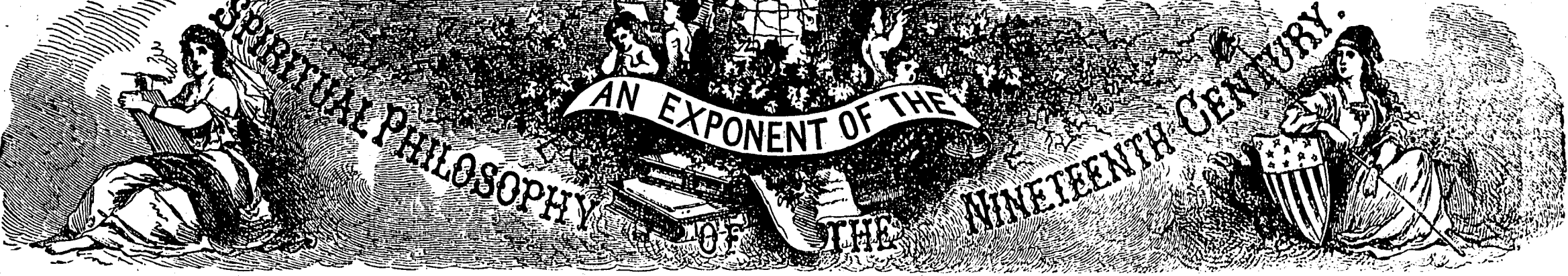


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The Rostrum.

THE SPIRITUAL SIGNIFICANCE OF ANCIENT SYMBOLS—THE TRINITY.

NUMBER THREE.

A Lecture by Mrs. C. L. V. Tappan, Given at Chicago, Ill., May 28th, 1876.

(Reported specially for the Banner of Light.)

The history of evangelical religion in Christendom seems to have been an effort to describe the Deity within certain limits of human comprehension; and the history of all religions may have been the same. The worshippers and teachers in Orthodox churches of Christendom have almost been at swords' points with the entire other portion of mankind with reference to the threefold expression of the Deity; and since, in a later day, the idea of the oneness of God has prevailed, incessant warfare of discussion, controversy and even bitterness has existed because of these differences of opinion.

Now, whether God be three or one, whether he be expressed in one form or another, whether man shall worship him through the symbol of the Golden Calf, or any image whatsoever that he may set up, cannot possibly matter to the Infinite mind, whoever and whatever that mind may be. If man would only glide behind his prejudices, take off the mask of personal bitterness and strife, depart from his small individuality to the largeness of the universe, he would see that it is not the way in which he views the Deity that changes the Infinite, but that the method may uplift his comprehension, and that the Infinite may be three or one, a million or a single element, so potent and powerful that he is past the comprehension of man; but still, whatsoever furnishes a resemblance or a point from which man can view him, the Deity is willing man should employ.

Among the symbols that have expressed in the greatest variety of religions, the Deity, there is none more used and more frequently found by the student of comparative religion than that of the trine attributes of Deity. It is a singular feature also in æsthetics that three represents not only an important number in harmony, but also the primal colors of the ray of white light—the threefold powers expressed in the rainbow, red, yellow and blue. All the varied harmonies of life are frequently expressed in a trine capacity. There have been periods in the earth's history when the blue Deity was the worshiped Deity of the world. The trine Deity, however, has had more followers.

In the Braminical faith, you will remember, the threefold powers of Brahm are manifested or expressed in Brahma the Creator, Vishnu the Preserver, Siva the Destroyer of life. The three expressions of the Infinite form are worshipped, but the divinity expressed is not even worshipped or breathed among those of the Braminical faith. A distinguished traveler, visiting the Eastern countries, said to one of the noted students of that portion of the faith adopted and taught by Confucius, "Why do you not worship Brahm and build temples to the Infinite?" He replied, "Shall we insult the Infinite Omnipresence with temples? So subtle is Brahm; the spirit, that he abides in all essences and exists everywhere. Does he not know our innermost thoughts? But Brahma, Vishnu and Siva, are the lesser divinities, the expression of the Deity appointed to fulfill his work and perform his task. To these we give our devotion, our praise, our adoration, or our offering of fear."

This was an Oriental interpretation of a problem that has baffled the skill of all the theologians in Christendom. This was arriving at a view of the question entirely apart from that taken by the Christians, who endeavored to comprehend why the Brahmins did not worship and adore the real Divinity instead of the threefold representation of it.

Hence, among the followers of this portion of the Braminical faith, there is no worship to the Infinite Being whatever. They would not insult the Infinite by offerings. They know that Omnipotence requires none. But these expressions of Divinity, the deities that they do worship that are more within their comprehension and reach, receive their various praises and oblations. It is a singular fact that Siva, the Destroyer, has more temples than Brahma the Creator, or Vishnu the Preserver. It is a singular fact that fear causes more devotion than love and confidence. Men usually pray and fall upon their knees when in terror; while in the midst of their joy and prosperity they forget the Divine hand.

Among the Egyptians the blue Deity was

worshiped, represented in the form of Osiris and Isis, the two fold forces and powers of the universe. But Osiris was not God; he was only the most potent and powerful representative of Deity—the God of the Sun's rays, veiled behind the light and splendor of the Sun in whom was creative power. Isis was the earth, or the veiled mother of creation, holding in her secret heart all fructification and the powers of procreative life. The Egyptians, however, were the first to discover that the Deity might after all be a sphere of oneness; and it was among the Egyptians, we believe, that the first discovery was made of the only geometrical figure that would solve this infinite circle. Infinite in the Orient was represented by a circle. The sphere with its winged serpents was infinitude and immortality. The circle represented the Infinite Mind. That mind or power had never been solved; and geometers are aware of the one difficulty of measuring the sphere or of solving the problem of the circle. The trine Deity came to mean among the Egyptians the evolution of the perfect sphere of life, which was, of course, mysterious because a sphere. In the Mithraic caves and among the priests who in Egypt were also the learned men and scholars, there was a necessity for veiling even science under the garb of religion, and so commingled were religion and science in those days, that the sphere which represented the Deity, also represented the perfect of measurement on earth, and the Trinity which represented the threefold powers of the Godhead also represented the triangle, the only form of measurement which solves the circle.

Some persons, whose scholastic attainments are greater than their intuitions, believe that the entire origin of the thought of the Trinity was in the fact of these geometrical figures. Others believe that the two have traveled hand-in-hand together, and that the word "Jehovah," which was not the original word for Deity among the Hebrews, was borrowed from the sacred tablets of the Egyptians, the meaning of which, as you are aware, is the future, the present, and the past; which also represented the infinite circle of existence. This infinite circle, divided into these threefold powers and attributes, fashioned all there was and all there can be of the Infinite Mind. With such an interpretation it does not seem mysterious or strange that the threefold attributes of Divinity in solving the mysterious and perfect infinite circle could have come to be more worshiped than the circle itself. Since it is impossible, geometrically, for a complete sphere to be penetrated, there must be a point upon which the mind can fasten, and the first figure which probes the circle is the point, the only figure, as we have stated, being not the square but the triangle.

Therefore, geometrically as well as historically we can trace the secret meaning of these figures as understood by ancient priests and scholars who, desirous to veil their learning from the masses, adopted mysterious names and symbols of the Divinity, until at last the symbol came to represent the Deity, and the original spiritual meaning was forgotten.

Nothing is more natural, more in accordance with the wonderful spherical form of the earth itself, and the starry firmament, than that the sphere, the infinite circle, shall represent the Deity. Always among the Egyptians this was so. Always above their temples the winged sphere, globe or sun, occupied the most prominent position. Other and lesser divinities were represented in column and figure, but the sphere held supreme control.

The favorite form adopted for the building of the pyramids was the form of the triangle. Why? Because in the inundations of the river Nile any other form of building was liable to be overthrown by the action of the waters. The basic line being formed, and the two other lines being coequal, there was no action of the waters that could destroy these structures. The building of the pyramids itself is a monument to the threefold powers of the Infinite Mind when probed by outward science; and the threefold structures representing the Egyptian idea in her period of greatest prowess and learning show what man can do under the inspiration and power of science toward penetrating the mysterious circle of infinite existence. It was undoubtedly intended by these ancients, among whom perhaps Cadmus and Memnon were the inspired originators of learning and science, and from whom descended not only the language but many of the external symbols and tabular representations—it was undoubtedly the original intention that these monuments should serve for the physical preservation of the people and their food, while at the same time they expressed an offering unto the Divine Mind. The ancient city of Iou, or the City of the Sun, was in its turn an offering to the great spherical soul of existence, whose symbol was the sun's rays, and whose potent powers were felt all along the bed of the Nile in the fructification and beautification of the earth.

Therefore, we have but to trace these symbols to their ancient significance to know that they are neither profane nor idolatrous, but that the original import was that of comprehending what could not be understood save through the symbolic representation that we have referred to.

The word "Jehovah" introduced in the Mosiac record and in that mysterious compilation called the Book of Genesis, was not the original "God" or "Lord" worshiped by the Children of Israel, but was the "God" or "Lord" taught by the language of the secret order of Melchisedec which had its origin in the East, and which conveyed to the Children of Israel, or the ancient patriarchs of that nation and the founders of the order the real meaning of the word "Jehovah,"

and the sacred symbol of its trine expression. Afterward it came to be adopted with a spiritual significance, and finally it was expressed or embodied in the Christian religion under the form which has been used since that time.

It is no fable to suppose that the Deity represents himself to man in a threefold capacity. We do not know any reason why he may not do so more than that the one beam of white light may not shine variously in red, yellow and blue vibrations, and at the same time be resolvable into the original white beam of light. We know of no reason why the Deity may not be expressed in the threefold capacity as supposed by evangelical churches, and yet at the same time preserve the oneness of the sphere and the threefold powers expressed in the pyramid. It has been supposed to be a mathematical impossibility, and no end of ridicule has been showered upon the idea of Deity in his trine expression. If it were understood, the worship of the Deity in that manner would be just as admissible as the worship of Deity in any manner which the human mind can comprehend. We do not know of any reason why God may not be expressed in a threefold as well as in a single limited capacity. The human mind cannot grasp the Infinite. Christ is the representative of God and man even among the Unitarians. Why not then the threefold powers that represent Divinity in the expression of the Trinitarian idea? We do not say that it is necessary, or that you are enjoined to regard Deity in this way, nor that it becomes obligatory to do so, but we say that whosoever sees God in that light clearer than in any other, worships him as truly as he who sees him through a stained glass of his own fabrication in some other way. You have heard of the controversy between two friends who were gazing from different sides at a light. One of them declared that the light was red, while the other said that it was green. They paused in their discussion to settle the dispute by blows. After a while they discovered that they had been looking at the light through different colored glasses. And this is the real interpretation of all figures and symbols that man employs to represent the Deity.

Whosoever is best adapted to your vision; whosoever your understanding shapes, is the manner in which God shines upon you, while you must know that behind the whole the supreme whiteness of the Infinite Soul is not impaired by any angle, figure or form of expression, but only by the one supreme circle of whiteness of his own existence. This is the significance of all ancient symbols and records that stand now as everlasting monuments of the past pointing to a period of time when the Deity was understood and represented in different forms and manners, but still when that form of expression might have represented his soul as nearly as any form of expression to day. God veiled in human form, the Father, the Son, and the Holy Spirit, representing the Divine Mind, are not impossible forms of worship for a devout believer; and he who sees the whole of God couched in that divine humanity, still must be aware that that divine conception is brought down to his understanding, and that the Deity is the transcendent other Soul whom he has not seen and does not understand. He who breaks the rule of life for the sake of an individual symbol is an idolater. But he who sees in the manifold images of nature the Deity that is enshrined there, and worships not the sun nor the stars nor the fire nor the elements beneath, but through these worships the Soul that pulsates beyond, is no idolater. The Paisee worshiping before the sun's rays or the flame of fire, the Hindoo mother who plunges her babe into the mysterious stream that the soul of the child may be saved, the Mohammedan who, howling in his temple at eventide, sees Allah in the departing rays of the sun, are moved upon by kindred sentiments: through all these manifestations of devotion the souls borne upward to the Infinite in contemplation.

The soul that is enshrined in human form must have some representation of the Divine Mind within the grasp of that form; and whether you confess it or no, every human being worships the Deity in the image of that form which is most sacred, most divine, most exalted; he is the mother's eye that bends above in love, he is the angel of your life in any human form, he is the ministering pastor who preaches the sermon, or he is the form of Christ upon Calvary, or the threefold image veiled in the expression of the Holy Spirit and the Sacred Dove. Every human soul has his or her expression of God; and these expressions, according to the finite comprehension, cannot be the infinite circle, but only such portion of that infinite circle as is brought within the grasp of the finite mind. Whoever understands most of life, whoever worships most of the expression of Divinity, whoever sees God most in the most varied forms, doubtless is the truest worshiper. And whosoever can glide behind symbols and beyond forms, and see the essential spirit and feel the truth of that spirit within his soul, doubtless is the most devout and inspired believer.

The Christ upon Calvary calling upon the name of the Father, the saint in the cloistered cell, the symbol of devotion set high in all public places, the trine Deity worshiped by whatever name and form, have their uses and are the embodiments of human worship. And the veiled name of Jehovah, traced in Hebrew shrine and temple, handed down to Christian worshippers by symbols of expression that you know not of, also represents the true deity spirit.

But let us see how the ray of light is broken to human gaze. Let us understand that it is so, and that between man and Deity are no barriers, but only lines of interpretation and methods of

thought whereby humanity comes nearer and nearer to the Deity. We do not recognize in these ancient forms and symbols, therefore, merely idolatrous expression; we do not see merely geometrical lines and their interpretation, but we see that these have been the stepping-stones whereby the finite mind had been brought nearer to the comprehension of the Infinite, just as the child's mind is led by degrees through the smaller problems to the loftier ones of life. This is the manner in which the Deity expresses himself to your understanding each day and hour; and the true circle of life itself is manifested in this threefold manner in the human being. No human soul is expressed in its completeness in the outward form and brain. You have the spirit, the mind, and the body; sometimes all three, seemingly at war with each other. You have the expression of the physical form and its laws; you have the mind and its education and outward bias; you have the ineffable light of the spirit shining behind the whole and guiding as best it may the external expression of the existence.

You do not know one another. You never enter scarcely the charmed circle of that inward existence that lies behind these broken lines. You scarcely know of what your friend, or neighbor is composed and fashioned in his inner life. You see the red, or the yellow, or the blue of his existence, and you exclaim, "Oh, what a red light!" or "What an imperfect nature is this!" Could you glide behind quickly and interpret with the language of the spirit, you would see that this is only one of his forms of expression, and that the real man is, after all, a complete circle, and that the life that is hidden is greater than that which you can see, and that it is often the colored glass through which you are gazing that prevents you from seeing the divinity that is veiled in him.

