



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

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

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

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

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

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

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

(Reported for the Banner of Light.)

On Friday afternoon, Aug. 25th, the above named gentlemen addressed the audience gathered at the grand stand, at the Highland Lake Grove Camp Meeting, concerning the Philadelphia Convention of Spiritualists (held July 25th), and its aims. After stating that Spiritualism came not alone to present its phenomenal phase to the wonderment of the mind, but to unite human forces with those of the spirit-world for the good of humanity; to teach men to take higher views of duty and of deity; to wrest the power so wrongfully used from the grasp of the priesthood, and place it where it rightfully belonged—in the hands of the people—Dr. Dewey said the question of the hour was to arrive at a conclusion as to whether we were ready to so unite ourselves, in order that the angel-world might take hold of us as a unit and bring about a realization of the brotherhood of man based upon the fatherhood of God. He then proceeded as follows:

With the spirit and aim of the "new movement" by the National Conference of Spiritualists at Philadelphia, on the 15th of last July, I am appended to the call, and perhaps my open letter on the subject, in *Banner of Light*, June 17th, in response to one by Dr. Bruce and Wm. Fishbough in previous dates, had some influence in connection with theirs, in securing this meeting at that time. Mr. Watson, editor of the *American Spiritualist*, Mr. Pebles, and others in the South and West, had for me by advertisement in this question of organization. The *Banner of Light*, and several other spiritual journals, have for a long time favored organization, and constantly urged greater harmony and unity of action among Spiritualists, if they would wield the power they might and should, in molding the institutions of the world. Mr. Fishbough and myself, though going to Philadelphia for that purpose, through circumstances beyond our control were unable to be present at the conference, and therefore took no part in its deliberations. For myself, I frankly confess that, while in complete sympathy with the spirit and intent of the conference, the result of their action did not meet my hopes and expectations, nor rise to the level of my conception of the movement. I understand Mr. Fishbough to be disappointed also, or at least not altogether satisfied with the result of the action taken in the conference. But he will, doubtless, speak for himself. Yet, though it was not all that I could wish it had been, it was a step in the right direction, and will, I trust, lead to an ever still in advance. They did the best they could under the circumstances, and were wise to leave the whole matter of name and permanent organization open for the work of a delicate convention in the future, and while urging the formation of local societies in every place where sufficient interest can be awakened, simply organized themselves into a provisional committee for work to be a centre of action, and superintending and advising the organization of the many work of local organizations, until the time is ripe for the national delegate convention to meet, and perfect the work they have begun.

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

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

If Jesus, by virtue of his marvelous endow-

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

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

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

"When from the shrouded overland  
"Saw and with a trumpet sound,  
"Forevermore, forevermore,  
"The reign of violence is o'er."  
"The reign of violence is o'er, which flings  
"His missile on another's strings,  
"The trumpet sound, the trumpet sound,  
"Up to the heavenly lyre its blast,  
"And on from sphere to sphere the words  
"Of peace, of peace, of peace, of peace,  
"Forevermore, forevermore,  
"The reign of violence is o'er."

**REMARKS OF DR. BRUCE.**

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

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

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

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

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

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

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

**TWO SIDES TO A STORY.**  
(Reprinted from the Boston Daily Advertiser of August 10th, 1876.)

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

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

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

Pity me, I was only a boy,  
And he seemed to me a hero brave.  
Well the templer knew his power;  
Lured to his side in an evil hour,  
I, a mere boy, became his slave.  
Once as we sat in the tavern door—  
I gave him my mind, I was in jest—  
I gave him an aim for his rifle where,  
Half a mile across the lake  
On the edge of the gray cliff, sharp and clear,  
A woman sat, with a babe at her breast.  
"Shoot like Tell!" I said with a laugh.  
He pointed his rifle steadily.  
There came a flash—I heard a cry—  
I shall hear it until the day I die.  
"It is only that Indian fool," said he.  
I saw the lake's bright surface break;  
I saw the mother one instant stand  
Like a blasted pine against the sky;  
Once again I heard that cry—  
Then she lifted to Heaven her hand.  
No need to hear, for I saw that curse.  
She fled half forward—once again  
The lake's bright surface flashed and broke,  
And once again my hero spoke.  
"An Indian fool," he said again.  
Deed fit for a fend? Ay, that it was.  
I broke with my hero from that hour on,  
But I know, and you know, that from west to east,  
By men who have sunk to the grade of the beast,  
Like deeds to the red man are often done.  
"Wards of the nation"—well, call them so!  
Then drag them with drink, and hire them with  
Teach them sins too vile for a name,  
Darken their homes with their women's shame,  
Their curse and their favor alike despoil:  
But blood for blood, God will have it so.  
If his mills grind slow they grind full true.  
Crimes of a nation were judged that day  
When Custer and his three hundred lay  
Stark and dead underneath the blue.

