month; the sun shineth out at one moment, and rain cometh at another, and those who are sick are called to be numbered with the dead. It was on the eighteenth day that the summons came, and Sarah Reynolds bid adleu to earth and earthly things. The flesh was given to its mother earth, the spirit to its God, from whom it has drawn strength and power to come back and speak. I was the wife of William Reynolds; my ago was twenty-seven. I lived on Hudson street, New York. You mourned over me, friends;

now you can rejoice, for I am so happy! Lan guage fails me to express to you the gratitude i feel toward my God. He has taken me under his care, made me a child of obedience, and taught

you will find those who are more or less medium-

After I left the sisters my life was not smooth: I had many cares. I married and had a family of children, or rather three children, which was my family. I went into a consumption and had a long, lingering sickness. Toward the last of it spirits would come to me and show themselves, and they were so beautiful that I almost longed to get away from earth. When the time came that I was released from the old form, I found that what I had seen in my room were the real spirits, and that the manifestation was not alone confined to the clergy or the priests, but it was free to all who would take hold of and look into the matter. I have been permitted to watch over my children and my husband, until my children have grown almost to manhood and womanhood. I have been able to bring flowers many times, of thought, and strew them in their pathway, and when life was dark to them my hand has smoothed away the shadows. Spiritlife looks' beautiful to me. Earth, in fact, looks green and pleasant, too, for I know there's a work here to do. I feel that as I would have done to me, so must I do to others. If I would advance in spirit-life I must do something for those who are not as advanced as I am. I know the time is coming when we must come here and teach you new laws of life, when we must teach you the value of living ; but that time is not vet. and I only came that I might send some word to those that I have left behind. To my son George and my daughter Mary-God bless them ! The angels be near them. May the influences be as sweet to them as once I taught them the influence of the Virgin Mary would be.

# Charles Brown.

I was drowned-fell off the wharf in Boston going aboard the vessel; I slipped off. I'd like to let the folks know I am living, and am going to come round some day and have a good time. I've been trying to get to 'em. I don't want 'em to worry about me. It 's well with me. I'm having as good a home as I had here. At any rate I am improving. Oh ! you want me to give my countersign, do you? Charles Brown.

# Addie Whiting.

[To the Chairman.] I don't know, sir, but it will be out of place for me to come to-day, for the reason that my father came a few weeks since, and perhaps another of the family ought not to come so soon. Will it make any difference? [Oh, no; you are welcome.] I find mother is quite disturbed about many things in life, and I can reach her through one medium, but not as often as I would like to. We have been to her through several mediums, but she does not receive all that we tell her, and I came to day to say to her that 't was only a misunderstanding of the name; it was n't near enough to do any harm, and that Ida and I are doing all we can to develop father, and bring him out to hap-

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#### BANNER LIGHT. $\mathbf{OF}$

AUGUST 19, 1876.

# Spiritualism Abroad.

REVIEW OF THE FOREIGN SPIRITU-ALISTIC EXCHANGES OF THE BANNER OF LIGHT.

# BY G. L. DITSON, M. D.

To the E liter of the Banner of Light:

8

A German writer, as rendered by Mr. Howitt, says : " True mysticism must, include the idea of truth and goodness, of beauty and virtue, as beams of all spiritual perfection and religious self-consciousness; as a univerally-illuminating centre must penetrate the whole spiritual organ-Ism." If I were to alter this beautiful sentence, It would be to put Spiritualism in the place of mysticism; then I would say that it expresses those sentiments of that high class of German Spiritualists who render the Poychische Studien. (published both in Leipsic and New York) such a valuable and attractive exponent of our faith. And If any people are by habits of study and patient research prepared to cope with anything that is occult, it is certainly those of the Tentonic stock; and if it should ever be discovered that Spirifualism is based upon phenomena pertaining to what may be embraced exclusively in our own individual elements of being, 1 think it will be by the German student.