Did you ever suspect that the qualities and attributes that you give to others are but the reflection of your own condition of mind? That in a gloomy day or a cloudy morning the whole Universe is supposed to be out of joint, when it is only your own mind, and that after all in the kaleidoscope of human existence that it may be the kind of eyes that you see with, or the frame of mind that you chance to possess, that gives to humanity such a cloudy and varied aspect? Did you ever know that in the circle of human life, if you but know the charm, and understand the spell and interpret it, that every human being has behind the cloudy appearance and behind the broken fragments of light, a clear beam of whiteness that might gleam out upon you? How frequently you exclaim of a friend, "I never could see what my friend finds in that person to admire." Perhaps you have not looked with the eyes of your friend. Perhaps the sympathy, the love or appreciation necessary to reach the qualities that were hidden have not been yours. You must remember that life is a great barrier, that the walls of sense rise up between you and the soul, perhaps, that you must love; and that to probe that wall and surmount those obstacles any key of interpretation which may be given you is valuable and full of aid. Let us illustrate: Here are two souls estranged. They may have nothing in sympathy; no word can be spoken between them. But in comes a laughing child, and straightway the joyous smile, and the sunny eyes, and the dimpled cheeks and golden curls make up a point of sympathy, and those who were strangers before, laugh and smile with the child. Shall we not be content to have the Deity interpreted to us through a little child? Shall we not be content that the symbol of the dove represent the Divine Spirit and the holiness brooding above? Shall we not be content that any lofty thought or any bond of human sympathy bridge over the space between soul and soul, and therefore bridge over the space between man and Deity?

Let us not mistake these useful symbols. Language is necessary for human expression. Souls do not yet speak face to face. And are not these given as the language of the spirit? Are not all sacred symbols given as the alphabet of the soul whereby we may come one degree nearer to the Divinity? Shall we cast aside the alphabet? Shall we not rather weave it into most beautiful forms of expression, making a complete language, so that all nations shall be linked together by this one tongue, so that we may know that Parsee and Hindoo, that the Brahmin and the Buddhist, the Mohammedan and the Jew, and the Christian, have, after all, a common language of expression and thought, and that we have simply mistaken the symbol for the spirit? Shall we not avail ourselves of all the offerings that are given in Nature and Art to make a shrine and create a representation of Deity, expressing just as perfectly as to human life is possible the perfection which was intended by outward life? Shall we rob our gardens of their flowers? Shall we cut down the roses and the lilies because they are but symbols after all? Shall we not rather weave them into garlands of beauty and let them speak with their manifold tongues of praise, and on the incense which rises from their sweet chalices let our own prayers and offerings float.

St. Peter's, in Rome, the temple that rears its head to heaven in your own land—whatever shrine or sacred place is builded, if that be the only avenue of reaching Deity, let us make it beautiful. We will not tear away from the walls one image. We will not take from altar or shrine one emblem of worship. No saint shall be removed from the niche or cloister where they have been lifted by human praise. We will not take one of the stepping-stones away from mankind whereby they reach Deity. So you do not

stumble over the stone; so you do not stop upon the threshold; so that the outward vestibule be not mistaken for the altar; so that the Shrine be only the means and not the end, let us have the incense, let us have the Te Deum and the glorious praises and songs in temple and church, let us have the choral service and all church ceremony, but let us not mistake the language for the thought, the alphabet for the full expression of the spirit. Let us only use these as the means of singing and praising, and expressing Deity in the loftiest form. If you were pupils and we were your teachers, and we wished to have you understand that a circle could be divided, we should of necessity, according to the rules of instructions, be obliged to introduce you to the triangle. Any teacher, parent or instructor, is obliged to make the child understand that the blocks of wood which are only symbols represent the real things for the time being, and that these are to be divided, added and multiplied until the child understands the meaning of addition in the brain itself. Now, every form of expression which Deity has ever been veiled in, Buddha, Moses, Jesus—all are but the blocks of wood, the stepping-stones, the sacred symbols, the ray of light that is to guide and lead mankind to a consciousness of the Infinite. We will have these preserved. We will wrest from the idolatrous forms that have been introduced, these sacred symbols. We will not allow them to sink into obscurity, leaving only the bare and barren walls of existence that have no meaning and no record.

No man has any right to desecrate the image of the cross to idolatrous uses. No one has any right to make the Trinity answer the purposes of the Infinite Spirit. No one has any right to say that a temple shall be devoid of beauty because St. Peter's has been desecrated, or because the churches of the East have become the means of idolatry. Christ scourging the money changers in the temple at Jerusalem, is a figure of that form of expression that should drive from sacred images and symbols everything idolatrous and everything unworshipful, and make them mean the very things that they meant in the foundation of the language.

Let us have our symbolism. Let the temples of human praise and human love be adorned with loveliness. Let column, and spire, and dome be reared to the uses of existence. Let us have no charnel houses and tombs for the expression of love and praise; but the joy, and the melody, and the grand archives of the past—let these be restored in their original significance and meaning. We will have the rainbow, whatsoever the Pope may say, or whatsoever science shall rob that symbol of. The threefold light of the sun's rays means, if symbolized, Hope, Aspiration and Immortality. No matter if science declares it is but the prismatic reflection. No matter if the drop of water is resolved into three principal gases, we still have in the drop of water the symbol of the universe, and in the rainbow the trine expression of Deity, and in all sacred forms and images that which is beautiful and lovely. Take from the human mind all expression that ideally conveys that mind toward the beautiful, and you rob life of its supremest language; you take away the only good and perfect gift which fashions the language between you and God. Martyrs in dungeon cells, Puritans suffering the tortures of exile and death, the Quakers driven from their form of worship, are the severe expressions of what an unbecomful religion can bring to mankind.

Ay, we may have our quietude, our cloistered cells, our bare and barren walls; but let these be when the soul is devoid of beauty, and has no loveliness of expression to give to God. Sackcloth and ashes for repentance, but for the world of praise let us have flowers, and sunlight, and song, and happy voices of children, and men and women singing their praises to God as though they were not ashamed to live. For crime let us have the tortures of conscience, the inquisition of the spirit judging its own action. Let us have the secret corner and the cloister where the soul may be tortured into discipline by its own consciousness. But for the love and praise of the Infinite, let us have the broad circle of the sun's rays, the clear, bending sky, the interpretation of all beautiful signs and tokens; let us have pictures, statues, living images that shall express the poetry and harmony of being, and the threefold hues of the rainbow of existence blended and interwoven into every form of life.

A greater pyramid there is to be build than any which Egypt holds. Her sacred and solemn river flows far away over desolated plains, and the silent fingers of those wonderful structures point evermore to the heavens which man could not fathom nor understand. Science has since probed the sphere, and the manifold arts of life have given to existence the charm even of almost the infinite circle.

The threefold form of Art—painting, sculpture and literature—has given to the world of external learning what the threefold form of spiritual worship gave in the Past. It was Del Sarte, in France, who gave to the understanding in art what was given in the interpretation of the religion of Christ by the early teachers of the Christian religion. It now remains for a magic hand and master mind to interpret to the understanding of humanity the every-day of existence, so that it shall become as beautiful, as perfect, as harmonious, as the threefold light that blended together makes the perfect whiteness.

We will sing you a song. It shall be fashioned of all sacred words and images that the world has ever known, and Jehovah shall no longer be dumb and distant and far away, but within the heart of every human being, veiled in the three-

fold attributes of love and truth and wisdom there. We will sing you the song that shall show that the threefold light of the Divinity is not enshrined in some distant sphere, but is in every human heart, waiting only for recognition there and expressing itself in whatever form of loveliness the human mind can understand.

Take this trine expression, love, truth and wisdom, and you will find there a solution of all the problems and qualities of life. We will prove it to you. You say this man is charitable, another is beneficent, another is kind and gracious; but Christ's love is the fulfilling of the law. Whosoever loves his fellow-being is kind, and gracious, and charitable, and considerate, and beneficent. Is not love the basis of the pyramid? Wisdom: You say that such a man is just, and such an one has correct ideas, and that this one has knowledge; but is not wisdom the embodiment of the whole? Does it not include knowledge and learning, art and all that there is in human government? Is it not that supreme wise beneficence that shapes all law to the single fulfillment of a wise and perfect purpose? Truth: Clear as light and crystal as the starry heavens. You say this one has integrity, another has honor, another has probity. Is not truth unqualified the representation of the whole? If you have truth does it not shine out in every deed and word, undimmed and unqualified? We give to your understanding the interpretation. These are the primal attributes of the human spirit. They are variously broken to your outward gaze, clouded it may be; but glide behind and you will find that the basis of all spiritual life is represented in these threefold words. Then if you will have the complete circle, if you will understand what the Divinity means, you must know that it means nothing that can be shaped in attributes, but is the perfect state of being. Christ said, "Consider the lilies of the field, how they grow. They toil not, neither do they spin. But I say unto you that neither Solomon in all his glory was not arrayed like one of these." We say that a single perfect life unconscious of any effort or attribute expresses the Deity, while he who strives to be good, that he may gain happiness, falls short a thousand-fold of the mark. The lily in its whiteness, the rose in its perfect bloom, the heart of man shining out among his fellow-men with unqualified light and glory, not saying, "Is this truth, or is that falsehood?" but knowing no other way possible than to speak the truth, live the life, do the thing that is beautiful and glorious—this is the expression of the attributes of Divinity. This is the Christ, under whatever name or form you may worship him. This is the God made manifest to the human understanding.

Oh, light of suns and stars, veiled by space and by time, the drop of dew in the chalice of the rose reflects the starry firmament, and man in the spirit of his truth, and love, and wisdom, reflects the Infinite. Let us no longer wander in the dark. Let us not clutch at phantoms, but see where God smiles face to face in every human being. In the eye of the babe, in the eye of the mother's love, and in the honest countenance of your fellow-being you may find enshrined the image that you have sought in vain through temple dome and ancient hall. Oh, let us build a temple. Let its foundation stones be of love. Let its two-fold sides be fashioned of truth and wisdom. Let the various portions be made of human existence. Let the device be crowned and glorified with the immortal consciousness of life, and let us not have brazen images, nor golden calves, nor any form, save that which shall interpret to us the understanding of the Infinite as expressed in man. Let us make humanity the shrine. Let the forms of worship be love and kindness, inspiration, beauty and everything that is lovely and beautiful in nature. Let us rear in foundation and in edifice such form of devotion as shall reach the very heavens in its spiritual height, and become merged in the Infinite by the very type that it expresses of infinite existence.

Oh, magic of the moving years,
Ye pulsate with the elemental spheres,
And through the countenances run
The atoms up to world and sun.

Athwart the space there gleams a ray—
Downward an angel full of play,
And light-sheds in that darkened sphere,
The sheen of heavenly atmosphere.

O'er Egypt's darkness and the Nile,
And the sphere'd globe, a light doth smile,
'Tis not the serpent, nor the stain
Of human blood that doth remain;

And one pure ray from out the shrine
Of Infinite flames the mine
Of Egypt's darkness—drives away
The dross, until the sun doth stay.

What is it that o'er mosque and dome
Shines out where'er the Brahmins come
To bow the knee in fear or praise?
Is it the ancient, obscure rays

Of some past form unmeaning there?
Is it a darkened shape of air?
No! Through the one supreme tone
A ray of light from heaven's throne

Shoots down, divining from the dark
All the worn images, the stark
And stiff and pale and dead old forms;
Then rises o'er decay and worms,

And clay, and dust, and moulding mire,
The one thought of the soul's desire
That wings its way to paradise
And lights the gleam of the sun's eyes.

What is it that through temple dome
And Christian altar eye must come
Still fluttering, fluttering like a bird,
Until its fluent plumes are heard:

Some winnowing of mighty wings,
Some lifting as of murmurings
Of prayer? Is it the one blessed tone
Lighting the way of the holy One?

Yes; and its threefold name of grace
Shines out in every lifted face,
Is mirrored in the mother's prayer—
The symbol of the earth and air.

And sky, all blended into one—
The threefold light of heaven's sun
Shining through love's heaven below
In that which reconciles you so

Oh, sacred ray! Oh, charmed soul!
Veiled in thy light and blessed control,
Shine broadly, brightly on us here;
And, e'en as our own atmosphere

Reflects thine image if our ray
Be white and fashioned of the day,
So shall thy light shine here alway.

A curious custom still survives in North and South Wales and the Border. At a funeral a hiring, "who lives by such services, has handed over to him a loaf of bread, a maple bowl full of beer or milk, and a sixpence, in consideration of which he takes upon him all the sins of the defunct, and frees him or her from walking after death." The scapegoat is called a "Sinner." People who laugh at this absurdity think nothing of accepting the doctrine of the Atonement, which has for its leading idea that one man can take upon himself the sins of others, who shall then go scot-free. — *Liberal Christian*.

Whoever succeeds tolerably well as an editor, is something more than an ordinary man, let his contemporaries think of him as they will. — *Boston Investigator*.

Free Thought.

THE PHILADELPHIA CONVENTION—ITS NEW DEPARTURE.

BY HUDSON TUTTLE.

To the Editor of the Banner of Light:

I was surprised, on reading the proceedings of the Spiritual Convention at Philadelphia, to find my name among its list of Vice Presidents. I supposed some friend had suggested the same to the Convention, and nothing further would come of it. But I find it necessary for me to explain, or be compromised by being regarded as an active member and officer of the proposed organization. This movement may be the most proper and essential, yet it is entirely incongruous with my individual views. The Convention having by appointing me to an official station conveyed the idea that I accepted its platform of principles, without consulting me in the least, I feel it incumbent to express my views as I should had I been present, and in such a manner that I am sure I should never have been nominated had I done so. In the "platform," the Convention makes the vital error of predicated the proposed association on the "necessity of a religious organization." There are quite enough "religious organizations" in the world now. The experience of the past is all against "religious" organizations. They are good just so far as they escape being "religious organizations."

But is not Spiritualism a fact or series of facts? What is religion? Is it anything more than the observance of certain prescribed rites, and reception of certain beliefs? Is it not anchored by faith?

Is it not self-evident that Spiritualism, as a fact, admits of no creed, asks for no rites, and scorns faith? As a fact it is a science for study, not a belief, and for the same reason does not admit of proselytism.

The old god skin bottles which have come down the centuries filled with Catholic, Lutheran, Wesleyan, Trinitarian or Unitarian wine, cannot be used to hold this new vintage.

Among the other "alms" of this organization are "to stimulate religious effort; to strengthen faith in God." What kind of "religious effort" does it propose to "stimulate"? The worship of Joss-sticks, of Allah, of Fire, or the Sun? None of these, for we are not left in doubt. It is Christianity. Why? Because its promoters accidentally are born in a Christian land. And for this reason they say: "We recognize in Jesus of Nazareth the spiritual leader of men, and accept his two great affirmations of love to God and love to man as constituting the one ground of growth in the individual, and the only and sufficient basis of human society."

Had they been born in a Mohammedan country they would have said: "We recognize in Mohammed the spiritual leader of men," etc.; or if in Hindostan they would have substituted Buddha.

What makes the matter worse than the narrow prejudice on which it is based, is the utter falsity of the statement. "Jesus of Nazareth" is not and never was the "spiritual leader of men." Mohammed has twice the number of followers, and Buddha three times as many. They were equally inspired or mediumistic.

