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Spiritualism.

SPIRITUAL MATTERS IN SANTA BARBARA, CAL.

To the Editor of the Banner of Light:

The first anniversary of the organization of the Santa Barbara Spiritualist Society was held at Crane's Hall, Sunday, June 3d. The first part of the afternoon was taken up by a lecture from Hon. Warren Chase. The hall was crowded, and the lecture well received. At its close a business meeting was called for the election of officers for the ensuing year. The report of the Secretary and Treasurer was read, and some remarks by the President. The report of the Treasurer showed that the Society was out of debt, with a small cash balance on hand. Some changes were made in the Constitution, calling for the election of a Vice President, there having been none before, and separating the offices of Secretary and Treasurer. The former President, Mr. Daniel Lunt, and former Secretary, Mr. J. L. Barker, were re-elected unanimously. Mrs. Mary Ashley was chosen Vice President, and C. C. Hunt Treasurer.

The following remarks were made by the President:

One year has flown since the organization of the Santa Barbara Spiritualist Association. How swiftly have passed the moments since the birth of our little Society, and how fraught with rich events has been each week and month. One year ago to-day a few of us, numbering only twenty-seven persons, animated by a desire for the advancement of the cause of Spiritualism, but realizing the comparative futility of separate individual effort in that direction, met in this hall and formed an association, a united brotherhood, the general purposes of our society being those of self-culture, the attainment and dissemination of truth, and particularly the acquirement and the propagation of the principles of the Harmonical Philosophy, the glorious truths of Spiritualism.

Let us now take a retrospective glance over the events of the past year. What have been the circumstances and events that have floated down to us upon the current of time? How have we met them? What have been our efforts, and what the results? First, let us go a little back into the history of Spiritualism in Santa Barbara before the organization of our Society, and scan for a moment the events which led to its formation. But in doing so I shall not attempt to give a full and continuous history, but only touch here and there upon prominent points, and perhaps shall not attain to perfect exactness even in these, going no further back than '75, when I first settled here, making Santa Barbara my home. Upon my arrival here I met here and there with a Spiritualist, and learned from them that there were in the town and county quite a number of believers. They were, however, for the most part very quiet, content to enjoy their religion without making any effort to extend its influence or to increase their numbers. Occasionally a traveling lecturer would, upon his way to some other place, stop, or, lured by the fame of the climate, come and give a lecture, or two in Santa Barbara, exciting a momentary interest in the subject, but not, I believe, until 1874 was any attempt made to form a Spiritualist Society. About that time Prof. Denton, Benjamin Todd and others lectured here, and having awakened considerable interest upon the subject, a society was formed. But that society, either from having organized upon a crude and imperfectly understood basis, or from want of unity of purpose or harmony of action, soon fell to pieces. But following its dissolution there came other lecturers, including Mr. York, Jennie Keys and Mrs. Watson. Their lectures were largely attended, much interest was awakened, and some converts made, and the desire for investigation was felt largely in the community, and began to pervade the churches, some of the clergymen becoming alarmed for the safety of their flocks. One of their number, a prominent clergyman of Santa Barbara, made in a Sunday evening lecture an unfair and uncalled for attack upon Spiritualism. This lecture was reviewed by a Spiritualist, and a scathing reply to it published in the Daily Press, and so the war began.

About this time Jesse Shepard, the musical medium, came here and gave a series of concerts, which were largely attended. Another clergyman then entered the lists against Spiritualism and Spiritualists generally, but his lance splintered against the impervious armor of the Spiritualist, or were turned harmlessly aside by his shield of truth, and the new candidate for honors in the field against Spiritualism retired, like his predecessor, discomfited, humiliated, and defeated. Soon after Mrs. Smith, the trumpet medium, came, and the wonderful manifestations given through her mediumship awakened a largely increased interest in the Spiritual Philosophy, and made more converts. The defeated advocates of old theology again took up the gauntlet and directed their efforts personally against Mrs. Smith. Abuse and persecution were heaped upon this most deserving woman and truthful medium, until under the pressure her health failed, and she was obliged to retire temporarily from the field. The religious opponents of Spiritualism were greatly elated, and the clergyman who headed the last attack openly boasted that he had annihilated Spiritualism in Santa Barbara, and that not a vestige of it was left; although the fact was that he, in his efforts against it, had been defeated at every point, while Spiritualism marched on triumphantly, several church members coming out and warmly espousing the cause, one of them writing ably in its defense.

The materializing medium, Mr. Peck, then came upon the field, and again the battle commenced. The number of Spiritualists had by this time considerably increased, and it was thought best for the interest of believers and of the cause to organize. A call was issued, a preliminary meeting held, and on the first Sunday in June, 1875, one year ago to-day, a permanent organization effected. The men and women who thus banded themselves together, for their own protection, for self-culture, and the honor and advancement of their religious religion, and for the enlightenment and elevation of their fellow-men, were few in number, but they were earnest and enthusiastic. Regular meetings were held. This whole story of Crane's Building, embracing this beautiful hall and the two front parlors, was hired, and one parlor furnished.

Through the active efforts of the Library Committee, a large subscription was raised and books purchased, and we have now a respectable library of most interesting and instructive books, the only free library, I believe, in the city. It is hereby returned, and the donation of these books is done with a full knowledge of the value of the gift, and with the understanding that the books are to be used for the purpose of self-culture and the enlightenment of the community, and that no person who would not permit his name to be used in connection with this cause would be permitted to use the books.

home talent, two of the male members lecturing upon alternate Sabbaths for several months. Then two of the ladies, members of the society, came to their assistance, and delivered very acceptable lectures, and several other of our members have at different times given us original or selected essays.

In September the notorious Baldwin, the so-called "expositor," came here with a great flourish of trumpets to expose Spiritualism. But the only things that he exposed were his own consummate impudence and charlatanism. He managed, however, to line his pockets with the gold of his willingly deceived dupes, and went away chuckling in his sleeve. Baldwin's ridicule of Spiritualism had the effect, however, for a while, of throwing a wet blanket over the undecided and weak-minded, and our audiences for a time fell off somewhat, but this soon wore away, and the interest again increased.

