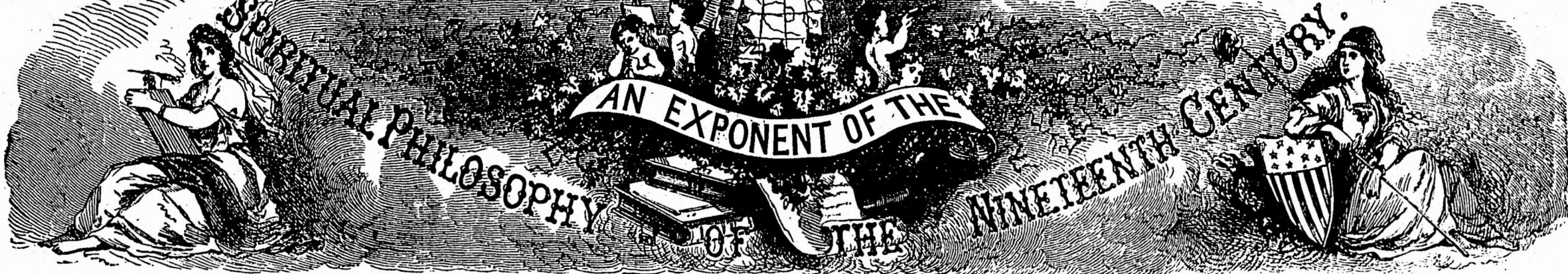


# BANNER OF LIGHT.



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## Banner Contents.

**FIRST PAGE.**—Original Essay:—Man's Forward March—Regina vs. Slade—"E pur si muove." *Spiritual Jottings*—Matters in California—The Philadelphia Conference, etc.

**SECOND PAGE.**—Free Thought:—"Is Spiritualism a Religion?" The Philadelphia Convention. *Poetry*:—She Shall be Free. *Banner Correspondence*:—Letters from New York, California, Ohio, and Massachusetts.

**THIRD PAGE.**—Poetry:—"Unto Eternal Life." *Spiritual Phenomena*:—Private Circle Séance with J. V. Mansfield, Medium. Earliest Spirit Messages and Responses—Hyron, New York, 1860; Manifestations at Mrs. Andrews's Séances. List of Spiritualist Lecturers. Obituary Notices.

**FOURTH PAGE.**—Editorial Articles:—The New Movement—Again; The Slade Case; Gems from our Message Department, etc.

**FIFTH PAGE.**—Camp Meeting by the Sea Shore. Brief Editorials, New Advertisements.

**SIXTH PAGE.**—Message Department:—Spirit Messages through the Mediumship of Mrs. Jennie S. Ridd and Mrs. Sarah A. Danekin.

**SEVENTH PAGE.**—Advertisements:—"Mediums in Boston." Book and Miscellaneous Advertisements.

**EIGHTH PAGE.**—Mrs. E. H. Britten's Readings at the New Era Hall. Immoral Religion and Irreligious Morality. Maerialization. Tests of Independent Slavery-Writing. Professor Baldwin—Even He has a Mission. New Publications, Brief Paragraphs, etc.

## Original Essay.

### MAN'S FORWARD MARCH; REGINA VS. SLADE; "E PUR SI MUOVE."

To the Editor of the Banner of Light:

Passing events call to mind those of history, and challenge comparisons, favorable or the reverse, as to actors and actions—deeds done and the doers. Just now, in the matter of the prosecution of the case named at the head of this article, before an English magistrate in Bow street, London, the civilized world is brought face to face with such an event. Viewed independently of cases similar, in some of their characteristics, of which the past has left its record, this prosecution and the final judgment of the court must evolve varied and conflicting emotions in the mind of every reflective individual who knows, and therefore accepts, the fundamental truths of Spiritualism. As regards the victim of this latest manifestation of scientific and theological intolerance, there will be the deepest sympathy for his undeserved sufferings, mingled with unalloyed admiration for the patience, meekness, magnanimity and general noble bearing he has manifested under the heavy hand of persecution. With this there will be burning indignation and disgust toward the petty magistrate who, in the name of Reason, Law and Justice, has, by his rulings and decisions, so outraged each; so befouled his official robes that in coming years Shakespeare's ideal Justices, Dogberry and Shallow, will stand out, in contrast with him, as glowing lights of juridical propriety and philosophy. At the same time there will be a feeling of humiliation and shame that such an exhibition of superstitious ignorance and prejudice is proved a present possibility, in a land claiming to stand foremost for independent thought, knowledge and toleration. As an isolated case, it tells only too sad a tale of the continued power of hoary bigotry over a people who boast of having long since broken its chains.