Nor is it true that Christ was the first who taught "love to God and love to man," or that progress rests on these affirmations.

The term "Love to God" is meaningless, and certainly has little to do with the conduct of life. A man may wholly disbelieve in the existence of a God, and yet be pure, upright, moral, and have "ample ground for growth." What kind of a god are we asked to accept? The Three-In-One remnant of phallic worship, or the One? An anthropomorphic personality, or an intangible principle? God, to be "loved," must be human like ourselves—love cannot go out to a principle.

But Spiritualism and spirits are as much in the dark about gods as mortals, and it is folly to prate about something of which by the very constitution of the finite mind nothing can be known.

Again: "We feel that a new movement in Spiritualism is demanded, whose aim shall be to indicate and organize the religious thought, which underlies all modern life, in such a manner as to afford cultus and worship to those who by their lack of interest in existing church organizations, are practically without church relations, and are deprived of spiritual blessings."

Is it not because the class alluded to "lack" interest in "church organizations," and stand aloof, that they receive the grandest spiritual blessings in the continued intercourse with departed spirits? What "spiritual blessings" do they lose by not belonging to a church? What "cultus" or "worship" do they need that is not theirs? Have they not the living fountain? and why "organize" them on the basis of the recognition of the remote mediumship of "Jesus of Nazareth," Buddha, or Mohammed?

This is not a "demand" of Spiritualism, but of those who have come out of the church, and, embarrassed by their new position, are searching for a staff on which to lean. Walled in by creeds and supported by authority so long, when thrown suddenly on themselves they sigh for the fleshpots of the old time, and mistake their own cravings for that of the "movement." If such demand an organization for their support, there can be no objection against their fashioning such an one as pleases them, to hold them up, until they can run alone; but it is not just for them to press it forward as the "demand" of a movement which simply tolerates with broadest catholicism.

The name of this organization rests for a year in abeyance, but had it been named, there is no doubt it would have been "Christian Spiritualism." And why "Christian" more than Buddhist or Mohammedan Spiritualism? Why other than that the Convention was held by Christians? True Spiritualism knows no such narrow and bigoted distinctions. It is as broad as humanity, and is not of one race or people. It makes no such bid for popularity, nor seeks by a name to win attention. The Convention will find to its disappointment that Christian Spiritualism will be just as unpopular as before it was thus named, and if the two are grafted together a hybrid nondescript, a veritable "What-is-it?" will gain the just scorn of the world.

Again: "Accepting what of verified fact there may be in the science, and holding by all that is well established in the Philosophy of Spiritualism, but throwing out the vagaries of the one and discarding the crudities and false and pernicious theorizing of the other, the New Movement goes forward to establish the religion of Spiritualism upon the enduring foundation of God and the soul."

From whom will come the authority of this

organization to sit in tribunal, and discard the "vagaries," "false and pernicious theorizing" of Spiritualists? Shall not even then every one think for himself, or have we then to bear an *Index Prohibitory and Expurgatory*?

Really this Convention takes a great deal of unnecessary trouble about God, without one word defining the nature of that being or non-being! And in the final paragraph it is said: "God's bugle calls to the battle." We fall with our dull ears to hear it! Perhaps it was heard by the members of the Convention; perhaps they were deceived by an echo from the receding shore of the churches.

Nay, friends, it is not who is blowing that bugle, for now its notes are audible, it is yourselves, and like veritable Don Quixotes, mounted on your Christian Spiritualism, you are charging, not a windmill, but a straw phantom.

While you are subtly planning and organizing, you will find the spirit has escaped, refusing to be circumscribed, and instead of being the "creed," or, better, "statement of principles" of one organization, it becomes the heaven permeating and seething in all. It is not a lamp to give uncertain light to a few, but a sun shining on all.

But if you find in an organization a help, by all means organize. If you feel better satisfied to call yourselves Christians, by all means be Christian or *Christianist* of Spiritualists. If you desire prayer, rites, worship, have them all. They are means of growth that have helped many a restless, weary soul to a higher life. They will aid you to gain a plane where prayer will be absorbed in action, faith in knowledge, and the organization of the many in the reciprocal individuality of the one.

Quarterly Report of the Society of Spiritual Sciences, New York.

[Reported for the Banner of Light.]

After the opening address by the President, addressing to the progress of Spiritualism in opposition to the Church, State Science and the Press, he attributed the amazing advance to the media, the Banner of Light, and the spiritual press generally. He said that in a utilitarian point of view the British were in advance of us, owing to their solid ways of thinking, but the late movement in classifying Spiritualism for practical working would, in his opinion, supersede the English in a short time. Spiritualism was in fact a hydra-headed ism which admitted of useful knowledge from the profound spirit to the unities and fragments of Occultism. The independent Spiritualist was one bound by no rule or law; he took everything as he found it. The Christian Spiritualist had references to progress in high morals as well, while the Harmonical Society had its fences to guard its convictions. These and other speakers were given to their places, because they promoted a spirit of inquiry and investigation. He believed the more of them the better. For the Society's rooms he recommended all the spiritual papers in the world, because he felt satisfied none of them failed to have something useful.

Dr. Hall then proceeded to state the origin and object of this Society. It was not intended to come in contact with organizations and principles, but to discover for itself the truth of things; to place them upon a practical scientific basis; that while there was no such thing as the supernatural, all being within the limits of nature, yet for convenience the Society assumes the name to designate its researches. Science could not extend its investigations beyond the domain of sense, and these had to call to its aid the microscope and telescope, which in their turn had their limitations. Just here the spiritual sciences began their extending power into infinity. In seeing, hearing, feeling, meditation, a new world was opened before us, because the union was made between the material and immaterial (spiritual) spheres, whose higher knowledge far surpasses us in all the natural sciences.

He could cite instances where things had been done that would justly be called miracles. For a materialized spirit to play billiards with a mortal is a fact that will shortly be demonstrated. Over a quarter of a century ago it was naively said, let Spiritualism alone, for if it is not a truth it will go down; but to-day it has gone up like a meteor, far surpassing the towering churches and rearing its pinnacle into heaven. Every family through its circle is becoming a church—its own kind of church, while the common brotherhood, without creeds, meets the demand of the world. It has been heretofore religion without science, but now it is science with religion, both working together harmoniously.

Reports were then in order. Mr. R. S. A. read a paper on "Spirit Healing"—the case being that of an unlearned, half-breed Indian whose cure surpassed belief. This medium's extraordinary success met with the most violent opposition on the part of the physicians, and the Mayor's protection had to be called for. The treatment of a case of cancer, of violent and pronounced to be incurable type, the medium lifted it out from its socket from the human flesh with his fingers, the fungus squirting like a living thing. The house and yard, several rods distant, were thronged, all the time, waiting their turn for this man's powers. He never asked, What is your disease? but proceeded to cure, caring for nothing further. A vote of thanks was offered by the Society to the mayor for his noble reply to the spiritual medium, "If you can do good, you shall be protected."

Mr. O. S. had a materialized marble slab, so perfect as to surpass all the patent marble imitations. An agent for one of the largest manufacturing in France coming here for the introduction of their patent, abandoned it for this, as this covered the imperfections of the other, and left nothing more to be consummated.

Mr. L. A. stated over a glass of water such medicines as were adapted to the cure of various diseases. Ordered to be analyzed.

H. H. I. had been troubled for years with the ringing of his door-bell at night, and tapping noises proceeding from his marble mantel-piece. Attributed them to psychological influences. Clairvoyant ordered to make examination.

Mr. S. read a paper relating to photography. Advocated the services of Milleson for extraordinary matter relating to the Society. Mr. Milleson engaged.

N. O. T. asks for permission to confer with Mrs. Suydam in relation to the impendable agent used by the spirits to protect her from fire. Granted.

The President then read an exciting paper on "Induration as applied to Materialized Forms." The spirits were compelled to retire so frequently to recuperate the lost form, and the mediums lost so much of their vitality, which was their life, that the subject of remedying these defects was very desirable. He thought that it is possible the causes may be traced to the combined action of oxygen and carbon, which, whether the fact or not, there was something in the way, and it would be an extraordinary occasion of rejoicing to find out these things.

The Society is empowered to correspond with inquirers, and others, procure lecturers, mediums, and develop the media powers, and serve the community in all matters relating to spiritual progress. Two mediums, partially or wholly developed, are wanted to answer *zealed letters*; may reside anywhere. Similar societies to this are recommended as auxiliaries. Correspondents must enclose return postage and direct inquiries to Corresponding Secretary.

M. E. HALL, Cor. Sec.,
P. O. Box 2572, N. Y.
A. BENNETT, Secretary.

PERCY BYSSHE SHELLEY.

BY WILLIAM BRUNTON.
'Tis all unmeet to praise the life in death,
And come with flowers where stones with curse were thrown.
'Tis nothing more than false conceited breath,
Seen through such poor notions as are known.
Now thousands lip these praise thy fame beneath,
To whom thy grandeur never one hour was shown.
Well may thy meteor'd soul despise these weeds;
Not for such honors didst thou live and die:
But through thy works is heard the voice that pleads
Thy heart's life for duty great and high,
And says: 'Ye loved! then live in love and deeds,
And to my work your sympathy supply.
Let priestcraft fall, let hate and envy cease,
And live for good, for brotherhood and peace!'

The reason that we are so noisy is that we are full of wants; we are unfinished characters. Had we perfect fullness of all things, the beatitude of being without a want, we should lapse into the eternal silence of God.—*Prof. Dr. Dry.*

Don't buckwheat flour, if repeatedly applied, will remove entire the grease spots on carpets or any other woollen cloth, and will answer as well as French chalk for grease spots on silk.—*Springfield Union.*

War is entirely inefficient toward redressing wrongs.—*Jefferson.*

[From the Harbinger of Light, June 1st, 1876.]

Religion, Science, and Spiritualism.

The dual tendencies of Nature are nowhere more manifest, and nowhere more beautifully balanced, than in the perpetual conflict between the old and the new. Reform and Rest (for regression is impossible) strike like hammer and steel, red-hot and hissing angry defiance, as the most deadly foes, while they are in truth together combining to produce a harmonious result. The birth of a new branch is preceded by a rending of the bark, the earth is broken by the young shoot peering for the light, and the growth of a new idea, the incarnation of a new truth, finds always a healthful antagonism awaiting it, which will test it roughly ere it is reduced to obedience.

The direction of motions is that of least resistance, and bodies in progress coalescing obtain the resultant of their several speeds. The new body thus is formed at first to universal attack; it is only from these collisions that it originates, and it is some time ere it regulates itself sufficiently to perform its duties. Spiritualism at present moves between the inimical forces of Religion and Science, and as it is related to each receives the onset of both. On the one side the partial truth of tradition, on the other the partial truth of experience, cannot recognize their stranger offspring and destined heir. At present it scarcely knows itself, but, like the infant Hercules, it struggles serps in its cradle. This is clearly to be done, and of what further it is capable it will then give to discover. Only it is capable that it is the Gods, Immortal, and that great deeds await it, the slaying of many a dragon, the rescue of Right, the pursuit of Truth, and the doom of Error. These things it must perform, ere its God paternity be apparent; these things it is doing, some it has even done; and scanning the face of present and future, of friends and foes, what do we see?

I.—THE CONCLUSIONS OF SCIENCE.

A science, material purely, and avowedly, which deals only with what it can see and feel, and who shall say that this is not wise, recalling how we have erred in our past times? But we must not forget two great truths: 1. That of all the unbroken chains of spiritual manifestation, from Buddha down to the present day, it, alas! knows nothing, and the millions of instances, where seen effects testified to unseen causes are to them unknown; 2. That it willfully disregards all these semi-spiritual psychological facts, known as Mesmerism, Clairvoyance, and Psychometry, attested beyond the shadow of a doubt in every age, nation, and clime.

But apart from these, we have need to be proud of it, and may examine it with pleasure, remembering one caution—that scientific facts are incontrovertible; but that the opinions and inferences of scientific men are, like all such, fallible. Newton himself, apart from his physical writings, is a dreamer, and a mystic, of the most credulous school; Faraday remained a Christian, and a pious one; while Swedenborg as a Seer was far more faithful to Science than the material studies, so enormous and continued, of the first half of his life could make him. It is the facts of science upon which we must rely; every fact has been termed a Divine Revelation, and it is well named. If a fact conflicts with our prepossessions, they, not the fact, must go. We study in Nature's school, and we cannot foist our theories upon her. We must take truth as it is, and force our conceptions to agree with it. Our ideas of Law, and of Causation, are still wavering and uncertain. If a man lifts a table, communicates his thoughts to another, or stands before him in *propria persona*, we do not shout "a miracle." If a man behind a screen speaks to us, we do not question his existence. What, then, is the meaning of the senseless cry that it is against natural law that a table should rise, the ladder being invisible, or that levitation is supernatural, because we can see no cords? Nothing that is can be above nature. You are fighting the facts, and only yourself can suffer. But this error is now dying away; the phenomena are sufficiently attested, but they are not yet admitted as facts in our Philosophy, and we must measure Science as it is, of the Earth, earthy; of the Truth, God-like. Its researches extend at both ends of the scale—to the infinitely small and the infinitely great—and still comes the same verdict, "matter." But the battle is not here, for we know matter is an appearance, and ask, is it anything more? Is it what it seems? Philosophy must answer us.

