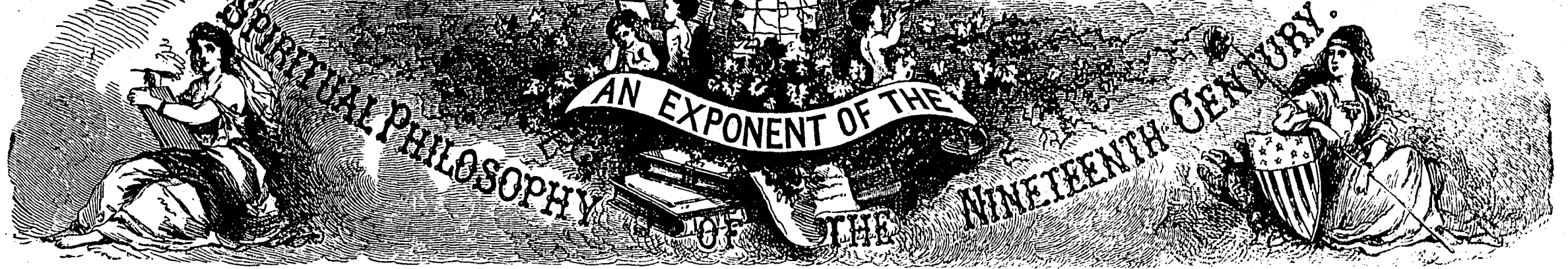


BANNER OF LIGHT.



VOL. XXXIX.

COLBY & RICH,
Publishers and Proprietors.

BOSTON, SATURDAY, AUGUST 5, 1876.

\$3.00 Per Annum,
In Advance.

NO. 19.

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Banner of Light.

BOSTON, SATURDAY, AUGUST 5, 1876.

Annual Camp-Meeting of Liberal Spiritualists at Highland Lake Grove, (near Norfolk, Mass.): A Good Word for Mediums, by A. B. Plympton; Surprising Tests of Spirit Presence and Identity through the Instrumentality of J. Frank Baxter; Speeches by William Denton, Lizzie Doten, R. G. Eccles, and others.

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

Once more the procession of the seasons has brought the camp-meeting time, and its advent has been signalled by Drs. H. F. Gardner and A. H. Richardson through the inauguration of their regular annual gathering, Highland Lake Grove, the present claimant for popular favor, is a spot in which nature and art have conjoined to wed the romantic and the practical, that healthfulness, beauty and mental profit may be the fruit of the union. In a deep basin between ridges of land which may well claim the name of hills, reposes the diaphanous sheet of water which has given to the present place of assembly its name; and the grove wherein the tents are arranged skirts the shores with a bold front, the trees often standing at the lake's edge, and throwing their cool shadows far out upon the calm surface beneath.

The camp has been located at a point along the summit of the wooded range which lies on that side of the Lake which is directly opposite to the bridge and buildings erected by the Railroad Corporation, and thus commands a full view of the water, the boats, the dancing hall, and other attractions. A road lead out from Campbell's Station—the stopping-place of the N. Y. and N. E. trains for the grove—winds down one sharp declivity through an intervening valley, up the brow of an opposing slope, and along a grassy plain till it reaches the high fence surrounding the camp; here it takes on the dignity of a name as well as a "local habitation," and passing through the gate becomes "Highland Avenue," the base line of tents. At its furthest extremity this avenue is met nearly at a right angle by a quiet and peaceful thoroughfare which ascends the hill toward the County road, and is denominated "Happy Valley." Within that portion of the grove which lies in the quadrangle between these two avenues, the County road and the stout pickets which enclose the grounds on the side nearest the railroad, the tents have been pitched in four hollow squares, the intervening spaces being devoted to culinary purposes or used for croquet grounds, etc., the shady nooks being especially utilized for the placing of rustic seats, hammocks, and the many comforts which give so much of attractiveness to camp life. "Kendall Avenue"—named for A. C. Kendall, Esq., the gentlemanly G. T. A. of the railroad line—"Centennial Avenue," and other thoroughfares bisect the camp at convenient intervals. About midway of Highland Avenue, and on the side nearest the Lake, is situated a two-story wooden building devoted to the use of the managers of the Camp-Meeting as "headquarters," and nearly opposite to it is a tastefully decorated tent, where parties desiring to obtain spiritual books or pamphlets, or to subscribe for or purchase copies of the Banner of Light, can have their wishes gratified by George A. Bacon, who there resides.

Not far distant, and around a curve on the line of the New York and New England Railroad, stands the town of Norfolk, from which the sound of bells frequently floats through the night air to assure the quiet residents in the secluded camp of the near presence of active life.

The commodious speakers' stand, fine buildings, etc., at this grove, have been referred to on several occasions, and therefore need no further mention at present. The peace of the camp is amply watched over by officers J. K. Knox and H. C. Gifford, both of whom have had long experience in their profession. The visitor will find on the grounds a large representative delegation of the mediums of Boston and elsewhere, and test circles are among the best attended features of the meeting.

Wednesday, July 19th, the first day of the camp, was devoted to arrangements looking toward the well-being of the physical tenement of the pilgrims; Thursday, 20th, passed in much the same fashion, as also did Friday, the 21st, the evening of that day affording, however, an agreeable change from what threatened to verge upon sameness, in the shape of an impromptu "praise meeting," at headquarters, whereat Mr. Reed, and Misses Nellie M. King and Maria Adams presided in turn at the cabinet organ, and were well supported by the people generally in a service of song in which the old and the new, the pathetic, the gay and the devotional were happily blended.

Saturday brought with it preparations for the visitors expected on the morrow, the decoration of tents for Sunday, etc., and bathing, football, boating, and other amusements helped to while away the hours. In the evening a general conference transpired at the speakers' stand, A. E. Carpenter presiding. Remarks commendatory of the appearance of the camp, the grove, etc., and filled with hopes of future success, not only

for the enterprise itself, but for the cause of Spiritualism generally, were indulged in by Prof. William Denton, George A. Bacon, Mr. Carpenter and others, after which the meeting adjourned.

SUNDAY SERVICES.

Sunday, July 23d, came with descending torrents of rain, reverberating peals of thunder and flashing sprays of lightning, informing all concerned that the multitude whose coming had been so confidently anticipated could no longer be reasonably hoped for. Nevertheless, an audience which the daily press of Boston estimated in its reports at six hundred people, but which to the minds of many transcended that number considerably, assembled. A. E. Carpenter presided at the morning session, and after announcing the enforced absence of Miss Lizzie Doten, the regular speaker for that meeting, said that it had been decided to hold a conference till noon. Singing followed, from a volunteer choir directed by C. B. March; after which Dr. H. F. Gardner alluded to the unpropitious nature of the day, and said while he wished that some other date had been fixed for the elemental strife, yet, in view of the great blessing which the rain was conferring upon the country round about, he could not find it in his heart to be selfish enough to complain that he had been individually called upon to suffer. He announced as the speakers for Sunday, July 30th, Prof. R. G. Eccles and C. Fannie Allyn.

J. Frank Baxter then sang "With rosebuds in my hand," after which A. E. Carpenter delivered an eloquent exposition of the principles of Psychology and their analogous relations to the phenomena of Spiritualism, basing his remarks on the ground that if a spirit in the body could control the manifestations of another spirit in the body—that is, while both were in what is termed physical life—the mere fact of the disembodiment of one or the other of them could not destroy this power. In proof of this, he cited a singular and interesting experience with which he had met in Baltimore, Md., while on a professional visit there. A young lady with whom he became acquainted proved to be a most excellent subject, and one day, while she was in the superior condition, he asked her if she wished to go anywhere, and she replied that she would like to go home, whereupon while her body remained in Baltimore, her inner self went to her home in Portsmouth, Va., some two hundred miles away, and described the scenery, what the family were doing, etc. She kissed her mother, and spoke to her, and was moved even to tears when she said to him, (Mr. Carpenter), "Mother does not feel me; she does not hear me." Suddenly she saw her little girl, Lilla, approaching the house where her (the subject's) mother sat, and in spirit (though in reality to all intents and purposes to her) she rushed forth to meet the darling, reaching out her arms toward her, and calling her to come to her; and she happily answered his query with the puzzled yet pleased explanation that though the child did not hear her she perceived her presence, for she looked up to her and smiled! Here was a clear indication of the nature of the workings of the spirit when disembodied. The mother of the lady subject was not sensitive enough to appreciate the presence of her daughter, but Lilla was mediumistic enough to sense her influence, though she was not clairaudient, and therefore could not hear her spoken words. So our friends go before might be near us, but we must be developed to appreciate their nearness before we can truly appreciate them. The eyes of the soul must be opened to see, the ears of the soul must be unstopped to hear, all the spiritual senses must be awakened, then the glorious spiritual world would appear in its beauty. This process was going on universally all over the country; he was sure that in his profession he obtained a much larger proportion of sensitive subjects than could be found among the people by the operators of thirty years ago, and felt certain, in his inmost soul, that the people were becoming more and more developed in spirituality as year succeeded year.

Mr. Baxter sang "Footsteps on the Stairs."

A GOOD WORD FOR MEDIUMS.

Mr. A. B. Plympton, of Lowell, Mass., one of the pioneers of the spiritual movement, who was present in the audience, was then called on, and responded in a speech replete with thought. His remarks bore on a query previously asked in his hearing: What is to be the immediate future of Spiritualism? He preferred to think and to speak of its immediate future—which he thought was, as a result, to give the world a clearer understanding of the meaning of death and of the life to come—in that the ultimate of the spiritual dispensation was a matter too far distant as yet for us of the present to adequately determine. He urged his hearers to use the powers of reason, to digest the substance of the lectures they listened to, to weigh the facts set forth by the manifestations they witnessed, and to arrive at a definite opinion for themselves on the subject of Spiritualism. He would have them in so doing remember that the individual opinion to which any man arrived, when that opinion was based on experience and observation, not upon prejudice, was worth just as much as that of any other man who had ever lived or was yet living upon the earth.

He referred to the work done in the early "day of small things," by Dr. Gardner, who first as a psychologist, and latterly as an avowed Spiritualist, prepared the way for the introduction of Spiritualism into Lowell, and other places. Many hearts had grown faint since the coming of the new dispensation by reason of the continued disappointments met with on every hand during its history, and the speaker was fain to acknowledge that he had himself been tempted at times to throw off the harness of active work and retire to the grazing field of uselessness, but at such times of depression some of those kind spirit advisers who are ever near the soul in its hour of need would whisper to him: "Bear up! fear not for the future; beneath, above and around this spiritual movement is the deepest, the broadest, the grandest philosophy yet known to the human race!" And by the strength imparted with this assurance he had felt cheered on to the work once more.

He desired to bear witness for that class of workers who at present were called upon to face alike the opposition of the outside world and the condemnation of many of those claiming a belief in the spiritual dispensation, viz: the mediums! Whatever untoward adventures others might have met with, it was his privilege to say that he had never been brought face to face with a fraudulent medium; many had been his pleasant experiences with these sensitives, but he had never yet been deceived, at least consciously. He had not yet met with—perhaps because of happy chance—that article so much talked about of late, viz: "A Bogus Medium;" perhaps, again, it was because he had not allowed himself to be

engrossed by that line (?) of investigation. True, he had never sought for the startling and marvelous, or for that which was calculated to make the most noise, but had preferred to take that which came to him almost unthought in hours of quiet communion around his own family table, or those of his neighbors. It had been his privilege to receive some of the most striking manifestations of the spiritual life, and he thought as much or more of the responsibility for results obtained in cases of spirit communion rested upon the sitter—as to positive feelings, aims, etc.—than upon the medium, whose chief attribute was passivity. He thoroughly endorsed Mrs. Bennett (known as the West End medium) of Boston, basing his favorable remarks upon what he had himself witnessed at her sittings.

Astronomy, through its devotees, had mapped out the heavens, weighed the influence of planet upon planet, and told the observer with unerring precision when to level his telescope that he might behold stars not yet known to man; so Christianity, through its preachers and their sermons, had acknowledged the world's great longing for immortality, and pointed to the hope of its fulfillment—and had in so doing performed the purpose for which it came into being as a religious system—but it was reserved for Spiritualism, through its mediums, to discover and unveil to the hearts of men the divine, the glorious assurance of the real existence of the soul in the land beyond the river of change. He did not believe, as did some, that Spiritualism would ever become a sect; he did not wish it to be one; he hoped and believed that the day of High Priests was far from it; but he did want mediums, to show forth its wonders, and plenty of mediums, too. Spiritual mediumship he looked upon as the holiest and divinest of professions. When he approached a medium, either when alone or as a member of a circle, he felt a thrill through his soul, and realized that he had entered a sanctified place, and was filled with longings and aspirations for a better life. That was his religion, and it was all the religion he had. The day had gone by—for him at least—when man's immortality depended upon the meaning of a Greek verb or a Hebrew root which a college professor must translate; old theological systems could now step down and out, for salvation was shown to come from our own deeds, not our beliefs, and immortality was proved to be an attribute of the human soul, inherent and not acquired.

Mr. Baxter sang "Lena D'Orme"—one of A. B. Whiting's compositions—with marked effect, after which Dr. Gardner referred to what the preceding speaker had said of his (the Doctor's) early labors for the cause. He thought it would be interesting to the people of the present if the speakers at spiritual meetings would recount more frequently their own experiences in the opening days of the movement. He also defined mesmerism and psychology, and the difference existing between them; and closed by reviewing the rapid advance of the spiritual phenomena, stating it as his belief that within the next decade spirit-forms would appear tangibly to men, and speak to the people from public rostrums without the need of mediumistic instruments.

The meeting closed with the singing of a plantation "revival" melody by Mr. Baxter.

AFTERNOON SESSION.

At half-past two o'clock the chairman's bell called the people to the speakers' stand, where A. E. Carpenter, in view of the number of persons attending to whom Spiritualism was a new matter for consideration, urged the use of reason in all things—as much so regarded religion as any other. He would have them remember that it was safe to investigate any subject, provided reason was allowed full sway; it was not safe to give up their own convictions as to facts at the dictum of any other person. He referred to the illiberal action of the clergy in shutting out the working-men from the Centennial Buildings, in Philadelphia, on Sunday, the only day on which, under existing circumstances, they could attend, and proclaiming the ministry to be an institution whose usefulness had departed—it having no affinity with the spirit of the present age—and one which would be abated before the next twenty years passed away.

