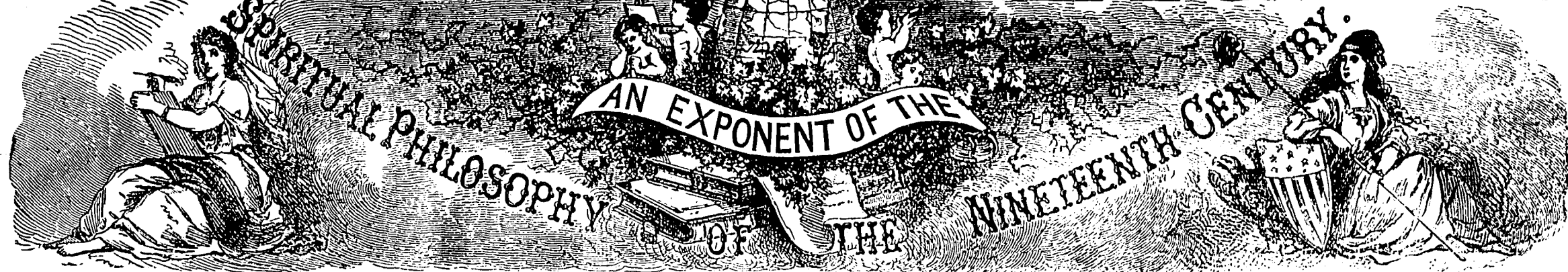


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## The Rostrum.

### Spiritualism as a Destructive and Constructive System.

A Lecture Delivered before the Parker Memorial Society of Spiritualists, Boston, Mass., on Sunday, January 12th, 1879, by  
JOHN TYERMAN, OF AUSTRALIA.

[A word is necessary to explain why the following lecture is published so long after it was delivered. We asked Mr. Tyerman to oblige us by writing out his lecture for our columns, which he consented to do; but he had not time to do so before he left America, nor immediately after he reached England. Mr. Tyerman wishes us to state that he has written out the lecture as it was given as nearly as he could recollect it, the main arguments and line of reasoning being identical with those used in delivering it.—Ed. or L.]

I became a Spiritualist from intellectual necessity, but would remain one from deliberate choice, if I had any option in the case. Having resolved to investigate its claims before openly attacking it in the pulpit, I found the evidence in its favor was such that I had no choice in the matter, but was compelled by the laws of my mental constitution to accept it as a truth, in spite of all my prejudices and prepossessions against it. My early education, religious convictions, professional reputation, and worldly interests, combined to place me in an antagonistic attitude toward it, but the irresistible logic of facts conquered me; and now, having become pretty intimately acquainted with it, I remain on its side a willing and happy captive, if I may so express myself.

Probably no public movement ever had to encounter fiercer or more persistent opposition than Spiritualism. Ignorance and prejudice have arrayed forces against it that would have crushed it years ago, if it had not stood on the rock of positive fact, and possessed the vitality of undying truth. Foul-mouthed calumny has tried to tarnish its fair name; unscrupulous malignity has assailed it with whatever weapon it could lay its cruel hands upon; self-sufficient science has stigmatized its phenomena as either frauds or delusions, or a mixture of both, because they clashed with its preconceived views of the laws and possibilities of nature; while sectarian Christianity has denounced its teachings as audaciously blasphemous, opposed to the holy Bible, subversive of the principles of true religion, and a prolific source of insanity, immorality, and other evils, because it challenged its boasted pretensions and rebuked its arrogant spirit. But these objections and assaults have failed to dim its celestial glories, and arrest its onward march toward universal conquest. Notwithstanding all that has been done to paralyze its energies, and sweep it from the world, it still lives and flourishes, and can exult in brighter prospects to-day than at any previous period of its eventful history.

Among the objections most frequently urged against Spiritualism is, that it is essentially and almost exclusively a destructive system. It is to this single objection that I wish to direct and confine your attention to-day, leaving others undiscussed for want of time. Nor can I notice all the spheres in which it is said to operate destructively, and threaten disastrous results; but shall limit my remarks to the domain of religion, as this will afford scope enough for one lecture.