It was a printer who perpetrated this double-barrelled, broadsworded, and bayonetted, and was the place where the sons raise meat.  
An Irish doctor lately sent his bill to a lady as follows:  
"To curing your husband till he died."

**Free Thought.**

**MRS. DENTON AGAIN IN THE FIELD.**

To the Editor of the Banner of Light:

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

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

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

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

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

**CRUELTY TO WOMEN.**

To the Editor of the Banner of Light:

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

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



AN EVENING MEDITATION.

BY S. B. BRITTON.

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

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

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

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

"Shut the Universe and God from sight."

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

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

When our earthly hopes perish and we are followed by disaster; when we are consumed by some vain desire or a disappointed ambition; when we are shocked by political antagonisms and social discord; when stifled by the moral atmosphere of the great city, and the misapprehension of the low scenes and places of a restless and groveling human life; when this "harp of a thousand strings" seems unstrung forever, and the blood flows through brain and heart like currents of liquid fire; when the daily experience rasps every nerve, until like the Hebrew poet we sigh for "wings like a dove that we might fly away and be at rest"—let us seek the mountain summits fanned by the pure airs of heaven and touched by the first rays of the morning. There the Seers and Prophets of all ages and countries have found spiritual repose. Whether they were ostracized and hunted from the common ways of men, or sought a voluntary retirement for the sake of a life of high contemplation and inward communion, they found a mystical medicine for their ills. Their mortal passions were sublimed and sweetly tempered. The power of a great harmony that comes into the soul, not alone in the airy vehicle of accordant sounds, but in everything, and in all life, became an actual reality and a personal experience nevermore to be forgotten.

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

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

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

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

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

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

Are they Spirits?

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Mediumship.

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

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

Ballou regards the special gift of mediumship, as it is at present ranked and estimated, as too sacred a trust to be passed lightly by, or exercised with careless thought. Yet he holds that it does not destroy individuality in the sense in which it is popularly supposed. What individuality really means is but too vaguely comprehended. For instance, we are all of us constantly acted and interacted upon by others. We catch one another's ideas, phrases, jokes, and opinions; and when we think we are, actually original and ourselves, we are unconsciously the least so. If we consider well our own individuality, and see how much there is of it, what it is worth, how much influence it exerts, and what portion of men really govern and direct themselves, we shall find, in the language of the spirit already named, that we have been "mediums and vehicles for the affections and thoughts of other people," but more or less modified in their passage through the channel of our own lives. Physical mediums are selected for physical expression, that is, for vibration upon matter without the intervention of the muscular, nervous, or physiological system of the medium. Yet the power employed is an emanation from the medium, and not from the surrounding atmosphere. The difference in physical mediums is the difference in the amount and quality of the particular force that passes through the brain into the nervous system. The proportion of that depends on the brain power accompanied by the vital power. There are grades of mediumship. It is not a spontaneous growth, but often comes of culture and encouragement, which makes it of the first necessity to study conditions and to exercise care. The exceptions are not more common than is the case with genius everywhere. It is all law, and all luck.

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

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

Canada and the Sioux.

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

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

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

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

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

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

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

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

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

Dr. Slade in England.