"The Free Man's Hymn" was read by Prof. Denton, and Mr. Baxter sang "Trip Lightly Over Trouble," and "The Land Beyond the River." Prof. Denton was then introduced to make the regular address of the afternoon, and proceeded for nearly an hour and a half to entertain the assembly with one of the most uncompromising of his radical discourses. The chief points of the Professor's address are already familiar to the readers of the Banner, his views concerning the topics treated having from time to time been printed in its columns; it is embodied in reports of his discourses; therefore any extended abstract need not here be given. The effort was in the Professor's best vein, and had for its definitive subject, "The Natural and the Supernatural." The speaker laid down the broad propositions that Nature (infiltrated with the Great Spirit of Life) owned no super; that law was ever operant; that miracle had no place in the universe; that like cause could always be counted on to produce like effects; that there was no outside system of salvation from the results of any violation of law, the only rule of relief being to individually "cease to do evil and learn to do well." Science had driven out miracle from the heavens, the earth, the sea, but the supernatural, so-called, still clung to the realm of theology and refused to be dislodged, though the modern dispensation was doing wonders in exorcising it. For verily what astrology had done for the heavens, and geology had accomplished for the earth, and physiology had achieved for the human body, was being rapidly paralleled by what Spiritualism was doing for theology, driving out the blind belief in dogmas from human minds, and substituting calm reason for subject fear. Christianity was founded on the miraculous, and therefore, not being a scientific religion, must pass away, giving place to Spiritualism, which was eminently a religion in harmony with natural law and unblatant reason.

At the conclusion of Prof. Denton's discourse, "The Golden Age" was rendered by Mr. Baxter, and Dr. Gardner announced that Miss Lizzie Doten was present, and would offer a few thoughts. Mr. Baxter sang "Sowing the Seed," and Miss Doten occupied a few moments, referring to the results which were sure to follow the words just spoken by Prof. Denton, opening as they would the eyes of those present to a different view of things to that before entertained by them. How truly was Spiritualism "sowing the seed," the seed of grander things to be. All truth was the result of growth; the seed which the spirits of the loved who had gone on before had, in years past, sown in the hearts of the living (which in turn had watered it with tears) was now springing to a glorious harvest. How could it be otherwise than fruitful? Spiritual-

ism laid hold of the hearts of the people; there was something within the human soul which answered to a something without, and caused men to leave old superstitions and embrace new facts as presented to them. None need doubt their immortality when the human soul was out-reaching for it, and the whole universe was pushing it on, on toward the Eternal! None need doubt the certainty of a realization of what they longed for in the depths of their spirits, for that very longing was a prophecy of a sure and certain answer yet to come.

TESTS BY J. FRANK BAXTER.

At the conclusion of Miss Doten's eloquent remarks, Mr. Baxter arose and apologized to the people; it was not, he said, his wish at this time to further detain them, but an irresistible impression was upon him, and he must give way. He then spoke the name of Fannie A. Harrington, who said she was the daughter of Mrs. Lucetta Harrington, (adding that her parents perhaps would be recognized better by the name of Mr. and Mrs. George E. Harrington,) and asked if the mother remembered having an impression recently that she heard "footsteps on the stairs," as the song said which she (the spirit) had impressed Mr. Baxter to sing during the morning session.

Another influence asked: "Do you remember Maria? Maria Stockwell? I am here. I have not forgotten the old Lyceum Guide. I want James—James A. Stockwell, of Foxboro', my husband—to know of this, and that I live, and am often present with him. There are some folks here from Foxboro' that people wouldn't much expect to see in a Spiritual Camp-Meeting. Let them take this home to think upon." This message was immediately recognized by several parties in the audience, who so stated. The husband referred to was reported as being a doubter of after-existence, though an investigator concerning it, and his wife during her life was known as an earnest worker in the Children's Progressive Lyceum of Foxboro'.

Another intelligence gave the name of Mary Ann Searle, of Norfolk; she was described by "Attica," Mr. Baxter's attendant guide, as being a very old lady, who had for six years been bed-ridden by reason of paralysis, and who for at least a year previous to her death had been unable to make herself understood in intelligible speech. This spirit assured her friends that that last year, though apparently so hard for her to bear, was the pleasantest of her life, because she was during the time surrounded by those loved ones who had preceded her in the process of physical change. She had those parties in Norfolk, who accused her of harboring "witches," when she used to take in mediums, to look into the matter of spirit return, and be convinced of their error. An old gentleman in the audience at once arose, and after stating that Mr. Baxter was an entire stranger to him, acknowledged that the lady when alive was his (the witness's) wife, and that all the points cited were correct.

Mr. Baxter then explained in a few words to those present who did not entertain belief in Spiritualism that he (B.) was a stranger in the neighborhood, and knew not one of the parties mentioned, either living or deceased, neither was he previously cognizant in any manner of any of the circumstances related through his instrumentality. He asked them to reflect on the matter when they reached their homes, and see if they could compass any reasonable solution—other than that of spirit-return—for what they had witnessed.

By request Mr. Baxter repeated the song with which he closed the morning session, and the meeting adjourned; the visitors sought the cars for their homeward journey, and the "campers" ascended "the brow of the hill" whereon their tents were built, for a night's repose in tents whose sheltering qualities the heavy and almost continuous sheets of rain during the day had most severely tested.

Monday, July 24th, passed, and on the 25th, which was a regular picnic day, quite a number of pleasure-seekers visited the grove from various localities. In the morning a conference was held, over which A. E. Carpenter presided, Dr. T. A. Bland, Dr. H. B. Storer and others addressing the people. In the afternoon Col. Meacham wrought up the feelings of a good sized audience to the highest pitch by his vivid delineation of the sad scenes attending the Canby massacre on the 11th of April, 1873.

THE STORY OF THE MASSACRE.

As an appropriate introduction to his thrilling recital, Col. Meacham proceeded to trace in brief the dealings of the Government with the Modocs up to the time of the first treaty in 1855, and said that Capt. Jack was a full-blooded Modoc Indian, and appeared in this council as the representative chief of half the tribe, disputing with the Modocs. A compromise was made by the United States Commissioners whereby both Schonchin and Capt. Jack were to be recognized, and the entire Modoc tribe under this arrangement accepted a home on Klamath Reservation. Three months after this compact was broken by the United States falling to recognize Capt. Jack as chief of equal power with Schonchin. The former declared that he was absolved from the obligations of the treaty because of the breach, and left the Reservation with his band. Through his (Col. Meacham's) efforts Capt. Jack was returned in December, 1859, on promise of a separate home within the lines of the Reservation. A Peace Meeting was held in which all the Indians of Klamath took part, the hatchet was buried, the land allotted, and under favorable auspices Capt. Jack and his band made preparations for permanent settlement. Indians are but common humanity. Disputes arose between Modocs and Klamaths. Three times the Modoc chief appealed, three times was treated with neglect and contempt, and again he left the Reservation. Each time he applied to the supercilious army officer who had superseded Lindsey Applegate, (an old pioneer who had done brave work for civilizing the Indians at the Klamath Reservation,) Jack was told to find a new place on the Reservation, and agreed, for the sake of peace, only to be wronged and forced into moving again. Several unsuccessful efforts were made to restore him to the Reservation after he last left it. In November, 1874, the Government ordered his return by military force. The result was the Modoc War. Peace negotiations were opened, and, while pending, the terms agreed upon were first broken by the United States army capturing Modoc horses. Capt. Jack applied to Gen. Canby for the restoration of the horses taken in violation of the compact. Gen. Canby refused. The Modocs were enraged.

Immediately following this the army was moved up twenty miles, taking a position commanding the stronghold of the Modoc chief, and a council was held midway between the military headquarters of the Peace Commissioners and the Modoc camp. No conclusions were arrived at, except for the erection of a council tent on neutral

ground. At this time Commissioner Meacham met the chief, three days before the massacre. The whole ground was traversed. Capt. Jack recounted the failure of the Government to recognize him in 1855, then again the neglect to fulfill promises of protection in 1870; the refusal to allow him to become a citizen on equal terms with other races; the treacherous attack, as he termed it, of Major Jackson on Lost River, the preceding November; his willingness to surrender when assured of fair and impartial trial by a jury of good men; his anxiety to make terms of peace whenever his captured horses were returned, and the army was withdrawn to its original position.

Col. Meacham sought to induce him to surrender to Gen. Canby, under a flag of truce. In reply, Jack pointed to the scene of Ben Wright's massacre of forty Modocs, under a flag of truce, which occurred within sight of the spot where they sat. When the Colonel assured him that Gen. Canby was a different kind of man, he answered with the query, why did he not return his horses, and why he broke the compact by bringing so many men with cannons to make peace. He (Jack) was willing to trust Gen. Canby, but he could not induce his men to surrender while the army was looking on. "During this council," said Col. Meacham, "the chief repeatedly asserted his friendship for me, and the faith he had in me personally, but that I could not keep 'the words' because my people were all opposed to him, and looked with contempt upon him on account of his color. 'Long as I have memory I shall remember his last appeal to me, to give him the Lava-beds for a home, saying that if any other place was given him while men would want it some time, but the Lava-beds they would never want.' There was something so sad in his face while he turned and swept the rocks with his hand as he made the appeal!"

It was more than an imaginary scene—this man driven before a powerful civilization to a wild jumble of rocks, where not one acre of cultivated soil could be found within his hands, asking for a home where only wild birds flew above, and vile reptiles in countless multitudes crept beneath, where neither wood nor grass had footing, where desolation seemed to have gathered like a great avenger, to despoil it of every resource for man or beast, save only the living swarms of fish which peopled the lake beside it.

"I could not, under the instruction I had received, give him the Lava-beds. The council ended with pleasant words so far as personal friendship was concerned."

In the absence of Col. Meacham, at a date subsequent to the above conversation, Dr. Thomas and Gen. Canby agreed to the fatal meeting, notwithstanding they had been warned by Winema of the proposed treachery. The terms were to meet five unarmed men on each side at the council tent. On Col. Meacham's return he vainly protested against the meeting, but had no honorable recourse save to attend it under the circumstances. The assassination was proposed, discussed and adopted over the head of the chief, Capt. Jack (who was uniformly a mild-mannered, honorable man), who fought the proposition to the last, but was finally overpowered by the taunts and insults of the very quartet of Modoc traitors—Jugus, Charley, Hooker, Jim, Shack-nasty Jim and Steamboat Frank—who afterwards betrayed their noble leader into the hands of the army. In this connection Col. Meacham said no one could ever accuse Capt. Jack, from his record, of being a coward, but if he had refused to accede to the demands of those cut-throats, and afterwards traitors, and had in consequence been killed by them, it would have been better for his people, better for the interests of justice, and today his name would be enshrined as a martyr instead of being used as a watchword against the Indian.

The allotment of the bloody work of assassination was that "Schonchin" should kill Colonel Meacham, and "Boston Charley" attack Dr. Thomas; "Black Jim" was to kill Mr. Dyer, and "Banche" to make way with Riddle, while Gen. Canby was reserved as a victim for Capt. Jack. Arrangements for departing having been made, Gen. Canby and Rev. Dr. Thomas went forth to their deaths, the soldier trusting to the power of his army, the preacher to the protection of his Great Commander on high.

General Canby and Dr. Thomas were the first of our party to arrive. They were greeted by the Indians with extreme cordiality, General Canby giving to each a cigar. Instead of five unarmed men, including Seneca Charley, as promised by Boston Charley, in negotiating for the council, we found eight well-armed desperadoes, including the notorious cut-throats, Hooker, Jim and Black Jim. Captain Jack seemed anxious and ill at ease, and did not exhibit the friendship the others of his party pretended.

General Canby seemed calm and thoroughly self-possessed. Dr. Thomas did not appear to note any suspicious circumstances, but was endeavoring to impress the Indians with his good intentions. I made my election to abide by the consequences. * * *

Withdrawing from my overcoat, and hanging it upon the horn of the saddle, I dismounted, dropping the rope halter to the ground, leaving my horse free to escape. Mr. Dyer dismounted, leaving his horse free. Mr. Riddle secured Winema's horse, and we all gathered round the council-fire.

Before the council talk began I sat down facing the chief, and began the talk by referring to the proposition made the day before by Boston Charley, and continued by saying that we were ready to complete the arrangements for peace. Captain Jack asked if we were willing to remove the soldiers from the Lava-beds, and give his people a home in the country. I felt that if his demands were met we could escape, and although General Canby had refused to allow me to make this promise, I thought that, convinced as he must be of intended treachery, he would feel justified in assenting to the request. Cautiously turning to him I asked him to talk. After a moment's waiting he rose, and stood erect. Every eye was upon him. All seemed to feel that if he assented to the withdrawal of the army the trouble would be passed over. Whether General Canby realized the situation with all its fearful possibilities, and would not swerve even then from his purpose; or if he still thought the Modocs had not the desperate courage to execute the plan, can never be known. If he said the soldiers should be removed, the phantom would pass as a dream. If he said they should not be withdrawn, the phantom must soon become a terrible reality. With dignity that was peculiar

[Continued on eighth page.]

*This interesting pen portrait of the deponent, as above given, is transcribed from the original of General Meacham, from the pages of his fine book, entitled "Winema, the Indian Chief and Her People," wherein much matter of interest and importance concerning the Modoc war, the Indian's system of religion, the relative value of the Peace Policy and the army management, etc., will be found. Issued by the Hartford (Ct.) Publishing Co.

Scientific.

THE UNITY OF SPIRIT AND MATTER.

Written for the Banner of Light.
BY F. SMITH.

The scientific discoveries of the past few years have shed more light upon the phenomena of external nature than the developments in science of all former ages in the world's history. But it would seem that, in many of these discoveries, those who were instrumental in making them have failed to see the extent of their scope and bearing, for the reason that they have confined and limited their investigations to a too material plane of thought. From this fact it remains for the Spiritualists to take hold of these wonderful developments in science, and carry them upward and forward to the spiritual department of nature, and show their application to all sentient as well as insentient phenomena, and demonstrate through science that unity of matter and spirit which the scientific knowledge of the ages past was not capable of developing, and which the spirits are illustrating by actual fact in a thousand different ways, in the manifestations they are making of their existence and power over matter.