Mr. G. H. Lewes is the ablest and most recent exponent of the opinions of the Positive school, and in his "Problems of Life and Mind" he supports the position of the most uncompromising materialist. Subject and object are related, and indeed different sides of the same thing. Life is the name given to the sum of the functions exercised, and Mind in a similar manner resolves itself finally into molecular motion. Consciousness, built up of inherited experiences, self-consciousness arising from the recognition of other personalities, is the abstract reflex conclusion which discovers us to ourselves. But Mr. Lewes has not overthrown the principles of the higher and more advanced school, of which Mr. Herbert Spencer is the founder and the high priest. Mr. Spencer shows that our knowledge of the external world is derived purely from the senses, in all cases our solely self-supporting guides; that these are in many cases unreliable (as witnessed in cases of error or lunacy); that all our knowledge is consequently relative, and that Matter, Motion and Force are only names for these sensations, which do not justify us in asserting anything further concerning their ultimate existence, than that they are the manifestations of an external reality as Spiritual as Material. He insists upon the coexistence of subject and object; and further still in his "Psychology," the most masterly work issued from the British press in the present century, he contends that Mind is unknowable; that within us there exists a power which we cannot by any chain of reasoning connect with the material expression of it in nerve-action. What can Spiritualists desire further? As the prophet of evolution he gives the facts of experience their full weight, and explains and substantiates the growth and existence of their certain result, viz., Intuition, as no other philosopher or seer has ever done. Mr. Lewes takes as the cardinal basis of his philosophy the almost absolute truth of human sense testimony; he declines to consider what he terms "the otherness of relations," i.e., how they exist to beings other than ourselves; with him the human is the only judge, and from its verdict there is no appeal. We may thus grant him all his demands, without infringing in any manner on our spiritual knowledge, for all must admit that to the senses material things only are perceptible, and that so far they contain all truth. But this very maxim debars him from contesting the existence of a substance which in his appliances can never reach, except through physical means, and if he, when perceiving, decline to seek behind these for their cause, he cannot (and does not) dogmatize concerning them. No one has shown more conclusively than Mr. Lewes the value and majesty of facts; no one expresses more intelligibly the truth relating to laws and their variations. The Laws of Science are merely our generalizations from established orders of facts, and it is in the power of facts at any time to destroy, or rather correct them. Laws are only useful in as far as they represent Facts, and no law is absolutely beyond error. Spiritual facts, if sufficiently attested, find a place here, and there is not any real obstacle to its theory. Positive science is at present solely ignorant of, not antagonistic to, their being. This is still more apparent in the more powerful school of Mr. Spencer, and though some of his followers and adherents, such as Tyndall, Huxley and Fiske, allow themselves to be betrayed into prejudices, and with natural human weakness, err at times, there is absolutely no barrier to the Spiritualist which would prevent him from receiving, *in toto*, the theories of this rising philosophy. His positive evidence, in some directions, may cause him to add and alter, in minor particulars, but in all vital ideas the principles remain the same. Mr. Wallace has testified to his ardent and continued admiration of Mr. Spencer, and indeed he only needs a comprehension of the doctrine of Correspondences, as enunciated by Swedenborg, and its addition to his present system, to become one of the greatest

minds which has ever in the world's history unraveled the marvels of the universe. Science is spoken firmly and though occasionally some of her infant schools will babble out of time, or reason, she, in herself, asserts no more nor less than Ignorance; so much she knows, and of this so much she can explain. All else she is willing to learn, but till she has learned she will reserve silence, and with a great patience and a great faith subdue her Titan's powers, weary them not in pursuit of suspected quarry, keep her bounds in leash, till when the game's afoot they carry certain victory in their speed.

II.—THE CONCLUSIONS OF RELIGION.

The orthodox belief teaches little indeed concerning a Future State or its conditions. Its main features are Faith in dogmas, and a fealty to the past. Its origin is curious, and involved, professing to be based upon certain sacred writings, which contain the Alpha and Omega of the ages, which are without blemish, and without want, perfect and complete in every sense; yet find in its Bible no warrant for its principles or its practice, but indeed direct contradictions of both. Putting aside the faults of its records, which are so largely historical, and bear such slight application to any future, we find in them exhortations "To try the spirits," prophecies, from their greatest teacher, "That the Comforter shall come to them," "Gifts of tongues," and instances parallel in every particular to the present-day revival, which they entirely ignore.

But for the time overlooking these facts, we find a chance-begotten and purely man-made creed evolved, which proclaims a future life of indeterminate position and character, rewards and punishments of an equally indefinite description, a code of morals varying and vague, according to individual predispositions, in all of which there is nothing which Spiritualism does not proclaim, explain, and account for. Neither in the precepts of its prophets, or the ritual of its churches, is there anything which denies or doubts spiritual facts. To this portion of Religion, as to the facts of Science, Spiritualism is supplementary, and, as far as the Bibles of the creeds can speak, are the well-known character of their ages. It is the opinions of supposed religious men that conflict with it; it is the unreasoning spirit of conservatism, which, nursed in the eternal darkness of skepticism, under the cloak of religion, stabs at its very life, and denies the spirit which animates it and all other creeds. The channels of inspiration to their seem closed; their reason is so clogged by sensuality that they must needs thrust Truth into the distance, and cast over it the same romantic hues as in their poems and pictures, where the garb of pilgrim and knight awakes a fictitious and transient enthusiasm. Their miracles remind us of Jack the Giant Killer, their saints are "a la Watteau." The need of these artificial effects betrays the depth of their unbelief as clearly as their fears and wallings. They dread lest their sanctuaries be touched and disclose dry bones only. They stamp the seal of Superstition upon the soft wax of pre-historic days, and declare that the treasures of all time are buried there. What wonder, then, if those courageous enough to look Truth in the face by the mirror of the past, should not finding it, deny it in the present? What wonder if Death stands at each man's door, clothed in sable and shroud, behind him often a still ghastlier figure of terror and torment that stretches like a dark cloud over many a morning sky? It was on this Ghouli's altar that Cowper died; it was here that Pollok lingered, and that Calvin fell. The hideous tortures that these thoughts have inflicted on sensitive souls no pen can tell, no imagination realize and no toll erase. So frightful are its throes that it threatens those who penetrate its blood-curdling with the awful penalty that follows: believers, the heart chilled, the brain wrecked, and the life blighted forever.

From Religion Spiritualism has nothing to receive except good, and by Spiritualism will true religion be restored. The bugbears that weak and stunted minds draw from its ancient records, when converse with evil spirits was forbidden, are of the thinnest air. The caution may be given and received; by all true Spiritualists it is provided against, and from our new Daniels and Isaahs we receive good tidings, the new Apostles' work seeming miracles, i.e., occurrences with supermundane or hitherto unsuspected causes, but we do not obey the "word of the Lord" as it came to Abraham, Joshua or David. We know in these cases, where no biblical comment is given, that lying spirits possessed them, and instigated those awful deeds which orthodox Christians approve without thought and accept without murmur. Spiritualism is the key to all the creeds, their soul and centre. To it they owe their earth-power. With the dogmas tacked to religion, whether Christian or Mahometan, Buddhist or Confucian, we have nothing to do. They are opinions, nothing more; beliefs, nothing less; Spiritualism may be held in connection with either, or all of them, for it is a fact, and to Religion, as to Science, is no enemy, but a friend and ally in all truth.

III.—THE RECONCILIATION.

For centuries a strife has raged, ceaseless and bitter, between these two, Belief and Knowledge, Faith and Reason, Religion and Science, locked together and fiercely disputing for supremacy. Of late years the balance has begun to trim, and Religion, once so potent, recoils before the stern onset of Science; one by one her weapons have been wrested from her grasp; one by one her glories have passed away, and she now lies in her shattered armor still gazing for the breath of life, which seemed high flying in the last great grapple, shrinking before the pitiless, eager eye, which sees in her only the victim of phantasy, an abnormal patient whom he thinks to dissect, and who, wondering if her pristine pose contained no truth, no beauty. Brother and sister stand divided, as so foes; Religion, falling, contemptuous and self-seek; Science, falling, fashed and uncertain, her broken toys about her, seated in the ashes of her home. Science has truth, and dreams that she has all. Religion knows not truly what she has, she has claimed so much she cannot keep. She has wronged so much she doubts her own right, and having stolen from others, scarce expects her due. What can unite them? An old legend tells us how a conflict rose between two such, the brother stern, the sister erring, but half true, when suddenly from heaven descended an angel bright and radiant. Both gazed upon its brilliancy until, overcome by its marvelous beauty, they rushed to it with open arms to clasp each other, and find the vision gone, and lo! the two were brighter than before. Strange loveliness and power had blest them both, who thence were never parted. This is the mission of Spiritualism, which crowns and reconciles the civil war. Religious beyond religion, scientific beyond the dream of Science, delighting and perfecting both, Spiritualism is no third compeer, it is the completion of the primal two, coming to satisfy the natural needs of man for moral teaching, to bring comfort to the suffering, strength to the weak, and light to the wise. Through Religion this was first possible, for Science then was young; but at maturity Science claims its right. Belief, no longer needed, yields to knowledge, the religious spirit seeks new claims for its exertions, and reposes on higher planes. The facts of Spiritualism are scientific, and to science they belong; but the teachings are religious—the earnestness and the self-sacrificing zeal for the good of others, the patience, the purity, and the aspiration which it enjoins, with ten-fold power, rise upon its truth. "Its Religion is a Philosophy, its Philosophy is a Religion." Spiritualism is the golden angel which reanimates the world, unites the erring, and points the path to progress over all.

A philosopher says, "Planets govern not the soul nor guide the destinies of men; but trifles lighter than straws are levers in the building up of our character." How true this is! A meteor fifteen thousand times as big as the earth may sweep across the heavens without disturbing the moral standing of a man carrying a footstool full of hot iron nails, or a man sitting on a stool of lead, or a pigeon's eye may rise as high as the hall lamp, drag him all the way down stairs, a la wheelbarrow, empty the footstool in his lap, spin his reels and scatter the seeds in the corn, for the lightest stories of his unbridled profanity are hushed up.—*Haykeye*.

BIGOTRY FAR EXCELLENCE.—A Troy man said in a prayer meeting, after the reading of the Armenians' lives by a gayer sect: "All the Armenians in Troy are at the gates of hell, and five have just gone there."

Banner Correspondence.

Vermont.

DANBY.—Wm. Pierce writes Sept. 25th as follows: Please find enclosed money to renew my subscription to the Banner of Light for another year. I have taken it for about a dozen years, and cannot now do without it. Although always well conducted, as the Spiritual movement rolls on, and you and your corps of able correspondents acquire more knowledge and experience, you are furnishing the world with a better paper than ever before. I am particularly pleased with the reports of the very able lecturers through Mrs. Tappan, Lizzie Doten, Lyman C. Howe, Wm. Denton, Dr. Storer, Mrs. Brigham, and some others I could mention. And I also read with great satisfaction the able essays from such writers as Mr. Hyman, Mr. Smith, Etes Sargeant, S. B. Brittan, A. J. Davis, G. B. Stebbins, and others, whose moral and spiritual natures are unfolded to take the supremacy in their lives and conduct.

I traveled (in my spiritual development) many years ago, over the desolate region of a soulless humanity and a godless universe, and I know their desolation and dreariness; and to those speakers and writers that feel it to be their mission to write and speak on this subject, I would say, fail not to declare the whole counsel of Heaven in this matter, for God and the angels are greater than all below them, and they will persist until correct ideas are generally diffused and recognized on this subject.

We have had only occasional spiritual lectures in this place, for several years past. We are not declining but holding our own, and perhaps increasing. We have now and then a circle. We know of no one that has grown large enough to embrace the Spiritual Philosophy that has gone backward. No speaker of any other faith or ism can call together so large an audience as an inspired spiritual speaker. Mrs. N. J. T. Brigham lectured here on the evening of the 13th inst. to a large and appreciative audience. It was the first time she ever spoke here, and she gave universal satisfaction and more than answered our expectations. We can freely recommend her as being a speaker of the right stamp.

DECEASE OF JUDGE BACON.—I felt it a matter of some importance to the spiritualistic community, to mention the death of Judge Bacon, late Associate Justice of Caledonia County Court, who passed on to the brighter world from his home at St. Johnsbury Centre, Aug. 11th. He was well known in all this region as a man of sound sense and of great probity of character, honest, cool, and temperate. His mind was naturally radical—he generally holding advanced views upon all subjects, especially so of politics and religion. He respected and gave due deference to the views of others, but upon the great subjects of life, death and immortality, he held very decided views, believing the ground he stood upon was firm and solid. The last few years of his life he was a consistent believer in the great spiritual philosophy, and he firmly maintained his belief as long as he lived. It was his joy, his hope, and his consolation. For him, Spiritualism was good to live by, and good to die by. He did not fear death. He knew it was a benevolent plan of the Father to die as to be born. He looked upon the human spirit and its grand possibilities always with the eye of reason and philosophy. He believed the Universe was governed by a good God, whose attributes were wisdom, justice and love. With him God's laws were just right, and in due time all things would turn out right. Judge Bacon, with his wife, visited the Eddys, at Chittenden, at the time Col. Olcott was there making his investigations, and of whom Col. Olcott speaks in his book. He is convinced he saw some of his spirit relatives there. The Judge was not noisy about his spiritual faith—attacking and browbeating everybody—but he was ever ready, when occasion required, to defend it, and to speak his mind fairly and squarely. In regard to spirit phenomena he counseled patience and forbearance, believing it always safest and best to do so for the cause of truth. His visit to Chittenden caused many inquiries to be made of him, by both believers and skeptics, as he has informed the writer. Spiritualism gave him great comfort in his last days. His heart and soul were keenly alive to the grandeur and the sublimity, as well as to the beauty and blessedness of spirit law and spirit teaching.

Our friend and brother in the faith has passed from earth to spirit-life, and we trust is now enjoying his blessed beauties, for we know he was fully ripe and prepared for them. We shall keep him in remembrance, for we know he will remember us. His thoughts and his influences will return in love to us, for he was ever a good neighbor, faithful friend, and upright citizen.

F. V. POWERS.

St. Johnsbury, Vt., Sept. 27th, 1876.

Pennsylvania.

PHILADELPHIA.—A. S. Hayward writes Sept. 26th as follows: E. V. Wilson has been speaking at Lincoln Hall for the past month. He is a bold, daring man, and shows much power intellectually and physically, and unquestionably possesses wonderful spiritual gifts. He is just the one to "paddle his own canoe," as he terms it, and naturally adapted to meet skepticism in all its proportions. In a recent lecture he said the children of Spiritualists do not attend Spiritual meetings, but are sent to the Sunday schools of sectarian churches, and during the week attend Catholic schools for an education. Even some mediums and spiritual lecturers, he said, send their children to Catholic seminaries instead of those of liberal views; pupils are taught in such institutions that Spiritualism is a delusion and demoralizing in its tendency. This course on the part of the parents was radically wrong. Mr. Wilson's ability to read character and events is truly wonderful, and has proved highly satisfactory to his audiences in this city.

New Jersey.

TRENTON.—D. R. West writes: This city is still under the sway of the churches; yet the spirit forces are at work, and if the friends of the cause only do their share in spreading the truth by making use of the opportunities presented to them, a foothold will ere long be gained which will be a power in dispelling the dark mists of prejudice from off the minds of the people. Our only meetings at present are held at private houses; but there are with us two good mediums, besides several partially developed ones, each exerting a beneficial influence, through circles and otherwise, that is beginning to be felt outside of their present surroundings. Mrs. S. D. Buell is a trance speaking and healing medium, who, with her husband, (a normal speaker,) is working zealously—as far as circumstances will permit—to spread the principles of free thought and spirit communion. Mrs. Missell, also a trance speaker and healer, who was favorably known here in the past, has returned to work in the angel cause.

There is no single fact in science which has not had to fight its way into recognition, and the scientists of the present day are acting in the same foolish manner toward certain alleged occult phenomena, which by many persons are recognized as spiritual or extramundane as the blind Orthodox ecologists of the middle and early ages acted in their time toward the pioneers of all discoveries in science. There is a crystallized Orthodoxy in science as well as in theology, and in view of the progress which science has made, the apparently anomalous nature of the phenomena she has discovered, the difficulty of avoiding foregone conclusions, and of submitting facts to the crucial test of verification, it becomes scientists to lay aside their prejudices, and look at the alleged facts of so-called "Modern Spiritualism" with calm, unprejudiced and judicial minds.—Barkas.

"Der Lieber Himmel!" said a distinguished Teutonic visitor at the Centennial; "what a country! A hundred thousand people in a crowd, and not one peasant."