The June number of the Psychische Studien, now before me, has its usual summary of important contributions to our literature, from those whom we are accustomed to recognize as the very ablest and most learned of European writors. My German friend, Mr. Seman, who has just perused these various articles, while expressing himself highly gratified, furnishes me the following: "The work is, as usual, divided into three parts : 1st. Historic and experimental; 2d. Theoretic and critical; 34. General information. The first part describes a 'scance' held at the private residence of M. the Chancellor of the Empire, Aksakof, in company with Prof. Butlerow, on which occasion an ingeniously-constructed manometric table-was placed before the medium - a table so constructed with glass tubes and water that any pressure upon said table would be indicated by a rise of the water in said tubes, enabling the experimenters thus to obtain proof positive that the medium, during the investigation then in hand, remained perfectly passive. Further contributions are from the able pens of Mess. Christian Reimers, Prof. C. A. Eschenmayer, and Albert Steinbach. The second part is a criticism by M. Gregor Const. Wittig on the anthropology and psychic force of Prof. I. H. Fitchte. Third, an entertaining variety of extracts from the writings of eminent Spiritualists and sarants."

71. . . . .

Besides the above, it has short articles from various correspondents : Herren Dr. M. Perels, of Frankfort; J. Von Ferenezy, of Buda-Pesth (Hungary); Judge H. A. Nieman, Gotha: Prof. Fighte of Stuttgart: the Baroness Gutschmidt, Baden-Baden, and F. von Reitzenstein of Munich.

The Rosue Spirite, (Paris, July No.) now before me, has an important article from D. A. C. on "A Union among Spiritualists," It refers particularly to a report from the "National Association of Spiritualists" in London, wherein the desirableness of such a union is set forth. The object is, not only to show our strength and to act in concert in any emergency, but to have some central place or "bureau" where can be gathered from all parts of the world and stored up, such facts as are of importance to us now, and, such as will have a historic value in times to come: The Revue, in connection with this subject, refers to a letter from Canon Calloway, who, in his travels in South-Eastern Africa, gives such information respecting the people there that the reviewer calls them "precious renseignements," and that he "attaches particular interest to these reports." And here I would add, that while our American Indians are being cruelly, shamefully treated, murdered, indeed, in cold blood, swept out of existence as so much useless stubble, little or no attention is paid to their history, their mythology, their spiritualistic predilections and teachings, and when too late this will be ceaselessly mourned over. About a year ago a friend promised to introduce to me an Indian chief who had many marvels to relate regarding Spiritualism as it existed in his tribe in former times, but he has not, I believe, during this last year been in this city. He states that he has seen, when the medicine man was in his spirit wigwam prostrate in prayer; the whole structure, including eight parts, I think, lifted up by spirit-power and returned again to its former position. France is again disturbed by the devil, so it seems from a letter in the Revue from Reynel (Haute-Marne). At the house of an old lady, widow Lemaire, astounding noises, the most violent knockings, have been heard. The knockings shook the very walls, and the central point from which the vibrations proceeded could be distinguished. In the kitchen everything suspended was set dancing, and composed, as the French has it, the batterie de cuisine. Many persons were set on the watch; the gensdurmes were called in; the Judge of the Peace appeared; the sacred authorities lent their arm to the civil, but all alike retreated from the confusion with a shake of the head which indicated perhaps that "there was nothing in it," but certainly did not attempt any explanation. For seventeen days without interruption these disturbances continued, but during the evening and night were so considerate of the old lady's health and years, they ceased entirely. The above narrative is followed by a "Second Scance with Dr. Slade," translated from the Spiritualist by Mlle. Henebry. "Apparitions from the Other World" is another interesting article in the Rerue, which recounts what the Abbé de St. Pierre has to say in his works on this subject-of "a singular adventure which took place in 1697." Two worthy students, fifteen years of age, M. Bezul and M. Desfontaines, much attached to each other, having read of engagements between persons that the one who died first should appear to the other, made a similar contract, wrote out two papers to that effect, signed them with their blood, and exchanged them. Some months afterward, Desfontaines 'was called away to Caen, and letters of mutual regard passed between these friends. One day, when in the grounds of the college, young Bezul had a strange feeling come over him, a deafness and faintness he could not account for. The following day, at the same hour, the same sensations were experienced, when he saw Desfontaines approaching. He beckoned him to a seat by himself on a bench, and made place for his lately visited by our distinguished traveler, J. M. comrade. As Desfontaines did not come, Bezul Peebles, have been received. "El Transito," went to him, when the former seized him by the and its No. IX of articles on the "Importance of

