

THE SPIRITUAL PHILOSOPHY OF THE NINETEENTH CENTURY.

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NO. 19.

S.—I will endeavor to make it apparent to you that I see faith to be the soul's real confidence in universal truth; that even when its external consciousness is *thus* darkened and obstructed, its intuitions will partially break through and grasp somewhat of its natural supplies, and thus mingling with its much of old error, will gradually separate it from the truth and leave faith more free to act, till it breaks at length the old ecclesiastical clog. But when broken, its fragments generally unite and form a new one, similar in character, but weaker from the lessened cohesion of the old decaying materials. Thus the newly organized religious societies retain the



faith of the old ones; not so far freed from the unnatural vestments as to allow it to act freely, and make its true character and beauties known, but still enough to enable it more easily to cast off its new ecclesiasticalisms.

Without going further back in religious history than "the Catholic Church," we find that despite the enormous dogmatism, the truly religious element of that church, clinging to the real article of faith first revealed to man's religious senses by the Nazarene—the paternal and childhood relation of God and humanity. Dogmas inconsistent with this faith, authoritatively forced upon them, its adherents gave outward assent to, and strove to reconcile with it, and thus came contradictory representations of the Divine character. This theology, compounded of pagan fancies and hierarchical ideas by ambitious ecclesiastical functionaries, taught that his fatherly affection was subordinate to his regard for the church, regretting, disliking, and giving over to a malignant enemy and to eternal misery all of his children who were not obedient to its authority, but still that he was intensely desirous that they should be so obedient to his church, that his haughty dignity could consistently give them his fatherly favor.

The church, of course, was its God. Inspired by such an idea, it became like him in character. It was impelled by his earnestness to save human souls from the clutches of the devil, who was constantly outwitting the Father by leading the children into such disobedience as to array the morally weak and solidly powerful side of the Father's nature in imperishable wrath against them.

But faith, though entangled in such a cobweb fabric of error, at length broke far enough through it to emerge into the Calvinistic idea that a supremely wise creator must have designed all final results of his creation—predestination. This newly discovered article of faith, though distorted by the errors clinging to it, nevertheless took its disciples out of the Romish Church, but took the real faith of that church with them, stripped of some of its dogmatical vestments. The fatherhood of God was still believed in, and he was seen to be too intelligent and powerful to allow a devil to permanently thwart his designs. Hard, harsh, unlovely, repellant to the better feelings of our nature, more hideous even than the Romish adulteration of faith with paganism, as was the new one with its plumeage all disheveled by breaking through its old entanglements, and its truths inconspicuously mixed with the broken fragments of the old creed—lost, it nevertheless helped to reform the loose morals and excited logical thinking in religious society, till the more advanced religious minds could receive the new article of faith revealed in Methodism—the truth that God's fatherly grace is free to all.

Methodism advanced till, despite the prejudice which its combative zeal against hell-predestination produced in Calvinists, it has finally put its faith into the souls of most of them, who are now inspired by and preaching "free grace." Thus inspired through the intuitions, religious faith rapidly grew and unfolded its senses, till "predestination" and "free grace" recognized in each other counterpart-truths—true natural partners. There they joined the old rags, donned the new garments and married, becoming Universalism. Then ascending the highlands of the religious world, it soon so far emerged from the remaining fog as to discover that "God's grace" was natural, coming through his natural laws, predestined, yet spontaneously free—the natural method of his manifestation so complete as to render miracles for the purpose of grace unnecessary, that religion is not a law in the human soul, but its natural product. This was Naturalism, first clearly taught by Parker.

True faith, as we have seen, is a free gift of God. It was not the Calvinistic faith of predestination that so shocked the Methodists' benevolent sensibilities. It was the bull of the thing, not the thing itself. Coming at them head-on, without a free fire escape attached, no wonder they could not see and receive the truth contained in Calvinism. Yet the fact that they could never answer the argument that an infinitely wise God must have foreknown and therefore designed all final results of his creation, was to them the most troublesome feature of Calvinistic preaching. It was the fact that even with hell clinging to it, the Calvinists recognized, faithfully stood by and logically demonstrated this faith which made their preaching excite into sputtering fury the Methodists' zeal for their faith of "free grace," which they thought must be preserved in its hell-covered condition, if at all. Yet neither the Methodists nor Calvinists ever attempted to gain the real point of the other's faith, but practically though unconsciously assented to it, even in arguing against the other's dogmas. To the Methodists' preaching of "free grace" the Calvinists could only affirm their own faith—God predestined all results, while the Methodists could only deny that he had predestined any to hell. But while each fancied he had refuted the other's faith, he more than half felt that it must be more effectually refuted or else accepted. Hence they must continue to try again and again.

Throughout all the progress of faith it has been gaining, and not one of its genuine articles has ever been lost. Points intimately connected with a newly unfolding truth often escape the notice of its disciples in the dim-dawning twilight, but once seen have never been rejected.

Naturalism at first did not perceive that spiritual manifestations were a part of the universal order of natural Providence, and finding that "miracles" were impossible as a negation of God and his laws, doubted that such manifestations ever occurred, while dogmatism used the fact of such manifestations in the past, assuming them to be miracles, as its only telling weapon in its struggles against naturalism.

But the faller unfolding of naturalistic faith has come in what is now termed Spiritualism. It includes all the real faith of all the older religious societies, thus stripped of the dwarfing, deforming, fantastic habiliments it once wore. It receives the Catholic article of the paternal relation of God, including the truth of a Divine motherhood, also, which that church saw dimly, through its atmosphere of theologic mists, as divided between the church—Christ's spouse—and the immaculate Mary. It accepts Calvinism's predestination and Methodism's free grace; and, as both strip off the Pandemonian tatters and array themselves in the glorious wedding garments of naturalism, it blesses the bans which proclaim the universal marriage. Retaining all the others, it reveals and demonstrates the new article of faith. It shows that communion with spirits, being natural, is common to every age and people; that God's revelations come direct from the hearts of the faithful only limited by the soul's receptive capacity; that "all Scripture" (not merely the Jewish and Christian) "is given by inspiration of God," and "though containing errors and absurd fancies gathered from the defective mentality of the seers, nevertheless" is profitable for doctrines, for reproof, for correction, for instruction in righteousness, &c.

This most advanced system, while preserving and presenting all the truths of past ones, does not even destroy the old outworn theologic habiliments, but removes them and places them in the museum of history, as interesting relics of the childhood condition and fancies of the religious mind. Such is Spiritualism; not a destructive, but a conservative and constructive principle—not a mere negative unbelief, but the positive, all-embracing religious faith.

## Free Thought.

"SPIRITUALISM—WHAT IT IS NOT"—BY PROF. AUSTIN PHELPS, D. D.

REVISED BY REV. D. W. HULL.

NO. II.—CONCLUSION.

"SPIRITUALISM IS NOT GOOD MORALS."—We now come to an interesting point in the discussion of this subject, and if Prof. Phelps has failed to make it interesting on his part, we shall hardly expect to fall on our side of the question. Talk about morals! Why, the immorality of the churches is only equalled by their impudence in their pretensions to morality. But we will not hold the reader longer from the charge made by this doctor of a sick divinity:

"Profaneness is one of the plangent elements in its dispatches from the other world. The spirits come chattering about us, with a great deal of impish talk. They leer with old-fashioned impudence at the sacredness of the Sabbath. Their inspiration shows a malign bearing toward the restrictive morality of the Bible."

Not at all, dear brother. If any come back profaning the name of your God, it is because they were educated to do so in your church. Why, sir, you have taught them, from Sabbath to Sabbath, lessons that would destroy all the reverence they ever had for your God! Having learned this, can you expect them immediately to come back entirely reformed? It takes some time, after having heard what you have said about God, to outgrow the conditions with which you have surrounded them. If you have so blasphemed the name of your God as to portray his character in the most contemptible light, you may expect them to bring you an abundant harvest in return for the seed you have sown. If you tell them God is going to save men (who have no merits of their own) upon the merits of another person, and damn the man (no matter how good he is) who tries to save himself, you must expect to make your God unpopular. Perhaps, after all, their swearing is about like your praying—neither of you mean just what you say. How easy it is to chatter. A parrot or a magpie could be taught to say "their inspiration shows a malign bearing toward the restrictive morality of the Bible," and if their hearers were semi-illuminated, or blinded to thought by reason of cerebral bias, their utterances would be received without question.

"More than all else, they breathe a deadly animosity to the Christian theory of the relation of the sexes. Where also do denunciations of the servitude of marriage find so congenial a home as in a spiritualistic library? Where also do such nonsense about 'affinities,' 'spiritual unions,' 'twins,' 'spirits,' and the like? Not that the majority of its adherents are attracted to the new gospel by this obliquity, but that the thing itself somehow wallows by instinct in this kind of mire. Who ever else may dabble with it, few lovers are sure to do so. Set it going in any community, and there is a man of sensual life or prurient imagination there, who has brains enough left to feel in intellectual curiosity about anything, he is sure to find his way to the 'science,' and to get from it some quibbles to his conscience. I fling no charges broadcast, but as a 'looker-on in Venice' I see this fact and make a note of it. Is there any other development of modern thought, which is a man of easy virtue, and a certain gushing erotic temperament, take to with such loving spontaneity as this?"

In answer to the last question I say, "Yes, there is." During the last winter I have clipped from the papers some twenty-three cases of the infamy of the clergy with the female members of their flocks, whilst there has not been one case recorded against Spiritualists or liberal thinkers. Is it not a little strange that we should hear this "catch title" cry amongst the clergy when they are the only delinquents in the matter? This little weakness has become so common with the clergy, that the *American Pulpit* for November, 1867, made it the subject of a special article, in which the following apology was offered. Read it:

"No man in the world has so few conditions imposed on him at the threshold of society as the clergyman. His passport to society is almost a blank. Women of both states and all ages are his companions, socially and professionally. The rules of social intercommunication between the sexes are, in this case, virtually suspended. What would be indelicate with other men is a matter of course with him. And so far from these clerical sins of sensuality being the inevitable lapses they are represented to be by the public press and private Grundys, they are not only the least surprising but the most excusable sins the clergy can commit! But we do not excuse, we explain them."

There! that will do! I am glad I am not called upon to write such apologies in defense of Spiritualists. Ministers who make the Bible the rule of their faith and practice meet with no difficulty in concluding the lambs of their flock of the utter harmlessness of a little selfish gratification now and then, whilst those who have a higher rule of faith and practice are fully convinced that the effect of every sin will follow them. They cannot afford to sin; it costs them too much. They have no Jesus to saddle their sins upon whilst they sneak into an unmerited heaven!

And what is the matter about "affinities?" Would you tie those together whom God would put asunder? Let me say right here, once for all, that all this talk about spiritual affinities, as retailed by the clergy and the church, is a theological falsehood told "in the name of Jesus." It is well they have a bankrupt law in their system by which the historical fact of their vile slanders can be blotted out, no difference how long the effect should last. Orthodoxy does not need any conscience. By the "grace of God" the "saints" can slander and vilify by day those who are living better and truer lives than they, and at night can deceive the Almighty by telling him how well they love him and their fellow men; and as he does not know any better, according to their belief, he will swallow all their extravagant flatteries with evident gusto. And just to please them, he will hand the balance of us over to the other "gentleman" and send us down below to keep up fires.

Do not trouble yourselves, gentlemen! Unless we can reform you we shall not trouble you with our company. Go to your homes, live virtuous and peaceable lives for the next six months, and then, if the press has failed to chronicle your indiscretions, we shall be willing to accord you a place in one of our séances.

"SPIRITUALISM TAKES AS A WHOLE, IS NOT GOOD SEXES."—The notion, for instance, that our old philosophy is to be uprooted, our medical science to be shelved, our jurisprudence to be reconstructed, our biblical religion to be antiquated, and our practical outlook upon life in this world and the next to be revolutionized by the "circles" and the "mediums" and the "clairvoyants" and the "psychometrists" and the "propheants" and the "seers" who go up and down in the earth in these days—what is it but the fantasy of an added mind? Ignorant men may believe it till they know better. Silly women may be led captive by it till they are wiser. Sick nerves may dance to such music till their possessors get more protoxide of iron into their blood. Minds of eccentric orbit, tangential minds, minds afflicted with a chronic inability to believe with majorities, may naturally enough form an intellectual comet of this sort, the tail of which shall be very large and prominently seen. To these may be naturally be attracted a certain proportion of those whose intellectual processes are tangled by their moral obliquities. But solid, sober, sensible men and women, whose fathers and mothers were

of healthy stock, and who have inherited a right to large, well-balanced brains, looking before and after, have no proper place in that assemblage."