Mr. Charles Carleton Massey, a very intelligent Englishman, who visited this country and assured himself of the genuineness of the phenomena through the Eddys and other mediums last year, has a communication in the London Spiritualist of July 28th, relative to Dr. Slade, from which we quote the following passages: "I am simple enough to believe that if Dr. Carpenter or Professor Tyndall had been in my place this morning, and had witnessed what I witnessed, we should no more hear of Spiritualism being a 'degrading superstition' from the other side of the Atlantic, than we should hear of its being all 'unconscious cerebration' from the other. And others there who are at present agreed with me, can credit sufficiently with magnanimity and pure devotion to truth to believe that their recantation would not be silent. Magnanimity and pure devotion to truth! Why, it would be merely a question of common honesty, and are we to deny this quality to some of the most highly trained and accomplished intellects of the age? Let us at all events give them a trial. It must be remembered that phenomena witnessed in a good light have a power of irresistible conviction such as belongs to a power of irresistible conviction such as belongs to no tests, however really conclusive, when the medium is out of sight. You may tie, sew, enclose the medium in a bag, and all you will get your determined skeptic to admit is, 'I don't know how it is done; but let him see motion without contact, and satisfy himself by examination in the light that every suggestion of machinery, wires and electric apparatus is preposterous, then, if he is not a consciously dishonest person, he must admit the existence of a force of which he had no previous conception. And do not let us affect indifference to scientific opinion. Our opponents often speak sneeringly of Crookes and Wallace and Varley as 'great cards' in the hands of the Spiritualists. Well, so they are; and I have often found the merits of these names, in conversation with angry and impatient deniers of Spiritualism, to produce somewhat the same effect as the application of an irritant to an exposed nerve. As a Spiritualist I should like to hold a few more such trumps in my hand. The small wits of the press and of society are nowhere if they cannot represent Spiritualists as a half-educated, credulous class, ignorant of what constitutes evidence of the forces of fancy, and of the conditions of scientific verification. I submit that we have a clear duty to perform in this matter. We are the trustees of a truth which has come to us, no doubt, in a lowly and not very beautiful, but very dignified aspect—spiritual, certainly, but in its manifestation on the frontier line of the material. Nevertheless, it is the best the age deserves or can perceive. The people who laugh at us for proving an unseen universe by levitated tables and capsized chairs should look to the merits of these names, of what other proof this, which doubtless should be a self-evident fact, is in them susceptible. They can no longer perceive the spiritual, but they can be made to infer it. The higher Spiritualism is *capere* to the million. Priests and philosophers have lost the secret. The speculative result is Materialism, the system which mistakes the merely phenomenal—Matter—for the only real which denies the soul, the spiritual and the future life. The practical result, I firmly believe, if it is suffered to develop, will be the most terrible and noxious decomposition of all moral and social life which the world has ever experienced. An exposition of the grounds of this belief would lead me too far from my subject. To the few *spiritualists* who are left among us, phenomenal Spiritualism, I can well conceive, may be a trivial and uninteresting thing—exotic, not without its dangers, not without its repulsive side. But it is the rough and heavy weapon which has been put into our hands, and which is well adapted to beat back the encroachments of the stupid and malign monster, Materialism. And now is the moment to strike with it. There is little danger of its falling us. Dr. Slade is, for a medium, so exceptionally constituted that he has, as he assured me, no fear that the presence of a skeptic, however unprejudiced, will interrupt the manifestations.

Shawsheene Grove.

By reference to our 5th page it will be seen that Drs. Gardner and Richardson will hold an out-of-door gathering at this new resort (on the line of the Boston and Maine Railroad) on Sunday next. Spiritualists resident in Lawrence, Lowell, Haverhill, Newburyport, and vicinity, will do well to avail themselves of the opportunity offered for meeting together near their homes; and doubtless the trains from Boston will add materially to the numbers attending. J. Frank Baxter will in the morning recount from his personal experiences incidents which resulted in his conversion to Spiritualism, and Miss Lizzie Doten will speak in the afternoon.

New Book by J. M. Peebles.

We have in press a large and vigorously written pamphlet, by Mr. Peebles, to be entitled "THE CONFLICT BETWEEN DARWINISM AND SPIRITUALISM." The themes treated in it are as follows: "Is the Human Species—The Turanian, Caucasian, Negro, &c.—one?" "Did Man Originate from Animals? and are the Animals of Earth Immortal?" These are subjects that spirits and Spiritualists differ about, as well as Christians and Materialists. We bespeak for the work an extended sale.

Sunday Meeting at Highland Lake.

A grove meeting will be held at this finely appointed spot (near Norfolk, Mass., on the line of the New York and New England Railroad), on Sunday, Sept. 3d, under the auspices of Children's Progressive Lyceum No. 1, of Boston. J. B. Hatch, Conductor of the school, will act as manager. The services will consist of Lyceum exercises in the morning—speaking by R. Linton, of England, and Hattie Wilson, of Boston, and a sacred concert by Masters' First Regiment Band in the afternoon. Particulars as to trains, etc., next week.

