

# BANNER OF LIGHT.



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## The Spiritual Posthum.

### An Inspirational Discourse, BY W. J. COLVILLE.

Delivered in the Public Hall, Belper, on Sunday Evening, March 24th, 1884, and Reported for the Banner of Light, by Augustus Wilmshurst.

On this day, March 24th, 1884, we celebrate the thirty-sixth anniversary of the advent of Modern Spiritualism. An anniversary occasion is both customary and profitable to indulge in retrospect as well as prospect—to trace the way along which we have been led as well as to forecast the future, and make plans and resolutions for the work of coming days. An anniversary occasion is one not unmarked with sorrow and regret; it calls to our minds what we have neglected as well as what we have accomplished; it tells us of our past failures and successes, and points us on to our ever forward journey. On this day, sweet with many pleasant memories, joyful with recollections of much good accomplished, of many blessings received, it will benefit each one of us to pause awhile; and though truly thankful for every blessing, let us be ever ready to accept our due share of responsibility for the success of the great work in which we are engaged. You must pardon us if on this day we indulge in recapitulation and reminiscence. The striking events connected with the birth and early spread of the spiritualistic movement in America are so interesting and suggestive, and fraught with so much from which we can deduce practical lessons for daily guidance, that though the historian and biographer have nobly done their part in converting the record of Spiritualism into well authenticated historical fact, the moralist, the philosopher, the spiritual teacher, will ever find a vast field opening up before him, an immense array of priceless treasures out of which he can evolve, for the guidance of the present and succeeding generations, a system of philosophy, whose foundations will be on ground no less secure than the rock of ages—the impregnable, inviolable truth itself.

Spiritualism, as we are frequently reminded by our writers and speakers, is so old that it seems cotemporary or coeval with primitive man. At all events, the facts of Spiritualism are to be met with in the histories and other records of all ages and peoples, and while many of the stories told of angels' visits and of communion with devils may be greatly exaggerated and distorted, while we must allow a wide margin for fancy, superstition, and the habits natural to tales of increasing size and marvellousness to an almost incredible extent if they are great travelers, still the residuum of indisputable fact is sufficiently large to compel every free-minded investigator of the laws of being to drop his prejudices, part company with preconceived theories, and address himself practically and intelligently, painstakingly and fearlessly, to an investigation of this new philosophy called spiritual, which is in truth a very old friend, clad in a new robe; for the great man of every age who made a mark in the fields of literature were all in a sense Spiritualists, in that they acknowledged the existence of spirit as distinct from matter, and believed it possible for spirit to hold communion with spirit, though the spirit of man should be embodied on earth and the spirit with whom man sought communion should be free from the trammels of materiality.

It is not our purpose here and now to proceed with an examination of ancient philosophies and theologies. We do not propose to take a critical survey of the ground occupied by the various bodies of religious men who dispute with each other the claim to special possession of spiritual truths and gifts. Such study might be endless, and though doubtless to an extent profitable, it is so much more difficult to convey demonstrably accurate information concerning the affairs of past ages than with regard to events now transpiring, that we deem it best to deal more frequently with current topics and everyday occurrences.

At the same time, it is the furthest from our thoughts and wishes to attempt to suppress a study of the revelations of past ages, or to discredit the testimony which has been given; no doubt in many instances more faithfully and accurately, to what occurred long ago, it is, to say the least, a singular coincidence, that so many great persons are said to have been born of humble parents, and in most lowly places; that so many great reforms have been inaugurated in out-of-the-way places, where one would be least likely to look for any great movement to originate. The reason for this ever-repeating fact in the history of reformers and reforms seems to be that wherever there is the least intellectual culture and worldly wealth, there is likely to be the least bias of thought and there are to be found the fewest conventional obstacles in the path of free expression. It was customary in very old times for children who displayed inborn mediumistic powers to be taken to solitary places, and there left to the action of nature and the spirit-world; we do not mean that they were neglected or abandoned in the ordinary way; they were held peculiarly sacred, and had the best of care lavished upon them in many instances; but they were not trained as other children were sent to school to have their heads crammed with facts and theories; they were

allowed freedom in which to expand morally, intellectually and physically; they were given plenty of good, simple, nourishing food, fresh air and exercise; but they were left unhampered by the restraints and uncontaminated with the evils of city and even school life. It is a noteworthy fact that all nations have made singular and extensive mention of the mediumship of children, and it is quite equally remarkable that genius usually displays itself in childhood, and that in the persons of children who seemingly have not inherited their talents in any sense from their parents. Still, there is a great truth in the doctrine of heredity, which, when studied interiorly, will be found to teach that in numberless cases, not the attainments of the parents but the wishes, the most secret longings of the parents, are fulfilled in offspring; and not only this, but that the wishes and needs of the world are fulfilled and supplied by means of the unuttered longings and necessities of the human family, drawing a supply to meet the demand of which people are often most intensely conscious when they know least how to supply it, and can scarcely conjecture how the nameless desire of their hearts can ever be supplied. Behind the bars of material life an angel ever sits watching, unseen by fleshly eyes, ready to give to the children of this planet the very highest interpretations of nature they can possibly understand or bear.

The old theory of partiality in the divine government of the universe is happily now almost out of date. Very few persons of any thought or reflection who believe in Deity at all suppose now that he purposely withheld his truth from all other nations than the Hebrew, and confided to Jews all the secrets of his infinite mind and will; the growing thought on revelations is that revelation is incessant, and that God is incessantly speaking to all through the medium of the universe. If one man is a prophet, one woman is a prophetess, while others are not. We see no arbitrariness in the divine election; every life is purposeful; and in the economy of the universe concerning spiritual as much as concerning physical realities it may be said that the sunbeams are for all, provided all can see it; and that while some are blind and cannot see the light, and that very light they cannot but ignore practicality, reaches and blesses them, for without it the blind man could not live and be sustained. That there is truth in the doctrine of election we do not for a moment gainsay; that there is such a thing as reprobation we deny. All are elected to some office, all chosen for some special work, all qualified to fulfill some needed task; and happy only are they who can realize that they have not missed their vocations, and have not been neglectful of the duties given them to do. Very often a person's career is so singularly marked out from his earliest infancy, that it seems impossible he should tread in any other path than that in which he is called to go. Some persons are called to a life of service without any seeming volition on our own part. We are made to do a work needed to be done; and though our path may be strewn with thorns more thickly than with roses, we cannot turn aside if we would. We are constrained, impelled, to travel in that prescribed track. This ordination of the way before us does not imply loss or absence of accountability, as this has reference to the faithfulness with which we follow the moral light within us, not to an ordering our affairs beyond our own control.