Considered by itself one cannot fail to notice, and contrast, also, certain characteristic exhibitions of the chief *dramatis personæ*; notably the flippant yet stupid remarks of Justice Flowers, and his almost supercilious manner toward counsel for defendant during the trial. The positive, pompous, pettifoggish language and conduct of the opposite attorney, and the self-exalted, pharisaical manner and assurance of the two prosecuting (persecuting?) witnesses, make (or at least certainly will make in the light of the calmer "by-and-by") an unenviable showing, in contrast with the dignified, unpretentious demeanor of the accused, both in and out of court.

Nor there, nor anywhere, does any one detect aught of the bluster, boast, conceit or pretense of the trickster or sleight-of-hand showman, in either word or deed of Dr. Slade. Simply denying all prevarication, he quietly awaited the issue with all the coolness and resignation of conscious integrity. Indeed, in order to get accurate measurement of the height, depth, length and breadth of the outrage perpetrated under cover of law, it is only necessary to read the letter written by the Doctor to Mr. Burns, in the height of this persecution—a letter so frank, gentle and childlike, yet displaying, withal, such dignity, manliness, charity, and love of all human kind, that it would do honor to the heart of any philanthropist or Christian missionary who ever labored and suffered for the good of his race. Of course, the pursuers of Dr. Slade, and opponents of Spiritualism generally, will only mock at this letter, and stoutly assert that in penning its touching allusions and humane professions he was only "playing a part," just as in other days certain learned, wise and pious ones (in their own eyes) pronounced the professions of a more exalted personage hypocritical, and mocked at his agonies on the cross, even while He prayed, "Father, forgive them, for they know not what they do!"

But, mortifying as may be the fact that such a prosecution could be, and could thus terminate, in a civilized country, in this year of grace, one need not go far back with the comparisons it suggests, to learn that it is no more an index of the present away of bigotry and intolerance, than it is a milestone marking humanity's progress toward untrammelled inquiry and perfect toleration; and he will soon be ready to exclaim, as

did Galileo, rising from the bended knees upon which a like superstition had bade him do penance and deny the truth, "*E pur si muove*!"—"it (the earth) moves for all that!"

By such comparisons as have been and are suggested, and only thus, may we arrive at the proper estimate and real significance of this singular affair; and, in making such, it is not wholly inappropriate to use this very case of Galileo, though others, occurring a little earlier or considerably later, will more palpably demonstrate what would have been the fate of Dr. Slade had he then, instead of now, lived and been put upon trial for the acts of which he stands accused. Galileo managed to escape with his life; other instances, "more in point," as lawyers say, show that no such leniency could have been anticipated, or hoped for, by such an offender as Dr. Slade. For him the sentence of the court would have been the well known formula of the Inquisition—so tender, yet so terrible—"Let him be punished as meretriciously as may be, without the shedding of his blood;" which meant burning at the stake!

Thus these instances most strikingly declare and depict the forward march of the race.

Let it not be objected that the examples selected are hoary. Time is but eternally made present. It ever was, ever must be. Therefore the very longest period that can be limited by years is comparatively but a moment. Two, three or four centuries are less significant still.

Only two hundred and forty-three years carry us back to the noted trial of Galileo. We behold him, in the presence of the officials whose voice is law, both in science and religion, on his bended knees, clothed in sackcloth, with his hands upon the Gospels, compelled, at the beek of Christianity and the popular learning of the period, to confess—yea, swear to a LIE! What is his crime? He has dared to investigate—think—*think* for himself. He has boldly opened hitherto sealed pages of Nature's book, and revealed in their revelations! Having greatly improved, possibly invented his telescope, he points it skyward and sweeps the firmament. Lo! stars unnumbered, before unknown and unsuspected, burst upon his enraptured vision!

He turns upon our own moon. Hills and vales are interspersed over its face, and mountain peaks relatively loftier than any of earth pierce its skies! Bringing his instrument to bear upon the plane of Jupiter, behold! our moon is not alone of her kind, but four others, in solemn, silent, eternal rounds attend upon this monarch planet of our system!