and then said : "I promised to come to you if I died first. I was drowned yesterday at this very hour in the river of Caen. The Abbé de Menil-Jean was my companion. He doye for me, and I grasped his foot, and in shaking me off he struck me forcibly in the stomach, and I sank to the bottom." . . . M. Bezul became afterward the curé of Vologne, where he was much beloved for his many virtues. . . . Walter Scott attributes such things to hallucination, but how could M. Bezul see the shade of his friend, and learn all the particulars of his death, while no official detail of the event reached him till

some days afterward? The Rerne apologizes for its transference to its columns of the story of the hermit of Michigan, because some exceptions have been taken in the matter by its correspondents. In the course of his remarks the editor says : "The American Spiritualists practice Spiritualism ad libitum, without direction or preparation, and the phenomena observed are explained by each one according to his taste." This is altogether too true. Too much levity, too much mere curiosity, too little preparation in the way of cleanliness of body and clothes and mind is allowed, while an entire neglect of abstemiousness, so much regarded by the ancient philosophers, by the Orlental theurgists, and all the better class of Spiritualists of remote ages, is certainly reprehensible.

The "Scientific Society of St. Petersburg? comes up also for analysis in the Rerue. The statements of said society are refuted; and to sustain his position the reviewer quotes Colonel Olcott's letter which appeared in the Banner last January ; also Madame Blavatsky's statements about the same matter, Mr. Aksakof's, and the Committee's (if I may so term it) report, with all the names signed thereto, beginning with Avdakow, Prince Bagration, and ending with Prince A. Stcherbatow, Stcherbatchew, Youger, It may not be known generally that the present director of the Revue is M. A. Bourges, a retired commandant of cavalry, and a chevaller of the Legion of Honor.

The June number of El Criterio Espiritista, of Madrid, has been received. It takes up also the St. Petersburg fiasco, and notices and commends the Chancellor Aksakof's unremunerative labors in the cause of truth. In its "Book Review," which occupies, as it should, its leading pages, is a notice, first, of "Spiritualism in View of the Grandeur, the Power and the Justice of God," by M. Marion, Honorary President of the Tribunal of Appeal of Algiers, and caballero of the Legion of Honor. Though a little volume, it is evidently destined by its reason and logic to break down many a stultifying barrier. After this are named "The Unseen Universe," 'The Philosophy of Creation," by Thomas Paine 'Angel Messages," dictated by Ellen E. Ward Nashville, Tenn., "Studies of the Spirit-World," the Baroness de Vay, "Misunderstood," by Emily S. Beach, " Does Matter Do it All?" by Epes Sargent, "Meditations for All," through the medium Adelma, " Professions of Faith," published

at Budå, Hungary. The "Dogma of the Past and the Dogma of the Future," bearing the signature of the noble Jose Mazzini, and taken from the Turin (Italy). Spirit Magazine, occupies several of the quarto pages of the Critic and should have extended nolice ; but a paragraph or two of its grand thoughts is all that I can give: "Of the Christian dogma seems its heaven is too narrow to contain the earth. Across the vast vault by the road of the Infinite, we have glimmerings of the whitened gold of a new faith. At its first dawning the other will vanish." . . . "Ours establishes itself in the free and meditative assent, in the popular and voluntary cultus or worship of the truth, (the conquest of our age,) on the conception of the independent and eternal existence of God, spread through time and space, on the souls which love and fulfill his law." ... "God incarnates himself eternally in those grand works

number, while "God Punishes," (?) and a further valuable contribution on education, take nearly all the space of the June number. This periodical states that a new Spiritualistic society has been formed in Campeachy.\* A worthy shoemaker there has become a medium, and an aged woman writes under spirit control Here I tind also the report that was in the Banner concerning the cure of Mr. Benson's child by the laying on of hands, or by spirit-power, Mr. W. W. Bennett being the instrument or agent.

La Itustracion Espirita, of Mexico (July number), contains very many interesting articles, among which is a translation from the Banner of that portion of Mr. Peebles's letter which relates to his visit to Mexico, to his attendance at one of the "circles" held under the presidency of Sr. Dn. Santovo. But the editor wishes to correct Mr. Peebles, where he states that though there are a hundred thousand Spiritualists in Mexico they hold no public conferences on Spiritualism (I translate from the Spanish and not from Mr. P.'s letter). In a note the editor says : "This is an error of Mr. Peebles. In Mexico they enjoy the most ample liberty of conscience, and besides have spiritual circles and public sessions, even in the theatres-where they have had controversies, literary and philosophical, on the subject of Spiritualism."