The little girls, whose surname was Fox, through whom the rappings were first heard at Hydesville, near Rochester, N. Y., on the 31st of March, 1848, belonged to no illustrious family, and had enjoyed no educational advantages beyond the simplest training freely provided for all children in the United States. They were so young at the time when the knockings were first heard, it is incredible that they should have made the noises themselves, and been able to carry on a systematic deception for years, duping the most learned and skeptical persons in the community. They had indeed no interest in deceiving any one. They objected to sit, and naturally cried at the confinement and severe tests to which they were submitted; to meet the demands of captious and unsympathetic inquirers and would-be expositors. Spiritualism was therefore ushered into the world in almost as unlikely a manner as Christianity, and forcibly it reiterates the New Testament teaching, that through the minds and lips of artless children the greatest truths may be communicated from the heavens to the earth. One of the objections brought against Spiritualism is that it is so frequently to be met with in the dwellings of the poor, and that so many of the mediums it employs are either children or illiterate persons. This objection is sometimes used by professing Christians, who must altogether have forgotten that the "common people" were those that heard Jesus gladly, and that among his most intimate associates were several untutored fishermen. They must have completely overlooked the many allusions to children and childlike-ness with which the Scriptures abound; and if the great hero of the gospels goes so far as to say that unless we become as little children we cannot enter into or even see the kingdom of heaven, what can be thought of the vaunted Christianity of those who, while calling Jesus Lord, Master, and even God, refuse to investigate a system to which they oppose one of their strongest objections by reason of the appeal it makes to the simplicity and receptivity of childhood.

Quite recently, a public debate on Spiritualism took place at Leeds, when one of the speakers who defended Spiritualism said that its philosophy was such that it frequently commended itself to the minds of children more forcibly than to the mature in years and the highly educated. One of the opponents of Spiritualism, in his reply, declared it to be utterly unreasonable on the part of any one to impute intelligent men and women by endeavoring to force upon them a system more suited to children than to men and women of age and culture. Had the maker of such remarks been a Spiritualist, we could have treated his observation without contempt; but coming as it did from a professed Christian of the Orthodox or evangelical type, who talked fluently about the excellency of the gospel, it simply proved that either that man had never read the gospels and epistles; or that he was so blinded by bigotry and prejudice against a system, the real nature of whose teachings he knew nothing about, that he for the time being was so determined to make out a case for his own side, that he used weapons against Spiritualism which could be instantly turned with redoubled force against his own beloved Christianity. It ought to be a sufficient fact for the Orthodox Christian that Jesus dedicated this "spiritual" truth, though often hidden from the "wise and prudent," as revealed unto babes, as the Orthodox Christian claims that the Bible is his final court of appeal and Jesus his sovereign lord; but the rational religionist and the Spiritualist must be reassured with apart from the Bible. To them the sayings of no book and no man ought to be authoritative; and it is so the ever-increasing number of free religionists and skeptics that the world is indebted for its true progress far more than to the fossilized and creed-bound members of orthodoxes, who wish to live so long as they enjoy on earth exclusive

ly upon bread which came down from heaven near nineteen centuries ago.

The introduction of Spiritualism through the mediumship of two little girls is peculiarly appropriate and instructive, for the following excellent and unanswerable reasons: First, the minds of children are not crammed with theories of what they have to become; they are free to receive any new light on spiritual questions, as is the case with older people. Prejudices have not had time to grow; the brain and body alike are plastic, like soft clay easy to be molded, while older persons have formed settled habits of mind, have their pre-conceptions, their darling preconceptions, and many a barrier to interpose between the embodied mind on earth and the spiritual communications the angel-world are ever waiting to make to manifest. Second, girls were chosen instead of boys to usher in the new era, because this new age upon which the world has just entered is to witness the emancipation and elevation of women and the unfoldment and glorification of human affection and intuition, to supplement and complement that reason or intellect which, though worthy of all praise and honor, is not truly good when it dwells alone. "It is not good for man to be alone" signifies interiorly it is not good to develop reason without spirituality—the intellect without the soul—and that this is true no one need go far to prove, as it is self-evident in your midst that intellectual culture—a good secular education with nothing more—is not sufficient to stem the tide of human vice and misery, or to round out the character into that beautiful and harmonious symmetry without which the most brilliant lives are angular and ill-proportioned.

On this anniversary day it may not be out of place, while we are specially dwelling upon the operations of the spirit-world through children thirty-six years ago, to say a word or two concerning the need of giving to your little ones, who are naturally susceptible to spirit-influence, that opportunity to develop which many so rarely take. Mediums differ from other people in no other way than this, that they are extraordinarily sensitive and their natural inborn sensitiveness renders them susceptible to spirit-influence to a degree unknown to others. This extreme sensitiveness renders them liable to a much greater amount of pain and pleasure than that enjoyed and suffered by the rest of mankind. They are easily affected by their surroundings, easily led in one direction or another, according to the character of the people with whom they associate, and the conditions generally surrounding them; for this reason they may be neither as praiseworthy when they do well, nor as blameworthy when they do evil, as those less sensitively organized. You may take what exception you please to this statement of fact, but the fact itself will have to be met and grappled with, whether you choose to be disagreeable to the laws of being, and say that you do not know that there are people in the world who are more easily led than others, you must make the best of the situation and act accordingly. If it be asked why are some differently constituted to others, the need that they should be so in the present state of society seems obvious. Every one is born with a mission, and happy is he whose end and object in life, "For this cause came I into the world," is useful, no human life need be spent in vain. The coalheaver and the scavenger are as necessary as the poet and the statesman. Society can only be held together as all classes are equally employed, and though the three great watchwords of Republicanism—Liberty, Equality, Fraternity—may express eternal truth regarding the rights of man, yet so long as human qualifications vary, there must of necessity be different classes in society organized in the future on earth as they are now organized in spirit-life, with a view to meet the demands of society at large and afford congenial occupation for every individual, not in such a way as to perpetuate the feudal system and the evils of caste.

