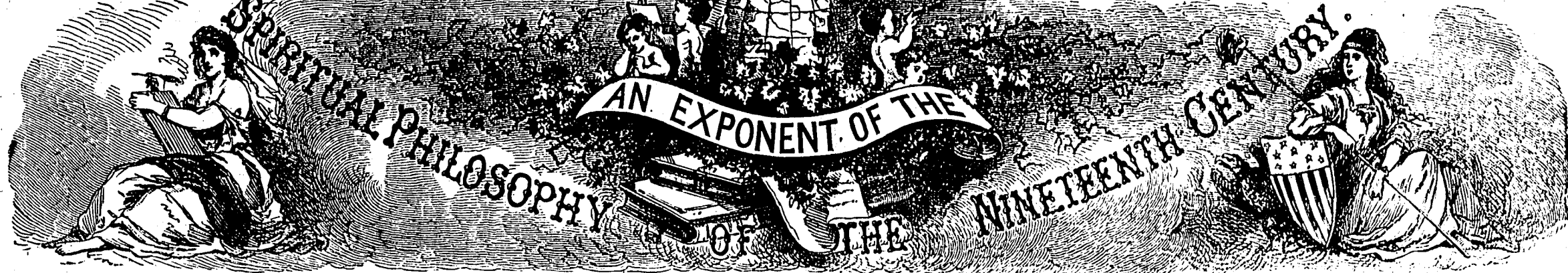


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Banner Contents.

FIRST PAGE.—"The New Movement; or the Philadelphia Convention of Spiritualists," a lecture by Prof. R. G. Eccles.
SECOND PAGE.—"The New Movement—Views of Dr. J. Hamlin Deway and Dr. Bruce," Poem—"Two Sides to a Story;" "Mrs. Denton again in the Field;" "Cruelty to Women."
THIRD PAGE.—"True Marriage," by L. D. Rowse; "Echoes from England," by J. J. Morse; Banner Correspondence; "Spiritualism Not Atheistic," by Henry Arden; "List of Spiritualist Lecturers;" "Mediumship," "Canada and the Sioux," etc.
FOURTH PAGE.—"An Evening Meditation," by S. B. Brittan; Editorial articles: "Are they Spirits?" "Mediumship," "Canada and the Sioux," etc.
FIFTH PAGE.—"Dr. Slade in England;" "Testimonial to Andrew Jackson Davis;" Short Editorials, New Advertisements, etc.
SIXTH PAGE.—Spirit Messages through the Mediumship of Mrs. Sarah A. Danks and Mrs. Jennie S. Budd; Convention and Obituary Notices, etc.
SEVENTH PAGE.—"Mediums in Boston," Book and other Advertisements.
EIGHTH PAGE.—Review of the Foreign Spiritualistic Exchanges of the Banner of Light," by G. L. Ditson, M. D.; "Brief Paragraphs," etc.

The Rostrum.

The New Movement; or the Philadelphia Convention of Spiritualists.

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

BY PROF. R. G. ECCLES.

(Reported for the Banner of Light.)

Text: "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder."

In this centennial year Spiritualism has given birth to a child. It first breathed the breath of life on the 8th day of July 1876, and so is only 26 days old. It is a wondrous phenomena of its kind—a very rarity—and already betrays some life and genius. It is not yet old enough for the world to christen, yet such a prodigy, it came near christening itself with the huge, unwieldy title of "Christian Spiritualism." If my memory of history serves me well, seldom such cases as this are reported, and where reported of some precious babe we learn it never takes. The Campbellites tried to call themselves Disciples, and the Mormons dubbed themselves Saints, but to us all, they are still nothing but plain Campbellites and Mormons. The world will name its own progeny, and if they murmur, spank them till they are still. We do not learn that the early church of Jesus and Paul called itself by any name, but at Antioch the babe was christened. Spiritualism did not name itself, but when old enough to need a name, one grew and fitted. I fear our babe will meet the fate of the two examples cited, even though it waits till it is a year old before naming itself. Leave the christening to the world. Some act, thought, word, condition or doctrine, of the disciples of the new era, will produce a fitting title which will hang by it whether desired or not. But to be serious upon the matter. I consider this movement a potent one for Spiritualism, and propose devoting my time this afternoon in canvassing the merits and demerits of the same. I desire to treat it with candor and fairness, by an analysis of its leading characteristics. For this purpose I shall inquire first, whether or not we need organization; second, what kind of an organization, if any, is required; third, what principles or expressions of faith such organization needs to cement it into a unit and so maintain its individuality; fourth, wherein the new organization proposes to meet these requirements. To the first our attention must now be drawn. Do Spiritualists need organization? Some will answer yes, some certainly, while others declare as emphatically no. The latter give as an objection that if we do organize we shall certainly degenerate into a bigoted sectarianism such as the world has already been too long cursed with. Both must receive due consideration, and as answering one answers both, our task will be less arduous.

This is a beautiful world of ours. How lovely to wander o'er our Western prairies, and behold the grand carpet of green, covering the entire range of vision from centre to horizon! See the floods of splendor pour in when the undulating mass of emerald purity is bespangled with a million flowers of every hue! Far away in the dim east our eyes can just behold a dark speck, which we will approach. 'T is a deep forest. The sombre pine gracefully points its cone-like apex to the sky, and its symmetry is a type of nobility. Here, too, the hickory, with its shaggy bark, is found. Elm and cottonwood, tamarack and walnut, with many more species, grace the scene, while the gurgle of a flowing stream helps to fire the soul with a glorious inspiration. Here, too, loveliness has enshrined itself, and in this temple of the Eternal, the heart is prone to worship, as a secret web of sorcery is woven around it. What is this spell? Who can answer?

We proceed upon our pilgrimage, and entering the haunts of civilization, much harmony and beauty are found interspersed with an occasional tone of discord. The former enchains us as a whispering of the Divine, while the latter repels our better natures as a note from the abyss. Gardens we behold wrought in rich splendor, with the gathered beauty of every clime. Rich odors are exhaled, and the happy bee dances in ecstasy from flower to flower. The humming-bird, too, gambols around in rapture o'er the scene. We stand chained upon the spot, inhaling the rich aroma, wondering as over a mystery. What is this solemn spell? By what evoked?

'T is night. The stars are out and solemn silence reigns over half the world. We gaze upon the crescent moon, and ask her, as she shines, to

answer, if she can, what power she holds to captivate our love, and whence this witchery her sister stars possess, that they thus bind our being with their own. Emerson says, that not a mystery is, but it is written on the flowers, and I might add, that here ours can be found. But not here only. In every place where we have wandered, the tale is told. Earth and stars, forest and flower, prairie and town, all give out but one reply—one single explanation: "We are organized." Wisdom will listen to their tale, for it is significant.

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

Here, then, we can picture our own condition as compared with that of the foes we have to meet in the battle of truth. We are to-day in the exact condition of a wild, reckless mob, while they have the discipline and organized perfection that a thousand years' experience has forced upon them. Can we not be wise and profit by their example? Let the Spiritualists of America pause and consider carefully these stern facts. On every page of the sacred Bible thinkers all rever— the Bible of Nature—a panegyric is written in behalf of united effort, while the stamp of disgrace and hideousness hangs as a foul blot upon all disunion and senseless individualization. Shall you, at this propitious hour, choose accursed infamy, or blessed honor? Mark it well; these are the alternatives, or I have read that book to little purpose.