Quite a number of the communications in this number are through media, from such persons as Horace, Narcisco, Fenelon, Lacordaire, Montaigne, etc., but as I am not familiar with the style of these separate writers, I will not attempt, even space permitting, to translate them.

The editor of the Ilustracion wishes particularly to express his gratitude to the Banner of Light for the exchange accorded him. Nearly two columns are given to the Banner; that is, to books, lectures, society-gatherings, &c., contained in said paper. Mrs. Tappan's lectures are named, Messrs. Sargent's, and Peebles's, and Crowell's, and Evans's, and Owen's, Davis's and Tuttle's works, as also Mr. Watson's "Spiritual Magazine."

If space permitted I should quote from A. D. : 'The Union Universal," and from Sr. Dn. Emiio Castelar's remarks on the acceptance of Masonry by the distinguished Mons. Littré.

A handsome little paper appears now weekly, at Chicago, in the Danish language. It is called the Arbeidern, the Workman. Its principal articles are laudably devoted to the interest of the aborer. Minor items of general interest occupy several columns, while Gov. Tilden seems to come in for his share of praise or blame. Five numbers have been issued. The price is only 1,50 a year.

Mr. Mark Thrane's Dugslyset is regularly reeived. This is also published in Chicago. It should appear on better paper; and the hope is that it may be enlarged, and have a fairer aspect, through the united efforts of Scandinavian readers, who must ever find this little sheet a welcome visitant. Though not having much to say about Spiritualism, it's liberal and progressive. Noth Signale-the "Danger Signals" of Mrs.

Mary F. Davis-has appeared in the German language, and is published at Leipsic by Mr. Wilhelm Besser, and in N. Y. by A. J. Davis & Co. It is a neat little pamphlet of forty pages. It must be exceedingly gratifying to both the estimable authoress and her distinguished husband, to have this proof of appreciation the work so "signally "challenges. I have written some five or six books, but never had the honor of having one of them translated into any foreign language.

July numbers of the Psychische Studien and Messayer have just reached me, and will be further noticed in my next.

• A handsome town on the western coast of Yucatan, with about \$20,000 inhabitants.

## A Daughter of Dr. P. B. Randolph.

Mrs. L. Hutchinson, of California, writes us that Cora V. Randolph, a daughter of our de-ceased brother, Dr. P. B. Randolph, resides at No. 17 Court street, Utica, N. Y., and depends upon her hard labor for her support. Cora writes Mrs. Hutchinson : "1 feel the need of education and social advantages, which I have no means of obtaining. I have to work or starve. During a month last winter, in looking for work, I would come home at night so tired that I often wished that I might awake in the spirit-world." Of the many thousands of Spiritualists who read the Journal, how many will open correspondence with this poor girl, in view of giving her a good home? We believe there are many, and that we shall soon have the pleasure of chronicling the fact that Cora Randolph has a good home .- Religio-Philosophical Journal. Professor Wagner has published in the St. Petersburg Journal a severe critical reply to the report of the Russian Scientific Committee on Spiritual Phenomena, in vindication-to use his own words-" of the truth which they have degraded, and of a lady whose good name they have assailed." After detailing the manner in which the committee dealt with the phenomena which really took place in their presence, Professor Wagner proceeds to give the reasons why more did not occur. He says: "In order to procure strong medial phenomena, only one spiritual (*psychische*) condition is necessary, namely: that those present should desire to see them, and to observe in what manner they occur. The members of the committee, on the contrary, wished positively that the phenomena should not occur." Still, they witnessed a few. In conclu-sion, Professor Wagner expresses his conviction of the importance of a speedy therewell and of the importance of a speedy, thorough, scien-tific investigation of the subject, and his belief that ere long societies will be formed whose whole time it will occupy during the lapse of many years.

# BRIEF PARAGRAPHS.

SHORT SERMON .- Let not prosperity elate thine hear above measure; neither depress thy soul into the grave because fortune beareth hard against thee. Her smiles are not stable, therefore build not thy confidence upon them; her frowns endure not forever, therefore let hope teach thee patience. To bear adversity well is difficult; but to be comperate in prosperity is the height of wisdom. Good and ill are the tests by which thou art to know thy con-stancy; nor is there aught else that can tell thee the powers of thine own soul.