The Church of England has always taken its ministers almost exclusively from what are called the upper ranks of society, and this practice has not resulted in good either to the church or nation. A good education is one thing and "blue blood" quite another. The true education of a person destined to hold a responsible and elevated position is that unfoldment of his mental and moral powers as shall best enable him to discharge the duties of his office not perfunctorily, but so as to inspire those to whom he ministers to live a holier and more useful life. A minister of religion need not be superior in wealth or worldly station to those to whom he ministers; but he is no true minister unless he can feel the spiritual nature of his flock and supply a felt want in the souls of his auditors. Church-going has become too much of a matter of form. It has been regarded too much as a duty, and too little as a privilege. People have been swayed by fear rather than by love. A healthy state of things will be when church services will supply spiritual necessities just as truly as good and pleasant food, and warm and comfortable garments, supply the needs of the body. People do not dwell in houses and wear clothing and eat food because they are afraid they will forfeit heaven and find themselves in hell if they neglect to make provision for the needs of the body. Spiritual wants demand supply as much as ever bodily wants can. There are such organs in the human brain as spirituality and veneration, and these demand their proper share and kind of nutriment. The ancient practice of setting apart children from their birth, and in some cases even from the moment of conception, was originally intended for the raising up of a class of specially prepared organisms through which a knowledge of spiritual life could most easily and effectively reach humanity. The Anchorites and recluses of Hindostan, the sylvan and oracles of Greece and Egypt, are examples of those who, from their earliest infancy, were set apart for special spiritual work; and while it is perfectly true that the spiritual world always develops its instruments whenever and wherever it requires them, while we cannot too frequently reiterate the truth that mediums are born, and though they may be developed they cannot be manufactured, we must not forget that every grace and talent, every power of mind, body and spirit, needs appropriate conditions for its unfoldment.

We hear a great deal about a good education nowadays; but unfortunately what is often called an exceedingly good education is in reality a very bad education. Not only are ministers of religion expected to conform closely to antiquated standards of orthodoxy, or else be deprived of their living, or to conform to all most invidious positions; but, in addition, the declarations of the pulpit are, and have been for centuries, strictly at variance with physical laws, and the actions of all who are struggling for efficiency as scientific directions have certain spiritual aspects in their nature. Certain authorities placed upon them as "doctors" great spiritualists had reached "quality" to certain departments of knowledge; and the spiritualists' similar spirit parlors among Spiritualists. No one can have a good education recently printed in the *Moderns*, the *Principles of Christianity* and the *Personal Experiences* of Jesus and the Saints

of Progress on Rebirth or Reincarnation, without having been struck with the special pleading in favor of preconceived ideas indulged in by many writers on both sides of the controversy. Need we wonder that the spirits wisely select unbiassed, unprejudiced, uneducated children through whom to do their work, when elder people are generally wedded to fossilized opinions, and so determined to make out a good case for their own side and no case for the opposite party in a discussion? True Spiritualism is the only thoroughly effective corrective of the skeptical tendencies of the age, and the only positive and absolute antidote to theological dogmatism and superstition.

Spiritualism came not unearned for, though it came undemanded in words, the Rochester knockings were answers to the unuttered thoughts and prayers of millions, the cry of whose hearts unceasingly was, "Give us some definite and unmistakable assurance of human immortality." The laws of heredity ordain that every child shall receive in some degree the characteristics of its ancestors; but, in addition to heredity, we must not forget that the surroundings of a sensitive mother have very much to do with the disposition and temperament of the child to whom she is about to give birth. We hear such expressions as the following used constantly, "The man was born for the times, the man produced the man, and then the sequence is, the man molds the age, and through influence in large measure directly traced to himself, society is reconstructed." Luther, Wesley, Swedenborg, Dickens, Burns, Bacon, Shakespeare, all of these and hundreds of other notable personages came to the scene of human action by invitation of the world which needed them. The united sighing of human hearts throws forth an influence which endows an unborn child with peculiar sensitiveness and capability, and when these little girls at Hydesville and many children after them came into the world about that period, so singularly endowed that they could afford means of communion between spirits on earth and those in the unseen spheres, they were literally born to meet an immense demand and in response to the cry of human hearts innumerable.

Spiritualism is positively necessary in all its phases to meet the multiplied wants of man; but we must ever bear in mind that the raps are only premonitory signals, and are like the postman's knock at your door, who must needs rap to gain admittance, if there be no other means of arousing your attention and letting you know that some important news awaits you outside the door. The knock has done its work when the letter has been taken in; but should a friend call on matters of greatest moment, and you were in the garret or the cellar, and could not hear unless he knocked repeatedly and loudly, the knocking would be an imperative necessity until you were summoned by it to open the door and receive the tidings. America was chosen as the birth-place of Modern Spiritualism because, though in reality older than Britain, it is today practically a new country. Across the waters there is such wide room for growth, such length and breadth of yet uncultivated prairie, such freedom from the restraint of a smaller country, and an older civilization. Novelty has a charm for the American mind, revolutionary ideas are popular, older institutions, except in New England, have had no time to take deep root, therefore the field is open for reformers, and while the churches cannot hold their own against the aggressions of modern doubt, Agnosticism is as unsatisfactory to Ingalls and Adler as it is to the humblest and most tender-hearted English woman who has just been called to part with her darling child. Ingalls hopes for life beyond, but cannot declare that his hopes are well founded. Adler says he knows not how to give consolation to the bereaved in the hour of their bitter sorrow, and these men are both splendid samples of the best elements in Transatlantic Agnosticism.

Now that England is in mourning because a member of the leading family in the land has been taken from the arms of a loving mother and a bright young wife; now that our beloved and gracious queen is sitting in grief to mourn the loss of one to her most dear, is it not an inexpressible comfort to all stricken widows and mothers that the gates of mortality may unclose and show them their dear departed, not blighted from them amid the far-off glories of a sumptuous Oriental palace in the skies; not doomed to everlasting fire because they had offended an angry and avenging Deity, but dwelling among them still, though unseen by mortal eyes—so near that their lives and those of the friends they have left to mourn their earthly loss, are in time mystically but beautifully interlaid, and in eternity consciously united for uncounted ages, for the gospel of the spirit ever is—affection is deathless; to live once is to live forever. These few disjointed fragments of an anniversary lecture, in which the difficulty is not to know what to say, but what to leave out, we submit to your most thoughtful and earnest consideration, trusting it may help some of you, in some slight measure, in your studies into the unseen universe.