During the year we have also had free lectures by Dr. Schlautebach and Mr. Mills, and paid courses of lectures by Mrs. H. F. M. Brown and Hon. J. M. Peabody, and also lectures by Dr. Dean Clarke and Hon. Warren Chase, paid by collections.

In this manner our platform has been supplied with able speakers, and we have had regular Sunday services through the year. Our lectures have been attended by large and increasing audiences, and a wide and growing interest awakened in the community.

Our monthly socials have proven a complete success, thanks to the active efforts of the committees, the liberal contributions of the ladies, and their personal services in beautifully decorating the hall, preparing refreshments and dispensing them with their fair hands, and the ready response of all parties to the demands made upon them in the literary and musical programme, and especially to Prof. Pierson and lady for their constant and efficient service in the musical department, and to Pierson's Brass Band, to whom we tender many thanks.

Thus our socials have added largely to the pleasure and enjoyment of the members of our society, and also have assisted in supplying the necessary means to meet the current expenses.

And right here allow me to say a word of thanks to each and all members of the choir, who have added so much to our Sunday services, music being a most pleasing feature, and important auxiliary in all service.

To our Secretary is also due much credit for a large share of active management at the socials, and for his efficient services as secretary and treasurer of the society. Our thanks are also due to Mr. Crane, the proprietor of this hall, for his liberality, and uniform courtesy and obligingness.

Although we have been met on all sides by a persistent opposition, yet by a unity of purpose and harmony of action we have attained a large measure of success.

Our Society has offered us the means of regular Sunday meetings, a constant supply of interesting and instructive lectures, and pleasant social parties for amusement and recreation, and has been productive of a growing friendly and fraternal feeling among its members. And now, at the end of the first year, we have paid our way, are out of debt, and our membership has more than doubled, and in the meantime we have gained the respect of the people and established ourselves as a substantial power in the community. I think that we have, therefore, reason to congratulate ourselves upon our past success, our present prosperous condition, and the probability of fair future prosperity.

In reviewing the past year's efforts and their results, some suggestions in regard to the future arrangement of the Society have occurred to me, which I think if carried out may materially aid us in our labors and add largely to the success of the Society, and to the comfort of its members.

I would suggest a revision of our Constitution and By-Laws, which shall provide for the election of a Vice President (in addition to its present list of officers), and for a new arrangement of committees, and also more particularly define the duties and powers of officers and committees.

In conclusion, I would tender my grateful thanks to the Society for the honor which it has conferred upon me, and for the friendly and cordial support which has at all times been given me in the discharge of my duties as its presiding officer. My heart has become much attached to our Society and to its individual members, and my feelings are warmly enlisted in its success, and in the success of our glorious cause—a glorious cause indeed, founded upon the principles of universal justice and eternal truth.

Fellow Spiritualists, let us then, encouraged by the past, press forward animated with brightest hopes for the future, for though opposed by all the powers of ignorance and superstition, our success is certain.

Let us feel with the poet, "Thrice is he armed who hath his quarrel just, and he but naked, though looked up in steel, whose conscience with injustice is corrupted."

Let us not only be believers in Spiritualism, but living representatives of the truths underlying its principles; let us ever fight on, in the cause of justice and right, and the demons of darkness shall be banished by the bright-winged messengers of light.

D. L.

Children's Department.

TALES OF THE SUN-RAYS.

Dedicated to the dear child bands, by the Spirit of
HANS CHRISTIAN ANDERSEN.
Written down through the mediumship of Adelaide, Baroness von Fay,
of Gombitz, (in Styria), Austria, and translated specially for
the Banner of Light by Dr. G. Bloede, of Brooklyn, N. Y.

No. XX.

I made a special study to-day of two men. The one was a learned man, and was sitting in his laboratory. He had just dissected an insect and examined its single parts with the microscope. There stood vials with chemical preparations, skulls of men and apes, animal skeletons, and all kinds of such stuff, from which the learned man proved that death was absolute and there was no continuation of spirit or soul-life. He was brooding over this insect-body, and forgot his own mind over it. He wrote books on the propagation and life of animals; he did not want to be reasonable, and yet could not kill mind. He gave great lectures about the vertebrae, about the brain, about man and monkey, and the impossibility of continued spirit-life. And the people applauded him and the students cried "Viva!" They left his lectures resolved to enjoy life thoroughly, since it lasted but so short a time and nothing came after it. Some poor dunce, however, who was possessed of nothing but a hungry stomach and an empty purse, went to the next tree and hung himself. Thus spread the poison this learned man disseminated through the world, engendering many a vice and lawless act.

Now the dying hour of this man drew near. He was now to learn whether he would dissolve into naught, whether his mind would cease to live and to feel. Alas! how hard and painful was his parting from his beloved body! Slowly and laboriously the spirit broke loose from every limb, from every nerve, and when then he saw lying before him this cold, dead body, and nevertheless felt himself living, he stood crushed and annihilated. Yes, that was the labor of the mole, who had dug in the earth and made damage. Or, how miserable and blind was he in the light of the spirit-world! And when he beheld the enormous damage his writings had wrought on earth, how many a tender blossom had been broken, how many a life destroyed, he appeared to himself as a thousand-fold murderer! He wanted to return to earth, destroy all his writings and proceed: "I am alive, yet alive! There is no

death!" But that could not be, he was doomed to behold the evil he had caused.

At the same time I looked into the room of a poet. He was sitting at a writing-desk. The thought came to him with the Sun-rays. His believing mind attracted the beings from the spirit-world, and they whispered to him the most splendid poems and the noblest sentiments. He wrote of eternal love, of self-sacrificing faith, and his writings moved the hearts of men, for he spoke of God, spirit and nature. They comforted many a sad human breast, they refreshed many a thirsting heart, they were sign posts on the road to God. Many men who had read them reformed and commenced a new life. And this man, too, came to die. But it was glorious to behold how his spirit returned triumphant to the well-known land, and how the blessings of men followed him, and old friends bade him welcome in the beautiful spirit-home! He was not blind! He had worked in the light, and now he found it more beautiful than his most splendid poem.