What kind of organization do we require? This is the most stupendous question of all, and probably no single individual can formulate the reply to suit every taste. Shall it be one with a merely financial basis, or shall we have a confession of faith? A large number of those liberal minds with whom I have come in contact during the past five years, who subscribe to anything in the shape of organization, would acquiesce in the former proposition, while the latter they would reject, perhaps with indignation. I must candidly confess, however, that my bias is toward the latter. Search where I will among human endeavors, all organizations with a merely financial basis, except banking institutions or mere business speculations, invariably turn out the most hopeless and pitiful abortions. They contain the germs of their own dissolution, which speedily generate destruction. Selfish pride gets the mastery of its members and coherence becomes impossible. A union of this kind will but bring us to shame, and would we avoid the mortification of such another calamity as an American Association of Spiritualists like the last, in mercy's name forbear, and avoid such organization entirely. Organizations of that kind are worse than useless, and soon must come to shame. Out of the hundreds of State, county and town societies built up during the last twenty years how many survive to-day? Have we a single society in America five years old, in good working order, that meets oftener than once in twelve months? Will we ever learn sense? Experience appears to speak to us in vain. Nature everywhere organizes with a fixed aim, if only in a mushroom. A form of symmetry is looked for; a balance of truth aimed at. Let us unite with some fixed, definite aim—one that will overcome every selfish attraction—and we will cohere in earnest, and to some purpose. One would think, to hear the stereotyped talk of half a dozen of that class of Spiritualists that are of the young robin type, the sole mission of our cause was to satisfy gaping vulgarity with a show of wonderful tricks, or to produce nausea in the mental stomachs of sensible people with the chatter of imbecility. Or, if we take a more thoughtful class, that it is merely to satisfy their selfish longings for a prolongation of their puny existences into the indefinite future. Grand as is the thought of immortality, hallowed as is this mighty truth, if we forget the cognates that cluster around it we have shorn it of its glory and made it a vehicle of damnation. What of those grand old doctrines that time has spared? What of the rich gems the rusty casings of creeds have saved for us? Time has but polished them the brighter. They are a sacred legacy from our fathers. Will we reject these because we have outgrown their

worn-out chateaus? The more fool we if we do. Where is the heart so dead to sense that it will reject the axioms, that Love fulfills the law, that selfishness is bad, that death is the wages of sin, with many others of equal worth. What heart does not pray, "Thy will be done on earth as it is done in heaven?" Who would drive the sister graces—Faith, Hope, and Charity—from his door? Is not repentance blessed? Is not the Sermon on the Mount a crown of jewels worthy any King? Why not make these the basis of a faith to which we all may fearlessly subscribe? Can we not use them to shape our destinies and form a noble brotherhood? But should we hold only to these, progress in morals might increase, but the intellect would be arrested. Other truths demand our care. Can we not pledge ourselves to the cultivation of science, each where he is adapted, and lastly enter that true holy of holies where consciousness is baffled with infinitude as it presses in upon it with endlessness of mystery? This last, as Herbert Spencer well declares, is the true resting-place of religion. God the Infinite is here, who, unknown within himself, abideth forever. Deeper than eye can pierce, higher than soul can reach, lies the Eternal. Not the unknown God is he, but the positively unknowable. Never can we formulate this being into either words or thoughts, strive as we will. Every mental image, every conception of man, is finite, but the Supreme Being, lying in the very heart of infinitude, is forever beyond our reach. Make our ideal vast as we can, and let it stretch far, far into the unfathomable depths of the knowable, and we can simply lose ourselves in the vast ocean of glory. Never, never can we approach nearer the end than when we began, as it is endless. Till we have reached the end of this endlessness, God remains unknown. Herbert Spencer is certainly in the right, his defamers in the wrong. But, as we cannot grasp infinitude in any way, humbly, reverently, we may grasp toward it. This constitutes the basis of the truly religious sentiment in man. We can know the finite relationship of that margin line that stretches far away into the dimness of conditions inconceivable.

Here again comes in the objection that even the confession by us of these truths, as points of faith, would develop us into the rigid forms of churchism, such as we see Christianity to-day. The reply to this I must leave till I come to consider the principles under which we can organize advantageously, so that we can cohere. The kind of organization we need is evidently not one merely financial, but one that embodies principles of some kind. These principles must be broad enough for the entire human race, with an adaptation fitted to all kinds of thinkers and non-thinkers, embracing, like the blue dome of heaven, every condition that man is found in. Our church must be a place of refuge for the morally sick and wounded. Imagine some physician establishing an infirmary in Boston and dedicating it exclusively for the sick and their nurses. See him standing by the door, and as the wan and weak patients approach to gain admission, hear him interrogate them. All who confess their sickness he turns away, and only those who are well can gain admission into this building dedicated to the sick. Loudly the doctor proclaims with his lips the place is for the sick, but as harshly turns away all who do not say that they are quite well. Some of those who have gained admission, unable to hide their diseased condition, are roughly kicked out of this infirmary dedicated to sick people. Such is the custom of the churches to-day. If Spiritualism is to be the good physician shall it stand aside in holy dignity after this fashion, and kick out its patients? If some brother becomes diseased in our hospital shall we turn him into the street without care? Shall we say of him, "He does not belong to our church for we excommunicated him?" Shame! shame! say I, on all missions that have so far forgotten their holy church! If he is not a member of your church, if it is a true church he ought to be, and you should be glad to claim him as your patient. No such organization can answer our needs. Shall we put Jesus Christ forward as our pattern and guide? Shall we claim the Christian Bible as a rule of faith? Shall we institute a theological college of our own? Shall we proclaim so-called infallible dogmas as a test of membership, that will exclude two-thirds of the professed Spiritualists of the world, and ninety-nine per cent. of all the savans? Shall we have a settled ministry of D. D.s, Revs., Bishops, Elders, Deacons, etc.? No, never! All this is too narrow for Spiritualists of this age. If we do organize, it must be upon a more tolerant, universal basis. It must be upon a platform that no free man of principle can conscientiously object to. It must have an aim of the noblest kind. It must have a spirit of the deepest charity. We must all learn, sooner or later, that the world's mistake hitherto has been unbelief. Charity believeth all things, but narrow creeds do not. We are told in spirit that God has favorites in his household, and that he has given a monopoly of the good things to a few.

Spiritualists aim at being more catholic in their belief. With them God is a kind parent, who, loving all alike, can part with none. One child of his sent to perdition would freeze the fountain of love and bring damnation on all. God's revelations are given to all, in spiritual as in physical matters. The Sun of Righteousness shines on the just and unjust. Isaiah, Jeremiah, and those old Bible worthies, had no monopoly given them of revelation. The Koran, the Vedas, the Shasters, and all the sacred writings past and present, are revelations. Every well written book containing truth is a revelation

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

In the matter of colleges but little can now be said. Already are the brains of America deploring the curse of sectarian colleges that are a mere mockery upon the common sense of the age. Not one of them is or can be what its pretensions are. They injure institutions of merit by their waste of money, and they injure students by defective training. Would time permit, a long list of charges might be brought against such movements, but let me just now refer you to an able article upon this subject in the August number of the Popular Science Monthly of the present year. My other two questions probably at once suggest replies to your minds that will show you the folly of such a move, and I need not therefore spend much time upon them. At best our forces will be weak, but let us not foolishly cut off the co-operation of our Atheistic and Pantheistic brethren on one hand, nor our Materialist and Free Religious friends on the other. Can we not have a platform adapted even to these? I think we can. Let us also have a religion that marks the progress of the age. We do not want a slip from the old stalk of Christianity. We want something worthy of this epoch and worthy of this centennial year. We want a church republican in principle. We want a tree from an entirely new seed. Slips and cuttings always produce the old fruit, but if a seedling be wisely cared for and trained, something new and finer is produced. We must avoid the forms of government, ministerial titles, and all the narrowness of the old, while in their stead we place something up to the spirit of the times for the new. What can we devise to answer all these requirements? Nothing short of this will suit freedom-loving Spiritualists and Free thinkers at large.

