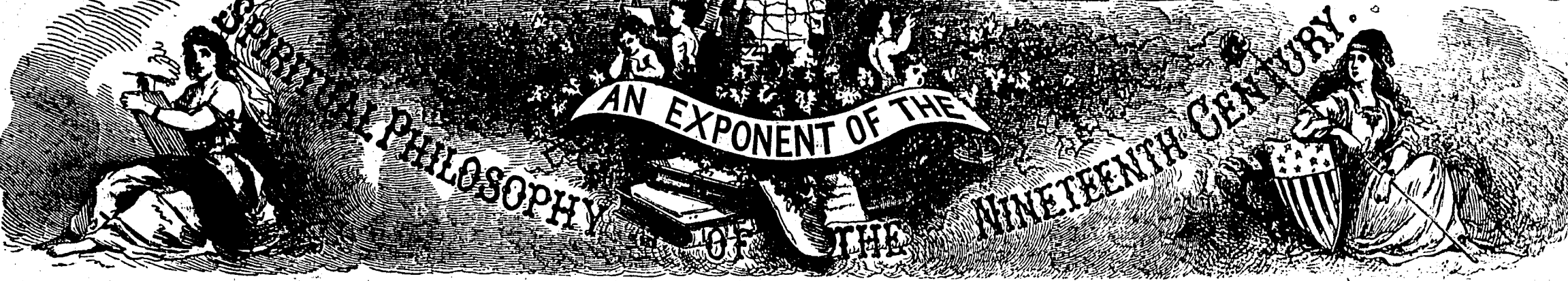


BANNER OF LIGHT.



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The Rostrum.

A RELIGIOUS OUTLOOK.

An Eloquent Inspirational Address by Mrs. Cora L. V. Tappan, delivered at Chicago, Ill., Sunday, Nov. 14th, 1875.

INVOCATION.

Infinite Spirit, thou Eternal Source of Life and Light; our Father and our Mother God; thou to whom all nations turn, and before whom all peoples bow in praise, yet whose infinite light is hidden and whose life is only made manifest through the beauties of Nature; thou who hast fashioned the orbs whereby space is filled; thou through whose laws the wonderful atom performs its work, and every flower and tree is shaped in beauty; thou that from the eternity of creation still fillest the universe with life and beauty, and in whom all images and forms have their being—we praise thee, even as Nature this day is vocal with thy praise! The earth rejoices with its fruit of harvest; the nations are glad because of a thanksgiving that goes out from the earth, yielding its rich sheaves of grain and its ripened fruits. There is no harvest of war; this season abides with peace and plenty, and the peoples of the earth gather together in their temples, praising thee because of this; and we would praise thee alike for the summer and the winter, for the springtime and the harvest, for the winter of nations and the summer of peace, knowing that in thy laws all storms and tempests outwork for the fruition of time and the harvest of eternity. We praise thee for those wars that have made the nations greater, more wise and free. We praise thee for those times of peace that have given blessing and abundance and quietude; and we praise thee for those efforts of the past wherein truth and philosophy have reared up their temple, and for those divine inspirations wherein religion has blossomed out in human life, blessing the nations of the earth.

Oh, thou Divine Spirit, we praise thee that in all times and among all peoples thou hast reared up prophets and teachers to express thine inspiration. We praise thee that in the present thou hast not forgotten the earth in its need; that the evidences of thy spiritual power and the waves of thy truth are even now sweeping over and around the fastnesses of error. We praise thee that another altar and another shrine has been built upon the earth; that its name is truth; that its temple is humanity; that its broad dome is the archway of heaven, and its floor is the earth carpeted with thy beautiful vesture of flowers and lovely verdure. We praise thee that the souls of men are becoming the shrines and altars of thy truth, and that not alone human tongues offer praise to thee, but that human lives are made consecrated and greater deeds are done, and that these grow hallowed in the sight of men, and the lofty sound of truth resounds throughout the earth. We praise thee that the harvest time of another spiritual kingdom has come upon us, and that even as in ancient days thou hast poured out thy spirit upon all flesh, and that there are those who prophesy, and those who dream dreams, and those who speak with unknown tongues, and those who interpret tongues, and those that have the gift of healing. And we praise thee that in the midst of all this the spirit of charity grows stronger and abideth in the souls of men. Oh, thou Giver of good and perfect gifts, be thy presence made manifest on the earth to-day; let every heart be a shrine and every soul an altar; let each mind be illumined with some token of thy presence and power, and may the ministering angels that bend above, and the spirits that do thy bidding, and the voices of angels attune their songs with ours, until our voices and thoughts and inspirations blend with theirs, filling the dome of heaven with the sound of the earth made joyous with prayer and praise. And to thy name shall be every offering and all thanksgiving and the sweet fragrance of the flowers and the songs of the birds and the lives of thy children consecrated to good deeds now and forevermore. Amen.

THE LECTURE.

Friends, we have chosen for the theme of our discourse this afternoon a few thoughts on the present aspect of religion in Europe and America, from the standpoint of Spiritualism. Just now, your attention is called to a wave of religious thought that is beginning on the Atlantic coast in this country. We refer to what is usually called and considered among you a revival of religion. The same wave has lately swept over England. Unfortunately, or fortunately, whichever way you may choose to consider it, this wave of religious revival only applies to the churches themselves. The recent revival in Great Britain has been a revival among the denominations of Christian religions, and as such it affords ample proof of some kind of religious power in that country. The present wave of religious thought beginning in the Atlantic cities affords proof of some kind of religious fervor there. What kind it is we hope to be able to show you in the course of these few remarks.

But first we must present to you a brief outlook of the religious aspect in the Old World. You are aware what the condition of Rome is, that deprived of her temporal powers she is seeking by all possible means to reestablish herself by enlarging her spiritual domain, mainly by the emissaries she employs in other countries—emissaries acting under her orders and obeying her instructions. England is at present the objective point of the operations of the Church of Rome. When you remember that an ex-premier considers it

necessary that he shall write a religious pamphlet in England in order to stay the progress of Roman Catholicism there, you may consider the present is a serious time, and that the aspect of religion in England is not so favorable to Protestantism as, perhaps, she would have you imagine. When Mr. Gladstone believes it necessary, after fulfilling the functions of his office, to write definitely and decisively concerning the preservation of the English Protestant church from the encroachments of the Roman Catholic power, they are encroachments that are worth considering, and are dangerous to the church. When the principal statesman of Europe considers it his duty to instruct his monarch, Frederick William, to employ the force of the army of Germany for the purpose of preventing Jesuitical offerings and ceremonies in that newly created empire, you may consider that the Roman Catholic church is a power that is still dreaded; and when that same monarch considers it his duty to say that he is the authorized champion of the Protestant church, and that he, under God, is permitted to uphold it, and that he upholds it by asking the whole of Europe to arm themselves upon a war basis in a time of peace, you may know that the Roman Catholic church is still a power that the Protestant church fears. And when Protestant Europe is obliged to put her armies on a war footing in time of peace to protect herself against the secret and open encroachments of her ancient foe, you may consider that the religious aspect is most serious indeed.

For the most part, religion in Europe is divided into Roman Catholic, Protestant and dissenting. Roman Catholicism, as you know, prevails in the southern part of Europe, while Protestantism prevails in the northern and western part, the dissenting portion of religious thought being confined chiefly to England.

But what with Roman France, Strauss in Germany and Colenso in England, variously interpreting the scriptures and boldly challenging established religious thought in Europe, the church is in danger from its own dissensions and from the bold freedom of speech and pen which these men in their various ways wield with such power. You understand that Strauss, in Germany, is the ripest culmination of the school of thought of which Kant and his followers were the beginning, and that he not only challenged the entire system of Protestant interpretation of the scriptures, but the very foundations of those scriptures themselves. You understand that Roman France has boldly published in a Roman Catholic country, not only a work on the religion of Christianity, and the life of Jesus, which in itself is more bold than most Protestant utterances, but interprets in a quite different way from the usual methods of religious interpretations many of the principal foundations of Roman Catholic and Protestant faiths. You understand that Bishop Colenso, in England, has fearlessly challenged the interpretation and translation of many portions of the Old Testament, and that he still retains his orders in the Church of England, and his office as a bishop in that church, although he declares that mistakes in the present version of the Protestant Bible are sufficient to produce an entire revolution in the religious world if that book were properly interpreted.

You will comprehend also that the various divisions in the church itself threaten her overthrow in England; for the state church of England is divided into three sections, namely: the ritualistic church, which secretly clasps hands with the pope at Rome, and many of whose clergymen have secret orders from the pope; in other words the high church of England, as it is called, which is but a modified form—indeed scarcely a modified form of Roman Catholicism; the low church, which is as bitter and vindictive as it ever was in its opposition to Roman Catholic power, but is tied hand and foot between ritualism, which is the Roman Catholic branch of the Episcopal church, and broad churchism, the third section, which is the branch of infidelity within the Church of England, for you must know that broad churchism in England means the right to believe anything that one chooses if one does not express it in too plain and bold a manner against the thirty-nine articles.