No. XXI.

This Sun-ray's language sounded mild and harmonious. "I have kissed blossoms to-day; they have blown open under my breath full and splendid. The roses and the lilies all looked to the Sun this morning in their dew-covered buds. These were the last tears of their childhood. I have kissed away and dried all of them, and the Evening Sun found them splendidly blooming with open leaves and cups. They dreamingly awaited the night as the lotus flowers in the song."

"The children of men, too, resemble blossoms. I have seen one to-day, white and tender as the blossom of a tea-rose. In a reverie she walked among the flowers in the morning. In her eyes, too, stood tears, and from her, too, they were kissed away, but not by me, but by a youth who was her bridegroom, and to-day was their wedding-day. Love made her bloom; under its breath she grew the most beautiful rose. And the day had passed, the wedding was over, and all 'dreaming awaited the night.' Pity for every bud, every flower, pity for every day which sets upon such pure blossoms!"

No. XXII.

This Sun-ray said merrily: "You tell of nothing but men, of funerals, marriages and the like. I for one will tell you the history of a little dog. Look! the dogs are the best friends and companions of men, and if such a little dog could write his biography, many interesting things would come to light. I to-day shone directly upon the tip of a dog's nose. It was a black and white, spotted Spitz dog, who, as usual, was wretchedly sitting on a roll of ropes on the deck of a ship, near the anchor. The ship lay anchored in the harbor; it was very hot; the goods were being unloaded, and the Spitz dog watched them attentively. He thought of his life—he was near attaining his sixth year, and had seen a good deal. He remembered his very birth in a stable, and his loving white Spitz ma and his four little brothers. At first he saw nothing at all of the great world, for he was born blind; but he heard the men talk. A voice said: 'This one we throw into the water, for he has black spots.' Alas! that happened to be himself. He was very much scared, for he loved the warm mother's milk and was afraid of the water. He whined piteously, therefore, when a coarse hand seized him, and when they even took him out-doors he felt miserably cold, and screamed more lamentably yet. A woman who came along asked the man:

"Where do you carry that poor little dog?"

"I am going to drown him," answered the man. 'He has black spots, and we have four more scorchers in the stable.' 'Oh,' said the woman, 'the poor thing! Give it to me; I will raise it.'"

"Thus it came that the little Spitz was raised by that good woman. She lived in a cabin on the seashore, and had six children; her husband was a sailor, and then on the high seas. The little dog was called *Fidello*, for he was faithful and merry. He caught the rats and mice, barked at people, and looked quite grim when a stranger approached the house. On account of these good qualities the sailor took him on board his ship, and *Fidello* was now a far traveled man. He had been in China and India, and they had just now returned from New York. During the voyage he was quite a comfort to his master, for he knew how to cheer him up. Whenever the sailor looked at the dog, his home came to his mind. His wife and his children had loved and caressed the dog, and whenever he spoke the name of his wife, *Fidello* would jump up, turn his head right and left, prick up his ears, and look at his master as if to say, 'I know well enough whom you mean.' And thus they talked with each other and understood one another.

"To-day, however, the smart Spitz knew that they were in the port of their home; he knew that the wife and children of the sailor would soon come. Therefore he sat there so cunningly, and wagged his tail, and enjoyed the unloading of the goods."

[Continued in our next.]

Mr. Andrew Jackson Davis's "Views of Our Heavenly Home"—views obtained by him in what he calls the "superior condition"—and which have appeared in the Boston Banner of Light, are now completed. We cannot pretend to have read them with sufficient care to enable us to judge fairly of their value; but we have read enough to see that they contain much that is curious and worthy of study. Of Mr. Davis's perfect sincerity in the belief that it is permitted to him, in "the superior condition," to have glimpses of the Summer-Land, no one who knows him can for a moment doubt. He may be self-deceived, but he is no impostor. That his teachings have in view the highest welfare of mankind may be seen from such passages as this: "From what we have seen thus far, we can extract a great practical principle to govern our life and actions on earth. It seems that ordinary philosophy may calm the passionate temper, that truth may exalt the purposes of life, that personal excellence may glorify and dignify our daily existence; but behind all this, and as a foundation for it all to rest upon, it seems that we must sweeten and purify life at its fountain-spring, by habitually letting the spiritual in us dominate the natural, and by permitting the highest in us to govern the lowest, for it is only thus that the divine light, which is above, can effectively penetrate and shine into our darkness." Pretty good gospel this, and it leads us naturally to the reflection that if mankind were as earnest to find the points of agreement as they are to mark those of difference with each other, there would be much less quarrelling and more peace in the world than there is now.—Orange (N. J.) Journal.

Given by ROBERT INGERMOLL.—We need free bodies and free minds—free labor and free thought—chainless hands and fetterless brains.

The liberty of action is the right to do right, and the liberty of thought is the right to think right or the right to think wrong.

Society demands either that you belong to some church or that you suppress your opinions.

A believer is a bird in a cage, a free-thinker is an eagle soaring the clouds with fearless wings.

Foreign Correspondence.

LETTER FROM AUSTRALIA.

To the Editor of the Banner of Light:

We Spiritualists of Australia are, I believe, the youngest born of the great family of Spiritualism; that, I trust, will not make us less truly members of the same world-wide family circle. Believing as I do that the growth of Spiritualism in any part of the earth cannot fail to be of interest to all true Spiritualists, I send you here a little sketch of our history, the rather that the present season seems a fitting opportunity to write to you, whilst our hearts are warm with the eloquence of one of your great American missionaries. I speak of Dr. J. M. Peabody, now lecturing among us on his second visit to the Australian colonies, and drawing such crowds to listen to the glorious gospel he has devoted himself to teach as we do not often see, even in this great city.