We now come to our third proposition. What principles of organization will form a unit, cohering so thoroughly that its individualism cannot be destroyed? In attempting to answer this question, I feel the arduousness of the task undertaken. I do not propose cutting the gordian knot if it cannot be untied. Let us try to untie it fearlessly, remembering if we fail, thousands of wiser heads have failed before. We have patterns they had not, which of course give us the advantage over them. For ages our fathers were governed politically by kings and emperors. Religion has its birth among peoples so governed, and of course we might expect it to be molded in part to conform to monarchical institutions. Indeed, so closely did they assimilate betimes that minister and ruler were the same, the two offices being held by one individual. A parallelism follows them in systems of government throughout their entire career. May it not be then that here lies the cue to the solution of the problem? As Americans we have outgrown completely the political garments of our fathers. The individual autocrat is too small a man to rule us. Nothing short of self-rule will suit our new-developed powers. We now dream that the time has come when God has written his law in our hearts for our national government. The inactive sentiment of the Latins, "The voice of the people is the voice of God," has now become our nation's life. The divine right of kings is the divine right of men, in this centennial year. Why can we not in religion make the same stride as in

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

Slavery to me would be sweeter than freedom of this kind. There is no organization here. We want an organization that gives freedom; an organization that will allow the fullest development of every soul; an organization in religion that will meet the soul's wants, better even than our political organization meets the wants of the body. Our government just at present is not adapted to its soul. It has within it much of the spirit of a monarchy, as its religions are either monarchial or lawless. It must have a religion like itself. Its diseased condition to-day lies in this very defect. Our politicians in attempting to conform on one hand to the demands of the church, or infidelity, as it may happen, and on the other, to counter influences of the State, become morally unbalanced because of the dilemma in which they find themselves; the influence of the church is weakened by that of the people at large, and they fall back upon the basest selfishness as their guide; the church says every man must work for God, the State says every man must work for the people, and they compromise with "I am here the representative of the people and God, so I will work for myself." Give us a religion molded in every part in correspondence with society. This will bring fitness to both. Make the ballot-box decide what our majorities decree as to church officers, and let the united wisdom of a so constituted spiritual legislature form the creeds to which we shall harmoniously conform. Mark here closely what I mean. As the world is held in its orbit by a balance of two opposing forces, so I find this duality in all true harmony. The Republican and Democratic parties balance one another in State. Let us have the most absolute freedom to canvass individually whatever doctrine we see fit. Let us have our religious parties to balance the extreme wings of thought. Let us oscillate from one to the other as our thoughts or their principles change. Let our creed be the doctrine of a two-thirds or any other majority vote of our legislators in spiritual things. Let this be put forward as the belief of our organization. Here we can learn self-control if our opponents beat us and change the faith. It but shows that God is against us some how, and we must get ourselves fitter. Only the fit can survive. Natural selection will have full opportunity to work, and will necessarily go with the balance of the universe. Do not here misunderstand me again. When I say all this, I do not mean a union of church and state, unless necessity in the far-distant future so decree. I simply mean that we as Spiritualists shall, when grown old enough to cast aside our excessive self-will, conform to an organization among ourselves, taking pattern from the State, and using a machinery like that of a republic, as our evangelized denominations have a system patterned after an absolute monarchy. If you have so misunderstood me, please review my former remarks in the light of this correction. But even though you had such fears, I rather think that, all things considered, even that apparently silly notion, if only possible, would work mightily for good.

If we could get the whole nation to agree with us, (which, by the way, is nonsense to think of,) and every creed join in for decision by the ballot box, probably we would all for a short time become Methodists. But what would be the outcome? As the same freedom would be thrown into religion as politics, and each be compelled to defend himself, truth and error would immediately have a free fight. Methodism would soon be a thing of the past, and the next fittest would come forth to share the same fate. This would continue till all old errors would be wiped out as unfit, and all old truths garnered. Then new errors coming up would meet a like struggle, and be driven to the wall. An organization such as I have here pictured gives the broadest freedom to everything within itself, and an opportunity for every one's notions to become, if powerful enough, the acknowledged standard of a people. Politically we are satisfied to be so governed, why should we object religiously? No one feels himself enslaved in this nation, so far as it conforms to this truly republican ideal, unless he is lawless and dissolute. Why should he in a religion of like pattern? Our political system has many defects, because of our individual shortcomings, but it is the best possible under our present development. Our proposed religious system would doubtless be subject to like charges while holding the same commendation. In this way we would conform to the highest known law of science "the survival of the fittest." Thus, too, would we have a religion that grew

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

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

In all these aims they are at one with us. Probably, too, they would join us in some of our other positions wherein they have not defined themselves. But with all these we could, in such an organization, have nothing better than a thousand sectarian systems, already in the land, possess. Its disciples would have the plea of self-righteousness, and say to others "I am holier than thou." You are an infidel, an atheist, a materialist, or something else odious. It would be an infirmary where the sick could not, dare not abide. It would be inconsistent with its claim of charity. Its limited faith would be the ultimatum of progress, and would be as immobile as a stone. This is a mere slip of the old Christian tree, and we do not want it. It would expel such noble workers as Denton, Chase, Jamieson, and others of the atheistic school. It would have no place for the mass of Spiritualists who are pantheists. It would only suit a few who, by thought, acknowledge a God, and a large mass of uncultured, undeveloped souls, that blindly follow in faith whither their leaders point. It would withdraw its holy skirts from the pollution of that best thinker of the age, Herbert Spencer. Indeed, it has already multiplied against its life (?) presence. I might multiply such charges against it till they were heaped mountains high, but let me forbear. It does not appear to me that the ideal or horizon of a man's own soul is his pattern, not Jesus. It has not apparently learned that we are all God manifest in the flesh. It does not see that Bibles, men, flowers, trees, worms, rocks, sand, clay—yes, everything, being created by God is stamped with his divinity—and as the acorn tends toward an oak, so we all tend toward Godhead, and the pole star of righteousness is in us. Everywhere is infinite purity and grandeur more than we have ever dreamed of. Everything is as pure as God himself, or he has done a work unworthy of him. The spirit of reverence must be taught us all for all. Learn men to reverence God's works that lie near them, and I will warrant you they will reverence God. A declaration of principles such as the new movement has given us, without the proviso of amendment, and adoption of systems for such amendment, must be the tomb of all mental liberty. Manhood cannot thrive there. Its limits are the limits of a convention of men into whom Christianity had stamped itself during the time they were the cloth of the old church. Their fond recollections are carrying them back again to the impressions of their youth, and they would make this the measuring-rod for the stature of their little band, turning off all those that are either too tall or too short. A movement such as this cannot succeed among free thinkers. It has the stamp of truth in its principles and aims, and may for a time carry many; but, unless remodelled, we predict a speedy dissolution. Its plans are not the plans Nature pursues in her laws of development and growth. While they assert that they seek after all kinds of knowledge, they declare love to God and love to man the only and sufficient basis of human society. With these alone we might be a nation of imbeciles. Good-natured sheep might have love to God and love to sheep, but nothing progressive and no civilization. Tyndall's love of truth, as manifested in his scientific investigations, I would give more for than all the professed love of God in the earth.

In emotional or religious tendencies Professor Denton and myself are widely separated, but I would give more for his daring utterance of sentiment than all the chatter in this earth about the love of God. Firmly rooted in my being is the belief of a God. I am a Theist. I can see no reason for teaching the love of God whatever. Teach men that there is a God. Teach them to feel the truth of his existence, and, without declaring it, they must of necessity love him. Why, it is to me the silliest of folly to talk about teaching men to love love. Love man, and at the same time love and seek for truth, and your duty is accomplished. I recognize, and I believe the majority of thinkers recognize in our own soul, not in Jesus of Nazareth, the spiritual leader of man. Love to man is the only point of their declaration I can see the use of, and it is too narrow. Let us love the dumb brute, the pretty flower, the firm earth—everything; for in this love lies the salvation of our soul. That text so often misconstrued by a failure of translation expresses it. Make Christ mean anointed—anointed with that oil of gladness—Love. Make Jesus read "Deliverer." With these translated we have it, "There is no other name given under heaven nor among men whereby we can be saved but the name of Love the Deliverer." If you assert that love of Nature is love of God, then why claim a distinct love for man?