Spiritualism, say some of our Christian opponents, is only another name for ruthless, wholesale destruction. In the sphere of religion. It would pull down and trample under foot all that is true and good and sacred, and supply nothing but error and evil in their place. Like a whirlwind, it would tear up by the roots the stately trees of righteousness, and leave nothing behind for protection and shade. Like a tornado, it would sweep over the fair fields of piety, and lay them waste forever. Like an earthquake, it would overthrow the earthly Zion, and inaugurate a reign of desolation, silence and death, where the activities of life are now manifest, the songs of praise are heard, and the beauties of holiness are everywhere beheld. We have a spacious and magnificent Temple of Religion. It was built by the hand of God, and is illuminated with celestial light. It has braved the storms of persecution, and defied the ravages of time for nearly two thousand years. In it our fathers worshipped, and round it the most hallowed associations cluster. Spiritualism would make this temple a shapeless mass of ruins. We have a grand spiritual banquet. Its tables are richly spread with substantial meats and choice delicacies, adapted to the varied tastes and requirements of immortal souls. It is the bountiful gift of the King of kings, and is open to all men, without money or price. Spiritualism would overturn those tables, destroy those provisions, and leave us in a state of destitution and famine. We have a fine old Gospel-ship. She is well officered and manned. Christ, the captain of our salvation, has command of her. She has carried millions of precious souls to the port of Glory, and will land us safely on those blest shores ere long. Spiritualism would kill her captain, put her crew in irons, smash her compass, tear up her charts, and leave her the sport of pillory storms till she is dashed to pieces on sunken rocks, or is swallowed up by the yawning waves.

Such in substance is the objection often raised against Spiritualism. But it is not singular in having to meet this kind of difficulty. A similar one has been preferred against almost all new and progressive movements, by persons who were of a conservative turn of mind, and interested in the preservation of the existing state of things. It was urged against Christianity itself in its early days, alike by Jewish and Pagan au-

thorities. When Jesus dared to think for himself, and struck out a line of teaching and acting peculiar to his own rare genius, though he said he "came not to destroy," yet the more discerning among the Jewish Rabbis detected the elements of revolution in his teachings, and saw that his system foreboded the destruction of much they held dear. And therefore they haggled Moses and the prophets closer to their hearts than ever, swore by Jerusalem as the city of God, and cried out against the noble Nazarene, "Away with him, crucify him!" When the Apostles, fired with an enthusiastic love for their Master, went forth to preach the new Gospel, they broke in upon the dull monotony of religious routine, and wrought up the people to a high state of excitement. They were accused of turning the world upside down. The worshippers of idols scented destruction in the wake of those irrepressible advocates of revolutionary doctrines. Their craft was in danger, images were more precious than ever, and far and wide echoed the boast, "Great is Diana of the Ephesians!"