The majority of English clergymen and English church-going people are broad church. They believe in the right of private interpretation of the scriptures and the right of mental reservation when they subscribe to the thirty-nine articles of belief; consequently infidelity in this mild form has more sway in England within the church than materialism has out of it. This form of religion is generally represented in the highest places of the church. Dean Stanley in Westminster Abbey does not enunciate the creeds and formulas of the church, but contents himself with speaking of the practical duties of life, and inculcating mild forms of infidelity which in another age and another time would have sent him perhaps a martyr to the scaffold. The various clergymen in the fashionable portions of London and England avow their belief in the right of private judgment instead of pronouncing doctrinal sermons, and the result is that all through society the tendency is to remain within the church, but to make that church as much as possible a cloak for every form and kind of opinion. It is convenient to have a state church for that reason, since the state church expels no one except for open and avowed infidelity; and so long as the parson or curate confine themselves to what their congregation will tolerate, and so long as the bishop does not discover anything that is openly infidel to the doctrines of the church, the clergymen of the church of England are secure in their livelihood and in their private judgment; which, of course, is something that can scarcely be claimed for any body of Protestant dissenters in the world.

This sweeping and general spirit of what might be considered infidelity, if it were in another age and time, is the prevailing tendency of thought in Great Britain to-day; but the divisions between high and low church, between ritualistic and broad church, are such that the very structure of the state religion is even the very long the very foundations upon which it is based may crumble. If all were broad church, or all were ritualistic, or all were low churchmen, the Church of England might remain until the country itself were dissolved, but as it is, she has more to fear from internal dissension than from any external enemy that may be brought to bear on her.

The present enemies of the Church of England and of the Roman Catholic church are the various dissenting bodies and the free-thinkers. The dissenting bodies consist of all Protestant denominations, except the Protestant Episcopal church. They are Wesleyans, Lutherans, Calvinists, and the various other bodies that in different portions of England are alive to the fact that their opportunities consist in the divisions within the established church. The Wesleyans of England are a liberal, active, intelligent, and sincere body of worshippers. They know their

opportunities, and they take advantage of them. They build up in all sections of the provinces where free thought is encouraged; and wherever the parish church enforces her rates or rents too rigorously, the dissenting bodies make that place the scene of augmented power. But another and a chief enemy is the enemy called free thought. You will remember that the school that Bentham originated about a half or three-quarters of a century ago, has ripened and culminated in such minds as John Stuart Mill, Prof. Tyndall, Herbert Spencer, and the score of other minds that sway England to-day by their scientific and literary attainments. You will remember that this school of thought controls the leading periodicals of England. You will remember that this school of thought controls the scientific minds of England, and that even within Cambridge and Oxford the professors of all the branches of science and learning are secretly or avowedly the allies of John Stuart Mill, Mr. Huxley, Dr. Carpenter and Prof. Tyndall.

Thought in the world to-day is led by English minds, for English thought governs the English-speaking world, and the English-speaking world girls the earth about with a score or more of colonies, each one of which forms a commercial centre; therefore the leading thought in the world is the thought of English minds. These minds are openly or secretly materialistic. These minds are really indifferent as to the subject of religion. Mr. Herbert Spencer declares that it is impossible for any human being to know anything about God, or the human soul, or the hereafter; that it belongs to the "region of the unknowable;" and therefore Mr. Herbert Spencer is the only man in the world that knows anything about it, since he pronounces this opinion. Prof. Tyndall believes that such subjects should not form the occupation of the present life; that it will be quite sufficient when the future is attained to know what it is like. Mr. Huxley does not avow any opinion, but he says that he does not realize any interest whatever in knowing whether a man lives beyond this life or not. The whole class of minds have arrayed themselves by their indifference or open expressions of lack of faith, against any form of religious thought; and you have heard in America the expression of the culmination of another form of materialism in the person of Charles Bradlaugh, who says that whoever believes in God will believe in any kind of superstition.

With Mr. Bradlaugh among the workmen, and Prof. Tyndall, and Herbert Spencer, and their allies, leading the thinking minds of England, you will understand what position religious thought must occupy in that land, where religion itself is made simply a convenience in its form of established and ecclesiastical worship. The truth is, that without any new or added fire—without any fresh spiritual inspiration—unless something were vouchsafed to the thinking minds of the world—English thought would lead the English-speaking nations from any religious thought whatsoever. The tendency of all written expression on that subject on the other side of the Atlantic is to deal with things actual and material as seen in the outer world, leaving the spiritual nature unfeared, unrecognized; the whole foundation of the schools—although theology is rigorously taught—is to enforce the world of fact and leave the world of intuition unknown; and with this tendency nothing could possibly prevent the prevalence of materialism as the abiding thought in England, unless there were some visitation of a special power. To this end the dissenting and low church bodies of England recognized with pleasure and triumph the visit of the American revivalists to their shores. For once they forgot their differences, buried their denominational quarrels, consented to unite in public prayer-meetings, and visit asylums and hospitals to sing with the children for the purpose of destroying the common enemy. For once they were willing to forget that their fathers were Covenanters, or Puritans, or Quakers, or Protestants, or Roman Catholics, and joined hands and voices in the united services of the revivalists' meeting. But the revivalists' meetings left England much where they found it; with the church itself perhaps a little revived, but with none of the Tyndalls, Spencers, Huxleys, or any other materialistic minds whatsoever converted. No appreciable difference was shown in the thought and writing of the intelligent class of England. No appreciable difference was seen in the tenor of the public articles of the press; no one was converted who was boldly a materialist, or who was secretly indifferent to the subject of religion. The church itself may have gained a little more vigor and power; there may have been some conversions made of those who were already supposed to be saved; but for the most part the souls of England remained, so far as the revivalists were concerned, in precisely the same condition that they were before. A few more were added to the list of insane from the excitement of psychological power; a few more manifested zeal in orphan asylums, and in singing hymns for the Sunday schools, but, as we stated, the thought of England has not been appreciably affected.

Three or four years ago the manifestations of Modern Spiritualism created such attention in Great Britain and in Europe that it was thought necessary to devote some time to them. Mr. Huxley was invited, with a number of scientific men, of whom Mr. Varley and Prof. Crookes and Mr. Wallace were the chief representatives, to join the investigations. Mr. Huxley said: "I am quite indifferent to the subject. One does not always wish to sit in a telegraph office or a postoffice even if it is true. I do not see how it can affect us." Then these scientific men who wished to make Mr. Huxley their condutor proceeded with the investigation, which ripened in the report of a minority of the committee before the Dialectical Society of Great Britain, in which this intelligent subcommittee declared, after publishing on three hundred pages the results of their investigation, that they considered the subject one which scientific men could not afford to pass by with impunity—resulting in the conversion of Mr. Crookes and Mr. Varley and Mr. Wallace, each of whom in his special sphere occupies one of the most prominent positions in the world of science.

The Academy of Sciences in St. Petersburg have considered it necessary to appoint a committee, of whom Prof. Wagner is one of the chiefest, to investigate the manifestations of Spiritualism; and they report that they know what they are dealing with; and that they are dealing with facts and manifestations appealing to the philosophical nature of man. In the Academy of Sciences in France, before the present regime made freedom of expression of thought impossible, there were also investigations and advances on the subject of Spiritualism; but since the present regime there seems to be a relapse into the days of religious persecution, for one of the leading editors of a spiritual journal has been imprisoned and several mediums have been subjected to the severest censure without even the

formula of a trial. But France is proverbially fickle, and she rebounds from these severe extremes of religion to the severer extreme of infidelity or liberality. We must always expect those things upon her soil, at least for the present century.

We know now the meaning of the various degrees of scientific thought in their application to the subject; for scientific men have in Great Britain taken the trouble to investigate and express their opinions to the world, and the result, as Mr. Huxley was forced to confess, after the committee had reported, in whose investigation he refused to join, that "if these things are true it bridges over the chasm between science and religion, it affords the only reconciliation that the world is seeking between philosophy and revealed religion to man;" "If these things are reported by twelve known scientific men are to be received, they form the basis of another line of thought which Great Britain is now beginning to recognize; namely, that the only successful barrier between the encroachments of materialism and the decay of all forms of religion is that which is presented by Spiritualism in its present form."

The present aspect of spiritual thought in Great Britain is, therefore, most encouraging. Men in high places recognize the importance of the manifestations, and have published those manifestations to the world with their own conclusions. The clergymen in the Church of England have felt the approach of this wave, and they hail it with joy as the only safeguard for religion itself. Dean Stanley in Westminster Abbey has preached a sermon upon the future life, in which he said, "If the manifestations recently occurring and now known in the world are true, they present a knowledge of the future state which I think the deity intended us to have long ago." The Rev. Mr. Hawis, in one of the principal churches in London, declares that he believes in the present form of spiritual manifestations as being a revival of the ancient forms of religion and religious inspirations, and that he believes in the presence and power of ministering departed spirits.

Those are the facts which, gradually working their way into scientific and religious circles, must stay the tide of infidelity and of materialism in both countries.

Deceive yourself as you will, even with all the temporal prosperity that the various forms of religious denominations have in your midst, excepting there be a rekindling of the ancient fires, religion in America, too, must follow in the wake of English materialism and die. The prevailing thoughts in America are not religious. The majority of the people do not belong to any denomination. The various sects are sustained by casual worshippers, and not by permanent members, and the encroachments of free thought and of freedom of religious opinion have led them so far that they are outside the pale of denomination and outside the pale of any form of religious worship. This, perhaps, may not be so apparent to you, but when you discover that nearly all secular publications eschew the subject of religion, or only give it as an item of news, you will understand the present phase of religious thought—even in your own country.