I am glad this Philadelphia effort has been made. I am glad they are putting forth their efforts as they are. All this will evolve in the Spiritualists of America that higher truth, seen by them now as through a glass darkly. It will focalize their thoughts in the true direction. Although I cannot see a perpetuation of their organization, as it now stands, over but a few brief years, yet I welcome it as a harbinger of something better rising from its dissolution.

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

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

(Reported for the Banner of Light.)

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

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

Upon the presentation of a plan and constitution for a basis of local organization they bestowed their greatest effort, and, though it seems to me too complicated and extensive, at least to start with, it reveals the intent of the framers. They evidently mean work. They virtually say, "Spiritualism has done a great work for us. It has given us freedom from the bondage of fear and the thralldom of superstition. It has opened to our vision the gates of destiny. Now what will we do with it? Are we ready to apply the great lessons it has given us of life and destiny to the improvement of our own relations and society around us, and do what we can to extend its light and blessings to those who are yet in darkness? Can we not do as much for the spread of truth and liberty as the sects are doing for the perpetuation and propagation of error and superstition? And so if we feel the force of these questions, as I do, not too particular with the tools they put into our hands, but let us give them a trial, and then at that larger convention of the people bring together the results of our experience, and perfect the methods if we can.

The address to the people, being an expression of the sentiments of the three chosen to draft and present it, and offered only as suggestive, and in no sense authoritative as the full voice of the conference, it may be received without criticism. In the "Platform" they present, the "Preamble" and "Statement of Aims" can, I think, be accepted in full by all earnest souls who accept the facts of Spiritualism. Personally I do not know that I would change a single word. In their "Declaration of Principles" I think they were unfortunate in the use of one expression, which already has, and I fear will still further lead to a wide misapprehension of what I feel to be the real spirit and intent of its framers: "We recognize in Jesus of Nazareth the spiritual leader of men." This declaration, coupled with the evident desire of some of the Conference to assume the name of Christian Spiritualists, has naturally led to the apprehension that in the minds of some of the movers in this matter there is an ulterior design of a special on to Spiritualism the church dogma of a special and only incarnation of Divinity in Jesus of Nazareth, and the Bible as the only repository of authoritative law in spiritual matters, and thus draw a line of distinction between those who accept this and those who do not. Even so clear, logical and discriminating a mind as Prof. Eccles drew this inference, and based his whole lecture of criticism of this movement upon that, to me, misapprehension. Did I suppose such to be the spirit and intent of the movement, no one could be more earnestly opposed to it than myself; but in carefully examining the official report, I can find nothing in word or spirit that indicates it. On the contrary they distinctly express their desire for a "religious organization free from an unbelieving Atheism on the one hand, and on the other free from all creeds that tend to cramp and trammel the human soul," and definitely state their "immediate objects are to organize local societies upon a financial and religious basis," for purposes of individual and social culture and perfection. To this I say Amen. Had they said, "We recognize in Jesus of Nazareth a spiritual leader, instead of the spiritual leader, that would have implied the recognition of other leaders also, and no one would have inferred that they wished to deify Jesus as the special and only incarnation of divinity. Or had they said, "We recognize in Jesus a true type and example of perfected manhood, in whom the spiritual nature had its complete development and expression, pointing to him only as an illustration of the possibilities latent in every human soul, they could not have been misunderstood.

If Jesus, by virtue of his marvelous endow-

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

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

It is recorded of Jesus that "The Father gave his spirit unto him without stint or measure." And if he was the type of the coming humanity, then in that larger dispensation of the spirit which we so yearn to realize, and which the angels of God, through the unbarred doors of spirit communion, have come to inaugurate on earth, we may pour out his spirit without stint or measure upon all men, and our vessels must be large enough to embrace all humanity. So we cannot afford to accept the limitation of "Christian Spiritualism." In that dispensation of the spirit, based upon a full and complete recognition of the Fatherhood of God and the Brotherhood of man, there will be neither Jew nor Greek, Christian nor heathen. All distinctions of race and nationality will fade out, and the now disunited families of men will be merged into one grand republic of souls, and linked with the brotherhood of the skies through the blessed sphere of communion, "shall realize the brightest dreams of the prophets, and witness in the presence of angels and men the reign of universal righteousness, and peace, and joy, whose faint but distant images dazzled the sight of the ancient bards, and caused the slumbering strings of a thousand harps to awaken to their highest notes of inspiration. Then shall the listening world hear the glad sounds which entranced the soul of the poet:

"When from the silence overhead
A trumpet sound, a trumpet sound,
Foretold, foretold,
The reign of violence is over,
Then, as an instrument which flings
Its music on another's string,
The trumpet of the angel call
Up in the heavenly lyre its blast,
And on from spheres to spheres the words
Re-echoed down the burning chords,
Foretold, foretold,
The age of violence is over."

REMARKS OF DR. BRUCE.

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

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

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

among the first who gave attention to the manifestations. It revived his early hopes. It shook up beliefs that he thought were dead. It embraced the new truth with thankfulness and joy, and was, perhaps, the first man who gave public lectures on Spiritualism in America. But he expected too much, and Spiritualism disappointed him. It did nothing but assert that when a man died he lived again. That he had believed without a doubt from childhood. This was altogether too small a bit of gospel for him to feed his soul upon, and he took service in the Universalist Church, believing he could best carry out there all he believed and hoped.

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

He had hoped he had preached to Universalist and Unitarian congregations, and they had rejected it. The cause of this rejection was, in two words, *disbelief and unbelief*. They disbelieved in the thing to be done, and were saturated with unbelief as to any really spiritual or divine means of help.

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

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

Dr. Bruce, at the close of his address, gave notice that he had embodied his views concerning the relation Spiritualism ought to sustain toward Jesus, more fully in a lecture entitled "Christ, the Centre and Sun of the Spiritual World," which he would be pleased to deliver before any society desiring to listen thereto.

TWO SIDES TO A STORY.

(Reprinted from the Boston Daily Advertiser of August 10th, 1876.)

They flashed the news along the wire,
From the West to the East the tidings fled,
Men that heard it paused on the street,
Felt the blind rage through their pulses beat,
"Gallant Custer is dead!" they said.
"Those red dogs have risen in the West,
Shot our brave fellows man by man.
Three hundred soldiers went to the fight,
There were not fifty alive at night!
Now for an end to the fine peace plan.
Now for the war, and to hound them on
Over the Rockies, into the sea.
For each of our men, of theirs take ten;
Drive them from tent, and drive them from den,
Drive them west till the land is free."

Pardon me, sirs, if my words be rough;
Camp was my school, my teacher the fight;
But I was one of Custer's men
In days that never will come again,
And I have a story to tell to-night.
Gallant Custer, I loved him well,
Gladly for him would I have died;
Yet, if a man shall dare to say
That he fell by fraud in a causeless fray,
I maintain that the man has lied.

Years ago, when I was a lad,
My father lived on a western claim.
Of Indian tribes there were four about;
Government sent them an agent out.
Of a stamp well known—the more's the shame.
He had a comrade handsome and strong,
Ready to dare and ready to do;
A capital shot and a cunning tongue,
But a heart more hard and a life more wrong
Than any other I ever knew.

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

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

"Shoot like Tell!" I said with a laugh.
He pointed his rifle steadily.
There came a flash—I heard a cry—
I shall hear it until I die.
"It is only that Indian fool," said he.

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

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

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

"Wards of the nation"—well, call them so!
Then drug them with drink, and hire them with
lies,
Teach them sins too vile for a name,
Darken their homes with their women's shame,
Their curse and their favor alike despise:

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

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

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

Free Thought.

MRS. DENTON AGAIN IN THE FIELD.