THE BAPTISM OF LIGHT.

A Scene from the Crown of Fire.

NO. 1.

BY FANNY GREEN M'DUGALL.

Scene: A little bedroom in the loft.

JOAN, aged seven years.

"Hush! for I hear the curtains of the dark
Down dropping from the sky. How softly now
My head lies on its pillow; and I feel,
As ever when I look upon the stars,
That they are coming nearer; and I seem
To float away like swimming in the light,
And sometimes flying. Oh, what can it be
That seems to cover me with wafting wings,
And carry me away, I know not where?
But oh, I see so many lovely things—
Clear waters, all so sweetly musical,
Bright light, and happy children, and such flowers
As never blossom upon Earth, I know.
How strange it is! how sweet! how wonderful!
They tell me I am dreaming—that the sky
Is a long, long way off; but oh, I know
'Tis very near to me."

The tender child
Lay in her little bed beneath the rafters,
Looking afar out into the deep sky,
That opened nightly its sublime profound
For the young soul to enter.

In the west
The tender spirit, pierced with golden rays,
Revealed the slender shaft of Hesperus,
Half melting in the light that lingered still.
The last faint blush had faded; then the stars,
Mysteries of all time, came out, and stood
In their deep, solemn grandeur; and their light
Entered the little low, unglazed window,
And touched the forehead of the wondering child.
As with their very essence; for it shone
So white it seemed transparent. The large eyes,
The pale and clasping hands, the bending head,
That threw a flood of dark hair on the pillow.
And the expressive mouth, whose very dimples
Curved into lines of thought, all shadowed forth
A type of power and beauty supernatural.

Thus she lay, all fair and saintly,
Till the spring winds, breathing faintly,
Shed a soft perfume.
As if breath of roses came
From the quivering censer flame
Of the evening star:
For that child 'twas burning brightly,
And it touched her forehead lightly,
Coming from afar.

But it woke a spell of thought,
Deep and earnest, and untroubled
With the mystery,
Which she felt forever flowing,
And in all her young life glowing
Like a breath of fire!
Sometimes strange forms came unto her,
And with gentle hands they drew her
Out into the choir.

Where the little wondering maiden
Heard the seraph songs of Alden:
And she still came nigher
To her bright baptismal fountain,
Which, beyond the eternal mountain,
Ever murmured, "Hither!"
Then a white form stood before her,
And a bright light, shining o'er her,
Made her gasp awhile,
As if it absorbed her breathing;
But the sorcerer, backward wreathing,
Wore a loving smile.

Then the Angel, coming near,
She, without a trace of fear,
Looked up in his face,
Bending, like a lily blossom,
With the fair hands on her bosom
Crossing with meek grace:
Thus she whispered, "Oh, come near!
Take me to that happy sphere
Where the music lingers:
For I feel the raining light,
And it flashes on my sight
From thy dripping fingers."

MICHAEL.
"To the blessed bowers of Alden
I shall lead thee, little maiden;
But be quiet now, and
For in this clear light divine,
I have come to place the sign
Of baptism on thy brow.
Now my hand is on thee laid."

JOAN.
Baptism? I am half afraid!
Do the Saints baptize?
Then she looked upon him so,
Through the tears, that seemed to flow
Into her deep eyes,
That he almost wept before her,
As he scattered love-lights o'er her.

MICHAEL.
"Babe of Paradise!
Hear me; for thy earthly dower
Must unfold a gift of power;
And upon thy brow
Set a fair undying crown,
Bound with blossoms of renown.
With a spell that ever lies
In the open soul and eyes,
I thee do endow.
In this calm and holy night
I baptize thee into light.
Child of Alden, hear!
Saints shall come and go before thee,
Shedding mystic blessings o'er thee;
But, through many a tear,
Child of Earth, and Child of sorrow,
Bright to-day, and dark to-morrow
Will the light appear.
Go, now, to thy work, and be
Consecrated; for I am he
Who, at God's right hand,
Keeps the Everlasting Gates,
And in happy silence waits
Where Archangels stand."

JOAN.
"Oh, Angel, do not go away!
But take me, if you cannot stay;
For I shall weep and pine,
When the cold morning comes again,
And in the faces of all men
I miss the life divine,
Which, from thy forehead and thine eyes,
Like light that comes from Paradise,
Seems flowing into mine."

MICHAEL.
"Oh, joyfully my little maiden
I'd take from life, all sorrow-laden;
But there is DESTINY.
Solomon and stern, she stands before thee,
And her bare sword is gleaming o'er thee.
Child, it cannot be;
For by the baptism on thy brow,
And by the light which, even now,
Distills into thy soul,
The great Life-Battle must be fought;
The work of sorrow must be wrought;
For higher than thy human lot,
Abide thou in the human fold.
Lamb of the world; for strength untold
Shall never, never fail thee;
Go, keep on Earth thy angel state,
Amid all sin imbricated—
In vain shall foes assail thee,
Go, in the deep and dark midnight,
Weave an immortal crown of light—
I bid thee now inspire
Rays from that far-reaching glory,
Which shall write thy matchless story,
With a pen of fire!

Then be thou strong; and be thou true;
For by this baptism, I endue
The child of thy years,
With an in-flowing fount of life;
Its power shall quell all earthly strife—
Its glory quench thy tears.
Oh, never shalt thou lonely be;
For angels oft will come to thee—
And I—"

JOAN.
"Oh, comest thou again?"
As if without an earthly stain
To mar her whiteness, there she lay,
Just touched by the expiring ray
Of light the angel drew away.
And, as it faded, her unfinished words
Dropped, as if passing with it; for the soul
Either went out, to follow the bright form,
Or fell into a deep unconsciousness.

A Descriptive Drama, drawn from the Life of Joan of Arc.

On the still bosom the pale hands were crossed;
The veiled lid, gently falling, dropped their fringes
On the fair cheek, and shut out from her eyes
Both light and shadow, till the stillness seemed
More like a dream of death, than natural sleep.
The breathing came all faintly, and there shone
A glory on her forehead. The still form,
That draped her soul in its ethereal fineness,
Appeared as if the light, by flowing in,
Had fashioned it so rarely, Babe of Earth!
Yet with a spirit of ethereal fineness,
She slept so saintly that the watching angels
Might scarcely know if yet the Earth-lid held her.

Then the high stars, that tread the mystic round
Of ages in their silent harmony,
Looked in at the small window, and beheld
The ministry she was baptized into—
So grand it would reach out beyond themselves,
And take hold of Eternity. That life,
With all of greatness and of suffering,
Struggle, and power, and triumph, which had been
Invoked, and made its destiny, now lay
Under the meek hands with so soft a breath,
That the dark crosses stirred not on her bosom—
Until the midnight came, and dropped its curtain,
Hiding the beauty of that wondrous sleep.

Children's Department.

OSKINAWA; OR, TEST OF TRUE MANHOOD AMONG THE NORTH AMERICAN INDIANS.

When a young man of the tribe arrives at manhood, his father speaks to him, on a day when they are alone together in the wigwam, after the following manner:
"My son, the time has come when you must lay aside your childish toys, together with the thoughts and manners of your childhood, and become a man—a man in thought, and a man in feelings and in actions. You must mingle with the elders in council and listen to the words of wisdom spoken by the Ak-mo-ni-zing (wise men) of the tribe."

"Bring all your childish playthings—your bows and arrows with which you amused yourself—and cast them into the fire of the wigwam as an offering to the Great Spirit. Then follow me to the forest. I will build you a wakkegion (house of fasting) in which you must fast many days before the Great Spirit, with your face bowed to the earth. Your face will be painted black, as a token of your childish darkness and ignorance. A cup of water will be placed before you, which will be your only refreshment during your many days of fast. If you persevere, my son, the Great Spirit will surely look down upon you from the windows of his house in the sky, and you must listen to his voice. Do not reject the words of the Great Spirit! Open your ears to them! As the little birds in their nests lift up their heads and open their mouths to receive food from the parent bird, so do you, my son, open your ears to receive the words of the Great Spirit. He will teach you to be wise in speech, when you take your seat in the assembly of the elders. He will give you wisdom, so that even the ancient men of the tribe will bow their heads before him. He will also give you wisdom in hunting the wild beasts of the forest. He will show you the best of prey that is to be your toteme (family name or badge), of which you will be a mighty hunter before Kijia Manito—the Great Spirit."

The son does as his father commands him. He follows him to the forest. His father constructs a wigwam for fasting. He places in it a cup of water, paints the face of his son black, lays him on his face on the floor of the wigwam, and leaves him to the direction of the Great Spirit.

The son remains in this attitude fasting for many days, praying to the Great Spirit for wisdom and strength to endure to the end of his fast. Many days pass over—some have said they have fasted eight or nine days before the Great Spirit spoke to them from his window toward the south. He tells him wherein he shall excel, gives him words of wisdom to speak by the council fire of the chiefs and elders, reveals to him his toteme, and speaks to him words of strength and courage.

The young man arises, returns to his father's wigwam, washes the black paint from his face, and paints it white—an emblem of purity and truth. His mother sets meat before him. He eats and refreshes himself from the effects of his fast. He then arises, goes into the forest and cuts for himself a bow and arrows from a tree to which he has been directed, during his fast by the Great Spirit. He returns to the wigwam, arms himself with his bow and quiver of arrows, and with his father's blessing starts off in pursuit of the animal which has been shown him by the Great Spirit. He travels until he has found it. He may have trackless miles of wilderness to pass over, and cross broad rivers and streams, and climb steep precipices, and dig through tangled thickets—still he must not flinch. He must pursue his way until he has found and captured the animal that has been shown him in his dreams. He discovers it—his arrow does not miss—it is the gift of the Great Spirit; he takes it on his back and bears it—a part or whole—to his father's wigwam.

A feast is prepared, the old men of the tribe are called in, the victor's song is sung, and they worship in the dance before the Great Spirit. From that day he is no longer a boy, with childish thoughts and actions, but calm and sedate, with firm and steadfast step, he walks erect, with his face upward, for he has spoken and conversed with the Great Spirit. He forsakes all his former vain and frivolous companions, and mingles with the wise men of the tribe. He listens to their words of wisdom, treasures them in his heart and shapes his course by them, and so becomes a useful man in his tribe, and after death crosses the spirit prairie and the great river in safety, and finds repose in the Land of Souls.—Granville T. Sproat in The Shaker.

THE TEN DWARFS.—A little girl, who liked to live in comfort and do nothing, asked her fairy godmother to give her a good genius to do everything for her. On the instant the fairy called ten dwarfs, who dressed and washed the little one, and combed her hair, and fed her, and so on. All was done so nicely that she was happy, except for the thought that they would go away. "To prevent that," said the godmother, "I will place them in your ten pretty little fingers." And they are there yet.—Christian Union.

BOYS, NOTE THIS.—Don't forget to take off your hat when you enter the house. Gentlemen never keep their hats on in the presence of ladies, and if you always take yours off when mamma and the girls are by, you will not forget yourself or be mortified when a guest or a stranger happens to be in the parlor. Habit is stronger than anything else, and you will always find that the easiest way to make sure of doing right on all occasions is to get in the habit of doing right. Good manners cannot be put on at a moment's warning.

CHEMICO-SCIENTIFIC.

Messrs. Water and Oil
One day had a broil,
As down in the grass they were dropping,
And would not unite,
But continued to fight,
Without any prospect of stopping.
Mr. Pearlash overheard,
And quick as a word,
He jumped in the midst of the clashing;
When all three agreed
And united with speed,
And Soap came out ready for washing.

WAFFLES.—One quart of milk slightly warmed; five cups of flour; two eggs well beaten; two-thirds of a cup of soda-made yeast; or half a penny's worth of baking powder; and half teaspoonful salt. Set as sponge overnight. In the morning add two tablespoonfuls of melted butter. Have the waffle-irons very hot and well greased, and turn quickly to prevent scorching.

CHAPTERS FROM THE BIBLE OF THE AGES, by Giles D. Stebbins. "In many respects this book has the bold front of fresh ideas, and the wonderful compilation of facts; the whole idea is new and unique, and will take its place in the history of literature as a pioneer."—State Republican, Lansing, Mich.

A TEST SEANCE.

To the Editor of the Banner of Light:

On Wednesday evening, March 1st, Dr. Withford, of 188 West Madison Street, held a seance at our residence, 56 South Carpenter Street, Chicago. The medium sat in the middle of the room, the dozen persons present, of whom all were skeptics except two, joined hands and formed a circle around him. Then a staunch unbeliever secured the Doctor in a bag of mosquito netting belonging to Mr. Markle, sewing it to his clothes and drawing it tight around his neck, fastening it behind. After an examination, all concurred that the medium was secured so as to preclude the possibility of deception.

On the light being extinguished, the instruments were played upon and floated over our heads up to the ceiling, and we felt spirit hands of different sizes. A voice called from the ceiling through the tin tube, telling us the spirits would bring us anything alive which we might choose. A canary-bird was decided upon, and in about ten minutes something fell fluttering on a lady's hand, who, becoming frightened, threw it on the floor, and a gentleman accidentally stepped on it. A light being produced, close to the gentleman's foot lay a canary, dying. The medium was examined, his fastenings found intact, and the string round his neck so tight that he could hardly breathe.

After again forming the circle, voices came speaking to their friends on private matters, giving names and tests of their identity known only to the parties addressed. Two Germans received written and spoken messages in their language, and spirits spoke in French to Mlle. Grahame, and in Italian to Signor Biltzia, which were their native tongues respectively. Spirit John Crane told us he brought the canary from the residence of Mr. Murray, of No. 231 North Avenue, some three miles away. Mr. Murray is a careful investigator, who has attended Dr. Withford's public seances, and had asked the spirits to come to his house whenever they could and get one of his canaries. On Thursday afternoon following, an anxious member of the circle called at 231 North Avenue, where he found Mr. Murray, who counted his canaries, and discovered one missing, and in the evening he came to 56 South Carpenter street, and identified the bird as his.

ADELAIDE M. MARKLE.

JOHN R. MARKLE.

D. GRAHAME.

ALEX. G. DONNELLY.

I hereby certify the foregoing account is true in so far as it relates to me.

WALTER MURRAY, 231 North Avenue.

An Appeal to Butchers.

Since its organization, in 1868, our Society has endeavored, in various ways, to induce the butchers of Massachusetts to abandon the cruel practice of bleeding calves before slaughtering.

While very many of the butchers are opposed to "bleeding," and would gladly abandon the practice, they feel that the demands of a portion of their patrons compel them to continue it. But as the community becomes more enlightened on this subject, they become correspondingly averse to eating the meat of animals that have in any manner been abused; and hence we find a class constantly increasing in numbers, who refuse to purchase veal that has been bled.

We are quite ready to presume that butchers have followed the custom simply because it is a custom, and from no desire to either subject an animal to unnecessary suffering, or to be called other than law-abiding citizens. In view of the fact that the custom is demonstrated by the highest medical authority to be a bad one, that it is a violation of the statute law, to say nothing of the moral law, may we not appeal to butchers to abandon the custom. Butchers willing to do so will oblige us by sending their names to our office, as we design making up a list of names so received, which will be sent to all prior to January 1st, 1877, so that each may know who is co-operating with him in the work.—Our Dumb Animals.