As we stated before, that which is true in England is also true in America, excepting this: There are here no scientific men bold enough, brave enough, daring enough to investigate calmly and deliberately the manifestations which are going on in their midst. There is no body of scientific men who can say to-day in America that they have investigated the facts and phenomena of Spiritualism, and are capable of pronouncing judgment upon them. He pronounces judgment usually who knows little or nothing of the subject. It is considered the best qualification here for an expression of opinion upon this subject, that the person expressing that opinion shall confess to know nothing about it. They who know something, those who have taken the trouble to investigate it, those whose lives have been devoted to the investigation, are not considered qualified to judge. Not so with the scientific men in Europe. In Europe you can trust to judge of the motions of heavenly bodies better than he who knows nothing of it and has never looked through a telescope. He who has made chemistry and electricity his special thought is considered best qualified to pronounce opinion. And so when Mr. Crookes tells the scientific world of England that he has devoted four years to the investigation of the phenomena called spiritual, and he spreads out before them the results of that investigation, they are bound to take his testimony; it would be impossible for them to refuse it. When Mr. Wallace, the naturalist, tells them he has devoted ten of the best years of his life to the study of this important question, and has arrived at but one conclusion, namely, that disembodied spirits do communicate with mortals, and that the realm is open between the two worlds, they are bound to receive his testimony. When Professor Wagner and his condutors assure the Academy of Sciences in St. Petersburg that they are dealing with a class of facts of which they cannot say yet report the entire causes, but that they believe them to emanate from disembodied spirits, the scientific academies of Europe are bound to listen. When the Galilean academy of Florence receives a paper from Dr. Sexton or Dr. Hiteham, of England, on the subject of spiritual science, they give it as candid and as impartial a reading as they would a treatise upon pre-Adamite man or any other scientific subject. And these are the men that govern the thoughts and sway the minds of Europe to-day.

Show us a scientific man of great eminence in America who will do this, and who calmly and avowedly enters into the investigation as he would into that of any other science, and we will show you a change here in the form of secular thought upon this subject. While scientific men are fettered and bound by the fear of unpopularity, or are swayed and governed by the mere piteous which they receive as salaries from the various universities of the land, we cannot expect freedom of investigation. The few scientific men that have investigated the subject and have become convinced of its truth, have been condemned to an entire obscurity during the remainder of their lives, because they ventured upon the sea of investigation. A little more liberality in a free country would be profiting by the lesson which, perhaps, America might learn from the scientific men of England. A little more liberality and less of bigotry, even among those who claim to have freedom of thought, would be an eminent virtue in a nation so distinguished for its virtues as America claims to be. But there is an advantage even here. Every subject is short-lived. Whatever happens to be the prevailing topic does not last always. In England, in Europe, everything becomes fixed and has a groove. It is so with religion, it is so with reform. Here, fortunately, nothing is fixed forever, and even bigotry is destined to be short-lived before the constant succession of new ideas that are spring-

ing up in the very fertile soil of America. Therefore, it is not long fashionable to remain bigots upon any subject, and the tendency here, to-day, and the prevailing thought and tone of the public mind, prove that for five years the steadily increasing wave of spiritual thought has been gaining ground among intelligent and thinking classes in America, and show that the subject is a matter for thought and investigation, and that no inquiring minds do not consider it either diabolical or frivolous to be interested in that which pertains to the spiritual welfare of man.

Our idea is that Spiritualism cannot crystallize into any form of expressed denominational religion. We are glad that it is so. Materialism has been the sledge-hammer or wedge which has broken asunder the walls of denominations and creeds. Spiritualism promises to be the solvent of those various creeds. If you crystallize a solvent it presents a steady wall between you and the sunlight. If it is like the sunlight and like the air, it presents something that finally absorbs all that are congruous and rejects all incongruous elements. In the spiritual alchemy Spiritualism is the solvent of religion. It unites the Baptist and the Methodist and the Episcopalian on one common basis of inspiration; it even reaches across the chasm of bloodshed and warfare between the Protestant and Roman Catholic churches, and declares to them that all which is genuine in either section has its foundation in true inspiration. It joins hands with the Wesleyans; it tells them that when John Wesley preached the sermon on "Good Angels" a century ago, he knew what he was preaching about, and had visitations of spiritual beings. It clasps hands with the Lutherans, and tells them that when Luther saw a vision, which he believed to be that of his satanic majesty, it was none other than an evil spirit haunting his imagination, which had become diseased by too much brooding over the sins of man. It believes that even Calvinism with its rigorous and austere forms, and its various severities, which perhaps may have been forgotten by some of you who are not gray-haired, since they are no longer preached in the churches—(at least Calvinism had its tide of spiritual inspirations, and that although infants are not condemned to the actual flames who are not baptized, there is still a fire which consumes all unworthiness and crosses from generation to generation of time. It clasps hands also with Roman Catholics, who, in their original inspirations, laid the foundations of the existence of the Christian church to-day, but who departed from the spiritual whenever temporal power came within their grasp; but the various saints and martyrs and the many miracles wrought within the Roman Catholic church testify that the power of the spirit has not altogether departed at any time. It clasps hands with the ancient Hebrew faith, and solves the various mysteries which science declares as impossible, by repeating them to-day before the face and eyes of men. The miracles which science says have been handed down to you by superstition become to-day the actual possession of the world by their repetition in a matter-of-fact age; that which science has declared as impossible takes place to-day in the presence of thousands of witnesses, and the records of the New Testament become verified by these living witnesses. You have not alone Paul and the apostles, you have thousands—nay, hundreds of thousands—living men and women who have witnessed the things of which Paul and the apostles have told you in their records. It clasps hands with and unites the most ancient religions with all forms of present faith. It makes of Brahmin a living flame; it makes of Isis the light that kindled the inspirations of Egypt. The Buddhist had his inspiration, and the reformed faith of the East presents many things synonymous with that of the Christian church of the West. It blends and unites these ancient fires in one line of inspiration which God has given to the earth in various periods of time. It makes all religions possible by reducing them all to their original and pristine purity, and dissolving idolatry which has been the form of idolatry; it makes them genuine and pure and free in their general conception.

You believe that the Brahmin faith is idolatrous. What is the church of Rome, where in the very altar and shrine of St. Peter there are forms and ceremonies devoid of the spirit? You believe that Mohammedans are heathens. What is the church of St. Paul in England, that it arrogates to itself any more spirit than that which the follower of the prophet of Mecca feels when he bows at sunset before the God of heaven? You believe that the eastern nations are swallowed up in idolatry. What are the western nations doing; that they also shall claim to be the only inspired people? Do they not say that the prophets are all dead, and that inspirations have ceased upon the earth, and within the church is any altar or shrine kept alive save by ceremonies and forms? You believe that the Brahmin faith is idolatry which has been the form of idolatry; it makes them genuine and pure and free in their general conception.

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Nay, nay? It is the altar itself that must be swept and garnished. It is the living fire that must be kindled within the human heart ere you can convert any soul to any form of religion. The power of spiritual gifts, and the great wave of thought that is sweeping over the world has seen this—how destitute the church in the east and the church in the west have been of inspirations and prophecy. Materialism is the natural outgrowth of this barrenness. You feed on husks and you have starvation. If you give stones for bread, you cannot expect the living truth will flourish in your midst. Let us have the wine of the kingdom, the pure bread of life, a harvest full of the rich purple grapes of the spirit, cultivated in the power and fervor of a living faith. And this is what God is doing in the midst of all this infidelity, of materialism and rupture of church and state, of rise and fall of dynasties, of impurities without and within. Behold the hand of God is writing upon the walls of materialism, even as in ancient days upon the palace walls of Belshazzar, "Mise, Meis, Tied, Up, Pharaoh." Spiritualism, in clasping hands with ecclesiastical power in the past, has made the world go down into this slough of materialism and despondency; but above all, and beyond all, behold the line has been made by the fiery arch of spiritual truth. In the midst of all this external blindness, the spiritual light has been kindled upon the temples, and the handwriting has appeared upon the wall of materialism and ecclesiastical power, and both are destined to crumble while out of the ruins the temple of humanity rises bright, and pure, and true, and such as are

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Banner of Light.

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Letters and communications pertaining to the Editorial Department of this paper should be addressed to LUTHER COLBY and all BUSINESS LETTERS TO ISAAC R. RICH, BANNER OF LIGHT PUBLISHING HOUSE, BOSTON, MASS.

Judge Edmonds in Spirit-Life.

We sincerely trust it is not necessary to express the hope that all readers of the Banner three weeks ago, perused the beautiful and impressive address of Judge Edmonds through the organization of Mrs. Cora Tappan, in New York. To the uninitiated and unbeliever it will be marvelous in the extreme, but to the genuine Spiritualist it is as natural as what passes under his observation or within the range of his experience here on earth. How earnestly spirits yearn to communicate to mortals those great truths which are given them to understand in the other sphere, the Judge endeavors to make known through the power subject to his control. One point is worthy of special attention at the outset: he says that he believed, as most people do, that with the disembodiment of the spirit its power over material things diminished; but he has discovered that the fact is the very reverse.

The power of the spirit, he assures us, over all experience of elementary knowledge and over material bodies, when the laws are known, becomes infinitely greater as the spirit withdraws from the body. In his present spiritual existence he is conscious of his power to reach a greater mass of matter and of mind. He feels a greater degree of personality than ever before. And all angularities, idiosyncrasies, pride, haughtiness, uncharitableness and severity that may belong to life on earth, are in spirit-life, by the spirit's becoming divested of this sort of personality, merged in the light of the spiritual world, and become a life of charity and kindness. And the spirit looks at Nature not through the senses, but through the spirit itself. It sees human minds and human desires before it sees human forms.

Spirits find their earthly friends by their attraction to them, instead of looking for their locality. Condition, says Judge Edmonds, is superior to law; he may mean to imply that condition, or state, includes it. If he thinks of a person he is near him, if of a place he is there. Time and space do not enter at all into the spirit's relations.