But let us see how the spiritual application of modern science leads to these sublime results. In the discovery that the imponderable agents of heat, light, electricity and magnetism were not material fluids, but modes of motion, having their basis in some unknown but most subtle and potent force, was found the link that connected the material and spiritual, and while it gave an insight into the nature of spirit and its modes of action, it showed also that matter was not the gross, dead substance that it had always been supposed to be, but that every atom of it was in constant and increasing vibration, responsive to the tides of spiritual forces which moved upon it from all parts of the universe in minute waves, in accordance with the most beautiful and mathematical laws—ay, and these minutest atoms were themselves but centres and points of this same subtle force, which vibrates in unceasing undulations through the realms of space. Of course it is impossible in this article to detail the evidences that go to prove these facts, and the bearings of only a few of the points in connection with the theme can be touched upon.

The discovery that heat, light, electricity and kindred agents were simply so many different modes of motion, and the analogy between light, heat and sound went to confirm the fact that when we cognize anything in the material world it is the motion that acts upon our sentient organization, producing our sensations of all external objects, and not any substance that passes into us, so that all we really and directly know of matter is motion. And the same truth must hold in relation to spirit; for we can sense and know spirit only as it acts upon us, so that all our consciousness of both matter and spirit are simply modes of motion inducing in us corresponding modes of action, which constitute our conscious connection with and impressions from both equally. Now to what conclusion do these significant facts point? The only answer that can be given is, that what we call matter and spirit, our sole consciousness of either being modes of action and nothing more, are simply different modes of action of one and the same primal force.

Science shows that the impressions made on us by the external world, through our five senses, are vibrations; that a certain number of these vibrations in a given time impress us as sound; that a certain other number as taste, and another definite number as smell, and another number as light and color; and, also, that for every different impression of the same sense there is a different but definite number of vibrations striking our sentient nerves; that for every different sound we hear there is a different number of sound vibrations striking our nerves of hearing; that for every different color and shade of color exciting the nerves of vision, there is a definite number of light vibrations in a certain time. And the same is true of all the senses. That taste and smell and sound and vision and feeling are all vibratory movements, and that all the imponderable agents—heat, electricity, light, magnetism, actinism, and the influence of gravitation—are all vibrations of different forms and velocities; but all are simply modes of motion, different notes in the great music scale which reaches to infinity.

But here in our investigations a significant fact must arrest our attention. In this infinite scale of vibrations our five senses are confined within very narrow limits. Infinitely beyond their extended range of vibratory scope, but an infinitesimal quantity exists in us. Our senses do not give us any knowledge of the qualities of these other vibrations; but we know, as they rise higher and higher in the scale they make no impression upon them; they pass through the nerves of sensation without moving them, which are as oblivious to these waves as our nerves of hearing are to colors, or our sense of smell to sound vibrations. And does not science warrant the conclusion that all sentient phenomena, the feelings, thoughts and emotions of human beings, are the qualities of these higher vibrations, inducing the hopes, loves, and all the varied emotions of human souls, as the material vibrations that stir our senses to action, cause our consciousness of the qualities of the material world? We know that there are vibrations that move a thousand times faster than light, that hold the planets in their orbits, and chain this world of ours to the distant stars. Who would dare to say that other waves than those we sense in our ordinary state do not, under certain physical conditions, come in direct contact with our souls—vibrations to which our skulls with their integuments offer no barrier; vibrations to which material objects are as transparent as is glass to light, or crystals of common salt to heat waves? And does not this scientific fact explain the phenomena of clairvoyance and of magnetic sympathy, and open to the mind of the Spiritualist an infinite field of the most interesting discovery where he can investigate the philosophy of all vital and sentient phenomena connected with human beings, and explain some of the hidden wonders and mysteries involved in all human thought, emotion and activity, as well as in the departments of nature beneath him in the gradations of universal being?

In the great scale of Nature, as the vibrations increase in number, fineness and velocity, the more perfect is their action, giving birth to new qualities as they rise higher in the scale; at one point constituting the phenomena of the mineral kingdom, and at another developing the quality of life, as manifested in the vegetable kingdom; but, rising still higher in the scale of motion, an entirely new quality is developed, known as sensation. But still finer and higher rises the harmonic scale, until intelligence becomes the property and quality of this most perfect form of these vibrations manifested in the human organization. Intelligence is the perfection of motion. When the human being is reached in the progressive scale of Nature, the million-fold waves of love and thought which are vibrating their sublime qualities and attributes through space, meet and centre in man and form a sensorium. And on this sensorium, or central consciousness, are perpetually playing these waves of thought and love from every point in the vast empyrean, bearing in their depths every detail of the sources from whence they come, just as the sunlight contains the forms and colors of every object from which it is reflected. But, by a rigid and inviolable law, only those waves are translated into consciousness in that portion of the sensorium, condition can vibrate in harmony with. And though the love and light and joy of the universe and the thoughts and emotions of all living souls are pouring and pulsating their living waves into and through us, yet we are conscious only of those waves that harmonize with the vibrations of our own conscious being, just as a musical

string responds and moves only to the sound of the same note as itself is capable of giving forth.

These facts must serve to show the untenable position occupied by the materialists, who certainly ought to know something of matter, if anybody does, so strongly do they assert its existence as the only reality. But really they know, nor can know, nothing about it from their standpoint. The only things, say they, that constitute the universe are matter and motion. But they must acknowledge that all they can know of matter is the motion it exerts upon them. What, then, is matter? We shall have to wait in vain for a satisfactory answer from them. Some of the most talented among their number saw this fact, and have made it one of the main pillars in the philosophic edifice they have erected to the "Unknown and Unknowable." Hence they sit on the fence and say, that from all the facts and all the evidence which they can gather from which to draw a conclusion, the argument is as strong in favor of a material origin of the universe as of a spiritual one, and *vice versa*; for as the ultimate reality is and must forever remain unknowable, nobody can ever know whether it is spirit or matter, because from the very nature of consciousness it can never know anything directly of the substratum which underlies it. But if we carry out their reasoning, the natural presumption must be that it is matter. For if we abstract motion from this hypothetical substance, what can there be left but dead, lifeless matter, and no one can suppose that this residuum is conscious, for consciousness is action, and consequently can never know directly any dead substance, which is all that Herbert Spencer's absolute, underlying, unknowable basis of all conscious activity amounts to. For the moment you introduce action into this substratum you bring it into relation, and it is no longer Spencer's absolute, and the moment you separate and abstract motion from this substance, you have nothing left but an inert and lifeless mass, destitute of all relations, which is Spencer's absolute substratum. Before we can determine the essential nature of the consciousness within us, this, according to Spencer, Tyndall, and other scientists, "unknowable"—we must bridge the chasm between the physical, external world, and our consciousness of the same; and this, say the scientific lights aforesaid, is impossible. There is no thinkable relation or correspondence between a physical movement and our sensation of the same, say they. It seems to us that a greater error never found utterance. Every time we have a conscious impression of a physical thing or movement, this sensation must be a translation of the physical action into a mode of motion in us which we feel as sensation. Sensation must be some peculiar form of motion. We can conceive of one form of motion being changed into another form, as when the molecular motion termed heat is changed into mechanical motion, and *vice versa*, but we cannot conceive of motion being changed into something that is not motion. Therefore when the external world acts upon us, it can induce nothing else but action in us, and this action thus induced is our sensation of the external object. Then what justification to talk of any knowledge of the connection and relation being impossible. No one disputes that the physiological and chemical phenomena of vegetable and animal life are modes of action. Why do not these philosophers say that they are unthinkable because at present we have no adequate idea of their peculiar methods of action?

But all this comes about from two assumptions: First, by taking the effect of action for the cause, and calling it force. Force in its last analysis is the result of motion, and there is no reason for taking the term force and mystifying it by saying it is unknowable, when we know that wherever there is force, there must be action. If force is not action, then we must conceive of it as something inert, which contradicts the very idea of force, because nothing inert can possess any energy to produce movement. Inertia, or rest, can never produce action, but motion must be an eternal principle, because nothing but motion can ever produce motion.

The second assumption is, that back of all action is a substratum as its ground; but the only idea of this substance we can ever entertain is of something inert, because the moment you attempt to conceive of this substance you attempt to conceive of something that is not motion, and therefore inert. And consciousness being action, can never recognize any such substance directly, but can only know it as it acts upon the consciousness, therefore all that consciousness directly knows is the action. And Herbert Spencer, by assuming such a substance, rightly says that from the nature of our consciousness it can never know it, and hence calls it the "unknowable." But how, then, can Spencer know that any such substance exists? If he says it is revealed to us in consciousness, he contradicts himself, because consciousness, according to his own showing, never can know it; and when he says we are conscious of a force that persists amid all changes, he has only stated a self-evident principle of consciousness—the eternity of motion; for if motion can become nothing but motion, and in all its changes remains motion still, then our consciousness may be conscious of this fact, and this is its idea of the persistence of force, or more truly the persistence of motion.

As sound is a property of modes of the air, as light and its colors are properties of other modes, as heat is a property of certain material movements, so is sensation a property of a higher mode of action, so is thought the attribute of a still higher mode, and so are our emotions of love, our intuitions of the beautiful and sublime, and all which comes to our higher and deeper consciousness, together with that consciousness itself, the properties, qualities and attributes of a still more perfect mode of action. This view of the unitary principle of the Universe, reveals the truth that science, philosophy and religion are one and inseparable. It reconciles the conflicting theories of the materialists and metaphysicians. It shows that no chasm separates God from the Universe, but that every material movement manifests the exact nature of its cause. Eternal action through infinite gradations constitutes the principle of the Universe, and all the difference between the bright thought of the highest spirit in the heavens and the fall of a stone upon the earth is, that one is a more perfect manifestation of the great principle of motion than the other. Every movement on the earth began in spiritual spheres far beyond our present comprehension, and was translated outward and downward until it stirred our material sense; but the movement never stops, but goes inward and upward until it becomes translated back to the source from whence it came, and each of the changes through which it passes is a note in the rhythmic flow of being from God to the Universe, and from the Universe back to God, in an omnipresent wave of sympathy.

The disciples of the unknowable say that it is unthinkable that feeling or consciousness can be motion. But they must admit that our five senses are confined within very narrow limits, and while they say that all we know comes through the action of the environment upon us, how can they say but what other modes of motion than those that are apparent to their senses may possess other and far different qualities? Would a person born blind know anything of colors, or one born destitute of smell have any idea of perfumes? To these persons colors and perfumes would be unthinkable. They could not conceive of modes of action possessing these qualities. Then how can they know what the properties and attributes of other modes of action may be? Have they sounded to the bottom of geometry, mechanism and mathematics? Have they gauged the heights and depths of the universe, and compassed every movement, so that they know all the qualities that motion in its infinite scale of gradations is capable of developing? I trow not.

Of course there is a sense in the doctrine of an "unknowable" is true. As an illustration, take a small pebble from the seashore. Its relations are infinite. It is related to everything that exists or ever will exist, and to understand that pebble perfectly involves a complete knowledge of the whole universe, past, present and to come. That knowledge will never be ours, and in this sense there is an unknowable. It is also true that we shall never know an absolute without relations, for no such absolute exists. Neither

shall we ever know a subjective without an objective, for both are necessary to consciousness; and as all action involves transition, and all transition two terms, conscious action can be no exception to this rule.

To say that the ultimate reality back of all phenomena is so diverse in nature from these phenomena that an unthinkable chasm separates them, is not only to divorce spirit from matter, but also to represent all inquiry into anything above matter. If all things originate and end in an absolutely unknowable, then nothing can ever be explained, and we must forever grope in the dark after what we never can find, and the universe is no longer a universe, but a dual-verse, each part sundered so completely from the other part that they never can be united in thought. But there is no evidence and no reason to warrant any such conclusion. Their absolute unknowable springs from an illusion of the material senses and a consequent misapprehension of the nature of the ultimate reality, which is not intrinsically different from all phenomena, but is correlated with them, and as our muscles are moved and all the physical processes of our systems are caused by spiritual forces, so all phenomena in their last analysis are the activities which constitute the ultimate reality.

Some scientists have taken the ground that consciousness is a product of motion, and so far they are correct; but when they say that it is a product of the coarse, imperfect, material movements which we cognize in the external world, they are in error; and when others say that it does not correspond with the qualities manifested by motion as their material senses conceive of it, they would reflect a little they would see that, even in their conscious conceptions of the material environment, these movements which act upon their senses have in some way arisen into consciousness, and does any one suppose that these movements have been changed into something that is not motion in some form? Does not the fact that all phenomena in the universe are but perpetual transformations of motion, which can never be created nor destroyed, show that all conscious phenomena are correlated with each other by the same principle, and also correlated with material phenomena? Our consciousness of an external world can never be explained in any other way than that material movements are transmutated into sensations. It is only a change from one kind of motion to another. Just as by our appliances we convert mechanical motion into heat, and heat into mechanical motion; just as when we roll a ball along the floor and it strikes the side of the room, the motion which the ball had as a whole is transferred to the particles, and these vibrations create heat, so are the vibrations of an external nature transmutated into vibrations of sensation in ourselves. And when, by an effort of our will, we move objects mechanically through our muscles, what do we do but change the vibrations of our mental force into mechanical motions? Thus we see that our whole life is a perpetual interchange and transmutation of the forces of nature into consciousness in us, and the perpetual transformation of vital and mental force into physical movements, through both the physiological, chemical and vital processes of our physical systems, and the voluntary and involuntary actions of our muscles. Thus we see how it is that we are related to the whole universe; that every thing and every living being pours its life into our own, and we in return give our own to every thing. There is no separate life in the universe. We are part and parcel of the great whole, and vitally connected with every part. No human soul can comprehend how vitally, because our whole consciousness depends upon this connection. If, as science declares, the world were chained together by a principle that moves through space too vast for us to form any adequate idea with inconceivable velocity—if every atom of these vast worlds sends out its pulsations to every other atom, is not this also true of human beings? And what other name than Love will describe this reciprocal attraction? Is this not as real and palpable a thing in the human world as gravitation is in the material? and is it not as proper a subject of scientific investigation in the one case as in the other? Then why confine science to any narrow and limited plane? It is impossible. Spirit has its science as much as matter, and the same great scientific principles apply equally to both. There is not one science of matter and another of spirit. They are correlative perfectly. And the fact that we, as spiritual or sentient beings, live in a world of matter, which is impressing us consciously, and transmuting its modes into our being every instant of time, ought to demonstrate to us that in their essential nature they are both one; that the universe as one, that there is no such radical division of the great realm of existence as philosophers have set forth, into substance and motion, phenomena and phenomena, absolute and relative, which has been a stumbling block in the pathway of investigation, and caused a vast amount of confusion and dispute among thinkers, as they left toward one or the other horn of the insoluble dilemma. And they have taken this division for a foundation truth, and erected theories leading, on the one hand, to a supernatural belief in an ultimate reality destitute of any thinkable connection with everything our reason cognizes, making it a matter of mere faith in which not a particle of our intelligence can enter; and on the other, to a skeptical, non-committal, but really most material philosophy, which shuts up the mind from the contemplation and investigation of all that vast, infinite realm of spiritual and vital forces that lie beyond the pulsations from the so-called universe that vibrate on the external sense. Thus are we enabled to perceive that all materialistic systems of science and all theories of an absolute unknowable reality back of all phenomena, when tested and analyzed in the crucible of reason, leave nothing behind, but resolve all such theories into their elements, and show us nothing but the transparent, crystalline light of scientific thought, whose vibrations penetrate through all disguises, and no crude, opaque residuum stops or hinders their omnipotent and universal flow.