A writer in the *American Age* makes some comparison between the number of people who have been mentally afflicted by the excessive assimilation of Christianity or Spiritualism. He finds that a short time ago in five Ohio insane institutions there were forty-nine inmates made insane from excitement caused by Christianity, and only seven credited to Spiritualism, for the same period of time. The record for a longer period in thirteen of the largest institutions of the United States showed this result: 1,904 from religious insanity, and 229 credited to Spiritualism, during the same time. In 42 reports showing 82,313 male patients, 315 were insane as clergymen, which shows one insane minister to 150 others, while only 45 male and female, credited to Spiritualism, showed the proportion of insane Spiritualists to be only one to every 711 others. Taking the estimate of Spiritualists in the United States at a low figure, they would be represented proportionately in the insane asylums by over 3,000 inmates, whereas at this time they do not exceed 150. *The Truth-seeker*, London, Eng., Rev. John Page Hopps, Editor.

THE RICHEST CHURCH IN AMERICA.—The New York correspondent of the *Pittsburgh Commercial-Gazette* says of the wealth of Trinity Church of the Metropolis: "I believe," said a down-town real estate man, "that \$200,000,000 would cover the actual wealth of the Trinity Church corporation. It is certainly as rich as the Vanderbilts, and has a steeper line of profit. Beside the immense rents coming in from property in the city, the church corporation holds mortgages on several hundred Episcopal church edifices all over the country, on which there is an average of nearly seven per cent interest payable quarterly. The fund is under the control of a board of trustees, selected from the vestrymen of old Trinity and St. Paul's, and if you think they give any money away, or handle the revenue on benevolent gospel principles, go and try to negotiate a loan. They will tie you up with iron bands and make you come to time like a sheriff. They keep it in the family, because it is too good a thing to let go. All the trustees get rich."

## Foreign Correspondence.

### Jesse Shepard's Reception in Paris —His Seances a Success.

To the Editor of the Banner of Light:

The Fourth of July, 1884, will ever remain memorable in the history of the fraternity of peoples. It was the one hundred and eighth anniversary of the Declaration of Independence of the United States of America, and it was celebrated in Paris under conditions which will never again occur.

On that day Ferdinand de Lesseps, the great Frenchman, presented the Colossal Statue of Liberty to Minister Morton, in the name of the Union Franco-American committee. By a strange spiritual coincidence, this day ought also to be remembered by the presence in Paris of a great American medium, serving as intermediary between the adepts of Modern Spiritualism in the new and those of the old world.

The flags of France and America floated from our windows on the Boulevard Montmorency, which under the circumstances were decorated with garlands of evergreens and flowers, which, by the way, was the work of a young American musical genius, Ernest Schelling.

The reception rooms were filled to overflowing by a distinguished company, Ernest Schelling had already executed several brilliant piano solos, when at half-past nine in the evening Mr. Jesse Shepard was announced.

In the midst of perfect silence, one of our collaborators, Jean Darcy, was inspired to deliver an address of welcome, which in its spiritual patriotism, eloquence and fervor touched every soul present and filled many eyes with tears. The following is a translation in part of the address:

"Mr. Jesse Shepard, I am happy at last to have the opportunity of taking you by the hand. Your reputation as an inspired medium is universal, and for a long time we have earnestly desired your presence in Paris for the general good of the cause we all love so well.

We thank you for having fulfilled your promise, and for having faced so many obstacles in a long voyage. Your presence here on this great national holiday is not by chance, for we have been accustomed to celebrate the anniversary of the Declaration of American Independence in these rooms, and you can see there the image of Joan of Arc (pointing to the bust), the angel of France alongside that of George Washington, the soul of American independence, both draped in the stars and stripes and the tricolor of France. And it is under the auspices of these great spirits and our other guides that American Spiritualism will give a fresh impetus to France, which has lost her real independence through materiality and skepticism.

I thank God, and bless the spirits for the joy I experience at this moment. . . . And you, Jesse Shepard, citizen of the Great Republic, who have been a witness of the progress of MODERN SPIRITUALISM, it is as a Spiritualist you have come to clasp hands with your brothers in France, and we remain assured of your aid as an inspirational medium.

It is for us, as Spiritualists, to dissipate the fogs of ignorance and vain science, to arm ourselves with the torch of truth, and carry the light everywhere in the name of progress and universal love."

Much more was said, and we regret that space and time forbid a fuller account. Later in the evening Mr. Shepard astonished every one by his really lucid mediumship. Although every one present was a stranger to him, he gave, in each instance, the most minute and remarkable proofs of his clairvoyance. The skeptics present were put to their wit's end, and the evening closed in a veritable triumph for Spiritualism on the 4th of July, 1884.

A few evenings later Mr. Shepard gave a select seance at our residence. None of the sitters could speak English, so the medium found himself surrounded with new and peculiar conditions, and yet the seance, from first to last, was a constant succession of powerful and convincing phenomena. The following translation from *La Lumière* of the 10th of July will convey an idea of the phenomena which we all experienced with so much satisfaction. After describing the circle, the editor says:

"Mr. Shepard began to play and we all sang a hymn. In less than five minutes the manifestations commenced. A spirit took up a fan and fanned us vigorously; at the same time we were touched on the feet, arms, and we shook hands with invisible friends. The noise of spirits walking could be heard in the adjoining rooms. The heavy table was moved several times, the penicils placed in my hands, and the piano itself was lifted. We saw lights and shooting stars, and the bust of Isis in the room adjoining was covered with a brilliant light—a manifestation which could not have been produced by any one, however dexterous.

Many spirits gave their names. Mr. Shepard never ceased playing. But the grandest event of the evening was the visit of Sappho, the Grecian artist, incomparable in the pure elegance of her melodious phrases and soft, delicate execution. The immortal Sappho touched a few brilliant chords on the harp and then waited till clear above our heads to the ceiling, without ceasing to play, producing the most wonderful effect. We were charmed; and if any one present had doubts they were quickly dispelled by this manifestation. A large luminous lamp was carried about by Sappho. After a few minutes she ceased, and we all ceased singing the better to listen, when the voice immediately died away for want of power. Sappho again took the harp, and, resting it on the head of the writer, played an air. The harp touched every one in turn, while it continued to play in perfect accord with the piano. We wish every materialist and skeptic in the land could hear such music, as it would have a tendency to elevate each soul."

The gifts of Jesse Shepard give him an exceptional position in the world of art, spiritual marks of esteem and sympathy being constantly bestowed upon him by our celebrities. The illustrious composer, Samuel David, has just presented him with his magnificent work, entitled "The Triumph of Peace," bearing this inscription: "To my excellent friend, the great artist, Jesse Shepard."

Every seance Mr. Shepard has given has been different in the order of manifestations, and perfectly conclusive. He certainly has more strength and power than he can think of complying with. Our prayers are for the triumph of the cause in France through this American medium, whose high faculties have no parallel here.