Imagine his ecstatic emotions as these wonders of the heavens repay his determined search! He cannot but proclaim such results. Moreover, as he reflects upon the motions of his newly-discovered worlds, as well as those of the primaries, he sees that the geocentric theory, though sanctioned both by the schools and the church, is baseless; and he openly espouses the Copernican system. This is the sum of his offending; but it is enough. The church pronounces his theory blasphemous; the astronomers of the old school charge him with falsehood! History does not relate that they made this charge in the terse, gentlemanly (?) language of Dr. Donkin to Mr. Slade. They had not progressed to the polish of this "M. B. of Oxford"; but it does give us some glimpses of their blind bigotry that may explain their severity.\* Thus, we are informed, "some exclaimed against the impety of scooping out valleys from the fair face of the moon; some attempted to explain away the satellites of Jupiter, as mere appearances, caused by reflected light; while a professor at Padua urged that as there were only seven metals, (?) seven days in the week, and seven apertures in a man's head, so there could be but seven planets!" "Even when forced to admit the visibility of the satellites through the telescope, he reasoned that being invisible to the naked eye they were useless, and consequently did not exist!"

According to the history, as remembered, other scientists and ecclesiastics were more consistent, though perhaps not less obstinate, than the Padua Professor, and from first to last stoutly refused to look through the telescope at all. Such evidence was unworthy of the least consideration, and they would have none of it, thus establishing a most pointed precedent for the guidance of the Bow-street Magistrate in Slade's case, which, it seems, he religiously followed, by firmly refusing in advance to hear any evidence tending to show the verity of Slade's asseverations! "What! suffer proof to be made that the alleged manifestations in this fellow's presence are realities, occurring in perfect accord with eternal, though newly discovered law!" "No such frivolity before me!" says this modern justice, and gravely thrusts his thumbs in his ears, just as those, his prototypes, in the confidence of their perfect wisdom, shut their eyes to the revelations of the telescopes!

To return briefly to Galileo: The clergy thundered from the pulpit against both his telescopic discoveries and his theories. One of them, designing, it may be, to be particularly caustic, took for his text the words, "Ye men of Galilee, why stand ye looking up into heaven?" So far as known, this sermon does not survive; but undoubtedly at the close of it, in the opinion of the preacher, if he had not utterly demolished the telescope and its owner, he had at least proved the one to be a necromancer, and the other an implement of the Devil!

What the clergy chiefly decried was, "the great wickedness of sending our world spinning through space"; in other words, Galileo's advocacy

of the heliocentric theory. This was arrant heresy, the rankest blasphemy! "Did not Scripture plainly teach that the earth, in the centre of the universe, stood still, while sun, moon and stars wheeled daily round it, with ceaseless motion, save when some Joshua commanded a halt?" It was this denial of the accepted dogma of the Church, this advocacy in its stead of the system which shortly after became and has since been the accepted theory of the civilized world, which Galileo was required so humbly to forswear, thus saving his life, at the same time satisfying his conscience, as is said, by uttering, in an undertone, as he rose from his knees, the sentiment already quoted.

Should it occur to any that there would seem to be in Galileo's conduct some "patting in a double sense," perhaps such may properly be reminded that undoubtedly he remembered the tragic fate of *Giordano Bruno*, just thirty-three years before, or during the youthful years of his own life. Bruno's offence was almost literally the same. "He advocated the Copernican system, and taught that space was infinite, filled with luminous and opaque worlds, many of them inhabited." For these heresies, the Christian Church pursued him with relentless fury; but with him there was no such word as "recant," although he apparently made great efforts to spare the Church the guilt of his blood. Thus he was driven and fled successively to Switzerland, England, France and Germany, on account of his scientific opinions. Finally, as if desperate, he returned to Italy. There he was immediately thrown into prison, where for six lonely years he was permitted to see neither book, paper nor friend. Still proving true to his convictions, he was then turned over to the Inquisition, and after two additional years of imprisonment, was tried, convicted and sentenced in the usual form, "to be punished as meretriciously as possible, without the shedding of his blood!" Full well he knew that these mocking words meant that he should be burned alive; but he received the sentence not only without quailing, but, says the history, "he remarked to his Judges, 'Perhaps it is with greater fear that you pass this sentence upon me, than I receive it.' "He was burnt at Rome on the 16th of February, 1600," and adds the history, "his tormentors jealously observed, as the flames shut him out forever from view, that he had gone to the imaginary worlds he had so wickedly feigned."