CALIFORNIA'S CLEAN-UP,- The California Mining Company, August 4th, made its final shipment of buillon for the month of July, amounting in all to \$2,062,378,03, of which \$1,043, 199,07, was gold, and \$1,019, 178,96 silver, there being more gold than sliver. The entire mass weighed twenty-nine tons and 1,017 pounds. That is a good average vield for one mine.

As the sweet, fair while flower works its way from the soil up to the blossom, under the sun, so men are to work their way up from the lower forms of nature till they blos-som in the very breath of the bright beauty of the God that loves them. -H. W. Rescher.

Moving for a new trial-courting a second wife.

The Province of Victoria is seeking a legal divorce from the Dominion of Canada.

The first part of Wagner's Trilogy was performed at Beyreuth, Monday, August 14th, and produced a profound impression upon the immense audience in attendance. The plece was repeatedly interrupted by applause.

A cat's trophy-a mouse,-Graphic.

The first race for the Queen's cup, commenced August lith, between the Canadian yacht Countess of Dufferin, and the American yacht Madeleine, over the New York Yacht Club's course, ended in victory for the Madeleine.

Charlie Ross has been found-again. This time it was in a Connecticut town.

A Philadelphia reporter has taken account of stock, and estimates the value of the structures on the Centennial grounds and their contents at \$104, 820, 350.

An unoffending coal-heaver named Daniel McCarthy was murdered by John Feayne, at the tenement-house 115 Essex street, Boston, at a late hour Tuesday afternoon, August 15th.

We believe in spirits, but nothing but the "highest proof" will be accepted. - The Graphic. You probably take the "highest proof," which undoubtedly accounts for the muddled condition of your editorials -sometimes.

A Shanghai despatch says the French mission chapel at Ning-Kooe-Foo, province of Nganhole, was attacked by the populace during the colebration of mass. The priest and many of the congregation were killed.

A ministerial crisis is reported as 4mminent in Spain. Work on the East River and Brooklyn suspension bridge

is now going on with great rapidity. Chessman's reservoir, at the head of Beaver Creek, Montana, burst, August 8th, in the early morning; three persons were drowned, and a heavy loss of property was entailed by the flood.

A despatch dated London, August 14th, says that the steamer Mersey, from Maryport for Antwerp, was wrecked Saturday, off St. David's Head, and the captain and fourteen men were lost.

Being asked what made him so dirty, a street'Arab replied, "I was made, as they tell me, of dust, and I suppose It works out."

Disraell has been elevated to the peerage.

What is nothing ? A footless stocking without a leg.

The crops in England are reported lighter than were hoped for.

At New York City, August 14th, was landed from the reach steamship Labrador the immense right arm of the statue of Liberty (for the harbor), to which a balcony is attached canable of holding ten people. The diameter of the arm at the broadest part is six feet. The freight on arm and balcony from Paris to New York was 2441 francs.

Josh Billings doesn't preach asceticism. Thus he exhorts: "Don't mortifi the flesh too much; 't want the sores on Lazarus that sent him to heaven."

Several engagements recently between the Catholic rebels and the Central American forces have resulted in the defeat of the former.

Watterson, of the Louisville Courier-Journal, was on August 14th sworn in as a member of the United States House of Representatives, vice Parsons, deceased.

The horse which the late Emperor Napoleon role a Sedan, and which was soon after purchased by His Grace the Duke of Sutherland, got his leg broken at Lairg, Sutherlandshire, a few days since, and had to be shot.

The London Milk Journal says that a pint of milk heated a little, but not bolled, taken every four hours, will check the most violent diarrhea, stomach ache, incipient cholera, and dysentery The ruling of Judge Donohue, of New York, as to the liability of "spirits" who work for gain to pay a license fee, has suggested to the New York World that the Rev. Mr. Talmage, being a person who performs eccentric feats for money in the shape of a salary, ought to take out a license.—San Francisco Chronicle.