The same objection was raised against Protestantism at the time of the Reformation. Priestcraft had long held undisputed sway in Europe, and reigned in untold evils. The dominant Church was full of idolatry and corruption. The people could purchase forgiveness for all past sins and immunity from the consequences of those that might yet be committed, at certain rates, as they would buy any other marketable commodity. A band of heroic souls raised their voices against those evils, and determined to bring about a much needed reformation. But of course they had to pay the price usually exacted from Reformers by the stern hand of Fate. Slander and persecution were heaped upon them. They were credited with the most diabolical designs. Luther was denounced as an arch iconoclast. The so-called Reformation threatened the destruction of Holy Mother Church, and must be resisted at all hazards and by any means it could command. An insolent and corrupt priesthood perceived that its authority and emoluments were alike imperilled, and wreaked its vengeance upon them by every method in its power. The Reformation must be stamped out, or it would play terrible havoc with the doctrines and customs of the only true Church of God. And now Spiritualism has burst upon the world and disturbed its self-sufficient assurance. It is not orthodox, either in a religious or scientific sense. It differs more from Christianity than the latter did from Judaism; it contemplates a more radical and sweeping reformation than that of Luther and Calvin, Knox and Cranmer; and of course the old objections are revived and hurled against it with a vigor worthy of a better cause. Our social, religious and scientific authorities were not consulted, and their permission asked for Spiritualism to come into existence. It was not born in Jerusalem; Mrs. Grundy was not in attendance to receive the little stranger; the Pope of Rome was not asked to stand godfather to it; the clergy were not requested to take part in the imposing ceremony of its public baptism; Professor Tyndall and Dr. Carpenter were not specially invited to witness the interesting performance; special reporters were not told off to chronicle the whole affair in the columns of the leading daily papers—it was ignored with none of these things as a passport to popular recognition and applause. It was born in an obscure village, cradled in poverty, brought up under trials and hardships, began early in its career to manifest heterodox sentiments, and resolved to depend upon its own native powers and the friendly aid of Father Time to make its way in the world. And those acquainted with its history are aware of the hard struggle it has had from its first appearance in public, of the opposition that has confronted it at almost every turn. It has won its way, however, most admirably, and achieved wonderful success in spite of every difficulty; and yet the old objection which has done duty in so many cases—that it is a destructive thing—is flung at it, as though it were sufficient to demolish its pretensions forever. But in having to meet this objection we have seen that it is in excellent company.

I frankly admit that there is some truth in this objection. I never try to propitiate enraged Orthodoxy, nor obtain the favor of its devotees by representing our movement as being milder and more harmless in its tendency—in its relation to sectarian Christianity—than it really is; and have no sympathy with the policy of those timid, half-and-half sort of brethren who are attempting the impossible task of harmonizing two utterly antagonistic systems. It is best to state candidly what the New Dispensation is in its essential facts and principles, and what it will inevitably effect, if its pretensions are well founded, rather than mislead by exhibiting it in false colors. Spiritualism is destructive; but in what sense and to what extent? It is not wholly, rashly, and wantonly so, as its opponents allege. It is destructive only in the sense in which Christianity and the Protestant Reformation are admitted by their respective advocates to have been. It destroys certain things naturally and inevitably, just as light does darkness, when it is poured in upon it; as health does disease when it enters the afflicted body; as prosperity does adversity when it establishes its beneficent reign. It contemplates the complete overthrow and destruction of some things in the domain of religion, and the transformation of others. It has a constructive as well as a destructive mission; and in all cases it aims at supplying a more rational and beneficial system than the one it seeks to remove, and thus gives a satisfactory answer to the question so often tamely asked, "What would Spiritualism give us in place of the things it would rob us of?"

Having made these general remarks, let us now consider a few subjects in particular, on which Spiritualism operates in its twofold character of a destructive and constructive system.

1. First, concerning God—his character, his relation to man, and his government of the world. The belief in God is the foundation of all religions. That belief, in some form or other, prevails so extensively that it may be regarded as universal. But how man came by it originally—whether it was an innate part of his mental constitution, or was apprehended by his intuitive faculties, or deduced by his reason from the phenomena of Nature, or impressed upon his mind by inspiration—cannot be positively determined. What is God? what do we really know of the Infinite and Eternal One? Very little; so little, indeed, that he may, with more reason and truth than many allow, be termed "the Unknowable." And yet from the way in which Christians in general and the clergy in particular talk of God, one might suppose they had seen him repeatedly, had been admitted to familiar intercourse with him, and had accurately measured him, sounded the depths of his understanding, and ascertained to a nicety his desires and purposes in reference to the human family and the universe at large. They might know the Divine Mind as well as it knows itself, and a trifle better, perhaps, so familiarly and flippantly do they prate about the Lord willing this, forbidding that, and loving or hating something else. But if they would analyze the matter critically and impartially, they

would be amazed to find how little real knowledge they possess on this subject, and how much mere assumption they indulge in, and would perhaps moderate that dogmatic assurance with which they are accustomed to speak of God. In my Orthodox days I thought I knew considerable of God, and spoke of him, I suppose, after the manner of those who believe they enjoy a special revelation from himself, of his character and will concerning man; but the older I grow the more I study this profound question, and the deeper my conviction grows that the views I then entertained were erroneous. The glimpses of knowledge I have obtained on this subject are just sufficient to enable me to realize a sense of my ignorance; the limited field I have explored serves but to impress me with the boundless region that stretches away beyond the range of my finite vision.