Mrs. Cora L. V. Tappan.

George W. Young, Secretary Brooklyn, N. Y., Society of Spiritualists, writes us that this organization has been eminently fortunate in its engagement of the services of Mrs. Tappan for the month of August. She will lecture each Sunday evening at Gallatin Hall, 422 Fulton street. Our correspondent further says: "She [Mrs. Tappan] continues to draw large audiences; her discourses are considered far in advance of any yet published, and are creating universal attention throughout the city."

Binghamton, N. Y.

J. M. Peebles is engaged to lecture for five evenings in Leonard's Hall, Binghamton, N. Y., on his "Travels Around the World," commencing August 30th, and ending Sunday evening, Sept. 3d. The closing lecture will be on "The Spiritual Phenomena." On Sunday, the 3d of September, the Spiritualists will hold a picnic and meeting in Leonard's Grove—Mr. Peebles and others being among the list of speakers.

"Do not" fall to visit Brainard's Gallery, 146 Tremont street, Boston, and view Peign's famous picture of "ANTONY AND CLEOPATRA."

The testimonial to Benjamin Coleman, in England, is reported to have reached nearly £600 in amount.

Camp-Meeting at Lake Pleasant.

This charming grove, situated on the line of the Fitchburg railroad, within the limits of the town of Montague, in Western Massachusetts, is at present the scene of a large gathering of Spiritualists, assembled under the auspices of the Camp-Meeting Association. Its regular sessions began August 9th, and will close August 31st. The Fitchburg Cornet Band, so well-remembered by those who have attended these meetings in past years, is present on the grounds, and constitutes one of the leading features of attraction. Many prominent mediums are in attendance. The Executive Committee have arranged the daily services as follows: Music by the band, 10 A. M.; conference, 10:30; music, 1:15 P. M.; lecture, 1:45; evening conference meetings, Mondays, Wednesdays and Fridays, commencing at 8 P. M. Sunday, Aug. 13th, a lecture and tests by J. Frank Baxter, and an address by Dr. Birch, constituted the announced programme. Prof. R. G. Eccles is to address the people next Sunday. As a specimen of liberality in reporting, the following from the Boston Herald of August 16th deserves special commendation: "The most remarkable harmony prevails throughout the camp of the Spiritualists at Lake Pleasant, and the manifestations of spirit-power surprise even the oldest Spiritualists. Mediums walk the streets, and are forced to stop and give tests to the people. At the meetings the lectures thus far have been simply preliminaries to some manifestations of spirit intelligence. The influence seems to come in waves, and its power is simply wonderful. In a conversation with some of the leaders they stated that the singular influence that had fallen on the camp was developing, in strengthening and elevating all the mediums."

Spiritualist Grove Meetings.

The Iowa Association of Spiritualists will hold their annual convention at Council Bluffs, Friday, Saturday, and Sunday, September 1st, 2d, and 3d, commencing at 2 o'clock P. M. of the first day.

The Spiritualists of Brunswick, Ohio, will hold a grove-meeting at Bennett's Corners, August 26th and 27th. Good speakers will be in attendance.

The Socialistic and Recreative Camp-Meeting is in session at Lake Walden, Concord, and will continue till August 22d.

The twenty-first annual meeting of the Friends of Human Progress, of North Collins, N. Y., will be held in Hemlock Hall, Brant, Erie Co., September 1st, 2d and 3d.

The Spiritualists of Northern Ohio will hold a three days' meeting in a grove near the railroad depot, Waverly, Ohio, September 23d, 24th and 25th.

A Spiritualists' picnic and grove-meeting will be held at Binghamton, N. Y., in Leonard's Hall and Grove, on Oak street, Sunday, September 3d.

A grove-meeting of Spiritualists will be held in Centre Lisle Village, N. Y., Friday, Saturday and Sunday, August 25th, 26th and 27th.

The Spiritualists and Liberalists will hold a Convention at West Braintree, Vt., August 25th, 26th and 27th.

Queer.