To the Editor of the Banner of Light:

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

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

I was much interested in the experiences related by Mrs. Jacob Martin, as I am in those reported by Mrs. Emma Hardinge-Britten, and, finally, as I am in all experiences resulting from the modern recognition of spiritual phenomena. But I have not attempted to supply or to suggest a philosophy for the psychological phenomena of the ages; and Mrs. Martin must permit me to confess myself one of the many who are unable to answer her inquiries. All I have attempted is to call attention to what I consider the unsound basis of the theory that "spirit existence" is proven by these phenomena—to the departure from scientific methods indulged in in these investigations by men whose very names should have been a guarantee of scientific accuracy, and to the illogical method by which the claim that these phenomena are the result of disembodied "spirit action, spirit intelligence and spirit power" is said to be established.

Mr. Editor, the proposition out of which this controversy has grown, is to the effect that Spiritualism, unlike Christianity, rests on a proven or provable basis; a basis of demonstrable fact, and not of faith. I have attempted to show that in order to prove the correctness of this claim Spiritualism must not only prove the genuineness of its phenomena, but it must prove (as Christianity should have been required to do of its phenomena), that their occurrence is due to organized, conscious intelligence existing outside and independent of all human activities; and I think I have shown this. Can you tell me, then, why it is that my critics, while they persistently condemn my conclusions, have at no time attempted to show me the fallacies of that reasoning by which my conclusions are reached? Why does not Dr. Buchanan—who do you not—why does not Dr. Buchanan—who is capable of reasoning, endeavor to show me in what my error consists? Dr. Buchanan's plea that it is "too great a waste of time," is, to say the least, an unworthy rebuff to admitted honesty. Beside, insult is not argument, and "scorn" is not often convincing to one who has reached a conclusion by honest endeavor to arrive at the truth.

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

CRUELTY TO WOMEN.

To the Editor of the Banner of Light:

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

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

BY L. D. ROWSE.

Upper Lisle, N. Y.

*Woman represents love, and man wisdom.

Written specially for the Banner of Light.

tain unscrupulous individuals, yet I am of opinion it is often *not* the real source of much of the imposture we encounter. Certain it is that the opinion in question is entertained by some exceedingly competent authorities on this side of the Atlantic. Well, a short time ago, one of our friends, who is widely respected as a physical medium—was holding a circle at a gentleman's house in London, and in consequence of certain suspicions, a seizure was made, and it is averred the medium was detected. On the matter being laid before one of our editors, he concluded that it was *quite* likely the mask, moustache and drapery had been brought by some tricky spirit, who had made the medium the victim of the swindle. It was then laid before our editor; in regard to the case by the gentleman at whose house the incident happened, and at the second editor's hands, he, the gentleman mentioned, received unbecomingly treatment, and was told that the "whole affair was brought about by the spirits."

Banner Correspondence.

California

Hope Brother Peebles or some other good worker may soon give us a call. We have with us Mrs. Carrie E. Twing, of New York State, and we find her to be a splendid text medium, and we commend her to all who desire truthful com-

in their progressive developments here and hereafter, eternally within its fold; an absolute reason, from which all that is rational in the Universe and in the mind of man had its beginning, and in which it will find its reason for

LIST OF LECTURERS.

DR. R. B. GRIMES will answer calls in Michigan, Indiana and Illinois. Address P. O. Box 452, Sturgis, Mich.

was the appropriate answer.

Written for the Banner of Light.
AN EVENING MEDITATION.

BY S. B. BRITTON.

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

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

"The sun at high in his meridian tower."

It is only when Night comes, and the solar light is veiled, that we perceive their existence. When the deep shadow of the earth falls between us and the far-off interplanetary and astral spaces, those worlds are impressively revealed.

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

"Shut the Universe and God from sight."

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

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

When our earthly hopes perish and we are followed by disaster; when we are consumed by some vain desire or a disappointed ambition; when we are shocked by political antagonisms and social discord; when stifled by the moral atmosphere of the great city, and the miasma of the low scenes and places of a restless and groveling human life; when this "harp of a thousand strings" seems unstrung forever, and the blood flows through brain and heart like currents of liquid fire; when the daily experience raps every nerve, until like the Hebrew poet we sigh for "wings like a dove that we might fly away and be at rest"—let us seek the mountain summits fanned by the pure airs of heaven and touched by the first rays of the morning. There the Seers and Prophets of all ages and countries have found spiritual repose. Whether they were ostracized and hunted from the common ways of men, or sought a voluntary retirement for the sake of a life of high contemplation and inward communion, they found a mystical medicine for their ills. Their mortal passions were sublimed and sweetly tempered. The power of a great harmony that comes into the soul, not alone in the airy vehicle of accordant sounds, but in everything, and in all life, became an actual reality and a personal experience never more to be forgotten.

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

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

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

The mountain is but the material symbol of the mental and moral elevation to which we should aspire. If we cannot go up to the high places in Nature's great temple, we may yet be uplifted in spirit and made to stand on the pinnacles of a Temple not made with hands. Uplifted to supra-mortal relations—above our limited and earthly accidents—to the illumined sphere of our purer and nobler life, the New World opens before us, and scenes that mortal eyes have never looked upon.

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

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

Are they Spirits?

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

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

Here Johnny, without knowing it, enunciated the whole ground-plan of the Hegelian philosophy. Mamma, if she had been versed in Hegel, might have told Johnny that absolute being and absolute nothing are equivalent; that their identity is the secret of the Universe. Take Nothing for a start, and try to annihilate Being, and you will find you cannot, logically, do it; for negation implies affirmation. The two are ground-factors of the Absolute; of that which is, just because it is, and cannot be got rid of. Logic settles it all; since logic is a formulation of the laws of thought, and thought is at the beginning of all things. But mamma had never studied Hegel, so she was obliged to conclude her argument by telling the embryo philosopher to stop his nonsense, and go and attend to his mud-pies.

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

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

She gives us to understand that before she can believe, she wants the phenomena to come to her "independent of all mediumship and of all human conditions." We fear that inasmuch as Mrs. Denton, like the rest of us, notwithstanding her psychometric powers, is probably a conditioned and finite human being, her demand for the absence of all human conditions cannot be granted, so long, at least, as we are hedged in by the limitations of time and space and bodily incapacities.

Is there any phenomenon in nature that can come to us independently of "all human conditions"? We have heard of a man's trying to lift himself into the air by his waistbands; but this attempt is outdone by Mrs. Denton's stern scientific exaction of the occurrence of our phenomena in the absence of "all human conditions!"

She can conceive of "no possible method by which these forms can prove themselves or be proven to be the production of disembodied spirit, until they can come to us independent of all mediumship, and of all human conditions." Who says these forms are the production of disembodied spirit? How do we know that any spirit is ever without a substrate, an organism, an embodiment of some kind? What Mrs. Denton would ask, if we may infer anything from her previous discussions of this subject, is simply this: "How can a spirit manifest itself to the human consciousness?" To which we reply:

It can manifest itself in two ways, namely, either objectively or subjectively; objectively, by appearing and disappearing in a manner wholly preterhuman, and so that our testimony may be confirmed by that of many others, using, like ourselves, their normal senses and their common sense; subjectively, so that our knowledge may come to us intuitively, or through spiritual impression, as clairvoyance comes to the somnambulist, the psychometrist, or the seer.