But though we are not warranted in speaking very positively as to what God is, I think we can safely point out several things that he is not. Christians are in the habit of looking down upon the so-called heathen as idolaters, and of branding their objects of worship as false Gods; yet I venture to say their own Gods—for in reality there are several acknowledged in Christendom, though it is pretended there is only one—are as much myths as those they contemptuously discard. All the Gods of Christians and Pagans alike are merely human inventions—beings made by and in the image of man, and bearing all the characteristics—good, bad and indifferent—of their respective manufacturers. The human mind may be compared to a mold; and the God-idea so universally diffused, has been run into certain of those molds, and Gods have been turned out, and set up as objects of adoration, bearing the distinct impress of the molds in which they were cast. In other words, a few master minds, religiously disposed, have, at various periods and in different countries, thought out the idea of a God as fully as they were capable of doing; have given shape and complexion to their conceptions; invested them with their own intellectual, moral and spiritual attributes, considerably magnified; enthroned them in the clouds as Gods, and called upon their fellow-men to fall down and worship them, if they wished for happiness in this world and the next.

Leaving Paganism aside, we will confine our attention to Christendom for a moment. Christendom proposes to believe in but one God, and claims that he is the Creator of all things. I am utterly unable, however, to accept this view. We are told that the God of the Bible is the God of Christendom. But in point of fact there are at least two Gods set forth in the Bible, differing widely from each other in all their distinguishing characteristics; and in neither being can I recognize the God of nature. The God-idea has evidently been run into, and taken the form and features of two mental molds, of different size and shape. In other words, there are two leading and dominant conceptions of God bodied forth in the Bible, one in the Old Testament and the other in the New, and these conceptions are so unlike each other in some respects that they may be regarded as two Gods. The God of the Old Testament appears to have been manufactured by Moses, possibly assisted by an invisible spirit. Some of the prophets and other writers added a few touches here and there, and gave a more finished and attractive appearance to him, but in all his mental features he was the creation of one master mind. And that God is by no means an Infinite or all-perfect being. He is decidedly anthropomorphic, and does not even represent the highest type of humanity. His conduct was often such as would have disgraced an average man. I am aware that infinite perfections are attributed to him in the Bible, and claimed for him by Christians in words, but what of that, if he is also credited with deeds which prove the reverse of this? Theoretically, he is said to be Infinite and perfect; practically, he is exhibited as finite and imperfect. This position is susceptible of easy and conclusive demonstration to all impartial judges, by a simple reference to a few well-known facts:

He blunders, for example, in his creation and treatment of the first human pair in a manner that no one worthy of the name of God would have done. He is said to have created them perfect; yet so imperfect were those perfect creatures that they fell a prey to the first temptation that crossed their path. He is credited with infinite wisdom; yet that all-wise God acted so unwisely as to subject Adam and Eve to a strain which he is supposed to have known they could not stand but would break down under. And when they did fall, as he clearly foresaw they would do when he made them, his treatment of them was such as gravely reflects on his justice and benevolence. Instead of showing them that consideration and mercy which a worthy human father would manifest toward his children, especially for their first offense, he inflicted terrible curses upon them, banished them from their Eden home, and even involved their unborn posterity in fearful consequences for which they were not in the remotest degree responsible. And then this God's first attempt at propelling the world with intelligent beings turned out as unfortunate and disastrous as his first effort at man-making. The experiment extended over some fifteen hundred years—a period long enough, surely, for a fair trial—and it proved so complete a failure, he was so disappointed with the results—though, if omniscient, he must have foreseen them—that "it repented the Lord that he had made man on the earth, and it grieved him at his heart." And just as a bungling mechanic will destroy a piece of his workmanship that does not answer his expectations, and the sight of which annoys him, so this grieving and repentant God—who is said to be unchangeable—determined to obliterate the living proofs of his failure by sweeping the human family from the face of the earth with a flood. He preserved eight persons, however, to try a second experiment with, intending, no doubt, to profit by the mistakes of the first. But if we may believe the statements of his own word, and the declaration of his representatives in the churches, as to the condition of the world since the flood, the second experiment has proved as complete a failure as the first; and in another fit of repentance and grief he will probably once more try to get rid of the constant reminders of his non-success by involving the world in universal destruction. Indeed, certain prophecies ascribed to him, clearly foreshadow such a calamity, which implies a consciousness when he entered upon it that the second experiment would fail as signally as the first.