I may safely say that as an organized body we came into existence in this, the queen city of the southern hemisphere, only about seven years ago. There were patient investigators and earnest believers, and I need scarcely add to people of your experience, good mediums in Melbourne before then, but no organization. The very first attempt at cohesion among these suspended particles fortunately secured the co-operation of some men of marked ability, who soon gave a tone of culture to the association which was of great advantage to it in a community like this, where culture goes for a great deal—perhaps for more than it is really worth. The fact most worthy of note, however, in connection with the establishment of the new faith here, is that it originated chiefly among and has continued to be chiefly recruited from the ranks of Free-thinkers of the most pronounced stamp. With one noteworthy exception all its leaders have come out from Materialism, Rationalism, &c. This still gives a decided tinge of non-religiousness to most of our efforts, which some deplore and some rejoice in, but which I take it marks a difference between ourselves and our brethren of the United States. My own opinion is that this is a transitory characteristic, destined to pass away as the new faith comes out of the experimental stage of development and takes fuller possession of the hearts of its adherents. Foremost among the Free-thinkers who laid the foundations of Spiritualism in Melbourne, towered the stately, white-headed form of old Father Naylor, now seen no more among us. Good work he did in his day, and not he only, but hand in hand with him went his excellent wife, a medium of considerable power. Both are now in the spirit-world, and their deeds do follow them, with many a kindly wish and many a grateful thought from those they have left toiling behind them. I think I am right in saying that the only Spiritualist funeral services which have been celebrated in Melbourne were at the burial of Mr. Naylor, whose form was laid in the grave at a ripe old age, and at the burial of a young girl, of ten or twelve years of age, a member of our Lyceum, which will serve to give you some idea that we are not yet a powerful body here.

Do not suppose, however, that in these seven years death has not visited our homes more than twice; that certainly would not be the true interpretation of the fact. No, it is the fear of the world which still frowns upon us, and divisions of opinion in households, that still keep many from openly joining us, who at heart are entirely with us. You who can probably, most of you, remember passing through such a period yourselves, know how desirable it is that it should not last long, and also what an amount of labor in speaking, writing and teaching is required to bind Spiritualists sufficiently together to present a firm front to the world, and to teach the world that it must at least respect them even if it will not accept their "theory," as they call it. With us much of this work remains to be done, and sorely we need speakers, writers and teachers thus to bind us together. Individual effort has not been wanting in this direction, but we have still oceans of prejudice, thick as the thickest mud, to wade through, mountains of indifference, hard as the hardest granite, to work against.

Soon after the formation of the first association a series of letters appeared in the leading newspaper of the city criticising Spiritualism, chiefly as known in America, in a favorable tone, and giving a particularly interesting account of Lyceums. I understand that it was another case of an oft-repeated tale. The writer, Mr. Charles Bright, on the staff of the Argus, had been appointed to examine into this "absurd humbug" and expose it, but fairly, you know, perfectly fairly, of course! He read, he examined, he saw, and was conquered. Ever since then he has been an able champion on our side; whenever he has spoken or written about us he has done us full justice, and it is only to be regretted that he has proved deficient in the constructive energy of character which would have made him a whole-souled, out-and-out Spiritualist, and remains satisfied with a cold, half-dead sort of Rationalism which, purely speculative and destructive in its character, never saved any soul alive yet. A few years later he gave a series of Free-Thought lectures for the Melbourne Association of Progressive Spiritualists, which were widely patronized by the general public as well as by our own people.

Meantime an able monthly magazine, "The Harbinger of Light," sprang into existence, and still maintains itself with increasing popularity under the able editorship of Mr. W. H. Terry, our publisher and bookseller, himself a medical medium through whom have come tests without end, not only to Spiritualists, but to innumerable other persons who have not back-bone enough to admit the truth and stand up to it.

Then, too, we received an accession of strength from a somewhat unexpected quarter. The Rev. J. Tyerman, of the Church of England, resident in one of the country districts, boldly declared his full reception of Spiritualism as a great fact, and his change of religious faith consequent upon the teachings of spirits. Of course he was welcomed with open arms by the whole body of Spiritualists in Melbourne, the only city where there was any considerable number enrolled in an association. He soon became the principal lecturer, though not the only one employed by the Association, and well has he wielded, and still is wielding, the sword of the new faith. He is decidedly of the pioneer stamp, a skillful debater, a fluent speaker, ready at any moment to engage with any one, either by word of mouth or as a writer. So widely, indeed, did he make his influence felt, and so individual was it, that a new society grew up around him, called the Free-Thought and Spiritualist Propaganda Society, which remained in existence till Mr. Tyerman removed to Sydney, when it coalesced with the older Association under the combined name of Melbourne Spiritualist and Free-Thought Association.

Slowly but surely we grew, with perhaps fewer drawbacks

TO BOOK-BUYERS.

The attention of the reading public is respectfully called to the large stock of Spiritual, Reformatory and Miscellaneous Works which we keep on sale at the **BANNER OF LIGHT BOOKSTORE**, ground floor of building No. 9 Montgomery Place, corner of Broadway, New York City. We are also prepared to fill orders for such books, pamphlets, etc., as have appeared by name in the catalogue of works formerly offered by Andrew Jackson Davis, and have to bear from the friends in all parts of the world. We will also forward any of the publications of the Book Trade at usual rates.

We respectfully decline all business operations looking to the sale of books on commission. Send for a free Catalogue of our Publications. COLBY & RICH.

SPECIAL NOTICES.

Notices of meetings, lectures, appointments, etc., should be forwarded to this office as early as Monday of each week, in order to insure publication in the same week's edition of the **Banner**.

Letters from the **BANNER OF LIGHT**, care should be taken to distinguish between editorial articles and communications (condensed or otherwise) of correspondents. But no notice is given for the expression of impersonal free thought, but we cannot undertake to endorse the varied shades of opinion to their correspondents give utterance.

We do not read anonymous letters and communications. The name and address of the writer in a letter is indispensable as a guaranty of good faith. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a line around the article he desires specially to recommend for perusal.

Banner of Light.

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Letters and communications for the Editorial Department of this paper should be addressed to LUTHER COLBY.
Business Letters should be addressed to ISAAC B. RICH, Banner of Light Publishing House, Boston, Mass.