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

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

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

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

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

Mrs. Denton makes her stronghold in the hypothesis that the specified phenomena may be "due to forces pertaining only to the living human being." As this same question may be raised (and has been frequently raised) in regard to all phenomena whatever, we will frankly admit that the idealist, as Berkeley and Hume have abundantly proved, may here place himself in argumentative entrenchments from which it is difficult to force him by any logical artillery. But how Mrs. Denton can admit the realism of any external phenomena, and then say that the phenomenon of a materialized form, bearing exact resemblance to a person deceased, and manifesting by speech and manner the traits of that person, is no objective proof of his continued existence under new conditions, it is difficult to comprehend. The fact that the apparition makes itself visible by coming within the sphere of a medium—that is, of an individual sensitive to the spirit's magnetism—is no more an objection to the actual independence of the spirit than the fact of our being instruments for electric phenomena is an objection to the fact that electricity exists independently of the human organism. To conclude that we create the organism of the materialized spirit because it comes in our presence—we and the medium being the whole wholly unconscious of any effort at creation—is no more reasonable than it would be to say that we create the thunder, because that requires the ear in order to be heard.

On the evening of the 29th of June, 1876, in the presence of at least twelve competent witnesses, a materialized female spirit form, believed by one of the persons present to be his deceased sister, came forth (while the medium was visible and in her normal state), and kneeling beside a chair, where the proper materials had been placed, drew, in crayon, on a single sheet, two heads, one of a man of middle age, one of a little girl, and each recognized by Mr. G., the afore-said brother, as excellent likenesses of an uncle of his, and a young sister; there being of the latter no other known likeness in existence. We have seen a photograph of these crayon portraits, and can pronounce them as works of art worthy of the best living portrait painter.

Now Mrs. Denton tells us she will not dispute our facts; and the fact in regard to this phenomenon is, that there was not among the mortals present an individual competent to draw likenesses, or to make even a distant approximation, by any effort with the crayon, to the beauty and perfection of the work referred to. Whence came the skill? Is there no evidence here of an organized, conscious intelligence, "existing outside and independent of all human activities"? Existence of an organization, distinct from that of any person present, so far as human senses are an authority, we know there was; and still more forcible is the evidence of an intelligence "outside and independent."

But no! Interposes Mrs. Denton: "By what right do you limit human capabilities? How do I know that that transient organism, and that intelligent artistic skill, transcending all that the persons present were capable of, were not, after all, merely an unconscious emanation, taking the form and manner of Mr. G.'s sister, but really issuing from the medium or other persons present or from all combined?"

Yes, verily, how do we know that all phenomena do not issue from the individual Ego?

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

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

Mediumship.

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

Mediumship has in modern days become a mystery, says the spirit of Adin Ballou, because of the lack of scientific investigation into man's spiritual nature; but it is no more a process recently discovered than are the stars new when brought into the range of vision by scientific instruments. He affirms that all persons are mediums, and that mediumship is as natural as life. That only bears out the doctrine which is incessantly laid down by Swedenborg, namely: that we all live here in two worlds, and just as much in a spiritual world as in a world of sense. Therefore if our life is in great part in a spirit-world while we are still on earth, our methods of communication one with another must be to a certain extent invariably spiritual, and we must at all times be more or less open and receptive to superior, or spiritual, impressions and influences.

Ballou regards the special gift of mediumship, as it is at present ranked and estimated, as too sacred a trust to be passed lightly by, or exercised with careless thought. Yet he holds that it does not destroy individuality in the sense in which it is popularly supposed. What individuality really means is but too vaguely comprehended. For instance, we are all of us constantly acted and interacted upon by others. We catch one another's ideas, phrases, jokes, and opinions; and when we think we are, actually original and ourselves, we are unconsciously the least so. If we consider well our own individuality, and see how much there is of it, what it is worth, how much influence it exerts, and what portion of men really govern and direct themselves, we shall find, in the language of the spirit already named, that we have been "mediums and vehicles for the affections and thoughts of other people," but more or less modified in their passage through the channel of our own lives. Physical mediums are selected for physical expression, that is, for vibration upon matter without the intervention of the muscular, nervous, or physiological system of the medium. Yet the power employed is an emanation from the medium, and not from the surrounding atmosphere. The difference in physical mediums is the difference in the amount and quality of the particular force that passes through the brain into the nervous system. The proportion of that depends on the brain power accompanied by the vital power. There are grades of mediumship. It is not a spontaneous growth, but often comes of culture and encouragement, which makes it of the first necessity to study conditions and to exercise care. The exceptions are not more common than is the case with genius everywhere. It is all law, and no luck.

If one desires mediumship, he or she should consider the matter of adaptation. You cannot command the gift, but must accept it as it comes to you and patiently improve upon it. Organization and the laws of existence govern the matter. We all naturally resist the encroachment of another will; yet when that will possesses geniality as well as strength, represents knowledge as well as power, we yield, and acknowledge mastery with a readiness that is characterized by joy. Individuality may be more perfectly developed under the direction and guidance of spirit-control. All human beings are continually influenced and swayed by others. Even those who dwell from choice in solitude, and live as hermits, cannot isolate themselves from spirit-presence and influence. It is what the controlling spirit said through Mrs. Tappan on the subject of the process of mediumship that will be read again with deep satisfaction. It is this: The faculties of the one desiring mediumship will be developed, but not in the usual manner. He will find himself possessed of just as much intelligence, but it will not have come through the customary channels. Knowledge will be got through a new process. "The spirit-world imparts its knowledge by intuition. If you are susceptible to that kind of knowledge, you cannot study books; you cannot read any system of human philosophy in the usual method; you cannot discipline your mind according to the usual systems of the schools. University education produces one class of thinkers in the world; intuition produces another class. They may arrive at the same results ultimately, but they do it by inverse processes. . . . Mediums require quietude; need to be sheltered; require a consciousness of being excluded from the world. . . . Inspiration can give assistance in the chosen pursuit in life, but mediumship is separate."

John A. Lant, writes us from Albany Pentecostary, August 6th, as follows: "Please acknowledge \$50 to my family in New York from Mr. G. G. Briggs, Davisville, Cal.; a visit and \$15 from J. M. Roberts, Burlington, N. J.; and books and generous words from the pained hand of Daniel Wood, Lebanon, Me. There are others I shall be advised in time, and gladly thank for remembrance."

Canada and the Sioux.

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

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

This complaint that we may possibly have a very ugly complication of affairs with the American military, perhaps also, with the American civil authorities. But admitting that our conquerors shall not be disposed to abuse their power for the punishment of the red men, at the risk of giving just offence to their neighbors, we shall still require a good deal of judgment, and perhaps of force, in dealing with those who make our territory an asylum. Suppose the case of hot pursuit to arise, at what stage and in what manner would that condition of things cease as to restore our normal condition of authority, for the keeping of the peace? Or suppose, as is more probable, that it will not arise in any just sense of the word, how are we to prevent the refuge which our territory will afford from being used as a base of renewed hostility by men who cannot be supposed to be governed very rigidly by the rule of civilized warfare and the laws of nations? These are grave questions for consideration; and then there will come after them the further problems as to our treatment of these men should they desire to make our territory their permanent home, and as to the possibility, by decent treatment, of converting them from irritable and vindictive savages into harmless, or perhaps, useful settlers? Should they come to us we cannot massacre them; what, therefore, shall we be able to do with them? In the meantime, while we increase our force, and it may be that it would be sound policy to increase it largely, we ought also to increase our stores of provisions, not only for the feeding of the troops we employ, but also for the time that we may save the fugitives from starving. It is certain that they will be more amenable to any useful direction if they are fed till they can be properly disposed of, than if they are allowed to starve, and so rendered desperate."

It seems (so says a recent issue of the New York Sun) that quite a discussion has been going on of late concerning this matter, at Winnipeg, between Mr. Taylor, U. S. Consul there, and Morgan Coldwell—Mr. Taylor predicting trouble should such an event occur as the Sioux being forced over the boundary into Canada, unless some special treaty should be framed to meet the emergency. Mr. Coldwell, on the contrary, holds, and rightly, it appears to us, that a treaty binding the Canadian government to treat the Sioux as enemies, in case they should, after defeat, take refuge on Canadian soil, would be a violation of the sacred right of sanctuary, which the British government would never permit; but even if such a treaty were practicable it would be in the highest degree impolitic. The policy, he says, of Canada and that of the United States with regard to the Indian, have been widely different, and any entangling alliance with the United States on the Indian question would be likely to involve Canada in the same troubles that have cost those States so dear. In Canada the tribes are peaceable, molesting no one, while upon the other side of the border bloody and costly Indian wars constantly rage.