So ends the chapter of what Spiritualism is not. All the merit it has is the authority of the signature attached to the article. And all his merits came from Jesus, and these have been so diluted in the dilution of modern theology that none except the best chemists could possibly find them.

"Old philosophy" forsooth! Who gave you your old philosophy? Some infidels whom you misrepresented in their day as glibly as you now do Spiritualism. And where did your "medical science" come from? Infidels again, whom you imprisoned "in the name of the Lord" for discovering the circulation of the blood, and whom you slandered for discovering vaccination. And your jurisprudence—what about that? Have you forgotten that it is only ninety-five years since you would preach about the "divine right of kings," and this, too, when our revolutionary fathers were struggling to change the jurisprudence of the times? And, lastly, do you not remember how you upheld Taney's hands when he told us the colored man was not a citizen? If you have forgotten all this, I have not. I doubt not that, fortified with impudence, you will one day be claiming *Spiritualism* as one of your legitimate children. Your "biblical religion" indeed! Live out the little good there is in it first, and then talk to us. Your Bible is already antiquated; you do not follow its teachings yourself! Indeed, you would be better if you did.

Dear friend, we do not propose to throw the Bible away. It is still needed by a certain class of minds—yourself among them—as an initiatory primer. When the morality it inculcates is learned and lived, then we will offer you Spiritualism with its higher ethics and purer laws. However far your lady may be advanced, your clergy are too far back on the animal plane yet for the acceptance of the pure teachings of the Spiritual Philosophy. We do not expect to reach you yet. We shall hand these truths to the lady, who are God's ministers for teaching you, and they will be the instruments under us, in God's hands, to raise you up to Spiritualism, and then you will turn around and insult us by proclaiming that you always were in favor of Spiritualism.

But let me warn you to be careful about these "mediums," "clairvoyants," "psychometrists," "propheants" and "seers." Your whole past history is open to them, and they may use it to your confusion. Not one-half the clergy are willing to submit to a psychometric reading and have a faithful narration of their history. I speak from experience on this point, having requested some who were anathematizing Spiritualism to give me a scrap of writing that I might send it to a psychometrist. Of course it's but the "fantasy of an added mind," but then, so long as it never falls to hit, the people will believe in it, you see. Despite all public misstatements and private views redolent of prejudice, the cause of spirit-communion is surely advancing, upheld by the armies of the skies.

## Spiritual Phenomena.

A REMARKABLE SPIRITUAL TELEGRAM.

On the evening of Nov. 10, 1869, I attended a séance at the residence of Mr. Stoddard, stepfather of Master De Witt C. Hough. We had been witnessing several very remarkable physical manifestations through him, when his sister, Miss Susie Hough, became entranced. Directing her conversation to me, she, in the most unmistakable manner, described the village of Fort Covington, in Northern New York. Certain buildings were described, belonging to a half-brother of mine, a resident of that place, and in a manner not to be mistaken. She informed me that an aged relative was dead there, and the friends were weeping over him, &c. I called the attention of the parties present to her statements, and informed my family when I returned to my residence that evening.

On reaching home Nov. 23d, and taking my seat, as usual, to read the paper, my wife put into my hands a copy of the *Malone Palladium*, which she had received from a lady friend residing in Chicopee, Mass., calling my attention to the "Deaths." I read there, with no little surprise, the following:

"To Fort Covington, Nov. 9th, 1869, Mr. Allen Lincoln, aged eighty-two years. He was in his dealings with his fellow-men, and earnest in all his endeavors, Mr. Lincoln was eminently successful through a business life of nearly half a century. But he, too, has passed away—another, and almost the last survivor of the early settlers of Fort Covington."

This is all the account of my brother's death that I have received up to that time, the reason being that friends in Fort Covington were not aware of my residence in this city. Some six or eight weeks previous, the first wife of my brother, a lady whom I never saw out once, having passed to the higher life eighteen years since, manifested herself to a lady medium in this city—a total stranger to me and my past life—on three different occasions before I was finally able to recognize her. She appeared to the medium as a person religiously insane, going through with a series of pantomimes, such as kneeling in prayer, wringing of her hands and walking the floor apparently under a high state of excitement, &c. None of the parties present could recognize in her a departed friend—the medium asserting, on each occasion, that she came to me. Finally, from the description of her person and some of the peculiarities of her insanity, of which I had heard years ago from her friends, I recognized the stranger as the wife of my now deceased brother, who died in the Asylum at Utica eighteen years ago. The moment I recognized her, her whole aspect changed to that of heavenly joy, and she passed from the sight of the medium with a countenance beaming with happiness, leaving the impression upon the mind of the seeress that her spirit-life was made brighter by the recognition.

The heaven of God's truth is working. Push on the column.

Yours for truth, S. W. LINCOLN.  
Hartford, Conn.

## A NEW YORK SPIRITUALISTIC SENSATION.

The Spiritualists of New York City have been much exercised in mind for some time past over a picture which was recently completed and which spiritualistically purports to be the portrait of Raphael, the great Italian painter. The work is a portrait of a young lady of this city, done to order by the spirit of Raphael during various dark sittings, extending over a period of four weeks, and presided over by Mrs. Margaretta Fox Kane, one of the original Rochester Fox sisters.

The mother of the person whose portrait the picture represents was one of the circle, and was so much pleased with it that she gave the medium \$100 for her time at the séances.

As a work of art coming from the hand of Raphael, a more perfect production was expected. The expression of the face, with its eyes turned heavenward, is exquisitely sweet, and the left shoulder and breast are true to nature. The color of the eyes and hair are said to be like those of

the original, and a strong family resemblance is recognized by all who have seen the picture. The hands are crossed upon the right breast, with the fingers pointing upward, and from the right hand a rosebud droops toward the left shoulder. The arms from the elbow to the wrist and the hand are badly drawn and out of proportion. The defect is a marked peculiarity of the picture, and to some persons who have seen it, presents evidence of its production as represented. At the bottom of the picture is written in Italian, in a bold hand, "Estiva rosa somiglia mia vita" (My life is like a summer rose), and across the left hand corner is the name Raphael, said to be a fac simile of the great artist's signature. The painting has created a decided sensation among Spiritualists, and whether or not it be a production of the marvelous master from whose hand it is said to have come, it is a curiosity, and the select few who have seen it have at least found in it something to talk about.—*The World*.

## TEST OF SPIRIT COMMUNION.

A correspondent—C. H. Peterson—writing us from San Francisco, Cal., under date of June 20th, gives an interesting account of spiritual matters in his neighborhood, and also narrates a test of spirit presence and power which he declares to have been beyond the possibility of collusion or deception.

The medium concerned in the case is Mrs. W. W. Eggett, of San Francisco, whom Mr. Peterson pronounces to be "a most excellent instrument for manifestations, either in trance, or by seeing and writing." "During the latter part of September, 1869," says our correspondent, "a spirit controlled the organization of Mrs. E., purporting to be that of my brother; and from what I received, I know it was no other. He passed away from earth-life about twenty-eight years ago, in the kingdom of Denmark. He told me many things which were correct as far as I was able to understand and apprehend. He said my sister had been sick some time; told the disease, &c., and that I must write to her, which I did November 19th, 1869. She lives in Denmark, and I had not heard from her for nearly two years. I expected to have an answer sometime in February, 1870. The latter part of January, 1870, I called on Mrs. Eggett. She had a small circle of intimate friends at her house for investigation. My brother again controlled her organism, and I inquired in regard to my sister's health, and if I would soon have a letter from her. The answer was, that she would not write to me; that I must write another, and that I would get an answer to the same."

I wrote another letter to my sister, and had an answer from her in April last; she corroborated my message from our beloved brother, but did not understand how I received the information, although I told her. She declared I must have dreamed it. The letter of Nov. 19th, 1869, which Mr. P. was told by the spirit would not be received by his sister, was returned to him June 4th, 1870, from the Return Letter office, thus proving the veracity of the communication. He concludes by saying: "Regarding the above test, I will here state that Mrs. E. does not and never has known or seen my sister, who lives in the kingdom of Denmark; it would be impossible for Mrs. E. to know, independent of spirit power, that my sister would not receive my letter, or that she was sick. The letter of Nov. 19th, returned to me, is conclusive evidence with all the post marks starting from San Francisco, Nov. 20th, 1869, reaching Denmark, Dec. 13th, 1869, and coming back to me, June 4th, 1870."

## SPIRITUALISM IN KENTUCKY.

There is now living in the town of Stanford, on the road to Somerset, at Nix's old stand, a negro woman of light copper color, heavy set, and about 37 years of age, who is a "spirit medium." She was raised in the place where she now lives, and has been known as a "medium" for nearly ten years. During the lifetime of the late John Craig, M. D., who was a citizen of this place, and who was an ardent Spiritualist, this woman visited at the doctor's house at his instance, and gave quite a number of "séances" for the edification of our citizens. At these meetings many wonderful things were done (if accounts are to be credited), such as tipping and turning tables, conversing with the dead, moving ponderous bodies, playing on musical instruments, &c. Her powers are varied, as she is both a talking and writing medium, a clairvoyant, &c. Many strangers who have traveled the road to Somerset have stopped at this house, where she makes her home, and have been wonderfully surprised at her "spiritual manifestations." A few days since a party of gentlemen from this place went out to see her. Some of them were exceedingly skeptical, but, going, but returned saying, "How strange—what can it be?" We heard one of the gentlemen, whose name we could not doubt, say that the woman moved a table violently against him, with only the end of the finger resting upon it; that she called up the spirit of a brother of ours, who was killed during the late war, and gave such a manifestation of his living presence as to astonish him; as the woman and all who were with him were entire strangers to his deceased brother, and to any facts connected with his brother's fate. She gave the full name of our informant's grandfather, to whom she and the circle were entirely strangers. When the "circle" was finally broken, the house shook and rattled as though an earthquake had done it, and immediately after all was silent as a grave. The facts can be vouched for by some of the citizens of Stanford, who are men of honor, sense, and high standing. What was it?—*Louisville Courier and Journal*.

## ENTERED INTO REST.

BY PHILEAS CARY.

Oh, my friend, oh, my dearly beloved!  
Do you feel, do you know,  
How the time and the seasons are going:  
Are they weary and slow?

Does it seem to you long, in the heavens,  
How the tender meadows are growing:  
Since here we were living together,  
Where dying I wait?

'T is three years, as we count by the Spring times,  
By the birth of the flowers,  
What are years, ay, centuries even,  
To me such as ours?

Side by side we are still, though a shadow  
Between us doth fall:  
We are parted, and yet are not parted,  
Not wholly, and all.

For still you are round and about me,  
Almost in my reach,  
Though I miss the old pleasant communion  
Of smile, and of speech.

And I long to hear what you are seeing,  
And what you have done,  
Since the earth faded from your vision,  
And the heavens begun:

Since you dropped off the darkening fillet  
Which lay from your sight,  
And opened your eyes upon glory  
Infinitely bright!

Though little my life has accomplished,  
My poor hands have wrought;  
I feel that what has seemed to be ages  
Is feeling and thought.

Since the time when our path grew so narrow,  
So near the unknown,  
That I turned back from following after,  
And you went alone.

For we speak of you cheerfully, always,  
As journeying on:  
Not as one who is dead, do we name you;  
We say, you are gone.

For how could we speak of you sadly,  
When we watched while the grace  
Of eternally wonderful beauty  
Grew over your face?

Do we call the star lost that is hidden  
In the great light of morn?  
Or fashion a shroud for the young child  
In the day it is born?

Not, behold! I sore distressed to their folly  
Who mourn, sore distressed,  
When a soul that is summoned, believing,  
Enters into its rest.

And for you, never any more sweetly  
Went to rest, true and deep,  
Since the first of our Lord's blessed martyrs,  
Having prayed, fell asleep.

—The Galaxy.

## An English View of "Healing."

We learn by the *North Wales Herald*, of June 4th, that Dr. J. R. Newton visited that place on Sunday, forenoon and afternoon, May 29th, for the purpose of healing the sick by the "laying on of hands." The *Herald* says:

"The name of Dr. Newton must be familiar to some of our readers, it having been mentioned by the Rev. F. R. Young, of Swindon, who in May, 1868, had such confidence in Dr. Newton's power, that he journeyed to America, in order to place himself in direct communication with a man who had been declared to have achieved most remarkable results."