Among the queer things recently said by the Rev. H. W. Beecher is the following: "If Christ should come to New York this morning, he would not find any more followers than he did eighteen hundred years ago. A man does not believe what he sees. I know a man who can put his finger on a table and lift it up. I see it with my eyes. I know it can be done. The man says the spirits do it. I cannot see the spirits, but I see the table move. There is an effect, but I cannot find any cause. I do not believe in it. And if Jesus Christ should come from heaven and stand in New York to-day and oppose us, as he opposed all the legends and traditions in the synagogue of that olden city—if he opposed us in the same way, he would have a second following."

It would seem from this that the Spiritualists who believe what they see are not so unreasonable after all in Mr. Beecher's opinion.

"M. A. OXON," who writes within himself the attributes of a cultured gentleman, a profound thinker, and a valued mediocrity instrument for both the physical and mental phases of the spiritual phenomena, is out with an article in the Spiritualist (London) for August 4th, depicting the remarkable nature of the gifts displayed by Dr. Slade, and earnestly urging that some concerted action be taken by British Spiritualists to call the attention of England's men of science to the presence among them of a something which cannot be put down by a shrug of the shoulder. He says near the close of this appeal: "Invitations should be sent to prominent men in the Royal Society, and to leaders of public thought generally, inviting them to see what Dr. Slade can show them. 'I have fought as strongly as man can against going, cap in hand, to the back door of Burlington House, and praying for recognition. If I change my note now, it is because I feel able, with Dr. Slade, to knock boldly at the front door, and challenge attention. The time has at last come when the phenomena can be produced openly and at demand; and in challenging attention to them we shall at least make it impossible for men of science to say again that they have never had a chance of seeing and verifying for themselves the statements of which they hear so much.'"

At the Harvard Rooms, New York City, a discussion was held Sunday afternoon, August 13th, before the Association of Spiritualists, by Dr. R. T. Hallock, well known to the friends on both sides of the Atlantic, and the Rev. C. P. McCarthy, a minister of the "Free Church," the question being "Do spirits communicate through mediums?" The N. Y. Herald of Monday following, says: "The debate was carried on in a fair and orderly manner, and the speakers were just warming to their subject when an adjournment until next Sunday, at the same time and place, became necessary on account of the lateness of the hour."

Algernon Joy, Esq., writes to the Spiritualist (London, Eng.), of a late date, that during a visit to Paris, just closed, he made every effort to see the imprisoned editor, M. Leymarie, but failed. "Madame Leymarie told me that he is cheerful, and still sound in mind and body, though the discomfort and privations he has undergone are very trying."

The Spiritualist (of London, Eng.) for July 28th transfers to its pages from our columns—giving due credit—Allen Putnam's telling article, "To what Extent are Mesmeric Sensitives Responsible for their Acts?"

A beautiful prose-poem entitled "An Evening Meditation," from the pen of Prof. S. B. Brittan, of New York, will be found on our fourth page.

Testimonial to Andrew Jackson Davis.

The undersigned Committee, appointed to solicit subscriptions to a birthday testimonial to A. J. Davis, hereby make public their acknowledgment of the receipt of the various sums set opposite to the names of contributors. In this report we give only the name of the State in which each contributor resides:

Table listing names and amounts of contributors to the testimonial for Andrew Jackson Davis. Includes names like A. E. Giles, Friend H., Mary R. Tucker, Sylvanus Lyon, etc., with amounts ranging from 10.00 to 100.00.

Total amount received, \$3,272.75. We hope and expect to hear from many friends of Mr. and Mrs. Davis who have signed an intention to join in this testimonial, and we shall make a like public acknowledgment for all sums that may be hereafter received.

Wm. GREEN, Chairman, 1268 Pacific St., Brooklyn, N. Y. C. O. POOLE, Sec. 140 West 43d St., N. Y. City. New York, Aug. 12, 1876.

To the Editor of the Banner of Light: Your issue No. 20 (Aug. 12th) is one of the very best I ever read. I have spent several hours to-day in carefully—and I can conscientiously say, profitably—studying its varied contents, and feel as though the recognition of this fact, which I am not unwilling should be made public, is nothing but an act of simple justice. I have never hesitated to criticize and even object to some things you have published, which criticisms you have promptly permitted to appear in print; and why I should not be equally as willing to commend, where I think it just and meritorious, I cannot see. The six-column scientific article, "The Mysterious in Nature," by Mr. T. P. Barnes, is one of the most clever, clear, and satisfactory popular presentations of the scientific phases of material nature—clearly showing how they relate to, overlap and impinge upon the spiritual, as well as indicating the precise methods employed by scientists to put us in possession of our present knowledge of physics—that has yet appeared. The live facts and pregnant suggestions which abound throughout this address to the public, especially valuable to the student and investigator of spiritual light and truth. This and the editorial accompanying it are worth more than a year's subscription. Indeed, this is positively true of several other items in the same issue, notably Mr. Linton's address, Lizzie Doten's poem, and the "exposure" of Rev. Dr. Bellows's lamentable ignorance, as shown in your leading editorial.