# SPIRIT INVOCATIONS:

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Author of "Biole Marvel's Workers" Mail, a difficult, " "Spirit Works Real, but not Miraculous," etc. Mr. Putnam has with skillful hand arranged in this vol-ume, in comprehensive fashion, many living gems of thought, which are clothed in eloquence of diction, and thirli the prayerful heart with spiritual fervor. From the soulful petitions scattered through its pages the doubters of Spiritualism's capability to minister to the devotional side of man's nature can draw ample proof that he is in error. The weary of heart will find in its holy breathings for strength, sent out to a higher power, rest from the cares that so keenly beset the pligrim in life's highway. The sick in soul may from its demonstrations of the divine pos-sibilities within, drink of the waters of spiritual healing and rejolee; and the desolate mourner can compass, through its unvaliment of the certainty of reginion with the depart-ed, a consolation which nothing earthly can take away. The persistent existence of the fundane soul, the emobiling power of the fature state, the gradual bettering of even mortal conditions, the glorious culmination of progression under the great haw of the Infinite, and the sure pres-ence over all and in all of the eternal spirit of Truth, are here acknowledged and set forth In earnest, fearless and yet reverent guise by many leading minds in their day and yeneration, the walls of whose widely differing earth conditions have failem at the touch of the great Augel of Change, and who have become blondel by after develop-ment into a band of brothers in the pursuit of Truth-a glo-rious prophecy of what mankind shall yet be when the Kingdom of that Truth shall come, and its will be done on earth as in the heavens i earth as in the heavens !

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**BANNER OF-LIGHT:** AN EXPONENT OF THE SPIRITUAL PHILOSOPHY OF THE

NINETEENTH CENTURY. PUBLISHED WEEKLY AT NO. 9 MONTGOMERY PLACE, BOSTON, MASS.

manifest in universal life," etc., etc.

In a short but very expressive article the critic numerates the number of clergymen or priests relatively to the number of inhabitants in several countries named. In England, for instance, there is one minister or priest to 718 inhabitants : in the United States one to 879; in Spain one to 54; "How then can Spain progress !" says the writer.

"Cremation," (heretofore noticed in the Banner,) "Spiritualism in Scotland" (David Duguid being the theme,) and in Mexico; a "Circle of Christian Spiritualists in Loja ;" "Magnetism and Somnambulism before the French Tribunal' (noticed in my last "Review"); "Crowell and Kenney, of New York, on Insanity;" "Spirit Photographs" (letter from the Banner, by Mr. Hartman); "Physical Manifestations in Brussels (through the courtesy of M. the Prince Martheze), and the gratifying announcement that Viscount Torres-Solanot is about to publish in book form those articles of his which from time to time I have had occasion to speak of so highly in the Banner-these and many other items fill up the pleasing record of Spain's best exponent of Spiritualism. One thing more, however, I should refer to. It is proposed by the European Swedenborgians to hold in Belgium annually a conference of the disciples of that eminent seer, Emanuel Swedenborg. They calculate that there are in the world sixty thousand of this faith. This notice is followed by a short biography of Swedenborg, in which it seems that he was fifty-five years of age when he had his first vision, and that four years afterward he abandoned all other employments to devote himself to his new mission. He died at the age of eighty-four, having given nearly thirty years to those pure and highly inspirational works that make his followers so tenacious of his fame, and which render them most excellent citizens and friends.

"The Fifth Anniversary of Le Messager," is the announcement which I observe at the head of the next journal which comes up for review. Brothers in the faith, faithful readers," begins the editor, "we commence our fifth year of struggle;" and certainly very few periodicals have had more to contend with, while at the same time it has been largely quoted—a sure evidence that its character has been of a high order. One of its characteristic maxims has been: "Love one another." "Serious Reflections" (on Allan Kardec and his imprisonment); "The Funeral of George Sand ;" "The Report of St. Petersburgh Scientific Committee" (fully reported in the Banner), make up the present (July 1st) number of the Messenger.

Two numbers of La Ley de Amor (Law of Love), from Merida, Central America, a point

COSTLEY AND HIS ASSISTANTS.-A strange fatality seems to follow the principal participants in the recent trial and hanging of James H. Costley, the murderer of Julia Hawkes. Upon the 26th of June, 1875, this individual passed into the 26th of June, 1875, this individual passed into the spirit-land from the jail in Dedham, and since then there has been a remarkable mortality among those concerned in the trial and execu-tion. The first who died was Costley's senior counsel, Baliss W. Sanford, Esq., whose death was shortly followed by that of Judge Wells, who sentenced the victim. Then Deputy Sheriff Carroll of Foxboro died, and now Deputy Sheriff Warren has followed, and it is reported that one of the witnesses is also dead. Does it signify the witnesses is also dead. Does it signify anything ?- Boston Herald.