After giving in full Dr. Young's statement of his cure, as published in the *Banner of Light*, at the time, the English editor says:

"We make no comment upon this, for the simple reason that we cannot comprehend it. We quote it as the statement of a man who is known for his integrity and veracity, and who would be credited if expressing an opinion upon any great topic of the day or matter of business. We can vouch also for one fact, that whereas Mr. Young, previous to his journey to America, was a great sufferer, sudden attacks of illness prostrating him for days, since his return he has never been known to complain of indisposition. It is this fact, that many of his friends, who declared to believe in Spiritualism or healing by the laying on of hands, attribute his recovery to the beneficial effects of a sea voyage. Upon this point we can offer no comment, beyond the observation that the patient himself is the most available authority in such a case, and Mr. Young has expressly declared how and when he was cured. Finding Dr. Newton intended visiting England, Mr. Young extracted from him a promise that he would visit Swindon—hence the proceedings of Sunday."

Here follows an interesting sketch from a liberal church standpoint of the history of the gift of healing and other phenomena, from which we make the following extracts:

"We may observe that Dr. Newton has already appeared in London, and has been the subject of several attacks in that very peculiar print, the *Daily Telegraph*. We repeat that we are unable to give an opinion upon Dr. Newton's claims or actions, for the simple reason that we do not understand his position. He has, however, been assailed in *Daily Telegraph* Billingsgate by men who have not taken the trouble to inform themselves as to the facts. For downright ignorance and impudence commend us to a flippant Cockney writer. Dr. Newton has the most respectable authority in such a case, and Mr. Young has expressly declared how and when he was cured. Finding Dr. Newton intended visiting England, Mr. Young extracted from him a promise that he would visit Swindon—hence the proceedings of Sunday."

"The dreams of Huxley (to use the language of Dr. Bushnell), the prophecies of Luther, and Fox, and Archbishop Usher, the ecstasies of Xavier, with innumerable other wonders, and visitations of God in the Scriptures of the Church, during all the intervening ages, bridge the gulf between us and the ancient times, and bring us to a question of miracles and gifts as a question of our own time. Dr. Bushnell further refers to this subject in his interesting and able work, 'Nature and the Supernatural.' He says in pages 324 and 325: 'Descending now to the times of the Reformation, for example, subsequent to the Reformation, nothing is easier, exactly contrary to the very common impression, than to show that the same kind of prodigies are current here, in the last three, as in the first three centuries of the Church.' We have here read that Christian classic, *The Book of Works*, has followed a stream of prophecies, and healings, and visible judgments, and specific answers to prayer, and discernments of spirits, corresponding, at all points, with the gifts and wonders of the apostolic age. And the men that figure in these gifts and powers are the great names of the heroic age of religion in their country—Wishart, Knox, Erskine, Craig, Davidson, Sturges, Welch, Guthrie, Blair, Welwood, Cameron, Gargill, and Peden. And it is a curious fact, in regard to this great subject, that, while we believe so little and deny so much, and hold so many opposite assumptions, this same book of *Works*, that chronicles in beautiful simplicity more gifts and wonders than all of Irving's, is published by one of the largest and most conservative bodies of Christians in our country, and is read by thousands, young and old, with eager delight of the ediot of Nazareth, and in the persecutions that followed, a large body of the Protestant or Reformed disciples, called Huguenots, hunted by their pursuers, fled to the mountains of Cevennes. Some of them also escaped to England and other Protestant countries. Among these unhappy people the miraculous gifts were developed, and by some more or less widely disseminated abroad. They had tongues and interpretations of tongues. They had healing and the discerning of spirits. They prophesied in the spirit. Intelligent persons went out from Paris, to hear, observe, and make inquiry, and these people were much discussed as 'Les Tremoureux des Cevennes' in England, and were also discussed as the 'French Prophets,' and the fire they kindled in England caught among some of the English disciples, and burned for many years."

"The sect of Friends, from George Fox downward, have had it as a principle to expect gifts, revelations, discernings of spirits, and indeed a complete divine movement. Thus Fox, over and above his many revelations, wrought, as multitudes believed, works of healing in the sick. Take the following references from the Index of his 'Journal,' as affording, in the briefest form, a conception of the wonders he was supposed, and supposed himself to be wrought by. Miracles wrought by the power of God—the lame made whole—the diseased restored—a distracted woman healed—a great man given over by physicians restored—speaks to a sick man in Maryland, who was raised up by the Lord's power—prays the Lord to rebuke the sea, and the Lord by His power soon gave him ease. There are also other cases more modern, the Zouave Jacob, Prince Hohenlohe and others."

The *Herald* then proceeds to describe the appearance of Dr. Newton and the works performed by him, saying that at the opening of the meeting: "A Rev. Mr. Young said that he himself owed a debt of gratitude to Dr. Newton he could never hope to repay, for curing him in a few minutes of a disease of eleven years' standing, and in efforts to alleviate which he (Mr. Young) had spent, first and last, hundreds of pounds. Since the 23d of May, 1868, it was well known to many persons, that, physically speaking, he (the speaker) had been a new man; old things had passed away, behold all things had become new." He had done more work, physically and mentally, during the past two years than through any former period of the same extent, and yet he was now a stranger to what might be called the sensation of weariness, besides which he had lost totally, and, as he believed, forever, the pain with which he was formerly afflicted."

Of the persons treated the editor remarks: "Whether they are cured; whether, if so, the cure is permanent, are questions we cannot answer. We will add a fact or two for which we can vouch. Thus, a man, who came to the church walking with a crutch and stick, one of his legs being suspended in a sling from the neck, and requiring two men to help him on to the platform, was greatly benefited. We saw him leave the church walking only with a stick; a young man bearing a crutch aloft in the rear as a kind of trophy."

Then a deaf boy, after treatment, heard a whisper; a young man, who stammered, was able to speak with ease; a respectable tradesman, of Swindon, who had a stiff knee which he was unable to bend, was enabled of kneeling with ease after treatment by Dr. Newton. In fact, he went on his knee, on retiring to his seat, at the request of friends sitting near. We also entered into conversation with a gentleman who had come some distance (from Portsmouth we believe), and who declared that he had been relieved and benefited by Dr. Newton. These are facts which cannot be under our notice, and we give them as we witnessed."

"It ought to be stated that Dr. Newton came to Swindon without fee or reward; that he refused to take money in any case, and insisted upon paying any expenses which might have been incurred by his visit."







The Banner of Light is issued on a sale every Monday Morning preceding date.

## Banner of Light.

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### The New Methodist Movement.

A portion of our Methodist brethren are after "complete holiness" or "entire sanctification," whatever that may be. A new rallying cry is heard in the church—old words that have been read in monotone, are now made emphatic—old texts that have always been mildly luminous as God's word in a general sense are now discovered to be all ablaze with fire from the altar nearest to God's throne. Out from the rank and file of common precepts, and admonitions, and threatnings, and promises, there now comes forth, like Saul a head taller than all others, these kingly texts, that announce, and plead for, and promise "complete holiness" and "entire sanctification." It has been the high privilege of a few faithful and earnest souls among the clergy of the Methodist church, to recognize the grandeur and the glory of this royal doctrine of sanctification, and to fall in at once as its disciples and advocates among their brethren—perchance to be the founders of a new sect within a sect.

Whether these conjunctions of words stand for definite ideas—for anything that can be realized as an object of thought, or intelligent aspiration—whether their subject-matter comes within or passes the sphere of experience—we are not enlightened by anything yet heard or seen.

And yet we spent one pleasant day at Asbury Grove, Hamilton, in this State, where the National Camp Meeting Association has just been holding a fortnight's session for the express purpose of forwarding this great movement. This Association is composed of clergymen alone, and "entire sanctification" is the especial hobby upon which they propose to ride over this country, holding camp meetings at widely separated localities, where the membership of the great Methodist household of faith shall first be called, to be indoctrinated and torn again of the Spirit, preparatory to the entire re-conversion of all other Christians, and the balance of the "elect."

To an outsider, who watches, nevertheless, with decided interest the tactics of the various religious denominations, from the sessions of the "Ecumenical Council" to the building of rival churches and chapels for the care of souls in new and scarcely populated territory—from the establishment of dogmas to the selection of machinery for inculcating them—this new movement among the Methodists, aside from whatever sincerity of conviction attends it, seems an excellent stroke of policy.

It cannot be denied that many of the distinctive features of Methodism have become obsolete, or at least have become so merged with those of other denominations as no longer to render them distinctive. Ignorance is not now considered as an especial qualification for the work of the ministry, although in districts remote from the great intellectual centre, it may still be tolerated.

Depth of chest and vocal organs is held in less esteem compared with mental calibre than formerly. Controversial ability is not despised, and the graces of rhetoric are appreciated. Through the refining influences of civilization, and the subtle power of that fine intellectual and moral culture that has been breathing through literature upon the grass and superstitious dogmas and observances of religious fanatics, many of the ruler features of old-time Methodism have been softened. More emotionalism has been subdued, or is guided by thought; the omnipresence of the Spirit, developed in the consciousness, renders shouting to a God either deaf or afar off—unseasonably. The conflicts of God and the Devil over poor, demented souls, drawn into a pit around the altar, by vociferous clamor, and alternating promises and threats, are less obtrusive than formerly, being offensive to refined taste. Plain, homely edification no longer suits the now fashionable and wealthy communicants. Popular, talented, educated preachers are sought for, by special influence brought to bear upon Conference, salaried choirs control the praise of God, "dim religious light," through stained glass, falls upon as rich fabric of dress as are seen at the opera or theatre, and the faint odors of Lubin mingle with the savor of godliness that pervades the sacred edifice.

Now all this is not, by any means, old-fashioned Methodism. It may be an improvement, but it is Methodism with the old method left out. Worldliness and conformity to the fashions and habits of thought that prevail outside the church, is complained of by the shepherds of the sheep, who yet feel themselves inefficient to devise means for separating the sheep from the goats.

And it is at this juncture that the grand discovery is made, that "entire sanctification" or "complete holiness" is the one thing needful to save the church from becoming merged with the world, and to enable the "converted" to be distinguished from the unconverted.

It is made with the hope of awakening not only a new and vital interest in the system of religious faith taught by the Methodist Church, but also of giving new occasion for universal seeking of that peculiar "power" and those strange abnormal experiences, which by that denomination are expected to attend conversion, and are ascribed to the influence of the spirit of God. It is nothing less than a proposed re-conversion and conversion of the entire Church, ministers and laymen, by a supernatural process identical with that which first "slew them at the foot of the cross" as sinners, amid thunderings and lightnings of wrath—and afterwards lifted their heads to look upon him who was nailed to it, as their saviour, while "eternal sunshine settled on their heads." "Entire sanctification" is another degree in this great religious order, and the process of initiation is to be quite as mysterious, and awe-inspiring, and agonizing, and exhausting, and finally to find consummation in the same kind of rest, and peace, and joy, and rapture, and exaltation, and triumphant shouting as the neophyte experienced at conversion. What the Methodist always looks back to, on any condition of backsliding or lukewarmness, as affording proof positive of his salvation, is the hour of his conversion amid the terrible conflict of emotions that swept over his whole being, as the red hot texts of divine wrath

burst like bomb-shells over his head, and the lurid fires of the pit flashed up against walls of outer darkness, and the shrieks of the damned mingled with the wild noises of prayers, songs, shouts, exhortations, halleluiah and glorifying that by-and-by were out of his tired senses, and revealed Jesus, the Prince of Peace, waving his outstretched arms in blessing over his head, and calling him to repose upon his bosom.

"Sinking and panting as for breath,  
I knew not help was near me,  
And cried, 'Oh, save me, Lord, from death,  
Immortal Jesus, hear me!'"  
Then quick as thought I felt him mine,  
My saviour stood before me;  
I saw his brightness round me shine,  
And shouted 'Glory, glory!'"

Whatever, then, shall offer a new pretext for again experiencing the "power," must find favor at least among the masses of a people with whom emotion is evidence of religious life, and acceptance with God, whether it be responsive to thought, and in harmony with reason, or merely the result of nervous and magnetic disturbance.