Fraternally yours, LUCIE GRANGE.  
Paris, France, July 14th, 1884.



## Children's Lyceums.

about 100,000,000 in the culture and car-  
pentering industry, New York.

...for the benefit of others and so of ourselves

[Other papers please cover.]

"A Boston firm advertises shoes for eloquent elements." They do not squeak. — *Scrutator Eagle*

—Or does it demoralize only the poor little  
—the poor little, pitiable, wretched

and was a member of the preachers of evangelism  
CHURCH of the Wesleyan, New York.







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## SPECIAL NOTICES.

In quoting from the *Banner of Light* care should be taken to distinguish between the articles and the communications (condensed or otherwise) of correspondents. Our columns are open for the expression of personal free thought, but we cannot undertake to publish the statements of opinion to which correspondents give utterance. We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guarantee 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 placing a line around the article he desires especially to recommend for publication. Notice of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday, as the *Banner of Light* goes to press every Tuesday.

## Banner of Light.

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Spiritualism is the Science and Philosophy of the Universe as revealed from the Spiritual Standpoint; and it is identical with Spiritualism—SPIRIT S. B. BRITTON.

## The New Theology.

In the July number of *The Popular Science Monthly* is an article of much thoughtfulness and an immediate interest on the above subject, written by Rev. George G. Lyon. He begins with assuming that the Creator of the universe must be incomprehensible, and hence infers that no conceivable symbol can be either satisfactory or helpful, except in a period of immaturity; therefore a new faith becomes necessary above all things, and its confident and constant expectation is perfectly reasonable; on which account he thinks that "that which is now dawning on the Christian world is doubtless destined to have its day." Those who have done their work and feel the need of rest will not be gratified with the light of this new morning, but those who are up with the rising sun will be delighted with the dispersing darkness and the increasing brightness, and the new beauties and fresh fragrance of the clearer light and higher life.

He regards the New Theology as thus far rather reformatory than revolutionary in its teachings and tendencies. While accepting the nomenclature of the Old, it shades or expands its definitions so as to accord with the subtler experiences and the enlarged observations of the age. While it maintains the dogmatic statements of the Old, it modifies their exposition so as to bring them into harmony with the laws and processes of being. While it affirms with the Old that faith is the basis of salvation and of all deliberate activity, it gives no preeminence to any form of faith, and tests the validity and the sufficiency of a faith by the salvation it secures and the activity it inspires. With the Old, it accepts all Scripture given by inspiration as divine, and interprets Scripture by Scripture; but holds in abeyance all biblical utterances which seem the most unreasonable, rejects all which are in conflict with the nature of things or the course of Providence, and aims to understand and to corroborate the written word by the works of Nature. And it maintains that no portion of the Scripture can be a revelation of God to man except to the extent that it is understood and conforms to the laws of being.

The New Theology, says this Orthodox expositor, is distinguished for its respect for science; manifesting it by its effort to put all its statements on a scientific basis, and submit them in a scientific method, and to question the value or utility of any doctrine which does not come under some general and harmonious law, or which cannot be scientifically presented. Having such a respect for science, it has a corresponding antipathy to authority, insisting on personal freedom in investigation and personal responsibility for conviction. It concedes that most of the knowledge acquired by individuals is derived, and that authority is necessary as a guide in immaturity, but holds that no ipse dixit is final, and that all communication is to be received tentatively and subject to amendment or rejection; that authority is merely mechanical in its action and in its effect, and that they who submit to it without question are mere machinery propelled like an engine by steam, capable of valuable service for a season, but neither develop nor improve, and are deprived of all the pleasures of progress and of increasing vigor and usefulness.

It even goes further, he asserts; and charges that commanding authority dwarfs growth and weakens ability, and is, therefore, largely responsible for the general inability to distinguish between right and wrong, and for the unsettled and weak convictions as to good and evil. And, furthermore, that it is accountable for much of the prevailing belief and skepticism, since without some collateral and corroborative evidence to support naked affirmations faith becomes weak and lapses into superstitious incredulity, or is abandoned for the more satisfactory—if not more intelligent—negations of infidelity and agnosticism. He is free to admit the difficulty of holding the average of Christians to an unflinching faith in the Trinity, the divinity of Christ, the atonement, etc.; that but few have a clear conception of any of them, that many deny one or more of them, that no two understand them alike, and that all have doubts and fears with respect to them; and, therefore, that the New Theology must earnestly protest against the arbitrary and unconsiderate church canon which insists on unswerving or even nominal assent to all or to any of the articles of faith as a requirement of God

and a condition of the divine favor and the soul's salvation.

While it does not question the soundness of the doctrines affirmed, the New Theology recognizes the impossibility of making all men see them alike or of holding them to a credulous assent to them; and affirms that many who doubt and many who disbelieve them are among the most exemplary of mankind; that the sacred Scriptures, comprehensively understood, do not exact uniformity of faith in order to salvation; and that if any symbol were the basis of hope, it could not be of universal application, and would, therefore, not be adapted to humanity, or be consistent with either the divine or human nature. Most vital of all, as we regard it, the writer states that it assumes that saving faith is that recognition of what is right and best which enforces its practice; and that the sincerity and strength of faith are determined by the degree of the conformity of the heart and life of the subject to the character and requirements of the ideal. In other words, that the aim and effort of a man to be in accord with what he sincerely regards the true and perfect, whether that be feticism or Christianity, is the exercise of saving faith, and secures the soul its highest commendation and the divine favor; and since its excellence is in sincerity, it may be as perfect and as acceptable in its first timid appliance by the feeble as in its last bold assurance by the strong.

The New Theology, in a summary phrase, is not a positive philosophy which rejects or agnostizes the unknowable and the incomprehensible. It accepts authority as the starting-point of inquiry, which is skeptical, but open to evidence, and takes the reasonable and the probable rather than the positive or the absolute as the only attainable presumption of truth and error. And since problematic conviction constitutes the sum of all human knowledge, and forms the basis of all human activity, it regards as impractical theorists, insensible to the operative agencies of the ages, all who reject the probable for the positive.

It starts out with the leading ideas that no creed can be final so long as there is the infinite to explore or the human intellect is capable of comprehending more; that new symbols are of periodicity and of rational expectation, and therefore that all creeds are tentative and adapted only to a transition period; that authority is insufficient, and requires the corroboration of correlative facts or principles of observation to establish faith; that no formula of faith can be adjusted to all comprehensions or made the condition of salvation; and that the probable is the highest and the sufficient warrant for all human faith and practice.