Massachusetts Society for the Prevention of Cruelty to Animals, 160 Washington Street, Boston. Frank B. Fay, Secretary.

A CRUEL FASHION.—No lady could witness without horror the process of preparing for use the feathered ornaments on women's hats. If those who wear such ornaments knew the tortures to which these helpless little creatures are subjected, they would shrink from even indirect complicity in it. The impression prevails that all such birds are killed immediately when caught, and prepared in the ordinary way by taxidermists; but here is just where the mistake is made. The birds are taken alive, and while living, the skin is skillfully stripped from their quivering, ghastly bodies. By this process it is claimed the feathers retain a firmer hold upon the skin. Think of the exquisite humming-bird, the bluebird, the cardinal bird, the oriole, and numberless others of beautiful plumage, struggling beneath the knife of the heartless operator; think of this, tender-hearted ladies, as your admiring gaze rests on the latest novelties in fashion by which our city belles are crowned! Hundreds of thousands of birds of the brightest plumage are literally flayed alive every year, and so long as our ladies will consent to wear such ornaments, just so long will this cruel business continue. The Baroness Burdett-Coutts has placed herself at the head of a movement in England designed to put an end to the brutal business, and it is to be hoped that she will meet with cordial encouragement and co-operation on this side of the Atlantic.—New York Sun.

There is one fact upon which all the world agrees—"God is." There is no beginning nor ending, nor existence, without this acknowledgment; hence, Voltaire said—"If God did not exist, it would be necessary to invent one." And Rénan, the French rationalist, defines God to be what is around about everything.

PUBLIC MEETINGS, ETC.

Spiritualist Convention.
The Spiritualists of Susquehanna and Chenango Valleys are invited to meet together for a three days' Convention at Binghamton, N. Y., in Leonard Grove and Hall, on Oak Street, at ten o'clock A. M., on Friday, Saturday and Sunday, Oct. 13th, 14th and 15th, 1876. Let us have a grand representation from all points of the country for a hundred miles around.

Leonard Hall will seat one thousand people. There is a large dining hall connected therewith, having a seating capacity for two hundred. There is a fine grove, well fitted and lighted, adjoining, which can be used if the weather permits.
Spiritualists of New York and Northern Pennsylvania, let us have a full attendance and organize a grand conference. Bring with you kind of every kind in abundance. Come prepared to camp in the hall and its out-rooms if you choose. Let us keep alive the interest created by late visits of Dr. J. C. McKim, Dr. Wm. and J. H. Barker to this city. The veteran E. V. Wilson, speaker, seer and public test-medium, has been engaged, and will be with us; also Mrs. E. W. Stephens, of California (sister of E. V. Wilson), will be here, giving test evidence of spirit-life. Other speakers, seers, and mediums will be appointed in good time. By order of the committee.
E. C. LEONARD, Secy.
MRS. J. E. PECK,
ROBERTS HOLT,
W. J. MANNING,
E. C. LEONARD, Cor. Secy.

Binghamton, N. Y., Sept. 15th, 1876.

Convention at Lockport, N. Y.
A Quarterly Convention of Spiritualists of Western New York will be held in the city of Lockport, Saturday and Sunday, Oct. 14th and 15th, commencing at 10 o'clock and holding three sessions each day.
The place in Lockport is the Committee in extending a cordial and general invitation to attend and enjoy the harmonious music and song, the inspirational and normal speaking, and the rich and varied religious communion anticipated.
J. W. NEAVE,
A. E. TILDMAN,
GEO. W. TAYLOR, Committee.

New Books.

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 Moral Workers," "Natty, a Spirit," "Spirit Works Book," and "Mistaken Idols," etc.

Mrs. Putnam has with skillful hand arranged in this volume, in comprehensive fashion, many living gems of thought, which are clothed in eloquence of diction, and thrill the powerful heart with spiritual fervor. From the soulful petitions scattered through its pages the doers of Spiritualism's capability to minister to the devotional side of man's nature can draw ample proof that he is in error. The weary of heart will find in its holy breathings strength, set on to a higher power, rest from the cares that so keenly beset the pilgrim in this life's journey. The sick in soul may from its demonstrations of the divine possibilities within, drink of the waters of spiritual healing and rejoice; and these do more can compass, through its unclouded faith, the deliverance with its departed, a consolation which nothing earthly can take away. The persistent existence of the human soul, the embodiment of the future state, the gradual bettering of even mortal conditions, the glorious culmination of progression under the great law of the Infinite and the same presence over all and in all of the spiritual world, are here acknowledged and set forth in earnest, fearless and yet reverent guise by many leading minds in their day and generation, the words of which, differing earth conditions have fallen at the touch of the great Angel of Change, and who have become blended by after development into a band of brothers in the pursuit of Truth—a glorious power of what mankind shall yet be when the Kingdom of that Truth shall come, and it will be done on earth as in the heavens!

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Gray, P. T., Rev.	Unstead, Prof.
Gregory VIII., Pope.	Unstead, Prof.
Hada, Abdul.	Unstead, Prof.
Hedden, William, Prof.	Unstead, Prof.
Hickman.	Unstead, Prof.
Hopper, Isaac T.	Unstead, Prof.
Hudson, German astronomer.	Unstead, Prof.
Hubbard, John, Prof.	Unstead, Prof.
Hughes, Archbishop.	Unstead, Prof.
Imbuhl, Alexander, Rev.	Unstead, Prof.
Imbuhl, Baron von.	Unstead, Prof.
Ingram, John.	Unstead, Prof.
Jackson, Gen. T. J.	Unstead, Prof.
Judson, Dr.	Unstead, Prof.
Koda, Ishmael.	Unstead, Prof.
Koda, Abdul.	Unstead, Prof.
Kreuzer, T. Starr, Rev.	Unstead, Prof.
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Lee, Ann.	Unstead, Prof.
Gelia, of ancient days.	Unstead, Prof.

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While we recognize no man as master, and take no book as 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.

The Chained Exposure of Dr. Slade, or How to Snatch at Straws.

"Hope springs eternal in the human breast." For the last twenty-eight years the antagonists of Spiritualism have been made happy every month or two by some reported exposure of a noted medium, or by some grand explosive fact promising to put an end at last to that "pestilential superstition," Modern Spiritualism. Always thus far have these "exposures" and "explosions" had no other effect than to establish more firmly the genuine phenomena, and to satisfy all patient investigators that nothing has been done to impair or change our fundamental facts. The latest crumb of comfort for anti-Spiritualists is contained in the London Times of Sept. 16th. Two learned gentlemen, Messrs. Lankester and Donkin, think they have at last made an end of Spiritualism. Here are their communications, impugning the genuineness of the mediumship of Dr. Slade:

PROFESSOR LANKESTER'S ACCOUNT.

My friend, Mr. Serjeant Cox, having begged me to go and see the medium Slade, and having informed me that so distinguished a man of science as Dr. Carpenter had confessed himself "very much struck" by what he had witnessed in Slade's presence, I wrote to that person, and obtained an appointment for last Monday morning. Slade's chief "manifestation" is of this kind:

The witness and Slade being alone in an ordinary well-lit sitting-room, Slade produces a common slate and a small piece of slate pencil, which he laid on the simple four-legged table, at one corner of which the witness and Slade are seated. Slade then shows the witness that there is no writing on either side of the slate. He then places the slate horizontally close against the table and below it, pressing the slate against the table, the little piece of slate pencil being supposed to be between the slate and the flat under surface of the table. The slate is so closely applied to the table that no hand or finger could possibly get between them in order to write. A noise as of writing is now heard proceeding from the slate, which is held by Slade or by the witness—the spirit is supposed to be at work. The slate is then removed, and a message is found written either on the under surface of the slate or on the surface which was facing the lower surface of the table.

I watched Slade very closely during these proceedings, which were repeated several times during my interview last Monday, paying no attention to the raps, gentle kicks, and movements of the table, of which I will say nothing further than that they were all such as could be readily produced by the medium's legs and feet. I simulated considerable agitation and an ardent belief in the mysterious nature of what I saw and heard. At the same time I was utterly astounded to find the strongest reason to believe that, with the exception of the first message, which was written by Slade underneath the slate, with (I believe) one finger of the hand which was holding the slate, the rest of the messages, which were longer and better written, were coolly indited on the slate by Slade while it was resting on his knee, concealed from my view by the edge of the table, and that the slate was subsequently placed by him in the position where the spirit-writing was to take place with the message already written upon it.

I was led to form this hypothesis by noting the delay which always occurred between my being shown the slate with both sides clean and the placing of the slate against the table or over my head for the purpose of receiving the spirit writing, which was then heard proceeding with the usual sound of scratching on a slate. This delay did not occur when Slade wrote with the finger of the hand by which he held the slate. During the delay Slade made various excuses; took up the little piece of pencil and bit it, and also invariably made a peculiar grating noise by clearing his throat. At the same time I heard distinctly on three occasions a low but perfectly recognizable sound of a pencil traversing a slate, and twice on looking quickly at Slade's right arm, the elbow of which was visible, while the rest was hidden by the table and purporting to be holding the slate, I saw movements from right to left and left to right which accorded with my hypothesis that he was using his hand in writing.

I left Slade with a promise to return to-day (Friday), and at once wrote to Mr. Serjeant Cox to tell him my explanation of the manner in which the thing was accomplished, and offering to put my hypothesis to the test by seizing the slate from Slade's hand when he professed it to be devoid of writing, and at the moment when the "spirit writing" was about to commence.

This morning I went with my friend Dr. H. B. Donkin of Queen's College, Oxford, to test my hypothesis by this crucial experiment: I had determined to seize the slate at the critical moment—at the moment when Slade professed that it was entirely untouched—and if the writing were already on the slate before the spirits were supposed to have begun their work I considered that I should have a demonstration of the truth of my hypothesis which would be convincing to persons not already lost to reason. I explained to Dr. Donkin my hypothesis and my intention, and the result has completely justified my anticipation. As on last Monday, so to-day, Slade allowed me to hold the slate against the table in order to receive the spirit writing, saying that the spirit would probably write more distinctly for me than for him. The slate had been cleaned, and was now declared by Slade to be devoid of

writing, but writing was to appear on it in the usual way, accompanied by the scratching noise of the pencil. There had been the usual delay and fumbling on Slade's part when I put out my hand and immediately seized the slate away, saying, "You have already written on the slate. I have watched you doing it each time." And there, sure enough, was the message already written, as I had anticipated. My friend, Dr. Donkin, will give you a more detailed account of the events which occurred in his presence. I am, sir, faithfully yours,

J. E. RAY LANKESTER, F. R. S.,
Fellow of Exeter College, Oxford, and Professor of Zoology in University College, London.
Sept. 15th.

DR. DONKIN'S ACCOUNT.

At the request of my friend, Prof. Lankester, I accompanied him in his visit to-day to Slade, the medium, in order to watch carefully what might happen, and to be able to corroborate or not the opinion he had formed as to the means employed.

A spirit message was soon written, the slate being held in opposition to the under surface of the table, the thumb alone of the medium's right hand being on the table. During the alleged writing a scratching was plainly heard, and at the same time a slight to and fro movement of the arm, with some contraction of flexor tendons on the wrist, was visible. The writing was imperfect and distorted, requiring the interpretation of an expert, and appearing on the surface of the slate which faced downward.

The result was in accordance with the theory of the agency of a minute piece of slate pencil probably held under the nail of the middle finger. The next communication was partly quite legible, and in a straight forward, undisguised hand, but this time it appeared on the upper surface of the slate. Bearing in mind the hypothesis that this was ready written before the spirit got to work under the table, I carefully watched Slade during a considerable interval before he replaced the slate. While he was clearing his throat and making short remarks, I saw his right arm, now at some distance from the table, moving exactly as though he were writing on something placed on his knee. Owing to my position at the table, opposite him, I could not see his hand. Simultaneously I heard the scratching of the pencil, hardly at all obscured by the noises I allude to. After the replacement of the slate, the spirit-scratching (this time as a ruse) was heard as before.

Before the next communication the spirits were asked if they could write for Prof. Lankester. They agreed to do so. I observed the medium go through the same sort of manoeuvres as before, although even more deliberately, very little effort being made to hide a loud scratching while the slate was away from the table. After some little time Slade put the slate under the table, holding it as before, with his right hand, Prof. Lankester being about to hold it with his left in a similar manner. Here let special notice be given to the fact that at this moment the slate was said to be free from writing. Before any time was allowed for spirit-scratching to be heard, my friend, as agreed upon, sharply withdrew the slate, and in accordance with the prophecy displayed the message already written.

To make this exposure still more perfect, I may add that the first of the two later messages referred to consisted of two words read by the medium as "Samuel Lankester," in answer to the question as to what spirits were present. The "Samuel" being very indistinct, my friend suggested it might be "Edwin" which the medium said was quite possible. The last message was an answer to the same question, and the suggestion being adopted, the words "Edwin Lankester" were perfectly clear.

To any one not predisposed to believe in spirit agency at all hazards, the result of this séance is sufficient. I am, sir, yours faithfully,

HENRIOT B. DONKIN, M. D., Oron.,
Assistant Physician to the Westminster Hospital.
Sept. 15th, 1876.

We hope that our readers will carefully peruse, analyze, and sift these two communications. There is an obvious discrepancy in them just at the vital, the crucial point. Mr. Lankester, F. R. S., goes to Mr. Slade's, "simulates" considerable agitation and an ardent belief in the mysterious nature of what he saw and heard, and leaves with an hypothesis precisely like that of Mr. T. F. Thomas and other American skeptics long ago: the hypothesis being that Dr. Slade executes the writing on the slate before it is put in position for the supposed spirit writing.

Having formed his hypothesis, Mr. Lankester makes up his mind to test it, "by seizing the slate from Slade's hand when he professed it to be devoid of writing, and at the moment when the spirit writing was about to commence."

So far, so good. On the morning of the 15th of September (the date of his communication), he went with his friend, Dr. Donkin, to whom he had fully explained his hypothesis, to "get a demonstration" of it; for "if the writing were already on the slate before the spirits were supposed to have begun their work," then, (according to Mr. Lankester) no person "not already lost to reason" would doubt that the hypothesis was proved.

The crucial moment is now at hand. "As on last Monday, so to-day," says Mr. Lankester, "Slade allowed me to hold the slate against the table in order to receive the spirit-writing."

Here there is some obscurity, if not an obvious discrepancy vitating both accounts. Shall we understand from his saying, "Slade allowed me to hold the slate," that Mr. Lankester actually held it, or that he merely had permission to do so? He leaves us wholly in the dark on this important question. And, strange to say, he makes no mention whatever of the vital fact, a knowledge of which, in the minds of experts in these phenomena, would throw great doubt on any theory of fraud—this, namely, that Slade was holding the slate under the table with his right hand at the moment when Mr. Lankester "sharply withdrew" the slate.