To this great work of reviving the Church and developing the "power" that shall give a fresh galvanic shock to every member thereof, this battery of clergymen has been formed, under the name of the National Camp Meeting Association. Its power is to be immensely augmented, every new convert to "entire sanctification" being an additional plate of the battery, and the fervor of belief in the new idea to be the fluid in the cups. It is, to be sure, the old process of Revivalism, but under a new name.

We learned from the remarks of Rev. Mr. J. K. Kip, the President of the Association, that the question of "entire sanctification" was not to be argued—it was to be affirmed; that the peculiar doctrines of the Methodist Church, and this among them, would not stand in the "conflict of ages" against the arguments of "Free Religion." It was not doctrines that would save men—it was the "power of God." It was the "power" then upon which they were to rely, wholly, absolutely—and its work would be seen in bringing the ministry down into the straw among the laymen around the stand, in evidence of their humility—all alike crying mightily to God until the blessing of "complete holiness" should be experienced at once by every soul.

What we saw of the effects of the "power" upon the halting, uncertain ministers who came forward, and the class leaders, and the ministers' wives, and the laymen and their wives, as they were called forward in order to seek the common blessing, seemed to us like wild fanaticism, the gradual yielding of unconsenting reason to the sway of the long experienced religious mystics, who with mingled credulity and conceit rejoiced to witness the effects which experience has taught them to expect from their manipulations. The contrast between the sympathetic qualities of voice, and the magnetic influence of the different leaders of the meetings, was very apparent, the "power" being evidently partial in its bestowal upon a few individuals.

To us it seems that whatever success may attend this new movement, it is essentially an effort to organize fanaticism, and perpetuate false ideas as to the causes of phenomena that the sciences of magnetism and psychology are fully competent to explain. The intelligent Spiritualist engaged in the study of mental influences, is prepared to discriminate between the influence of minds in the body and out, and to account for all the effects produced at the camp or revival meeting, without referring them to the direct influence of the spirit of God, or the presence of Jesus.

### The Return of the Spirit.

At Amesbury, Mass., June 27th, 1870, passed from earth to the grander realities of the future life, the pure spirit of Ella F. Simpson, after a sojourn here of twenty-three years six months. Her decease was occasioned by consumption. In addition to the relatives, a number of her youthful companions, attired in white and bearing bouquets in their hands, accompanied the body to its resting-place—a fitting and just tribute to one who was highly esteemed for her many noble qualities. She was not a professed believer in spirit-communication, but expressed a strong desire that it might be true. Her hope in this direction was so strong that she had no fear of death. She assured her step-father that if she found the teachings of Spiritualism to be correct, she would, if possible, return and bear witness of the fact to him.

Shortly before she passed on, we conversed with her upon the future state of life, and made the request that if she found the avenue open to return (as we teach in the *Banner*, of which the deceased was a constant reader) she would do so at as early a day as possible. She replied, with a smile upon her countenance, that if she could, she would certainly communicate. How well she has kept her word the following message will demonstrate:

"Tell mother not to weep for me; I shall experience no more pain or sorrow. When I become stronger I will send her more particular word about my beautiful spirit-home. I met father, who was waiting to receive me. Other friends were present to welcome me to my new home in the land of souls. Oh, tell the children, and my earthly father, who sympathized so deeply with me, that I thank them for all they did for me. I come to bless them, and you, too, my dear, dear mother. Say to my youthful friends and companions, who so kindly paid respect to my memory, by appearing in white raiments: when my earthly tabernacle was consigned to the tomb, that my heart is full of gratitude to them. Tell them that an equal number of angels, clad in nearly white, also accompanied my remains to their final resting-place. God bless them all!"

Again I say, dear mother, do not weep for me, for I am far better off than I should have been had I remained longer in my diseased form of flesh. You did everything you could for me, and in turn I am assured by those who know more about the return of the spirit than I do, that I shall be a great source of consolation to you and yours. God grant that it may be so.

Your spirit-daughter, ELLA."

On our return to Boston after the funeral, and during a sitting with Mrs. Conant, the following was written:

"DEAR UNCLE—It is all right! ELLA."  
This was the language of the request we made to her previous to her departure. We said, if it is all right with you, Ella, after you leave the form, tell us so. She subsequently wrote:

"UNCLE—I want mother to believe. ELLA."

The earthly father alluded to is Mr. Obadiah Colby, the husband of Ella's mother.

### Emma Hardinge in Chicago.

Our correspondent, H. R., writing under date of July 6th, says: "Mrs. Emma Hardinge is drawing full houses here every Sunday, and doing a vast deal of good. Her lectures are full of truth, grandeur, pathos and inspiration. Some of the most prominent and wealthy business men who never attended any spiritual lectures before, are now becoming deeply interested in the beautiful and soul-cheering philosophy. Mrs. Hardinge will lecture here through the present month, and will be followed in August and September by A. B. Whiting.

The Progressive Lyceum was never in a more prosperous condition than now."

### The Fulton Fash-Out.

We are rather inclined to think that Brother Fulton, so called by his own ecclesiastical fraternity, has come down more like a stick than a rocket. To attract popular attention, he has harassed himself to all the prominent current incidents, the distinguished deaths, the suicides, the sensations, and the side-shows of life, and blazed away at such sort of congregations as he could collect with that glib, auctioneer rhetoric, fitly seasoned and made fragrant with stale phrases and rejected street slang, which it is his supreme pleasure to regard as eloquence with power. When Dickens died, he came up, after a week's interval—which nobody could account for—with one of his characteristic dashes at the novelist's memory. It was too sorry stuff at best to attract the slightest attention; but circumstances drew more or less attention to it, and Fulton at once became satisfied. If something had not been done for him he must have collapsed.

So he managed to bring the whole subject up anew at a recent meeting of the Baptist clergymen of this city and vicinity, by procuring to be discussed the subject of "certain enclaves of the distinguished dead, and the proper position of the Evangelical pulpit with reference thereto." In other words, he sought to commit the whole Baptist pulpit of Boston to his vagary of conceit, and make the body of the clergy approve both of his silly rant and the reasons he had to offer for it. Fulton lost no time, after the meeting opened, in presenting the subject in the shape in which he wanted it to be considered. The resolution he introduced contained a preamble—a regular where-as—which duly made proclamation that the tendency is manifest on every side—to neglect the plain teachings of the Word of God regarding the penalty allotted to sin, and that many "even of our Evangelical ministers, declare that popular and talented men find in death a relief from sin and a welcome to the joys of heaven, though they lived without God and hope in the world," which is a very shocking thing in the pious sight of Fulton, and shows that he thinks that the ministers are no better than the people, and the people no better than they should be. In his "Evangelical minister" slur, Mr. Fulton was understood to throw one of his Christian brickbats at Rev. Mr. Murray, of Park-street Church, just opposite the place where Mr. Fulton sweats over his very thin gospel on Sundays.

The debate over this resolution and its preamble began and went on, and in due time brought around a result. That result was, as the reader will like to know, a peremptory voting down of the resolution, a denial point blank of the truth assumed in the preamble, and a virtual censure of Fulton for having presumed to call the meeting for any such purpose! A triple dose for the Tromont Temple preacher, which will set very heavy on his digestive apparatus. It is true that Dr. Neal took the ground that Mr. Murray deserved to be called to account for preaching the eulogy on Dickens which he did, but he thought that such business was better left with his own denomination, and not assumed by the Baptists. Doubtless he thought the latter had enough to occupy their attention in looking after Fulton, and such like, if any more such by any miracle there are. Mr. Fulton came to his own rescue more than once during the discussion. His humility of spirit, charity and personal modesty—all Christ-like traits and qualities—he strikingly exemplified in the course of his rambling remarks. He went into the relations of Dickens with his wife's sister, and at once branched forth on himself. There, as usual, he showed exceedingly strong. He said he had given up the idea of "being popular in Boston" from the first. What made him cherish such an idea at all, which he must have done before he could give it up? Next he said that he had "preached hell in the city" until, &c. &c. Yes, indeed; no man ever "preached hell" any more faithfully than Mr. Fulton. He has acted as if he were under personal obligations to do so. When he first came to Boston, he said, scarcely a person would kneel when he prayed; "now kneeling was a marked feature of his appeals." Any position, Fulton, to get relief from your hell-inspired "appeals." You should not let your conceit flatter you uncomfortably much; it is not you to whom the congregation go on their knees, and we beg you not to think it is. He declared he would put his views of Dickens on record, and he did not care whether he was supported or not. Bullily for you, Fulton! you had much better be upon the "record" than upon the platform of a pulpit; and a record is sure death for such a you.

The original resolution, with preamble, was finally voted down, thirty against to ten for it, and then a way was sought by the ministers "out of the fix" Fulton had got them in. After much talk, an adjournment was secured by passing a resolution that "the position of the Baptist pulpit of Boston and vicinity does not call for any reaffirmation of our principles." The only ray of light upon this resolution was that of Fulton himself. We judge that he now feels that he has got himself into a worse "hell" than the one to which he would consign Dickens. He should buy an extinguisher, as symbolical of his present condition.

### Charles H. Foster.

We stated in a previous issue of the *Banner of Light* that Mr. Charles H. Foster, the test medium, intended visiting Saratoga this month. We have since learned that he will not visit that locality until the first of August, owing to the numerous calls he receives for sittings at his home in Salem. We had a sitting with him recently, and witnessed spiritual manifestations the most convincing and satisfactory we have ever had. We were accompanied by a skeptic, a lawyer by profession, who expressed himself satisfied that the information given through Mr. F. was from a source entirely independent of the medium's mind. His spirit-relatives, one after another in rapid succession, gave their names in full, verbally, in writing, and by scarlet letters on the medium's arm. The spirit-mother of the sitter, particularly, gave a beautiful message to her son; also a relative, who was lost at sea, gave his name and the fact of his dying suddenly, as a test. The medium was an entire stranger to the gentleman in question.

Those who desire conclusive tests of spirit-presence should visit Mr. Foster ere he leaves. His address is 20 Hardy street, Salem, Mass.

### Pierpont Grove Meetings.

Prof. William Denton lectured at this grove, (which is situated in Melrose,) Sunday afternoon, July 10th, being greeted with a very large audience, who admired alike the eloquence of the speaker and the beauty of the day. He will address the people at this place on next Sunday afternoon, and be followed Sunday, 17th, by Miss Lizzie Doten.

### The Salem Picnic.

Announced for the 8th, did not take place, on account of the weather. If fair, it will assemble at Echo Grove, Lynn, Tuesday, July 19th. Prominent speakers have been engaged.

### Red Cloud and War.

As another Indian war is threatened, according to the authority of Sherman and Sheridan, with Red Cloud as commander-in-chief, we give below a history of this noted Chief from the Kansas Secretary of State. Here it is:

RED CLOUD—A LEAF FROM HIS HISTORY.

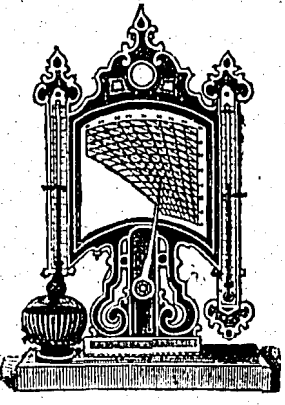
LEAVENWORTH, June 17th, 1870.