With the atrocious fate of Bruno vividly in mind, and especially in view of the many indications which Galileo could and doubtless did observe, that the day of the final triumph of his views was sure, and but a little way in the future, it is not very extraordinary that he, in his old age, took counsel of discretion and made the confession which alone saved his tottering limbs and silvery locks from the flames.

But whatever may be thought of Galileo's conduct, his martyrdom of Bruno, (which but for his humiliation the former would have shared after him), showing how mercilessly both Church and State—then usually one power—dealt with heresies and heretics, abundantly proves what would have been the fate of any one then put upon trial, accused of the acts and pretences now charged against Dr. Slade. Then, as now, the tribunal would have "felt bound to give him the extreme limit of the law"; but then that extreme limit would have been *death by fagot or gibbet*, and not, as now, brief imprisonment and bodily toil. Thus does it appear how significantly this Bow-street trial stands as a milestone marking marvelous human progress.

Indeed, in the days of Bruno, and even a century later, cases were not lacking, but numerous, strikingly similar to this of Dr. Slade save in their horrible bloody endings. Only a cursory review of the history of sorcery or witchcraft during those times will illustrate this.

Meantime what of Dr. Slade? Kind friends have come to his aid, and by becoming his sureties, have removed his cause to a higher court, where perchance wiser authorities will expound the law. Is justice sure there? Remembering that he is to be tried in a country where an Established Church is more powerful than is its Queen, and where the Christian religion is declared to be a part of the law of the land,\* are there no reasonable grounds for apprehension? A voice seems to say, "Watch and pray, but, above all, WATCH!" CHAS. CASE.

Washington, D. C.

\*See Blackstone, Book IV., chapter IV., p. 60, and cases there cited. Of course if genuine Christian principles, as taught by Christ, and only such, were declared to be parts of the law of the realm, it would be matter of congratulation instead of apprehension. But it is the Christian religion, as understood by Protestant Orthodoxy, that is made law, and that religion is scarcely yet well rested from its boraclean labors in burning and hanging witches.

Our belief is not so much volition as has been supposed; we view the same things from entirely different standpoints; hence we [Spiritualists] cannot expect unity of belief, for the obvious reason that each looks at things with their own, not with other people's eyes.

We make this assertion, that *Spiritualists agree upon more cardinal principles than do the hundreds of sects who claim the Bible as the basis of their belief*. We go further, and say that churches in our country do not believe the creeds to which they have subscribed by uniting with the various denominations.—Rev. Samuel Watson in *American Spiritual Magazine* for January.

In France, England and America table-turning is not forbidden, but in Saxony (Valais) it is. A private party, assembled in a hotel for their own amusement, were waited upon by the Commissary of Police and three *gendarmes*; the former notified them that "This is forbidden, because it disturbs people's minds and causes disturbance in families; besides, those who do these things are all a parcel of idiots. If you continue turning tables you will be condemned to three years' imprisonment, or at any rate expelled from this country."

## Spiritual Jottings.

**Matters in California—The Philadelphia Conference—Organization—Dr. J. E. Bruce—Jesus, the Spiritual Leader of Men—Religious Culture—Letter from India—Mrs. Britten's Ghost-Land—The Decline of Universalism—A Clergyman's Despair—Success in Life—Away to Foreign Lands.**

BY J. M. PEEBLES.

To the Editor of the Banner of Light:

If my comfort is consulted in Heaven, Christmas and Fourth of July will be entirely dispensed with. The confusion, horn tootings, fire-crackers, explosions, cannon-thunderings, and hoolum riotings, all vex and sorely try my Christian patience. But Christmas is past—and 1877 is upon us. Let the dead of the old year bury its dead; while *we*, the living, should turn over each a new leaf in the "book of life," keeping it clean and white unto the end.

It is now nearly two months since I reached California, and I have seen neither a drop of rain, nor a cloudy day. The fields are green, and the yards full of flowers. The country charms me.

Petaluma.

This flourishing California city, some three hours ride by steamer and railway from San Francisco, sits like a beautiful gem, rimmed around by ever-green hills. Invited here to visit, and deliver a parlor-lecture, I was the guest of Col. C. P. Hatch and lady. Entering the residence of this family of excellent Spiritualists, I passed north an arch of cedars. The garden was rich in roses and other flowers. Under the eaves of the house there hung inviting clusters of grapes; and on the apple-trees were large and delicious apples. The Colonel owns the only iron foundry in the place. Mrs. Hatch is a superior healing medium.