MODERN SPIRITUALISM—The key which unlocks the mysteries of the Past, explains the Present, and demonstrates the Future existence of man.

Labor and Law.

While the wild scenes which were enacted in Baltimore, and especially in Pittsburgh, are to be denounced and execrated as destructive of all opportunities for labor to assert its rightful claims, the latter, on the other hand, is not to be prejudiced in the eyes of calm reason and justice by the explosions of passion for which a maddened mob alone is responsible. The only condition on which labor can keep its feet in this protracted struggle with capital, is that it continually and scrupulously respect the laws. The strikers, it is asserted, were not the participants in the affairs either at Baltimore or Pittsburgh, but a mob started up that professed sympathy with them, and in the guise of that sympathy proceeded with violence, incendiarism and plunder.

It is a melancholy scene to contemplate. There is no question whatever that such demonstrations are to be put down with the strong hand. There is in fact no other way of dealing with them known. With elements like those which compassed the Pittsburgh mob let loose, there would be no safety for either life or property, and anything like a social state is impossible. It sometimes happens that in a grave crisis there is no way out but by a grand explosion, but this was an act of wanton destruction, indefensible on any grounds whatever. It defied reason and refused discussion. It was sheer brutality, essential barbarism. Were society waiting to be reformed in that way, welcome the Dark Ages themselves again! Welcome the mailed hand of the irresponsible conqueror!

This turmoil, which had its origin on the line of the Baltimore and Ohio Railroad, was in consequence of a reduction of the wages of the trainmen by ten per cent., which brought them down from two dollars and a dollar and seventy-five cents to a dollar and eighty and a dollar and fifty-eight cents per day. The men declared they could not live on this, and struck. The people along the line of the road sympathized with them, which gave them greater encouragement. No doubt it was a small and an ill-timed thing for the Road to do, but we suppose it gave its reasons therefore to a committee of the men aggrieved. There has been a great deal of "cutting under" in freight rates by the three trunk lines from the Atlantic coast to the West, and no road has made any profits for some time. Still, the crops of the West promise to be unusually abundant, and our exports to rapidly increase. It would therefore have been more politic in the Road to have waited.

It was this infatuation that precipitated matters, and the lines of railroads themselves served for powder-trains to fire the railroad men from point to point until the entire West and the most of the great Middle States became involved. Pittsburgh showed symptoms of uneasiness, and trains were stopped. The military were ordered from Philadelphia; were obstructed and assailed; then they fired on the crowd, which only incensed them; the latter besieged them in a round-house of the corporation, and in the meantime set fire to depots, hotels, engine-houses, and long lines of cars loaded with freight entrusted to the company. Once the passions of the mob were loose, and they must expend themselves.

All this must of necessity exhaust itself, or will have to be repressed by force. After it is well over the question of wages will still remain, and will assert its right to be heard as before. When railroads reckon fair wages to their employees as a necessary part of their expenses, to be deducted like the salaries of their officers before dividends to stockholders are thought of, then there will be a much better feeling all round, and labor will be satisfied that it has been considered. But this habit of cutting down the wages of the poorest paid employees so that they fall below living rates for a laborer's family, is one that is going to hurt corporations of all kinds most seriously. To even reduce a high salary ten per cent. is not an equal thing, for the high salaried men can much better afford to dock ten per cent. than the low-paid laborer can afford to deduct one.

We profoundly regret that this outbreak has taken place, and can only hope that it will not be suffered to prejudice the interests of labor in any respect. As we have already said, the question of the right relations of labor to capital must continue to be discussed and must have a hearing. But labor has respect for law, of which it is to be the organizer and fashioner. Labor seeks the welfare of society, not its destruction; its progress and development under conditions of greater freedom, not its obstruction and revolutionary overthrow.

Excitement in England.

Of what is generally termed "humbogger" there seems to be no end. It is folly to lay it all, or even the half of it, on the shoulders of those who are credited with more assurance than knowledge. The self-styled learned and righteously are just as much given to its practices as anybody else. In England, Mr. Charles Bradlaugh and Mrs. Annie Besant have been sentenced to fine and imprisonment for publishing and circulating a book which, under the interpretation of the law, is calculated to deprave and corrupt the public morals. It is interesting to know something about the character of such a book. The reader will be surprised when we tell him that it was simply a plain and candid effort to impress on the mind of the working people of England the points of what has long been known to all students of political economy as the "Malthusian theory," and to excite their intelligence to its proper consideration.

That theory rests on the statement, made with scientific precision by Rev. Mr. Malthus near the close of the last century, that population increased faster than the means of its subsistence, and hence the steady recruiting of the pauper population. Famine, war and pestilence were mentioned as the only corrective. To balance the ratio of increase in population with the ratio of increase in the means of its subsistence, Mr. Malthus simply urged late marriages and a discreet continence in the matter of propagating children. A book was a long time ago published in this country, doubtless the result of attention to the Malthusian doctrine, in which the prevention of procreation was made known, to married people only, by physical means. It was this book, long suppressed, which Messrs. Bradlaugh and Besant have revived and openly circulated.

The prosecution has only advertised it immensely, and thereby secured for it an enormous sale. The new publishers defied the public authorities to interfere with them. The accused defended themselves, at the trial on their indictment, and Mrs. Besant denied that the book was a vile one in any sense, and alleged that it dealt with its subject with no greater plainness than a great many published medical works, about which the law never made the least disturbance. She likewise dwelt eloquently on the miseries of the poor from having too often more children than they can take care of, and asserted that this unrestricted procreation was the seed-bed of immorality and vice. In his charge to the jury, Chief-Justice Cockburn denounced the unwisdom of the prosecution in set terms, declaring that nothing could have been more mischievous, because, if the book is an improper one, its sale is enormously enhanced by this trial. Over 120,000 copies of it were sold in a very brief time after the prosecution was set on foot.

The Chief-Justice defended the book, but the jury found the defendants guilty of an infraction of English law, and they were sentenced accordingly. The jury, to be sure, exonerated them from a corrupt motive in publishing, but the Judge held that that did not clear them from the guilt of having violated the law. The sale of the book, however, is proceeding at an accelerated pace, and all the more rapidly because it is effected in secret.