It is confidently expected that the beams of the New Theology will be brightest at its meridian; and it is taken to be chiefly suggestive even to the most zealous of its exponents, a contribution of suggestive definitions and methods applied to the popular or evangelical theology. In respect to the doctrine of the atonement, it is without decided convictions; its adherents consider themselves mere inquirers, investigating in an obscure light its profound mysteries. It does not deny, says the writer, that in some way the mission of the Lord accomplished immeasurable good to mankind; but it cannot reconcile with a worthy conception of either the divine or human nature the punishment or the suffering of the innocent for the guilty in order to placate the divine anger and render the Delty propitious, or to satisfy the claims of justice so that the Judge can be element to transgressors of law and permit them, untrammelled by guilt for the past, to reform, or give them another chance to do better. It holds that nothing can be more absurd than the teaching that God was at enmity with the sinner, unless it is the affirmation of those who believe it, that the atonement is "a provision of divine grace or love"; the plain statement of both being that an atonement was necessary because God hated sinners, but was really instituted because "God so loved the world" of sinners.

The New Theology, on this doctrine, holds that no new provision of grace or special scheme of redemption for the recovery of man from the power and dominion of sin was necessary; that all the elements for the restoration from sin to righteousness are included in the provisions of Nature; and that the regeneration of the human soul is as practicable without the mission or work of Christ as an additional agency as with it, for it consists essentially in the deliberate determination henceforth and forever to be at one with God. "There is nothing new," proceeds this expositor of the New Theology, "to afflict or discourage except the past, and that is forsaken and abhorred; and since in eternal progress and effort the soul is in accord with the laws of its being and the divine will, it gradually comes to forget, as God does, its backslidings, and to think only of that which is pleasing to God and which will be the source of perpetual delight." The advent and life of Christ has ever, according to all human experience, been recognized in the ideal of good which reproaches every varying thought and deed, and which constitutes the inspiration and the encouragement to all improvement.

The aim of the atonement, continues this writer, is to exemplify a condition and life corresponding to, but surpassing, the highest ideals of men, which may be approximately attained by every individual of the race in every stage of accountability; and the effort to realize this condition and life is the acceptance of its provisions and its accounted righteousness, or the transfer of Christ's righteousness to the believer; for the faith that impels to be like Christ is transforming in its effect, and by its continuous exercise believers become Christ-like in character and conduct. The atonement, therefore, is not a provision for sin or for the sinner, but for man; and had sin never entered the world, the mission of Christ would have been as necessary to the exaltation and salvation of mankind as it is under the reign and power of sin. It is a practical revelation of an ideal which was essential to the highest good of man, and which could be eternally approximated, but which never could be conceived by man without its disclosure in the life and death of our Lord.

On the subject of probation after death, the writer states the position of the New Theology to be, that each moral act—that is, each deliberate act for which a moral being is responsible—completes a probationary period, so that a moral life is a succession of periods in which deliberate choice is expressed. Probation is therefore of instantaneity, and not of continuity, except so far as continuity indicates a succession of moral or probationary processes; character is the tendency evoked by the last determination; virtuous life is a succession of best choices, and virtuous moral being and morality terminate with probation. Hence, if there be virtue in the future, it must be predicated

there, as here, on a probationary existence, and be secured by deliberate choice. In answer to the objection that this renders the conditions of the future as uncertain as in the present, it is only said that "the ordinances of Heaven are not regulated by speculative philosophers or theologians." The writer asks why should the conditions of the future differ from those of the present? Is God variable, or partial? Is not a probationary existence here wise? Could there be virtue or vice, happiness or wretchedness, without it? Could there be virtue or vice under constraint? Would obedience or disobedience that was merely of habit (were it possible) be of any moral quality, so as to be either pleasing or displeasing to God, or profitable or damaging to the soul? Or is there any greater probability of falling from virtue hereafter than here?

Much more might be given in support of the view of probation presented by the New Theology, but this must suffice. One thing is certain, and that is that Old Theology is undermined by the critical thought of the present age, and the nature of the human spirit is understood as it never was by man before. The New Theology promises to have more religion in it and less blind faith. It is the necessary outcome of what has gone before, and is plainly destined to supersede it in the churches as they go on to a still larger spiritual knowledge and life.

## Response to the Investigator.

REPEATING A WRONG STATEMENT.—The *Banner of Light* recently said that at a Freethinkers' Convention held in Watkins (N. Y.), to which the Spiritualists were invited, they (the latter) were "squelched," as the *Banner* expressed itself, or were not allowed to speak. We told our spiritual neighbor that he must have been misinformed, for it was not at all characteristic of Freethinkers to treat people in that manner; and besides, we were present at a Watkins Convention of Freethinkers, and we know that no Spiritualists were "squelched" or prevented from speaking. If such an attempt had been made we would have known it and should have protested against it, for we believe in free speech.

We notice that the *Banner's* wrong report has been copied by the *Investigator* and the *Reformatory*, and perhaps the misstatement will appear in all the papers of that class. The *Banner* should be careful what it says, especially when it speaks without knowledge, and whenever its errors are pointed out it should promptly correct them.

Our usually placid contemporary, the *Boston Investigator*, as will be seen by the above extract, is of the opinion that we have been "repeating a wrong statement." We had no idea of doing any such thing. In our article in reply to the New York newspaper, *Man*, we gave as a reason why our Spiritualist speakers felt that they could not cordially unite with the Freethinkers in convention was because they were not well treated—i. e., were not put on committees, etc., etc.—at the Watkins Convention. Perhaps the word "squelched" was too strong an epithet to use; but it was just what Mrs. Kendrick uttered in our presence when she returned from that convention. It is true that Dr. Peebles and others did speak, but manifestly under a sense that their utterances were not very acceptable. Mrs. Kendrick, whom our contemporary named was very severe in her remarks to us in this relation. Mr. G. B. Stebbins and Mr. J. H. Harter also found much fault at the time, we understand. The *Investigator* seems to lay great stress upon the fact that we could know nothing of the circumstances as we were not present, and its editor was. What specious reasoning! We gained our information from those of our friends who were there, who had just as good an opportunity to know what was going on as Mr. Seaver himself had. Then the editor makes rather a weak point by telling his readers that he told us two or three weeks ago that we were misinformed, and that we should have corrected our (alleged) misstatement—and so on. Now, Bro. Seaver, we think you will excuse us for our apparent remissness when we honestly inform you that unfortunately we did not see your paper, as we were absent from the city at the time you mention.