CITY MEDIUMS—MRS. ADA H. FOYE.

Though receiving the cards of Dr. Matthews, Mrs. French, Mrs. Breed, Mrs. Hendee, Mrs. Jeffreys, and many others, I have found no time to attend séances, except those given to the public by Mrs. Ada H. Foye in Charter Oak Hall. These are truly wonderful. The controlling intelligences, so far as I have observed, never fail of giving tests. Her séances are held in the light, facing large audiences. The telegraphic rappings can be heard very distinctly through the entire hall. A committee holds and opens the ballots when the communicating spirit is present. Names and messages are written out through her hand backwards and rapidly. Hearing spirit-names clairaudiently, she speaks them, giving wonderful tests. The public and private séances of this lady, while encouraging believers and confounding scientists, convert scores of skeptics. She should visit England and Russia.

The medium or mediums that have had their trials in the Criminal Court, have gained, at least so far, moral victories. They have appealed to the Higher Court. Evidently the law requiring mediums to pay license for practicing their mediumistic gifts is unconstitutional.

Mrs. H. F. M. Brown, recently lecturing to fine audiences in Santa Barbara, is on a flying visit to San Francisco. Dean Clarke is speaking, so the papers say, with great success in Sacramento City.

GHOST-LAND.

Through the kindness of Mrs. Emma Hardinge Britten, I am just in receipt of this volume from a European author—a volume treating of the mysteries and marvels of Occultism, and of that measurably hidden world of spirits and their influences. I shall reserve the reading of this book till I ship for Australia and India. It cannot fail of being deeply interesting. By the way, many are the encomiums that I have heard pronounced upon Mrs. Britten's recent article in your paper, entitled, "Who's to Blame?" Many Spiritualists are just waking up to a consciousness of their past blunders. Never a truth perished. A sound, rational and religious Spiritualism is destined in the end to wear the victor's crown.

THE PHILADELPHIA CONFERENCE.

Is the testimony against it all in? If so, may I speak? The human body, so full of life and vitality, is a striking symbol of organization, while a putrid corpse aptly illustrates non-organization and death! It is painful to see persons taking the corpse-side of this question. Spiritualist editors generally, if not all, favor organization. It was the primal purpose of the Philadelphia meeting, to take initiatory steps looking to a national organization in the future—that's all!

On general principles the matter may be thus summed up: rioters, mobs, Ishmaelites, tramps, and egotistic irrepressibles violently oppose organization; but the family relation, the school district, the library enterprise, the Masonic fraternity, the collegiate institution, the village corporation, and the National Government, protecting life and property, all testify to the utility and necessity of organization. Since July I have organized six Spiritualist societies, and aided Dr. Watson and others in organizing the Tennessee State Association of Spiritualists. To talk organization is something; but to organize—to do substantial work in this direction, is infinitely better. The worker wins.

DR. J. E. BRUCE, THE TERRORIST.

More than a score of years have come and gone since I first clasped this gentleman's hand. At this time he was too liberal for the liberal (?) denomination that utilized his talents. The sect could not hold him; the shell—the Universalist shell—was too small. Meeting him, Dr. Watson,

and other progressive souls, in Philadelphia, the opinion was broached that the time had come to more thoroughly vitalize the life of Spiritualists, and measurably, if possible, cement them into one broad, national fellowship. But merry I how this movement frightened the most valiant in our ranks! The offending passage was this: "*Jesus, the spiritual leader of men.*"

One of our writers, criticizing this sentence, says, "Jesus of Nazareth" is not nor never was the 'spiritual leader of men.' Mohammed has twice the number of followers, and Buddha three times as many." Such blunders excite sorrow rather than smiles. The German Schleier's late statistics make this estimate touching the world's religions: Mahomedans, 96,000,000; Roman Catholics, 139,000,000; Greek Church, 62,000,000; Protestants, 60,000,000; Buddhists, 170,000,000.