DEAR SIR: A look at the dispatches in your issue of this evening, assures me that the great Sioux Chief, Red Cloud is still in Washington, eating the bread of the government which he has these many years despised and openly defied. Spotted Tail, the companion of Red Cloud, has gone to New York to see the elephant, and obtain the \$50,000 worth of presents allowed to them by the Congress of the United States on the recommendation of the President and the Secretary of the Interior. Red Cloud declares in favor of Mormons, and doubtless in favor of Mormonism; who knows? When I read the dispatches heralding the crossing of the Red Cloud, throughout the important points in Europe, of the great feast given by the President of the United States to the Sioux chiefs; when Mrs. Grant and family were present, as well as many of the distinguished ladies and gentlemen of Washington diplomatic society, I could not help thinking of the time when upon Kansas in 1864, while our men were in the Union army, fighting under the same Grant for the preservation of the Union, and ruthlessly murdering our women and children on the Blue and adjoining streams; how they returned westward by the way of Platte Creek, killing every human being they came across, on to within a few miles of Denver City; how they repeated the dose from Fort Kearney westward in the winter of 1864, and early in the spring of 1865; how, in the dead of winter, after returning from the Price raid, the 11th Kansas was forced to march over the plains without proper clothing or sufficient means of subsistence in snow night after night, without tent or covering; how they reached Fort Laramie in March, 1865, and were scattered by companies and battalions all along the Platte, and as far up as Sweet Water; how, in conjunction with companies of Ohio and Iowa cavalry, almost the entire Sioux nation operating in the Platte country was captured by the middle of May following, and held prisoners at Fort Laramie; how the following chiefs, with their tribes, were among the captured, and confessed themselves as having been of those who committed all the depredations in Kansas along the line of the Platte westward: Red Cloud and tribe; Spotted Tail and tribe; Smoking Elk and tribe; Swift Bear and tribe; Little Thunder and tribe; Baptiste and tribe; how there was captured with them the great chief of the Sioux nation, Black Foot, and his second in command, Two Face; how these chiefs held as prisoners with them when they were captured, one of our Kansas women, Mrs. Edwards, taken from her home on the Blue after saving her husband and family murdered and her cabin burned; how she related to me her treatment while serving nine months as a squaw of Black Foot and Two Face, exhibiting the marks of the raw hide on her bare back well laid on, until she agreed to their terms of compromise; how she requested me to punish, then and there, those chiefs for injuries received; how they acknowledged the deed, and rejoiced that they had been permitted to bury the hatchet in the brains of Kansas citizens; how I erected a temporary scaffold on the northern slope overlooking Fort Laramie, and in the presence of the chiefs, Red Cloud, Spotted Tail, Standing Elk, Swift Bear, Little Thunder, Baptiste, and their noble followers, hung the said Black Foot and Two Face for the known crimes of murder, rape, arson and robbery, committed on Kansas, Colorado and Dakota soil; how Red Cloud then became chief in place of Black Foot; how Gen. Connor, then at Julesburg (the temporary headquarters of the army), ordered me to send all the prisoners, numbering fourteen hundred and seventy-four men, women and children, to Julesburg, to report to him, for fear a series of hangings would forever end the Indian war and stop contracting; how he ordered and designated the escort, naming the officers who should have command, and being careful to have no Kansas officer or soldiers among the number; how on the third day out, on their way from Fort Laramie to Julesburg, these same chiefs, Red Cloud, Spotted Tail, Standing Elk, Swift Bear, Little Thunder, Baptiste, and their noble tribes, rebelled against the authority of Gen. Connor, killed the commanding officer and a number of his men, and made good their escape to the Black Hills, where from that day to this they have been amusing themselves by killing soldiers and stealing government property, and now they demand the removal of Fort Fetterman and all the troops from their country; how they ordered me to send all the prisoners, numbering fourteen hundred and seventy-four men, women and children, to Julesburg, to report to him, for fear a series of hangings would forever end the Indian war and stop contracting; how he ordered and designated the escort, naming the officers who should have command, and being careful to have no Kansas officer or soldiers among the number; how on the third day out, on their way from Fort Laramie to Julesburg, these same chiefs, Red Cloud, Spotted Tail, Standing Elk, Swift Bear, Little Thunder, Baptiste, and their noble tribes, rebelled against the authority of Gen. 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## Edson's Hygrodeik.

This curious instrument, an illustration of which we give below, is destined to be of the greatest utility, to mankind, when, like all new inventions, it shall have run the gauntlet of prejudice, and demonstrated to the mass of society its utility, by the test of time. Any one who will take the trouble to examine its workings, cannot fail of being satisfied of its ultimate popularity.



The object of this instrument is thus set forth by its inventor:

"It has long been known by observing men that air is not healthy, or comfortable, unless it contains a certain amount of moisture—too much or too little being equally unhealthy—and every one who has given much time and thought to the subject of ventilation must be aware how essential it is to know, from some other source than from our own ever-varying feelings, the real state of the air in which we exist, and upon which our life and enjoyment depend. To assist in the solution of this problem, is the object of the Hygrodeik."

It is believed that with slight experience with this instrument as a guide, any person with ordinary intelligence may maintain a healthy, pure and genial atmosphere within his dwelling, or, using it out of doors, may ascertain the comparative salubrity of different locations, and predict changes in the weather. The Hygrodeik indicates the state of the atmosphere in relation to its actual temperature as indicated by the ordinary thermometer (or the dry bulb thermometer of this instrument); and the sensible temperature, or the temperature due to evaporation, (indicated by the wet bulb thermometer of this instrument.)

Some other points of use are enumerated, of more interest to the scientific than the general reader, after which, he says:

"However large and pure the supply of air is to any apartment, and however it may be warmed, it will still be oppressive and unhealthy if moisture is not added, in proportion to the rise in temperature that the air undergoes while being conveyed from out of doors to the places where it is to be breathed. \* \* \* The only remedy for a dry atmosphere is to cause vapor to be thrown into it; that is, we must have a large supply of hot water so exposed that its vapor will be taken up by the air. \* \* \* The Hygrodeik will show at a glance the amount of moisture already in the air, and also what must be added to or taken from it to render it healthy and pleasant."

By following the directions, it will maintain in inhabited rooms an atmosphere of such a nature that "the most delicate lungs will not suffer from atmospheric causes; the healthy will feel a degree of comfort never before experienced within doors; speaking or singing becomes a pleasure; plants may be made to bloom in it as well as in the conservatory; by following the indications of this instrument, at least twenty per cent. of fuel may be saved."

Prof. Wetherell, in his report on ventilation of the Capitol at Washington, says: "To add water for evaporation, whether in winter or summer, requires intelligent and watchful industry, aided by a proper psychrometer. Fortunately the latter desideratum has been supplied by an invention of Mr. Wm. Edson, who has contrived the Hygrodeik, which gives at any time the dew-point and relative humidity by a mechanical arrangement, obviating a recourse to tables or calculations."

Numerous commendatory letters have been forwarded to the inventor from some of the most distinguished scientific men of the United States, among whom are Prof. Henry, Smithsonian Institution; C. H. Davis, Rear Admiral and Superintendent of U. S. Observatory; J. Ferguson, Assistant Astronomer of U. S. Observatory; J. R. Eastman, Professor of Mathematics, U. S. Navy; Thomas Antisliff, M. D., Professor in Medical Department, Georgetown College, Chemist to Agricultural Department, U. S. & C.; Thomas Hill, President of Harvard College, and others.

This instrument is on exhibition and for sale by William White & Co., 158 Washington street, Boston. Price \$15.

## Aid for Austin Kent.

We have on various occasions strongly urged the friends of free thought to assist this worn-out champion in these closing hours of his earthly existence; and in our issue of July 9th we published a letter from him (Kent), giving a brief history of his life, labors and subsequent sufferings from sickness and poverty. We earnestly hope that all who may read this paragraph will forward to us what pecuniary aid they may feel able to for the assistance of this worthy brother. A correspondent, writing us from Medford, Mass., enclosing one dollar for the Austin Kent fund, the receipt of which was acknowledged last week, says:

"In the Banner of July 9th I notice a letter from Austin Kent informing us of his physical sufferings. All should read it. I feel very sure that if they do, and believe in the fatherhood of God and brotherhood of man, they will send their offering to him. My spirit was moved, and I herewith send my mite and intend to do more when I possibly can. Can we who know or believe that our spirit-friends do return and watch over us to relieve us, when it is possible for them so to do, withhold our offering to assist in meeting the physical wants of this brother? Let us immediately send our best desires, and also pecuniary aid, in the name of humanity."

## "Seers of the Ages."

This interesting and exhaustive work, written by J. M. Peabees, whose well known researches in the field of spiritual history and its concomitants have deservedly given the highest authority to his utterances, has reached the third edition, and the popular demand seems still on the increase. Let all who would inform themselves as regards the golden chain of evidence which runs through all time in favor of spirit communion, purchase and read this book. An edition is also in press in London, and will shortly appear.

## A Discussion in Fond-du-Lac, Wis.

A discussion will take place at Fond-du-Lac, commencing Tuesday, July 26th, and continuing the seven succeeding evenings, on the question embraced in the following:

Resolved, That modern Spiritualism is worthy of the confidence and support of the people.

E. V. Wilson, the well-known and powerful lecturer on Spiritualism, will take the affirmative, and the Rev. Geo. C. Haddock, a prominent Methodist, the negative. An interesting time may be expected.

## Received.

Our usual supply of the English magazine, *The Spiritualist and Human Nature* for July, have come to hand.

## ALL SORTS OF PARAGRAPHS.

The Messages and Questions and Answers in this number of the *Banner* are unusually interesting, and will well repay careful perusal.

We are pleased to learn that fire-crackers are going out of date, notwithstanding the apparent magnitude of the nuisance. The Boston market has in some years disposed of 60,000 boxes, but this year 16,000 were sufficient, and even these were brought over from last year.

The medical fraternity of Lyons, France, it is said, have, after long and careful investigation, pronounced in favor of ether, and against chloroform, as an anesthetic agent. M. Petrequin, ex-surgeon-in-chief of the Hotel Dieu, in that city, says: "It is evident that the danger lies in the chloroform itself. If it kills it is not because it is impure; it is because it is in its nature a poison."

Dr. Henry B. Hubbard, one of our oldest and most skillful surgeons and physicians, died in Taunton, Mass., July 6th, aged 59 years 5 months.

Our thanks are due Mr. Jacob Todd for a fine lot of delicious cherry currants.

At Vassar College a resident physician is in constant attendance, whose business is the prevention of disease. The office is filled by a lady, and her duties include vigilant watch over the pupils. If she sees signs of overwork she orders that one study, or two, perhaps, shall be dropped off. She daily inspects the table, orders this dish off and that one on, one to be served daily and another not at all, and conforms the diet to some standard of health.

A Minnesota preacher supplies nine churches, his circuit being one hundred and seventy miles long. Last year his entire salary was two hundred dollars and sixty-nine cents, and half of that in moulton hams and phosphorescent mackerel.

H. Brady, of Manchester, Iowa, writes encouragingly in regard to the progress of Spiritualism in that State.

We have received the July number of Rowell & Co's *Advertiser's Gazette*. It is full of interesting matter pertaining to newspapers and advertising.

In Shreveport, La., they have two ice-making machines which are daily turning out 5,000 pounds of ice. It retails at four cents a pound.

Christina Nilsson, the renowned prima donna, will make her debut in New York, Sept. 10. Thence she comes to Boston.

"A cat may look"—the picture of Innocence, but do not leave it alone with the canary.

Between three and four thousand American boys are studying in European schools and colleges.

Emma Hardinge, J. M. Peabees, and A. A. Wheelock are to address the grove meeting of the Spiritualists of Milan, O., Aug. 29th and 31st.

Sixteen of the Fathers have died since the Ecumenical Council commenced its sessions.

A lady at Winsted, Conn., was struck by lightning a short time ago, and lay several hours apparently dead, so that nearly all of her friends were prepared to have her buried. Her brother, however, insisted upon waiting and working for her resuscitation, and his faith and works were finally rewarded by her complete restoration to life and health. During her trance she distinctly heard the remark of friends that she was "unquestionably dead."

About thirty Baptist clergymen of New England have already signed a declaration of faith which allows each church to fix its own terms of communion.

An ungracious Congressman proposes to lay a tax of twenty-five per cent. on corsets. Since there is no tax on men getting tight, why should not the ladies have the same privilege?

Boston makes \$4,000,000 worth of pianos a year.

The baptism of a Protestant child has recently been permitted in Portugal for the first time.

In order to amuse the children, a lady was engaged in reading from the Bible the story of David and Goliath, and coming to the passage in which Goliath so boastfully and defiantly dared the young stripling, a little chap, almost in the first trousers, said: "Slater, skip that—skip that; he's blowing! I want to know which licked."

An enterprising phenologist once wrote a polite note to the late Charles Dickens, asking permission to make an examination of his cranium. Mr. Dickens replied: "Dear Sir—At this time I require the use of my skull, but as soon as it shall be at leisure, I will willingly place it at your disposal."

## Movements of Lecturers and Mediums.

Mrs. Emma Hardinge will lecture during July at Chicago each Sabbath—on week evenings at Vermont, Ill., Dubuque, Beloit, and Chicago; address 54 28th street, Chicago. During August and September at Geneva, Milan, Painesville, Cleveland and other points in Ohio; address care of A. A. Wheelock, 47 Prospect street, Cleveland, Ohio. During October in New York City. No more engagements can be formed.

J. W. Van Name, test medium, is in Brooklyn, N. Y., where he will remain for a few weeks. Thence he expects to go to the oil regions.