Now comes the *per contra*. Another book has been published in England, entitled "The Priest in Absolution." It is a regular manual for the use of the clergymen of the English Church, and almost identical with one used within the Roman Catholic Church. It instructs them in the questions they are to put to wives, maids and boys when the former are engaged in hearing confession.

These questions are so personal, pointed and indelicate, that no journal of repute in England dares publish them. One of them—The Pall Mall Gazette—has gone just far enough with them to reveal the gross offensiveness of the whole thing. The subject was brought to the attention of the House of Lords by one of its members, and the House of Commons is to ask the opinion of the attorney-general. It is a ritualist affair altogether. If priestly meddling with domestic life in its most delicate and sacred relations is to be tolerated in England, after the manner suggested in this manual, then we should say the less said about the Bradlaugh and Besant offence the better. Once open the doors of English homes to the invasion of priests in this wiles way, and the security of the nation, which lies in its honor, would be gone past recovery. Yet the book has already found defenders among the higher classes, and the indications are that there is to be a severe contest over it.

Now it only remains to inquire, why this swift condemnation of one book and prompt defence of another? Is it because the more sensible one of the two is published by reformers, and the more vile one by priests? Is the battle with ecclesiasticism in England to take this form, permitting it to corrupt and deprave the very hearths of the kingdom, but denying it the right to spread before the people facts which one person has just as good a right to become possessed of as another? Is it to be fish for one side, and flesh for the other? The conflict is an open one, and all the people of England can comprehend its scope and meaning. If the convulsion is to come from the depths of the social state, this may be quite as good an occasion for it as any other. It would be a struggle between the people and the priests, and an evil day for the politicians who took sides with the latter.

The brief message in our last number from Spirit Carrie Gibson, of Chelsea, has been verified by a friend. He says at the time of her death she was on a visit to her mother-in-law in this city, where her son was sick with diphtheria; that she contracted the disease herself and died after a short illness. Her given name was Caroline, but she always, says our informant, signed her name "Carrie," and was always called so by her friends and relatives. By reference to the message it will be seen that the verification is complete.

We have been permitted to peruse a letter written by Robert Dale Owen to a friend in Kansas, dated "Philadelphia, Dec. 31st, 1874," in which he says, in reference to the Katie King fiasco, that he has no fear of the effect on the cause. "The excitement," he remarked, "calls public attention to Spiritualism as never before; and this is all that was needed. Truth has nothing to fear except from indifference."

The Spiritualists of Central New York held their annual Grove Meeting July 28th and 29th at Phoenix. For full particulars see notice in another column.

The Indian War.

Gen. Howard, the much professing Christian, has given out that in this war with the Nez Percés Indians and their allies of the Pacific side he will take no prisoners; in other words, that he kills every Indian he finds. He wages, then, a war of extermination. He raises the black flag. Can he or any of us complain if the Indians closely follow his example? If they are savages; how does he show himself any the less one? It is well to keep constantly in mind the origin of this war. It was not the Indians who began it. They were going peaceably to the reservations provided for them, as the Government is forever providing reservations; and while the thing was going on, one of their number was deliberately murdered by a white man. If they had their apprehensions before, this occurrence was sure to increase them.

They did not, however, show a revengeful spirit, but simply demanded, just as any of us in Massachusetts would do if a friend was murdered, that there should be made an instantaneous and full investigation and a sure punishment of the guilty parties. It was but the demand of justice itself. But instead of being heeded, it was utterly ignored, and nothing whatever was done to make the wrong right. This was quite enough to change the fears of the red men into anger. The word was passed from mouth to mouth and from tribe to tribe, and the result has been hard fighting and numerous deaths on both sides. That Christian soldier, Gen. Howard, proposes to set the matter right by killing every Indian he meets. And that is the best that our Government seems able to do. It is really pitiful.

Howard sends word that he is driving the Indian chief, named Joseph, who naturally is engaged in working all the havoc among the whites he can. The peaceful settlers are made to feel the weight of Indian vengeance, just as the peaceful Indian villages suffer from the wrath of the Government forces. If it is uncivilized warfare on one side, so is it on the other. The President is about to authorize the calling out of a force by the Governors of one or two of the Pacific States and Territories, but that can only make things worse. The Sioux fought us for cause, and so do the Nez Percés. These latter are honest, and called truly charitable, and are accounted the most interesting of any of the tribes on the Pacific coast. They are cold and reserved outwardly, yet they are invariably civil, and can become social to the extent of gaiety.

They possess quick tempers, like many other people; and it is said of them that they are more ready to resent an act of injustice or fraud than an open but wanton injury. This characteristic is the best possible testimonial to their honesty and sincerity. On the other hand, they are not difficult or slow to soothe with an explanation or apology, and for this reason among others are classed among the noblest of the red men who have occupied the continent. They possess superior physical forms and are of vigorous constitutions, and are of a copper color; the complexion of the forehead is not only slight, and disappears almost wholly when they reach manhood. A war of extermination against such a people would better be arrested until it was ascertained whether they did not have a cause which is worthy of being heard.

The Medicine Men Again.

The Medical Society of Massachusetts had a meeting in this city recently, and set to work overhauling certain of its members for their alleged "irregularities." That means—we all know what it means. Whenever a member of this strait-laced Society sees fit to help a patient by methods which are not formally laid down in the books, or, in other words, by methods which he has not previously submitted to the consideration of the Society, if they chance to be original ones, he is pulled up before that body at the very next meeting after the discovery, and the penalty of expulsion and all that goes with it is visited upon him. It appears that at its recent session the society made an example of Dr. Gale of Newburyport, for the crime of practicing homeopathy. The doctor is an old and successful practitioner, but in adopting the homeopathic method he of course reflects on the opposite one of allopathy. For nearly half a century he has been in regular practice, and for thirty-five years a member of the Medical Society. His defence was that he would not be tied down to any system or rule of practice, but that he would be free to choose the methods and means which he might at the time judge most efficacious for his patient. For this spirit of independence, beat calculated of all things in the world to inspire confidence in a physician, he was rudely thrust out of the Society of which he had been an honored member for so many years. The very similar case of Dr. Josiah Bartlett, of New Hampshire, has been cited as a parallel to this example of bigotry. Dr. Bartlett, who was the first signer of the Declaration of Independence, was suspended from the New Hampshire Medical Society for six months for refusing to bleed patients in a state of fever.