But the world is to be destroyed by a deluge of fire, next time, instead of water; and thus the fact of the second failure will be, if possible, still more distinctly emphasized. If that threatened catastrophe should come to pass, probably a remnant of the race would again be saved with which to try a third experiment; but judging from the sad failure of the first and second trials, I, for one, should not be very sanguine about the success of the third attempt. Again, the God of Moses is declared in words to be omnipotent; yet he was often frustrated by his feeble creatures in the attempted execution of his purposes; omniscient, yet he was ignorant of some things, and had to employ such means to obtain information as

we have to resort to; omnipresent, yet he had to visit certain places to satisfy himself as to the accuracy of strange reports which had reached his ears; immutable, yet he frequently repented and altered his intentions and methods of dealing with given people; infinitely merciful, yet he commanded the perpetration of some cruelties and convicts at others of the most atrocious kind; and perfectly impartial, yet he singled out a people as special favorites who had no extraordinary merits to justify that preference, lavished his choicest blessings upon them, and treated the rest of the race with indifference and neglect, though they were equally his children, and as much entitled to his fatherly attentions as the Jews. He also frankly confessed to being a jealous God; and on my theory of his being but the God of a particular people, we can understand his jealousy of the Gods of other nations, who were competing for the suffrage of the whole human family; but had he been the God of the universe, as Christians suppose he was, he would have had no rival to fear. He avowed himself a God of war, and assisted, without apparent compunction of conscience or distress of feeling, in the wholesale butchery of his own creatures, some of whom were innocent, helpless children, and others whose greatest crime was a conscientious adherence to the religion in which they had been trained from infancy. He manifested a remarkable weakness for sacrificial offerings, and the smell of pungent incense tickled his olfactory nerves with an exceedingly grateful sensation. He uttered threats which he never executed and made promises which he did not fulfill, either because he forgot them, or changed his mind, or lacked the requisite power, and hence was not the true God. He hardened people's hearts, in consequence of which they pursued a certain course, and then punished them for doing the very thing which his influence upon them caused them to do. He ordered the numbering of his people, and rewarded obedience to his command by slaying seventy thousand persons who were in no way responsible for what had been done. He sometimes lost his temper, flew into a towering passion and threatened terrible things in his wrath. But Moses understood how to manage his God; he brought certain human considerations to bear upon him; soothed his ruffled feelings by skillful appeals to the weak side of his nature, and dissuaded him from his cruel designs, just as a self-possessed man often does with his excited and angry neighbor.

But enough on this point. I have said sufficient—and chapter and verse can be given for each statement made—to prove my position—that the God of the Old Testament is only a huge and imperfect man, notwithstanding that infinite attributes and divine perfections are ascribed to him in words. He is merely a monarch on a large scale; his throne is in the skies, encircled with resplendent glories; a brilliant array of celestial intelligences form his court, while angelic beings await his pleasure in trembling awe, and execute his commands with unswerving fidelity. His word is law; he rules with a rod of iron. He stamps his foot, and his kingdom trembles; he shakes his head, and terror seizes the hearts of his subjects. The elements are under his control, the warbling sunshine and fertilizing shower being the manifestations of his good-will, and the thunder's peal and lightning's flash the expressions of his indignation. Famine and pestilence are his direct agents, with which he punishes his people generally, while sickness, adversity, bereavement and death are the rods with which he chastises them individually. And as a king he exacts sycophantic homage and delights in fulsome adulation—in the name of praise—for the manner of vain and imperious earthly rulers. Moses having lived so long in the court of Pharaoh he no doubt became imbued with those regal notions while there, and afterwards transferred them to the ideal Deity he made and set up for the Israelites to worship.