He further says:

"We will not change our policy with regard to red men; we will continue to mete out to them the same measure of justice, and afford them the same protection, as we accord to white men. So far our hands are clean—no Indian blood stains them; under our rule no Indian has ever been put to death by the government, except by the same process of law that sends the white man to the gallows."

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

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

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

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

Its style is clear as the tones of a bugle. It contains facts, arguments, appeals, truths of vital interest, and should be read and pondered by all.

Price 15 cents, postage 2 cents.

For sale wholesale and retail by COLBY & RICE,
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11. *Journal of the American Medical Association*, 2000; 284: 1039-1044.

Spiritualism Abroad.

REVIEW OF THE FOREIGN SPIRITUALISTIC EXCHANGES OF THE BANNER OF LIGHT.

BY G. L. DITSON, M. D.

To the Editor of the Banner of Light:

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

The June number of the *Psychische Studien*, now before me, has its usual summary of important contributions to our literature, from those whom we are accustomed to recognize as the very ablest and most learned of European writers. My German friend, Mr. Seman, who has just perused these various articles, while expressing himself highly gratified, furnishes me the following: "The work is, as usual, divided into three parts: 1st. Historic and experimental; 2d. Theoretic and critical; 3d. General information. The first part describes a séance held at the private residence of M. the Chancellor of the Empire, Aksamof, in company with Prof. Butlerow, on which occasion an ingeniously-constructed manometric table was placed before the medium—a table so constructed with glass tubes and water that any pressure upon said table would be indicated by a rise of the water in said tubes, enabling the experimenters thus to obtain proof positive that the medium, during the investigation then in hand, remained perfectly passive. Further contributions are from the able pens of Messrs. Christian Reimers, Prof. C. A. Eschenmayer, and Albert Steinbach. The second part is a criticism by M. Gregor Conz, Wittig on the anthropology and psychic force of Prof. I. H. Fichte. Third, an entertaining variety of extracts from the writings of eminent Spiritualists and seances."

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

The *Revue Spirite* (Paris, July No.) now before me, has an important article from D. A. C. on "A Union among Spiritualists." It refers particularly to a report from the "National Association of Spiritualists" in London, wherein the desirableness of such a union is set forth. The object is, not only to show our strength and to act in concert in any emergency, but to have some central place or "bureau" where can be gathered from all parts of the world and stored up, such facts as are of importance to us now, and such as will have a historic value in times to come. The *Revue*, in connection with this subject, refers to a letter from Canon Calloway, who, in his travels in South-Eastern Africa, gives such information respecting the people there that the reviewer calls them "precious reneigments," and that he "attaches particular interest to these reports." And here I would add, that while our American Indians are being cruelly, shamefully treated, murdered, indeed, in cold blood, swept out of existence as so much useless stubble, little or no attention is paid to their history, their mythology, their spiritualistic predilections and teachings, and when too late this will be ceaselessly mourned over. About a year ago a friend promised to introduce to me an Indian chief who had many marvels to relate regarding Spiritualism as it existed in his tribe in former times, but he has not, I believe, during this last year been in this city. He states that he has seen, when the medicine man was in his spirit wigwam prostrate in prayer, the whole structure, including eight parts, I think, lifted up by spirit-power and returned again to its former position.

France is again disturbed by the devil, so it seems from a letter in the *Revue* from Reynel (Haute-Marne). At the house of an old lady, widow Lemaire, astounding noises, the most violent knockings, have been heard. The knockings shook the very walls, and the central point from which the vibrations proceeded could be distinguished. In the kitchen everything suspended was set dancing, and composed, as the French has it, the *batterie de cuisine*. Many persons were set on the watch; the *gendarmes* were called in; the Judge of the Peace appeared; the sacred authorities lent their arm to the civil, but all alike retreated from the confusion with a shake of the head which indicated perhaps that "there was nothing in it," but certainly did not attempt any explanation. For seventeen days without interruption these disturbances continued, but during the evening and night were so considerable of the old lady's health and years, they ceased entirely.

The above narrative is followed by a "Second Séance with Dr. Slade," translated from the *Spiritualist* by Mlle. Henebry. "Apparitions from the Other World" is another interesting article in the *Revue*, which recounts what the Abbé de St. Pierre has to say in his works on this subject—of "a singular adventure which took place in 1697." Two worthy students, fifteen years of age, M. Bezul and M. Desfontaines, much attached to each other, having read of engagements between persons that the one who died first should appear to the other, made a similar contract, wrote out two papers to that effect, signed them with their blood, and exchanged them. Some months afterward, Desfontaines was called away to Caen, and letters of mutual regard passed between these friends. One day, when in the grounds of the college, young Bezul had a strange feeling come over him, a deafness and faintness he could not account for. The following day, at the same hour, the same sensations were experienced, when he saw Desfontaines approaching. He beckoned him to a seat by himself on a bench, and made place for his comrade. As Desfontaines did not come, Bezul went to him, when the former seized him by the arm, hurried him away some thirty paces distant,

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

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

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

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

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

In a short but very expressive article the critic enumerates the number of clergymen or priests relatively to the number of inhabitants in several countries named. In England, for instance, there is one minister or priest to 718 inhabitants; in the United States one to 879; in Spain one to 61; "How then can Spain progress!" says the writer.

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

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

Two numbers of *La Ley de Amor* (Law of Love), from Merida, Central America, a point lately visited by our distinguished traveler, J. M. Peebles, have been received. "El Transito," and its No. IX, of articles on the "Importance of Education," occupy the principal part of the July

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

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

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

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

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

A handsome little paper appears now weekly, at Chicago, in the Danish language. It is called the *Arbejdern*, the Workman. Its principal articles are laudably devoted to the interest of the laborer. Minor items of general interest occupy several columns, while Gov. Tilden seems to come in for his share of praise or blame. Five numbers have been issued. The price is only \$1.50 a year.

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

Not a Signal—the "Dancer Signals" of Mrs. Mary F. Davis—has appeared in the German language, and is published at Leipzig by Mr. Wilhelm Besser, and in N. Y. by A. J. Davis & Co. It is a neat little pamphlet of forty pages. It must be exceedingly gratifying to both the estimable authoress and her distinguished husband, to have this proof of appreciation the work so "signally" challenges. I have written some five or six books, but never had the honor of having one of them translated into any foreign language.

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

* A handsome town on the western coast of Yucatan, with about 60,000 inhabitants.

A Daughter of Dr. P. B. Randolph. Mrs. L. Hutchinson, of California, writes us that Cora V. Randolph, a daughter of our deceased brother, Dr. P. B. Randolph, resides at No. 17 Court street, Utica, N. Y., and depends upon her hard labor for her support. Cora writes Mrs. Hutchinson: "I feel the need of education and social advantages, which I have no means of obtaining. I have to work or starve. During a month last winter, in looking for work, I would come home at night so tired that I often wished that I might awake in the spirit-world." Of the many thousands of Spiritualists who read the *Banner*, how many will open correspondence with this poor girl, in view of giving her a good home? We believe there are many, and that we shall soon have the pleasure of chronicle the fact that Cora Randolph has a good home.—*Religio-Philosophical Journal*.