The Judge believes the American Government the one best framed as yet on earth for human progress, and thinks a codification of the laws of the State and Nation can be executed that shall present the purest and best system of laws known to the world. Yet he does not think that any system of laws can help or hinder the spread of truth among the inhabitants of earth generally.

He sees plainly that the laws on which so much severe study and thought have been spent may be and in time will be superseded by "simpler methods and spiritual principles." He says he commenced his work in life at one end, but now he intends to begin at the other. He means now to work from the spiritual outward. He believes he can accomplish far greater and more beneficial results for the world spiritually than he ever did or dreamed of before. The mansuering of all judicial decisions and legislative enactments on earth are councils of legislative and judicial minds assembled in spirit-life. From these high and pure sources are to proceed the influences which, through the laws and their interpretation, shall lift up mankind to a higher level than ever. He ever believed this when on earth; now he knows it to be true, that the leading minds of earth that hereafter assemble on earth for instituting human government are to be spiritually guided.

What he describes as having witnessed in the spirit-world in relation to the national movements which are going on in our own, is well worth the serious attention of all persons who either are set to lead or to follow in the affairs of humanity. Error is extirpated by the ability to see error, that is, by the presence of truth. His hopes of humanity are large, because he believes that the change of the material conditions of human life will tend to direct human thought steadily toward that which is right and just. When the affairs of life are once dominated by such a tendency, which then becomes to the view a principle, wars will cease, the arbitration of differences will supplant them, and nations that are wont to consider chiefly their spiritual force and power will be the last to throw it away by resort to arms.

We cannot begin to cull from this most remarkable address of the spirit of Judge Edmonds the beautiful thoughts, the original ideas, the spiritual truths, and the elevated and holy sentiments which pervade it. It should be read again and again by all persons, Spiritualists or not, who would get larger, higher, clearer views of life here as well as life hereafter; who would understand more and better of their relations to their fellow-men and their duty to themselves; who would have the film brushed away, and the confusion cleared up, and the doubts solved, that are now the cause of this uncertain movement and of the guess-work that usurps the province of sight and reason.

Read the interesting letter from Mr. J. J. Morse which will be found on our next page.

Prof. Proctor.

This distinguished English astronomer is at present lecturing in this city to large and delighted audiences, who go away from the meetings with a reluctance felt by those who attend on few gatherings of any sort. Since he has been in Boston he has had occasion to declare, in a somewhat public manner, by means of a letter, the extent to which his views have changed in relation to Religion and Science since the time when he first began to give them publication. In a letter dated the 10th ult., he states his position in so clear and impressive a style that Spiritualists at least will welcome him with sincere congratulations as one who is making progress equally with themselves.

"The mysteries of the Universe," says Prof. Proctor, "grow more impressive to me, more awful, the more I study them. They have never seemed so wonderful or so solemn to science-workers as since Science established the doctrines of Evolution and Conservation of Energy. The little light we have gained has but rendered visible the infinite darkness enshrouding and overshadowing us. A few links of the mighty chains which bind the universe together have been traced, and others may one day be perceived, but we know that the chains are endless. We stand in the presence of many infinities, before which the soul trembles, perplexed and dismayed by infinity of mystery." Could any master of the light and expression have stated in fewer and more impressive words the belief of Spiritualism itself, that philosophy of the universe before which the creeds of the past are but childishness?

"The little light we have gained." That is the language of a mind that has been borne away into the depths of far-off mysteries, sailing as it were an unknown sea that has no shore and that returns to report that all is mystery, everywhere is mystery. And that Mystery is the Divine. It is what the early mind of the dreaming East attempted to embody in the Sphinx. The worshippers of India named it Brahma. But to them it was thought without sight, or very near sight at most; to men like Proctor it is thought with sight; but to both, to all, it is but the Alpha to which there is no final Omega. The chain is endless. It is the spiritual alone that exists. The material is but the fleeting shadow, breathed upon as it passes, but not spirit.

Astronomy is the handmaid of spiritual truth, not more in what it brings before the human consciousness by such far-reaching suggestions than in what it shows to be beyond the stretch of human conception. It teaches only what Spiritualism teaches, that the worlds we see sailing their regular rounds in space are parts of one stupendous plan, whose foundations are laid outside the bounds of space and far from the reach of human sight or speculation. Spiritualism covers the whole subject, all the sciences included. It ceases not its tireless search for knowledge at any limit, but continually pushes on and on, and still on forever. The little creeds, cramping and confining the human thought, dissolve in the alembic of its large and expanding truths, till no vestige of them remains. In a man like Prof. Proctor it finds an able and convincing confidant.

Still in the Field.

Mr. T. P. Stevenson, the Corresponding Secretary of the National Reform Association, better known as the God-in-the-Constitution Society, sends around a little slip to the press of the country on which is printed this:

Mr. Editor—You will no doubt be pleased to publish the following as an item of news, of interest to your readers:

NATIONAL REFORM.
The National Association, organized to maintain existing Christian features in the American government, and to secure the Religious Amendment of the Constitution of the United States, met in Philadelphia on the 9th inst., for the transaction of its annual business. The Hon. Felix H. Brunot, of Pittsburg, President of the Association, occupied the chair. Steps were taken to secure articles of incorporation, under the name of the National Reform Association, and the securing of suitable religious acknowledgments in all new State Constitutions, were expressly recognized among the objects of the society. The next National Convention was appointed to be held in Philadelphia during the last week in June, 1876.

There is the notice just as it was sent to us, and we judge that we have done the new Association a good turn in publishing it at length, as we feel sure we have done justice to our readers and to all liberal minds by letting them see for themselves what it is that this movement aims at. We ask in return only that spiritual interests shall be presented as fairly by these folks whenever they are called upon to pay them any notice at all.

It is ominous that this whole business is to concentrate itself at Philadelphia just on the opening of the Centennial Exhibition, and particularly at the time of the commencement of a general political campaign. The sectarian element has already been invited into that struggle, with every prospect of being dragged in if it will not come in voluntarily. Put the passions thus aroused alongside of those which, by the terms of this "National Reform" movement, are certain to divide the Protestant sentiment of the country, and we see at a glance what a sea of perils we consent to plunge into to gain—what? Nothing but a chimera. A whim of religious sentiment. A gratification of religious bigotry. And in return for this we are to receive—what? Why, a distracted and divided country. Liberty placed at the mercy of cabals, rings, and perhaps a despot. This movement may profess to be wholly religious at its beginning, and the leaders who are engaged in it may believe they are doing God service; but as surely as all records of human experience have any meaning in them, it will speedily pass into hands whose methods are inevitably those of violence and blood. We again warn all people who love liberty of conscience as well as liberty in government of the danger that threatens them, while they stir neither hand nor foot for their own security.

The present issue of the Banner of Light deserves attention. On the first and second pages will be found an excellent discourse by Cora L. V. Tappan; and a letter from J. J. Morse, narrations of the recurrence of spiritual phenomena at Terre Haute, Ind., San Francisco, Cal., and other places, a large installment of Banner correspondence, "No. 1" of John Wetherbee's new series entitled "Friends in Council," poetry, editorials on current topics, reports of meetings, and items of general interest, combine to make up a readable number.

The subject of "The Double; or, The Apparition of Still Embodied Human Spirits," is continued in No. 7 of Mrs. Emma Hardinge Britten's series of essays on "Spiritual Gifts," which will appear in our next issue.

The Wrongs of the Red Men.

The report of Brevet Major-General John Pope, commanding the Department of the Missouri, has of late been given broadcast to the public through the daily press, and in it is embodied the clearest possible statement which can be made concerning the multiplied acts of injustice of which the Indians have been the victims, and to which we have for years called the thoughtful attention of the people of the United States. After reviewing at some length the campaigns against hostile Indians in the Department during the past year, Gen. Pope says:

"All the bands of Indians in the southwest, Cheyennes and Arapahoes, Kiowas and Comanches, are now at their respective agencies, brought there by military force, after a campaign of eight months of almost unprecedented hardship and exposure, and after a heavy expense to the government. They are brought there, too, entirely subdued, and in such condition and under such circumstances that there is not the least danger, in my opinion, of any further trouble with them if they only are treated with common humanity, and dealt with with even ordinary honesty. Unless they are properly fed they must either suffer the pangs of hunger or starve to death. To see that they are so cared for, as the government as well as humanity demands, and as the usual appropriations of Congress provide for, is a duty devolved upon another Department of the government. If honestly performed in the future, as I am sorry to believe it has not been done in the past, further troubles with these Indians may nearly be considered at an end."

Referring to feeding these Indians, he says: "It is presumed, though without positive knowledge, that the appropriations made by Congress, if honestly disbursed and judiciously distributed, will be sufficient for the purpose, and I cannot, in view of the peace of this frontier and the honor and good faith of the government, too strongly urge that this subject be closely looked after, and that measures more vigorous and efficient than those hitherto pursued be adopted and enforced without delay. The military forces have done well all that they have the right or power to do, and they cannot or ought not to be held accountable for any further hostilities with these Indians, due to bad treatment and want of food at the agencies to which they have been forced to return and where they are now. It is with painful reluctance that military forces take the field against the Indians, who only leave their reservations because they are starved there, and who must hunt food for themselves and families, or see them perish with hunger."