The conclusion, then, which we arrive at, that consciousness itself is the basis and substratum of all being; that the consciousness is no substance apart from, and acted upon by, motion; but that it is pure activity, pure life and energy in its most perfect form; not dragging about like a clog, any dead weight, any material apart from the motion itself, but in its perfect activity possessing inherent qualities of its action, all those sublime attributes which we ascribe to sentient, self-conscious being. All scientific discovery and philosophic reasoning go to confirm this conclusion. For as the channels through which we come in conscious contact with the material world are the avenues for so many different notes of action, and all the imponderable forces are proved to be but modes of motion, so the influences that affect and cause our conscious intercourse with each other as sentient human beings in all social relations are modes of action, so everything and every influence that in any way affects us consciously, whether it be material or spiritual, are but so many different modes of action by which the omnipresent life and activity of the Universe become translated into our consciousness. And these movements and this activity become us, so that we are constituted of every mode that ever produced a conscious impression upon us.

In the light of these truths explained the marvelous psychological phenomena of somnambulism, trance, clairvoyance and magnetism, sympathy, or the mysterious power which the mesmerizer holds over his subjects, which have so excited the wonder and taxed the credulity of mankind; and equally explained the *raisonne* of spiritual laws, and the laws of the universe which spirits exert over mortals in the infinite phases of dreamship. It gives us a philosophy which shows the connection between all the different departments of Nature and realm of being, and how we are correlated to all things and beings, each with all the rest. It reveals the beautiful principles that carry forward the living procession of universal nature, and constantly evolve new forms, and elicit new strains from her myriad-strung harp of never-ending, ever-varying harmony.

In taking the position that all material phenomena are the result of spiritual phenomena, or in other words, that all material things are the effects of thought and love, the question naturally arises how these spiritual elements pervade and produce material things, or what is the philosophy of this spiritual materialization; for God is all the time doing, throughout the Universe, what the spirits are accomplishing on a small scale whenever conditions favor such manifestations. Thus we see that spirit-materialization is a universal principle, and is as perfectly natural as anything can be. And when we hear of or witness these materializations, we need not think that the fact is some great exception to the general phenomena of Nature, because there is nothing in Nature but what is this very same thing. The Infinite Spirit of the Universe materializes himself in every plant and vegetable, in every flower and fruit, in the whole animal and human kingdoms, in every mountain and valley, ocean and continent, in every planet and sun.

Although it is impossible for us, in our present state of scientific knowledge, to comprehend very perfectly the *rationale* of this great theme, yet we may possibly be able to find some illustration that will help us in a measure to understand something of it. Let us take sound for an example. Suppose that while a musical tone is composed of a certain number of vibrations, but felt by our senses as one, each one of these lesser vibrations is composed of still other vibrations, and that these fine vibrations, of which the others are constituted, are the soul and life of the vibrations whose sum constitutes our sensation of the peculiar musical sound. But the movement of the mass as one, does not interfere with the finer modes which compose it. Thus we may see how it is that matter is the combination of spirit, and how spirit, while pervading matter, yet is enabled to act independently of it. A musical sound consists of a number of vibrations massed together in a certain time. The vibration of a musical instrument to any particular note consists, besides the sound of the note, of a number of lesser vibrations, which give to each instrument its peculiar sound, these lesser vibrations constituting the difference in the quality of the sounds which different instruments give forth. What is true in musical vibrations is true of all other vibrations. All material phenomena are the massing together of the finer spiritual vibrations in an infinite variety of ways. The swing of the suns and planets in their elliptic orbits, the upheaval of continents, the tidal waves of the ocean, the growth of plants and animals, are all the result of those fine, spiritual vibrations of love and thought, which not only govern their movements, but constitute them also. The mountains that project their summits against the sky in their sublime grandeur are held up by thought which created them. The rivers that roll their ceaseless currents to the ocean move in obedience to the sentient vibrations which pervade their depths, and the sunlight that glides the world with glory is but the combination of that spiritual sunlight that wakes the soul to joyous consciousness; that as the billows of the ocean are but the heaped-up waves of solar light—that as the vibrations that stir our senses into action are but the massing of lesser vibrations, so all the complicated movements of the whole universe are but the massings and combinations of that self-conscious, omnipotent, omniscient and all-pervading life which constitutes the sum and substance, and the real motor power and force of all things, beings and phenomena, both material and spiritual, in the whole domain of existence.

Dedham, Mass., Sept., 1875.

THE RED MAN.

An Extract from Charles Sprague's Centennial Ode.

At the celebration of the Two Hundredth Anniversary of the settlement of Boston, in September, 1830, a Centennial Ode was spoken by Charles Sprague, the banker poet, who died last year at the ripe age of eighty-four years. The poem was very much commended, and it stands to-day foremost among the productions of the American muse in that department of literature. Mr. Sprague's truthful and sympathetic references to the wrongs and the injustice of the Indian tribes of North America at the hands of the white men were not the least meritorious portions of the ode, and, as they have an especially mournful interest at this time, we copy below a brief extract:

I venerate the Pilgrim's cause,
Yet for the red man dare to plead;
We bow to Heaven's recorded laws,
He turned to Nature for a creed;
Beneath the pillared dome,
We seek our God in prayer,
Through boundless woods he loved to roam,
And the Great Spirit worshipped there.
But one, one fellow throb with us he felt—
To one divinity with us he knelt;
Freedom, the self-same freedom we adore,
Bade him defend his violated shore.
He saw the cloud ordained to grow,
And burst upon his hills in woe;
He saw the people withering by,
Beneath the tyrant's cruel eye;
Strange feet were treading on his father's bones;
At midnight hour he woke to gaze
Upon his happy cabin's blaze,
And listen to his children's dying groans.
He saw—and, maddening at the sight,
Gave his bold bosom to the fight;
To tiger rage his soul was driven;
Mercy was not—nor sought nor given;
The pale man from his lands must fly—
He would be free, or he would die!

And was this savage? Say,
Ye ancient few,
Who struggled through
Young freedom's trial day,
What first your sleeping warlike woke?
On your own shores war's larum broke;
What turned to gall even kindred blood?
Round your own horrid oppressor stood;
This every warm affection chilled,
This every heart with vengeance thrilled,
And strengthened every hand;
From mound to mound
The word went round—
"Death for our native land!"

And ye this holy place who throng,
The annual theme to hear,
And bid the exulting song
Sound their great names from year to year;
Ye, who invoke the chisel's breathing grace
In marble majesty their forms to trace;
Ye, who the sleeping rocks would raise
To guard their dust and speak their praise;
Ye, who, should some other hand
Feel that ye like them would wake,
Like them the yoke of bondage break,
Nor leave a battle-blade undrawn,
Though every hill a sepulchre should yawn—
Say, have not ye one line for those,
One brother-line to spare,
Who rose but as your fathers rose
And dared as ye would dare?

Alas for them! their day is o'er!
Their fires are out on hill and shore;
No more for them the wild deer bounds;
The plow is on their hunting grounds;
The pale man's axe rings through their woods,
The pale man's skin skims o'er their floods,
Their pleasant springs are dry;
Their children—look! by power oppressed,
Beyond the mountains of the West
Their children go—to die!

Castelar thus sums up the whole question of religious freedom, in a recent address to the Spanish law-makers: "If liberty of conscience be of God, you cannot crush it; if of men, you need not crush it."

Free Thought.

OPEN LETTERS.—III.

BY J. WETHERBEE.

To the Editor of the Banner of Light:

It is quite astonishing how a phase of phenomena spreads as soon as the spirits protrude a new variety into this mundane sphere. As soon as a mold was made and human attention attracted to it, then others found they also had the gift, and now we read of these interesting manifestations (which certainly are the "despair of science") on the Pacific Coast, in Australia, in England and other parts of Europe, as well as in numberless places in our own vicinity, in fact all over the world.

Now when any great discovery is made, how apt several are to be on the look-out for it; and it is no easy matter to tell who was the first discoverer; and if the one who gets the credit had died before the sight, the discovery would have been made about the same time. There were several who would have discovered the law of gravitation if Newton had not, and some the same year had about got it independently; the same of discovering ether and the telegraph, &c.

It seems to me this duplicating a manifestation through other parties, by spirits, suggests the same source for the inventions and discoveries referred to. The spirit-world is making itself useful in this world, spurring adapted minds to body forth practically the knowledge that spirits have for this world's benefit. While some are tuning minds to symphonies and exalted music, others are whispering to Wallace and Darwin of "selections and survivals," and so, in this world, one sees it and the other gets it; and so the world of science wags, to find out, here or hereafter, that some *savant* in heaven takes snuff, and "Prof. Tyndall" sneezes, and many others in the spirit-world are inspiring some with bright thoughts, and others take to the field of physical manifestations. There seems to be a harmony of action in the spirits' way of doing things.

I have an idea there is great rejoicing in heaven when a mortal takes, so to speak, the cue of the spirit, and opens up a discovery. I have an idea that it was a rejoicing with an accent when the "rap" took in Hydesville, and the cypher formed, and intelligent communications began. How patient and persistent have been the departed! No open vision since John died in Patmos, but how many thousand knockings at the ear of this world we now recognize, but no one was awake enough to make intelligent connection. It was more than a centennial year of rejoicing, it seems to me, when the spirit-world could and did say, "They hear us!" and then how the manifestation widened from that little spot! Now, in the elegant language of David, we can say, "There is no language where their voice is not heard."

Speaking of the diffusion of phases of manifestations, as soon as an opening has been made first here, or there, then everywhere. This was emphatically so of the production of material flowers. In many respects the flower manifestations are the most interesting of any of the phenomena, and I suppose attended with the most suspicion of fraud of any. It was very hard for me to believe that material flowers were spiritually produced. It was easier to suppose, under the most extreme caution, that the medium had them secreted about her person, or somewhere, or had a confederate, or anything, rather than that flowers could pass through solid matter and put in a clean, fresh appearance; and even now I do not understand it, nor do I believe the rationality of many of the explanations; but if an iron ring can get around my arm with my hand clinched with my neighbor's, as has been the case many times, there certainly is a flow or flux of atoms that is not yet set down in the world's books. I am simply puzzled. One thing I know for a fact, and crucially tested as the term now is, that flowers, and fruit, and birds, are brought in by supermundane aid, without human hands or contrivance. This phenomenon is quite world-wide now, and the accounts sometimes are so astonishing that we are inclined to say, Hold! what next? The requiring of total darkness is not a favorable feature in the flower manifestations, though tests have been provided that have made them unmistakable.

I was pleased a short time since, and any one else can be, if so disposed, by attending a flower-séance at Mrs. Carnes's, 21 Sawyer street, Boston. The few present were seated in the light. The medium seats herself in a small closet, two by five, perfectly whole, square, and empty, nothing in it and nothing in her, for she was examined by some of the ladies present before going into the closet, and besides I do not think the little woman had surplus gear enough to stow away and keep fresh the quantity in aggregate that come; a smooth, dark curtain drops from the top of the open doorway, keeping her condition dark. There is a slit in the cambric curtain, and hands of various sizes and forms, some with rings and some without, some deformed, protrude through the slit, and drop flowers for this one, and for that one; often the name of the spirit who gives it, and for whom, and so it continues for an hour. It seems to me some twenty-five or thirty flowers were distributed, very fresh and very fragrant, and very interesting. When through, the medium came out still entranced, and with a profusion of flowers and smilax—red, white, and green—as a becoming head-dress. To me this was more interesting than sitting in the dark and having a peck of flowers at once; not that I would draw any comparison between Mrs. Thayer and Mrs. Carnes, but the feature of hands and names of floral donors and sitting in the light were pleasant associations, and I am going again, and I am going to send others.

Her guides tell her that in a short time they will allow her to sit outside in sight, and will then give the flowers from the mortally-empty closet, which certainly will be an added interest to the manifestations.

It is perfectly satisfactory as it is, and the whole arrangement can be inspected, and, if evidence is good for anything, I know this is genuine.

When the listeners to the early raps first were attracted they hardly knew the variety of manifestation that would come with the rolling years, the new phases often apparently introduced to meet skeptical criticism, till now it takes quite a book to describe them. And I am always wondering what next will be the new form. Judging by the past, I presume those in the spirit-world have already new phenomena waiting for the medium who may be conditioned to introduce or manifest them, and in the same way are others there ways in advance of us with new improvements, inventions, and discoveries waiting for some one or any in the form to make the connection so that it or they shall become human property and human history.

Banner Correspondence.

Spiritualism in New York.