He held to administering them the nourishment, cold water included, which they needed and craved; and he insisted on treating putrid sore throat in the same way. The Society, however, lived to be thoroughly ashamed of what it had done, and subsequently chose Dr. Bartlett its President. And so we believe the Massachusetts Medical Society will be more than ashamed of its treatment of Dr. Gale of Newburyport, whose case is the more aggravated from the fact that he had retired some two years ago from active membership of the Society, and therefore it was in the meanest spirit that it pursued him. The "regular" doctors are on hand now to defend the Society, but they ought to know that they can avail nothing against the common sense of the community and its instinctive hatred of a narrow tyranny.

We cannot say, for ourselves, that we have any particular regret for these most unworthy demonstrations of the medical men. Being wholly characteristic, they of course are the best mode of announcing to the public the narrowness of the entire medical system. When medical men profess in reply that it is necessary to maintain a "high standard" in practice, we can every one of us see how very low it is if those who hold it refuse so stubbornly to entertain new and larger ideas. Of these it is that they chiefly complain; and it is on these that the people intend chiefly to insist. Let the doctors just go on as they are now going, and before they know it they will find their occupation gone. While they are shaking their saddle-bags in the face of the public, others will have passed them in the quest of truth and the study of better methods, and they will be left high and dry behind, with a very low tide.

Spiritualism in Louisville, Ky.

The Courier-Journal of the above-named city published not long since a three-column article entitled "Among the Mediums," in which it was sought to give a cursory glance at the history of Spiritualism itself, as well as a detailing of the shape taken by the movement in that locality. According to this statement there are "a dozen or more professional mediums" in Louisville, together with "a much larger number of mediums in embryo; that is, persons who claim to possess the power of communicating with spirits in a limited way, while some of them are pupils of the regular mediums under the processes of development."

"These professional mediums are all women," so runs the account, which further affirms "that mediums generally come from the humbler walks of life, and often from the depths of poverty. But the same cannot be said of the believers in Spiritualism. Its adherents represent every class of society, and they come from every creed and confession of faith to espouse the doctrine of mystery. . . . In many instances, men eminent for their learning and usefulness, coming from the judicial bench, from the pulpit and from exalted positions in the professions and the scientific world, have, through their endeavors to expose Spiritualism as a fraud, been led by their experience into the meshes, and become converted to the faith."

"It might not be an exaggeration to say," remarks the writer, "that among the thousands of men and women who consult the mediums in Louisville, there is a large per cent. of the number who regard them as their oracle in all matters pertaining to this life and the life which is to come. . . . They come often from a long distance, while from the city and immediate country surrounding they come in great numbers. Some seek private sittings, while it is customary for a number to gather together and have seances, sometimes in a dark circle and sometimes in the light. The license for mediums, clairvoyants, etc., being placed at a sum beyond their ability, none of the mediums in Louisville make a charge for their services, but as it is understood that this is their only means of making a livelihood, since all their time is occupied, their sitting friends make them such presents as they think right."

All which speaks poorly indeed for the public sentiment of Louisville, which thus places the disciples of a religion as dear to its followers as any promulgated in the church is to its particular devotees, on a level with mountebanks, gypsies, and peripatetic circle-riders, and so does all it can to close the avenues for spirit-communication with the two-handed grasp of pecuniary persecution and social ridicule. Occasional merit is scattered throughout the article concerning the phenomena witnessable at trance seances, etc. The narrative further proceeds to state:

"The only fully-developed slate-writer in this part of the country is Mrs. Kelgwin, of Jeffersonville. A great many people go over from Louisville to see her. Some are satisfied with her writing and some are not. A reporter of the Courier-Journal, while in a circle at her house, received some communications that were pertinent and legibly written in answer to questions which he wrote on the slate, and concealed from view by turning the side containing the question down under the table."

The seances for materialization given by Mrs. Cooper, of Louisville, are commented on in a gossipy style, and the article closes with a fine sop to the Cerberus of public opinion. But the constituents of which that very sop is forced to be made furnish the most important foundation to the thinking mind for a favorable answer to the question, "What good has Spiritualism accomplished?"

"Plagiarism."

We are pleased to inform the London Medium that K. Graves, Esq., is still in the form. We do not believe Dr. Slade is guilty of plagiarism, as has been asserted. We have no idea that he endeavored to impose upon the public by copying from Mr. Graves's book matter for publication, at the same time assuming it to be original with himself. It was no doubt a "plagiarism," but *spirit plagiarism*. We have not the slightest hesitancy in saying that there are spirits out of the form who have the same power and disposition to plagiarize as some individuals in the form have, and who are no more conscientious. Then, again, spirit-authors who have given to the world through a subject here matter of great interest can, if they wish, (why not?) repeat what they have previously given through another human instrument?

We have had in the years past several similar experiences with mediums as that under consideration. One case was a lady in Kentucky, through whom was given what purported to be an original communication, which was sent to us for publication as *original*; but on perusal we found that it was apparently copied from one of Andrew Jackson Davis's works, *word for word*. The gentleman who sent us the MS. was so informed by us; but he replied emphatically that we must be mistaken, as the subject-matter was reported at the time it was uttered by the lady-medium, and he was positive she had never read any of Mr. Davis's books. The case sadly perplexed him, of course, and he was so confident that he was right that he would not credit our statement until he had seen the book for himself. We accordingly sent him a copy. He then wrote a strong letter to us, saying that the lady was above reproach, was only a private medium, and belonged to one of the most respectable families of Kentucky; and therefore the whole thing was inexplicable to him. Accompanying his last letter came another communication for publication from the same source, which he asserted was *original*, as it was taken down by himself as uttered by the medium. *This time he was sure there was no plagiarism about it*. But on perusal of the manuscript we discovered that this alleged original communication was also a true copy of matter on the pages of *The Penetrator*, thus proving beyond doubt that some spirit had repeated through the unconscious medium what was already in print. May not the communication given through Mr. Slade, which our English contemporaries are now so much exercised over, have had its origin in a like manner? Or, in other words, was it not a clear case of spirit-plagiarism? If so, then Mr. Slade is innocent of all complicity in the premises.