The God of the New Testament appears to have been created by Jesus, and differs as much from the God of the Old Testament as Jesus did from Moses. Spiritualism and benevolence were the distinguishing traits in the character of Jesus, and of course he naturally transferred them to and made them the leading features of the God-idea to which he gave expression and form. His God cares not for the pomp and pageantry, the dignity and splendor of royalty in which the God of Moses reigned; nor is he partial to gorgeous ceremonies in religion nor mere external forms of worship. He is a loving father rather than an imperious king. The paternal character is well developed. His smiling and benevolent countenance is in striking contrast to the stern, grim, often frowning looks of the God just mentioned; and he is more concerned for the spiritual and eternal welfare of his people than for their temporal prosperity. And yet, superior as the God of Jesus is to the God of Moses in some respects, he is not absolutely perfect in character and conduct, though theoretically perfection is attributed to him. Jesus never rose to such lofty and rational conceptions of Deity as some other minds have reached. Want of time prevents me from adducing as many facts and arguments in proof of this as could be wished. It must suffice for the present to point out that though this God is animated by braver and deeper sympathies than the Old Testament Divinity possessed, yet he is not thoroughly cosmopolitan, in the proper sense of the term. His sympathies are not bounded by Judea, still they do not embrace universal man, irrespective of creed or country. He makes certain blessings depend upon arbitrary religious conditions with which it is intellectually and morally impossible for man to comply. Nor can he be approached by man directly. He is represented as requiring a mediator between himself and his creatures; and without sufficient warrant Jesus exalted himself to that position, declaring that he is the way, the truth and the life, and that no man can come to the Father but by him. And worst of all, Jesus makes his God endorse that most horrible and blasphemous of all doctrines—the doctrine of eternal punishment.

No God is perfect, nor fit for man to worship, who could consign a single soul, much less the majority of mankind, to eternal torment. Still, the God of Jesus is upon the whole a nobler and better being than the one architected in the Jewish scriptures; and such as he is, he dominates the New Testament, though slightly disfigured by some of the apostles, notably by Peter and Paul. These apostles had smaller souls, and entertained lower and narrower ideas of God than their master. The germ of priestcraft is clearly discernible in their epistles—that germ which in after years was developed into such gigantic and hideous proportions; and which in its full-blown character exercised such a perverting influence in every department of religious thought. But I cannot enlarge upon this point.

There are several other Gods worshipped in Christendom to-day as distinctly ideal creations as the Deities of the Old and New Testament are. I can only refer to three of these at present. We have first the God of Paganism, who was manufactured in the main soon after apostolic times. He is a piece of ecclesiastical handicraft, but it is difficult to determine which priestly pretender contributed most toward the work. A good many foreign materials entered into his composition. He is to a considerable extent Pagan in his origin and character. There is little that is worthy or attractive about him. He is a mighty potentate, ruling with des-

potic power, fond of external pomp and ceremonial display, and as jealous of other Gods as the God of Moses was. But his long reign has not been a beneficent one. Before his authority was challenged and his power circumscribed—while he held undisputed sway in Christendom—his priesthood were steeped in corruption, his people were the slaves of debasing superstitions, and ignorance, vice and misery reigned throughout his vast dominions. God required a visible representative on earth, and invested him with plenary and infallible authority. How the Popes of Rome, who successively occupied that representative position, used the authority he clothed them with, let history witness. Intolerance and cruelty are conspicuous features in his character; and he has sanctioned more religious persecutions, and instigated more unjustifiable wars, all for his own glory, than even the sanguinary Deity who was worshipped so long in Judea. But his power was broken at the Reformation. He still, however, possesses more influence than any of the rival Gods of Christendom, and his people—the Catholics—are trying hard to restore it to him in all its ancient plenitude and splendor; but they will fail, for he is not in keeping with the civilization, enlightenment and toleration of the nineteenth century.