Spiritualism, like most other *isms* in this city, has been very dull during the heated term. The Progressive Spiritualists have taken a vacation, and the Harvard Rooms are generally very thinly attended. They were unusually enlivened, however, on Sunday evening, July 23d, by Mrs. Narcissa Agnes Blakesley, who gave some very interesting tests to a large audience. This lady, who in some respects is a very extraordinary medium, had retired from public life for several months and was residing at her country-seat at Tom's River, N. J. She has recently been influenced to come out in public again and give a series of lectures on the "Christ Principle," being controlled by a very powerful spirit which has not yet declared its name. Some who attended the first of these lectures think the influence is the spirit of Daniel Webster. The hall was largely attended on last Sunday night notwithstanding the heat, and over a dozen people taken promiscuously through the audience received very satisfactory tests in the shape of communications from their friends in the spirit-world. Most of the messages were of such a character that none in this life—but the persons to whom they were imparted could possibly have known anything about them. These lectures and séances will likely be continued during the present month. Mrs. Blakesley possesses some of the most curious phases of mediumship on record. She speaks several modern languages fluently, at times, though she never learned any of those, either from books or from an earthly teacher. She never learned music, and yet she can execute some of the finest pieces of Mendelssohn on the piano, with astonishing accuracy. She also sings, under influence, some charming pieces which recently excited the attention of Henry Tucker, the famous composer. She sings in a language that has hitherto surpassed the translatable skill of several learned polyglots. Some of them are of the opinion that it is the purest form of the ancient Greek, from its beautiful rhythm, harmony, and agreeable cadences. She frequently talks in the same language, but seems to have no idea of its meaning. She sang one of her peculiar songs in this strange language while Mr. Tucker played on the piano. Two or three mediums present said they believed the influence was an Indian girl. The musical tones were singularly sweet, and possessed a sort of weird harmony that had a peculiar but interesting effect upon the audience, who were highly delighted with the performance. Several persons in the audience arose and expressed themselves well satisfied with the tests they had received from Mrs. Blakesley. One gentleman said that he had received the most convincing tests of the medium's power, either of mind-reading or her connection with the unseen world. She told him some especial secrets that none but himself and a few friends in the spirit-world could possibly have known. The most singular thing about this test was that the gentleman was a great skeptic, and up to that time had no belief in Spiritualism.

At the end of the séance a Scotchman named Cotter, who professed to be a Spiritualist, was placed in a very ridiculous position by some spirit or spirits of a capricious character, who, amid roars of laughter, objected to the mode of the proceedings. It seemed that these spirits had come to see physical manifestations, and being disappointed, were very excited because the medium did not act according to their desires. The scene was very amusing, and when the gentleman was aroused to his normal condition by the exuberant hilarity of the audience, he was heartily ashamed of himself. A hostile feeling of this description, or something similar, generally manifests itself toward Mrs. B.'s manifestations, which invariably has the effect of arousing a host of friendly spirits to her aid and protection. Her public séances always attract large audiences.

New Hampshire.

WASHINGTON, SULLIVAN CO.—R. H. Ober writes, July 21st: Thinking a few lines from the hills of New Hampshire may interest the readers of the Banner of Light, I will say that several copies of your weekly advocate for human rights are taken here, and read by families who have become interested in the cause of human progress. Darius M. Allen, from South Newbury, O., who is spending a few days in this place, was invited to give a lecture upon this subject, and did so last Sunday to an appreciative and intelligent audience. The Spiritualists here, of whom there are quite a number, take the lead in all the reforms of the day. Old theology now, as in the days of the anti-slavery struggle, binds thousands of well-meaning people in chains which it is hard to break; but, thanks to God, the world moves, and light is breaking in, in spite of all opposition. I have faith to believe that a better religion for humanity is dawning from the world. This is a neat little town, located thirty-eight miles west of Concord. Its altitude is twelve hundred and ninety-seven feet above tide-water. Numerous hills surround the village, from whose tops the valley of the Connecticut can be traced for many miles, and beyond the Green Mountain range is in full view. At the east of the village stands Lovell's Mountain, the old land-mark of the early settlers. The town has a good hotel, kept by B. F. and A. J. Upton, filled with guests from Boston and its suburbs; two stores, a church, free library, and a good hall, where all reforms can be advocated.

It seems to me that many who go to the seashore would find this a much pleasanter resort through the extreme hot weather. We have almost continually a breeze of pure fresh air from the mountains.

Washington is twelve miles from the terminus of Contoocook Valley Railroad, at Hillsboro' Bridge, a stage running daily to and fro.

WHITEFIELD.—J. M. Sawtell writes, July 25th, as follows: On Sunday last Mrs. A. P. Brown delivered two lectures in this place, one in the Methodist church in the morning, on temperance, and one in the evening in the Union church, on "What Shall We Believe?" both of which drew full houses, were able discourses, and finely delivered.

We are not favored with a great number of discourses, but what few we have are by the best of talent in the lecture field, such as J. M. Peabody, Mrs. Helen Matthews, Mrs. A. F. Brown, &c., and are a great source of comfort to hundreds of poor, hungry souls who are thirsting for further light, and a more positive knowledge of the theologically unknown life beyond the grave.

California.

SNAKELAKE VALLEY, SPANISH RANCH P. O., PLUMAS CO.—D. W. Hamby adds this postscript to a business letter: It is very strange to see with what tenacity people will hold to old myths and creeds, and yet will read on the sly our spiritual papers to find out how the world moves and advances in the general literature of the day. I think on the whole California is moving slowly to the rescue of man from his ignorance and bigotry. Churches outside of city limits are very scarce; they cannot be maintained. As intelligence increases, so churches decrease. I think Spiritualism is increasing quite fast enough. Spiritualism cannot take root and grow very fast where intolerance and church bigotry rule.

This State wants missionaries that will work, and show by their works that they have a heart in the cause of the spiritual enlightenment of their fellow-men. Such would do well in these mountains. Old Californians, of twenty or more years of active life here, are always ready to pay well when they are well convinced. We need more good workers in the cause of Spiritualism in these mountains. We want a spiritual lecturer to come here, that will prove life beyond palpably, and demonstrate it by the common means at our hand, the séance, or

otherwise. I have labored for twenty years as a private individual at home, without money, and given to all who came. My wife is a medium, and has given probably a thousand tests in the last twenty years.

SAN FRANCISCO.—Albert Morton writes, July 11th, 1876: I wish to call attention to the nefarious operations of a false medium named Jacobs, and thereby put an end to his career on this coast. The 31st instant the name of "William Eddy, of Eddy Brothers, Vermont," was registered by Jacobs at the Grand Hotel, in this city. In a quiet way Jacobs, alias Eddy, tried to relieve several persons of large sums of money, under the pretence of taking a theatre and giving public séances. Followed in his attempts he left the hotel Saturday, leaving his bills unpaid. Jacobs has been charged with swindling and forgery, and detectives are now after him to answer a charge of seduction.

As he will undoubtedly attempt further like practices, under different names, herewith is a description of his person: he is about five feet six inches in height, weight one hundred and sixty-two pounds (his statement), dark eyes and complexion, almost black hair, dark brown chin whiskers and moustache, closely cropped.

New York.

STOCKHOLM.—Mrs. Louisa Kent, wife of Austin Kent, writes us as follows: Mr. Kent's sufferings for weeks past have been intense. He has but short intervals of relief from very great pain. At times he suffers extremely for breath, and has no appetite. My right arm and general health have so far failed me, it is not possible for me to take care of him as I have. This increases his suffering, and much more than double the expense of the care of him. Mr. Kent says that over a year ago, in view of the many that were starving, he requested you and some other friends not then to make further appeals for aid for him, but promised to notify them and the public, through the Banner, if he should be in greater need. He now withdraws that request, and desires to leave you and them free to work out your benevolent convictions. He hopes all his friends who are able will continue to remember him while in the body. He begs and entreats the most earnest prayers of all his friends that his exit from the body may be hastened.

My arm is too weak and I am too feeble to write much. We cannot thank our friends as we desire to, and ask each and all of them to read this short article as though it were a private letter mailed directly to them.

Pennsylvania.

ATHENS.—Mrs. T. R. Davies, in renewing her yearly subscription to the Banner, says it grows better and better each number. She thought the one containing Dr. Franklin's lecture, through Mrs. Tappan, was the best ever received, but the succeeding numbers with the other lectures through the same medium, seemed to her to be in advance of all the rest. Athens has six churches, and the religious influence there is overbearing. A few years ago a Universalist minister, settled over one of the Societies, having got some light in regard to the Spiritual Philosophy, wished for more, and in order to obtain it, visited a neighboring State, where he could attend circles for investigation. His liberal society could not stand that, and he was dismissed!

Ohio.

SEVILLE.—Mrs. E. A. Young, in renewing her subscription, writes that her son-in-law was very sick last March, and all thought he could not live. His wife wrote to Dr. J. R. Newton, then in California, asking if he could do anything to restore her husband. The Doctor sent her a magnetized letter, and before a week (after its receipt) the patient was able to be up, and soon was restored to health, and remains so. It also instantly cured him of deafness, with which he had been afflicted for a long time. He is perfectly astonished, and feels very grateful to Dr. Newton.

MAUD E. LORD.

To the Editor of the Banner of Light:

Among those who are in "these latter days" endowed with rare gifts, having many talents to render an account of when life's fitful dream is past, Maud E. Lord stands preeminently conspicuous; belonging to that class of phenomenal individuals called in modern parlance mediums, in earlier ages seers, priestesses, sibyls. This wonderful woman, although but twenty-eight years of age, beautiful, moving in an atmosphere radiant with love, followed by the prayers of the many hungry souls that are constantly being fed by her illuminations, has lived in experience, heart-beats, and suffering at least four score years and ten—her childhood as loveless, forlorn, and isolated as her womanhood is ripe with the fullness of living joy.

Mrs. Lord's mediumistic powers are remarkable not only for their strength but for their versatility, ranging from the most marvelous physical manifestations of unseen forces, to the most wonderful psychometric delineations of persons, things, and places. Give her but the slightest thread to start from, and she will forge from it a chain so truly woven that not a link is lost or broken. Clairvoyant, she looks with unerring vision upon the never-fading glories of the "Summer-land." So surely is this true, that she brings you face to face with loved ones whose presence is unmistakable to the most unbelieving denizens of earth. Clairaudient, she hears the celestial harmonies of the skies, and translates for mortals the symphonies of happier spheres. Passing from the interior, intuitional, and inspirational illuminations, that depend more intimately upon reciprocal and receptive natures to understand and recognize such proofs of the invisible world, we find that in her presence materializations of faces and forms are produced with as much ease as the more delicate currents flow to personations and prophecies. In her dark circles, a condition that arouses the criticism and antagonism of both skeptic and devotee, the verity of identification is clearly proven by the tears and involuntary endearments exchanged between the spirits of the "loved and lost" (?) made so tangible, for the moment, that even to the unbeliever, death, fear, time, space, heaven and earth are all forgotten in the knowledge thus gained of the continued existence of loved ones beyond the grave.

All thoughts of fraud and deception, however entertained and nursed in other circles, seem to flee aghast at their own shadow in the sphere of Maud Lord's presence. All believe at least in the honesty, integrity and earnestness of her heart and purpose. She seems to have reached that plane of development that renders her life more within the spiritual than the earthly sphere. When ill, she is literally ministered to by angels. At such periods they assume the entire control, materializing their presence, magnetizing her, giving remedies, and in various ways administering relief, commanding in an audible voice all to leave the room, and that the attendants wait for their directions outside the chamber door.

In all things they have mitigated the ills of her eventful life. In childhood, that tender period when the buds and tendrils of hope require the fostering care of parents' love, the companionship

of brother, sister, and playmate, her life was bereft of all these. Her father, a stern Calvinist in creed, austere and despot in both religious and material things, attributed his daughter's spiritual gifts to the ascendancy of the devil, and persecuted her as only a dogmatic religionist could find it in his heart to do. Forced by his unbending will to the altar of the Christian Church, during a revival, to seek religion, the stool upon which she, with bended knee, was going to ask for Divine aid, took a sudden start toward the clergyman who would fain have cast the devil from her, when lo! a great fear fell upon both father and minister, causing them to run off and leave the penitent alone with her sins and the "devil."

In the dead of a winter's night, finding himself unable to cope successfully with the invisible power surrounding his daughter, he drove her, while yet a child, from his home, half-cold, weary, and with the scars of his many stripes burned into her young, tender flesh. Alone in the sullen night, with no mortal ear to hear her cries, she went forth, guarded by a host of celestials, invisible to mortal eye, but tangible and real to her. Wishing for death, tempted to suicide, she lay down in the corner of the fence, with a rail for her pillow. Thus watched by her white-robed band of immortals, she slept the sweet sleep of innocence. They guided her footsteps, touched a farmer passing by with pity, who gave her a home, and all through these many years they have educated and fitted her for the mission of winning souls into the kingdom of heaven.

Mrs. Lord's school-training was accomplished in one day—that being the number of her school-days. The same demonstrations as those at the church drove her ignominiously from the school-house. As compensation the spirits themselves have educated her. They taught her to read and write by the most approved methods, and no other teaching than these has she had. She can write a better letter by far than the average boarding-school graduate, converse intelligently on all subjects of interest, has a knowledge of anatomy and physiology that often puzzles grave doctors of physic, is *au fait* in the current literature of the day, all of which she must learn, as Swedenborg says the spirits acquire knowledge, by "intuitional processes," and not by the slower modes of study and reason. She reads a book psychometrically, as she does letters. I gave her four letters, one after the other, to read in this manner. Each one was written by a person of marked and prominent characteristics, and each writer she described mentally, morally, and physically in a marvelously correct way. In these days of sifting mediumship, when so many are charged with deception and charlatanism, it is refreshing to meet one who so effectually disarms all prejudice and commands involuntary homage as Mrs. Lord does. Her mission seems to be particularly with unbelievers, and she draws around her the socially prominent wherever she moves. She has never been "exposed," never been charged by any one with fraud or deception. She wins all hearts to her personally, if not to the grave and beautiful truths she is so marvelous an instrument of bringing to the world. H. M. B.

Hayward's Response to Holmes.

To the Editor of the Banner of Light:

I have been for the past few days stopping in Vineland, N. J., trying to find a cooler place than Philadelphia. In reading your paper of July 22d, my attention was drawn to Mr. Holmes's criticism on my report of the séance held on the evening of the 4th of July at the residence of Col. Kase.

Mr. Editor, you know how sensitive mediums are, often thinking they are misused while in fact they are benefited. Consider Holmes's criticism uncalled for, and am sorry that it comes from a person who was not an eye-witness. There being a few statements in it that need a word from me to place myself right before your readers, induces me to reply.