It is revolting to any humane man to see such things done, and far more to be required to be the active party to commit violence upon forlorn Indians, who, under the pressure of such necessity, only do what any man would do under like circumstances. I desire to say, with all emphasis, what every army officer on the frontier will corroborate, that there is no class of men in this country who are so disinclined to war with the Indians as the army stationed among them. The army has nothing to gain with war with the Indians; on the contrary, it has everything to lose. In such a war it suffers all the hardships and privations, and exposed as it is to the charge of assassination if Indians are killed, and to the charge of ineptness if they are not, to misrepresentation by the agents who fatten on the plunder of the Indians, and misunderstood by worthy people at a distance, who are deceived by these very agents and their followers, the soldier has little to expect from the public sympathy; nevertheless, he is so placed, under present arrangements and orders, that he has no power whatever on the Indian reservations to redress or prevent wrongs which drive the Indians to war.

On the contrary, at the demand of every agent whose unfair dealing with the Indians has brought on a difficulty, he is obliged to pursue and force back to the same deplorable state and place Indians whom he knows to have been wronged, and who have only done substantially what he would have done himself under like provocation. Such a relation to Indian affairs, and Indian agents is unjust and unfair to the army, and a serious injury both to the interests of the government and the well-being of the Indians.

The Bible in the Schools.

Mr. Beecher in his Thanksgiving Day sermon at Plymouth Church, opposed the policy of attempting to enforce the reading of the Bible in the public schools, and supported it with sound and sensible considerations. It is not to be disguised that a large number of persons in the churches are of his opinion, but they dare not come out openly against the practice for fear of being thought to yield to the Romanists' demands. It is not a courageous position, nor one that is consistent even with dignity. This question must be settled sooner or later, but better that it were settled voluntarily than by violence. If it is in a sectarian spirit merely that the custom of reading the Bible in the public schools is retained, that of itself is enough to determine its injustice and impropriety.

The church congress of the Episcopal Church of the United States recently met in Philadelphia, and declared in the same sensible and just spirit against the practice which is so seriously contested. It declared its sentiments on the subject in such language as this, which we can heartily endorse and commend: "We should abandon the irreverent farce and desecration of perfunctory reading of the Bible in our public schools. Thousands of our citizens feel that this would be the right thing to do, who are yet unwilling to yield the point because it would seem like a surrender to Romish dictation. But if it be our conviction, however it may have been reached, it will be true dignity to act on it. No good cause loses by just concessions. Then, and then only, can we place our public school system on an impregnable foundation." We hope that so liberal a sentiment will grow until it takes complete control.

NEW HAMPSHIRE.—In Lisbon a vein of gold ore of considerable extent has been opened by a Boston company. The parties have a new, cheap process for saving gold, and have erected a mill, which is now filled with new machinery. It is about one hundred feet by fifty. Lisbon has had auriferous attention before, but there is in this enterprise an indication that it means business, and not speculation. Work will commence in three weeks, or less.—*Boston Evening Transcript.*

We like to see the "saints" flourish, and so copy this item, because "St. John"—better known to our readers as John Wetherbee—is the engineering spirit of the enterprise, the "New England Mining and Reduction Company." Mr. W. has had great and expensive experience in handling auriferous rocks, and has got the right thing as a process for saving at trifling cost the gold in refractory ores. He says he will show us the product in the shape of gold bricks before the year 1875 expires. In that case 1876 will be a golden as well as a centennial year to those who are interested with him.

Melbourne, Australia, has a Children's Progressive Lyceum, of which W. H. Terry is Conductor. The sessions are held each Sunday morning at Masonic Hall, Lonsdale street.

Dr. T. S. Lambert, of New York, has recently been lecturing at Music Hall, Boston, upon "Biometry; or, the Measure of Life," and kindred themes.

Exposures.

The Eddys have recently been "exposed," according to the sensational New York Sun. The Davenportes were "exposed" in London many years ago by the London papers. But they did not stay "exposed." On the contrary, the London exposure (?) was the direct means of spreading the Spiritual Philosophy all over the continent of Europe. Even kings, queens, emperors, nobles, etc., became convinced of the truths of Spiritualism through the manifestations they witnessed in the presence of the Davenport Brothers. May not the recent "exposure" of the Eddy Brothers produce like results? We hope so, at least. All such exposures end in good, for

*"God works in a mysterious way
His wonders to perform!"*

On the contrary, if the Eddys have been proved impostors, we are glad they are exposed. We haven't seen the proof as yet, however, and shall continue, until we do, to give the accused the benefit of the doubt.

And now, while speaking of mediumistic exposures, it behooves us to again caution our friends and the public in regard to an alleged spirit-photograph artist who has recently been operating in the western part of this State. Here is what the Springfield Republican says in regard to his doings:

"The spirit photographer was a fraud, and has left town. His name was T. R. Evans, and he hailed from 392 Bowery, New York. His method was the ordinary one of taking tin-types, except that he would put the plate in a camera in a darkened room and sit at a table until the spirits gave signal that the work was done. After bathing the plate, as is customary, in a dark closet where he kept a candle burning, a form, generally indistinct, would appear on the plate. One of the photographers of the city remarked to him a few days since, that his pictures could be, and undoubtedly were, made by the use of transparencies or photographs on glass and the simple light of a candle. The fellow remarked that he was detected for the first time, but, nevertheless, kept on in the business at the old stand. The other people in the office, however, made a close scrutiny of the room whenever the operator was absent, and at last were rewarded by finding several negatives. They were of various people, so that he could suit all tastes, and one of Lincoln would do for patriotic persons. The background was covered with paint, so that nothing but the figure would be taken on the transparencies obtained from them, by which the pictures for his patrons were taken. On being confronted with these he disappeared, leaving his camera and a valise containing several spirit photographs of the Eddys and Honto and their other allies."

Charles H. Foster.

Is doing credit to the cause in St. Louis, Mo., and The Republican of that city under the heading "Is there a Sixth Sense?" says:

While the philosophers are engaged in investigations of mental phenomena, we would like for some one of them to look into the extraordinary faculty possessed by this man Foster, the so-called Spiritualist. * * * That he has a wonderful "sixth" or individual quality that exists in no other living person, at least to the same degree, is beyond dispute. It is a sixth sense, belonging to everybody as a rule, but only developed in Foster? It is a fact that, whatever it is, it is susceptible of being developed, or of growing, as shown by Foster himself, whose "manifestations" are certainly more curious than when he last visited St. Louis, some years ago. Certain it is that what he does surprises, astounds and puzzles the strongest minds. Is he a mind-reader, or what is it that enables him to tell such strange things of one's dead friends, without confederates, and with absolutely no previous knowledge whatever?

The students of Cornell College, Mount Vernon, Ia., have recently been exhibiting an animus which is hardly to be considered in harmony with the "holy violence" which their creed—Methodism—inculcates. Capt. H. H. Brown, State Agent for the Iowa Association of Spiritualists, visited the place, gave a ringing course of lectures, was kindly entertained by the resident liberal element, and finally was "interviewed" by the students armed with that old-time Jewish argument, the stone—the house of the aged and venerable Mr. H. Post, where he stopped, being bombarded for some hour and a half by these young creedal barbarians, who were evidently countenanced in their work of destruction by the older churchmen of the town. The Chicago Times editorially calls this occurrence—and rightly—"an outrageous interdict of free speech," and Capt. Brown closes his letter to that paper detailing the circumstances, in the following plain terms:

"President King, when approached upon the subject by one of the citizens, remarked that he could not be running over town and apologizing for the acts of his students. Give him the names of the offenders, and he would punish them. But we ask more than this, and that is the defence of free speech, by word, by presence, or by act. We demand that before Methodism or any other sect shall be placed the principles of liberty; that before our pupils learn chemistry, geology or military tactics, they learn how to become good citizens, and that before the teaching of theological tenets they be taught by precept and by example those principles of liberty of speech and press on which our republic is founded."

A magnetic physician resident in Boston writes us recently as follows, his words being founded on personal knowledge:

"The impression has gone out to the public through the press and the utterances of multitudinous preachers that Mr. Wilson was a Congregationalist in belief at the time of his exit to the spirit world. For the benefit of those who desire to know the facts in the case, I would state what there is abundant proof of—that Mr. Wilson was a constant patron of clairvoyants and mediums of all phases of spiritual gifts. As long ago as when his wife was in the material form, he employed mediums in her case, and has continued to consult them. He employed magnetic mediums in his first attack, several years ago, and continued to do so until just previous to his departure to the higher life.

While he was stopping at Saratoga Springs last summer he was constantly consulting his spirit friends through a public writing medium there; and he was not ashamed to read his spirit communications to his friends in the public parlor of his hotel.

When a man of note leaves the world of materiality, and the public get the impression that sectarian religion was his strong hold and sustaining power, it is the duty of those who are aware of his confidence in the spiritual philosophy to make it known to the public."

A valued correspondent writing to us under a recent date thus sets forth a fact connected with human life, and the spiritual work especially, with the existence and effects of which we (because of sympathetic longings to do more than we can) are painfully familiar: "If one had the fortune of A. T. Stewart, it would be a very pleasant thing to help all the lame ducks to find clear water and good feed; but unfortunately we lack the ability, and the merchant princes are wanting in the disposition."

Miss Lottie Fowler continues to be very successful in her special development, as a clairvoyant and physical medium, and is well spoken of by the English papers.

The Deceased Vice President.