137 The whites were the aggressive party in the beginning of their intercourse with the Indi-ans, and this has been the policy pursued toward them for two hundred and fifty-seven years. They have been the policy pursued to a seven years. They have been tampered with, abused, cheated, and corrupted, and it is not at all strange that they are banding together on the Western fron-tier to-day, and have declared war against our Government.—Boston Investigator.

A clergyman out West, in a recent sermon, quoted this elevating little poem: I want to be an Indian, A Modoc or a Ute; I 'm tired of being a white man, An unprotected brute,

And still people wonder why the pulpit has less arm, hurried him away some thirty paces distant, Education," occupy the principal part of the July day Heraid.

## 744 convicts in Massachusetts State Prison.

A London dispatch dated August 13th states that the dory "Centennial," from Gloucester, Mass., put into Aber-castie, Pembrokeshire, Wales, on Saturday, for provisions, and then proceeded for Liverpool. Captain John-sen reports that the "Centennial" was capsized once was capsized once during the voyage, but he succeeded in righting her.

The Galaxy for September will contain a biographial sketch of General Custer, written by Captain Frederick Whittaker of the cavalry service; also a continuation of General Custer's "War Memoirs." The publishers of the Galaxy received copy from General Custer just before his death, and his "War Memoirs" will be continued in several numbers of the Galaxy, Ex-Secretary Wells will also contribute articles in the next two numbers of the Galaxy on "The Nomination and Election of Abraham Lincoln."

A model will, duly executed and witnessed, was recently presented for prohate at Plymonth, Mass., of which the following is a verbatim copy: "July 12th, 1875. I give all my property to my wife."

Working-woman's right bower? Boffin's.-Commercial Bulletin.

This country has just lost by death one of its ablest and ost conspicuous resident musicians-Carl Bergmann, who died in New York Thursday, August 10th, after a year of failing health. Bergmann was born in Saxony in 1821.

Connecticut boasts of at least two of its girls who are high up on the social ladder at Rome; the Countess Barbiellini, formerly Hattie Lewis, and the wife of the distinguished architect and archieologist, Sir Rodolto Lauciana, once plain Nellie Rhodes.

William T. Adams (" Oliver Optic ") met with a severe accident by a fall while at his home in Dorchester. Mass. on Thursday, Aug. 10th, which brought on a concussion of the spine. He has since been confined to his room,

France will in four or five years possess a movable field army of about 560,000 infantry and rifles, and 300,000 territorial infantry.

The best material for the summer wear of a music-grind-er's monkey would be organdy musikn.—Cincinnati Com-mercial. Not when the organ plays "Meet me in de lane, love."—Philadelphia Builetin.

The first session of the forty-fourth Congress finished its labors Tuesday evening, August 15th, and adjourned sine die.

The British Parliament was prorogued on the 15th inst. and the Queen's speech read from the throne by the lord chancellor. The war in the East and the extradition treaty with the United States are among the most important subects mentioned in the document.

Mrs. General Custer is now at her home in Monroe, Mich., and will make it her permanent residence.

A FEW BOTANICAL FACTS.—A Boston tailor has had his billheads stamped with the picture of a forget-me-not.— Whitehall Times. This is all right as long as customers have aucomone.—Norristonn Heraid. Yes, but these dandy llons are apt to lliac blazes.—Boston Globe. And then have the bills sent to their popples, too.—Commercial Advertiser. Well, a fellow has got to have jessamine of wealth to pay for clothes nowadays, they have been so hy clinths the war. Li's silly for a man to crocus he don't happen to owe his tailor.—Sunday Courier. But it will be all right. Better daises coming soon.—Boston Heraid,

The New Jersey rubber factory at New Brunswick, N. .. was destroyed by fire August 15th, involving a loss of \$300,000.

The Scientific American is troubling itself with the ques-tion: "Why are we right-handed?" We give it up. But it is necessary to be handed some way, and it is better to be right than President.—N. O. Republican.

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