I never was more surprised than on reading the letter. I supposed I had given a brief but a fair and just report of the essential points connected with the séance; I also attempted to show the links in the chain of circumstances from the first that would prove that *there was no collusion between the Holmes media and Mrs. Lord*. I also spoke of the prophesies given through Mrs. Lord's son, Robert, two years previous, thus adding additional testimony as to the manifestation being what it was represented to be, a genuine materialization. I cannot see how any careful reader can discover that I carried suspicion in my report. I stated point blank that I thought the manifestations were performed by an intelligent power outside of the mediums. What more could I say under the circumstances? Since reading the report of the chain of evidence, as published in the Religio-Philosophical Journal, it gives me more corroborative evidence of its being what it is claimed for it.

In writing report of spirit-séances, I endeavor to be cautious and careful in my statements, and try to avoid sensationalism, simply stating the facts in an ungarbled manner, and do not write for the purpose of pleasing or displeasing any one, but try to do justice to the media, the public and the cause.

In the séance in question, I could not say more than I did without extending my report to greater length than I supposed you would have room for. It is one thing to report a séance where the media are under absolute test conditions, and quite another when no test conditions are required. The result may be the same, but the public will not accept reports which have not the stamp of "test conditions" upon them, therefore I wrote guardedly.

I do not need to point out being the one occupied by Mrs. Thayer and Maud E. Lord, I will say that I only attended one of each of their séances in Philadelphia, and both of them were held in the clerical room occupied by us during the 4th of July. I know of no other room used by them, but they may have had other rooms when I was not present.

I was not called upon to write a report of said séance, and do not now as I should have done so had it not been that Col. Kase requested all persons present to sign a paper which stated that they were present and witnessed the manifestations, etc. I signed the paper, and on reflection I wrote to Col. Kase on the following day, and stated that I thought it best to have some one of the company write out the report and give the names of these present, and in this way all persons could state for themselves (if called upon) what they saw.

I intended to have had another report printed at the same time, of a séance given on the following Thursday, where some fifty persons were present at the Holmes media rooms, under what I call crucifix test conditions. I do not yet say more excited or enthusiastic at seeing materialized spirits than I do over a message from them, and look upon both as natural and sacred acts in human life.

In conclusion, I will say that I do not intend to get into any personal controversy with mediums, therefore care not to get up any excitement over what I consider unprofitable words. I shall speak of the Holmeses as genuine spirit-materialization media until I see some reason to change my belief. I have never discovered any fraud or deception in them, and my reports of them will not bear any such interpretation to my mind. My object is more to get at facts than to build up or tear down mediums, and what I said

concerning the voice is equally applicable to all materializing media, and I am not the only person who has discovered it to be the case with many of our best and most reliable media. Is it not better to acknowledge such things, than to have those only who do not recognize materialization speak of it? We need not be afraid of the facts as they are.

Yours for the truth, the media and the cause,
A. S. HAYWARD.

Written for the Banner of Light.

SILENT HELP.

BY EDNA C. SMITH.

Sitting in my silent chamber,
Or at night upon my bed,
Oft I feel a gentle pressure
Of a hand upon my head;
Gentle hand and shadowy fingers—
For the shape I cannot see—
Touch that speaks of tender pity,
Which is all the world to me.

Then I turn from heartfelt sorrow,
For awhile forget my pain,
Drinking in the heavenly counsel
Which comes floating o'er my brain.

For as soft and sweetest perfume,
Brought by breezes light as air,
Wafted softly o'er the senses,
Walken visions bright and fair.

So the angel band, so gentle,
In its pressure seems to say,
"I am ever near to help you,
And to point you out the way."

"Look not down life's path, poor mortal,
When the mist obscures the light!
Think not clouds, though dark and heavy,
Will make life perpetual night!"

"Storms, though fierce, must have their ending,
Clouds must surely clear away.
Night and darkness quickly changing,
Will become again the day."

"For the griefs which now oppress you
Strength be given you to bear,
Other hope be opened to you,
Which shall be most wondrous fair."

"I am near you; lo, I touch you!
And I read your heart of hearts—
Keep it pure, 't is all I charge you,"
Speaking thus, my guide departs.

And behold my soul seems filling
With a ray of heavenly light,
And before the pathway gleaming,
And the way I know is right.

Cast I from me worldly wisdom,
Self and Pride, I lay them low,
Give me aid, oh bright celestial,
In the way that I should go.

When my feet grow weak and weary,
When my tears obscure my sight,
Touch me with thy pitying finger,
Guide me onward through the night.

Onward, upward, till life closes,
And I lay my burden by,
Till my soul, released from prison,
Seeks its home and seat on high.

New York City.

Dr. Smith's Health Institute—A Libel Refuted.

EDITORS PRESS.—My attention has just been called to the following paragraph among the Albany items of the School Bulletin, published in Syracuse:

"A word to those who like Turkish baths. Don't go to the establishment 72 and something, Broadway, Albany. We went in there, the other night, and found only the warm room, without the couches, the marble slab, or any other of the distinctive features of the bath. In fact, considerable surprise was manifested that we wanted to finish up with cold showers, after which we were not astonished to learn that 'Dr. Smith' did not believe in Turkish baths any way." His faith fails in rubbing the victims with his fingers and then snapping off the electricity. "This is the J—C—of it," he modestly remarked to the writer. His attendance at the New Testament. In short, the man is a quack and a humbug."

The writer knows Dr. Cornell Smith, and who respect him for his integrity, and who respect his work, and who need not be told that the newspaper correspondent who attempts to slander and belittle him, is the real "quack and humbug."

1st. The Doctor has an abundance of room in his house, and lacks no conveniences for a first-class Turkish bath. He has a bath, and always accompanies the bath with the shower, and has always had the marble slab, though he objects to the use of the latter unless the patient insists upon it. Dr. Smith did not believe in Turkish baths any way. His faith fails in rubbing the victims with his fingers and then snapping off the electricity. "This is the J—C—of it," he modestly remarked to the writer. His attendance at the New Testament. In short, the man is a quack and a humbug."

2d. Dr. Smith has a higher reverence for the name and character of Christ than very many who shriek "Lord, Lord, and fall to practice his precepts, and he never makes light of his name. It is this that he credits his own success as a healer to a power above himself, and in this he emulates the Great Teacher and Physician. The public school knowledge of the establishment on Broadway, accepts the assumption that class-meeting and "praying hands" exercises are directed by the Spirit of God, and at the same time is "shocked" by a similar claim on the part of a wealthy, influential man in his mission of curing the sick. But so it is, so it has been in the past, and doubtless will be in the future, till human nature gets nearer to the soul of things.

3d. Dr. Smith does "believe" in the bath, but his best and most permanent cures are effected by the application of his magnetic force, a power that the Bulletin terms "rubbing the victims with his fingers and snapping off the electricity." Were it not for the aid of this force, or gift—call it what you may—Dr. Smith could not sustain "Defense" of his bath. It is this force which credits his success as a healer to a power above himself, and in this he emulates the Great Teacher and Physician. The public school knowledge of the establishment on Broadway, accepts the assumption that class-meeting and "praying hands" exercises are directed by the Spirit of God, and at the same time is "shocked" by a similar claim on the part of a wealthy, influential man in his mission of curing the sick. But so it is, so it has been in the past, and doubtless will be in the future, till human nature gets nearer to the soul of things.

4th. If the Bulletin scribbler had inquired of any of the parties named in the following list, he might have gained sufficient knowledge of the establishment on Broadway, from well-known citizens who are fully qualified to testify from their own personal experience: Messrs. Edward J. Brough, Rufus H. Lyman, John S. Perry, Geo. W. Gibson, Charles Ford, Joseph Mather (N. Y. C. Freight Agent), S. E. Mayo (Gen. Pass. Agent of Albany and Susquehanna R. R.), Solomon H. Homan (wife and child cured of paralysis), John L. Hunter (child cured of paralysis), Dr. Rufus Clark, Rev. Frank E. Morse, Rev. Charles Reynolds, chaplain of an Albany institution for which the School Bulletin correspondent seems to be preparing himself.

Said one of the clergymen named in the above list, who resides in the city of Albany, during Dr. Smith's treatment of my throat I learned more from his hints and advice, of the art of keeping well than I ever knew before. Slanders cannot permanently injure Doctor Smith. A man who can—by any method—restore to full health, persons who for years have been hopelessly subdued and debilitated, and who have been brought up and hope in a public blessing more necessary to the world than that which can possibly be to him, and there is no fear but that people will learn this significant fact, and adjust themselves to its logic.

JAMES G. CLARK.

New Publications For Sale by Colby & Rich, No. 9 Montgomery Place, Boston, Mass.

Messrs. Colby & Rich, of the Banner of Light, No. 9 Montgomery Place, Boston, Mass., have published a new pamphlet entitled "Prof. Alfred R. Wallace's DEFENCE OF MODERN SPIRITUALISM," with a preface by Epes Sargent, of the American Society for Psychical Research, of the foremost and most trusted scientific men of England. The work above alluded to is exciting a great deal of attention in England, France, and will doubtless attract the attention of the public in this country when it comes to be read. We have hastily glanced over the paper as published from week to week in the Banner of Light, and it is a most interesting and valuable work, and we have been drawn not simply into unqualified admiration of its author, for the simplicity and candor, and yet vigor and power, with which he has written it, but into greatly increased interest in the subject itself. Indeed, spiritualism, as understood by the best minds, would not seem to need any defence—more than that it has been so long against the rubbish which they rapidly consume; and if we were to criticize Mr. Wallace at all it would be that he has not entitled himself an "Exposition" instead of a "Defence" of modern spiritualism. The price of the pamphlet is 25 cents.—Fulton (N. Y.) Times.

THE FUNDAMENTAL PRINCIPLES OF SCIENCE.—We have received a 29 page pamphlet from Colby & Rich, Boston, on "The Fundamental Principles of Science." The author, Prof. H. Lyman, of Boston, has apparently appropriated a number of the wonderful truths in the writings of Swedenborg upon which to build some of his own ideas, which are mainly modern spiritualism and ultra women's rights. The pamphlet is a collection of a few pages, seeks to explain the whole plan of creation of matter and spirit, its operation and unfoldment, and by an ingenious scheme weaves some of the most rational ideas of some rationalists of his own. There are some good things in the pamphlet,

but they are intended only for mature minds.—Sunday Leader, Wheeling, W. Va.

ARABIA: A Sacred Book, containing Old and New Testaments, by Andrew Jackson Davis, Boston: Colby & Rich, 9 Montgomery Place, publishers.

As the best introduction to this book, which we have never read, but which doubtless will find many thousands of readers, we transcribe from the author's preface "Saints of the past and present, whom the churches reject as sinners, and refuse to canonize, you are herein summoned to present new gospels in the interest of human progress."—The Enterprise, Tipton, Mo.

WE have just read a book entitled "VITAL MAGNETIC CURS," published by Colby & Rich, Boston, which, so far as it goes, elucidates the relation between the ancient Christian and other metaphysics and those of modern existence, and may safely and properly be read and profitably by universal. It does no injury whatever to the more sacred feelings, but stirs up the mind to the recognition of the truth that "the noblest study of mankind is man."—The People, Concord, N. H.

NATURE'S LAWS IN HUMAN LIFE.—This is the title of a book by the author of "What Magnetic Cure," published by Colby & Rich, Boston. It professes to be an exposition of spiritualism, embracing the various opinions of a transcendentalism, together with the author's own experience. It includes the testimony against Spiritualism, by several well-known persons, the opinions of Conservatism as represented by Beecher, Tilton and Murray, the testimony in its favor, and various other aspects are discussed, with their influence on our civil and social rights. It contains much that will interest both advocates and opponents. The author says he has endeavored to place in consecutive order the facts which have been developed in reference to Spiritualism, and the various arguments which have been advanced first against its claims to the merit of a truthful, natural revelation, and secondly, those in its support, leaving the reader to compare them, and deduce his conclusions in all fairness, not concealing the unwelcome and contradictory evidence of controlled spiritualists. His motto is "Let truth and falsehood grapple; whoever knows truth to be put by Colby & Rich in a true and open manner."

The volume is for sale by Colby & Rich, 9 Montgomery Place, Boston, and at the bookstores, Salem, Mass., Register.

Children's Department.

Written for the Banner of Light.

HYMN OF THE BROWN BIRD.

BY ED. S. WHEELER.

One morning, not being supposed well, I lay an extra half hour in bed, cherishing inadequacy, pending breakfast, known to be coming in proper form and due time. Whatever social and political good may require in the way of restriction of woman's sphere of effort, I cheerfully concede her the right to plan, oversee, or even prepare and cook breakfast! The daughters of Eve have enough to bear—I would not deprive them of one of their enjoyments, and "getting breakfast" always seems a pleasure to them, and I am generous enough not to wish to deprive others of the satisfaction of doing for me, which is manly, I take it. "It is better to give than to receive," saith the Scripture; I am magnanimous, and accept the second best, taking all I can get. I have noticed the same disposition in others of my sex.

While I lay thus, placidly awaiting domestic developments, through my window looking south I saw, upon a tall tree, a sparrow, who smoothed his plumage and then sang, again and again, his brief, twittering notes. It was a gloomy morning, and I was not cheerful or courageous; but the small brown bird gave me such an example of cheer and bravery under adverse circumstances, that my reflections were turned in a more healthy and hopeful course. As I mused the old spell of improvisation came over me, and fast as speech the subjoined rhymes passed through my mind. This was a year ago, and since then I have read over many times. Surmising that the hymn, as I call it, may mean as much to some other troubled soul as it meant to me—having committed it to memory—I send it to you, not as an example of smooth verse, but as a specimen of improvisation and a pious lesson:

A sparrow bird perched on a tall, tall tree:
Very high up indeed sat he.
On the very tip-top of a blasted limb
He perched, and twittered his matin hymn.

There were clouds above, there was fog below,
There were sullen clouds and frozen snow,
And of the sunlight not one pale ray
Shone in to warm the dull wintry day.

Yet the small bird sat, steadily, high on the tree,
And loud and long and sweet sang he,
And he called for the birdlings of every feather
To gather, and gather, and gather together,
And sing with him through the Christmas weather.

Brave little heart in the feathered breast,
Thus in joy and hope mid storms to rest,
To sing in winter, as if he saw
The abiding force of the perfect law,
And knew kind Providence would bring,
Through frost and death, new flowers of spring.