If all your many readers, to say nothing of "the rest of mankind," would only practice what you so pitifully preach in your "short sermon," the world would be lifted at once into an atmosphere of high moral grandeur. For one, I never overlook your column of Brief Paragraphs. It is always replete with wit and wisdom.

Boston, Mass., August 14th.

Jennie Collins is doing a great service for the working-girls at Boffin's Bower, 1031 Washington street, Boston, and deserves every encouragement from the friends of justice and right. Her sixth annual report of what this institution has accomplished under her supervision shows it to be a practical charity which is an honor to the city where it is located.

The Woman Suffragists of Massachusetts have issued their call for a State Convention on the 12th of September next.

Any one wishing to dispose of a copy of "The Healing of the Nations," first and second series, can find a purchaser at this office.

Movements of Lecturers and Mediums.

W. F. Jamieson is giving courses of lectures on "History of the Rise and Progress of Science," "Evolution," "Mystery of Matter," "Flower Fields of Science," "Mysteries of Science," Astronomy, Geology and Theology, and freely investigated by the speaker. Address care of this office.

Dr. E. C. Dims is holding and lecturing in Philadelphia, Pa., at the Union Hotel, being 72 Fairmount street. He will close his stay in the Quaker City with August, and desires to make engagements for September and October.

J. M. Peebles is now lecturing in Philadelphia, Pa., and much interest is reported as being awakened by his addresses.

Dr. H. P. Fairfield will speak the 25th, 26th and 27th of August for the Spiritualists and Liberalists in Convention at West Brantree, Vermont. A good feast of truth and wisdom is expected on that occasion—so writes a correspondent.

Mrs. Nellie M. Flint is spending the heated term with a party of friends at Old Orchard Beach, and will not attend the Camp Meetings.

Mrs. Nellie J. Brigham is to speak in the Spiritualist Hall in Waterville, Vt., next Sunday, August 20th.

E. V. Wilson, of Chicago, Ill., will speak at Centre Lisle, N. Y., in D. H. Miller's Grove, on Friday, Saturday and Sunday, August 25th, 26th and 27th.

(Lecture advertisement.)

W. F. Jamieson will deliver a course of lectures on scientific subjects in the Quaker City, Philadelphia, Pa. It will be most convenient for him to confine his labors this fall and winter to Wisconsin, Illinois, Iowa, Missouri and Kansas. Mr. Jamieson says that while he respects the right of all persons to entertain and express their convictions of truth, and aims to treat persons with courtesy, yet he wishes to distinctly understand that he has no honored words for any form of superstition, proposes to give his rights as a freeman, speak the plain truth as he understands it; and refuses to surrender to the religious prejudices of any community. Address care Banner of Light, Boston, Mass.

To Let—Splendid new rooms, suitable for office purposes—in a highly eligible location—furnished with all the modern improvements: gas, water, and steam-heaters. Apply at the Banner of Light Counting Room for further particulars.

Friends of Human Progress. The Twenty-First Annual Meeting of the Friends of Human Progress, of North Collins, will be held in Hemlock Hall, Brant, Erie Co., N. Y., on the 1st, 2d and 3d days of September, 1876, opening each day at ten o'clock A. M. Mrs. E. L. Watson, of Titusville, Pennsylvania, Giles B. H. Barker, of Michigan, and others, will be present to address the people.

Dr. W. TAYLOR, ELIZA J. DILLINGHAM, SARAH ANNOS, JOHN R. BARKER, Committee.

Grove Meeting. The Second Annual Grove Meeting of the Spiritualists will be held in the beautiful grove of H. H. Miller, in Centre Lisle Village, N. Y., Friday, Saturday and Sunday, August 25th, 26th and 27th. Meetings will be held each day at 11 o'clock A. M., and 2 P. M. Addresses by the veteran Spiritualist of the West, E. V. Wilson, test medium from Chicago, and editor of the excellent Spiritualist, will be given. The well-kept baskets, and buffalo robes, so as to stay through the entire summer season. For further arrangements will be made in our indoor meetings. All are invited, and will be welcome!