N. Frank White is in this city. Those wishing to make engagements with him can address him care of this office.

## Dr. Gardner's Second Grand Picnic

Will take place at Island Grove, Abington, on Friday, July 29th. The "heated term," which this year seems hotter than usual, makes us all wish to while away a few hours in a cool grove, listening to the best inspirations of the day. The people will undoubtedly gather by thousands on the above occasion.

## Washington, D. C.

For the benefit of liberal-minded persons visiting Washington, a correspondent assures us that a good home and reasonable prices can be found at Mrs. Howard's, 476 Pennsylvania avenue, between 6th and 4th streets. Many visit Washington who would gladly go to such a place if they knew of it.

## Discussion in Maine.

Dr. M. Henry Houghton and Elder Miles Grant are to have a discussion on the question that "the phenomena of Spiritualism proceed from demons and not from departed human spirits," in Mechanic Falls, Me., commencing Monday, July 25th, and continuing through the week.

## Adoption of the Infallibility Dogma.

A telegram from Rome, July 13—midnight—says the Ecumenical Council took a final vote yesterday on the question of Infallibility. The Dogma of Papal Infallibility was adopted by the following vote: Ayes 450, noes 88.

## Spiritualist Lyceums and Lectures.

Boston.—*Mercantile Hall*.—The Children's Progressive Lyceum met at this hall Sunday morning, July 10th. An entertaining session was held, during which many questions were propounded and answers given. Misses Edna Dodge and Hattie Richardson, of Chelsea, sang a duet, marching and other exercises were gone through with, and George A. Bacon addressed the children in a highly interesting manner. One hundred and seven members and officers were present.

*Temple Hall*.—The tests given at the circles held on the morning and afternoon of Sunday, July 10th, at this hall, were exceedingly convincing to those receiving them—the audiences were large, and the utmost order and good feeling prevailed. In the evening Mr. Bickford lectured before the Joyist-street Spiritualist Association.

The Lyceum regularly meeting at Temple Hall had a pleasant time during the noon intermission of the circles Sunday, July 10th. Prof. Hudson gave a brief music lesson, questions were answered, Alice Cayvan furnished instrumental music, Mrs. Dana recited a selection, and eight children took part in readings and declamations. Thirty-eight members and officers were present at the meeting.

*Cambridgeport*.—*Harmony Hall*.—An unusually large attendance for warm weather, some seventy-five members, greeted the opening of the session of the Children's Progressive Lyceum, Sunday morning, July 10th. The services were earnestly and generally participated in by the scholars and leaders. In addition to the regular exercises, the question, "What is true education?" was discussed, and Master Pearson, Misses Downing, Tinsell, and Floss Holland declaimed. Miss George Martin, one of the "little" ones, sang.

On Wednesday, July 12th, the occasion being the dedication of the Soldier's Monument, the Lyceum celebrated the holiday by a meeting of the children at the hall in the afternoon for sportive enjoyment, and in the evening by an assemblage of adults at an entertainment, the object of which was to raise funds in aid of the Lyceum.

*North Scituate*.—*Constance Hall*.—The course of lectures at this hall (delivered the second and last Sunday of each month) have been very successful in the past, and it was announced on Sunday, July 10th, that the next meeting would be held at the old Baptist church of the town, on Sunday, July 31st.

The interval between the lectures has been filled acceptably by the Children's Lyceum meetings, which have been found instructive and profitable to all concerned. A new exercise has been introduced into this organization with good effect. It consists in the giving out at one meeting of certain leading words to the scholars, with the request that they each endeavor, before the next session, to find a verse of poetry which shall embody the word and its accompanying ideas.

On Sunday morning, July 10th, Dr. John H. Currier, of Boston, spoke in this hall—subject: "The Army of the Dead." During the day Miss Lizzie C. Bradford recited a poem entitled, "The World is full of beauty." At the conclusion of the day's services, Daniel J. Bates, President of the Spiritual Society, gave notice that the next meeting would be addressed by Mrs. Juliette Yeaw.

The Children's Progressive Lyceum will give a picnic at the "Glades," Scituate, Friday, Aug. 12th, under the direction of Daniel J. Bates, Conductor, and the Committee of Arrangements. Susie A. Willis and other speakers are expected to attend, and it is hoped that all in the vicinity will encourage the school by their presence. Those in the city who can find time to attend will readily acknowledge that the refreshing coolness of the sea breeze and the beauty of the grove have well repaid them for their pilgrimage thither.

Our correspondent, Mr. Bates, informs us that the liberal sentiment as regards religious matters is steadily increasing in Plymouth County and vicinity, and as a straw showing the steadiness of the wind in this matter, he relates the following anecdote. Not long since a peddler called at his (Bates's) house, desiring to purchase rags, old paper, &c., &c., in exchange for tin ware. Seeing quite a number of fresh looking rigid religious papers upon his wagon, Mr. Bates asked him if his regular business he added that of a collector for the Orthodox Tract Societies. The peddler replied that he had just bought them for old paper, and added, in substance: "I have been in the business for several years past, and during that time have not offered me and have purchased large quantities of the old-fashioned religious newspapers, tracts, Bibles, &c., &c., but during that time I have not had shown me for sale *papers* of the weekly newspapers devoted to standard literature; and none of the newspapers and other publications devoted to liberal religious ideas and progressive thought." Thus we see that the advocates of reason in religious matters have such a power in our day, that after they have spoken to their first purchasers, they are handed to others and literally worn out by the perusal—church members in many instances imitating the example of Nicodemus, and coming to the new Jesus by night.

*Newburyport*.—J. T. Loring, Secretary, writes July 11th: "I thank the Newburyport Lyceum should be marched into line with the other Lyceums. It is rather small as yet in numbers, but in all other respects will compare favorably with other kindred organizations. All of the subjects given out for discussion are handled with considerable ability, and our meetings are quite interesting. Our Lyceum is now considered one of the permanent institutions of the place. At the annual meeting of the Society a few weeks ago the following officers were chosen: T. C. Carter, Conductor; Mrs. E. N. Landford, Guardian; J. T. Loring, Secretary; A. Lane, Treasurer; D. W. Green, Librarian. The Lyceum meets every Sunday at half past two P. M. in Liberty Hall."

## New Subscribers.

Sixty-six new names have been added to our list since our last report, procured by our old subscribers whose names we give below: A. E. Carpenter sent six new subscribers; A friend, six; J. O. Waterman, one; W. S. Snyder, one; D. M. Peterson, one; M. E. Gilbert, one; C. A. Case, one; Mrs. E. Battle, one; Mrs. S. A. Dwyer, one; Mrs. Dr. Sawin, one; E. Wood, one; J. Hawks, one; B. F. Gifford, one; J. G. Pease, one; A. Dove, one; J. R. Bridges, one; J. T. Carter, one; H. L. Wood, one; A. M. Allen, one; J. C. Hunt, one; Mrs. C. L. Wood, one; Mrs. M. E. Beauchamp, one; P. M. Ross, one; J. W. Lavery, one; Hedges & Peyton, one; S. W. Webster, one; E. Weston, one; Wm. C. Freeman, one; W. Allen, one; A. Farnsworth, one; J. S. Islett, one; J. Merrill, one; S. Smith, one; D. T. Sherman, one; S. D. Moody, one; W. Chase, one; H. Millard, one; Mrs. U. H. Humphrey, one; M. Cady, one; Wm. C. Henny, one; H. N. Jennings, one; I. Vadakin, one; S. Wilson, one; H. W. Drew, one; J. C. Pearing, one; Mrs. R. M. Allen, one; B. D. Dunnell, one; J. Hargrave, one; Elizabeth Withers, one; J. Richards, two; S. L. Farnham, one; G. W. White, one; A. W. Prindle, one; L. N. Rhodes, one; A. Pirih, one.

## New Publication.

THE NATIONAL QUARTERLY REVIEW for June, being No. 41 of this scholarly, vigorous, and elegant serial publication, the only one of its kind in the whole country, contains seven first-class articles, equal in spirit, matter, and merit to the famous review-essays of the *Edinburgh Quarterly* in its palmy days. They are evidently from scholarly and thoughtful men, who do not earn for a paper, but are saturated with a knowledge of the several subjects on which they treat. The first paper is on "The Rise of Art in Italy," and furnishes a résumé of a subject on which many will be thankful to be refreshed, and many more to be informed. "Johann Ludwig Uhland" is the second article. "Rivers and their Influence" is a speculative in a practical, because and their influence. "Origin and Development of the Modern Drama" is the richest suggestion and the fullest information. "The Nations on the Persian Gulf," takes us into the geography, ethnology, and sociology of the traditional and more reverenced East. "Specimen of a Modern Critic" is of a lighter vein, and is a pleasant variation from more serious and thoughtful papers. And a "Visit to Europe—Some Things usually Overlooked," embodies a series of fresh sight-seeing that deserve to be read by all who aspire to travel, or have travelled abroad.

## New Music.

Oliver Ditson & Co. have just published "Mandolinata," a ballad, by E. Paladino, for tenor or soprano; "Lonely Hours," words by Mizpah, music by Chas. A. Fuller; "To me the Armament is clouded," a prayer in Nabuccodonosor, by Verdi; "Ivy Leaves," the first of three melodies by A. Jungmann; "Snow Drops," a composition by Fritz Spindler.

"Prof. Howe's Seven-Hour System of Grammar" can now be procured for fifty cents, paper cover, and one dollar in cloth.

## CURRENT EVENTS.

A terrible conflagration visited Manchester, N. H., on the morning of July 13th, causing a loss of a quarter to a half a million of dollars. Churches, houses of a quarter of all the families were destroyed, and hundreds of families are rendered homeless. It is a hard blow for Manchester, but her enterprising people have the pluck and energy to rally from it, and even to turn it to good account.

The first installment of Swedish emigrants, brought over by the auspices of the Maine Emigrant Aid Society, were expected to arrive at Halifax on the 11th instant. They number one hundred, and will proceed direct to the Ararat region, where land for farms awaits them.

Five hundred Chinese have arrived in Tennessee to work on plantations.

A heavy storm in Lancashire, England, July 10th, caused freshets on all the streams. The mills suffered severely, and a large quantity of other property was destroyed. Some lives were lost, whole houses with their inmates being carried away by the flood.

The withdrawal from the candidature for the Spanish throne of Prince Leopold was confirmed on the 13th, and the aspect of affairs was more peaceful, but there is yet no confidence. The war talk and war preparations are going forward with renewed vigor. France and Prussia are making their armies and Spain and Belgium have now begun preparations for the fight. In the French Corps Legislatif on the 13th, three interpellations were introduced, but government refused to answer them before Friday, the 15th.

The same evening, however, it was announced that the Ministry had resigned, and this was the latest intelligence received. The foreign diplomats in Washington are acting as if war was imminent.

Another disastrous fire occurred at Constantinople, Turkey, on Monday, July 11th. It raged over nine hours. Fifteen hundred houses, mainly of the poorer class, were consumed.

P. S. Gilmore is actively at work on his project of a world's annual festival, to be held probably in Boston next year. He recently visited Washington to consult with government officials and the diplomat, representatives of foreign consulates, and was quite successful. There is reason to believe that he will have present the French Imperial Band, and also a Russian Imperial Band, Swiss, Turkish, Greek and the Band of the Emperor of Austria. He has secured the Prussian Band from the Palace of Frederick William, and the favorite band from the Queen's Palace at Windsor.

The tax and tariff bill, as passed by Congress on the 13th, from the conference committee, is expected to reduce the burden of taxation about \$10,000,000. It abolishes all taxes on gross receipts, legacies, successions, watches, carriages, gold and silver plate, billiard tables, passports, securities, banks and bankers; the whole system of special or levies taxes, except those on brewers and distillers, and all taxes on sugar except those now paid by stamps and those on sales of leaf and manufactured tobacco, snuff, cigars, wines and liquors. It also abolishes the stamp tax on all receipts, transfers of mortgage, notes for less than one hundred dollars, and cannot and preserved fish. The tax on the remainder of those excepted, as heretofore, as well as the present taxes on spirits, tobacco, gas, fermented liquors, bank deposits, capital and circulation, income tax and stamp taxes, except as abolished. Special taxes do not come into effect.