Gettling with many a lurch,
Preacher of the highest church,
Thy service I see, thy hymns I hear,
And I heed the sermon that follows clear:

"O, man! the power that fills my breast
With joyous trust and perfect rest,
Permits me care to nary my life,
No vexing doubt with peace at strife;
But unto thee he grandly gives
A soul, to reason while it lives."

Shall that which breeds the brown bird's song
Fear not thy master, or do thou wrong?
Shall the all-wise, ever true soul
Forget thee while it breeds the whole?
Shall sparrows not be unnumbered he,
And thou in cold oblivion die?

Life dawns from life, love speeds from love!
Thy soul an onward road prove!
Thy reason but a glorious ray
From primitive—eternal day.
Come, join thy morning hymn with mine,
And make the universe our shrine."

And so while the birds sing, even though tempest-tossed, we will accept their prophesying, confident the crocus will succeed the snow, and the violets in time perfume the air, modestly announcing the rose, perfect queen of summer. No more, while spirit-voices echo answers to the questions of our hearts, and palpable presences of the disembodied move among us, can we doubt the eternal summer, in whose zone dwell those already resurrected awaiting us.

A Rejoinder.

To the Editor of the Banner of Light:

In my note of July 1st, the quotation from Warren Chase, Esq., impales a sentence a position which is evidently of questionable soundness. It is this:

"Science, since she finds the same law that produces the plant, the insect and the beast produces in the same way human beings, is half inclined to leave out God, and not recognize his participation in the creation of man or beast."

Does Mr. Chase hold the above as a sufficient and infallible reason for leaving out God? If, instead of only one law, science had found four separate and distinct laws in operation, could she then more readily recognize the hand of God in the creations designed? If, in each of the cases named, one and the same law accomplishes the object designed, what more is needed? Allow me a few words in acknowledgment of Mr. Thompson's favor.

"All the laws of the universe have been from eternity and will remain in eternity." Be it so, then. Still, in "the eternal fitness of things" we may discover abundant evidence of a wise intelligence and design in all the laws of the universe with which man has become acquainted. Therefore I believe that the laws in question were established by Infinite Wisdom—the divine and all-pervading Soul of the Universe—not by blind chance.

Finally, if "neither any one nor any power can alter any of these laws," then we have another most significant fact pointing to the perfection of said laws. They were not made to be altered. They are perfect, unalterable, immutable.

HOBART N. SPOONER.

North Plymouth, Mass.

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Banner of Light.

BOSTON, SATURDAY, AUGUST 5, 1876.

PUBLICATION OFFICE AND BOOKSTORE,
No. 9 Montgomery Place, corner of Province
street (Lower Floor).

AGENTS FOR THE BANNER IN NEW YORK,
THE AMERICAN NEWS COMPANY, 19 NASSAU ST.

COLBY & BROWN.

PUBLISHERS AND PROPRIETORS.

LUTHER COLBY, Editor.
ISAAC R. BROWN, Business Manager.

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

Mediums as Pretended Exposers of Spiritualism.

Ever since the outbreak of Modern Spiritualism there has been a class of persons, with more or less of medial power, who, not meeting with success in the exercise of their genuine gifts, have not scrupled to minister to the hopes and wishes of the enemies of Spiritualism by dishonestly pretending that the phenomena are all tricks, and that they can explain the manner in which they are produced. These reckless and unfortunate persons are not the victims of any self-delusion. Whatever theory they may entertain as to the cause of the phenomena—and, for all that we know to the contrary, some of them, under the influence of a low or prodigal class of spirits, may sincerely reject the spiritual solution—they yet well know that the phenomena do occur, and occur in ways wholly abnormal and inexplicable.

What, then, is the object of these pretended exposers? Their object may be a mixed one. Some of them, thinking themselves neglected by Spiritualists, have turned against the phenomena in a spirit of revenge. Some have been encouraged simply by the hope of making more money than they could by the legitimate and candid use of their powers. Many sincere Spiritualists, anxious to eliminate all fraud from the manifestations, have encouraged these exposers, while knowing them to be impostors, believing that they might serve a good purpose by unmasking all that could by any possibility be fraudulently initiated or repeated.

We do not regard this unfortunate class as being wholly without their uses in the world. The Von Vlecks, H. Melville Fays, Baldwins and Bishops serve an end, not unimportant in the evolution of truth. The mischief they do is transient and local. They are their own worst enemies, since they sin against the testimony of their own spiritual natures, and no pecuniary success can compensate them for this. The medial faculty is not dependent on moral conditions; for there are spirits of all grades, good, bad and indifferent.

So long as we have the testimony of such mediums as Scerates, Frederica Hauff, Zschokke, Redmond, A. J. Davis, M. A. (Oxon), Hudson Tuttle, Mrs. Hardinge-Britten, and many others we might name—persons not only mediumistic, but morally and intellectually gifted, upright and pure in heart—in behalf of spiritual verities, we need not be disturbed by the contradictions that inferior and unprincipled mediums, ready to act for or against the truth, according as they are paid, may introduce. They can expose nothing, explain nothing that really can be explained independently of the spiritual solution. All that they can do is to show, what every Spiritualist knew already, that certain minor phenomena, produced by spirit action, can be initiated by purely physical processes.

Yet so exultant over the smallest favors are the antagonists of Spiritualism, that, seeing a confident braggart and impostor like Bishop come forward, and perform a few gymnastic tricks, resembling actual spirit manifestations, they take his word for it that all the other phenomena, including levitation, spirit hands, &c., can be produced in the same way; and grave clergymen sit upon the platform with the young trickster, and go into paroxysms of hilarity over his sham "exposures" and mendacious assurances.

This common phenomenon of the instantaneous tying and untying of mediums cannot be simulated either by Bishop or Baldwin unless they are allowed a few seconds of darkness behind the curtain. Why, gentlemen clergymen and editors, as far back as Homer's time, it was well known that spirits may be instrumental in this phenomenon, where the tyings and unties are really such as human skill could not at once accomplish. If you will look at your "Odyssey," you will find that this spiritual manifestation is vouched for by no less a personage than the crafty Ulysses himself, on board the ship of the Thesprotians:

"Me, on the well-benched vessel, strongly bound,
They leave, and snatch their meal upon the beach:
But to my help the gods (spirits) themselves unwind
My cords with ease, though firmly twisted round."

Some mediums, while open to the influences and obsessions of spirits, are, when left to themselves, spiritually blind, apathetic, and even unbelieving. Some are conscious of spirit action, and some are unconscious and uninterested. There may be mediums of limited experience, or that are irregularly and partially developed, who are as incredulous as Böhmer or Vogt in regard to the possibility of such a thing as an immortal spirit. Occasionally persons, thoroughly sincere and of good natural abilities, manifesting, like Mrs. Denton, some phase of mediumship, are wholly incredulous as to a future state. Such idiosyn-

crasies are not to be wondered at when we consider the subject closely. Shakespeare knew human nature when he made Hamlet, just after having seen and conversed with his father's spirit, fall into a state of doubt, and talk of "the undiscovered country, from whose bourn no traveler returns."

Perhaps some of the would-be "exposers" that we have named are sincerely infidel in regard to spirit existence. However this may be, we cannot give them the credit of sincerity in their misrepresentation of the phenomena; these they know are not produced in the way they pretend, and their vaunted explanations are deliberate attempts at imposture. The opponents of Modern Spiritualism have been waiting some thirty years for an explanation; but it seems now more distant than ever; and the renegade mediums, however anxious and eager to gratify them, merely prove their own impotence and insufficiency for the impossible task. They can fool only those who are ignorant of the real facts.

Let us take the case of Mr. S. S. Baldwin, or, as he styles himself, Professor Baldwin. This man, who undoubtedly possesses some medial power, used formerly to go about as a genuine medium. Two or three years since, being in New Orleans, it seems to have occurred to him that he might do a better business financially if he would advertise himself as an *exposer of Spiritualism*. "Now we shall have it!" thought our opponents; "here is a man who has been trusted by Spiritualists as a medium, but who has now broken loose from them, and means to expose the whole thing—now we shall see how he has made his dupes."

The fond hopes of those who hated and feared the spiritual movement were not answered. Before Baldwin, there had been Von Vleck, H. Melville Fay, and others, all mediums, and every one of whom proved himself as powerless to show that any one of the high phenomena of Spiritualism, such as levitation, materialization of hands, &c., independent movement of objects, &c., could be accomplished by trick, as Balaam, that ancient medium, was, "to curse whom God would not curse."

Baldwin confessed to Dr. Noyes that he was "a medium for the raps;" he told Mr. J. T. Elliot, of Terre Haute, Ind., that it was the money that he was working for, and that he intended making a tour through the East, visiting all the principal cities as a spiritual medium, and then return over the same ground, *exposing* Spiritualism; and recently in San Francisco, according to the *Figaro* newspaper of that city, the same Professor Baldwin exhibited clairvoyant powers, such as are manifested by the well-known Charles H. Foster; pellets of paper on which the sitters had privately inscribed names of deceased friends were answered appropriately by Baldwin, without his opening them. Here is a specimen:

T. L. Johns—Dear Friend—Do you think that Mr. Baldwin's exposure will injure the cause of Spiritualism?
T. L. Johns is happy, and says that it—his scenes are done as fast as he can make up Spiritualism popular. The fraudulent practices are explained, and the truth shines out like a new morning star. T. L. Johns.

This reply is significant, whether written consciously or unconsciously by Baldwin. Perhaps he lays the flattering unction to his soul that he is really pursuing a praiseworthy career; perhaps he means by-and-by, when he has made money enough, to come out and confess that his "exposures" do not affect the genuine phenomena claimed, and which he knows to be true. His testimony is now of no consequence either way.

Being questioned in regard to the clairvoyant faculty thus displayed, the "Professor" confessed that he could implicitly rely upon this strange power to give fit and correct answers to the secretly written questions propounded to him, and yet he could not account for it. The "exposer," as soon as he came upon a genuine medial phenomenon, of which he was himself the instrument, was as utterly in the dark as anybody else. If any doubt remains on this subject in the minds of our readers, it will be dissipated, we think, by the following letter addressed to Mr. Epes Sargent by Dr. Noyes, the same careful investigator who wrote the letter in regard to Mr. Washington Irving Bishop, which appeared in last week's Banner:

320 EAST 57TH STREET, NEW YORK,
July 15th, 1876.

EPES SARGENT—Dear Sir: Baldwin was the first exposer I had ever met, and though I had investigated Spiritualism quite thoroughly with public and private mediums, I was prepared by his pretensions to encounter something which might affect the conclusions I had formed. Having an opportunity to spend an hour or two with him privately before his public performance, I made use of it to get him to define the extent of his rejection of the phenomena of Spiritualism, and to inform myself as well as I could of his knowledge of his subject and of science.

In the course of this interview I found he was well practiced in the art of dodging explanations. He had a way of asserting in the most positive manner that he could explain any particular phase of mediumship as a trick. With many listeners the force of his declaration, strange as it may seem, was sufficient to carry conviction, especially when they were strongly predisposed to accept his view; but if any one was inclined to press him for proof, he would make all the preparations necessary for an explanation, and then adroitly lead the conversation away from the point in hand, and perhaps go on to talk of some other trick. He contrived to produce a general impression of fraudulence, and to envelop the particular matter in hand in a fog of side issues which would gain attention to the exclusion of the proof. Thus he sat down to explain direct writing of which I had shown him some specimens. It seemed as if he was about to let the light right through this mysterious matter. He said it was a very simple trick; but after five minutes of talk he got up and turned to something else, without having offered any explanation whatever of direct writing. And yet there was a general air of explanation about him.

I asked him how far his rejection of Spiritualism extended—if he included mind-reading and clairvoyance in the list of humbugs. Oh, no! he believed in clairvoyance. His wife was a good clairvoyant. He knew from experience that there was such a thing as mind-reading. I judged that his wife was a medium, and this connected him to a certain extent with genuine Spiritualism.

I then asked him if he rejected all the physical phenomena, the simplest, such as rapping and planchette-writing, as well as the more remarkable. To this he answered, that he believed them all to be tricks, except, in certain cases, the rapping. There was no doubt that certain persons possessed the power of producing raps in a genuine, i. e., not fraudulent manner. But this could be easily explained by electricity. Certain persons readily evolve large quantities of animal electricity. They can light gas with their fingers. When, in this condition, they put their hands on a partial non-conductor, as a table, the electricity escapes into it with a partial spark, which makes the snapping noise.

I did not argue with him on this matter, preferring that he should believe me ignorant of electrical science, and presently he let out what was of far more value than overthrowing his argument, viz., the admission that he himself was one of these electrical persons, and could, under certain conditions, as he said, produce loud sounds on a table. In short, he admitted

himself to be a genuine rapping-medium of strong powers.

Now, any one who has had much experience with mediums knows that a good rapping-medium can become almost any other kind. The possession of rapping power indicates the peculiar constitution which is capable of physical mediumship of the higher or more astonishing kinds. There is scarcely a strong physical medium who has not at one time or another been a rapping-medium, and most of them have the rapping as an accompaniment to the more surprising phenomena.

After this admission I was prepared to find him introducing in his performance a line of so-called tricks which bore the marks of a genuine mediumistic origin, as, according to his own admission, and my knowledge of the subject, he had the necessary powers. This fact of his performance was similar to that exhibited by the Davenport brothers. He called it an imitation of their sciences, and it was carried on in an elaborately constructed cabinet which he had with him. His wife tended the doors, and secured him the necessary conditions. The celebrity with which he was released from complicated fastenings, applied by a committee from the audience, was surprising, but it was necessary that he should have a few seconds of darkness for his release. This was the part of the performance which needed explanation. The remainder consisted of a number of neat chemical tricks, a masquerade by his wife under the guise of Katie King, and a trick performed with the sheriff's hand-cuffs, which was easily seen through.

In the second or explanatory part of his *exposé*, he explained the chemical tricks at great length and in the most satisfactory manner. He omitted all reference to the trick with the handcuffs, but it was plain that it was done by changing keys, which he had ample opportunity to do. The masquerade passed also for what it really was—his wife looking through the door of the cabinet. But the really mysterious portion of the first part, the reproduction of the Davenport science, was not explained. It is true he said it was a simple case of manual dexterity, and he gave a specimen of the rapidity with which he could untie himself, which merely proved that such was not the manner of the untying in the cabinet, for he was not remarkably dexterous. But he had promised to repeat the cabinet performance in the sight of the audience, so he had himself fastened as before, and just at the critical point of the explanation his wife closed the door of the cabinet, presently to be opened again. No one seemed to notice that he was not untied in sight of the audience, but to me it was perfectly plain that he performed the Davenport feat in both the first and second parts under the conditions demanded by the Davenports; and presumably in the same manner.