Then we have the God of Calvinism, another detestable monstrosity, believed in and worshipped by a considerable number of Christians. It is an insult to common sense to attempt to identify this being with the God of the universe—the loving Father of all men. He was evolved from the gloomy depths of John Calvin's mind, and bears the unmistakable impress of his maker's image. He is nearly all head, and has scarcely any heart; and hence he is capable of the most cold-blooded atrocities, which he endeavors to justify by a subtle process of intellectual ratiocination and theological hair-splitting. For instance, he is said to have elected a small minority of the human family to everlasting blessedness before they were born, and without any regard to their individual moral worth; and to have condemned all the rest to eternal misery, and to prior to their birth, and irrespective of their personal merits. He thus virtually denies man free agency, and makes him the sport of irresistible fate; and yet he treats him practically as though he were possessed of full moral responsibility, and does good or evil of his own free will. And when unbiassed reason questions the justice of his decrees, and enlightened benevolence protests against the cruelty of his conduct, those questions and protests are charged upon man's corrupt nature, or traced to that convenient scapegoat—the devil.

Many a battle have the worshippers of this God fought in defense of Predestination and Reprobation, Irresistible Grace, Final Perseverance and Kindred doctrines; and some of them have gone so far as to vindicate their belief that their God has cast children a span long into hell. This God, however, is fast losing his hold of the more intelligent and humane part of his followers. The most repulsive features in his character are scarcely ever exhibited now, except by some antiquated Presbyterian minister, who ought to be pensioned off into quiet obscurity. There seems to be a sort of tacit desire, in quarters where he ruled so long, to retire him from the government of the Church, and let him gradually sink into oblivion, without having to confess that an ignominious myth of man's invention has been worshipped instead of the true God.

And lastly, we have the God of Arminianism, who is a much better being than the God of Calvinism, and yet as purely a myth of human creation. Arminius was a very different man from Calvin. He had more natural justice and benevolence in his composition, and did not make himself so completely the slave of metaphysical subtleties and theological speculations as the Geneva Reformer. He interpreted the God-idea through nobler faculties, and entertained more just and rational conceptions of what a Deity ought to be; and therefore he turned out a more worthy and lovable object of adoration than that of Calvin. He made his God bestow free agency on man, and provide a scheme of salvation for the whole world, thus giving all men a chance of getting to heaven. That was a step in the right direction. And yet his God is chargeable with many grave faults. Not to mention other things, he is guilty of the gross injustice of holding us under condemnation for what a couple of very doubtful historic reality, did some six thousand years ago. And the salvation he has provided, though nominally for all men, is really only for a few. He has not yet offered it to the majority of mankind; and many of those to whom it has been presented cannot honestly accept it, because of the conditions on which it depends, the chief being faith in Christ as an incarnate Deity, and reliance upon his death as an atonement for sin. Nor has he made man so free as is pretended; because he has let a semi-omnipotent devil loose upon him, who dogs his footsteps continually, and frequently leads him into sin, against the dictates of his judgment and conscience. And still worse, he, like all the other Gods I have noticed, has prepared a hell of unspeakable and eternal woe, into which he will cast all those who will not do his bidding and sing his praises, in preference to those of rival Gods. And hence the God of Arminianism, whatever excellences he may possess over certain of those spoken of, is disfigured by some of their worst defects, and must be dismissed as far from a perfect ideal God.

These, then, are some of the Gods believed in and worshipped in Christendom to-day; and how widely they differ from each other! Yet Christians profess to acknowledge but one God, and claim that he is the Supreme Being, the Creator and preserver of all things. Nothing could be further from the truth than this. When the subject is impartially examined it is found that, to all practical intents and purposes, they worship several purely ideal Gods, conceived and set up for the true God by certain dominant religious minds in bygone ages. All these Gods are made in the image of man, and reflect man's image back upon himself. And they all possess some good qualities, of course, and are credited with a number of praiseworthy deeds; but, taking them altogether, they are essentially imperfect, and some of them, as often exhibited, are positively revolting to contemplate. The wonder is that so many people have believed in them so long, and believe in them still. Yet early education is the chief cause of this. But their days are numbered. They are doomed to perish like the idols of heathen lands; and the religions of which they are the central figures will collapse like the exploded notions of ancient mythologies. And well will it be for the world when that day comes to pass.