From Dr. Donkin's account it would seem that Mr. Lankester, up to the time of his "sharply withdrawing" the slate, had not touched it in connection with this last "crucial experiment." Dr. Donkin says: "After some little time Slade put the slate under the table, holding it as before with his right hand, Prof. Lankester being about to hold it with his left in a similar way."

With these discrepant accounts before us we will assume that Dr. Donkin's is the accurate one.

Now Dr. Slade does not pretend to be infallible in his clairvoyance. It comes in flashes, and often fails him when he most needs it. The supposed spirits often do things of which he is ignorant, and do not do things which he is expecting. His mere assumption that the slate was "devoid of writing" was no evidence whatever that, while he was holding the slate under the table and waiting for Mr. Lankester "to hold it with his left in a similar manner," the brief message "Edwin Lankester" had not been written by the spirits without any noise of scratching recognizable by the parties present. Every one versed in spiritual phenomena knows that spirits may act with preternatural celerity; that they will produce many written words in a second of time; that they may do this audibly or inaudibly; and why should they have needed any more time on this occasion?

The mere circumstance that Dr. Slade had expected that there would be no writing till Mr. Lankester had his hand well under the slate,

proves nothing except the fact that Dr. Slade may have been mistaken. [It will be seen from Dr. Slade's letter on our eighth page that he states what is highly probable (though contradicted by Lankester and Donkin), that he said, before Lankester grasped the slate, "They are writing now!"]

Dr. Donkin evidently attaches great importance to the circumstance that "at this moment" (the moment, namely, when Mr. Lankester was "being about to hold" the slate with his left hand) "the slate was said to be free from writing." Even supposing that Dr. Slade had so said, and was right in so saying, it would not need a second for the writing to be executed by spirit power. What evidence is there that there was not an interval of several seconds between the time of Slade's saying the slate was devoid of writing and the time of Mr. Lankester's sharply withdrawing the slate? [Dr. Slade's letter fully clears up all this question.]

The fact that no noise of slate-writing was heard is, as we have seen, of no practical importance whatever. Because Messrs. Lankester and Donkin did not hear any scratching by the pencil, it does not at all follow that the words *Edwin Lankester* may not have been written. Which is the more probable, that these two men, somewhat excited, perhaps, by the thought of "proving an hypothesis," may have failed to hear the writing of two short words, or that hundreds of intelligent investigators have failed to hear and see the alleged audible and visible slate-writing, even of long messages, executed by Dr. Slade while the slate was on his own knee?

What we have thus far said has been based on the assumption that Dr. Donkin's account is the true one. But if now we take Mr. Lankester's own account of the occurrences, and assume that when he says he was "allowed to hold the slate," he means that he actually did hold the slate, then all the conditions, according to their own assumption, namely, that the writing was not to take place till Mr. Lankester had hold of the slate, were fully complied with.

Thus, admitting the truth of the essential fact in the above statements, that, namely, of the seizure of the slate prematurely and the finding the message of two words there already written, it proves nothing to those persons who have thoroughly studied the phenomena. And when to this consideration is added the fact that the explanation does not begin to cover numerous other phenomena in independent slate-writing through Dr. Slade's mediumship, belonging to the same group, it will be seen of how little real weight are the experiences of Messrs. Lankester and Donkin. Precisely such guesses have been made repeatedly by investigators, and phenomena have come up and multiplied, to prove the utter insufficiency of all such conjectural explanations.

It is a very simple theory to suggest that something is written on the slate by Dr. Slade before it is put in position for the spirit writing; but to admit this is to suppose that the many shrewd and unbiased investigators who testify to the slate-writing phenomenon have been, after all, fooled by a mere obvious sleight-of-hand—by allowing Dr. Slade to do what they might both see and hear, and by failing to use either their eyes or their ears just at the critical moment.

In order to give some color to his hypothesis, Mr. Lankester ought to have looked at the slate before it was placed in position; he ought to have looked at it just as Dr. Slade was about to place it, and not after this was done. And Mr. Lankester might have effected all this quietly; not by "sharply withdrawing the slate," but simply by asking to see it; for the hypothesis was that Dr. Slade had written the message while the slate was on his knee. After the slate had been put under the table it was too late to prove the hypothesis of fraud; for the fraction of a second would have sufficed for the writing, supposing it to have been by spirit power, and Dr. Slade may have been wholly mistaken in supposing that the spirits had as yet written nothing on the slate.

There are ample reasons, therefore, for the conclusion that, supposing (what we do not doubt) that Messrs. Lankester and Donkin are thoroughly sincere in their conflicting accounts, and that either one of these accounts is true, there is no evidence whatever of trickery on the part of Dr. Slade. Any one versed in spiritual phenomena will see at once that the facts are reconcilable with his entire innocence of any fraud in act or in intent.

Of course we cannot expect that those persons unacquainted with the phenomena, and eager to think the worst of Spiritualism and of mediums, will weigh our remarks; but we believe there are many hundreds of non-Spiritualists that have witnessed the phenomena through Dr. Slade, who will admit that the hypothesis of Mr. Lankester, notwithstanding his vaunted evidences, is neither proved nor made probable, and would not, even if proved, be any sort of explanation of numerous cognate phenomena, involving conditions to which no sleight-of-hand theory could be applied.

One thing worthy of remark is the eagerness with which Mr. Lankester seems to have jumped to his conclusions. His "crucial" call on Dr. Slade was Sept. 15th, and his communication to the Times bears date the same day. Was he so elated by the prospect of proving his hypothesis, and showing himself a shrewder man than Mr. Wallace, Serjeant Cox, and the rest, that he could not wait and make further investigations, so that he might see if his hypothesis would cover other forms of slate-writing common with Dr. Slade? But no; the temptation to rush into print was too strong.

It appears, in conclusion, that on the 2d of this month Dr. Slade and his assistant, Mr. Simmons, were called before the police court in London, on a charge of obtaining money under false pretences. They were admitted to bail. This is well. The more persecution now, the better for the cause.

The above, as will be seen, was written before we had read the communications of Dr. Slade, Mr. Wallace, and others, which will be found on our last page, and which we commend to the reader's close attention. The manly, simple letter of Dr. Slade bears the strongest internal evidence of perfect truthfulness. Every investigator knows that spirit-writing is executed with preternatural rapidity, and there may have been an interval of half a minute between the time when the slate was supposed to be devoid of writing and the moment when Lankester withdrew it. So that even if Lankester and Donkin did not hear Slade's remark, "They are writing now," it is of no account. Slade's Innocence must strike every one who knows anything about the phenomena. Mr. Wallace's letter is excellent. He evidently is not moved in the least by the ignorant statements of Messrs. Lankester and Donkin.

Conway the Calumniator.

Mr. Moncure D. Conway, London correspondent of the Cincinnati Commercial, never misses an opportunity of saying an ill word for Spiritualism, and whether that word be true or false seems to him to be of minor importance. We have repeatedly exposed his misstatements in the Banner. Of course he makes the recent stir caused by Dr. Slade the text for further calumnies. His cheap, vituperative remarks in regard to the "thorough exposure" of Dr. Slade, we pass by as of no account to those who can read and judge for themselves; but what we would call attention to is the animus displayed in the following passage in regard to Messrs. Wallace and Crookes:

"Wallace and Crookes have investigated Slade's tricks, and lately, when the so-called spiritualistic phenomena were discussed in the Anthropological Section of the British Association, Mr. Wallace presided, and Mr. Crookes made a speech defending the phenomena." Wallace also spoke, sanctioning Slade, and in his vehemence casting an aspersion on the late Sir James Simpson, who placed a five hundred pound bank-note in a safe, to be given to the person who discovered its number, and which no Spiritualist or clairvoyant ever claimed. Wallace, in reply to Dr. Carpenter's mention of this, said, 'What proof have we of the existence of such a note?' and he went on too far, as was shown by the general cheering as Dr. Carpenter resented this insinuation against the honor of a dead friend. Such an insult to the memory of such a man as Simpson does not reflect any credit on Wallace's own character for integrity, which indeed had previously been tarnished. But the downfall of Slade brings Wallace, Crookes and Prof. Barrett, who read the paper on the subject at the British Association, into a disgrace from which they can never recover. The Slade tricks are so obvious, so penetrable by the most ordinary tests, that these gentlemen stand convicted of either culpable negligence or connivance, and in a man of science one sin is as bad as the other. They have indeed been tending downward in the confidence of their former friends for a long time, and they do not, either in general or scientific estimation, stand in a position at all equal to that of the distinguished professor of zoology and the physician of Westminster Hospital, who yesterday laid Dr. Slade in the large cemetery of medium reputations."

This brutal and mendacious attempt to impugn the integrity of Alfred R. Wallace, one of the most honored of the men of science of England, must inevitably re-echo on the shameless calumniator. Mr. Wallace's remark, on which Conway bases his statement, was as follows (in reference to Dr. Carpenter's remark that Sir James Simpson had placed a £500 note in a box for some clairvoyant to describe):

"You cannot disprove an affirmative by a negative. Again, why should we be asked to believe that there ever was a £500 note? They disbelieve our facts. Why should we believe theirs? They do not believe the statements of Spiritualists to be true; how do we know that this was not a dream, that it was not a piece of blank paper? We are asked to take these things on hearsay, and when we state facts we are told, 'Oh, it is mere hearsay.' (Applause.) We have been told by Prof. Tyndall that he went to a séance himself, and played tricks all the time."

Hereupon Dr. Carpenter resented what he called an "imputation" on Sir James Simpson. Mr. Wallace disclaimed calling any man's character in question. "You did—you said, how did you know it was a genuine note," retorted Dr. Carpenter. To which Mr. Wallace, in terms perfectly justifiable, replied: "I say again, how do we know; we have no documentary evidence—merely recollection. I think we have no right to receive any statements of that kind unless they are authenticated."

Such are the grounds for the Rev. M. D. Conway's aspersion on Mr. Wallace, whose only offence in the eyes of his maligner is that he is a Spiritualist, and has the courage to bear witness to unpopular facts. We have repeatedly called attention to similar instances of Mr. Conway's unscrupulousness both in his statements and his inferences on this subject. Spiritualism would seem to be the one thing he hates and fears.

"Religion, Science, and Spiritualism."

We need hardly urge upon all the readers of this week's Banner a thoughtful perusal of the article which is reproduced, with the above caption, from the Harbinger of Light, a Spiritualist Monthly published in Melbourne, Australia. It reveals deep insight, clear conceptions, a lofty spiritual faith, and a peculiar faculty for the solution of dark problems and the reconciliation of conflicting views. The burden of it all is, that Spiritualism comes as the effectual solvent to bring into a true and just conjunction the forces of religion and of science, of both of which it is the grand supplement. For a long term of years there has been going on between them a fatal strife. It is the struggle of Knowledge with Belief, of Reason with Faith. Science refuses to surrender an inch of the ground she has gained, but she has to confess that her field is limited. Religion feels that she has made claims and usurped powers for which she can furnish no vindication, and hence fears for the results of this conflict with Science in which she is engaging.

Without the interposition of a third and a larger force reconciliation and harmony are impossible. Religion is losing her prestige. Her power over men's minds is visibly waning. Her laurels and her glories are being torn from her brow. And Science, after it has done its utmost, is wholly impotent to supply that want which is the hunger and thirst of every human soul. So far as it can find its way it treads firmly, and is sure of what it has already attained. But there is a life-giving principle to whose grand secrets it cannot penetrate. That it cannot even make nearer approaches may be charged to the fact that it so far rejects the recognition and coöperation of the laws of spirit, which are the only laws of life. By-and-by it will no doubt be different; but not before a reconciler has helped science to see that what it dismisses with contempt as phantasmal is, after all, the only real.

With what a plain impressiveness does the article which we have quoted remark that "Science has truth and dreams that he has all," but that "Religion knows not truly what she has—she has claimed so much that she cannot keep—she has wronged so much that she doubts her own right, and having stolen from others scarce expects her due." Then what is the power, the new power, that is able to reconcile them, that both may play their full part in the advancement and happiness of the human race? It is Spiritualism. This can hold all the facts of the one and convert into knowledge the blind and stumbling faith of the other. In connection with whatever form of religious dogma and opinion Spiritualism may readily be held, it is free, and it is all embracing. It does not come to raise a new conflict, but by dispelling the doubt and darkness of one side and opening larger methods to the other it will preserve the force of each and

make them both the united power they were clearly designed to be.

In this sense Spiritualism is not a destroyer, but a corrector; not a revolutionizer so much as a conservator; the great economist of knowledge, faith and life, joining them firmly in a triple cord that will stand any strain that can be put upon it. Where there is open war, Spiritualism comes holding out the olive-branch of peace. It ignores nothing that is known, it overturns no faith that rests on anything higher than human dogma. Every year the church pulpits ring either with labored assaults on science or with still more labored endeavors to unite science with religion according to creed and dogma. But the effort only shows more futile continually. Meaningless people ask if there is no reconciliation possible. Alas, yes; provided only that religion will take refuge in the spiritual only, and leave dogma to take its chance with all other mere human contrivances.

The world cannot have waited so long for this desired visitant in vain. It cannot be to no purpose that millions have been awakened to an entirely new view of life, on the earth and beyond the earth, in the last quarter of a century. Spiritualism has come to perform lasting service, to accomplish some great work. If it comes at the very time when the fight is raging the hottest between religion and science, or faith and knowledge, it is by no chance, nor is it to be without a worthy result. They who would harden in the conceit of knowledge, and they who would hide in the shadows of superstitions, are summoned forth by Spiritualism to confess equally that religion is the soul and life of everything to whose larger power knowledge and dogma must surrender the control.

Let us keep in view, also, the fact that religion must needs take and keep the lead in life, or else that life is nothing. There is no getting on without that. Even if we have knowledge, it leads nowhere of itself. And if we faithfully subscribe to creeds, they are powerless beyond their own circumscribed limits. There is a deep sense of the necessity of the true life-giving principle in every heart. It is religion alone that can bring that activity into man's nature. Having gone as far as it can go in the guise of creeds, it now takes a new step and rends the creeds asunder, letting in the light of the furthest heavens. That the day is fairly breaking cannot be successfully denied. It must have dawned by this time, for all things were ripening and in readiness. As the writer of the article we reprint happily exclaims—"the religious spirit seeks new realms for its exertions and reposes on higher planes." While Spiritualism is in the largest sense religious, it is to be accepted as no less scientific also.

Paulina Wright Davis.

The message from this spirit, published in a recent Banner, has called forth expressions of satisfaction from her personal friends in Providence, who say of it that "it is considered generally to bear her impress most decidedly. One of the family"—adds a writer to us—"declared that if she had never heard of Spiritualism and known nothing of the return of the spirit, a reading of that communication would satisfy her." She declared that it was wholly "characteristic." We are also assured that the well-known poetess, Sarah Helen Whitman, declared it to be the unmistakable production of Mrs. Davis. She was an intimate friend of the departed one, and thoroughly understood the workings of her mind and her modes of thought. Throughout the communication she saw that death had not extinguished the benevolence and genuine love for humanity which inspired all her action in earth-life.