But what was meant by the phrase, "The spiritual leader of men"? Let Dr. Bruce be his own commentator. Listen:

"In those who have discovered a capacity for scientific knowledge we recognize the natural leaders of men; so in the other class of great geniuses, who have founded religions, and exhibited capacities for religious things, we recognize the spiritual leaders of men; and of these, judging them by their fruits, and trying them by the civilizations which have followed in the wake of their lives, we place Jesus Christ at the head of them all."

Summed up, it was meant to be said at the Philadelphia Conference that "among the spiritual leaders of men, Jesus Christ was the superior!" But each of course must judge for himself.

When Jesus said, "I am the vine and ye are the branches," he did not mean that he was a Palestinian grape-vine, and the apostles bending branches and clusters of juicy grapes. So when this growing class of Spiritualists speak of the "leadership of Jesus Christ," they do not mean the avoirdupois, the physical body, the mere personality of the Nazarene; but they rather consider Jesus Christ the personal symbol of that divine truth, that divine love, that *Christ-principle*, which as naturally enlightens, sanctifies, and saves as the sun shining upon makes flowers bloom and golden harvests wave.

I STILL HOPE.

Hope to live long enough on earth to see all Spiritualist writers, lecturers and exhorters discriminate between theology and religion; between fatalism and optimism; Darwinism and evolution; sectarianism and Christian; preexistence and re-incarnation; between the spirit-world and the celestial heavens; between a moral actor and a "free moral agent," and between a creed that cramps and a platform that enunciates and elucidates great principles.

THE "NEW MOVEMENT" KIMS.

While those assembled at Philadelphia said emphatically—"We seek after all knowledge, scientific, moral and spiritual: While we study the truth and dare maintain it, our immediate objects are to organize local societies upon a financial and religious basis: to cultivate love and charity, and to become mutual helps in uniting our scattered forces." And while they further said we unanimously vote to call ourselves "The National Conference of Spiritualists," there are those who persist in calling that body "The Christian Spiritualists of America," who, met to "get up a new sect," &c. I believe in the new birth—believe that the badly born should be born again; born more truthful!

THE "NEW DEPARTURE."

It meant departure from death, and stolid indifference to life and spiritual activity; from frothy words to generous deeds; from denotation to judicious construction; from irreligious scoffing to religious aspiration and culture; from curiosity-seeking to practical righteousness; and from suspensions and slanders to the practice of those nobler virtues that dignify and adorn humanity. A departure from old, worn-out methods; from useless memories; from thread-bare issues; from old feuds, old grievances, old disputations, and the dry, plague-stricken fields of thought, into the sublime principles and heavenly practices of the Harmonical Philosophy! Will such a departure as this be apt to harm any one?

THE FELLOWSHIP OF THE SPIRIT.

It is as natural for inspirations to touch and gild the life-lines of the unselfish, as for jewels to glitter along the starry paths of the interstellar spaces. But, though inspired, the best, the most royal-souled, sigh for more completeness, more wisdom, more love. There are seasons in my life—hours of aspiration, when the loves of the angels baptize me into an ecstasy akin to that known among the martyrs and the white-robed in paradise. Those souls are happiest that love most; that love purely; that love unselfishly; that love all! This I denominate the love-fellowship of the spirit. And those who have come into this clear, pure atmosphere, can look through idiosyncrasies, through diverse opinions and opposing methods, finding the character, the manhood, the angel that is to be. There is in the world too little appreciation of noble endeavor, that endear chances to be made among those who conscientiously differ in their opinions from us. Bigotry is just as unwarrantable in a "Liberalist" as a Romanist, and superstition is just as hideous in a Spiritualist as in a sectarian. The coming Saviours must be constructionists; builders of better things; fraternal lovers of the races; brothers of the humanities. Jesus was termed our "elder brother." Creeds soften and melt away under the influence of love. "By this," said Jesus, "shall all men know that ye are my disciples, if ye have love one for another."

NECESSITY OF RELIGIOUS CULTURE.

The savages of the stone age were more superstitious than religious.—It is impossible to write

\*In justice to Mr. Case, the reader will remember that the above article was prepared by him some time since, but we were unable to make use of it until the arrival of the present date.—Ed. B. of L.

\*The historical quotations that follow are chiefly from Draper's *Intellectual Development of Europe* and the *New American Cyclopaedia*, latest edition, titles "Bruno," "Galileo," &c.







the result of his labors." — *American Spiritual Magazine.*



✎ We shall print next week an article from the pen of Prof. S. B. Brittan, of New York City entitled "How the World Moves."











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