We exceedingly regret that we have been so greatly misunderstood. We only quoted what one of our speakers said—and felt somewhat annoyed, besides, that Bro. Green, whom we had favored many times in these columns, should subsequently appear in the *Investigator* over his own signature, giving Spiritualism and Spiritualists the cold shoulder from his materialistic standpoint. But that's all past now. And as there is a disposition manifested by the Freethinkers to join their forces with us against the enemies of liberal thought—as *Man* intimates—we are ready to meet them half way, and do what we can toward liberating from the thralldom of religious bigotry our common humanity. It is our duty to unite with all Liberals for that purpose; and, therefore, we are ready to join with *Man* and all other Liberal journals in the warfare already inaugurated by Bigotry.

## The Medium Gordon's Sad Condition.

Now that the various spiritual camp-meetings are in successful operation in this country, we would suggest to the managers that they call attention to the case of this much-persecuted medium, to the end that a combined effort be made to carry into effect Mr. Thomas R. Hazard's generous offer, the particulars of which were given in the last number of the *Banner*, viz., to raise the sum of eight hundred dollars, to be put up as bail for him while his case is pending in court, in order to allow Bro. Hazard to withdraw from the case—his offering to donate that amount to Mr. Gordon, who is in need of pecuniary assistance. It is to be hoped those who have the good of our cause sincerely at heart will assist at once this persecuted medium. We give below a portion of his letter to Mr. Hazard, in order that the reader may more clearly know his present position:

DEAR FRIEND HAZARD—Yours of the 24th is just received. In answer to which I will say all we know about the case, is when we met at the court-room our counsel had the case put off until the fall term in September. Nothing can be done until the fall session—so the case rests as it was. Our counsel is away from the city on his vacation, therefore I cannot ascertain anything further. I am almost insane, worrying so much, and have a mortal fever. I cannot sit for any one hour at a time. I am sure if I ever do, I shall not leave town for fear the enemy may take advantage of my absence—so I am deprived of going to the seaside to improve my condition.

Yours truly, H. G. Gordon.

AN EXCURSION from Cleveland, O., to Canada's Camp-Meeting, via the N. Y., P. & O. Railroad, will be made Friday, August 22nd. Tickets to Canada's Camp-Meeting, good for ten days, may be obtained for four dollars, of Thomas Lee, 105 Green Street, Cleveland.

## Recognizing the Rights of the Indians.

The Washington authorities have recently sent the military into the Indian Territory to expel the persistent white invaders by force; that means, merely walking them out of the Territory by the ear.—The *Boston Advertiser* well says that if it were the Indians who were to be expelled from the territory of the white man, they would beshot down long before they could get out. The difference in the policy pursued toward the two races is sufficiently obvious. A venerable and consistent friend of the red men writes us to make the deliberate affirmation, that the recognition of Indian rights is necessary for the establishment of equal rights for woman and of the great laboring class. In respect to the case of woman's equal rights, he reminds us that, as women compose one-half of the people of the United States, their share is an equal one in the production and character of the whole; and therefore that they ought to unite in a public protest against the shameful robbery and abuse of the Indians. They cannot expect men to do them the justice which they withhold from others.

He thinks that if men are the positive and women the passive participants in this great national sin, just so long as woman sanctions oppression by her silence it will be only just that her own oppression should continue. And inasmuch as the Indians have a prior right by inheritance or by treaty to the peaceful enjoyment of their preserves, and since too the Fourteenth Amendment to the Constitution declares that "all persons born in the United States are citizens thereof," etc., he insists that, so long as the women and the laboring men who form a majority of the voters fail to sustain the just rights of the Indians, they imperil their own, and prove their unworthiness of the enjoyment of them. The failure to secure protection to the Indians is attributed by him to the neglect and oppression of the weaker classes, for whose equal rights no demand is made in the declarations and resolves of the religious and political parties. And he is equally confident that ultimate success will attend such a demand for the equal rights of all, without respect for race, creed, or sex.

## Death of Dr. Strickland.

The following paragraph appeared in the daily newspapers on the 28th ult.:

"Rev. William P. Strickland, D. D., died a few days since at Ocean Grove, N. J., aged seventy-five years. He was a man of distinguished abilities, and well known as an able writer. For several years he was assistant editor of the *Christian Advocate*, New York, and wrote several volumes, mostly historical and biographical, which have a permanent place in our religious literature. Some fifteen years ago he left the Methodist and united with the Presbyterian Church, of which he was an honored member at the time of his death."

Dr. Strickland was no common man. Though a member of an Orthodox church, he was eminently imbued with the spirit of progress, and possessed the firmness necessary to act on his convictions. Hence he took part in the great movement of medical freedom, and was President of the Board of Trustees of the first school of the Eclectic medical reformation, in which he became acquainted with Prof. Buchanan, to whom his noble tribute, published in the *Banner* of the 12th of July, was his last contribution to the press. He was a man of extensive erudition, and among other labors had made an original translation of the Bible, materially different from its Orthodox version. For several years he was Professor of Medical Jurisprudence and Medical Literature in the Eclectic Medical College of New York. He was an example of the increasing largeness and liberality of thought which is beginning to pervade the members of Orthodox denominations, who quietly accept the new spiritual light of the present time without leaving their old associations.

## Children's Lyceums.

Alluding to the fact that in England the question of providing Lyceums for the children of Spiritualists is being actively discussed, the *Herald of Progress* says it has arisen "assuredly not too soon." What it gives its readers on this subject is so applicable to all localities that we reprint it, and hope it may incite renewed efforts everywhere for the benefit of the rising generation.

"Nothing," says the *Herald*, "is more painful than the fact, which is so often met with, that parents who are themselves Spiritualists, receive no sympathy or cooperation from their sons and daughters. Nay, in many homes the parents are regarded as demented, or openly scoffed at for their folly for believing in spirits at all. In many instances the knowledge of the truth came to the heads of the household too late for them to train their children, because the church or chapel had already got hold of them." But many cases of domestic inharmonies have occurred because the parents have neglected to make their young ones sharers in the priceless truth and knowledge which they have received. Allowing them, the children, to go to the Sunday school and be indoctrinated with the theological creeds and dogmatic falsehoods, the results have been and are to-day in hundreds of homes most pitiful."