Who, on Nov. 23d, at the beck of physical change went out from his high place of political power a poor man in material wealth, though rich in the knowledge which he possessed of the eternal verity of spirit communion, and of the added usefulness of which the soul is capacitated on its entrance into the higher life, has left behind him a kindly memory in many hearts, which is clearly witnessed by the reverential attention paid to his remains by the Washington public and officials, and also those of the great States of Maryland, Pennsylvania, New York, etc., through which the solemn cortege proceeded on its homeward way. At Independence Hall, Philadelphia, and Dorie Hall, (State House) Boston, thousands thronged to view the body as it lay in state. On Tuesday, Nov. 29th, the Commonwealth of Massachusetts officially, and with the highest honors, delivered the pulseless form to the hands of neighbors and friends in Natick for interment. So much has been said by the daily press all over the continent concerning the event and its details, that nothing is now needed at our hands in this direction, and we will close by endorsing the following eloquent remarks of the Gold Hill (Nev.) Daily News:

"All over the land to-day the people mourn the departure of a distinguished advocate of human rights, and an incorruptible and able servant of the nation. The voice of carping criticism is hushed. Envy grovels in the by-ways, and malice is rebuked at the presence of death. Hatred, scorpion-like, turns and stings itself in anguish, while the cold mantle of uncharitableness is for once cast aside. In the years which are to follow, when the historian shall search the records for the works of this dead statesman, there will be found nothing of public interest unworthy to be published and recorded in the life and death of Henry Wilson."

The Spiritualist Lectures at Paine Hall.

The course of lectures arranged by Dr. H. F. Gardner at this hall, on Appleton street, Boston, have proved eminently successful during the month of November—large audiences regularly assembling to listen to the eloquent discourses delivered by Prof. William Denton. Prof. Denton will continue the course during the month of December, his subjects for next Sunday being: Afternoon, "The Philosophy of Religious Revivals"—evening, "Ancient America—The Mound-Builders and Copper-Workers."

In the month of January, Prof. Denton goes to Minnesota—where he has engagements for two courses of lectures—and Prof. R. G. Eccles will succeed him, delivering a series of addresses, spiritualistic and scientific, at this hall, during the first week, and inclusive of the first two Sundays of that month. These meetings at Paine Hall, representing as they do a high order of excellence, deserve the fullest patronage on the part of the liberal public of Boston and vicinity.

Tickets for the whole of this second (December) course of eight lectures by Prof. Denton, can be obtained at the hall ticket office at \$1.00 each; the price of single tickets is fixed at 20 cts.

Social Celebrations.

On Monday evening, Nov. 29th, Mr. and Mrs. C. C. Hayward celebrated the twenty-fifth anniversary of their wedding at their residence, 824 East Fifth street, South Boston; the meeting being attended by an assemblage of friends which crowded the hospitable mansion to repletion. A marriage service (and, subsequently, anecdotes and recitations) by N. Frank White, speeches by J. B. Hatch, Dr. A. H. Richardson, Mrs. Mattie Wilson, and others, an original poem from Dr. Samuel Grover read by Fred L. Union, and the partaking of refreshments, filled the measure of the evening's enjoyment. Among other offerings a fine silver service was presented to Mrs. Hayward by the Ladies' Aid Society, of which she is president.

On the evening of Tuesday, Nov. 30th, the friends of Mr. J. B. Hatch (Conductor of the Boston Children's Lyceum) held a congratulatory service, consisting of speeches by Dr. John H. Currier, and others, singing, etc., etc., at his residence, 31 Lexington street, Bunker Hill District, the occasion being the 30th anniversary of his marriage. A pleasant evening, despite the arctic cold which characterized the weather, was the result.

Corroborative.

Last week we quoted from the daily press reports concerning the decease of Mr. Wilson a significant paragraph, wherein it was set forth that he had a warning or "impression" that he should die suddenly. We find that in the mind of the Vice President it was something more than our contemporaries have been ready to admit, and our information comes from Mr. John Hardy, husband of the celebrated test medium, Mrs. Mary M. Hardy, of this city. Mr. H. states that on the afternoon of Nov. 30th, Capt. Boyden, who was with the Vice President at the time of his death, called on Mrs. Hardy and stated that Mr. Wilson informed him that this sickness would be his last—he felt sure of it—that his wife had told him through Mrs. Hardy of Boston that he was about to pass over. He also gave Capt. Boyden the address of Mrs. Hardy, and advised him to call on her if he visited Boston.

The Temecula Indians are all right now. Commissioner Smith has authorized the expenditure of \$500 to relieve them. This is about seven cents and a fraction apiece. It is to be hoped they won't spend the money in reckless extravagance and riotous debauchery.

The above, from a Western exchange, is a merited sarcasm. Here is a case where a whole people descended from Indian tribes of the most remote date have been—at the instance of two white men who pre-empted their lands under the laws of California and the United States—driven from their homes, reduced to beggary, and robbed of the fruits of their toil, for they were civilized Indians and lived by agriculture; and now the magnificent sum above cited is devoted to them as a charity, probably, by the immaculate Indian Bureau! It is to be hoped that these forlorn outcasts in the very land of their birth may have really efficient aid given them from some source toward once more obtaining the shelter and food which as humble and patient toilers they have in the past shown themselves worthy of.

Our New York special correspondent gives an interesting report of the late exposure (?) of the Eddy mediums by the Sun and Herald, which accounts for "the milk in the cocanut."

The lecture by Cora L. V. Tappan, on our first page, was revised especially for the Banner of Light from the report of the Chicago Times.

We regret to see the announcement in The Medium and Daybreak (London) for Nov. 12th, that Dr. George Sexton is seriously ill.

Spiritual Phenomena.

MANIFESTATIONS IN PRESENCE OF MR. PECK.

To the Editor of the Banner of Light:

Having never before ventured within the hallowed precincts of spiritual literature, it is with fear and trembling I approach the portal and ask the indulgence of your readers while I give an account of some physical phenomena which recently came under my observation through the mediumship of Mr. A. Peck, who is now stopping in San Francisco, Cal., where he proposes to establish his headquarters for some time. Mr. Peck is a fine looking, gentlemanly appearing man, of about thirty-five years of age, of an honest, straightforward cast of countenance, which at once favorably impresses the investigator. His sances are held in a private house on Taylor street, San Francisco, where he has double parlors, with accommodations for twenty persons only. A small cabinet, on castors, boarded up, each board being separately nailed, stands next the wall facing the street, thereby precluding the possibility of an accomplice on the outside.

After the medium and cabinet were examined, the committee then placed Mr. Peck in the cabinet, securely tying him to a staple in the floor, and placing handcuffs upon his wrists, locking them and putting the key in his (one of the committee's) pocket. A kerosene lamp, slightly shaded, so that every object in the room was distinctly visible, was placed on the floor beside the cabinet. The audience were requested to sing, and we had no sooner commenced than the manifestations began. Hands were thrust out of the aperture, three and four, of different sizes, at a time, Mr. Peck remaining conscious and commenting upon them, for it is very unusual for him to remain in a conscious condition, as he informed us. A shelf, placed under the aperture, contained pencil and paper, which were freely used by the spirits in writing communications. Inside the cabinet were a drum, guitar and harmonica. "Home, Sweet Home," was beautifully rendered on the latter, at the same time the drum was beaten lustily, and hands appeared at the aperture. Col. Sedgwick, who claims to be the controlling spirit of the band, attempted to materialize and come out, but succeeded in getting only partially through the door, and one of the committee and another gentleman who sat in range of the side of the cabinet, distinctly saw the figure of a man, while we who sat in front could only see his face at the aperture. One member at a time was then selected from the circle to place his or her right hand through the opening of the cabinet upon the head of the medium, the left forming the circle, and each one testified to being cressed by hands. This hand was vigorously shaken while the hand came outside the aperture and was distinctly visible to us all, the drum being several times thrust out and beaten, while the medium never stirred. The committee then examined the medium, and found him tied just as he was left. We were then requested by the Colonel (who gave his directions through the trumpet) to extinguish the light and prepare for a dark circle. The medium was placed in the center, still handcuffed, with the instruments scattered about promiscuously, and all being in readiness, we were requested to sing, when at once the guitar, drum and life seemed to be imbued with life, all moving about the circle at the same time, each being played upon, while in all parts of the circle people were touched by hands, and, judging by the not very gentle pats on the head of your correspondent, there certainly was a "power behind the throne" with which I would not care to cope. But last, best, and sweetest of all, was a solo in which I was joined by a spirit-voice through the trumpet. The voice was sweet, loud and clear, floating over the heads of those in the circle and about the room, heard and enjoyed by all. The manifestations, we were told, were much better than on any previous occasion in San Francisco, owing to the circle being composed of harmonious people who obeyed the rules, and we were also greatly indebted to the committee, who were kind, gentlemanly men, and treated Mr. Peck as though he had some feelings in common with the rest of mankind—in a word, was human. He was securely tied, but not so tightly as to cause pain. The circle throughout was conducted under strict test conditions, as all admitted. In the audience were many hard skeptics, among the number a detective, who, upon being asked his opinion after the circle, replied he did not know what to make of it; that certainly one man could never do what had been done there, and he could not detect any accomplices. When it is taken into consideration that Mr. Peck has only been before the public as a medium one year, he certainly has remarkable powers, and as he is honest he should be encouraged. It was, as the Orthodox would say, a "season of prayer," and one long to be remembered. For the time being we seemed to be lifted above the sordid cares of earth, to the glorious realities of life—beautiful, active life beyond the tomb. Surely our much-abused Spiritualism has done more to demonstrate immortality than all the religions that ever existed, and to me that is enough. I do not ask spirits to come back to tell me the price of "Ophir" or "Mexican," or whether "Consolidated Virginia" will be up or down next week. I only ask that the angels will give to my husband and self strength and health, that we may be able to help forward this glorious work.