As in Bishop's case the whole *exposé* was arranged to favor the conditions for the production of genuine phenomena, while these phenomena were left unexplained, or only repeated as at first. I left his lecture better grounded in Spiritualism than before.

I have not seen Mr. Fay, and so can say nothing of her mediumship; but I have such confidence in Mr. Crookes, that his endorsement of her seems sufficient. Still, like many other genuine mediums, she may play tricks.

I have no objection to your using my account of Bishop, or the present one, in any way you think best. They are necessarily rather egotistical, and as such better suited for your own personal use than for publication; but I shall be glad if I can aid you in any way. I leave it to your judgment.

Yours, very truly,

THEODORE R. NOYES.

Thus it will be seen that it is by what the vulgar call "cheek," that both Bishop and Baldwin would win their way as exposers. By supplementing obvious trickery with a few medial manifestations, not explained, they excite the attention of superficial spectators unacquainted with Spiritualism, and make them think that jugglery is the clue to an explanation of all the complex phenomena. A little intrepid lying, such as Baldwin seems to have practiced toward Dr. Noyes, accomplishes the rest; and the clergymen and editors in the platform, all eager to be persuaded that Spiritualism is a fraud, fall into the trap, and conclude that the specimen brick offered for their inspection by these half-way mediums, gives a full idea of the whole grand edifice whose summits tower above the clouds.

To experienced Spiritualists all attempts at "exposure" are well known as not touching the real phenomena in the least. Raps, initiated by which spirits often manifest their presence, tyings that can be initiated by manual skill, or swiftness, are not such as have convinced careful observers that there is an abnormal force at work. And there are other phenomena—now innumerable in number and variety—which are utterly inexplicable by any theory of juggling cleverness or gymnastic effort, and which are wholly imitable. Such are the phenomena of levitation, of the spirit-hand (now molded in paraffine under test conditions in closed boxes), the introduction of dyes, the passage of objects through material obstructions, the full-form materializations, &c. The conditions under which these phenomena are now produced are such as transcend all "exposure" or duplication by natural means. The evidences of the operation of an abnormal force hitherto unrecognized, are now scientifically established; and every confirmed Spiritualist knows that what is understood as an "exposure" of spiritual phenomena is, in the nature of things, an impossibility.

Prevalence of Insanity.

The inaugural address of Gov. Rice, of this State, touches at some length on the subject of insanity in Massachusetts, and indulges in statements which are of sufficient interest to transfer to our columns. The Governor concedes that the malady is on the increase, and that its treatment merits the most careful investigation and the most effective measures. The Report of the Special Commissioners of Lunacy, submitted to the last Legislature, shows that the number of insane persons in the Commonwealth is about four thousand, and that insanity is increasing in a ratio greater than that of the population of the State by nearly twelve per cent. as the statistics running from 1850 to 1870 demonstrate. This increase, it appears, is largely in the foreign element of our population that in the native born.

The causes assigned for this increase in the foreign-born class are change in climate, in habits of life, in temperate indulgences, disappointments, badly-ventilated tenements, and, in general, the influences which impair the health and fret the mind of the emigrant. The causes for its increase in the native class of the population are, the Governor states, the educational pressure upon the young to the neglect of physical exercise, artificial and unnatural habits of living, the excitement and competition of business, and whatever causes multiply nervous diseases, especially those of the brain, which result in mental derangement. Yet it is considered matter for congratulation, the Message adds, that although the causes of insanity are more complicated than those of some other diseases, they can be understood and controlled, and that insanity, instead of being a necessary incident of free civilization, proceeds from its artificial developments, growing largely out of a violation of physical, mental, and moral laws. There are measures both of

preventive and a remedial character suggested by those who have given the subject their careful study.

Among these, as cited by the Governor, are "the dissemination of popular information respecting the causes of insanity, by which the common people, and especially those who have hereditary or artificial tendencies thereto, may be put on their guard against it; a different classification of the insane in asylums and infirmaries, by which the different types of the malady shall as little as possible aggravate each other; that as few restraints shall be imposed upon patients as is consistent with safety; that greater freedom of communication with friends, and a closer guardianship of personal rights in commitment and discharge shall be instituted; and that some general and independent supervision shall be established by which local defects of administration may be remedied, information diffused, and something like uniformity secured upon plans which embody the best results of science and experience."

That is all very well as far as it goes, and is sincerely intended, no doubt. The matter of personal rights in commitment to insane retreats is one of the first importance, which a shocking array of facts has long since impressed on the public mind. But insanity being a mental, and not a physical malady, it is not to be treated either on physical or legislative principles. The unfolding within the past quarter of a century of the laws of sympathetic action, and of mind upon mind, challenges on behalf of the unfortunate insane an entirely new method of treatment, which is certain to be adopted in the progress of time. But legislatures are some of them even in league to suppress the sanitary methods of the new school of practitioners. It is by the increase of insanity, in spite of all that bigotry in treatment can do to prevent and heal it, that attention will at last be given to the subtle laws whose discovery has but lately been promulgated.

Dogmatism and Democracy.

A printed slip containing many vigorous thoughts on the above named conflict has come into our hands, written professedly by James G. Clark, of Syracuse, New York. Without undertaking to go through his course of reflections on the subject of the Bible and its banishment from the schools, we cannot refrain from culling a few of the good things which like ripe fruit hang on the boughs of his spreading discourse. "There can be no lasting democracy," says he, "when sectarian walls are built or fostered by the State between people of common pursuits and of a common destiny. Hence a public policy that emphasizes character and intelligence, and unites people on the great level of general needs, tastes and facts, over which there can arise no quarrel, is an indispensable ally of democracy, because it helps to remove the bitterness naturally born of different standpoints of faith." He considers that at present our population is so divided, artificially, that nothing short of a great national calamity brings us all to a sense of brotherhood. The Sunday schools divide our children into church classes, each society being actively jealous of its rival, and neither preaching nor Bible-reading being able to break up the tendency. Nothing less, he justly thinks, than the free public school can accomplish it, for this pays no regard to sets or church limitations. And he says well that the crowning virtue of the common school is not simply that it imparts secular education, but that it teaches by irresistible practice the kinship of the race as no other institution can teach it. He thinks there is as much difference between the practice of this broadest of all truths in public school and the theorizing over it in church and Sunday school as there is between acquiring a trade by actual apprenticeship and obtaining it by attending lectures on mechanism.

Now if, he triumphantly reasons, we can apply the free school in its increasing power to American youth for the next fifty years, this continent will contain a democracy so ingrained through personal contact and common intelligence that we shall no longer need the terrors of a great civil war, or the flames of a burning Chicago, or the magic-rod of some Whitfield, Hammond, or Moody and Sankey to induce an occasional upheaval of "spasmodic sympathy." But, he continues with accumulated force of reasoning, the State has no right to permit its agents to impose upon the schools any book over which the people disagree, as Christians do and will over an infallible Bible. The leading argument for keeping it in the public schools as urged by the clergy is, that to take it out of them now would be to virtually repudiate the book and insult God. But the obvious reply is, that Catholic pupils are put on precisely the same footing with Protestant pupils, both alike being denied the enjoyment of their own peculiar forms of worship. To say that our way is right and their wrong, he adds, is the answer of all bigots, which they invariably make as an excuse for assuming to themselves the task of "saving the souls" of other people. "The State," says he, at the last, "has no right to discriminate between a Protestant sugar-pellet and a Papal blue-pill. It must throw away its saddle-bags, and wash its hands clean of the faintest smell of theological dogma before approaching citizens with a tax-roll." And his general conclusion is out of the reach of criticism, that if we fail to eradicate this poison now and forever, we shall have no right to protest or complain when it shall have assumed a most malignant Papal type. It is the same unanswerable argument which we have employed in these columns repeatedly.

A Good Word for the Banner.

A. J. Champlin, writing from Antwerp, O., July 23d, says: "I have not missed the reading of a single copy of the Banner of Light in five years, and as the paper becomes more and more interesting and instructive every week I cannot forego its visits. How intelligent Spiritualists can deprive themselves of so valuable a paper, is very strange. Allow me, as a subscriber, to express my thanks for those unsurpassed discourses through Mrs. Tappan, that you publish from time to time. With such a corps of contributors as Epes Sargent, J. R. Buchanan, S. B. Britton, J. M. Peebles, Emma H. Britten, D. L., A. E. Newton, Allen Putnam, Eugene Crowell, G. B. Stebbins, Thomas R. Hazard, John Wetherbee, Dr. Ditson, and many others of like ability, the Banner of Light will command the confidence and respect of all well-disposed persons."

LETTER OF FELLOWSHIP.—The Religio-Philosophical Society, of Chicago, on the 20th of June, 1876, granted a Letter of Fellowship and Ordination to Hannah Morse, constituting her "a regular minister of the Gospel," and authorizing her to solemnize marriages in due form of law.

The Case of the Indians.

We find in a very recent number of the Philadelphia Inquirer some considerations respecting the present war on the Indians and the Black Hills country, that merit special attention at the present time. The Inquirer asserts that Custer and his troops would doubtless have been living to-day, if the Government, no later than last winter, had determined to respect the treaty it made long ago with the Indians. It says that the Indians had no objection to the surrender of their property, provided they were properly paid for it. Their representative men went to Washington, and stated the terms upon which they were willing to move on further West; and it is but fair to say that there was nothing unreasonable in those terms. The Government admitted their right to the country, for it invited their chiefs to the capital to negotiate for its sale.

The Indians set their price, and the Government refused to pay it, but offered them the insignificant sum of \$25,000. Of course it was rejected. The chiefs returned home dissatisfied, feeling that they had been improperly treated. They felt that they were not to be permitted to get the value of their lands, nor to retain them, the whites having already overrun them. The Government declined to drive the whites out. Says the Inquirer: "It not only let them take the Indians' possessions, but it protected them with its troops in doing so. Between the United States and any other people this would have been recognized everywhere as a just cause of war, and war would inevitably have followed it. Yet we can see no difference between the two cases. The United States government recognized the Indians as a distinct people by making a treaty with them, precisely as it made treaties with other people, and it should have respected its treaty with them as with others. Because it did not, the Indians waited their opportunity and went to war." The Indians asked less than \$100,000 for the Black Hills country, and we have spent more than that already in war. We shall have to pay that sum many times multiplied before this matter is settled. Yet the Inquirer calls for more troops, and thinks the Indians should be taught a lesson.

Mrs. Snyder, the Fire Test Medium.

On Monday evening, as reported in the Vine-land Independent of July 20th, Mrs. Snyder held a séance in Union Hall, Vineland. The experiments of handling fire were preceded by remarks by Dr. T. B. Taylor, explanatory of the manifestations. He requested perfect silence on the part of the audience, both as regards talking and moving about the hall, as he claimed that any disturbance on the part of the audience might prove not only disastrous to the manifestations but to the medium also. It was claimed that she was enabled to handle fire and hot articles by reason of a preparation or coating imperceptible to mortal ken, manufactured by a celestial chemist, out of the elements in the atmosphere. This preparation is impervious to heat, and is applied to the hands, neck and other parts of the medium's body by the invisible manipulator. . . . The first operation of the medium was to wash her hands and arms with soap and water, and then dry them with a towel. She then poured a small quantity of alcohol into a saucer and set fire to it, putting the burning match into her mouth. She dipped her hands into the burning alcohol and rubbed her bare arms with the flame. A full flame was turned on the kerosene lamp, and she held her arms in the full blaze, placing her mouth down close to the flame. The hot chimney was taken in her hands and held against her face. The whole time spent by the medium playing with the fire was about fifteen minutes. At the close of the "fire test" she described a few spirits, which persons in the audience claimed to recognize.

Serious Thinkers.

Mr. Goldwin Smith, in one of the Canadian magazines, has his little fling at Spiritualism, of which he says: "No serious thinker will give it a thought." If serious thinkers, then, will not give it a thought, let us have the thoughts of the cheerful and inspirational. Very serious thinkers are sometimes very dull. We suppose that Mr. Smith would exclude from the category of serious thinkers all the following great names: Socrates, Plato, Cicero, Plutarch, St. Augustine, Tertullian, Bacon, Shakespeare, Richard Baxter, Glanville, Swedenborg, Johnson, Lessing, Goethe, Wesley, Kerner, J. H. Fichte, and some fifty more that we could name. These men, if we may judge from their writings, were directly interested in the phenomena of Spiritualism, and gave some of their best thoughts to the subject. We suppose Mr. Smith will deny them the epithet of serious thinkers. Nevertheless they are not disturbed at being found spiritually in their company rather than in that of Mr. Goldwin Smith. Every one of the persons named, with the exception perhaps of Shakespeare, was avowedly a believer in the return of the spirits of the deceased; and if we may judge Shakespeare by his writings and by his evident knowledge of the subject, he, too, was a believer. J. H. Fichte still lives at an advanced age, and in the new edition of his "Anthropology," (Leipzig, F. A. Brockhaus, 1876,) fully accepts the phenomena of Modern Spiritualism, which he finds in accordance with all that the latest science has revealed in the domain of physiology and psychology.

The Mysterious in Nature.

A large portion of the space of the London Medium and Daybreak for July 14th is devoted to the publication of a sterling essay by T. P. Barkas, F. G. S., on the above-named subject. The editor says of this effort: "It will convince the reader that Spiritualists are of that class which take pleasure in intellectual pursuits of the highest kind. Mr. Barkas bestows the same painstaking attention on spiritual phenomena as upon other departments of knowledge."

We are unable to find room in our crowded columns for the reproduction this week of the valuable contribution to the literature of Spiritualism thus furnished by our transatlantic brother, but shall publish it entire in our next number.

A correspondent desires to ascertain what we think of Dr. Grover, of this city, as a healer.

We have no personal knowledge of the doctor's healing gift, or gifts, or of the efficiency of his medical control; but some of our most reliable citizens have, and highly recommend him to those suffering from disease.

One of John Wetherbee's very readable letters—No. 3—appears in this issue. Many of our patrons say we must keep John as a correspondent. We shall endeavor to gratify their request.