A new God is now being created in Christendom, better adapted to the comprehensive and progressive requirements of the nineteenth century than those ancient Deities are. Of course Christians generally will deny this, and feel shocked at the idea of such a thing; but the process is silently and surely going on, notwithstanding their incredulity and prejudice against such an innovation. That is to say, a new and better interpretation is being given to the God-idea; more just and noble conceptions of what a being worthy of man's adoration ought to be, are being developed; and when these views have assumed a more definite and



believing, as I suppose we all do, that the complaining of these Indians are substantially true, the question for consideration is the way for redress. I do not believe in memorials to Congress, for the influence of the ring will misrepresent the facts, the wrong will be made to appear right, delays will wear away the patience of the petitioners, and, in the end, justice will be defeated. The only power which can remedy the wrong and restore to this persecuted tribe its lands and its rights is the judiciary. *Appeals should be made to the Courts. It cannot be that crimes so monstrous as beyond their jurisdiction, have already been committed. The right of an Indian to standing in Court, and others, learned in the law, believe that the Federal tribunals would declare to the same effect. If they do so, then the power of the ring is broken, the Indian question will be solved, and the shield of the law will cover the red man, so that his rights will be as secure as those of a citizen. But if the Courts shall decide that the Indian cannot have the protection of its process, he will be defenceless, and his fate will be oppression and persecution in the future as in the past. The shield will be taken from him, and he will be left for consultation as to the best course to be pursued for obtaining a hearing for these Indians in the Supreme Court of the United States. It will be addressed by those who have considered the question and*



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☞ We call attention to the first portion of the grand speech of Rev. Mr. Tyerman, on our first page. It will be concluded in the next issue.











This work traces the origin of man not only through animal and vegetable life, but through the rocks and early nebula form of our planet, and will be found very interesting to investigators of geology and antiquity of man.

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Spiritualism has not yet poured out the wealth of its store on the myriads of waiting minds on earth, but the message-it brings to-day is adapted to the wants of this century ; it has for its object the overthrow of all tyranny priestcraft, and whatsoever enslaves the human

which give to the atmosphere a sweet odor and invigorating tone. This influence, joined with the delightful bathing to be had in the warm water over the smooth, slowly descending bottom of the lake, renders camp-life here both healthful and comfortable. This Camp-Meeting, established five years ago, by a few Spiritualists, is now the largest of its kind in New England. Having been granted a charter by the State Legislature, the Association has secured full control of

The *Boston Globe*, in the course of its report of the closing services at this grove, uses the following language and makes the subjunctive announcement:

"The increase in number and variety of vehicles which were called into requisition to bring to the grounds those who could not or did not desire to avail themselves of the trains, was quite noticeable. Spiritually and financially the meeting has been successful beyond expectation, so much so that it is deemed advisable to hold another meeting in this grove this season, probably during the coming month. It has also been decided to hold the next annual camp-meeting at this grove, commencing early in the season and continuing four weeks instead of three, as has been this year."

against human reason,"

William Oxley writes thus:

"The ethics of the philosophy I am endeavoring to propound teach that every spirit encased in flesh is an angel at its origin, with an eternity behind, in which it has existed and with an eternity before it, in which it will ever progress to higher and still higher states; and that every change state through which it passes in the onward cycle of its being but the index of the unfolding of the powers which are inherent within itself; and that, consequently, the future was a time in the past, nor will there be any in the future, when the 'Spirit was born.'"

If the Dallou-Whittemore system of Universalism be true, the most effectual means of grace and the quickest method to get a sinner into heaven is to take a hickory club and knock out his brains! Death is no strainer, nor is salvation a mechanical operation. Growth is gradual. Death does not bestow knowledge.

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