Those visiting Oak Bluffs, Mass., during the heated term, should not omit a trip to Katama, only twenty minutes' ride by rail from the Bluffs, where there is a fine hotel under the management of E. O. Nichols, Esq., and also a large and convenient building devoted to clam-bakes, fish and clam chowders, etc. Here are the very best facilities, too, for fishing, fishing and bathing.

"Over the Crystal River."

On our third page we this week give a touching and spiritually elevating song, the music of which is the composition of Robert Cooper, Esq., whose name is well-known to the disciples of free-thought and liberal sentiment in both hemispheres. At a time when camp and grove meetings are the order of the day, we print this choice music as a sort of good wish and benediction for and to these enterprises, hoping that the friends may vocally utilize the harmony it contains amid the woods and glades of the country, which we must perforce content ourselves with merely representing by cold and formal "dots," "dashes," "rests" and "spaces."

Mr. Cooper has written several other fine songs in the past, copies of which can be obtained by addressing him, No. 943 Washington street, Boston.

The Children's Day at Highland Lake.

Those of our readers who are interested in the Lyceum question, and we hope their name is legion, must not overlook the Convention to be held at this grove during Friday, Saturday and Sunday next.

The Boston Lyceum, numbering over one hundred children, are to attend in a body on Saturday, July 28th, and will give an exhibition of their speaking, marching and other exercises at the grand auditorium. The occasion promises to be one of unusual interest and attraction.

Not long since the Investigator, of Boston, took Rev. Joseph Cook in hand for one of those characteristically loose and reckless statements akin to those scattered throughout his attack on Theodore Parker. He said in one of his discourses that "Infidelity is said to be strong in Boston," but demanded to know, in support of such a statement, "when did an infidel book ever see a second edition, or even one of Theodore Parker's best works?" He is answered most effectively by the Investigator, which reminds him that he has himself admitted since he began preaching in Boston that twenty thousand copies of *Paine's Age of Reason* are sold yearly, which means all the way from twelve to twenty editions each year.

The enterprising publishers of the same paper further reply that many "infidel" books pass through from three to five editions a year, and assert that in forty years they alone have printed at least one hundred and twenty editions of the *Age of Reason*. And while so many people have read that noted book, very few indeed have ever seen Bishop Watson's reply to it. And the publishers of the Investigator go on to speak of the number of editions of the writings of Voltaire, Hume, Volney, Gibbon, Harriet Martineau, Buckle, Draper, Tyndall, Darwin, Huxley, Spencer and others, which are annually sold to an intelligent community of readers who hunger for something more than the chaff which Joseph Cook flings in their faces. Cook is eminently a blusterer, all brass, and no scientist at all. He assumes his facts and proceeds to build on them, when those facts are as airy and unsubstantial as the very dogmas they are expected to support. There is of course an end to such charlatanism, and Cook is just beginning to have a dull suspicion that it is drawing in sight.

The independent slate-writing medium, Watkins, has been at Leeds, Mass., lately. A correspondent at this place writes us an account of seances with him, which we print in another column, going to prove that there is no question as to the mediumship of this young man in the opinion of the writer. As regards the slate-writing, we have no doubt that the invisible power to do it abides with Mr. Watkins; but the question is as to whether reliable or deceptive spirits do the writing. In one instance, at least, when the medium was in Boston, a communication was given upon the slate provided by the sifter for the purpose, which was not written by the spirit whose name was signed to it; but, on the contrary, by one of the medium's own control. Mr. W. is an angular man, and we account for this condition of things simply on the plain hypothesis of "like draws like." "Try the spirits," etc., is a scriptural truism that should not be ignored by Spiritualists. When the medium (as he should strive to accomplish) comes up on a higher moral plane than he is at present, his mediumship will be much more reliable than in our opinion it is at present. We therefore beg of him to do as nearly right as possible in all things, and then his "divine gift of mediumship" will be an honor to himself as well as creditable to the spiritual cause.

Bro. Seaver of the Investigator is a practical printer and a capital editor, except on spiritual subjects! Those "educated from the case" as a general rule make competent editors. Of course such are not college learnt; don't understand Greek and Hebrew, Latin, German or French; but it seems that Bro. Seaver is an exception, judging from his frequent Latin quotations in an article he recently printed headed "The Universe, &c." Well, we are glad of this, for when we both get "on the other side" we shall probably go into partnership "in the printing business," and a Latin scholar would be just the right sort of a partner. But before this auspicious time arrives, we insist that the Liberator "in mundane life" help Bro. Seaver—who has been a faithful servant in their cause for many years—lift the incumbrances on Paine Hall. Why, if they really believe what they profess to, it should be accomplished inside of six months; and thus prepare him for the necessary "harmony" he should possess in the new sphere of life when his time is out here.

Want of space deters us, at least for the present, from keeping up to the demands of the announcement made by us recently, viz.: that we should print with each issue of the **Banner** a column of verifications of spirit messages from the large stock which has been rapidly accumulating on our hands of late. We shall redeem our promise soon, however, and trust those which we printed in the **Banner** for July 7th have been carefully perused by our readers, and that the lessons which they convey have been duly appropriated by discerning minds.

Read Prof. R. W. Hume's article on "Indian Spiritualists," on our second page. In transmitting it the author says: "I enclose selections from the report of the late Indian Council at Idaho, with comments thereon, which I trust will meet with your approval. To my mind, Spiritualism has a grand work before it, and has commenced its labors not only in civilized but in what are called 'barbarous communities,' that work being the improvement of our race."