May, taxes on sales not until October, and the others that are abolished expire on the first of August. The income tax is to be collected but two years more, and at the rate of two per cent. on the annual net income of each individual. The tax on the salaries of government officials ceases the 1st of August, and the difference to that date between five and two and a half per cent. is to be deducted next spring.

A collision between two passenger trains on the Northern New England Railroad occurred July 13th, near Cambridge. An engineer was killed and five or six other train hands badly injured. Four of the passengers were much hurt.

A bloody riot among Irishmen took place in New York city, Tuesday, July 12th. The Orangemen and Ribbonmen, with their families, were moving a picnic in Elm Park, when they were attacked by the Irish Catholics, who fired shot and showered stones and bricks at the former. The *Times* account says that the greater bulk of casualties seems to rest on the side of the mob, who originated and carried out the assault, upon the Orangemen. This surprising fact is explained by the determined use of pistols by the picnic party and the efficient aid afforded by the police.

The entire disturbance can only be characterized as brutal and terrible, and the whole affair is to be wholly without provocation, except such as was furnished by the childish hatred of the rioters toward their Protestant fellow-countrymen. It is calculated that there were about two hundred people hurt. Three were killed and ten mortally wounded.

## The Second Grand Union Picnic for 1870

Will be held at Island Grove, Abington, on Friday, July 23rd. Special trains will leave the Old Colony Depot, Boston, at 8:45 and 12 o'clock precisely for Abington, and return.

Admission: Adults, \$1.00; Children, 50 cents.

From the following way stations by regular trains the fare is as follows: Harrison Square, Adams, 75 cts.; Children, 40 cts. Boston, " 65 " " 25 " Quincy, " 50 " " 20 " Hyde Park, " 45 " " 15 " South Braintree, " 45 " " 15 " East Bridgewater, " 40 " " 10 " Bridgewater, " 35 " " 5 " Middleboro', " 30 " " 5 " Hanson, " 25 " " 5 " Halifax, " 20 " " 5 " Kingston, " 15 " " 5 " Plymouth, " 10 " " 5 "

Be sure to call for excursion tickets. To be obtained at the depots.

Refreshments in abundance may be obtained at the Grove at reasonable prices. No peddlers or exhibitors allowed on the grounds.

Prominent speakers will be in attendance. If the weather is pleasant it is anticipated that this will be one of the largest and most interesting gatherings ever assembled in this famous Grove. Come one and all, and bring the children, that they for one day may enjoy the fresh air and sunlight of the country.

H. F. GARDNER, M. D., Manager.

Boston, July 11th, 1870.

## The Austin Kent Fund.

Previous acknowledged contributors: \$101.15 Mrs. Lydia Pierce, Roxbury, Mass., 2.00 Noni Edgemoor, North Woburn, Mass., 1.00 Dr. J. J. Brown, Cambridge, Cal., 1.00 A friend, 1.00 T. St. Cloud, Minn., 1.00 \$107.15

## Spiritual Periodicals for Sale at this Office:

THE LONDON SPIRITUAL MAGAZINE. Price 30 cts. per copy. Edited by Wm. B. E. Jones, Esq. Journal of Zoistic Science and Intelligence. Published in London. Price 25 cts. THE MEDIUM AND DAYBREAK. A weekly paper published in London. Price 3 cts.

THE RELIGIOUS PHILOSOPHICAL JOURNAL. Devoted to Spiritualism. Published in Chicago, Ill., by S. B. Jones, Esq. Price 8 cts.

THE LYCEUM BANNER. Published in Chicago, Ill. Price 5 cts.

THE AMERICAN SPIRITUALIST. Published at Cleveland, O. Price 6 cts.

THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published in New York. Price 20 cents per copy.

## Business Matters.

MRS. E. D. MURPHY, Clairvoyant and Magnetic Physician, 32 West 29th street, New York. Jy3.

JAMES V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 102 West 15th street, New York. Terms, \$5 and four three-cent stamps. Jy2.

SEALED LETTERS ANSWERED by R. W. Flint, 105 East 12th street, New York. Terms \$2 and 3 stamps. Money refunded when not answered. Jy2.

MRS. S. A. R. WATERMAN, box 4193, Boston, Mass., Psychometrist and Medium, will answer letters (sealed or otherwise) on business, to spirit friends, for tests, medical advice, delinquencies of character, &c. Terms \$2 to \$5 and three 3-cent stamps. Send stamp for a circular. Jy2.

## Special Notices.

HERMAN SNOW, 319 KEARNEY STREET, SAN FRANCISCO, CAL. Keeps for sale a general variety of Spiritualist and Reform Books, At Eastern prices. Also *Planchettes*, *Spence's Positive* and *Negative Powders*, etc. The *Banner of Light* can always be found on his counter. Catalogues and Circulars mailed free. May 1.—tf

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## Message Department.

Each Message in this Department of the BANNER OF LIGHT was spoken by the Spirit whose name it bears through the instrumentality of

Mrs. J. H. Conant.

While in an abnormal condition called the trance, these Messages indicate that spirits carry with them the characteristics of their earthly life to the spirit-world, whether for good or evil. But those who leave the earth-sphere in an undeveloped state, eventually progress into a higher condition. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

Persons receiving such messages are requested to inform us how far the statements made agree with the facts, as known to them.

### Special Notice.

The Banner of Light Public Free Circles closed Thursday, June 24, in order to allow Mrs. Conant her usual vacation during the heated term. They will be resumed the first Monday in September.

### Invocation.

Oh Master of Life, our Father, our Mother, hopefully, trustingly we would come to thee this hour, asking that we may come nearer to thee, that thereby we may more faithfully express thyself in our deeds. We would worship thee, oh, Great Spirit, in the beauty of holiness. We would that our every thought, our every act should be a divine revelation of thyself. Oh, then, draw us nearer to thee. Let us come into a more conscious relation with thee, our Father, and unfold unto our spirits that recognition of thyself that shall lead us out of the slough of materialism into the clear sunlight and upland of spiritual truth. Oh, Lord, we praise thee for the great blessings that thou hast all the days of our lives bestowed upon us. For the gift of life, for the gift of what men call death, for the ever-varying scenes through which we are called to pass as we journey through matter, oh, our Father, we praise thee; and we ask that we may understand more of thy way, that we shall murmur less and be more faithful to thy will and thy way. Amen.

April 21.

### Questions and Answers.

CONTROLLING SPIRIT.—If you have questions, Mr. Chairman, I will answer them.

Q.—How can some people walk, and talk, and do many mysterious things in their sleep, and see as well, apparently, in the dark as we can in the light?

A.—This is one of the mysteries which can never be explained to spirits dwelling in the flesh, because you can only understand by comparison, by symbols, by signs. There is nothing on the earth with which we can illustrate the subject you have presented so that it would be fully understood by human senses. Those persons whom you call sleep-walkers, somnambulists, are mediums who can better be used during the hours of sleep, and when the body is in a negative state, than at any other time; for then the spirit retires from the sensorium and leaves the body generally under the control of the animal magnetism, or that spirit which belongs especially to animal matter.

Q.—I have a theory as follows: God, when he introduced the law of gravitation and commenced to form the worlds, has been proved by Herschel and La Place, they must have been formed under that law out of cosmic matter. He did not infuse the law into all matter, but that there is today matter pervading all space, and even all bodies of gravitating matter not subject to this law, and which is mainly the medium for the transmission of force, such as electricity, heat, light, &c., by the motion of its imponderable particles. This matter may consist of different elements; even as many as the sixty or more ponderable elements. One of these elements may penetrate the telegraph wire, but not glass, and by a motion of its particles is electricity manifested. Another may penetrate glass, but not iron, for instance, and in the same way transmit light; another magnetism. Another may be spiritual matter. Being imponderable, of course this matter, though as real and as closely compacted as cast-iron, would not in the least impede the motions of ponderable matter like the planets or stars, though it pervaded all space, neither would it have prevented each particle in which the law of gravitation was infused from acting under that law as though space was void. Perhaps this matter, without gravitation, is the substance of the spiritual spheres, and the motion imparted to its particles by will power is the mode of manifestation in most cases.

A.—It is a well-known fact in science that all bodies of ponderable matter, from the smallest to the largest, are subject to the law of gravitation; or in other words are attracted to the centre of the planet from which they had their birth. Matter, that matter which is diffused throughout space known under the name of the imponderable substance, does not seem to be subject to the law of gravitation. Nevertheless it is to a certain extent; but the power and action of the law depend upon the solidity of the atom, the weight of the atom, for weight and gravity are one and the same. That which may be said to possess no weight, possesses no sensible gravity. The law of gravitation does not act upon it sensibly. It has been said, and is, to thousands of minds, a well-established theory, that electricity cannot pass through glass; but to the scientists of our life it is a well-known fact that it can, that there is nothing through which it cannot pass, because it is a constituent element of all matter. It lives in all matter and can readily pass through all matter, but you do not perceive that it can pass through glass, because the effect is not such as to appeal to your external senses, though spirits know the fact; but your physical, human senses do not recognize it any more than your physical senses recognize that the atoms in space, the motives floating in the sunbeam, are subject to the law of gravitation. April 21.

### Ellen Taylor.

I died of consumption in Bath, Maine, fourteen years ago. Ellen Taylor, my name, I was nineteen years old. I left a mother, brother and sister. My mother and my brother have come to me. My sister is left. She has always had a most terrible fear of death. So great is that fear that it embitters and darkens all her life. She fancies that whatever she may do in this life will be of no avail, for she is not elected to salvation, and therefore when death comes it ushers her into a world of misery. This terrible mental state with her is the result of false religious teaching. Her parents believed in the doctrine of election. My sister knows nothing of this modern Spiritualism, only what she has heard of it, and I desire to do all in my power to throw off that incubus that weighs upon her spirit.

I want her to know that the spirit-world is a world where souls can progress, where they must progress; that there is no hell, nor any heaven such as we were taught to believe in, and that her home in this spirit-world is far better, far more beautiful than any home she has ever had on earth. She need not fear to come and take it.

She need fear nothing after death. I hope to be able to develop in her powers which I see she has, but I cannot commence my work in that direction till her attention is drawn to the subject. That is why I have come here this day. [Is she living in Bath now?] No, she is living at present in Augusta, Maine. [Does she belong to the church?] No, she does not; strange to say, she does not, for she could never be brought into that state where she considered herself converted and a fit subject to be a member of the church. That is why, in all probability, she considers herself one of the damned. Sarah Jane is her name. April 21.

### Timothy H. Carson.

Well, stranger, the world moves, notwithstanding I am dead. [You did not stop its progress by leaving it.] No, I did not, nor did I stop me. I am from Dubuque, Iowa, and I have got folks that are Baptists; you know, I suppose, what such people are. They do not believe that you and I can come back after we die, but I thought I'd come nevertheless. My name was Carson—Timothy H. Carson. I was not none of your pious kind when I was here. I was a sort of an outlaw from the regular faith of the family. I never could see any consistency in it, and so I did not believe in it, but I tried to do about as well as I could, notwithstanding they said one of the last things I did in this mortal sphere was to steal a horse, which, by the way, was not so. If it had been, I should just as soon own up to it as to anything that would lift me a step higher in the scale of human reputation; but I did not do it. The horse came into my hands as I told them, honestly, legally, and I held it and defended my rights, and would have done it if it had been the last thing I ever done on earth, and it was pretty much the last. They said it was my pay; an offended God saw fit to call me hence as soon as I was got through. Why did he decide the thing against me, then? If he knew I was wrong, why did the courts decide in my favor? Of course if he is supreme in power, he controls the courts, controls the judge and jury. All things are under the control of the Supreme God, I take it. If he did not know enough about my matters to know if I had been lying, and had stole the horse, and took the positive course that I did, out of revenge, and merely to have my own way, it seems to me he was not just the kind of God a Christian ought to have. Well, their theories and Nature and Nature's God don't tally. I was right upon that matter. I said so then, and I say so now; and I haven't gone to hell in consequence of it—not a bit. I am on good praying ground, tell them, good praying ground. I can pray here just as well as they can where they are, and I can have my prayers answered, too. Shall take very good care, though, to pray for things I need, and for things I ought to have.