The pointed and most significant part of her message was that which related to occupation in the other life. In answer to the thought-question of some who were present in the circle—"What are you doing in the other life?" she replies in the spirit and language of a child—"Only beginning." She says she is but "looking over the ground to know where her hand shall take hold of the great and mighty work which she sees spread out before her." Her heart was so full that she protested she could not express the joy that she felt in leaving the weakened body that held her down to earth so long and kept her from doing that which her soul longed to do. She says there is no trace of that weakness now; all is "clear and bright." And her loving advice is to all—"work on, and on, and on for humanity, all through eternity." Such a message is a worthy one from an emancipated spirit.

Like many another pure spirit that has ascended, she feels certain that the Spiritual Philosophy is true, and that it can be made of great practical use to the world. She expresses her deep gratitude that its beauties were unfolded to her while on earth. She is thankful for every little flower of truth that she ever received, for every raindrop of spirituality that ever fell upon her brow. Through this grand but silent influence she now feels sure that the whole world will be revolutionized. She is confident that Woman, whose freedom and elevation formed the thought and task of her life, will yet, through the divine influence of Spiritualism, stand on an equal footing with her brother, Man; that she will not only influence him, but that she will have a distinct influence of her own to wield for the good of humanity, still laboring for the elevation of her sex, and laboring as she never could do in the form. And she will surely witness the full triumph of a cause which is so near and dear to her heart.

What a reflection it is, that when we reach the other side we are then "only beginning." It should lift up discouraged souls and inspire them with fresh hope. It is not of such consequence there what one has done in the past, whether much or little, but what does he stand ready to do then. The state of the will is of far more importance than any record that might be produced. And those who are most ready to begin work there are least inclined to mention or think of what they have done here. The work is to be without end. So long as there are souls to be lifted up, so long will other souls find plenty of worthy employment. It is work, service, that is the real reward; not an idle state of self-complacency, in which the immortal looks back over the past as the whole of its allotted part, but a sympathetic, generous, loving mood, in which it looks forward to rest only that it may begin with renewed vigor to work again.

The Evening Standard, New Bedford, Mass., for Sept. 23d, prints "The Chemistry of Character" entire, but fails to acknowledge to its readers that Miss Lizzie Doten, of Boston, is the authoress of that grand poem.

Will Mr. Lankester Explain?

Mrs. Louisa Andrews, of Springfield, Mass., a careful and scrupulous investigator of the spiritual phenomena, and one whose "word is as good as her bond" with all who have the privilege of knowing her, passed two months last summer in the same house with Dr. Slade in New York. She relates the following as among the many satisfactory proofs of supersensual phenomena which she received:

"I took a folding slate into my bed-room, and with it a screw and screw-driver—having previously had screw-holes made in both frames. On one of the inner sides of this double slate I wrote a few lines addressed to a friend in spirit-life, after which I placed a fragment of pencil within and then fastened the two leaves securely together."

"In this condition I took it down stairs and placed it on top of the table at which the medium was seated. Almost immediately we heard the scratching sound made by the pencil in writing, and after the séance was over, on opening the slate (which I did not do in the presence of the medium, but after returning to my room, where I had left the screw-driver) I found a reply to what I had written, signed with the Christian name of the spirit, whom I had addressed—whether written by this spirit or not I cannot say, and any opinion I might form on that point would be worthless except to myself. What I know is that some power caused writing to be done on the inner side of a folding slate, which did not leave my possession, and which remained firmly screwed together till I myself unfasted it."

"We have also personally had in presence of Dr. Slade the most convincing proofs of his reliability. While on a visit to New York last October, we called on Dr. S. in company with a friend, and during the sitting which followed, a perfectly blank slate with a fragment of pencil thereon was placed on that friend's head, and in this position a message from one of our spirit friends was written, without the remotest possibility of collusion on the part of Dr. Slade. We emphatically assert that it was utterly impossible, in this instance at least, to have been deceived, as we carefully watched every movement of the medium at the time."

How will Mr. Lankester's explanation of Dr. Slade's *modus operandi* fit cases like these? As a correspondent remarks, "it is too thin, too shallow," and we wonder that any of our English friends should have been for a moment disturbed by the hypothesis and the claimed proof of fraud."

A Strange Vision.

A curious story is told by Mrs. Frances Wordsworth, one of the survivors of the wreck of the ship *Strathmore*. She was sitting by a fire on the island upon which they were cast, when she saw a woman's face and head appear. It was a beautiful face—pale complexion and dark eyes, with a kerchief tied over the head and under the chin. It smiled kindly on her, and slowly faded away. She spoke of it to her son, and he mentioned it to some of their companions; but the striking part of the story is that the gentle young wife of the American captain who took them from the island and saved them—who was on her husband's ship—had the face of the vision, even to the kerchief tied under the chin.

We clip the above from one of our exchanges. It is given as a "curious story," the most striking part being that the apparition so palpably seen was none other than the living wife of the American captain, who rescued the survivors of the ship *Strathmore*, which had been wrecked. The Spiritualist Philosophy, so much taboed of late by unlearned and learned bigots, explains the phenomenon in this wise: The apparition seen by Mrs. Wordsworth was undoubtedly the spirit, or "double," (so-called) of the captain's wife, who, while asleep, was solicited by the spirit friends of the castaways to visit them, they (the spirits) thereby hoping to connect a magnetic cord between the respective parties in order to influence the captain to sail in the direction of the island, and thus rescue the survivors. It was, in fact, a direct interposition of spirit friends to save their earthly relatives. Spiritualists know of hundreds of similar instances, although they frequently decline to make the facts public, as they feel that it would only bring upon them, as credulous people, the ridicule of those who are ignorant of the law governing these cases. We could relate a strange story, were we allowed to do so, that was given us by a reliable business man of Boston, whose spirit friends prevented the loss of a steamer, on which he embarked, in mid-ocean, with all on board. The most singular circumstance in this connection was the fact that the gentleman was told by his spirit friends, before he left Boston, through the mediumship of Mrs. Conant, that he would be in imminent peril ere he landed in Europe, but that they would avert the danger—which they did.

The Indian War.

Simultaneously with the new treaty which the Bishop Whipple Commission has been negotiating with the Indians at the Red Cloud and Spotted Tail Agencies, Gen. Crook is making busy preparations to reopen the Sioux war within thirty days, feeling convinced that the Indians will by that time be entirely out of supplies, and that it will be too late for foraging for their ponies. The Sioux are already reported to be encamped on the Little Missouri river, where Gen. Crook is making ready to strike them what is called a decisive blow. The feeling of revenge, it is safe to say, will supply as vigorous an element of attack as any desire to deal out punishment for alleged wrongs. Let the Indian nature be quite as barbarous as some insist it is, there is no denying the fact that it is in no manner improved or softened by the treatment it has received at the hands of the whites.

In the midst of these warlike preparations of Gen. Crook, how just and proper it would be for the government to heed with unusual care the calm and weighty words of the Chief Spotted Tail, in his very remarkable speech to Bishop Whipple and his Commission. As a New York paper observes, "the comparatively elaborate speech of Spotted Tail on this occasion, if accepted as evidence of the capacity of the untutored intellect, will place the American savage (?) foremost in the ranks of men. If the men who are capable of such efforts in their barbarous condition were also capable of civilization, they would have no superiors anywhere." As for the new treaty, its value must be estimated according to the sincerity of our government quite as much as according to that of the Indians. We have got so far along in this business now that it has become a by-word that the government's faith is to be questioned as quick as that of the trickiest Indian chief.

Mrs. Cora L. V. Tappan

Commenced, on Sunday, Oct. 1st, a course of lectures before the Society of Spiritualists meeting at Grow's Hall, Chicago, Ill. She will be in San Francisco, Cal., on and after December 1st.

Singular Verification of a Prophecy.

Charles H. Foster, the widely-celebrated test medium, is at present doing much to convince the skeptical public concerning the validity of Spiritualism's claims to their attention, at 9 West 20th street, New York. Notwithstanding the press of that city teems with assaults on the cause and its concomitant phenomena, people of the highest social position in the metropolis daily visit his rooms for sittings, and depart perfectly satisfied by what they have witnessed of the genuineness of his development. The following pleasant experience is only one in a goodly number with which it has been the privilege of Mr. Foster to meet during his career as a medium:

Mrs. M., of New York City, visited him some twelve years ago, and was then told that though she was at that time in a position of need she would in ten or twelve years be placed in far different and better circumstances, and he bade her take courage all the way along, as what was foretold would surely occur. Last week the same lady called again upon Mr. Foster, and volunteered the statement that what he told her so long ago concerning her private and business matters had at last proved thoroughly and completely true: that her father had died, and property had fallen to her care by which she had been lifted out of the depths of poverty, and placed in comfortable circumstances.

Spirit-Art.

S. M. Kingsley informs us that Prof. M. Milleson, of Michigan, recently favored the people of Putnam, Ct., with several of his excellent lectures on Spirit-Art, made doubly interesting by the fine drawings with which he furnished instructive illustrations. The sessions were crowded, and much interest was manifested by the people.

Mr. Milleson will speak in Stoneham, Mass., on Sunday next, morning and evening, in the Unitarian chapel, on "The Need of More Knowledge of Magnetic Currents in the Treatment of Disease—only to be Obtained in the Closer Study of Art-Works on the Anatomy of the Spiritual Body."

The West End Medium.

The Boston Herald of Wednesday, Oct. 4th, contains a detailed account of circumstances resulting in what it claims to be an exposure of deceptive practices on the part of Mrs. Bennett, the West End medium. The most important point is the statement that an expert carpenter was taken to the house in McLean street, and after close examination of the kitchen discovered signs of a passage way to the room above. This would seem to be a very damaging circumstance. If there are no good and sufficient explanations from the other party, we shall have to conclude that the Herald has made out a case.

Around the World Again.

From a letter just received from our correspondent J. M. Peebles, we learn that he lectures in San Francisco, Cal., the third Sunday in November, and thereafter until the arrival of Mrs. Tappan. He will remain in California till toward the last of December, lecturing upon "Travels Around the World"—"Travels in Mexico, Yucatan and Central America," or upon Spiritualism, as friends in different localities may desire. Address, till the 20th of October in care of Dr. Samuel Watson, 250 Union street, Memphis, Tenn.

Going South.

We are informed that Dr. J. R. Newton has decided to pass the coming winter in the South, to avoid the cold of this northern climate. He will start early, in order to visit one or more Western towns, and will be in Crawfordsville, Ind., during October. It is his purpose to return to New York early in the spring.

We published recently a note from Dr. Eugene Crowell, in which, referring to the recent Philadelphia Spiritual Convention, he expressed his belief that all attempts at any general organization of Spiritualists are destined to result in failure. In this issue of the Banner we present the comments of another of its published list of officers, on the general purposes of the New Movement; the name of Hudson Tuttle in the proceedings of the Convention as one of its vice-presidents seemed somewhat inexplicable, we have been informed, to the readers of his "Career of the God-Idea in History," published in 1869, "Career of the Christ-Idea in History," published in 1870, and "Career of Religious Ideas," published in 1872; some of them stating to us that they did not see how he could, consistently with the views which he had outlined in those works, consent to cooperate with the Convention; but his letter on our second page is so clear and direct that it is scarcely possible that his position will ever hereafter be belittled to bemisapprehended.

Prof. Huxley, in his opening lecture in New York City, exhibited either much tact or humor in his treatment of the narrative of creation as told in the Bible. He neither referred to it as the "Mosaic cosmogony," or the cosmogony of Genesis, but laid the whole burden of the load upon the shoulders of poor old John Milton, calling the attention of his hearers to the erroneous character of the "Miltonic hypothesis" concerning the advent of man on the planet, etc. That shield, however, lacked thickness, and the arrows of the Professor's logic could be seen quivering in the very vitals of the Genesisic record.

E. V. Wilson is speaking and giving tests in New York City to the general acceptance of his audiences, notwithstanding the "hue and cry" of the N. Y. Sun, that Spiritualism and its phenomena have no foundation in truth. The readers of the Sun, many of whom are Spiritualists, laugh at that paper's namby-pamby editorials on the Spiritual Philosophy. Get posted, Mr. Sun, and then you will see the propriety of being more just in your allusions to the religion of millions of respectable people in the new and old world.

By report of Mrs. Kilgore to the Index, it seems that the "Paine Bust" project has reached a successful conclusion, which must prove pleasant to every liberal heart. Now we shall see whether the city of Philadelphia will honor itself by cordially accepting this mark of honor to Thomas Paine.

Charles Ellis will lecture at Paine Hall, Boston, next Sunday forenoon. The public are cordially invited to attend. Subject, "Death."

The free-thinking element in Jacksonville, Illinois, is moving toward the organization of a local auxiliary Liberal League.

Centennial Hall.

B. J. Barber writes us, announcing that the "public opening of the new edifice on Bath street, erected by the First Society for the advancement of Spiritualism in Ballston Spa, N. Y., will occur on Tuesday, Oct. 10th, 1876, at half-past ten A. M. Among the speakers engaged for the occasion are J. E. Bruce, M. D., of Newburyport, Mass.; J. H. Harter, Auburn, N. Y.; A. A. Wheelock, Vienna, N. Y.; and a lady from Boston. A plan for organization will be submitted, and topics of a wide range will be fully discussed. It is believed that all who attend will be richly profited."

Spiritualist Grove Meetings.

A Quarterly Convention of Spiritualists of Western New York will be held at Lockport, Saturday and Sunday, Oct. 14th and 15th.

The Spiritualists of Susquehanna and Chenango Valleys will hold a three days' Convention at Binghamton, N. Y., in Leonard Grove and Hall, on Oak street, on Friday, Saturday and Sunday, Oct. 13th, 14th and 15th.

The Spiritualists of New Hampshire will hold their Annual Convention in Washington, Friday, Saturday and Sunday, Oct. 20th, 21st and 22d.

Donations for God's Poor Fund.

Received since our last acknowledgment: From Banner of Light Free Circles, \$1.02; from J. O. B., Boston, Mass., \$2.00.

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THE LONDON SPIRITUAL MAGAZINE. Price 30 cents. HUMAN SCIENCE: A Monthly Journal of Zoistic Science and Intelligence. Published in London. Price 25 cents. THE SPIRITUALIST: A Weekly Journal of Psychological Science. London, Eng. Price 6 cents. THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to Spiritualism. Published in Chicago, Ill. Price 8 cents. THE LITTLE BOUQUET. Published in Chicago, Ill. Price 10 cents. THE CRUCIBLE. Published in Boston. Price 6 cents. THE HERALD OF HEAVEN AND JOURNAL OF PHYSICAL CULTURE. Published in New York. Price 5 cents. THE SPIRITUAL MAGAZINE. Published monthly in Memphis, Tenn. S. Watson, Editor. Price 20 cents; by mail 25 cents. THE MEDIUM AND DAYBREAK: A Weekly Journal devoted to Spiritualism. Price 5 cents.

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