Yours for the Truth,

Mrs. DEAN CLARKE.

Healthsburg, Cal., 1875.

MOLD OF A SPIRIT'S HAND AND FOOT.

To the Editor of the Banner of Light:

Reports of spiritual phenomena indicative of development are always interesting, therefore I venture to send you a fine respecting Mrs. Collier's latest manifestations in the direction of obtaining spirit molds; and as these phenomena through Mrs. Collier's mediumship have been tested and proved by Prof. William Denton, and others of repute in the spiritual movement, I simply state the facts. At a recent sance Mrs. Collier obtained a lady's hand, with the fingers bound round with fine lace, a most curious case; also another hand; but the most wonderful incident at the sance was the obtaining of a part of a foot, with all the toes and the underneath of the foot perfect. All this marks development in this class of phenomena, and the wonderful nature of the affair can be better understood when we realize that the paraffine must be perfectly liquid, and at a heat that no mortal could possibly bear their fingers in, much less their toes. A sifter at Mrs. Collier's sances, some time after the manifestations had ceased nearly scalded her finger by placing it in the paraffine which had been used. Prof. Den-

ton has, I believe, several casts obtained through Mrs. Collier's mediumship, of fingers and thumbs, and now hands and feet are becoming common. What next? The spirits talk of giving full casts of their faces! So the work goes on, and the spirit-world is proving its power. In writing this, my object is to put on record the facts of Spiritualism as they occur, and to encourage other mediums—not to seek any patronage for Mrs. Collier, as she is not a public medium. This, however, I may say, that Mrs. Collier will at all times be happy to welcome any friendly student of spiritual phenomena at her private sances, and she may be addressed for this purpose Lock Box 157, Springfield, Mass.

STARTLING PHENOMENA.

WONDERFUL MATERIALIZATION SCENES. MORE ABOUT THE HAIR THAT RETURNED TO THE SPIRIT'S HEAD. A SLIPPER THAT CRAWLED TO THE FOOT OF AN OTHER SPIRIT.

From the St. Louis Globe-Democrat.

TERRE HAUTE, IND., Oct. 27th, 1875. I am still giving some attention, now and then, to phenomenal Spiritualism. In doing so, my aim is not so much to enlighten the stupid public as to satisfy my own mind that man is really of immortal destination. Yet, convinced that there are among your numerous readers not a few who are glad to be informed upon the subject, I propose to state a few facts touching my investigations at Terre Haute through the mediumship of Mrs. Stewart, whose materializations are likely to astonish the world.

Now, if the reader will imagine himself with me in the sance room, I will try to make him see just what I saw—not during all the sances I have attended here, but at a single one. There stands the cabinet, a plain, simple thing, made of thin walnut boards. The folding doors are hung wide open; the light shines into every part of it, leaving not the sign of a shadow in any nook or corner. Look all around, behind and underneath it; nothing can you find to awaken suspicion in the most suspicious mind. It is seven o'clock in the evening. Here comes the little woman, carrying about her no indications of the wondrous power she possesses. Plainly yet neatly dressed is she, modest and unassuming; greets you with a sweet smile, and takes your hand with cordiality; converses a little with her friends; passes on to the cabinet; enters and closes the door after her.

The light is turned down, but not so far as to make it possible for any confederate to enter the cabinet without being seen. Now we listen awhile to the tinkling sounds of a music box which our accommodating friend, Dr. Pence, has just brought in. By-and-by one wing of the cabinet door slowly opens, and out steps a slight but beautiful figure, robed in pure white garments, looking a girl of about seventeen; not quite so tall as the medium, but with a step more elastic. Pausing an instant near the threshold, she says, "Good evening," in the softest imaginable tones, then, turning round, throws open the other wing of the cabinet door, showing us the medium sitting in a chair, apparently asleep, and dozing. At this a stranger whispers to me, "May not the figure in the chair be made up, and consist of something other than flesh and blood, while the creature in white is really the medium playing ghost?"

Did some invisible ear, as well as my own, catch this whisper of suspicion? Immediately the chair in which the medium sat entranced commenced rocking, and the unconscious occupant thereof, lifting her arm, waved a white handkerchief. But all this failed to satisfy the skeptic. "Ah, the thing is a machine," said he, "moved by wires." These words, though uttered in an undertone, fell not unheard by the apparition moving before us. Going at once to the medium, the figure in white raised her head, and brought her out of the cabinet and stood side by side with her. Having thus swept away dark suspicion, the apparition returned into the cabinet with the medium and closed the door. Very soon a tall figure, in male attire, came out of the cabinet, gracefully bowing to the circle, and looking at the lordly man. Fixing his gaze steadily upon a lady who sat next me, he whispered a few words, but so feebly our dull ears caught them not. The lady at once claimed him for her husband, and he bowed, as if to confirm the claim. Rising, the lady offered the apparition her hand; advancing a pace, he sought to grasp it, but failed, being suddenly pulled back by some invisible force.

Now, returning to the cabinet, the apparition closed the door and remained about two minutes in the dark, as if to gain new strength, then came out again and by what seemed a painful, but determined effort, made his way to the lady already mentioned, and took her hand in his with a whispered "God bless you!" Several other figures, variously attired, and differing greatly in size and stature, came out one after another during the sance.

Finally the figure in white came out again. I requested her to give us the best proof she could that she was not a mortal like ourselves. After expressing a willingness to try, she called for a pair of scissors, which, being furnished, she handed to me; then kneeling down before me, requested that I should cut a lock of hair from her head. I complied, clipping off a large lock from her crown. The tress was passed round the circle, as all were curious to feel of it. The apparition then taking the hair into her own hands, laid it upon a white handkerchief close by me, and folded it carefully therein; then rising, she went into the cabinet and shut the door. Directly the kerchief deliberately unfolded itself, and the hair straightway appeared to act like a thing of life, rolling over and moving about with a strange activity. After a little while it leaped off the carpet, and began traveling toward the cabinet. While it was proceeding in that direction, the apparition opening the door, came out, and stood motionless, while the lock of hair leaped upon her white skirt and clung slowly to her shoulder, and then sprang to her crown, seeming to fasten itself to the very spot from which I had clipped it.

ISAAC KELSE.

TERRE HAUTE, IND., November 10. In your Sunday issue of October 31st appeared a brief account, written by myself, of materializations and other spiritual phenomena, at Terre Haute, Ind. Permit me now to give to the public, through the columns of your widely circulated paper, a few additional, if not more remarkable, facts upon the same subject.

Allow me first, however, to make some brief allusion to a statement contained in my former communication, concerning a lock of hair which I cut from the head of an apparition, and saw return, seemingly of its own accord, to the head of the ghost, and to the very spot where it belonged. I only allude to this again because certain parties, witnessing the same thing, have confidently asserted that the tress which I clipped from the crown of the lady in white evidently traveled back to its place by means of a finely spun wire. Now, a simple statement of the facts will readily show how impossible this was.

The apparition kneeling before me, threw her long raven tresses forward, allowing me to make my own selection. Cutting off a large lock, close to the scalp, I drew it carefully through my hand, then passed it to others; it was handed round; perhaps a dozen persons examined it; after this it was returned to the apparition, who remained in her kneeling posture close by me. Taking the hair into her hands, she stretched it out, laid it on a white handkerchief right under my eyes, and in full view of all the company, then folded the handkerchief over it. Having done this she retired within the cabinet, and closed the door, which placed her at the distance of at least nine feet from the lock of hair.

While the door was yet closed the handkerchief deliberately unfolded as if lifted by invisible fingers, and the hair began to move. I now placed the fingers of my right hand upon the carpet, slowly and carefully sweeping them entirely round the handkerchief, thus making it doubly sure that no fine thread or wire connected the

hair in any way with the being from whose head I had clipped it. Very soon the lock of hair bounded from the handkerchief on to the carpet, and began moving toward the cabinet. Before it reached the threshold the apparition opened the door, and came out. The hair leaped upon her white skirt, and slowly climbed to her shoulder; from thence it suddenly sprang to her crown, and seemed to plant itself upon the very spot from which it had been taken.

To simple minds this, no doubt, may seem a simple thing, and not worth telling. Ah, did not Galileo's discovery seem a simple thing to the cowed monks who shook their empty heads when the astronomer insisted that they should look through his telescope and see with their own eyes the moons of Jupiter? Had he been able to prevail upon them to do so, what could such ignorant men have seen more than little shining points in the sky? The discovery, to them, would have signified nothing. The phenomenon I have just described, to eyes that look no deeper than the surface of things, can only appear a creeping lock of hair; they must fail to find in it a wonderful, far-reaching law, pertaining to the spiritual universe, and indicating immortality to man.

ISAAC KELSE.

Hartman, the Spirit-Photographer.