Spiritualist Meetings in Boston. "BETHLEHEM HALL," Mediums' Meeting every Sunday at 7:30 P. M., in the beautiful hall, 25 and 27 E. M. Mrs. N. S. Barker will give test sances every Sunday evening at 7:30 P. M., W. J. Jones, Chairman.

RATES OF ADVERTISING. Each line in a weekly paper for the first and fifteen cents for every subsequent insertion.

SPECIAL NOTICES. For all advertisements printed on the 5th page, 20 cents per line for each insertion.

For all advertisements to be renewed at continued rates must be left at our office before 12 M. on Monday.

SPECIAL NOTICES.

THE WONDERFUL HEALER and CHIROPOYANT—For Diagnosis and Cure of Hair and Skin, Give age and sex. Address Mrs. C. M. MORRISON, P. O. Box 2519, Boston, Mass. Aug. 19, 1876.

One More Unfortunate. Almost every day the papers chronicle the suicide of some poor, unfortunate whose mind has been enfeebled by dyspepsia, over whose earthly horizon a heavy gloom has gathered from the untold and uncountable agonies of this cruel complaint. Dyspepsia is one of the most depressing diseases afflicting humanity. It is cosmopolitan in its nature—no country is exempt from its visitations, no family free from its attacks. There is a balm in Gilead; it comes in the shape of the PERUVIAN SYRUP. For years it has been scattering its blessings abroad. There is, probably, no disease which experience has so amply proved to be removable by the PERUVIAN SYRUP as dyspepsia. "The most inveterate forms of this disease have been completely cured by this medicine, as ample testimony of many of our first citizens proves."

MRS. NELLIE M. FLINT, Electrician, and Heating and Ventilating, office 200 Joralemon street, opposite City Hall, Brooklyn, N. Y. Hours 10 to 4. A. U. 12, 1876.

MR. and MRS. HOLMES, 614 South Washington St., Philadelphia, Pa. Circles Monday, Tuesday Wednesday and Thursday evenings, at 8 o'clock P. M.

DR. FRED. L. H. WILSON will be addressed for the summer at Glenora, Yates Co., N. Y. J. Y.

THE MAGNETIC HEALER, DR. J. E. BUIGGS, is also a Practical Physician. Office East Fourth St., Address Box 82, Station D, New York City. J. Y.

J. V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 361 Sixth St., New York. Terms, 3c and four-cent stamps. REGISTER YOUR LETTERS. J. Y.

DR. J. T. GILMAN PRKE, Eclectic Physician, No. 67 Tremont street, Boston, Mass.

CRYING BABIES are little known in nurseries where the Royal Food has a footing. The sentiment which accompanies perfect digestion reigns supreme, and crossness and sleeplessness are strangers. Ask your druggist for it. Aug. 19, 1876.

DR. E. D. SPEAR, (office and residence, 87 Washington street, Boston, Mass.) may be consulted on ALL diseases of charge, or by letter, with full references. The many in New England and elsewhere who have been treated by him at different times during the past 30 years. Medical Hand Book free sent by mail on receipt of 10 cents. 25th Nov. 76.

NOTICE TO OUR ENGLISH PATRONS. J. M. PEEBLES, the well-known English lecturer, will act in future as the sole agent for the Banner of Light, and will take orders for all of Colby & Rich's Publications, Spiritual and Liberal Books on sale as above, at Lincoln Hall, corner Broadway and Centre streets, and at all the Spiritual Meetings. Parties in Philadelphia, Pa., desiring to advertise in the Banner of Light, can consult Dr. HODGES.

ROCHESTER (N. Y.) BOOK DEPOT. DR. J. H. HODGES, 918 Spring Garden street, Philadelphia, Pa. Has been appointed agent for the Banner of Light, and will take orders for all of Colby & Rich's Publications, Spiritual and Liberal Books on sale as above, at Lincoln Hall, corner Broadway and Centre streets, and at all the Spiritual Meetings. Parties in Philadelphia, Pa., desiring to advertise in the Banner of Light, can consult Dr. HODGES.

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