It was said by some of my folks that because I had been in intimate terms with the South for a good while, I was a Copperhead, and I did all in my power to aid the rebellion, to aid the Confederacy, the Southern army. Well, I refused to enter the army. [The Southern army?] The Northern army. I had no invitation to enter the Southern army, and should not if I had. I was strongly pressed to enter the Northern army, but I did not believe in it. I said, "I am not going to take up arms against my friends at the South because they are in the wrong. I am not going to fight them. I believe the only way to stop this wrong, is to show them where they stand and where you stand." They said it could not be done. I said it could, and say so now. And the rebellion is no more killed now than it was the first hour it began. I know ostensibly it is ended, but really it is not.

I believed in doing what you felt yourself was right; in taking the advice of the God within you in preference to any other God. I did so; so I managed to evade the law. I did not enter the army, but I did all in my power to show some of the hot heads at the South where they were at fault, and some of the hot heads at the North where they were in fault. I worked in my way. Now I am happy to be able to inform my friends that I am not in hell. I am very happily situated in this new life; have no disposition to return; would not return if I had all the world at my command. I like where I am much better than I did here, and I should be very happy to communicate personally with any of my family or friends, and do all in my power to convince them that I stand just where I say I do—that I was honest when I was here, that I am honest now; and, if they do not want to be convinced, I hope they will do me the justice to be silent in speech and quiet in thought with reference to my future state. I can take care of it. Fare you well, sir. [Will you give your age?] Yes, sir; thirty-five. April 21.

### Caroline Harris.

Caroline Harris, my name; from Nashua, N. H. I wish to communicate with my children, Thomas and Emeline. I want them to know how I am situated in the new life, how happy I am, and that I am compensated for all the sorrow I had here; and I want them to do all the good in their power here, so that they may have treasures laid up in heaven. I would like to speak with them. There are many things I would like to say that I do not want to say here. My last words to them were "Meet me in heaven." My last words to them now are "Meet me on earth." April 21.

### Jennie Roberts.

I come to meet my mother. I am Jennie Roberts. [From where?] Where did I live? In Brooklyn, New York. I have got a brother Harry and a sister Clara. I died last March. I had lung fever, and I died, but I did not go away. I did not—well, my body died, but I did not. The fever killed the body, but I went away from it. And I want mother to know how close I am to her, and how I have tried to let her know I come home, and how I have seen my little baby brother here, too, that she did not tell me anything about. But I've seen him, and he is bigger than I am now. [Was he born before you were?] Yes; I never seen him here, and I did not know there was a lot of children comes to their mothers here, and I want her to come so I can talk to her. [I was seven years old, most eight; I am eight now. My birthday was on the tenth day of April. Good-by, mister.] April 21.

Seance conducted by Theodore Parker; letters answered by L. Judd Pardee.

### Invocation.

Come, Holy Spirit, Heavenly Dove, and fold thy soft wings closely about these human hearts. Come and take away their darkness and give them light; come and change their mourning to joy and peace; come and enlighten our understanding, so that we shall know thee better and serve thee more truly; come and teach us to pray and to praise; come and light fires upon the altar of our being that shall burn steadily forever and forever for thy glory. Oh, come, Holy Spirit, come, we pray thee, and draw us nearer and still

nearer to thee. We do praise thee for all thy blessings. We do return thee thanks for thy loving kindness and thy tender mercy; for this glorious young vernal day, oh, Lord, we thank thee; for the sunlight we thank thee; for the night that comes that the body may find rest we thank thee; for all the changing scenes of mortal life, oh, Lord, we thank thee; and, most of all, we thank thee for our hope of immortality, for that which assures us that because thou livest we shall live also. Oh, our Father, receive our praises, and bless us in thine own way and time. Amen. April 21.

### Questions and Answers.

Q.—To what extent are we to believe the words of Christ, when he says, "Resist not evil?" A.—I am not sure that Christ intended that we should practice upon those words. He gave them to those who were with him, to those who had a special mission in life to perform, and who were under the special guardianship of a band of spirits. Jesus said to them, "Take no thought for the morrow, what ye shall eat or what ye shall drink, or wherewithal ye shall be clothed." That was not intended for you or for me. It was intended for those to whom it was given. "Resist not evil." He desired them, in all probability, to remain passive, because they were a warlike people, ever carrying their point at the point of the sword. Whatever they did they generally did through war and bloodshed. They were barbarians, and he desired to instill into their minds ideas of peace and passivity. So he said, "When you are reviled revile not again."

Q.—How do you interpret the passage, "Lead us not into temptation?" Is there any danger that a Supreme Power will lead us into temptation unless petitioned to the contrary?

A.—I should inform you at the outset that the passage is wrongly rendered. It should be, "Lead us not in temptation," instead of "Lead us not into temptation."

Q.—Has the Old Testament ever been, or is it at the present day any benefit to the world?

A.—It has been and is of use to the world, but I am pained to say that where it has been of good use to one soul, it has been a damnation to two; where it has led one soul to peace, it has led ten to war. It is but the record of a barbarous people, and has been wrongly appropriated by the Christian world.

Q.—Was Moses inspired when he wrote the first five books of the Old Testament?

A.—It is not at all probable that Moses wrote those five books. I know they are ascribed to him, but I have the best of evidence that he did not write them. His name was used by those who did. All writers are more or less inspired. No one ever wrote a book, or a single sentence, except they were under a certain degree of inspiration; for whenever the brain is quickened and active, it is inspired. It is open for inspiration, and it is its nature to receive it.

Q.—Can one who is murdered and gone to the spirit-world influence a spirit artist to paint his murderer's face?

A.—No, I think not. It is possible it might be done, but I do not think it could.

Q.—Is not the injury that has resulted from the Old Testament due to its misinterpretation? Would it be injurious if rightly understood?

A.—It is not so much owing to the misinterpretation, as to the wrong application that is made of it. If you understood it to be what it really is—the record of a barbarous people, that has nothing whatever to do with you, except as a record—if you would not forget this, but set aside all that which you have been taught to believe as sacred in connection with it, it will do you no harm.

Q.—Is the New Testament any better?

A.—Yes, it is a record of higher ideas, a record of the lives of those who were more divinely inspired, who had come out from the inspiration of the old Jewish Jehovah, and were under the inspiration of divine wisdom, which is life. The spirit that inspired the writers of the New Testament was the spirit of life.

Q.—Is it not generally made an idol of?

A.—Why, certainly. The sacred books of every nation are.

Q.—How are we to account for the prophecies in Isaiah and Jeremiah with regard to Jesus?

A.—Account for them precisely as you ought to account for prophecies made through media at the present day. Isaiah was a medium, as all poets are, and he prophesied concerning the coming of this religious idea; whether it was to come through Jesus Christ or through Christina, it matters not. He was inspired that this idea was coming, and he prophesied of it. There are those in the higher life who know what is going to happen to you of earth-life for many years to come, and under proper circumstances it is easy for them to impress what they know upon some susceptible mind here; and when the impression comes to them they prophesy, because they tell you of what is not, but is to be.

Q.—Why should those prophets attribute to Jesus Christ the attributes of God himself?

A.—Because, doubtless, they so believed. And they did not believe a falsehood, for Jesus did possess attributes of their God; the divine life was expressed through him, as it is expressed through every other good man and woman.

April 21.

### Marian Weeks.

I lived here four years ago in a human body. Marian Weeks was my name. I died in Moon Street Court, Boston. I have never regretted my change from this life to the spirit-world for a moment, although I was told if I did not experience religion, and make some religious profession, I should be lost. I never was so well off in my life, not even in my childhood, as I have been since I left the body four years ago. I died a very hard life here. I was forced into evil. It seemed as if every turn I made the devil stood ready to help me into evil. I was constantly in the shadow. I could not get out of it. I could not get out of it. When I would try, there would be a dozen to kick me down. Well, I was taken sick with fever, inflammation of the lungs, and it ran into quick consumption, and I went off pretty quick. While I was sick I was visited by several of the missionaries of the city, whose business it is to deal out salvation to such souls as me, and they told me unless I could repent, and believe in their kind of religion, and go to heaven in their kind of way, I should be damned. Well, the last one that came to me, I said to those that were with me, "Do not you let another one of 'em come in to see me. If I've got to be damned, I'll be damned without them."

Well, I died. I met my mother, that I had not seen since my childhood, soon after my death. I met kind, loving friends who welcomed me with all their hearts and did everything for me. Instead of hearing the voice of an angry God, I heard the voices of loving friends. I have been going on well ever since. Now I did not know anything about this coming back when I was here, though I heard of it. I want Mrs. Callie—she is the woman that was with me when I was

sick, the one I told not to let any of them black-robed cusses come into my room again—I want her to make it her business to go and see some of those that was so officious in sending me to hell; carry them my kind regards, and tell them I'm in heaven, notwithstanding they told me I should go to hell if I did not believe as they did. I am in heaven, and I am happy, and I come back to ask them, in the name of all that is human and just and true, not to go to any other poor miserable soul as they come to me. In my new life, when I first got there, before I learned better, I cursed 'em. Yes I did, for I had shadow enough over me before they came to me, and they give me no consolation at all, only, "If you don't believe, you will go to hell, and roast there forever." And I come to ask them for humanity's sake, for God's sake, not to come to anybody else as they did to me. If they want to go to them and pray with them, and give them kind words, and comfort them, and make the way easier for them—they may do this in the name of Jesus, and they will be blessed for it, but no blessing ever will come to them for going as they went to me, now I tell you. No, there won't. I've been looking round the past year, and Mrs. Callie reads your paper, and that gives me courage to come. And I want her to go to those folks for me, and tell 'em I am in heaven, and I've met no such good-for-nothing God as they told me of, and I do not believe I ever shall, either. Now I am going. Do not forget my name, will you? nor the place where I lived and died? [Your age?] Twenty-eight. April 21.

### James Evans.

I am not at all posted in this coming back. I've hardly got away from here, hardly got away. It is the 25th of April, is it? [Yes.] 1870? [Yes.] Well, according to that, then, I've only been away about twenty-four, yes, thirty-six hours. I was drowned from the bark "Orient." I fell overboard. My name is James Evans. I have friends who believe in this coming back. I did not know much about it myself, but I thought it would rejoice their hearts not to know that I was dead, but to know that I could come back and was willing to come and strengthen their philosophy, seeing it is true. [Did the bark sail from New Bedford?] Yes. [A whaler?] Yes. [Where was she when you were drowned?] I don't know. If I told you at all, I should want to tell you just exactly, and I can't do it. Now I want to do all I can for my folks. I don't need anything done for me, not even a burial. I've got that all right in the ocean, just where I'd always hoped I'd be buried. I am perfectly satisfied, perfectly happy. I did not suffer anything. I hit my head when I fell. I presume I'd been saved if it had not been for that, but it knocked the senses out of me, and of course I made no effort to save myself. [You fell from the mast head?] Yes. Yes I am happy. I can't say anything about this new life. It seems a very natural world, but I do not know anything about it yet. But when I do have a good chance to come and talk and give a report, I will. But I am free, and all right. They won't probably get news of my death till the bark gets into port, or speaks some vessel. Then they will know. [Is she returning?] No; she is outward bound. April 21.

### Georgie Neelson.

[How do you do?] Pretty well. I want to tell my mother how I am. [You can tell us what you want to say to your mother, and we will print it in the paper, so it may reach her. Can you do that?] Yes, sir. I want to tell mother that I found Jennie here, and she is grown. She is a big girl now. I didn't know her, but she knew me. And I do it to go back any more, and I don't want her to cry about me and wish I was there, because I don't feel so well when she does. [She does not understand that, I suppose.] No. My name is Georgie Neelson. I was eight years old. I've been gone just a little over a year. I lived in Charlottetown, Nova Scotia. I want mother to know that I don't want to come back, and I don't want her to cry any more. Uncle George said I could come here, said he had been, and I could come. He said mother would be hoping I'd come, and she would understand all about it. [Will she get the paper?] I suppose so. Tell her what I come for is to leave her stop crying, and not wish me to come back any more. April 21.

Seance conducted by Theodore Parker; letters answered by C. H. Crowell.

### MESSAGES TO BE PUBLISHED.

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Thursday, April 28.—Invocation: Questions and Answers: Thomas Hayes, of Brooklyn, N. Y.; Mary Proctor, of West Philadelphia, Penn.; to her relatives; Martin McCoy, of Dayton, O.; to his family; Elizabeth Blake, of Hollis, N. H.; Joshua James, of Denver, to his brother.  
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Friday, May 20.—Invocation: Questions and Answers: Oliver, George, of Boston, to his mother, Frederic Dana; of Hampton, to his family; Maggie Dane; Ellen McIlroy, of New York City.  
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