To the Editor of the Banner of Light:

In the interest of truth, and in justice to what I consider an honest medium, and at the solicitation of many of his friends, I desire to make a few plain statements, and I trust they may find insertion in your valuable paper. I refer to Jay J. Hartman, a spirit-photographer, who has been stopping here for a few weeks. Mr. Hartman has several times kindly given me opportunity of investigating his gifts, obligingly rendering every facility within his power. Although not a practical photographer, I do assure you that in the searching investigation I made I exerted my utmost capacity and ingenuity in the endeavor to ascertain definitely, if possible, as to the genuineness of his mediumship, and to detect and expose fraud and trickery. If such were employed. As the result, I have no hesitancy in expressing a perfect confidence in Mr. Hartman's integrity in the premises, and in the verity of the pictures. Like most all mediums, Mr. Hartman has been shabbily treated in Cincinnati, by some to whom he has given investigations. Experienced photographers have subjected him to the most thorough crucial tests, and have obtained spirit pictures under the most rigid and austere test conditions, and thereafter declined to subscribe their names to certificates simply and succinctly setting forth the unvarnished facts in the case. When questioned, they unreservedly affirm that they were unable to detect fraud, and frankly express their inability to account for the phenomenon upon any known principle of photography, and yet refuse to state as much on paper. This course seems to me—to use the mildest possible form of expression—exceedingly unkind and ungenerous. They search him lest he might have a duplicate or other plate concealed upon his person, minutely inspect the camera and dark room, and follow closely throughout the entire process—from the cleaning of the plate to the completion of the operation—obtain a result that baffles their ingenuity to explain away upon any other hypothesis than the one claimed, declare it to be wonderful, fail to thank the poor medium artist for his kindness, sneak away from the room like whipped spaniels, and avoid, as far as possible, being interviewed on the subject.

Notwithstanding this treatment, Hartman, conscious of his power, and fully imbued with the importance and magnitude of the work set before him, goes straight forward with his work, and, in my judgment, is destined, with the proper sympathy and encouragement, to make his mark in the world, in the exercise of the choice gifts bestowed upon him by the Father and developed by the angel-world. He deserves success, and I hope will secure it.

E. H. GREEN.

Cincinnati, O.

The Proof Palpable of Immortality.

This grand work by Epes Sargent, Esq.—which is for sale by the publishers, Colby & Rich, No. 9 Montgomery Place, Boston—is receiving merited attention both by readers at large, and the cultivated minds of the age, and is sure to accomplish direct results the far-reaching importance of which time alone can demonstrate. We would recommend the work to the attention of all investigators who desire firm mental ground on which to stand as they try to follow, in thought, the beckoning hand which the spiritual phenomena and philosophy extend, calling them out from the shelter of preconceived notions and long cherished beliefs. The confirmed Spiritualist should read this volume, that he or she may attain to some idea of the immense advances which the cause is making, and the wide circle of evidence which it is able to command as proof of its verity.

To the Liberal-Minded.

As the "Banner of Light Establishment" is not an incorporated institution, and as we could not therefore legally hold bequests made to us in that name, we give below the form in which such a bequest should be worded in order to stand the test of law:

"I give, devise and bequeath unto Luther Colby and Isaac B. Rich, of Boston, Massachusetts, Publishers, [here insert the description of the property to be willed] strictly upon trust, that they shall appropriate and expend the same in such way and manner as they shall deem expedient and proper for the promulgation of the doctrine of the immortality of the soul and its eternal progression."

To the Spiritualists and Free Thinkers of Wisconsin.

The Northern Wisconsin Spiritual Conference will hold its next quarterly meeting in Hilton, Wis., on the 17th, 18th and 19th of December, 1875. Mrs. Dr. Severance, of Milwaukee, will preside, and the speakers will be secured. Let all come up to the work, and not leave the burden for the day. The meeting will be called to order at two o'clock P. M. F. C. PHILLIPS, Secretary Northern Wisconsin Spiritual Conference, Omro, Nov. 24, 1875.

George V. Edes, editor and proprietor of the Piscataquis Observer, died at Foxcroft Friday morning, Nov. 26th, aged 80 years. He was the oldest printer in the country, and set type without glasses until the last three weeks of his life.

Married: In Zoar, Nov. 25th, at the residence of the bride's parents, by Rev. N. Frank White, Miss Mary Edna, eldest daughter of E. A. and C. E. Segus, to Richard H. Young, of Williamette, Conn.

Passed to Spirit-Life:

From Fort Dodge, Iowa, Oct. 25th, Mrs. Elizabeth Weston, wife of Mr. C. Weston, of this place, aged 43 years 3 months and 25 days.

Mrs. Weston has been a member of this community for many years, coming here when the place was quite young, and she proved herself a true and noble woman in her relation to life—mother, wife, mother, sister, friend. She was no monumental marble or polished words to perpetuate the memory of her charities, for they are engraven upon the hearts of those who have known her. Truly can it be said, "She knew her duty and loved her neighbor." In the philosophy and religion of Spiritualism, and she wished it distinctly announced that she died, as she had lived, a Spiritualist. She made all the arrangements for her funeral, even to the minutest details, as calmly and cheerfully as if traveling for a pleasant journey. In her last moments she said, "I am glad to leave this world, and to go to meet her at the gate of the hereafter."

From Augusta, Me., Mr. Leander G. Russell, of Bethel, Me., aged 60 years.

Another faithful worker in the spiritual ranks has been called to the higher life to join the loved ones. His kind heart, social nature, the love and respect of all, his unquenchable spirit, some fourteen years ago, and was a resident of Cape Elizabeth. In former years, he employed speakers and carried on spiritual meetings there, and, although he was not a Spiritualist, he was a true friend to those who have accepted Spiritualism, and he was grateful to him for having induced them to investigate the subject. His widow mourns the loss in him of a kind and affectionate friend.

COM.

From Warwick, Mass., Nov. 8th, Phineas Child, aged 93 years and 12 days. "The old oak has fallen," that in reality the ancient one has been translated to his spiritual existence; he has cast off his mortal form which could no longer be made useful, and been born into the eternal and imperishable. He was a true friend to those who have accepted Spiritualism, and he was grateful to him for having induced them to investigate the subject. His widow mourns the loss in him of a kind and affectionate friend.

COM.

From Lowell, Mass., Oct. 31st, Ira Edwin Nichols, son of John and Almira Nichols, in the 23rd year of his age. Edwin was an active worker in the Children's Lyceum, and during the last year of his life he was a true friend to those who have accepted Spiritualism, and he was grateful to him for having induced them to investigate the subject. His widow mourns the loss in him of a kind and affectionate friend.

COM.

From Downsville, Louisiana, Cal., on the 21st of October, Mrs. Emily T. Trego, aged 56 years. Her sickness was typhoid fever. She has been in the lecturing field for the last two years. She was a test, psychometrist and healing medium. She left her two young sons in Oakland, Cal., two hundred miles from her, which has been a source of sorrow to her in her last moments, but she will not doubt watch over and care for them still. She loved the Spiritual Philosophy, and was happy in feeling that she was one of the chosen instruments to work in the field her Heavenly Father had appointed.

N. W. THOMAS.

From Bristol, Conn., Mrs. Sallie Matthews, aged 71 years. She was a Spiritualist, she has gone to meet her reward, and to partake of the delights of the higher life. The funeral services were conducted by C. B. Lyinn, Nov. 20th.

The subject of this brief memoir (Abigail Bowdoin) was, at the time of her departure from earth-life to a glorious existence beyond the river, 94 years of age. At the early age of sixteen months she was placed among the people called Shakers, by her parents, who she united with that body. Her father remained but a short time, having been unceremoniously devoted the entire portion of her life to the cause which she embraced, deceased in the year 1821, aged 72. For any one who was personally acquainted with the subject of our notice, few words are necessary by way of approval; her pure, her virtues and excellent character, known to all, ever since the remembrance of nearly all now living, having served as a beacon light, ever shining with the same undimmed brilliancy. We know that although her form has been laid beneath the sod, she is yet with us ready and even eager to administer spirit-help. After long years of cheerful and devoted service to the cause, she has been called to a home in our Father's house, wherein are many mansions while her robe, woven by her life-work, is still a source of comfort and a source of joy to her children, may so live as to be under her direct blessing and protection, is our highest ambition.

C. A. BURGESS.

(Obituary Notices not exceeding twenty lines published gratuitously. When they exceed this number, twenty cents per line for the first week, and ten cents per line for each additional week is required. A line of equal type averages ten words.)

Jos. John's Works of Art.

The Dawning Light.

This beautiful and impressive picture represents the "Dawning Light of Spiritualism." In the foreground, N. Y. angel messengers descending through rifted clouds, bathed in floods of celestial light, are most successfully linked and with this new source and light, the sun, moon, stars, and planets, and the earth, and the whole of creation, are bathed in the light of the new day. The picture is a masterpiece of art, and is a true representation of the spiritual world. It is a masterpiece of art, and is a true representation of the spiritual world. It is a masterpiece of art, and is a true representation of the spiritual world.

Size of sheet, 21 by 30 inches; engraved surface, 14 by 11 inches. Steel Plate Engraving, \$2.00.

The Orphans' Rescue.

This beautiful picture, and one of most thrilling sentiment, represents the "Orphans' Rescue." It is a masterpiece of art, and is a true representation of the spiritual world. It is a masterpiece of art, and is a true representation of the spiritual world. It is a masterpiece of art, and is a true representation of the spiritual world.

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Life's Morning and Evening.

A river, symbolizing the life of man, winds through a landscape of hills and plains, bearing on its current a tiny boat, containing an aged Pilgrim. An Angel accompanies the boat; one hand rests on the helm, while the other points the way. The boat is a true representation of the spiritual world. It is a masterpiece of art, and is a true representation of the spiritual world. It is a masterpiece of art, and is a true representation of the spiritual world.

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The Tyler Boys.

BY F. M. LEBELLE.

This is a capital story, well written, lively and entertaining. There is as much dramatic interest in the affairs of these little people as in those of grown-up children upon a stage. The characters are so vividly and so truthfully drawn, that the reader can see them every one. The Spiritual Philosophy is nicely interwoven throughout. It is considered a masterpiece of art, and is a true representation of the spiritual world. It is a masterpiece of art, and is a true representation of the spiritual world. It is a masterpiece of art, and is a true representation of the spiritual world.

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