Professor Wagner has published in the St. Petersburg Journal a severe critical reply to the report of the Russian Scientific Committee on Spiritual Phenomena, in vindication—to use his own words—"of the truth which they have degraded, and of a lady whose good name they have assailed." After detailing the manner in which the committee dealt with the phenomena which really took place in their presence, Professor Wagner proceeds to give the reasons why more did not occur. He says: "In order to procure strong medial phenomena, only one spiritual (psychic) condition is necessary, namely: that those present should desire to see them, and to observe in what manner they occur. The members of the committee, on the contrary, wished positively that the phenomena should not occur." Still, they witnessed a few. In conclusion, Professor Wagner expresses his conviction of the importance of a speedy, thorough, scientific investigation of the subject, and his belief that ere long societies will be formed whose whole time it will occupy during the lapse of many years.

COSTLEY AND HIS ASSISTANTS.—A strange fatality seems to follow the principal participants in the recent trial and hanging of James H. Costley, the murderer of Julia Hawkes. Upon the 26th of June, 1876, this individual passed into the spirit-land from the jail in Dedham, and since then there has been a remarkable mortality among those concerned in the trial and execution. The first who died was Costley's senior counsel, Baltes W. Sanford, Esq., whose death was shortly followed by that of Judge Wells, who sentenced the victim. Then Deputy Sheriff Carroll of Foxboro died, and now Deputy Sheriff Warren has followed, and it is reported that one of the witnesses is also dead. Does it signify anything?—*Boston Herald*.

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

A clergyman out West, in a recent sermon, quoted this elevating little poem:

I want to be an Indian,
A native of a Ute,
I'm tired of being a white man,
An unprotected brute.

And still people wonder why the pulpit has less influence than formerly, and less respect.—*Sunday Herald*.

BRIEF PARAGRAPHS.

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

CALIFORNIA'S CLEAN-UP.—The California Mining Company, August 4th, made its final shipment of bullion for the month of July, amounting in all to \$2,062,378.03, of which \$1,043,199.07 was gold, and \$1,019,178.96 silver, there being more gold than silver. The entire mass weighed twenty-four tons and 1,017 pounds. That is a good average yield for one mine.

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

Moving for a new trial—courting a second wife.

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

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

A cat's trophy—a mouse.—*Graphic*.

The first race for the Queen's cup, commenced August 11th, between the Canadian yacht *Conquest* of Buffalo, and the American yacht *Madeleine*, over the New York Yacht Club's course, ended in victory for the *Madeleine*.

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

A Philadelphia reporter has taken account of stock, and estimates the value of the structures on the Centennial grounds and their contents at \$101,829,350.

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

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

A Shanghai despatch says the French mission chapel at Ning-Koo-Poo, province of Nghanlo, was attacked by the populace during the celebration of mass. The priest and many of the congregation were killed.

A ministerial crisis is reported as imminent in Spain.

Work on the East River and Brooklyn suspension bridge is now going on with great rapidity.

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

A despatch dated London, August 15th, says that the steamer *Mersey*, from Liverpool for Antwerp, was wrecked Saturday, off St. David's Head, and the captain and fourteen men were lost.

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

Disraeli has been elevated to the peerage.

What is nothing? A footless stocking without a leg.

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

At New York City, August 14th, was landed from the French steamship *Labrador* the immense right arm of the statue of Liberty (for the harbor), to which a balcony is attached capable of holding ten people. The diameter of the arm at the broadest part is six feet. The freight on arm and balcony from Paris to New York was \$241 francs.

Josh Billings doesn't preach asceticism. This he exclaims: "Don't mortify the flesh too much: 'twant the sores on Lazarus that sent him to heaven.'"

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

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

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

The London Milk Journal says that a pint of milk heated a little, but not boiled, taken every four hours, will check the most violent diarrhoea, stomach ache, incipient cholera, and dysentery.

The ruling of Judge Donohue, of New York, as to the liability of spirit who work for gain to pay a license fee, has suggested to the New York World that the Rev. Mr. Talmage, being a person who performs eccentric feats for money in the shape of a salary, ought to take out a license.—*San Francisco Chronicle*.

74 convicts in Massachusetts State Prison.

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

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

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

Working-woman's right bower? Holm's.—*Commercial Bulletin*.

This country has just lost by death one of its ablest and most conspicuous resident musicians—Carl Bergmann, who has been in New York Thursday, August 10th, after a year's falling health. Bergmann was born in Saxony in 1821.

Connecticut boasts of at least two of its girls who are high up on the social ladder at Rome; the Countess Darbington, formerly Hattie Lewis, and the wife of the distinguished archaeologist and archaeologist, Sir Rodolfo Laucania, once plain Nellie Rhodes.

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

France will in four or five years possess a movable land army of about 500,000 infantry and rifles, and 300,000 territorial infantry.

The best material for the summer wear of a music-grinder or clothes would be organ pipe.—*Cincinnati Commercial*. Not when the organ plays "Meet me in de lane, love."—*Philadelphia Bulletin*.

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

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

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

A FEW BOTANICAL FACTS.—A Boston tailor has had his billboards stamped with the picture of a forget-me-not. *Whitehall Times*. "This is all right as long as customers are not aware,"—*Knoxville Herald*. Yes, but these dandy billboards are apt to be blown down.—*Boston Globe*. And then have the billboards to their peoples too.—*Commercial Advertiser*. Well, a fellow has got to have Jesamine or wealth to pay for clothes would be organ pipe.—*Cincinnati Commercial*.—*Sunday Courier*. But it will be all right. Better daises coming soon.—*Boston Herald*.

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

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

SPIRIT INVOCATIONS;

OR,
PRAYERS AND PRAISES

PUBLICLY OFFERED AT THE BANNER OF LIGHT CIRCLE ROOM FREE MEETINGS, BY MORE THAN ONE HUNDRED DIFFERENT SPIRITS, OF VARIOUS NATIONALITIES AND RELIGIONS, THROUGH THE VOCAL ORGANS OF THE LATE MRS. J. H. CONANT.

COMPILED BY

ALLEN PUTNAM, A. M.,

Author of "Bible Marvel-Workers," "Natty, a Spirit," "Spirit Works Real, but not Miraculous," &c.

Mr. Putnam has with skillful hand arranged in this volume, in comprehensive fashion, the various forms of spirit invocation, which are offered in language of diction, and the thrilling prayerful heart with spiritual fervor. From the soulful petitions scattered through its pages the doubters of spirit power are invited to consider the divine side of man's nature can draw ample proof that he is in error. The weary of heart will find in its holy breathings for strength, sent out to a higher power, rest from the cares that keenly beset the pilgrim in life's highway. The sick in soul may find in its demonstrations of the divine possibilities within, driving away the darkness of despair, and the desolate mourner can compass, through its unvalued of the certainty of reunion with the departed, a consolation which nothing earthly can take away. A consolation which the sufferers of spiritual healing power of the future state, the gradual bettering of even mortal conditions, the glorious consummation of progression under the influence of the Infinite, the sure promise over all and in all of the eternal spirit of Truth, are here acknowledged and set forth in earnest, fearless and yet reverent language, by the masters of spiritual healing generation, the walls of whose widely differing earth conditions have fallen at the touch of the great Angel of Change, and who have become glorified by the development into a band of brothers in the pursuit of Truth—the glorious prophecy of what mankind shall yet be when the Kingdom of that Truth shall come, and its will be done on earth as in the heavens!

LIST OF SUPPLICANTS.

Parker, Theodore.
Antonelli, Father.
Aryan.
Hilf, Isaac, Rev.
Belf, Luther V., M. D.
Hert, Joshua, Rabbi.
Brandt, Joseph.
Burroughs, Charles, Rev.
Rush, Prof.
Havens, Father, Rev.
Dumphy, Alexander, Rev.
Carmile, Father.
Channing, W. J.
Cheveris, Cardinal.
Cleveland, Charles, Rev.
Cobb, Sylvanus, Rev.
Crowell, Thurston, Rev.
Cyrus, of Persia.
Darby, Archibald.
Davis, Hiram, Rev.
Edwards, Edgar C., Prof.
De Smet, Father.
Dick, Thomas.
Ewing, Lorenzo.
Eastburn, Bishop of Mass.
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