Writing from Manizales, United States of Columbia, Mr. Simon Lopez informs us as follows: "Spiritualism has made great progress in this country, and I have the pleasure of sending you the first two numbers of *El Cosmos*, which is published in Bogotá, the Capital of our Union. In it will shortly appear several extracts from your truly valuable paper, the *Banner*. The above mentioned numbers having come to hand, we find that *El Cosmos* is edited by Gabriel Pontón, assisted by five members of the Ontological Society of Bogotá. It has commenced its career by establishing agencies for its sale in twenty-five of the principal cities of the Republic. We extend the right hand of fellowship to *El Cosmos*, and welcome it as a co-laborer in the spiritual vineyard."

We are authorized to state that on the last two Sundays of this month, 24th and 25th, excursion trains will leave Hartford, Ct., for Lake Pleasant, returning in the early part of the evening.

James Shepard writes on August 2nd, that he expects to arrive in the country at the end of the present month.

## New Book by Alexander Smythe.

Twenty years ago was published a volume that attracted much attention, entitled "Jesus of Nazareth; A True History of the Man called Jesus Christ." The author, Alexander Smythe, subsequently wrote a continuation of that work, but passed to spirit-life before he could fully prepare it for publication. At the urgent solicitation of his widow and others who were aware of what Mr. Smythe had accomplished, the MS. was purchased and thoroughly revised by Mr. John M. Wasson of Richmond, Ind., and is now published by him in a handsome cloth-bound volume of 400 pages. Of the work, which is entitled, "TRAVELS AND SCENES IN FOREIGN LANDS," one who has read it says: "Whatever we may think of the bold teachings and of the mysteries brought to light, of the translations of rocky inscriptions, and of the curious facts and theories not to be found in any other book ever published, we cannot read it through without a deep feeling that the whole purpose and tenor of the book is ennobling. The author's earnest seeking for the 'sixth sense,' and for the 'first great cause,' glimpses he gives us of these, from the antenae of the ant up to the pyramids, reconciles us to the ruthless destruction of the gods made by human hands, or born of human brains, and to the asserted superiority of man over his words, creeds, fables, follies, actions, lore, legends and laws."

The price of the book is two dollars, upon receipt of which it will be mailed to any address by J. M. Wasson, Richmond, Ind.

We are informed by Dr. Hayward, the magnetic healer, that at a materializing séance of Mrs. Gray and DeWitt Hough, at Onset, July 8th, the spirit-daughter of Mr. A. L. Hatch of Astoria materialized and dematerialized several times in presence of her father and others, until finally, having obtained sufficient strength, she seated herself at a table, and, while Mr. Hatch stood at her side, wrote with great rapidity a communication, assuring him of her pleasure in thus meeting him, and of the happiness she experienced in welcoming her mother to spirit-life eight days previous. Later, during the séance, Mr. Hatch wrote several questions; closely folding the slips upon which they were written, so that the medium could not possibly divine their contents—all of which were satisfactorily answered. Since the return of Mr. Hatch to his home in Astoria, he has written to Dr. H. that his lately-ascended wife appeared to him in materialized form, July 25th, as perfect as in earth-life, and held a long conversation with him upon matters in which they were mutually interested.

We have learned since our last issue that our old friend and energetic worker in the cause for many years, HON. THOMAS R. HAZARD, an account of whose sickness was announced in the last *Banner*, started on Friday evening last, Aug. 1st, with his only son, for Santa Barbara, California. In a recent letter to us, in alluding to the Gordon trouble, he says:

"All great truths have ever been established only through the persecution of their instruments. The Quakers, who were the Spiritualists of the seventeenth century, died by scores in prisons and on the gallows; and it now looks as if the Spiritualism of the nineteenth century was destined to gain permanent footing after the same manner. I have done everything in my power to protect our mediums. After this I must be counted out of the ranks of workers—mentally, physically and financially."

In the language of Rev. Dr. Bartol, we would exclaim: "What pains and tears the slightest steps of man's progress have cost! Every hair-breadth forward has been in the agony of some soul, and humanity has reached blessing after blessing of all its vast achievement of good with bleeding feet."

T. A. Bland, Esq., publisher of *The Council Fire*—a monthly journal devoted to the interests of the North American Indians—has lately visited different tribes, and gives in his last number a very interesting account of his travels. Much information may be obtained regarding the white man's ill-treatment of the red man, etc., etc. Those who take an interest in the Indian question—and every honest man and woman in the nation should—will do well to send for this number of *The Council Fire*; or, we should recommend that \$1.00 be forwarded, for which sum it will be sent by mail for one year. Address T. A. Bland, 1209 G Street, Washington, D. C.

Our friend Mr. J. S. Norton of Brenham, Texas, called at this office last Friday, on his way to the Spiritualist Camp-Meeting at Onset. Bro. N. has long been an efficient worker in the Spiritualist ranks, and his zeal and faith grow stronger by age. He has resided in Texas for thirty years, and came East to visit his aged mother, who resides on the old homestead in Connecticut.

Mrs. Williams and Kate Irving of New York made us a pleasant call on their way home from their brief visit at Onset. See Mrs. W.'s interesting Onset notes on another page.

Mr. Jesse Shepard, the well-known musical medium, recently had a grand reception in Paris, France, an account of which appears upon our first page. It is from the facile pen of our esteemed friend, Lucile Grange, editor of *La Lumière*—for which she has our cordial thanks. *La Lumière* is a journal devoted to the interests of Spiritualism in all its aspects. Those in this country who are conversant with the French language would do well to subscribe for it. For terms of subscription, see the advertisement on our fifth page.

A special correspondent, writing from Onset, Aug. 24, says: "We had a very enjoyable Old Folks' Concert at the Pavilion, last evening. Charlie Sullivan as *Grandfather Upton*, and a company comprising thirty or forty persons, dressed in the robes of long ago, made an exceedingly pleasant display, and sang their songs with a gusto that awakened old echoes in some of our aged hearts."

One result of the growing interest in New Zealand in spirit manifestations is the formation of a Society at Wellington, respecting which one of the daily papers of that city says: "At present the applications for admission exceed the limit of the accommodation, and it is hoped that in the course of a few months the society will be able to hold its meetings in larger premises."

Our correspondent writes to our late article in July of this paper's request is the effect that the prominent Spiritualist speaker, Mr. J. S. Norton, has been invited to hold his camp-meeting at Onset, and that he expects to arrive in the country at the end of the present month.



## Lake Champlain

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any one's pursuit, "who has any desire  
 to solve the mysteries of spiritual man-  
 nings." Colby & Rich have the work on  
 the *Healer of Light* by Antoinette Davis  
 (New York: Macmillan, 1904). Boston:







