

# VOL. XLV.

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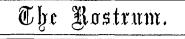
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Spiritualism as a Destructive and Constructive System.

A Lecture Delivered before the Parker Memo rial 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 s published so long after it was delivered. Wo asked Mr. Tyerman to oblige us by writing out his lecture for our colunnus, 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.-Ep. 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 carly 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 mo; and now, having become pretty intimately acquainted with it, I remain on its side a willing and happy captive, if I may so express inyself.

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 assalled it with whatever weapon it could lay its cruel hands upon; self-sufficient science has stig-matized its phenomena as either frauds or delusions,

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 Rabhis detected the elements of revolution in his teachings, and saw that his system foreboded the destruction of much they held dear. And therefore they hugged 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 i" 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 worshipers of idols scented destruction in the wake of those irrepressible advocates of revolutionary doctrines. Their craft was In dauger, images were more precious than ever, and far and wide echoed the boast, "Great is Diana of the

Ephesians P The same objection was raised against Protestant ism at the time of the Reformation. Priesteraft had long held undisputed sway in Europe, and rioted 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 conquences 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. Their 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 havoe with the doe trines 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 Juda-Ism: it contemplates a more radical and sweeping lie formation 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 elergy 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 lead

ing daily papers-it was honored with none of these things as a passport to popular recognition and ap plause. It was born in an obscure village, cradied 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 persecution that has atwould be amazed to find how little real knowledge they | we have to resort to; omnipresent, yet he had to | potic power, fond of external pourp and cereminal possess on this subject, and how much mere assumption they indulge in, and would perhaps moderate that logmatic 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 i special revelation from himself, of his character and will concerning man; but the older 1 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 1 have explored serves but to impress me with the boundless region that stretches away beyond the range of my finite vision.

BOSTON, SATURDAY, AUGUST 16, 1879.

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 abit of looking down upon the so-called heathen as idolators, 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 diseard. All the Gods of Christians and Pagans alike are merey 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 com plexion 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 Pagandom aside, we will confine our attenion 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, how-ever, 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 concepitions 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 vas the creation of one master mind. And that God is by no means an infinite or all perfect being. He is lecidedly anthropomorphic, and does not even represent the lighest type of humanity. His conduct was often such as would have disgraced an average man. I am aware that infinite perfections are attributed to hlm 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 lufinite and perfect; practically, he is exhibited as finite and imperfect. This position i susceptible of easy and conclusive demonstration to all impartial judges, by a simple reference to a few wellknown 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 Goo acted so unwisely as to subject Adam and Eye 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 offence, 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 peopling the world with intelligent beings turned out as unfortunate and disastrous as his first effort at max-making. The experiment extended over some afteen 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 repeated 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 grieved 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 calandty, which implies a consciousness when he entered upon'it that the second experiment would fall 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 itself in its early days, alike by Jewish and Pagan au- analyze the matter critically and impartially, they had to employ such means to obtain information as about him. He is a mighty potentate, ruling with des- when these views have assumed a more definite and

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 crueities and connived 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 un derstand 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 assist ed, without apparent computetion of conscience or distress of feeling, in the wholesale butchery of his own creatures, some of whom were hunocent, 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 remarkablo weakness for sacrificial offerings, and the smell of pungent incense tickled his olfactory nerves with an exceedingly grateful sensation. He uttered threatenings which he never executed and made promises which he did not fulfill, either because he forgot them, or changed his mind, or lacked the regulate 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 com-mands with unswerving fidelity. His word is law; he rules with a rod of iron. He stamps his foot, and his kingdom frembles; he shakes his head, and terror seizes the hearts of his subjects. The elements are under his control, the warming 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 the punishes his people generally, while sickness, adversity, bereavement and death are the rods with which he chastises them individually. And as a king be exacts sycophantic homage and delights in fulsome adulation-in the name of praiseafter 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. Spirituality 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 revels; nor is he partial to gorgeous ceremonials 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 abso lutely perfect in character and conduct, though theoretleal perfection is attributed to him. Jesus never rose to such lofty and rational conceptions of Defty 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 anl mated by broader and deeper sympathies than the Old Testament Divinity possessed, yet he is not thoroughly cosmopolitan, in the proper sense of the term. If is sympathics 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 many 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

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 circumseribed-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 rioted 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 accessively 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 worshiped 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 peoples, the Cathoes-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.

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Then we have the God of Calvinism, another fieldtions monstrosity, believed in and worshiped 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 coldblooded atrochtes, 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 inhority 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, also prior to their birth, and irrespective of their personal demerits. He thus virtually denies man free agency, and makes him the sport of irresistible fate; and yet he freats him practically as though the were possessed of full moral responsibility, and does good or evil of his own free will. And when unblased 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 worshipers of this God fought n defence 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 helt. 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 taclt 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 ignoble myth of man's invention has been worshiped instead of the true God.

And lastly, we have the God of Armintanism, 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

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 objec tion 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 destruc tion, 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 rightcousness, and leave nothing behind for protection and shade. Like a tornado, i would sweep over the fair fields of plety, and lay them waste forever. Like an earthquake, it would overthrow the earthly Zion, and inaugurate a reign of deso lation, silence and death, where the activities of life are now manifest, the songs of praise are heard, and the heantles 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 rayages of time for nearly two thousand years. In it our fathers worshiped, 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 richtly spread with substantial meats and choice delicacles, adapted to the varied tastes and require ments 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 Gaspel 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 cre long. Spiritualism would kill her captain, put her crew in irons, smash her compass, tear up her charts, and leave her the sport of pitiless 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 ing state of things. It was urged against Christianity

tended it at every step, and of the opposition that still confronts 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 ob jection 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 propiliate 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 Christianitythan 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 oppo-

nents 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 tauntingly asked, "What would Spiritualism give us in place of the things it would rob us

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.

I. 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 appryhended by his intultive 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 mind, and interested in the preservation of the exist- they prate about the Lord willing this, forbidding that, and loving or hating something else. But if they would

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 en tertained lower and narrower ideas of God than their master. The germ of priesteraft 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 hought. But I cannot enlarge upon this point.

There are several other Gods worshiped in Christendom to day as distinctly ideal creations as the Delties of the Old and New Testament are. I can only refer to three of these at present. We have first the God of Popery, who was manufactured in the main soon after apostolic times. He is a piece of ecclesiastical handlcraft, 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

metaphysical subfilties 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 Delty 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 east all those who will not do his bldding 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 Gog& believed in and worshiped 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 worhis God endorse that most horrible and blasphemous ship several purely ideal Gods, conceived and set up for the true God by certain dominant religious minds in bygone ages. All those 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 altogther, 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 fictions 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

----solidified form, if I may so speak, they will practically ; desireds to do so; and therefore if you ask me what amount to a new God who will gradually supplant these myths now believed in. Some of the brightest didiy I do not know. If I pledged my word that they pulpit buildnaries of the day appear to have become ashamed of the Gods of the past, and well they may should prove myself to be a non-progressive, self-suffi-be. They still tak, however, of the God of Muses and creat egolist. The man who boasts, as many Chrisbes. They still talk, however, of the God of Moses and the Gould desus, but they either futiore or explain away such of performable features in their character - claims bimself a stationary bigot; and but little mental atel is diffest afters of their disposition as I have redute penetration is necessary to discern the germs of intolered e de au d'enty dwall upon their drightest qualities an the resident a They are transferring the best parts of the Gods of the Lible and of old theological parent the matching of the line working out, and systems to the new ideal they are working out, and length to lite next believes they are pricetly justifield and ship. Whether they at deput this conscious-ty epideonic firsts is the steamer that they are doing and the field they are thus. It is beyond contraction lynd will present a matter contrast to those now worshiped" the will be made to sanction the facts of science, however, fat div they may clush with existing beliefs. Le will jovern his nondmate works and intelligent co-atores alike by immutable Taws, and those ca-Inclusificates enfect special providences will disappear, be will attach more importance to correct living that to that believing, to principle than to profession ; - this fathomless theme will be in the direction of more he will too pateleous elentious differences of opinion on relations subjects, because they are inevitable as man dec distillated; he will encourage the study of the everopen volume of Nature, as being a much better exponeut of Infinite wisdom, justice, power and goodness than any anglent hood written by mortal hands can be; he will countenance all really liberal and progressive movements, no matter where or by whom they may originate; he will set his face sterily against religious perfecutions, and just a stop to national wars, by he . In its destructive and constructive bearing mon-the sight up in a practical, proof of what has long been held in theory that all men are brothers; he will be a republican in polities, and sometion the future estab-Islament of one grand government of the world, in the place of the importal and monarchical systems which new epiptess the people; he will manifest a magnantmonsistirit toward his enemies, if it should be supposed that he has nev, and he will make provision for and resolve upon scenario the final valvation of all

2

men, either fast, sworld of the pext-Such is a trief and imperfection heats whet the kind. of God who, is strappears to me, is bound developed by some of the neister minds in there is a as world around - the acceptance of fall ment are declared to be such as us, and it will be well when he becouves the dominant of eyean only reject at the peril of their soul's cremal field in all the churches; for he will exclusive a much more emobling and beneficial null price upon his work shipers than the rival roots when now divide the attenflow of the orthoday refinious would that this tare terrived a Divine call to the work, and are doings friends will not transfer their clicitance from the repression of educations from a special service thereby. The end filols to a new and latter and all atomatics. Hey will be weated from these grabully and almost the this affield coupley to spread if are more calculated to perceptibily as the many our of the row Diamity strikes - disgust and repel sensible people than to interest and their eyes, and his sweeter and power half-sence steals's attract them. They seem to be more concerned for over their hearts. And by and by when the transfernet has been completed, and they realize the full the condortable assurance, no could, that they are all magnifible and no aning of the Change they have thus almost the onkep usly made, they will be an ited that they so long adored such imparteet, and unworthy ofjeets of worship as are the present code of Christen.

Having and this much on these, false flots, I need hatdly feltyon that splritualism as 1 understand P. Is utterly of posed to them, and contemplates their complete destruction. In this impleasant but necessary work it is being furcely assisted by Spanice and Rationalism. Science is examining the physical universe, and has hitherto fulfel to find the slightest traces of such beings), while Ration distants inimasking. themat the bar of Common Sense. But Sputtinilism is doing most to discredit them , because it has explored the others, and, where they are supposed to have their dimmet and capital, and to appear visibly before the faithful in all their day thing glory y but it has not discovered any of them there, and has ascertained that their real dwelling place is in the croeds, and imagina tique of their paspective devotees on earth . Our splitt friends mony of whom died in the full hellef in one of other of these Gods, and expected on entering the next world to be admitted to fits immediate and visible. presence-chave assured us a cure and again that he such the flux they worshiped here is known there. And, a simplifie sure the supreme lieing would not do so. As on this point at blast, they are much better authorities. dian Moves or Jesus, Arnandis on Califu, or even a realled infailable (top) - persons where views, of (cod) originated on the side of the renew and were induencod and colored by personal i Bosynerasics and theos folded preparates, which rathens have pastaken for . In reality meet hus every day in his works, and sholl direct revolutions of the Supreme Being

that the cale source as an operates destructively inthis region of false costs () has a maint constraint of whose visible presence we could go weight only be a mission to perform mesta (would not tear up, buge result), and not the infinite Freaton. The reliandstrungle under for the trib f in a God, as Materry given itself, so often urged upon our acceptance, comes also used with the trib f in a God, as Materry in the factor, as factor is a factor of the trib f in a field as Materry in the factor. allsm would do and have four near without a supreme Object in which it cars in the rity trust, and found .

BANNER Free Chought.

my views of God may be next Sunday. I tell you can-

would be in all respects the same as they are to-day, I

tians do, of never changing in his notions of God, pro-

ance and persecution even beneath the most plausible

Profounder thought and more extended research on

the subject will necessarily enlarge my conceptions of

the Infinite Spirit, and may induce a considerable modi-

treation of some of my present views respecting his

, character, principles of action, methods of government,

relation to his encatures, or other matter, and it would

be quite consistent with my profession as a Progres

sionist to admit such a change. If fresh light should

break in upon me from any part of the universe, 1 am

ready to receive it. I hold no final and formulated

views on the question in the shape of a fixed creed.

which would intercept its welcome rays. But I trust

that whatever change 1 may make on any aspect of

pane, rational and exasted conceptions of our Leavenly

Father. I have no desire to attain the position which

so many of our Christian friends seem to contentedly

Most High by ascribing principles and conduct to him

which Las an imperfect man, should be ashamed of,

and then attempting to excuse them on the plea of in-

subject of Religion -its nature, foundation, proofs and claims. I have detained you so long on the first divi-

sion of my lecture that 1 shall have to dispose of this

and the remaining branches of it in very few remarks.

justly ments. There are several religions known

one known as the Christian religion. This religion is

is the lable, the supposed infallible word of God; its

evidences are alleged infracles, said to have been ter-

formed many landred years ago; and its claims upon

welfare. And accordingly there are a large number of

persons and agencies employed to disseminate this re-

fight among the people under the belief that they

'methods which some of the professional venders of

the subation of others than for their own, indulging

right, and with otherous obtrusiveness and outensive

such questions as, " Have you got remain? Have you

been born again? Have you tonisof desus? Have you

made your peace with God? Have you obtained a fifte

And snubbling reason, as a carnai and dangerous thing,

whose gul fance must not be trusted, they stir up the

emotional nature of a given class, play upon their

hopes and fears by a variety of motives, and finally get

them "converted" possessed of religion! Moody

and Sankey did an immense business in this line some

In the field.

time age, and a good many initators of them are now

But the views underlying this kind of religion are as

ensational prayer inceting, is absurd. The necessi-

false as they are injurious. The idea of Jesus being a lost article, that may be found amid the excitement of

ty for a new heart, so much, insisted, upon, is not very

complimentary to the supposed maker of the old one,

The quarrel between God and man, implied in the al-

leged reconciliation, is a purely imaginary event. It

takes two persons to make a onarrel, and though any

of the pality Gods worshiped by the Christian Idola-

tors around us might descend to that hand of think, I

to recovering a title to heaven that is to happiness be-

youd the grave- if was not forfelted, as the fathe of the

fail teaches, but is the natural and indicade high-

reglat of all tach, as the children of the Universal Fa-

ther. And with regard to preparing to meet God, we

never see him in a more dio ef land visible form than

we do now. Any being whom we could meet, into

to heaven?: Are you prepared to meet your maker?

fewer than the importance of the topics to be noticed.

serutable justice and impenetrable mystery!

occupy, where I could be guilty of blasphening the

professions of religious liberality.

OBSCURATIONS OF SPIRIT-INTELLI-GENCE, AND THEIR CAUSES.

To the Editor of the Bather of Light :

In the early dawn of Modern Spiritualism, those who recognized in its phenomena, the demenstrative proofs of its fundamental claims, universally entertained high expectations as to the character and importance of the intelligence about to come to the world through this newlyopened channel. They were as universally disappointed, and often subjected to sore mortifition from the apparently just ridicule bestowed on their "spirits" by the outside world. Of the scores and almost hundreds of spirit-communications that were, during several years, submitted to the writer for publication in a Spiritualist journal with which he was then connected, almost every one found its way into the waste-basket, until-shall I confess it ?- the very title "Spirit Communication" became positively disgusting to me. A windy, wordy, wishywashiness, served up in false grammar and rhetoric, and destitute of all ideas that rose above the capacity of a tyro, were the invariable characteristics of almost all of them-except, 11. In the second place, let us consider Spiritualism, indeed, those very few which came through mediums who were capable of writing well without the aid of the spirits.

At this day the average spirit-communication shows a little improvement upon those of the early times. Taking one communication with another, there is now generally presented at among mendiout 1 can only deal at present with the dileast the merit of tolerable correctness in grammatical construction; yet such is often the reassumed to be of supernatural origin; its foundation , markable paneity of trenchant, scientific and logical thought that appears under the gaudy clothing of their sometimes grandiloquent verbiage, as to provoke the faunts of cultivated literary skeptics, that our Websters, Clays, Franklins and Shakspeares "bave degenerated since passing into the spiritual world, and that some of them seem now to be hordering on the confines of driveling idiocy." At the present time, adverse criticistus, resting on these grounds, are being visited without stint upon the recent publication, "Spiritual Communications," by Mr. Henry Kiddle - a book, by the way, which is really far less a-sailable on this ground than many other spiritualistic lucubrations which have gone forth to the public with comparative pertubuting they have people on certain occasions with simplimity. With your permission, kind Editor, I will endeavor to discover some hitherto hidden principle by which the imperfections of these communications may be explained, without either denying their spiritual origin or questioning the perfect "sanity" or high intelligence of their purported authors.

The usual theory adopted by Spiritualists to explain such obscurations of the mental power of spirits as often occur in the process of communication through the organism of an earthly medium, is by referring them to the imperfection or undelvoped condition of the medium. This is a true solution as far as it goes : but unless there were a truth still beyond it, it would scarcely cover all the difficulties sought to be explained by it. "A musician"-so the illustration commonly goes-"cannot ravish your ears with the delightful strains of a Mozart, if the instrument he has to play on were only a dewsharp, or an eld cracked fiddle." So he could not, but we must in candor admit that the difficulty in that case would be only in the goa'ilg of the tones given forth by the instrument, while the base itself might be correctly rendered in every note-the time, movement and all being accurate. If a human earthly instrument, therefore, cannot, accurately render the thrushes of a spirit as these thoughts are concrived in the high realms of the spiritual world, it may, indeed, be in part owing to the imperfection of the medium, as is alleged, but not from heaven as is believed; it is an artificial pro- there must be another reason beyond this, which duct of the present world. The whole process of get breaks the analogy of the Jewsharp; or otherrender in vocal sounds through him, differing only in the guility and manner of the utterance. It is to the explanation of this mystery, and the law connected with it, that I wish to call speeial attention I know it is hard for most people to believe, in order by the dozen, and as genuine specimens as ever, the face of prevailing theological perversions, Moody and Sankey produced. And yet I would not in- that the stitutual world is a common sense condition of existence, much the same as the world we now live in, with the only exception that that is suiritual, while this is natural. It seems, likely, however, that to this admission we must all come before we can understand anything about the Lereafter world ; and with this renatural process, and not a supernatural thing brought mark we refer to the testimony of Emanuel Swedenborz, (who may in some sense be regarded as the grandfather of Modern Spiritualism) concerning the similarities and differences between the two states-these, as the account will show, being sometimes unknown even to spirits. In one of his transic excursions into the spiritual world, which this great seer was in the habit of frequently making during the last twenty-seven years of his life, he was met by a spirit who addressed him, and received replies, in the words which I here quote. Said the spirit to him : "I wondered when I saw you in the way, coming up, that you now passed into my sight, and now passed out of it; or that you were now seen now passed out of it; or that you were now seen by me, and then suddenly not seen. Certainly you are not in the same state of life as our people.' Smilling at this, I replied, 'I am not a puppet, nor a Vertammas, (or a Protens) but I am by turns now in your light and now in your shade. . . . I am in the world in which you were, and from which you have departed, which is called the natural world; and I am also in the world the matural world; and I am also in the spiritual world. . . When I am in the nat-ural state I am not seen by you; but when I am in the spiritual state I am seen : that I am such has been given by the Lord. And this exists has been given by the Lord. And this exists from the distinction between spiritual and natur-al.<sup>2</sup> When he heard of the distinction between the spiritual and the natural, he said, 'What is the distinction? Is it not as between more and less pure? Thus, what is the spiritual but the purer natural?' And I replied, 'The distinc-tion is not such ; the natural can never by subtilization approximate to the spiritual, so as to become the same; for the distinction is such as between prior and posterior, between which no finite ratio is given; for the prior is in the posterior, as the cause is in the effect; and the posterior is from the prior, as the effect from its cause. Hence it is that the one does not ap-pear to the other.' To this the wise one said, "I have meditated on this distinction, but hitherfo in van: would that I might perceive it.' And I said, 'You shall not only perceive the dis-tinction between the spiritual and the natural, but you shall also see it. You are in the spirit-end statements with more comparison between ual state when with your companions, but in the natural state with me; for you speak with your companions in spiritual language, which is common to every spirit and angel, but with me you speak in my native language; for every spirit and angel, speaking with man, speaks in his own language, thus French with a Frenchman, Greek with a Grecian, Arabic with an Arabian, &c. That you may, therefore, know the distinction between spiritual and natural as to languages, do thus : go in to your com-

panions, and speak something there, and retain the words, and return with them in your mem-ory and utter them before me.' And he did so, and returned to me with those words in his mouth, and uttered them : and they were words altogether foreign and strange, which are not given in any language of the natural world."— True Christian Religion, N. 250.

Swedenborg then goes on to relate that this experiment was repeated several times, and with writing as well as with yocal words, by which the distinction between the two worlds. with their languages, became established to the full conviction of the spirits present.

Now if it be admitted that people, after the death of the body and putting off the earthly degree of their lives, lose all knowledge of the mercly artificial language of earth, and intuitively assume the language common to their new sphere of existence, it will be easy to conceive what laws and influences may govern the forms of their communication with mortals, should such communication be opened, and what might be the difficulties attending the process. If Shakspeare, St. Paul, or even the angel Gabriel desires to communicate to mortals through an earthly human organism, there will necessarily be an extreme difficulty, if not entire impossibility, of using any other than the forms of speech the elements of which are supplied by the medium, whatsoever may be his or her constitutional peculiarities, training, grade of education or habitual style of utterancewith only such improvements in grammar and diction as may be naturally due to the exaltation of the medium's faculties while under the stimulus of the spiritual atllatus. If the ordinary language of the medium is faulty as to grammar or any other of its characteristic peculiarities, the same faults will be likely to appear, to a greater or less extent, in the communication, wheever be the inspiring spirit, simply because the medium and not the spirit supplies the language which clothes the idea. In so simple a law as this, applied on a still higher plane of thought, we have an explanation of the wide differences in the style of composition of the different books of the prophetic Scriptures, which all purport to emanate from the same source.

That the principle here set forth is correct the writer has many experimental and other reasons to affirm. One of the most striking of these was furnished in his experience with the boy, Andrew Jackson Davis, the clairvoyant and mediative author of the large work, "Nature's Divine Revelations." To me, as is generally known by my Spiritualist friends, the duty was assigned of writing down, from the lips of the inspired clairvoyant, and preparing for the press, the dictations which are com prised in that wonderful book, ranging, as it does in its own way, through the whole circle of material, psychological and spiritual science. Had Davis at that time been as well taught in grammar and as well trained to the use of language as Mr. Kiddle's daughter and son, I might, perhaps, have ventured to do as Mr. K. has done, and print his dictations without verbal change. I soon discovered, however, that this would be impossible, and at the end of Davis's third "lecture," was so disheartened as to be forced into the thought of giving up the whole affair as a failure. I plainly saw that no two consecutive paragraphs, or scarcely even sentences, could be published exactly as dictated, with the expectation that they would escape the utter execration of a literary public. But the sleeping boy soon sensed the unuttered thoughts of my mind. and gave me full liberty to use my own judgment in correcting the grammar, pruning out redundancies of expression, and rearranging sentences when too much involved-with the injunction, however, to preserve the thoughts and technical words, and so far as possible, the original style. All this, with great labor and pains, I believe I succeeded in doing; and the deeply interesting and wonderfully suggestive though certainly not in all respects reliable book, met with unexampled success, running through many editions, and continuing to sell even at this late day. The theory here laid down as relating to the language of spirit-communications is applicable in all ordinary cases; but there are extraordinury cases which still remain to be provided for-For example, in the dictation of his book, Davis used many scientific terms which were certainly unknown to himself in his normal state, and some of which were strange both to me and to his magnetizer, Dr. Lyon, How did Davis get these words? I can think of only one way, and that explains the mystery so thoroughly that it seems unnecessary to seek further. It was a band of spirits that prompted Davis, organized and sent to the earth for that purpose - while in the general sphere and magnetism of the earthly life-hence in the possible perception of the earthly language of those with whom they might come more or less in magnetic contact, they had the ability to take words from other similarly-accessible minds, in whatever part of the earth, and also any existing elements of new and compound words, which they found necessary to express accurately a delicate shade of meaning. These words thus received from other earthly minds, they were able, frequently, however, with the appearance of much effort, to convey to the mind of the clairvoyant, who sometimes uttered them in the first instance seemingly with great difficulty, and generally with a more or less erroncous pronunciation. They might, it is true, have obtained grammatical sentences in the same roundabout way; but the difficulty would have been so great, and the process of dictation would have been so slow, that they appear to have preferred to risk their thoughts in the clothing of the boy's imperfect language, and trust me with the correction of the grammar and the clarification of the sentences. The result, I trust, did not disappoint them, and stands forth in the form of a book of a most startling character, far above mediocrity according to the world's standard of thought, and not one page of which, except the Introduction, marginal notes, and authorized corrections, originated with myself or with any outside earthly assistant. There are other methods by which supernal philosophy, and revelations very far transcending the normal mind of the medium, may be given; and there are other methods, too, by which utter inanities, and sometimes abominable lies and immoralities, may come forth through mediums, professedly from a high source; but to describe them here would be to make a longer article than I fear you, Mr. Editor, would be willing to publish. And so, with the repetition of the old caution to "believe not every spirit, but try the spirits whether they be of God," and with the earnest monition to all candid minds that while sifting out the chaff from the great mass of spiritual communications they should be careful to preserve the wheat, I close by subscribing myself,

## AUGUST 16, 1879.

The Ponca Indians; Meeting in Boston for the Discussion of their Wrongs and the Best Method of Righting Them: Speeches by Mayor Prince, Wendell Phillips and Others; Resolutions Adopted and a Committee Appointed.

We have frequently reverted to the shameful and unjust treatment dealt out to the Poncas by the powers that be; and last week we spoke of the work which had been accomplished in their behalf by Mr. T. H. Tibbles, (assistant editor of the Omaha Daily Herald) through his earnest efforts to bring this case before the attention of the people of Boston. The preliminary meeting to which we then referred has, we are glad to note, produced a marked effect upon the public mind hereabouts, one of the more immediate evidences of which being the assemblage convened in the Meionaon, Tremont Temple, this city, on Tuesday noon, Aug. 5th, to consider what measures can be taken to carry to the Supreme Court of the United States the question of restoring to the Ponca Indians their reservation, from which they have been wrongfully removed, if Judge Dundy's legal opinion, as evidenced by his ruling, is of any weight. Among the gentlemen present were Mayor Prince, T. H. Tibbles, Esq., of Omaha, Wendell Phillips, Hon. Charles W. Slack, T. J. Gargan, Esq., Bishop Huntington, of New York, Rev. Dr. Lawrie of Providence, R. I., and the members of the Committee, namely, B. W. Williams, Rev. Wm. Bradley, Rev. E. E. Hale, D. D., B. P. Smith and Hon. Charles R. Ladd. The meeting was called to order by Mr. B. W. Williams, who introduced the presiding officer, Mayor Prince. His Honor then proceeded to offer the following opening remarks :

The citizens of Boston have been often asked to give their sympathy and aid to those who suffer from misfortune, but I venture to assert that they have never been called to assist any more wretched than the Ponca Indians. These unfortunate beings have been the victims of the most atrocious injustice, cruelty and oppression most atracious injustice, cruelty and oppression —not from other Indian tribes, nor from the lawless, half-savage frontiersmen whose voca-tion is war upon the red man, but from those miscreants, the Indian Ring, who, protected by Government, are organized for the robbery and wrong of the weak and defenceless. It should be the policy, as it is the duty, of the United States to protect the Indians, and do all they can to induce them to abandon nomadic ways and ac-utire the babits and pursuits of civilized life. quire the habits and pursuits of civilized life. The nation should exercise a paternal guardianship over this portion of our population. Per-haps, so far as legislation goes, it does; but as laws are of little value if not enforced, it may administration of Indian affairs has been a failure. The Indian has only been protected on paper. Constantly ill-treated and abused, with no judicial tribunal to interfere in his behalf, it is not strange that when goaded to madness by intolerable wrongs, he should seek in war that and all the world knows that rings of Indian inspectors, contractors, traders, teachers and agents, have been organized for years to plunder and oppress this unfortunate race, and the im-punity with which they have practiced their punity with which they have practiced their reruelties has disgraced the Government and dishonored the American people. I believe it to be true that most of our Indian wars have to be true that most of our indian wars have been caused by the oppressions of this ring and their allies, the half-civilized whites on the frontier, who, coveting the Indian reservations, have cheated, robbed and forced the Indians into acts of retaliation so as to get a pretext for the Government to send its troops against them. The English appear to have no trouble with the Indians in their possessions on our portherm Indians in their possessions on our northern boundary. They have no wars with them, and the reason is that they treat them fairly, honthe reason is that they treat them fairly, hon-estly and justly, and as human beings with rights entitled to the respect and protection of government. The treatment of the Ponca tribe, as detailed by those whose testimony cannot be impeached, transcends in cruelty and atrocity all the wrongs perpetrated by the strong against the weak yet disclosed in that part of our country. Its parallel can only be found in barbarous times among barbarous nations. It is most strange that in a civilized age, which hoasts so much refinement, decency and philanthropy, there can be found men who would dare thus to outrage public sentiment and defy public opin-ion. These Indians were well behaved and inoffensive. They had broken no laws or treaties. They had abandoned savage life, had organized a law-governed society, had engaged in agricul-They had broken no laws or treaties. a law-governed society, had engaged in agricul-tural and other peaceful pursuits, were indus-trious and laborious, had built houses and schools and churches, and had become an or-derly and respectable community. But their lands and other property were coveted by the ring, and every devilish contrivance was resort-ed to for their possession. I do not propose to go into details. Fraud, perjury and force at last were successful, and these persecuted wretches were despoiled of their happy homes and driven into pestilential places, where large and driven into pestilential places, where large numbers of them soon died and where others are daily dying. The sad story of these unfor-tunate Indians has excited everywhere the indignation of the people, and forced the ring into an attempt to explain and excuse their foul cruchties. But the exculpation is so thin and absurd as to insult common sense and common honesty. I cannot forbear reading to you a dispatch from Washington to the Boston Daily liertiser, showing how it is proposed to ex-Advertiser, showing how it is proposed to ex-plain away this great wrong: "There are some further facts in relation to the Ponea Indian situation which should receive consid-eration, in view of the action which is asked in Boston in relation to the case. By a blunder in making the Stoux treaty of 1868, lands of the Poneas, comprising ninety-six thousand acres, were included in the tract ceded to the Sloux. There was no purpose to accom-plish this result by those engaged in framing the treaty, but-li was done through an oversight regarding the limits of the Ponea reservation. The Sloux had for some time exhibited a very hostile splrit toward the Poneas, the latter being only six or eight hundred in number, and the Sloux exceedingly powerful. Owing to the state of feeling which was engendered, it became absolutely necessary for the Government to remove the Poneas to prevent their extermination. The first tract selected for them in the Indian Territory proving un-satisfactory, their chiefs were allowed to select a reser-vation to suit themselves, and, after an inspection of all the various portions of the Territory, were finally settled in their present position, which is in every re-pect most desirable. All this, with the exception of choosing the latter site, took place under the proceas for the land ceded to the Sloux, and has already returned to find and regivalent in kind for their houses and agricultural implements. The office has also recom-mended that they should receive a full title to their present location. The department will press this case upon Congress at the next session, and will use its in fuence to have full restitution made to this tribe of Indians." Believing, as I suppose we all do, that the plain away this great wrong: Believing, as I suppose we all do, that the complaints of these Indians are substantially true, the question for typicideration 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 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. Appeal should be made to the Courts. It cannot be that crimes so monstrous are beyond their jurisdiction. One Judge has already recognized 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 without redress. in the future as in the past without redress. This meeting has been called 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

which it can entwice us totaler st and holiest affect tions. It sweeps away the groneous views of Delty j which have so long and walety prevailed, in order that more just, rational and obey-dung conceptions of himmay be entertained. It dethicnes those magnified men, called cools, who have usuated a position to which they were not entitled, and for ages have distracted the attention of mankind by their conflicting claims, and thus prepares the way for the Infinite l'athento take his legitimate place in the thoughts. attentions and devotional semiments of his children the whole human family. It directs our attention from atta tary creeds and contradictory fibles, the productions of failuble men- to the Great Book of Nature, whose every page is full of divine wisdom and resplendent with heavenly light. It draws us away from Pagan temples and Christian churches, which are the work of icen's hands, and are alike dedleated to the worship of northological divinities, and it conducts us i Into the magnifies at Cathedral of the Universe, planned about by the direct interposition of God, and creeted by the Divine Architect, where we can (Concluded in our next.) and creeted by the Divine Architect, where we can reverently worship the spirit, in spirit and in truth, sllently commune with the Soul of Nature, and gratefully drink in those celestial and enriching influences, which flow through a thousand avenues from the Inexhaustible fountain of Truth and Purity, Wisdom and Love! And yet Spiritualism does not dogmatize on this subject of the existence, obtracter and works of God. as sectarlay Christianity does. It does not pretend to know all about him, and to possess a complete and infallible revelation of his will and purposes within the covers of some particular book. As to the essence of his being the mode of his existence, the manner in which he connects himself with and operates upon his material works, the channels through which he communicates with and infinences his intelligent creatures. and a thousand other things on which we may be curi-; ous, it leaves each man free to form his own opinions by the exercise of his own reason and intuition, added by science, the light of nature, and anything else that is available for the purpose. It only insists upon his deailing with this subject in the spirit of a sincere and progressive truthseeker, making due allowances for the diversities in mental organization, educational advantages and external circumstances that exist, and manlfesting a spirit of broad toleration and genuine goodwill toward those who conscientiously differ in their opinions on this subject from himself. And therefore I am not justified in attempting to force my views of God on any one else, and threatening him with damnation if he does not accept them; nor do I recognize the right of any man, or body of men, to try to force his or their views upon me, and threaten me with perdition if I reject them. We only know God as he reveals himself in his material works and in the minds and consciences of his intelligent creatures. No being on earth ever saw his face or heard his voice; and departed spirits teach us that they are no more in his immediate presence in the next world than we are in this. and that there, as here, they only know him as he unfolds himself through those channels just indicated. I behold almighty power, infinite wisdom, immutable justice and unbounded benevolence disidaved in the universe of which I am a part, and the totality of the forces, principles and perfections, thus manifested I adore as the Supreme Being, the source of all life, intelligence, purity and happiness. But alas! the positive knowledge we possess of him is so limited that we ought to speak on this subject with the utmost diffidence. To know the Infinite thoroughly we must become gods ourselves; whereas at best we are, in relation to this vast question, but children spelling out the first syllables of a difficult language, blundering over the

that it is explicable on natural principles; there is, wise, dewsharp-like, he would give forth the exnothing supernatural about it. So called conversions, act thoughts which the spirit-player desires to ate shipply a *psychological* phenomenon; the havitable effects of natural causes, brought about in havinony with natural laws. God has nothing more to do with them directly than the man in the moon. If our Christian filends will give me the necessary conditions, in. the shape of sultable subjects and certain well-known accessories, I will undertake to turn out converts to troduce the Holy Ghost on the scene, nor exhibit the ghastly spectacle of Calvary, nor stir up the quenchless fires of the bottomless pit, nor shake that old Boggiethe Devil- in the people's faces : the whole thing would be done by natural means, and under the operation of natural laws. Even if 4 admitted spirit-ageney in the production of the desired results, it would still be a

#### FAITH AND KNOWLEDGE AS TO , SPIRIT-LIFE.

#### BY EDMUND S. HOLEBOOK.

We are informed that these lines are based upon the facts ind scending facts in the life of the author, and accurring esssive of his states of mind. ED. B. of L.?

strate of his states of mind. En. R. or 11.2
Shall I not see my looy again? Never again his form behold?
Oh, must I always seek in vain Those eyes of blue, those locks of gold?
Ulisten for his playful glee; I gaze upon bis little chair;
I feel for him upon my knee – He is not there, he is not there !
Stiff, while my heart is racked with pain. By floope and Faith and Love I'm told That I shall see my boy again— Those eyes of blue, those locks of gold.
Yot Wone, 2 is but the pained how.

Those eyes of blue, those locks of gold. Yet Hope—'t is but the painted bow Upon the clouds that with them dies ! Frail word to one who seeks to know Of other worlds beyond the skles : And Faith, how narrow is its range Against what earth and time attest ! Life scows a day of ceaseless change, And death a night of ceaseless reat; And Love, thouch strong in hearts, how weak To save from fate, so stern and cold. The glories of the ruddy check. Sweet eyes of blue, bright locks of gold ! Onea of the site and dawn in glown

Once as the night came down in gloom, And filled my sont with visions wild, Some presence stele into my room— An angel with my darling child : My mother gliding from above.

My mother gliding from above, That years agone was laid to rest; She smiled and spoke in words of love— I clasped them to my soldoing breast. I cannot think that I fout dreamed, That fancles vain my sense controlled, So real and true the vision seemed, Those eyes of blue, those locks of gold.

Those eyes or nuce, mose norks or good. 'T was thus, 'twixt doubting hope and fear, I peered into the dark abyss: "Shall naught assuage the falling tear? May 1 not *know* of life and bliss?" The prayer is answered from above; The augels throng the bending skles; They touch our stricken hearts in bove; Their presence fills our longing eyes; Oh, now I know? it is not in valu— These bitter panes, these griefs untoid. These bitter pangs, these griefs untold, For I shall see my boy again, Those eyes of blue, those locks of gold.

A bridegroom at Grinnel, Iowa, recently received a igar by mall, accompanied by the written assurance that it would be found to be of an uncommonly good flavor. The bride recognized the handwriting as that elementary principles of a complicated system. And of a rejected suitor, and unrolled the cigar to find sevas children in the great school of Nature we should eral grains of strychnine in the end that a smoker try to learn something on this subject every day. My | would blte off.

Very respectfully, WILLIAM FISHBOUGH. 91 South 3d street, Brooklyn, E. D., N. Y.

are conversant with the facts relating thereto. My duties on this occasion will be discharged by the introduction of the speakers. Let me first present to you T. H. Tibbles, Esq., of Omaha, Neb.

Mr. Tibbles said he made no attack on the Ad-Mr. Tribbles said he made no attack on the Ad-ministration, because, under the existing sys-tem, no administration could prevent the abuses which had grown up. He emphatically denied that he was getting money for his own use, and said all that was contributed would go into the hands of a treasurer who has the confidence of the heat neoule of the country. He proved by the best people of the country. He proved by the use of telegrams that the Poncas are not satisfied with their present condition, and read letters approving his course from Hon. Horatio Seymour, of New York, Prof. Seelye, of Massa-Seynour, of New York, Froi. Seerye, of Massa-chusetts, Gov. Nance, of Nebraska, Gen. Crook, U. S. A., Bishop Clarkson and many others. He then briefly rehearsed the story of the removal of the Poncas from their pleasant homes to a fever jungle, their brave endeavors to return to their native land, the famous decision of Judge Dundy. that an Indian is a person, and the subtheir native land, the famous decision of Judge Dundy, that an Indian is a person, and the sub-sequent steps that have been taken to put all the Indians of the United States under the pro-tection of the Federal Courts. This, he said, was only one of the many cases of which he had a personal knowledge within the past twenty years. He appealed to the people of Boston to helphim to carry this case to the Supreme Court of the land in order that justice may be done, not only to the Poncas, but also to all the Indi-an tribes. an tribes.

#### RESOLUTIONS.

Mr. B. W. Williams then offered the following series of resolutions in behalf of Rev. Dr. Hale: Resolved, That our fellow citizens of the Indian tribes have rights which a white man is bound to re-

spect. Resolved, That their rights should be finally deter-mined by a decision of the Supreme Court. Resolved, That to obtain such a decision we believe it desirable to press the appeal of the Ponca-Indians that it may be decided by the full bench at Washing-ton

*Resolved*, That a committee of ten persons be appointed to take in hand at once the collection of four thousand dollars for this purpose.

Housand dollars for this purpose. Hon. Charles 'W. Slack was introduced, and made a brief address. He referred to Secretary Schurz as a refugee from Germany, and said that since his connection with the Interior De-partment he had been fighting all kinds of rings, and was in sympathy with all movements for the enfranchisement of mankind. He also com-plinguided Hon A. C. Baystow, who is a the the entranchisement of mankind. Healso com-plimented Hon. A. C. Barstow, who is at the head of the Indian Commission, with heing an honorable and a Christian man, who would not willingly consent to the oppression of any one. Next he expressed surprise at the existence of race-prejudice in this country, and wondered that after it had nearly faded out there should be a satisment oxisting that there is not room that after it had nearly faded out there should be a sentiment existing that there is not room in all this broad land for a few peaceful Indians. All the Indian tribes had the same cause for complaint. A bill had already been introduced to remove the Santee tribe from their cultivat-ed lands and cherished homes. He blushed that the dominant race in this country could allow these people to be taken by the throats and thrust outside the vale of civilization.

these people to be taken by the throats and thrust outside the pale of civilization. Thomas J. Gargan, Esq., said that the policy pursued by our fathers had unfortunately been adopted in regard to the Indians. While we have contributed to aid Ireland, Poland, Hunhave contributed to and Trenand, Foland, Hun-gary and Greece, we have oppressed the blacks and despised the Indians. It was proposed now to test the question whether the Indians have any rights under this Government, and he thought the people of New England would sus-tain this effort to remove another blot from the National esoutcheon.

National escutcheon. Wendell Phillips, Esq., made the concluding address, and spoke as follows :

address, and spoke as follows: Ladies and gentlemen: Since 1789 this Na-tion's treatment of the Indians has cost it in round numbers a thousand millions of dollars, and every spot from Plymouth back to Omaha, every fifty miles on the average, is marked as the site of an Indian fight or battle or massacre. The history of that night a hundred years ago is written in blood, and the thousand millions of dollars is what it cost the nation, and the re-lations of the white and the Indian stand to day as these gentlemen have described it to you, un-settled, disgraceful, bloody. On the other side of the lakes there are the same relations be-tween the Protestant Englishmen and the In-dian tribes. The races there an Indian revolt for There has not been there an Indian revolt for one hundred years. There has not been any-thing more of a difficulty with the Indians than we meet in the streets every day—a crime, an injustice, an arrest, an offence, a trespass, and control. One hundred years, and more than that, since 1740, have rolled over the Canadas in parce, and there has not have avanded there that, since 1740, have rolled over the Canadas in peace, and there has not been expended there on the relations between Indians and English-men probably \$100,000. What is the explanation of the marvel? Why is it that John Bull has the statesmanship — clear-sighted, fair, impartial, honest—that enables him to deal with this prob-lem, which on this side of the lakes we deem utterly beyond solution? Maj. Gen. Sheridan says: "There is no solution. Tread him out 1 Annihilate the race!" That is the advice he gives to fifty millions of Christian people, with all the resources of civilization, and religion, and art, and wealth, and the inheritance of so many genand wealth, and the inheritance of so many gen-erations of culture, in dealing with the poor, ig-norant, dependent, half-civilized, wandering and fragmentary tribes! Where is the solution be-tween England and America? In 1776, George III—honored be his name !—issued a proclama-tion which said wherever the English flag floats on this American territory, Indian, French-man or Englishman, has no responsibility but to the law. He is a citizen subject to the same right; if he offends, the law arrests him; if he is wronged, the law defends him. In 1840 Eng-land uut down that store : she never has spent is wronged, the law defends him. In 1840 Eng-land put down that stone; she never has spent a dollar since; she never has had a rebellion. Gen. Grant-[applause] to his honor be it said-was the first American in a great place who ever had the fair clear-sight to announce that there never would be any solution of the Indian question until we imitated Great Britain, and embraced them in the law. [Applause.] That is the whole question to-day. Shall the In-dian be allowed to look up to the laws as a shelter, as a defence, and the white man also, who is neighbor to the Indian, be restrained by them, kept by them under the control of a civthem, kept by them under the control of a civ-ilized force? That is the only question; and why should it be a difficult one? Why should ilized force? That is the only question; and why should it be a difficult one? Why should there be any necessity for funds and effort and agitation to settle it? Gentlemen, to the dis-grace of civilization—not of America, I say, but of civilization—it is *simply because wickedness* has money in it. The white men of the West do not want to shoot an Indian. Then why do they shoot Indians? I will tell you. If a regiment can, by rumor of Indian difficulties, be decoyed on to the plains—if military forces can be as-sembled in the quarter, flour that was ten dol-lars a barrel goes up to forty; horses that were one hundred dollars sell for three hundred. Col. Tappan told me that he had known a barrel of flour to sell for eighty dollars on the plains un-der the influence of a threatened Indian diffi-culty. My friend, Bishop Whipple, of Minneso-ta, said to me: "I will take you through mile after mile of Indian harvest in my diocese, where men live in houses like white men; have bug-gies, and horses, and plows, and harvest; and then he added, "If the white man invades that cultivated territory and leaves him nothing to eat, the Indian cannot find a court nor a legis-lature that can invatify him. *Lao up to Wash* eat, the Indian cannot find a court nor a legis-lature that can justify him. I go up to Wash-ington, year after year, till I am tired, and tell the story of these Indians on the edge of civiliza-tion, and I want to extend to them the right to plow without the expectation of being robbed. I want them to stay in their houses, protected in their rights. How can I expect them to grow more civilized, how can I expect them to delve, to reform the habit of their race and generation, when I cannot assure them that the harvests they plant they shall ever gather : that the crop they see standing is their own?" Well, now, you will say this is a strange story. My friend has said that Mr. Schurz is an honorable man, and Mr. Martine Schurz is an honorable man, and Mr. Barstow is an honorable man. Well, the organ in yonder Music Hall has as much to do with the Indian question as Schurz or as Bar-stow. [Applause.] They are only ornamental figures put in front. There are fifteen or fifty millions of dollars which are to be distributed on those plains five hundred miles off, Mr. Schurz is "no more honorable man" than his predecessor; Mr. Barstow is no more a firm magistrate than those who have held the office

break its word with the Government. I never knew the Government to keep its word with an Indian tribe." [Applause,] This is the history of the tribe." [Applause.] This is the history of the Government's action in the matter for sixty years But this is only a tithe of the black rec-ord which makes the soldier blush when he looks back upon them. And the Indian asks nothing of your money; he can get a living out of the prairie. He asks nothing of your protection; his own hand will protect him. He only asks that he may walk upon the plains of this great continent protected as we are—by the *law*. Will not Boston pour out its funds to help this great question to be vindicated before the tribunals of the country? If not, I fear it is true that the Indian's only solution shall be as Sheridan (Applause.] Applause.]

A collection was taken up, and Mr. Williams announced that no charge would be made for the use of the hall. The resolutions were adopted, and the Executive Committee were authorized to report the committee of ten provided for in the last resolution. Rev. S. K. Lathrop was announced as the treasurer of any funds that might be received, and the meeting adiourned.

# Spiritual Phenomena.

C. E. WATKINS-MIND CONTROLLING MATTER-POSITIVE EVIDENCE.

To the Editor of the Banner of Light ;

Having recently witnessed remarkable proof that mind can control matter in the presence of such gifted mediums as Charles E. Watkins, I offer the following statements to your readers : On the 24th of July, 1879, at the residence of Silas Bigelow, of Alliance, Stark County, Ohio, I met with C. E. Watkins, who kindly invited me to test the character of the manifestations which occur in the séances given by him. I gladly accepted the invitation, and found him entirely willing to submit to strict and stringent test conditions. We sat in an upper room, in the clear light of morning. The time was from half-past eight to ten o'clock. We were alone; no other person being in the room, or on the same floor of the house. In the room there were such articles for convenience and comfort as are usually found in neatly furnished apartments ; among them a square table, measuring three feet across the top, two feet four inches in height ; a cover of soft woollen fabric was spread over the table, having fringes on every side, and large enough to fall in folds of drapery half way down toward the floor. On this table were several sheets of paper, four new slates, three lead pencils, one or two slate pencils, an ordinary pocket-knife with the blade open, and a bit of sponge for cleaning the slates. After a few minutes' social conversation upon subjects connected with the Spiritual Philosophy, Mr. W. requested me to write a few names of friends (those in spirit-life) on separate slips of paper, and under each name to write such questions as I might desire those friends to answer, then fold and refold every slip, until they were reduced to small pellets, with name and questions concealed within. After giving this direction, he retired from the room. I wrote three names of very dear friends, wrote a question under every name, folded them into pellets of equal size and similar appearance, mingled them together and laid them on the table. Mr. W. then returned to the room. We took seats at the table on opposite sides from each other. He asked me to take one of the pellets and hold it in my left hand. I obeyed. He immediately spoke a name, then took a slate and, with his own hand holding the pencil, briskly wrote a few lines, and after reading the lines to me, asked me to open the pellet. I did so, and found the name contained in that pellet to be the same that he had spoken, and the line he had just written an exact and appropriate answer to the question I had inscribed under that name. He then asked me to take up another pellet. I complied; the result was the same. A name was spoken, an answer written, and read to me

before the pellet was unfolded. The name he had spoken was the same contained in the pellet. The lines he had written were in direct reply to the question I had asked on that slip of paper.

There being one pellet yet untouched on the table, Mr. W. requested me to take two of the slates, clean them off with a wet sponge, make myself certain that there was no writing upon them, place a small scrap of pencil upon one of them, put the other slate over it, and tie them firmly together with a strong cord. I complied with his request. He then asked me to go across the room and place them on a chair (at least twelve feet from where we were seated at the table). I laid them where he had requested me, returned and took my seat at the table; we sat a very short time in silence when Mr. W. spoke, saying, "There, they are done; go and look at your slates." I went over to that part of the room, took up the slates, untied the cord, and found one of the slates contained a message that covered three-fourths of its surface and was signed CAROLINE NICHELSON. (This is the name of a dear, affectionate daughter of mine, who resides in the spirit-world.) I ask the reader to remember distinctly that Mr. Watkins had not touched either of the slates after I had cleaned them. This was in the open light of day, and it was the name of this daughter that I had written upon the pellet yet left unopened on the table. The message which was written in that mysterious manner, between the two slates bound thus with a cord, was in answer to the question I had written upon the pellet which contained Caroline's name. Now, kind reader, if what is here stated be true, is it not positive evidence that mind (or invisible intelligence) can control matter, and do so with apparent quickness and despatch, in the presence of such mediums as C. E. Watkins has proved himself to be? Another test of the ability of invisible persons to control visible or material things was as follows : Mr. W. asked me to take a strip of paper, place a private mark upon it, so I would be able to identify it without mistake, deposit the slip on a slate, and the slate on a chair, move the chair up close to the table, and cover the slate with the drapery of the tablecover. This being complied with, he asked me to hold both of his hands with one of mine, take a lead pencil in my other hand, and to hold the pencil beneath the edge of the tablecover. I did as requested, and immediately a hand, touching my own with gentle, caressing motion, was felt-then, griping the pencil firmly, it drew it from out of my hand. (I had been requested by Mr. W. to hold the pencil with a firm grip, and was doing so.) I still held my hand in the same position, and after a few moments the pencil was again placed in it, by the same hand, apparently, that had taken the pencil from it. During all this time I was holding both of Mr. W.'s hands in my other hand, in plain view. I then took up the slate. The slip of white paper lay on the slate, but showed no sign of any writ-"Gentlemen, I have been with the Indians for sixty years. I never knew an Indian tribe to the under side of the paper were these words noon.

plainly written : "Father, keep this always, to remember Caroline." Here was additional proof that invisible intelligences had power to move and control tangible substance.

The next manifestation of spirit presence given to us at this séance was the presentation of very beautiful and perfectly formed human (or angel) hands, in the clear light of day. At Mr. Watkins's suggestion he and I sat close to each other, near one corner of the table. I held-both his hands in my hands on the top of the table, placing my feet, also, upon both of his feet. Whilst we sat in this position, the drapery of the table-cover, at the corner of the table most remote from us, was lifted, and above the top of the table was extended a most beautiful and delicately-formed hand, saluting us with a gently waving motion. Then another of larger size came up to our view. After they had appeared and disappeared several times, Mr. W. released one of his hands from mine, extended it over toward where the hands had been appearing, and asked if they would shake hands with him. A very beautiful hand was extended above the table, clasping his hand and shaking it in a cordial manner.

One peculiar feature about these hands was the fact of their always raising the drapery part of the table-cover, and seemingly making a covering as if to protect the arm from our sight. At one time Mr. W. took a pencil, and holding it in his hand said, "Can you take this pencil and pass it under the table to Mr. Nichelson? The hand reached for the pencil, took it from his hand and placed it in mine, which I had extended under the edge of the table-cover to receive it. They shook hands with me when ever I placed my hand beneath the drapery of the table-cover and asked them to. Mr. W took an open pocket-knife from the table, asking them if they could take it from his hand and convey it to me. The hand took it, holding it by the extreme end of the handle, made the blade play back and forth through the air for a few moments swiftly, then threw it on the floor under the table. We sat and conversed together for a short time concerning these marvelous things, when Mr. W. spoke, saying: There is a very powerful influence here, and 1 think the invisibles wish to demonstrate their ability to convey articles from one room to another whilst the doors are closed."

He asked me to place two slates together, lay my hands upon them, then, putting both his hands beside mine on the slates, asked me to mention some small article that was in the room I had been occupying (something small enough to be put between the slates we were pressing our hands upon). I spoke of newspapers, small books or pamphlets. He objected to these, saying there were already so many articles of that description in the room where we sat that the test might not be so satisfactory. I then mentioned a small, flat pincushion which I had somewhere in the room, but could not be certain whether in my satchel or basket, not having used it for some time. I mentioned a clothesbrush, also, which I knew was in my room, adding the remark, "Of course that is too large to get between these slates."

Mr. W. then asked the spirits, "Do you think you can find the pincushion ?" It was written Yes," on a slate. So we sat for a few brief moments, both pressing on the two slates as they lay solid, fitting snugly together under our hands, when suddenly the top slate began to tremble and have a sort of rocking motion, not laying close on the frame of the lower slate, as it had done a moment before. We also heard the sound of a pencil writing between the slates. Taking our hands off, and raising the uppermost slate, there lay the little pincushion, and beside it was written, "Dear father, I have brought the pincushion. CAROLINE."

Mr. Watkins then requested me to take one of the slates in my hand, and place it under the edge of the table behind the drapery of the cover, and hold it level and solid. I complied with his request, and immediately I both felt the force and heard the sound of something falling on to the slate; this proved to be the clothesbrush, of which I had spoken at the same time when I mentioned the pincushion. I cannot conceive of the possibility of more positive proof

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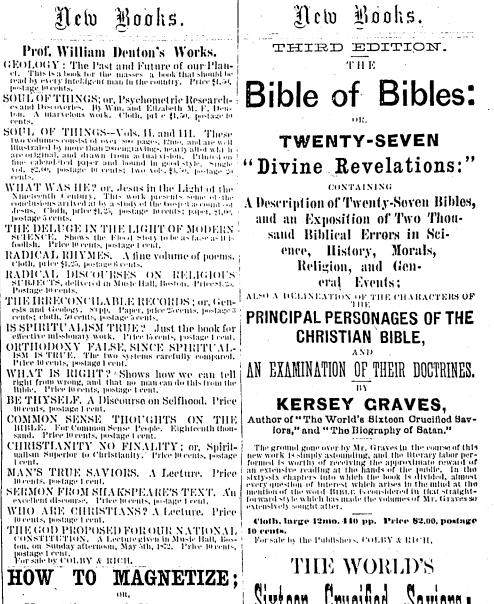
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being given to demonstrate the presence of friends from the immortal side of life, or the fact of Mind controlling Matter. In years past I had often seen the name of Charles E. Watkins mentioned in connection with wonderful manifestations of spirit presence, but the papers having been silent concerning him for the last year or two, I did not know but that persecution or the prayers of the opposing clergy had driven him from the field. Many will rejoice to learn that he has only been resting and recunerating, and has now buckled on his armor afresh, firm in faith, full of hope, and abounding in charity. He has resolved to devote the remaining years of his life to the spiritual cause. **VALENTINE NICHELSON.** 

Alliance, Stark County, Ohio.

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We are waiting for the dawning Of the day we know is near. We are waiting for the morning With its gladness to appear. Through the night we watch and wait. Scanning all the sky afar ; Watch and wait for the golden gate, Where our own beloved are !

We are waiting, sad and weary, As the minutes drag apace ; All the world is dark and dreary, And our hearts bereft of grace. The shadows deepen round about, And a silence stays our breath, And a strange, sad fear and doubt, Like a lion, threatens death.

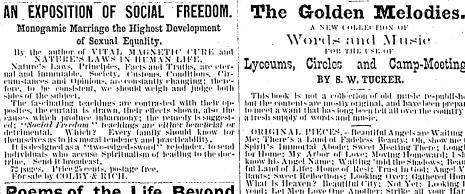
Dear ones we knew have vanished, Lost in the distance dim, And we in the camp seem banished And beset with monsters grim. But hope will rise to the dawning skies, And greet them like a lark, And gladdened eyes with sweet surprise See the fading of the dark.

When the day shall come in splendor We shall know the whole of life ; We shall rise with feelings tender From fretfulness and strife ; We shall live in light and love In that sweet and happy state. And the Father's fullness prove If we faithful watch and wait.

A shrewish wife twitted her husband in public of be ing dull of comprehension, whereupon he said, "I'm surprised, my love, that you should say that, when you so well know how awfully shrewed I am."

The road of inquiry should lead to the rest of convic-tion. For, if search for truth is, as Lessing held, the gift of God's right hand, truth is not the gift of his left hand; it is rather the gift of God's self.—Sunday After-

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# Banner of Light.

#### BOSTON, SATURDAY, AUGUST 16, 1879.

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## Organized Hypocrisy.

It seems difficult, godinarily, to account for the practice that is to be met with in contratnities and individuals alike, of continuing to studess what they inwardly its not believe in. and shrinking from an open disavowal of faith In bleas or superstitions which have secretly ceased to have any dominion over their minds. In the initiality is certainly hyportisy, and bothing less in a community it is hypotricy erganized. Yet, strange to say, it is july by a degular succession of such hypocritical experiences that people have outgrown one form of belief and 'emerged into a new and larger one, holding fast by the old one long after they were renvinced that it was not more worthy of their credence, and bound to be wholly displaced and abandoned in time. All this only serves to show how feeble, humanity is, even while mak-Jug its boasts of strength? The world advances (birt slowly, moving in large cycles without a deal conviousness of any motion. Those who, resist progress fight vigorously do not seem to how that they thereby testify must convincindy to the fact of progress itself. The moving inducaces and powers are unseen, and therefore their exister ce and operation are denied. Men want to have ideas come to thom as if they were sensations, and they are apt to think that what steals sliently into their spirits is dreamy, unreal, and of but trilling account.

Volvipter in Dr. Draper's remarkable block "History of the Intellectual Development of Duradae"s todela's avoirs close on this singular phenewer, on sist described; and a questition of the from its very surfastive pages will serve to quicken the reflectable of namy a feader of the Rememory Light. He properly and philesophile cally holds, that the old systems were swept gradually by the increasing disco and the active criticisms of their junc. The downfall of jolytheism, for distance, was no sudden event, but a work of time and circumstance. It commenced he sayspat the time of the opening of the Lysprian poins, and nearly a thousand years were required for its consummation. Egypthad Log been hermetically sealed to the rest of the known world, the valley of the Nile being as, secluded as that happy valley. described in Rasselas. But as soon as her ports were opened a change, began, to take place, occurring first among the higher classes and making its way slowly down through the middle ranks of society. "For many conturies the two agencies - zeographical discovery, arising from increasing commerce and the Macedonian expedition, and philosopical criticism -- silently continued their incessant work. In process of time a third inducate was added to the preceding two, enabling them to address themselves even to the humblest rank of life; this influence was the rise of the Roman power. It produced a wonderful activity all over the Mediterranean Sea and throughout the adjoining countries." This power was the final instrument needed to reach the lowest ranks of the people. And increasing intercourse by traffic resulted in the transportation of such a crowd of mythologic gods and goddesses to Rome that they served only to bring one another into discepute and ridicule. So that, long before the triumph of Christianity, Dr. Draper asserts that "paganism must be considered as having been irre-trievably ruined." This was simply the decline of the Greek religion. Its fall, as the same author states, was not sudden, as many have supposed, neither was it accomplished by extraneous violence. There was a slow and a spontaneous decline. "It was criticism and physical] discovery and intellectual activity, arising from political concentration, that so profoundly affected the modes of Grecian thought, and criticism and discovery have within the last four hundred years done the same in all Europe. To one who forms his expectations of the future from the history of the past, who recalls the effect produced by the establishment of the Roman Empire in permitting free personal intercommunication among all the Mediterranean nations, and thereby not only destroying the ancient forms of thought which for centuries had resisted all their means of attack, but also replacing them by a homogeneous idea-it must be apparent that the wonderfully increased facilities for locomotion, the inventions of our own age, are the ominous precursors of a vast philosophical revolution." Yet those who speculatively know it and believe it act outwardly as if such a thing were not within the range of possibility, and that what is must always be.

reason, there is a melancholy interval. The constitution of man is such that, for a long time Clarkson, all the elergymen of Omaha, Prof. J. H. after he has discovered the incorrectness of the ideas prevailing around him, he shrinks from comply enancipating himself from their dominion, and, constrained by the force of circumstances, he becomes a hypocrife, publicly appears follows, each statement of which he says, can be planding what his private judgment condemns. proved in court, and which leaves the Indian Depart-Where a nation is making this passage, so universal do these practices become that it may be truly said hypogrisy is organized. It is possible that whole communities might be found living in this deplotable state. Such, I conceive, must have been the case in many parts of the Roman Empire just before the introduction of Christianity. Even after ideas have given way in public opinion, their political power may outlive their intellectual vizor and produce the disgraceful effect we here consider." If this is so true in the case of nations, what wonder is it. that the same repressive phenomenon be discoverable in communities, and especially in these where the spiritual faith has made its appearance, shaking the foundations of their olden dogmas and demanding the attention of all Poneas to remove to the Indian territory. The Poneas

who dare to think for themselves ? The work of overcoming this "organized hya isy " in our day by the infusion of the new spiritual animus must of course he slow, but the triumph is sure. Dr. Draper truly remarks in general terms, which we desire to quote as specific in the present case :

"Truth reaches her full action by degrees, per that would force the tribe to remove their home Truth reaches her tuil action by degrees, and not at once: she first operates months treat son, the influence being purely intellectual and individual; she then extends her sphere, exert-ing a moral control, particularly through pulse-lic opinion ; at last she gathers for herself phys-ical and political force. It is in the time con-sumed in this gradual passage that organized the truth reaches to new the affinit of some the relative to the role of the truth of the truth of the some the role of the truth of the truth of the some the role of the truth of the truth of the some the role of the truth of the truth of the some time truth of the truth of the truth of the some time truth of the truth of the truth of the some time truth of the truth of the truth of the some time truth of the truth of the truth of the truth of the some time truth of the truth of the truth of the truth of the some time truth of the some time truth of the truth of t der thereiselves to new ideas is not the affair of sion refused to take the chiefs back. If they would

# an Ring.

The matrix do which the Indian Roag has each to the attract start the discharge data which are supported by the other present the discharge data which are the popular india from it, and alter gate do the new second terms because the over the optime Peness to obtain legal recognitions. *Restan Peet* Another explanation and defense with regard to the ac-need by two enhanced in the number of the Percendration dress from Weshington, "Decendrations and relation of both operations," how any dry reference. We doe to atten to be by a later of the part of the start of the part

On our sea nd page will be found the report of a public meeting recently held in Boston in behalf of the much-oppressed. Poneas: we hope every reader of the present issue will make a point to peruse it. We begun years ago the work of azitation with reference to the restoration of the Indian tribes to their common right. to be dealt with by our Government and people - deat as follows: "Was it by your authority that the according to the rules of humanity and fair menyou sent to take us down to the Indian territory dealing between man and man, and such convo- to select a home, left us there, without money and withcations as the one under notice give us pleasure - out an interpreter or pass, to find our way back as best indeed, as evidencing that our efforts, as well as those of other tireless advocates of the rights of the red man, are bringing for this harvest of goodresults. No lover of equity in all the concernsof life-it seems to us-can read the ringing speech of Hi&Honor Mayor Prince, or the manly and eloquent protest of Wendell Phillips, or the outspoken language of Mr. Tibbles and the other gentlemen who addressed that meeting, without feeling (as said Mr. Slack) the blush of shame mantle the cheek at the thought that anong the white race of this country-can be found individuals who would willingly be instrumental in the slightest degree in forcing backward from the path of civilization for pur-translated everything that was presented for signature sesof their own pecuniary gain the first timid, rembling footsteps of an aboriginal people who are seeking, through honest, self-sacringing in-deavor, the portal of enlightened usefulness, consistent and the data and the the officient faultener And yet such merally abandoned individuals de-And yet such merally abandoned individuals de-woold setal froms there to kill them. A few days af-menti atedly exist and are as tive in the personst accide troops arrived. Then the agent inveigled White

this nuffield to day. Mayor Prince read to the as- holding a conneil. While this was in progress the solsended at the Meiomaon the Einleand halting de- diers surrounded the women and children and drove fence, put forth as a telegram by that Ring re- them together. Then White Eagle made one last effort, garding the treatment of the Poisas, and stig. - From his herse he brought the treatles signed with the

from 'Goy, Nance of Nebraska, Gen. Cook, Blshop 1 Seelye of Amherst, Horatho Seymour of New York and many others. All of these letters give Mr. Tibbles the highest character, and commend him most unreservedly to the consideration of all men of responsibility. The true story of the Ponca Indians Mr. Tibbles tells ment under the charge of us 42 ich learted a piece of rescality as can well be incomed. It is a story of

shameful robbery by the toverment. Gen. Sherman, eleven years aro, made a nistake in the treaty boundaries arranged with the Sioux Indians, by which the territory of the itotica tribe was given over to the Sloux. Nothing was ever done to reelify the error, but the SionX, near 1 should chan the white men, refused to occupy the land, so Spotted Tail wrote to White Eagle, the chief of the Porcus, that the land belonged to the Poneus, and the stoux would never orcupy it. The promise has been kept. So noteh for the injustice done under other administrations. Now for that of President Hayes. In 1876, Ezra A. Hayt, Commissioner for Indian affairs, sent a commission composed of E. C. Kemble, United States Indian Inspector; James Lawrence, United States Indian agent, and another, to the Rone Arcservation to induce the absolutely refused to go. Every power possible was brought to bear to induce the Indians to sign an agreement to leave their reservation; even the Poneas were told the President had ordered, them to go. The Indians held out. Standing Bear, one of the chiefs, said " No, the land was his by treaty, and he would not "give it up." He and Big snake were thereupon arrested, thrown into jail, and still besieged to sign the pa-

not sign a paper, the President's agents would leave them to starve, and would not allow them an interpret The Ponens, Mr. Tibbles and the Indi- eranor a pass. Andians of their reservation without

a pass from the authorities are liable to be shot.) The Commission then actually left the chiefs to their fate, an action on the part of the Commission which might readily be characterized as an attempt at indirect murder. The chiefs, stont of heart, undertook to march home, a journey of twelve handred miles. They had no pondes, nothing to eat, and their moccasins were a protection for only the first few days. They lived on what corn they could find in the fields, as they did not date approach a white man's house. At last they arrived at the Otoe, agency in a most terrible condition, and, upon their appearance, the agent of the post send at once a telegram remonstrating against such treatment by the Government officers. When they reached the Omaha agency they held a consultation, and got the Omaha chiefs to telegraph the Presiwe could? And did you tell him to say to us, " If you do not select a home here, you shall be driven from your present home at the point of the bayonet?" Please answer, as we are in trouble. We have been fifty days in getting as far as the Otoes, tired, hungry, shoeless and footsore, and with heart and soul broken and sad," This was signed by the eight Ponca chiefs, The Orees provided the destitute chiefs with roules

and with them, after leaving the Omaha agency, they rode home. They arrived only to combat with more trickery and more rascality on the part of the Government. The whole tribe was ready to march, the Commissioners having announced that the chiefs had stened a paper agreeing to go. If p to this time the chiefs had had the services of a good interpreter, an Omaha Indim by the name of Charles P. Morgan, who honestly Morgan was at this juncture discharged by the Com mission and driven off the reservation. In his place was appointed Charles Leelereq, a half breed, and most cause to the chiefs and told them the "Great Father" the infamous Indian Ring and its agents in A cale into bilinging all the men together on prefence of maticed it as every true man should, as being the roman and his tribe. He asked Maj. Ranson, the the set blas and solution in set of the inset containing sense their lands, and did not the treatles give them the right to blas and the set of the inset contained with the to blas on the set of the inset contained with the to blas on the set of the inset contained with the to blas on the set of the to blas of the set of t guard of the soldiers, the Indians were then marched away. Here they have remained ever since. A letter from White Eagle, dated. May 20th, this year, says the tribe numbered seven hundred when they started. Since arriving in the Indian territory, one hundred and tifty have died. He continues : "When people love what they hold dear to them, the heart cries all the time. We had then, ht there was none to take pity of ins, that all the white men hated us. I cry day and night for the nen, women and children who have been killed by this land. My eyes are heavy with weeping, but when A heard of your kindness to some of my people, I felt as if 4 might raise my head and open my eyes to see the coming of light. I want to save the remainder of my people. My people cry for their land, and I want to give them back that of which they were robbed." This effectually disproves the idea that the Poneas are satisfied with the forced change. A motive must be found for the action of the covernment agents. It is supplied in their subsequent deeds. The Indians, when removed from the Ponca reservation, went in marching order. As soon as they were gone all their goods and possessions, horses, cattle, grain, implements and machines, were collected and anetioned off, bringing, so reputable people who were present inform Mr. Tibbles, the handsome sum of \$200,000. In addition to this sum, which it may be questioned if it was ever turned into the treasury, an appropriation of \$25,000 was obtained from Congress to move the tribe, when it does not cost over \$5000. The duced in Congress to pay for damages. If so the Indians may be lucky if they get it. The "fine dwellings," referred to as having been built for the tribe, consist in "six shanties tox12," in which the cracks are not even filled up. One of these is occupied by White Eagle. When he was visited in May last he Mr. Tibbles's agent, he said: "I can't offer you a bench chair or stool. Uve been robbed of everything. Sit ever, makes up for any deficiency in the accommoda tions provided for the red men, as he has a handsome house luxuriously furnished. Last winter Standing Bear, who is not a lazy chief, but a most cindustrious man, escaped with a small number of the tribe. He was arrested by Lieut. Carpenter, acting under, orders, who reported: "When arrested, they-were in a pitiable adults suffered greatly from disease on the march to the prison, many are still in feeble health. Upon leaving camp the women and children cried-most piteously at the idea of going back to the Indian territory. From personal knowledge of these people while under my charge, I consider them further advanced in civilization than any other tribe, except the Omahas, west of the Mississippi. The men are industrious and willing to work at anything they can find to do, the children conduct themselves well, the women are modest and neat in personal appearance." For Standing Bear a habeas corpus was obtained and, on the trial in the United States District Court, Judge Dundy, in discharging the prisoners from custody, said ... During the fifteen years I have been en

gaged in administering the laws of my country, I have never been called upon to hear or decide a case that appealed so strongly to my sympathy as the one under consideration. No law exists, no rightful authority for removing by force any of the relators to Indian territory," (All the facts narrated above were proved before Judge Dundy, and the only piece of evidence against Standing Bear was the so-called minutes of the council held on the Ponca reservation, in which the chiefs were said to have agreed to go away. This was filed by the government attorney. When he read it he withdrew if from the records at once, saying it was " a disgrace to the department." This document, in addition to not containing one single expression in favor of removal from any of the chiefs, contains a statement by " Lone Chief," a chief that has no existence, and is merely a departmental myth. .Mr. Tibbles desires to get money sufficient to go to the Indian territory, and under a writ of habeas corpus release White Eagle and his tribe, take them back to their reservation, and then forever adjust the status of the Indians by a suit to settle title.[+]

<sup>10</sup> The following gentlemen have consented to serve on the committee to solicit funds to juy necessary expenses for carrying a test case to the Supreme Court of the United states, to restore to the Ponen Indians their reservation in Dakota and Nebraska: Mayor Prince, Rev. S. K. Lothrap, D. D., Rev. Edward Evenett Hale, D. D., H. O. Hongh-ton, Hon, Levit, Wale, Edward I, Thomas, Henry Ma-son, Frank Wood, Jehn S, Lockwood and B, W. Wilflans, Bey, S. K. Lothrop, treasurer, No. 2Chestunt street, Ros-ton, Money can be sent to the treasurer or to any of the above named gentlemen. B, W. Williams, Win, Bradley, Edward E, Hale, B, P, Smith and Charles R, Ladd have been classen as an executive committee.] ------

#### The "Sunday Laws" Redivivus.

An effort is making to put a stop to the plying of steam-ous on the rivers and waters of Connecticut, on Sunday, "bitter observance of the SubJoht" is sought, such as as known in ancient days. --C. C. Hazevell.

Lessie N. Goodell writes us from Norwich, Ct. that "The clergy of this city are attempting to enforce the Sunday laws, and have made complaint to the city attorney, who has instituted legal proceedings against the officers of excursion steamers that leave here on Sunday." A speeial dispatch to the Boston Herald of Aug. 11th, sets forth that the "godly" bigots of the nutmeg State have really commonced the campaign, and are now endeavoring to bring again into active operation these ordinances, which, passed in an age of popular superstition, have long been outgrown, but have through courtesy been allowed to remain on the statute books of that State, as they have on those of other Commonwealths. These dreamers are at least two hundred years behind the age, and forget that 1879 is not 1679, neither are the people of this "year of grace" to be frightened out of a participation in health-giving diversion, and into a church on the first day of the week, by the crooking of a minister's finger or the flourishing of a beadle's tipstaff: these sectarists should likewise remember that the surest means of making all laws and usages for the observance of Sunday odious is to array themselves in petty spite against the spirit of the age. People will go to the churches if they wish to on Sunday, otherwise not; and any effort on the part of the bigots to render that day unpleasant to the masses who may and do prefer to remain outside such edifices will result in the repeal of the obnoxious and semi-mediaval statutes on which such efforts are based.

That this feeling has already received tangible expression on the part of a free people in Connecticut the following dispatch (to which we have above referred) gives clear evidence :

"Nonwich, Cons., Aug. 10th. Notwithstanding the threat of prosecution for violation of the Sunday law, the managers of the steamer ' Ella' made their regular trip to-day [Aug. 10th] to Watch Hill, the boat being well loaded with passengers. The gentlemen interested in the prosecution had a man on the boat who took the names of all the passengers to present to the prosecuting attorney. The crowd was a promiseuous one, but contained many influential citizens who are not in sympathy with the movement. The excitement in this city has been very great for the past few days, and many thought the managers would not dare to defy the law. About one thousand people were on the what in the norming to witness the departure of the basic and table treats five hundred account the had, and fully twenty-five hundred greeted far with cheers when she returned in the crening. The best of order prevailed throughout the day."

## The Lansing, Mich., Convention.

#### Noul and Body.

To the Editor of the Banner of Light: I read with much pleasure the philosophic, practical and perspicuous writings of A. E. Newton, and when so judicious a writer falls into any error of importance it should not be allowed to pass without some comment.

In his late essay, "Is Anything Settled?" he indicates the identity of spirits in and out of the form, yet I think pushes his conclusions a little too far, and asserts too close an analogy between spirit-life and earth-life. I believe the actual truth is considerably more encouraging and hopeful than the view which he advocates.

Anthropology shows that the basilar region of the brain, in which all our evil tendencies reside, is in close connection with the body, and that the exercise of the corporeal powers and appetites exercises and develops these basilar organs, making man more completely an ani-

mal, and exhausting his spiritual or religious nature, if it be carried too far. Hence the quiescence of the body is necessary in spiritual culture, and the arrest of the animal appetites is the universal expedient for forcing our spiritual growth, as their free indulgence is always debasing. Tranquility, chastity, temperance and fasting have always been regarded by the pious as aids to religious development, while violence and sensuality have ever been fatal to religious growth.

This antagonism of the spiritual and corporeal in their tendencies was recognized by St. Paul: 'For they that are after the flesh do mind the things of the flesh; but they that are after the spirit the things of the spirit. For to be carnally minded is death, but to be spiritually minded is life and peace."

Hence when one drops his body he is at once relieved from this struggle between the flesh and the spirit, and all the basilar organs of the brain decline in their activity. The condition of the soul emancipated from the body is much like that of the mesmerized subject whose body is in a profound state of tranquility, and who wanders forth like the gifted medium, meeting other spirits who are permanently out of the body.

A necessary consequence of this change is the liminution in force of all the passions and selfish propensities. This is universal and inevitable. The transition to spirit-life is a step of spiritual elevation, and, notwithstanding the vast number of selfish, sensual, passionate and malignant persons who daily pass into spiritlife, it is extremely rare for any of them to manifest malice. The murderer and his victim soon put an end to their quarrel; the fighting soldier becomes peaceful. The murderer may be received by us safely. The selfish man begins to see that his life was a mistake, and tries to do something to correct its errors. It would be very unfortunate if it were not so, for spirits, if they were at all malicious, could do an unlimited amount of mischief by circulating the malicious reports for which they would have immense opportunities in their power of exploring private life. In my observation of spirits they have been very careful to avoid any remarks which would have an injurious tendency, and very unwilling to encourage wrangling, dissension or sarcasm. Even when they throw stones or knives, as if angry, nobody is ever much hurt. The few exceptional instances in which some slight degree of malice still exists. are only exceptions to the general rule, in which the malignity was too great in life to be suddenly and entirely destroyed.

A thousand spirits are engaged in doing good on earth for every one who retains the malicious impulses': and that one is very far from being as malicious as he was in life. And while the mere transition effects this change, it also emancipates the spiritual faculties, and makes the spirit far more sensible to those pervasive influences from the higher heavens, to which he was insensible in earth-life.

Another important consequence of the change is that the basilar portion of the intellectual

Then Dr. Draper concludes his reflections with the following, to which all minds that are addicted to careful observation must instantly give their assent. "Between that period," he ob- ington dispatch in yesterday morning's Herald, which serves, "during which a nation has been governed he pronounced an entirely false statement of the case

sult? No sooner was the information concerner so. This is a grand tobbery. I'm but a soldier, and ing the holding of the Boston meeting bruited (must, unfortunately, obey orders, and not ask why, 4 abroad by the daily press, than these disciples i an ordered to take you to the Indian (erritory," Under of darkness were again in motion, and the statements of that dispatch from Washington. (as read, by the mayor, in the Advertiser, were reiterated in the main in the columns of the Boton Herald of Aug. Sth, in the shape of another dispatch from Washington. (We regretto see that our esteemed contemporary, the Boston Transcript, made the most indecent haste to copy this special pleading in behalf of oppression-as it at once transferred the account (giving due credit) from the Herald's morning edition to its own columns in the evening of the same day; while though we have examined its files carefully since, we have not up to time of our going to press found it, shall we say-brare enough? to copy the reply to that telegram authorized by Mr. Tibbles, printed in the Herald of the 9th, and referred to by us further on in this article. We are glad, on the contrary, to be able to note that the Boston Advertiser of Aug. 12th speaks out with no uncertain tone in

defence of the Poncas and their rights.] The represensible and truculent method of attacking the character of individuals and the animes of the movement which has been pursued by the parties whose misdeeds are now coming to light, is of course best carried out to by graph-since no one making them can be dispatch states that a bill for \$58,000 has been introheld individually accountable for the stabs thus dealt in the dark. In order to divert the attention of the general reader, the second account pened with an expression of scornful and patronizing pity for the "philanthropists of the Hub" over whose visual organs "Mr. E. H. Tibbles, whoever he may be," had succeeded in drawing that hirsute appendage generally found ( on the blanket with me." The Indian agent, howin connection with the runniant quadrupeds of the genus oris. But we opine that any candidmind after reading this re-presentation of the article, which at its first appearance was so keenly excoriated by Mayor Prince, will consider it even more weak than when it was initially published; meanwhile we recommend to the public | condition from chills and fevers. Over one-half of the attention the following reply to this, the Ring's second and re-statement, from Mr. Tibbles, Omaha, and, in spite of the best medical aid while in (against whose character and motives, as well as those of Standing Bear and his brave followers, it is worse than useless for that organization to lift up as it does the voice of mean and cowardly innuendo) appearing in the Herald for Saturday, Auz. 9th, which we feel confident will set the vrong-doing accomplished in regard to the Poncas even in a clearer light than ever before all lovers of fair play and even-handed justice in this nation:

#### THE PONCA INDIANS,

STORY OF SHAMEFUL ROBBERY BY THE GOVERNMENT-PULLING THE WOOL OVER THE EVES OF THE PRESIDENT-A STATE-MENT FROM MR. T. H. TIBBLES.

Mr. T. H. Tibbles, assistant editor of the Oniaha Daily Herald, called yesterday in relation to the Washby its imagination and that in which it submits to <sup>1</sup> Mr. Tibbles has as vouchers for his veracity letters

> 2: 7

<sup>14</sup> In their statements the agents of the Ring put special stress on the hestility between the Sioux and the Poneas as a reason why the latter should be removed, in order to save them from *otremanation* by the larger tribe to whom the land had thus been added. This argument might have weight had the Sioux been of the same kidney as the unsern-pulous Messions of the Ring, but Spotted Tril and his hand were too honorable to profit by the infsfortunes of their red brothers.

Mrs. L. E. Bailey, Secretary, furnishes us with the official report of the services held and the events transpiring at this convocation of Spiritualists and Liberals, which was in progress from July 26th to Aug. 4th. A changing auditory of from five to seven thousand persons (comprising some of the best people in the State) crowded the grove for nine days, and one hundred mediums were in attendance, to present the phenomenal evidences of the verity of spirit communion incident to their varied phases of development. Hon. S. C. Coffinberry presided, and the utmost good feeling and harmony prevailed. The crowded state of our colums compels us to defer printing the report until our next issue.

#### W. J. Colville in New York.

On Sunday next, August 17th, Mr. Colville will deliver two inspirational discource in Republican Hall, 55 West 33d street, New York City: morning service at 10:45, evening service at 7:45. The subject of the evening's discourse will be (by special request,) "The Mission of Abraham and the Destiny of the Jews." During the week W. J. Colville is announced to speak in Harlem on Monday, Jersey City on Tuesday, and Williamsburg on Thursday. On the following Sunday, Aug. 24th, he will lecture in Everett Hall, Brooklyn.

#### Mrs. Cora L. V. Richmond.

Charles B. Miller informs us that this highlygifted trance-speaker, whose utterances are alike an honor to the intelligences presenting them and the cause in whose behalf they are delivered. will speak in Everett Hall, 398 Fulton street. Brooklyn, Sunday, Aug. 17th, morning at 10:45 o'clock; evening, 7:45; 'On the following Sunday, Aug. 24th, she will address the friends in Republican Hall, 33d street, near Broadway, New York City, at 10:45 A. M. and 7:45 P. M.

#### The Spiritualist Camp-Meetings.

'Attention is hereby called to our eighth page, where will be found the reports of camp-meetings continued, concluded and inauguratedeach and every one bearing witness to the growth of public interest concerning the spiritual cause.

THE TEXAS SPIRITUALIST for August-pubished at Hempstead, by Chas. W. Newnam-in addition to much matter of interest herein unmentioned, copies with due credit from our columns Mr. Epes Sargent's unqualified endorsement of the mediumship of W. H. Powell, of Philadelphia; has an article on "The Gift of Healing," by T. J. Russell; presents interesting letters from correspondents in various parts of the Lone-Star State : contains a continued essay entitled "Bible Lessons in Spiritualism." (which reaches its eighth paper in this issue) by C. T. Booth; and furnishes spirit-messages giventhrough the mediumship of Mrs. L.S. Gardner, of Marlin, Tex., by independent slate-writing. This magazine deserves to be sustained.

organs—the seat of the animal intellect—is diminished in power, while the philosophic tendencies are increased. Hence the great difficulty of obtaining from spirits those definite statements of facts, names, dates or incidents, which are always desired as tests, and the failure of which creates so much disappointment and skepticism among those who do not understand this law of increasing spirituality.

Whatever may be our condition in this life, our transfer to the spirit-world is a sudden and great change in our nature, not destroying our identity at all, but changing the balance between evil and good, and fitting us for more rapid moral progress.

The ultimate redemption of humanity is therefore assured by the law of moral progress; yet it is not at all necessary that this earth should present so wretched a contrast to the celestial conditions as it does at present. The cultivation of the religious and spiritual nature would remove from society those impoverished and harassing conditions which hinder our upward growth.

Earnestly do I desire that Spiritualists should take the lead in all good works, as their enlightened views enable them to do, and should no longer submit to the reproach of inefliciency and selfishness.

One of your subscribers, who is evidently a careless reader; assumes that I have made the amount of pecuniary contributions the sole test of merit among Christians and Spiritualists. I have made no such statement; but I did say, and shall continue to say, that a higher knowledge of religious truth should lead into a higher and happier life, greater benevolent activity, greater generosity to the sick and unfortunate, greater contributions for any good purpose, and . greater exertions or sacrifices for the diffusion of truth. What Spiritualists, or those called Spiritualists, are lacking in these respects is shown in the meagre support they give to mediums, teachers and editors who uphold the truth. If. they were not most culpably remiss, a paper as old as the Banner of Light, and so faithful to the cause, would have to-day two hundred thousand subscribers ; and wealthy Spiritualists would not forget that the press is the great lever for the elevation of the public mind, and would not fail to sustain its power by material aid. J. R. BUCHANAN.

E Colby & Rich, No. 9 Montgomery Place, Boston, will issue from their press in October, a pamphlet, the appearance of which all who heard the addresses embodied therein will beyond doubt welcome with pleasure. It is entitled, "PARKER MEMORIAL HALL LECTURES ON Salvation; Prayer; The Methods of Spirit Influences; and The Nature of Death. By J. M. PEEBLES, M. D."

1957 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.

#### On the Pacific Coast.

The agents in San Francisco for the sale of the Banner of Light and all our publications in book-form, are Herman Snow, P. O. Box 117. and Dr. Albert Morton, No. 11 O'Farrell street. Bro. Morton was formerly of Boston. We houe our numerous friends on the western slope of the continent will make energetic efforts to aid these gentlemen in spreading broadcast in their field of operations the published teachings of our beautiful Philosophy which they have on sale.

#### Abner Kneeland.

The 41st anniversary of the liberation of Abner Kneeland from Boston Jail will be celebrated next Sunday forenoon at Investigator Hall, Paine Memorial. The public are cordially invited to attend.

1977 While the scandal-loving, "heresy". hating and deacon-governed Protestant ministry are joining their united howls of "I told you so " over the financial misfortunes-mark it, ye whited sepulchres, not the discovered moral turpitude-of that eloquent preacher and liberal gentleman, Rev. W. H. H. Murray, it is pleasing to read the following charitable and appreciative words in the columns of the Boston Pilot, a well-known and enterprising Catholic journal of this city:

"Rev. W. H. II. Murray, a Protestant clergy-man of Boston, has got into financial difficul-ties. He has occupied for years a notable posi-tion in Boston, which he has filled with ability and without reproach. He has made thousands of friends, and few enemies. Yet no sooner does the first blast of misfortune strike him than he is also stricken by unfriendly bands. He is not is also stricken by unfriendly hands. He is not is also stricken by unfriendly hands. He is not yet down; but some hasty Puritan moralists have fired at him falling. But many a strong man has been shaken before, and, if the right stuff were in him, the tempest has only made him stronger. We are mistaken in men, or Mr. Murray will come from the storm unscathed, and, grown wiser by the chastening, win a posi-tion in Boston, the topmost pinnacle of which shall lead from the angle of his present pov-erty." ertv.

A line from G. G. W. Van Horn, magnetic healer of Kansas City-to whose prosecution and incarceration, under the new "doctor's plot law" of Missouri, we recently referredinforms us that he is at liberty again, after having been imprisoned for twenty-three days. He states that on legal advice he has commenced practice once more, and is prepared to make his a test case as to the validity of the statute, at least as far as it bears upon the exercise of magnetic healing. He also says that 'Mrs. Jameson, the finest test medium in the city," has been brought before the Recorder's Court for non-payment of a city license, which has been demanded of her as one who is "a fortune-teller"! He says these acts of the authorities have awakened a profound interest in the mind of the general public, which he hopes will result in the induction of a more liberal sentiment, and in time to the repeal of the unjust statutes under which such bigoted acts are rendered possible.

155 We received last week a pleasant call at our office from Mr. and Mrs. Cora L. V. Richmond, who, filled with happy memories of their tour to Lake Pleasant, were then on their way to New York, where this indefatigable medium and estimable lady has a lecture engagement to fulfill. It gives us great pleasure to note that wherever Mrs. Richmond is called to labor, however briefly, the people throng to hear her gladly. Her hold on the popular estimation was never so strong as at the present moment. We bid herself and her worthy husband God-speed in the good work.

In this connection we would state for the arousing of pleasurable anticipation on the part of our readers, that we shall print in the Banner of Light for August 30th a verbatim report (taken especially for our columns) of Mrs. Richmond's address and poem delivered last Sunday at the Montague Camp-Meeting.

E The enthusiastic telegrams which Rev. De Witt Talmage has sent every week stating his remarkable success in Europe have astonished the people of this section. If they are indeed correct, what does it mean that Mr. Jen-nings, the trustworthy correspondent of the though it does not seem to spread to the country, where

#### BRIEF PARAGRAPHS. As a solid rock is not shaken by the wind, so the wise nan falters not amidst blame or praise.

The Exposition at Melbourne, Australia, is to open on the 1st of October, 1880, and close March 31st, 1881. Great preparations are making for it. The Exhibition will be held in the Carlton Gardens, comprising an area of sixty-five acres. Nearly all the European governments have signified their intention of being present by royal commissions. The English Government has taken a warm and decided interest in it. The Prince of Wales and others of the royal family will visit the Exhibition. The Duke of Genoa will go out in a man-of-war. France and Germany will be represented in a similar manner.

Attention has just been drawn in England to Miss Dick, of Ventmoor, who has voluntarily stayed abed for twenty years. She was prevented by her parents from marrying the man she loved, whereupon she went to bed, declaring that she would never get up again, and has kept her word. She is now said to have been the original Miss Havisham in Dickens's "Great Expectations."

Cutting the hair short to make the head cool is a tonsorial delusion. The coolest ground in summer is found under the tall grass, and not on the cropped lawn.

APHORISMS OF FREEDOM.

APHORISMS OF FREEDOM. Obsta principils: watch wrong's beginnings; Stop all the leaks before they break the dam; Great crimes proceed from unconsidered sinnings; The wolf by sly approaches seeks the lamb; Wrong takes a pound whene'er we give a gramme. Men's liberties are lost when foul corruption Can make the body politic its prey; Freedom forgets the child of its adoption When from the beaten path its footsteps stray; Those who would live must watch as well as pray.

People living on islands have an ocean that their scenery is finer than anything in the land.

Prof. David Swing has just suffered a grievous loss in the death of his wife. Mrs. Swing was the daughter of Dr. Porter, of Oxford, Ohlo, and a winning and gentle lady.

Major William W. Leland, a well-known hotel proprietor, and a firm Spiritualist, died on Saturday, Aug. oth, of inflammation of the bowels. He was born at Land Grove, Vt., March 15th, 1821.

The Old South, which has so long been bound up in sacred memories, has at last become a vane show.

Some very good people are, like the bobolink, always getting ready to fly, but never get quite to the point of actual movement.—Zion's licraid.

DIGBERRIAN QUERIES. Some people argue That black is white, Others are sure That they are not right ; But if a blackberry Is red when it's green, Which can be proved When it is seen, Then it holds good, Without much ado, That black is white, And grey is blue.

Charles Fechter, the actor, died Monday night, Aug. 4th, at his farm at Richland Centre, Pa. He was 54 years old. The cause of his death was a complication of diseases of the liver and kidneys.

Bismarck is appropriating his increased revenue from a high tariff policy to strengthening the army. Taxing consumers for the benefit of any class is bad enough. To do it for war purposes is a war against hu-manity. The ranks of the German troops have just been increased by 40,000 men. The Empire means peace if. there is any virtue in a big army.—Boston Post.

A fire broke out in the Latin quarter of Seralevo, Servia, Aug. 8th. It was caused by an explosion.' The Catholic, Servian and Jewish districts and commercial quarters were destroyed, and one thousand buildings burned, including the Catholie and Servian churches. Ten thousand persons were rendered homeless, and the damage was enormous.

The Chicago *Times* spoke of Talmage as a "tailor" in the moral vineyard, and the proof-reader has mys-teriously disappeared.—*Boston Herald*.

Furriers ought to have their furlough in the summer, says the Providence Journal.

Shall I ask that brave soldier who fights by my side In the cause of mankind, if our creeds agree? Shall I give up the friend I have valued and tried, If he kneel not at the same altar with me? From the heretic girl of my soul shall I fly, To seek somewhere else a more orthodox kiss? No 1 perish the hearts, and the statutes that try Truth, valor, or love, by a standard like this.

There have been 330 cases of yellow fever at Memphis thus far this season, and 90 deaths. The fever has in-

#### Diphtheria Cured.

BANNER OF

**Diphtheria Curca.** Recently Dr. Stone received the following letter from Dr. J. L. McDonald, who is in charge of the "Condensed Air Cure," located at the Parshall house, Titusville, Pa.: "This city has been afflicted with diphtheria for two weeks past. Until Friday last, Aug. 1st, 1 did not have a case by which to show the public what 'pure condensed air' would do for this dreaded disease. That day Mr. R. M. Weldy, who had lost one child and had a second very low, con-sented as a last resort to bring her to the 'Cure.' I treated the child seven hours the first time. During this treatment she sweat profusely. All I treated the child seven hours the first time. During this treatment she sweat profusely, All fever seemed to leave her. Her pulse fell from 115 to 94, and the accumulated membrane in the throat was most all cleared out. That night she slept soundly. I gave her three other treat-ments of two hours each, and she is thoroughly convalescent. To-day (to my surprise I confess, as I knew nothing of his intentions) Mr. Weldy had the following inserted in the Titusville Morning Herald."

DIPHTHERIA.

DIPHTHERIA. Crawford County, ss.: Personally came R. M. Weldy, who being duly sworn according to law, deposes and says that his daughter, Lucy, having died with diphtheria, and finding that my daughter Ella, being in a dying condition from the same disease, she having been under the best medical treatment, from whom no hope of recovery was given. I took her to Dr. McDonald's "Condensed Air Cure," at the Parshall house, and after one treatment she showed great signs of recovery-and after four treat-ments she presents ALL APPEARANCE of recovery He states this for the Information of the public, so that they may avail themselves of the benefits that may be derived by Dr. McDonald's treatment. R. M. WELDY. Sworn and subscribed to before me this 5th day of August, 1879. J. B. D. CLARK, J. P.

I will here add that I have at three different times cured given-up cases of scarlet and ty-phoid fever, none exceeding six hours treat-ment in rendering them convalescent. While metern in the last stages of disease, either acute or chronic, are not desirable, the success attending the treatment of both has proven "The Condensed Air Treatment" a decided success.

104 Mouroe avenue, Rochester, N. Y.

97 Preliminary meetings are being held in different sections of the country to take action in regard to the release from prison of Editor D. M. Bennett, of the New York Truth Secker. The one at the Astor House chose the veteran editor, Elizur Wright, of the Liberal League, President of the meeting. Speeches were made by Col. Robert G. Ingersoll, Mr. Wright, Mr. T. B. Wakeman and others. Courtland Palmer, Professor Rawson and D. C. Leland were among those present.

1977 We shall print in our next issue an article recently published in Mind and Matter, entitled, "Experiences and Views of Rev. F. J. Briggs," of Bloomington, Ill. The communication possesses much significance at this time, when the hypercritical in our ranks and out are endeavoring to cast discredit upon the phenomena of materialization. The document will be prefaced by a letter from Hon. Thomas R. Hazard, of South Portsmouth, R. I.

1997 C. D. Brown writes us, under date of August 8th, that "The Spiritualists of East Saugus invite all workers in the divine cause of Spiritualism to unite with them in a social union service at Howard's Grove. East Saugus. August 17th. Barges leave the depôts in Lynn for the grove at 10:30 and 1:30 o'clock, connecting at West Lynn station by horse cars for those that desire to come that way.'

EST We have on file for publication a full report of a lecture delivered by Mr. J. J. Morse, while in the trance state, at the Town Hall, Cardiff, Wales, G. B. It is entitled "Man's Religious Requirements : What Are They ?"

#### Movements of Lecturers and Mediums

[Matter for this department should reach our office by Tuesday morning to insure insertion the same week.]

Mrs. L. A. Emery writes from Bartonsville. Vt.: 'Capt. II. II. Brown will speak in the Spiritualists' Hall in this place, Sunday, Aug. 17th, at the usual hours."

A. J. Fishback has delivered lectures in Garrettsville, Columbiana, Lectonia, Salineville and Alliance Ohio, of late, with good success.

Dr. and Mrs. J. W. Stansbury, of New York City, are occupying their cottage at Lake Pleasant Camp-Meeting, Montague, Mass., where they may be addressed until September 1st.

Dr. John H. Currier the n

# RETAIL AGENTS FOR THE BANNER OF LIGHT.

THE AMERICAN NEWS COMPANY, 39 and 41 Cham-ers street. New York Cly. NEW ENGLAND NEWS COMPANY, 11 Franklin

LIGHT.

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ant 1—For Diagnosis send lock of hair and \$1,00. Give name, age and sex. Address Miss C. M. Morrison, M. D., P. O. Box 2519, Boston, Mass. Residence No. 4 Euclid street. My.10.

THE MAGNETIC HEALER, DR. J. E. BRIGGS, is also a Practical Physician. Office 126 West Elev-enth st., between 5th and 6th ave., New York City.

On and after June 23d, Dr. F. L. H. WILLIS may be addressed for the summer at Glenora, Yates Co., N. Y. Jy.5.

J. V. Mansfield, TEST MEDIUM, answers sealed letters, at 61 West 42d street, New York, Terms, S3 and four 3-cent stamps. REGISTER YOUR LETTERS. Jy.5.

#### BUSINESS CARDS.

NOTICE TO OUR ENGLISH PATRONS. J. J. MORSE, the well-known English lecturer, will act as our agent, and receive subscriptions for the Reamer of Light at fiftern shillings per year. Fartles desiring to so subscribe can address Mr. Morse at his residence. Eim Tree Terrace, Uttoxeter Road, Derby, England. Mr. Morse ulso keeps for sale the Npiritual and Reformatory Works published by us, CoLuy & Rich.

DR. J. R. RHODES, Philadelphia, Fa., is agent for the Bonner of Light, which can be found for sile at Acade-my Hall, No, 810 Spring Garden street, and at all the Spir-itual meetings.

G. D. HENCK, No. 446 York avenue, Philadelphia, Pa., Is agent for the **Banner of Light**, and will take orders for any of the **Spirituan and Beformatory Works** pub-lished and for sale by COLBY & RICH.

PHILADELPHIA PERIODICAL DEPOT. WILLIAM WADE, see Market street, and N. E. corner Elighth and Arch streets, Philadelphia, has the Banner of Light for sale at retail each Saturday morning.

ST. LOUIS, NO., ROOK DEPOT. MRS, M. J. REGAN, 629 North 5th street, SI. Louis, MRS, M. J. REGAN, 629 North 5th street, SI. Louis, Mo., keeps constantly for sale the BANNER OF LIGHT, and a supply of the Spiritumi and Reformatory Works published by Cobly & Rich. ROCHESTER, N. Y., ROOK DEPOT. WILLIAMSON & HIGBEE. Bookselters, 62 West Main street, Rochester, N. Y., keep for sale the Spiritumi and Reform Works published at the BANNER OF LIGHT PUBLISHING HOCSE, Boston, Mass.

ROCHESTER, N. Y., BOOK DEPOT, JACKSON & BURLEIGH, Booksellers, Arcade Hall, Rochester, N. Y., keep for sale the **Spiritual and Re-**form Works published by Colby & Rich.

ANDREW STONE, M.D.,

Physician for the Last Twenty-three Years to the Troy LUNG AND HYGIENIC INSTITUTE, Founder of the New Magnetic (sliege, and Author of "The New Gospet of Health,"

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THE AMERITY IN NUMEROM PANY, is and 41 Chamports of the Load Terret, three Years to the present three of the New York (Years). The Work of the Second Part of the New York (Years) and Years of the Second Part of the New York (Years). The Years of the Second Part of the New York (Years) and Years of the Second Part of the New York (Years). The New York (Years) and Years of the Second Part of the New York (Years) and Years of the Second Part of Second Part of The New York (Years). The New York (Years) and Years of the Second Part of Second Part of Second Part of The New York (Years). The New York (Years) and Years of the Second Part of Second Part

# SPIRITULISTS' CAMP-MEETING.

Age Electrolypes of Clus will not be inacrica. Age Advertisements to be renewed at continued nation must be left at our Office before 12 M. on Satinday, a week in advance of the date where on they are to appear. SPECIAL NOTICES. The Wonderful Healer and Chirvoy-ant1-For Diagnosis send lock of hair and \$1,00. Give name, age and sex. Address Mis. C. M. Monitson, M. D., P. O. Box 2519, Boston, Mass. Residence No. 4 Euclid street. The MAGNETIC HEALER, OR. J. E. BRIGGS, is also a Practical Physician. Office 126 West Elev-enthst, between5th and6th ave, New York City. Ja.4. On and after June 25d, Dr. F. L. H. Withis On and after June 25d, Dr. F. L. H. Withis MIRITE MAGNETIC June 25d, Dr. F. L. H. Withis MIRITE MAGNET, June 25d, Dr. F. L. H. Withis MIRITE MAGNET, Constant, Batter, Mass. Sunday, C. M. Hart, Miss. South B. State, M. S. Sta

CAMP-MEETING.

THE SURTUALIST AND LIBERALIST ASSOCIA-THON OF Mathe wPI hold their Annual Camp-Meeting in **Buswell's Grove, in Etm. Maine**, commenting on Wednesday, Seld, ad, and continue over Sunday. The survey

Arrangements are being indie win the tarrodus averity at reduced prices. Tents can be proceed by applying to D. Buswell, Eina, Maine, Also first-class chietrationicni at reasonable prices. All are cordially invited. G. D. DEMERITT, Secretary, In elev. Me., July 6db, (85).

THE SICK CURED

Without Drugging the Stomach

MARVELOUS RESULTS aftest the superiority, mild-

Absorption Cure!

In diseases originating in torpor of the

LIVER, KIDNEYS AND STOMACH

DR. H. B. STORER'S

Is worn upon the

Pit of the Stomach,

The most susceptible part of the human bety, and its pow-erful heading properties, which have **Anti-Sceptic. Disti-fertant. Stimulating and Resolvent**, are taken up by the absolutent sand carried to every pertor the discover on through the circulation. They espendit wat upon the

- AREAT ATTAL ORIGANS

Pad

Vitalizing

dnesday, Sepf. 3d, and continue over Sunday. The Jerwe in the Malne Central Rattoad, 11 miles from Bauger, grangements are being made with the failtoads to carry

J. H. SMITH, Secretary,

P. O. Box 1260, Springfield, Mass.

New York World, writes as follows to that journal under a recent date?

The wonderful Mr. Talmage is said to be long-ing for home, for he has proved an utter failure here. He had a sharp agent, who did his best to secure engagements, but, except in a few provincial towns, no one rose to the bait. People do not quite see what there is in him to be worth  $\pm 100$  (\$500) a night, which was the sum asked for the honor of a visit from the "great-est preacher of the day."

Do our seventh page will be found the regular business appouncement of Dr. Samuel Grover. Since our outside forms went to press we have received a call from him, and have been requested to give publicity to the following card, which explains itself :

The undersigned, grateful for past favors during twenty-three years and upwards, as a healing medium, would inform his friends and the public that he hus removed from 40 Dwight street to No. 162 West Concord street, near Tremont street, Boston, where, by strict attention to business, he hopes to merit and receive the patronage of the public, as he has done in times past, and where his friends and all who may call,upon him will receive a cordial welcome. SAMUEL GROVER, Eclectic Physician.

Col. Isaac E. Eaton, of Leavenworth, Kansas, was in town last week, a guest of Mayor Prince, the latter gentleman introducing him to us. He is emphatic in his asseverations that the Pierce-Eaton spirit-wedding was a bona fide affair, notwithstanding the ridicule that has been heaped upon the transaction by the secular press. The colonel appears to be a thorough student of Swedenborg's teachings, and is firmly convinced that the messages to him from the Swedish seer, through the agency of Mr. Mansfield's mediumship, are authentic. We shall give him an opportunity to be heard in our next week's issue.

100 The attention of the reader is called to the item in this issue headed "Diphtheria Cured." Dr. McDonald formerly devoted his time to magnetic treatment very successfully, and is a Spiritualist of many years' experience, as is also the venerable Dr. Stone, who is now in his seventyfifth year, but still hale and hearty and reaping in his old age a golden harvest of satisfaction from the successful introduction of the "Condensed Air Treatment," after many years of patient struggling against most bitter prejudice and opposition.

155 The collection taken up recently at the Shawsheen River Grove Camp-Meeting for the benefit of the Ladies' Aid Society of Boston, amounted to thirty-one dollars. This society is composed entirely of Spiritualists, and as a charitable association it has done a large amount of good." Clothing and funds solicited, which may be sent to the care of this office. .

30,000 people are encamped. There is no prospect of a decrease in the number of cases until a frost appears. The National Board of Health have declared the fever epidemic, and recommend the immediate removal of all macclimated people.

"It's no use," said the boy, as he saw the old man coming over the fence with the ox whip; "I can't elope with that melon."-New Haven Register.

The opinion prevails in London that the boasted victories of the British troops in Zululand have not secured peace; that Cetewayo is not yet conquered, and will continue the war. Sir Garnet Wolseley is accused by the colonists of underrating the enemy as much as Lord Chelmsford overrated them.

There is a reaper whose name is Death, And with his sickle keen He cuts the widest kind of a swath, In cities that do n't keep clean. —[Kansas City Times.

In purshing deer the hind part of the procession is often ahead.

A wash of fifteen or twenty drops of common carbolic acid in a half pint of water will immediately relieve the smart of mosquito bites, hives, prickly heat, and all irritations of the skin common in summer. As the strength of carbolic acid commonly sold varies, the dilution should be tested before using by wetting a small spot of skin. If it causes any burning in a moment or so, it is too strong and more water must be added.

The Rev. "Adirondack" Murray always was a gen-tleman and a muscular Christian of the right type. His failure is a public misfortune, because it encourages narrow-minded bigots to deride his broad and whole-some charity while pretending to sympathize with his personal misfortunes.—*Chicago Tribune*.

To prevent danger from wet clothes, keep, if possible, constantly in motion, and take care not to go near a fire or into a very warm place, so as not to occasion sudden heat, till some time after procuring dry clothes. Sitting or standing in a draught, or current of air, in wet clothes, is particularly injurious and often fatal.

A party of Baptist clergymen were bluefishing off Martha's Vineyard the other day. A question arose as to whether a certain specimen was really a bluefish. "We call 'em Baptists," said a native fisherman. The Baptist clergymen rather eagerly asked why. "Case they spile so soon arter they 're taken out o' the water." -N. Y. Sun.

Soda dealers are persistent foam-men of the human race.

# Oh man ! if hard thy fortune, However fate importune, Turn not to wrong-none find, or will, Their good enlarged by doing ill.

The Burlington Hawkeys tells this story: A Rhode Island Sunday School Superintendent, in a touching missionary address, told the children that away out West, far, far in Illinois and Iowa and Nebraska, there were people who had never been to a clam-bake. And when the contribution-box went around after that, the nickels rained into it until it weighed a ton.

The required step must be taken to reach the goal, though a precipice be the result. Work must be done and the result left to God.

A slip of the foot may be recovered, but that of the tongue perhaps never.

late Shawsheen River Grove Camp-Meeting, has now returned to his office, No. 71 Leverett street, Boston and will be pleased to meet his patrons and the public He will in addition to, and as far as his professional services will allow, answer calls to lecture where hi presence may be desired.

George A. Fuller, of Dover, Mass., spoke at Lake Pleasant Camp-Meeting, Aug. 12th. He will lecture in the Universalist Church, Croydon Flat, N. H., Ang. 17th, and at Lake Sunapee Camp-Meeting from Aug. 21st to Sept. 7th inclusive. Address, during August, Lake Sunapee Spiritualist Camp-Meeting, Newbury N. H.

W. L. Jack, M. D., is now located for the month at his cottage-tent, corner of Winona and Honto streets, Lake Pleasant.

Mrs. Clara A. Field will be at the meeting at How ard's Grove, East Saugus, Mass., next Sunday. She will make engagements to speak wherever her services are required. Address her No. 33 Boylston street.

#### Spiritualist Meetings in Boston.

**PYTHIAN HALL.**—The People's Spiritual Meeting formerly held at Eagle Hall) is removed to Pythian Hall. To Tremont street. Services every Sunday morning and fternoott. Good mediums and speakers always present.

**EAGLEF HALL**,—Spiritual Meetings for speaking and ests are held at this hall, 616 Washington street, every Sun-lay, at 10½ A. M. and 2½ and 7½ P. M. Excellent quarteries inging provided,

SCIENCE HALL.—Spiritual meetings for speaking and tests every Sunday in this half, 718 Washington street, at tests every Sunday in 66, 101% A. M. and 21% P. M.

Pythian Hall.—The meetings were well at-tended last Sunday. The morning hour was de-voted principally to the Indian guides, for the purpose of healing and developing. A short con-ference was participated in by Mr. N. U. Lyon of Fall River, George D. Blake of Portland, Mr.

of Fail faver, George D. Blake of Portland, Mr. Peirce and others. The afternoon was devoted exclusively to a conforence; the theme being "Spiritualism Compared with Sensualism," and was opened by Dr. S. A. Wheelock of Cambridge, followed by Dr. Court, the manager of the meeting, Messrs. Gurney, Rhoades, Crooker, Ricker, and Peirce Onite a wide rung of thought was upon Peirce. Quite a wide range of thought was presented by the various speakers, and many ideas

sented by the various spearers, and given that were instructive. Subject for next Sunday afternoon confer-ence, "Is Spiritualism in Advance of Modern Christianity?" Meeting to be opened by Dr. Court F. W. J.

The first life-insurance company to so protect endowment policies from forfeiture for the non-payment of premiums as to make this form of insurance far preferable to the ordinary life-plan of other companies, was the Union Mutual. Its y "ment policy is not only non-forfeltable for the 1/ ment of premiums after f discontinuance, the enthe third year, but, in dowment is practical verted, under the Maine simple life insurance for a Non-Forfeiture Law, J d of the endowment term as definite period, or to \$ ; and if any balance remains named in the policy i ist of mortality, without charge after paying the actu trance carried, it is paid in cash for expenses on the to the party insured he attains the age at which his endowment was or nally to have matured.

Quiet nerves and Balmy Sleep in Hop Bitters, for sleepless Ladies and Invalids.

BALTIMORE, MD., AGENCY, WASH, A. DANSKIN, 58 North Charles street, Balti-nore, Md., keeps for sale the Banner of Light.

PACIFIC'AGENCY, SAN FRANCISCO, PACIFIC'AGENCY, SAN FRANCISCO, The Banner of Light, and all the publications of Colby & Rich, also all other standard Spiritualist, Liberal and Re-form Works; likewise Planchetic, Spence's Positive and Negative Powders, Storer's Nutlitive Compound, etc., sup-plied at Eastern rates, Catalogues and Circulars malled Iree, *49*: Remittances in U.S. currency and postage stamps received at par, Address HERMAN SNOW, P. O. Box 117, San Francisco, Cal.

SAN FRANCISCO BOOK DEPOT. ALBERT MORTON, II O'Farrell street, keeps for sak he Spiritual and Reformatory Works published by folly & Rich.

CHICAGO, ILL., PERIODICAL DEPOT. "SMITTS PERIODICAL DEPOT." 122 Dearborn street, Chicago, ID. The **Banner of Light** and other Spiritual and Liberal Papers always for sale.

WASHINGTON BOOK DEPOT. RICHARD ROBERTS, Bookseller, No. 100 Seventh street, above New York avenue, Washington, D. C., keeps constantly for sale the BANNER of LIGHT, and a sup-ply of the Spiritual and Reformatory Works pub-lished by Coby & Rich.

NEW YORK PERIODICAL DEPOT, S. M. HOWARD, Agent, Bookseller, 51 East Twelfth street, New York City, keeps constantly for sale the Ban-ner of Light.

NEW YORK BOOK DEPOT. D. M. BENNETT, Publisher and Bookseller, 14 Eighth Street, New York City, keeps for sale the Spirituni and Reformatory Works published by Colby & Rich.

TROY. N. Y., AGENCY. Partlesdesiring any of the Spiritual and Reformatory Workspublished by Colby & Rich will be accommodated by W. H. VOSBURGH, at Rand's Hail, corner of Congress and Third streets, on Sunday, or at No. 40 Jacob Street, Troy, N. Y., through the week, Mr. V. will procure any work desired.

CLEVELAND. O., BOOK DEPOT. LEES'S BAZAAR, 16 Woodland avenue, Cieveland, O., Circuniting Library and dept for the Spiritual and Liberal Books and Papers published by Colby & Rich.

#### ADVERTISEMENTS.

# **TIPCHING PILES** -SYMPTOMS ate molsture, dis-tressing itching, as though pin-worms were crawling in about the carts dis-cased, particularly at nicht, "SWAYNE'S OINTMENT," pleasant, sure cure also for tetter, all skin discases. Mathed to any address on receipt of price, 50 cents a box, or three boxes (1.2), Address leiters Dil, SWAYNE & SON, No, 300 North Sixth street, Thiladelphila, 24, No charge for advice, Sold by leading druggists. Sold by COLBY & RICH, 9 Montgomery Place, Boston, Mass.

## FOR SALE. An Old Family Estate

ON WASHINGTON STBEET, capable of improvement, and worthy the attention of Capitalists. Address REAL STATE, care Banner of Light. Aug. 2. Mrs. Lydia Myers,

PELIABLE Trance and Test Medium, at 1252 Third Av enne, between 724 and 734 streets, New York, Aug. 16, --26w\*

 Aug. 6.200

 M.S. J. L. PLUMB, M. D., Botanie Physician

 specialty. Can cure them. Is a natural Clairvoyant for

 tracing Business Matters and Communications between people in life and in splitit. Answers letters of all descriptions

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MRS. E. SPAULDING WHITE'S HEALING INSTITUTE, 35 North Paca street, Baltimore, Md. Aug. 16, -4w\*

Awakening rervous energy both in the great derivals cen-tres and throughout the ablominal vicers. Every fibre of the body participates. In the improvel visit action, a uputs an increased amount of blood brie cetive methor, hyperving hyperpeties, and thus all on give onghear all the organs a more healthy and vitalizing stream of PURE, RICH BLOOD.

Note but the purest and most potent bigradients are used, which are warranted, tree, from anything poly mons or the Jurious to the fieldest person,

In Liver Complaints.

Kidney Affections, and Diseases of the Stomach,

The Padacts with constant and vigorous (hergy, Fever and Ague.

Dumb Agne, Dyspepsia

Dumb Agne, Dyspepsia, And all the distressing symptoms resulting from Mulariat Poisons, Indigestion, Torpid Livee, Elifowness, See, such as Sick Bradnehe, Essastipation, Urilgo, Flatu-heney, Jaundice, Palpilation and Nervas Bisease of the Beart, Liver Cough, dru taken for Consemption, Agne Cake, Dizzinese, Noradjoi in nord, neck schul-ders, stamach, heart and chest, Lumbago, Sciatica, In-ternal Recumition, Low Spirits, Female Weakness, Hysteries, &c., Ac.

This PAD is a powerful preventive and deobstraent in

#### KIDNEY AFFECTIONS,

Removing the utea, whe acid, wrates, and effete matter, which obstruct the action of these most important organs, and cause inflammation; Bright's Disease, Dropsy, and often death.

To quiet the nervous system, induce refreshing sleep, and an equal distribution of blood throughout the body, they should be worn by every invalid. Dipitheria and Con-tagions Diseases of all kinds are guarded against by neu-tralizing the germs of poison in the system.

Φ<sup>\*</sup><sub>D</sub><sup>\*</sup> These PADS have NO SUPERIOR AT ANY PRICE, but are sold at 81,00, and sent by mall to all parts of the coun-try, postage 10 cents exten.

NOTICE TO RESIDENTS OF CANADA AND THE PROVINCES,

Under existing postal arrangements between the United states and Canada, the e **PADS** cannot be sent through the malls, but must be forwarded by EXPRESS ONLY, at the purchaser's expense.

No Invalid should fail to near the VITALIZ-ING PAD.

ING FAD, Orders may be sent either to DR. H. B. STORER, 20 Indiana Place, Boston, Mass., or COLBY & RICH, 9 Montgomery Place, Boston, Mass. Match 29,

## The Massachusetts and New Mexico

MINING COMPANY. INCORPORATED MARCH 20, 1879.

100,000 Sharos, par value \$25 each, Stock Forever Unassessable, OFFICE, 7 EXCHANGE PLACE, ROOM 23,

BOSTON,

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The projectly of the Company consists of the Legal Tender Ledge, 150 feet in length by 6.0 in which, situated at Silver City, Silver Flag Mining District, Grant County, New Mexico, During the last ten months, work, 26 tons of one extract-ed from this Mine returned (20,000, being at the average rule of about \$121 per ton, TELS at an expense for milling of \$29 per ton.

of about \$121667 (or. This at an expense for mining of \$39 For the purpose of erecting a new mill the Directors will sell 20,000 shares of stock at the price (for the present only) of 22,00 per share. Prospectuses and samples of ore at company's office. April 19.

#### LIGHT. OFBANNER

# Message Department.

6

The Spirit Messages, given at the Banner of Light Public Friend incle Meetings, through the mediumship of Mrs. 

We also puljish oh this juge reperts of spirit-Mosskew given each work in Earthoury, Mel, through the medium-suppof Mis, S (RAH A, DANSRIN, These Messages hole are that spirits carry with them the characteristics of their earthly life to that beyond, whether for good or evil of isoementity the see who pass from the earthsphere in an undeveloped state, eventually progress to a higher condition.

We deal the reserve no describe put forth by So that  $M_{\rm eff}$  is given by respective the transmission of  ${\rm eq}_{\rm eff}$  is the  $M_{\rm eff}$  is an order of dense to compute the with lister hyperbolic  $M_{\rm eff}$  expression of  $M_{\rm eff}$  is a mach of trach as they provide the 11 × 11 × 1 × 1

#### Our Circle-Room Closed.

No, Public Circles will be held at this office during August. Due notice will be given in Hese columns when they will be resumed.

#### REPORTS OF SPIRIT MESSAGES GIVEN THEFTOH OF MEDILMENTED OF MRS. JENNIE'S, RCDD.

#### Invocation.

Then great Giver of all good gifts, to thee we turn when all else fails. Thou art the great Unknown, and yet-thou art known. We feel thy presence everywhere, we realize that thou art world: thou art the spirit of light, the spirit of understanding: thou givest us whatsoever seems best, whatever thy laws of life bring: three months than ever before. May 23. to us. We would feel, as we return to earth, that we bring the divine power of love and seatter it broadcast over the land. We would bap-

#### Questions and Answers.

Chairman, for any one, when a hand'is placed upon the head or the shoulder, to involuntarily resist that Land. Very many spiritual medi-ums go into circles, and the moment a spirit hand is hid upon the head or the shoulder, to involuntarily resist that Land. Very many spiritual medi-ums go into circles, and the moment a spirit hand is hid upon the head or the shoulder is houlders to the set in concel lived, where those hour of these like the place where by the spiritual, one of the first lessons that a mediums hours for the trans this: they must relax ev-ry mascle and be practed to reach the place so grand and high? That is the first lesson to the ran, but simply le-ter to make and sometimes in the should one of the new hole body with their magnetism and control the brain tendums hours to many contortions of the coun-tendums have so many contortions of the coun-tendums have so

mony between the spiritual and material, and they must give way and have no fixed feeling in regard to muscular resistance.

#### Percy H. Davis

Percy H. Davis Percy H. Davis, from Jersey City. Thirty-live years old. By trade a tailor. I have been zone from this earth four years next October-about the last week. I find a brighter pathway than I ever expected to find, more harmony and more lave. Mother joins with me and sends her best and kindest wishes to those who sur vive us on earth. I have been attracted lately to an individual not far away from here-Bess-ton, you call it now -Charlestown. I don't know how to designate it, herause I am not used to it; but I have been attracted to several parties there. Thave tried to do them all the parties there. I have tried to do them all the good I could, and I trust that in return they will try to do something for Spiritualism. I was

#### Augusta E. Dunham.

Dark shadows have lowered many times over tize humanity with the God principle of life, we would share badows have lowered many times over it would stand with the God principle of life, we by life on earth, and in the spiritual very many of the loys which I anticipated folded away; yet leady of the loys which I anticipated folded away; yet leady of the loys which I anticipated folded away; yet leady of the loys which I anticipated folded away; yet leady of the loys which I anticipated folded away; yet leady of the loys which I anticipated folded away; yet leady of the loys which I anticipated folded away; yet leady of the loys which I anticipated folded away; yet leady a heaven of brightness and a soulful home with the angels. Again I enter the courts where we command ate with earth again I steak worlds of love to those who must hear-me. The torse bloomet be downed by its and a sufficient to those who must hear-me. met and vet I would give strengthreethose who in the past gave strength to many I would touch Questions and Answers. CONTROLLING STRIFT. Your questions, Mr. Chairman, we will now consider. QUES. Some receive advices avoid string down at a dimer-party when the hamber's try derived by years. Is there any truth in that idea, or is it meries superstition? ANS. - Many peorle have these peorlier ideas, and if a notion of this kind should aftert the mind sufficiently of one of the number, it might have always noticed as successful a broad of the value always noticed as successful a broad of the use of the courder, the sumber of eggs, yet the have always noticed as successful a broad of the use of the courder, the sum of the successful a broad of the use of the courder, the sum of the walks of the and, in fact, even the higher walks of life. So far as my own exceptions which have have always we sciences, the courder walks of life, and, in fact, even the higher walks of life. So far as my own exceptions and the successful a broad of the such the charders, the courder walks of life. So far as my own exception which have have always we we exception the higher walks of life. To the Chairman. The absence the broad to the the the charders, the courder walks of life. To the Chairman. The absence the the to the such as the day with the there are the file. To the Chairman. The absence the the to the such as my own exception with the mather in the successful to the the the successful to the the theory of the successful to the such as my own exception with a the successful to the successful to the the theory of the successful to the theory of the successful to the the theory of the successful to the successful to the the theory of the

The split hat if was true, are like hit to be children of earth. There are dear at school, who believe there is a tencher; that there are dynamic the true is a tencher; that there are dynamic the true is a tencher; that there are dynamic the true is a tencher; that there are dynamic to be the true is a tencher; that there are dynamic to be the true is a tencher; that there are dynamic to be the true is a tencher; that there are dynamic to be the true is a tencher; the feeling that if where the true is a tencher; the feeling that if where the true is a tencher; the feeling that if where the split of the true is a tencher; the feeling that if where the split of man is all there is a farsh of the split of man is all th

The state of the state Eay. I am of Scotch descent. I came here be-cause I didn't know where else to.go. I've been home, but I can't make any headway; nobody seems to hear. I don't know why, but when I came here I heard folks talking, and I thought I wight talk too.

might talk too. I've brought you a basket of lilies of the val-lev. To the Chairman. Do you like them? Very much indeed.] I don't know whether you Very much indeed.] I don't know whether you see them, but I've put them right here. They are in a silver-wire basket which I brought from my spirit-home. Father Lelkoy is here in the spirit-life, and cousin Sarah. I went out with a trouble of the lungs; I suppose you call it con-sumption. I don't know, but I don't think it was. It was a sort of breaking down of the whole body. It shook me up completely, getting the fall I did when I tumbled down the stairs. May 27.

Patrick Reeves.

May 27.

spirit, and the earth shall have lost that which was to you interesting? You can return again : the pathway is clear, you can still come back to earth, giving to earth-friends your noblest earth, giving to earth-friends your holiest thoughts. Yes, I can gather many thoughts, but I would not parade them before the public, I would not give them out; to the world, I would rather tell the loved ones in private of all I have experi-enced. I will only say, that in my home the sweet and pure lily of the valley is planted. Not a dark chadow has crossed my nathway, all has

#### Susan B. Atwood.

Susan B. Atwood. Susan B. Atwood. I have come from Cleve-land, O. I have been piloted here by a profes-sor—his name is Allen. I've just been listening to what that young man said; but it don't come home to me at all. Now I can't see the big things, I aint got any of the sunshine, I aint got any of the flowers. I can see the flowers here on the table, but I can't see any up here, where he says, they grow. They don't grow in my garden. I never did think much of flowers. I have been gone away a good many years. I went out from New England, as you call it, years ago. I thought I was going to make my fortune, but I didn't, and I've done just the best I could since I've got up here. I don't see any very beautiful things, I don't believe they are here ; I believe that it is all in folks' eyes. In fact, I don't want anything to do with any of you, but you see I got where I found myself speaking be-fore I knew it. And now this professor—his name is Allen—he used to be in Oberlin, then he went to Cleveland, and he kind of shucked out the same as L did you know. Luxed to Patrick Reeves. "To the Chairman. Fa'th, sir, an' it is n't a bit of the flowers ye can see, is it ? [Do you see them?. Indade I do. There is n't much of 'em but biz green leaves an' little bits of flowers. I don't think much of 'em. I think the lily is a beautiful flower.]. It may be to you, sir, but I like to have something biz that I could just put my hand out and take up. What can you do with those little bits of things? You can't han-dle 'em : there 's nothing of 'em. My name is Patrick Reeves. Shure I don't know how to snell it. Londy made my mark. I My name is Patrick Reeves. Shure I don't know how to spell it. I only made my mark. I never knew how to read. I was born in the County of Cork. I came here when I was a lit-the bit of a shaver. I handed first in New York, and there they made me work. I tried to make watch-chains, but divil a bit could I understand it or get along with it. So they told me I'd bet-

it or get along with it. So they told me I'd bet-ter get out. I wint from there, and I learned to dig in the dirt, sir. That came nearer to me; but I was n't quite aisy. I didn't quite like that. Whin I left there I came to Boston, an' from there wint out into the country, then at last I wint back to New York State to a place called Washington, close by Dover Plains. There I took a big cold; it came in my head first, finally it settled down on me like a cloud, an' I felt as if there was a spell over me. I never get over it, an' you see where I am now. I have been gone since 1862. It was at the time when they were fighting; I had a mind to take my musket name is Allen—he used to be in Oberlin, then he went to Cleveland, and he kind of shucked out, the same as I did, you know. I used to work in the kitchen. [To the Chairman.] I don't know but you think I aint fit to come here, but I feel just as good as anybody. I want to do everybody all the good. I can: but I can't see all the beauties they tell about up here. If you can help moto <text><text><text><text><text><text><text><text><text><text><text><text><text>

## AUGUST 16, 1879.

other place. I am from Stoughton, Mass., and was familiarly known as Deacon Clapp. June 3.

#### Mary Bates.

Mary Bates. I do n't like this talking through somebody else. I want to talk for myself. I do n't know what to tell you. What shall I tell you ? [Say something by which your friends will recognize you.] Lor ! I aint got any friends—never had any. I always had to work, always had to dig for a living. I do n't believe I ever had any friends, for every one I had went back on me, always. My name is Mary Bates. I lived in Amherst, Mase. I aint so old as I might be—I am sixty-five. You see my cap, do n't you ? I 've got that on straight and all right, have n't ? I tried to pull it on straight afore I come. I supposed you would find fault with me, if I did n't. I thought I'd got to be dressed up. I went away in '09, and I was sixty-five. Twas a good while ago. You'd think I ought to know more than I do now, would n't you ? I can't help it; somehow I can't grow. I aint a rose-bush nor a thorn-bush—I guess I am more of a thorn-bush than a rose-bush—but I can't grow. I was talking with some friends, and they told me if I'd come here perhaps I'd grow. I do n't see how you are going to make me do it. [It will help you grow spiritually coming here.] That's the way I want to grow. I don't want to grow materially, for I could n't if I was to try. I see becautiful things away off, but I can't reach'em. I see these tlowers (on the table), but they are yours—I can't have 'em. Now I to grow histeriany, for 1 could 1 i 1 was to try. I see beautiful things away off, but I can't reach 'em. I see these flowers (on the table), but they are yours—I can't have 'em. Now I want to get up there where I can find some-thing. Do you think I will? [Perhaps you will find somebody who will help you.] I hope so. I don't want money, I don't want clothes—I never was a beggar; I always had enough to live on, and enough to do with, but somehow there are lots of things way up there; I want to get up where they are, but I can't get at 'em. I won't bother you any more now, but if I don't get up there, you'll hear from me, that's all, for I am determined to go, and I never did see ; anything yet I could n't get through. I shall certainly come again, if I don't get through this time.

#### Luella G. Simons.

Luella G. Simons, from New York. I am of German descent. I was buried some fiftcen years ago-it will be fifteen years next August, the tenth day. I went out of your life with consumption, and I return here to say to a friend of mine, who is clairvoyant and who under-stands these things, that I am coming to her with an ability to do a work which she in the fu-ture will recognize. Knowing she understands this, I simply give these statements. I am thir-ty-eight years old. Pneumonia and consump-tion took me to the spirit-world. June 3.

#### Edwin A. Frost.

Edwin A. Frost. Life was dark, life was fearful; the sunshine came not when I called it. I took to my heart that which I supposed would be the roschud of my life, but it proved to be but an asp that stung to the very heart as I held but an asp that stung to the very heart as I held it. Then dark clouds came over me. Oh, how I longed to die ! and yet death did not come, as with the brush of fate I painted the scenes that I had felt and known, yet still that came not. I realized long days and nights. I tarried here, and I wished to God that he would take me to the Summer-Land as you call it, but to me it was heaven or hell. Five years ago next No-vember — about Thanksgiving time — I got re-leased, not by my own hand. Many times I es-sayed to send myself forth, yet I dared not—I had not the courage. I was surrounded with those who professed to love me, and yet they were glad when the breath left my body and I was placed under ground where they saw me no more, and were not obliged to minister to my was placed under ground where they saw he ho more, and were not oblighed to minister to my wants. I was glad. I have come here from sellish notives entirely. I have come to draw from you all every particle of magnetism which I can, to aid me in learning, my way and in understanding it. I desire to go from here to Sac-ramento, there to find one who has been to me a traitor-unkind beyond endurance; unkind, departed, carrying with him that which he never earned. Yet I feel saddening influences, I re-alize a more perfect peace than I have realized since 1 left the body. I will not be revengeful; I will try to do good, try to reach the bright star I see. I will not go forth to do wrong, but I will try to do right. ne came clos and then try to do right. June 3.

twener in the spiritual  $\Lambda$  -The spirit of man is all there is of man. You book through the windows of the soul through the eyes, and steak through the mouth, but still the scritical soul is all there is, and so for a symptotic strength, as very chirate year spirit, so much advanced are year in the spiritu-al life: but if you care not whether you are done vaneed or, not, and do not try to being aught of spirituality, you cannot arrive at the maturity spirituality, you cannot arrive at the maturity of the spiritual life in this earth-life. In fact I don't know where the maturity of the solutional life is. We say of a man when he gets to be, twenty-five or thirty years of age, he has reached maturity, but I know not where it is. I think you can live on in the spiritual life for years and ages, and then you have a great ways fur-ther to go. Only so live on earth that you can advance as far as possible into the spiritual.  $Q \to M$  edium recently said to your question-

Q.-A medium recently said to your question-er: "I dread the death-struggle," Is it such a terrible struggle for the spirit to leave the

-That depends a great deal upon the willpower. If one is perfectly willing to 20, and is passive, then the spirit can leave the body easily and quietly ; the death-struggle, as it is called, will be no struggle at all. Those who seem to suffer so much from contortions of the face and convulsions of the limbs, do not really suffer : it simply the spirit getting away from the material.

O.—What is the cause of so many murders and suicides of late?

A.-Sometimes you say there is an epidemic in the country—that diphtheria, scarlet fever, or small-pox rages; so a reckless mania rages at times, leading to crime and murder. By and-by it will be lessened. When men and women understand what they are about, when the laws of pre-natal-existence are recognized, when the laws of pre-natal-existence are recognized, when in -dividuals try to work from the standpoint, "Do unto others as ye would have them do unto you," then it will cease. Q.--Who is the best medium on business af-tained.

fairs? A.--Too personal a question. We think that many mediums have good business powers. A person might go to one medium and find both

Q.--Why do so many mediums resist the influ-ence of spirits while sitting for communications or for development?

A .- Because they understand not the law of nature; they do not know how to bring to them-selves spiritual influences. It is natural, Mr.

#### Oliver Alden.

Oliver Alden, of Memphis, Tenn., returns here to register his name. It is about two years since I went away ; I should think about the 14th of this month. I can't tell you exactly what my trade was, for I had none ; it was simply to take whatever came and do the best I could. I passed whatever tame and do the best Fromit. I passed out of this life with rheumatism, I suppose, of the heart. If you will record this I will be very glad. I have had the satisfaction of coming— the satisfaction of hearing my own voice once more, which is a pleasure to me. May 23.

#### Abbot Brisbane.

Abbot Brisbane, of New Orleans. I am forty-eight years old, or was when I left the old body, of which, thank God, I am glad to be rid. Thave a mother on the other side of the water whom I would like to reach. She has said very many times that if I could come and tell her one thing, or even give my name, she would believe that Spiritualism had something in it. I didn't believe it—far from it; I thought Spiritualists were the cussedest set of fools that ever lived. I went out strangely; we won't talk of that, because I don't like to look at it. It was not more than a minute after I got out before I realized there was no get out to it. It was like taking off your overcoat and hanging it up on a peg; there was the overcoat and hanging it up on a peg; there was the overcoat and there was I; there was my old body, and there was I; but do what I could I couldn't get away from myself. I 've tried to do the best I could—tried to assist everybody that I found; I try to do all the good I can, but I find it is hard working up the river, hard rowing against the tide. I guess I must have been a bad boy; I ain't going to say any-thing about it. I hope to feel better after I go away. If I do I'll come and bring you all the away. If I do I'll good gifts I can.º May 23.

#### Isaac B. Crose.

Isaac B. Crose. It is hard work for me to talk, and yet I feel like coming, because there is a pow er back of me, and I don't know how to resis many mediums have good, outsidess powers. A ser back of me, and I don't know how to resist person might go to one medium and find both comfort and wise direction; another might go to some other good medium, and be directed is work." I am no talker; I an a plain farmer, to use his own judgment. One medium is good for another; it is impossible to choose. When they are at fault, it is more their visitor's fault than it s theirs. A state is the industry of spirits while sitting for communications is for having come. May 27. for having come. May 27.

Charles C. 1 have gathered pebbles upon the shore of life in the spiritual. 1 have walked along the river-banks, and I bring here the white lifes of truth. 1 have seen all the different grades of life in earth-life, and I meet them here in the spiritual life. Oh, how little you people of earth know how much you are governed by the spirit-nal I how little you understand the effort we have to put forth in order to bring our strength to you, and encompass you. God's arm, we were told in the past, was a long one, because he could hold up to his bosom all humanity; but I have always found, since I have been in the spiritual life, that God's arm was within my arm, that God's power came with me, was my arm, that God's power came with me, was born in me, was innate; that God lived within me and within every being of earth. God belongs to each and all of you. According to your own size of spirituality, so will the size of your

Why do n't you tell us God be. You say very often, "Why do n't you tell us what you do in the spiritual life?" That is al-most impossible to tell, for we have so much that we do. We are called hither and thither, that we do. "We are called hither any thither and thither," that we do. We are called hither and thither, and you call us now and then, saying, "Do this, do that, or the other;" but it is impossible for us to do all that you ask us to do. We do all that we can; we work from the centre of our being out, and throw out our influence for good or for evil. You ask us, "Are there evil spirits?" Do you not send to spirit-life individuals with feelings of remorse, feelings of revenge? Then we must meet them in the spiritual; but not like unto you do we shrink, for we never are afraid of soiling our spiritual garments; we always know we can bring out the better na-ture. Like the belows when it sends forth the little current of air and kindles the spark into a flame, so we send forth our current of the love-principle, until there arises a flame of puri-

Please say this is from Charles C., to friends who asked him if he would represent himself at the Banner of Light circle, and who felt that if he would come they would believe something; and yet they do not wish me to give my name. May 27.

#### Charles H. Seymour.

lie that I am sorry she looks in the direction speak, that she does, for it may be to her not fateful, but horrible. To James I say, "Be quiet; lin-ger around the old homestead, and do whatever seems to be for you to do. The way will be open, the horse be saddled and bridled that shall carry you to your place of destination-I mean spiritually. The books which you so long have asked for, and the opening which you so long have been grasping for, will be shown to you in the future." May 29.

words of cheer. I return to earth, fearing not what may come, asking them to fear not, and to say, "I believe the spiritual." I have real-ized the power which Christ had on earth: I understand the blessing which he sent forth with his disciples when he said. "Greater works than I have done can ye do if ye will only be-lieve." Faith is the great guarantee of all things. If you only have faith like a grain of mustard-seed you can say unto a mountain of error, "Be thou removed and be thou cast into the sea," and it will be done. You must have a living and abiding faith—a faith in the great Father of all, a faith in the God that dwells within your own bosom, a faith in the power that ever controls the right. No matter if you are imprisoned; no matter if you are fettered, no matter what your condition may be—re-member that spiritually you are ever free.

member that spiritually you are ever free. Sometime, Mr. Chairman, I shall come again. Then, when I can be more fully myself, as I hope to, I will give you my full name. Simply say now it is William, to the friends who are booking for him. looking for him. May 29.

#### Abner K. Leonard.

Abner K. Leonard, of Pittsburg. Forty years old, Went away with consumption, in 1872, I think October 10th. I return here simply to register my name, that my friends may know that I still live. May 29.

# Ada L. Josephs.

Ada L. Josephs, from Montreal, to the sisters. Sweet were the ties that bound us, beautiful the hours which we spent together, and yet sweeter still the hour that broke the tie which held me to earth. I cannot deceive you now, dear ones, for I know that over my being there had come a shadow before I met you, which severed every the of earth—and yet I wealized severed every tie of earth—and yet I realized much, and do still. Many are the sisters whom I have met here in the spiritual, but they are of a higher type than ours. You are not asked to live so costly, so unseemly; you are only asked to be as beautiful, as loving, as true to life as you can be. Will you not, dear sister Mary, with the star of faith upon your forehead, learn this les-son of wisdom, Be true to the best part of your nature, be true to the God-given principle of right; do whatever seems to you best. Care not for crucifixions; do not feel that by crucifying Charles II. Seymour, of Philadelphia; died Sept. 12th, 1875, from a disease of the liver. I return here to speak to friends of mine, hoping that they may listen. If they do not, Mr. Chair man, I shall want to return again. I give them due warning that what they think is a good in-vestment is a very poor one. Please say to Nel-lie that I am sorry she looks in the direction that she does, for it may be to her not fateful, that she does. for it may be to her not fateful, that she does. for it may be to her not fateful, that she does. for it may be to her not fateful, that she does. for it may be to her not fateful, that she does. for it may be to her not fateful, that she does. for it may be to her not fateful, that she does. for it may be to her not fateful, that she does. for it may be to her not fateful, that she does. for it may be to her not fateful, that she does. for it may be to her not fateful, that she does. for it may be to her not fateful, that she does. for it may be to her not fateful, to be good, is to understand ourselves and each May 29. May 29,

## Deacon Clapp.

Again I step upon the spiritual platform and look around me, seeing the thoughts and ideas that emanate from different individuals as I touch their forebeads and see their spirituality respond. My curiosity has been considerably exercised since I entered the spirit-world, some James M. Burgess. 'T was a dark night, the stormy winds beat I present myself here, Mr. Chairman, know-'T was a dark night, the stormy winds beat I present myself here, Mr. Chairman, know-'T was a dark night, the stormy winds beat I present myself here, Mr. Chairman, know-'T was a dark night, the stormy winds beat I present myself here, Mr. Chairman, know-'T was a dark night, the stormy winds beat I present myself here, Mr. Chairman, know-'T was a dark night, the stormy winds beat I present myself here, Mr. Chairman, know-'T was a dark night, the stormy winds beat I present myself here, Mr. Chairman, know-'T was a dark night, the stormy winds beat I present myself here, Mr. Chairman, know-'T was a dark night, the stormy winds beat I present myself here, Mr. Chairman, know-'T was a dark night, the stormy winds beat I present myself here, Mr. Chairman, know-'T was a dark night, the stormy winds beat I present myself here, Mr. Chairman, know-'T was a dark night, the stormy winds beat I present myself here, Mr. Chairman, know-'T was a dark night, the stormy winds beat I present myself here, Mr. Chairman, know-'T was a dark night, the stormy winds beat I present myself here, Mr. Chairman, know-'T was a dark night, the stormy winds beat I present myself here, Mr. Chairman, know-'T was a dark night, the stormy winds beat I present myself here, Mr. Chairman, know-'T was a dark night, the stormy winds beat I present myself here, Mr. Chairman, know-'T was a dark night, the stormy winds beat I present myself here, Mr. Chairman, know-'T was a dark night, the stormy winds beat I present myself here, Mr. Chairman, know-'T was a dark night, the stormy winds beat I present myself here, Mr. Chairman, know-'T was a dark night, the stormy winds beat I present myself here, Mr. Chairman, know-'T was a dark night, the stormy winds beat I present myself here, Mr. Chairman, know-'T was a dark night, the stormy winds beat I present myself here, Mr. Chairman, know-'T was a dark night, the s

#### Julia A. Emmons.

Julia A. Emmons. Julia A. Emmons, from away ever so far out West, in Quincy, 111. Please say it is from me, and ask my folks if they won't come and talk with me somewhere, because I want 'om to, and they said if 1'd come here surely they would talk with me. I said 1'd come here if I could get here. I've been trying three years to get here to talk. Aint that a long time? I have waited a good while. Now if you'll just please say it, so it will be all right, I will thank you. Father's name is John : mother's name is Mary. They are waiting patiently, but mother is n't well, and two weeks ago they thought of going further West. But never mind, they know of you and of this letter-oflice, and so they will look to see if I come. June 3. look to see if I come. June 3.

MESSAGES FROM THE SPIRIT-WORLD

GIVEN THROUGH THE MEDIUMSHIP OF MRS. SARAH A. DANSKIN.

#### An Explanation,

#### BY WASH. A. DANSKIN,

Many letters have been received by Mrs. Danskin from persons interested in the spirit messages that come through her mediumship, which she would be pleased to answer specially if her time and vitality would permit; but both are taxed to the utmost by the demands of her medical practice. I will therefore give this explanation, which I trust will answer these many inquirers.

When a spirit controls Mrs. Danskin she is entirely unconscious-does not know who is speaking through her lips nor what is spoken. I am the amanuensis, and take down on paper, as accurately as I can, just what is given. I do not change or substitute one word or sentence for another, unless there is some obscurity which renders it unintelligible. I am not a stenographer, but a very rapid witter, and think I can report a deliberate speaker as well as most men. It is possible, however, for me to mistake a sound, sometimes, and thus I may misspell a name or give a date erroneously. For example, a spirit may say, I was fifty-three years old. I get the sound sixty-three, and write it thus. It is not the fault of the spirit nor of the medium that such an inaccuracy occurs, but arises from the impossibility of always getting the exact sound when you are writing one sentence and at the same time listening for another.

Out of the many hundreds of messages given through Mrs. Danskin for the Banner, a few such mistakes have occurred. They do not, in my estimation, detract at all from their value, as such errors are incident to all forms of communication used by or among mortals. Mrs. Danskin and myself have given all the leisure of our lives for a full quarter of a century to the development of spirit intercourse on the plane of truth and common sense, and I am sure that I have never written a line on the subject that 1 did not believe to be true, nor have I ever consciously exaggerated a statement

#### skin's character-the fertieth anniversary of our marrlage will occur on the 2d of September-I do not think that any influence, either mundane or spiritual, could induce her to say or do anything that would lessen her own self-respect.

Her correspondents, therefore, may rest assured that the messages they have received are given, as nearly as possible, in the words of the spirits by whom they were spoken.

#### Burr Wakeman.

Burr Wakeman. I lived on West 36th street, Southampton, Long Island. Purr Wakeman. I was in my cighty-fourth year. As sure as grass grows and rain falls, as sure as the sim shines, when man dies physically he rises spiritually, triumph-ant over death and the grave. The change called death is a manifestation of dazzling won-dermere. Being taught to fear it, the legiti-mate zonsequence is that when we find it creep-ing over us our courage fails, and we lose confi-dere in the author of our being. It is not wise to thus teach the human mind ; it runs men into error, makes them fearful, makes them doubtful of that which is legiti-mation in life. I now return to proclaim it. To all those who will recognize me I bring pleasant greetings, full of life, vivacity and youth. Hav-ing learned the law as it is written in nature, I have profited by its lessons. I leave a treasured hope for all those whom loved on earth. Farewell.

#### Hart Moise.

My name is Hart Moise. I died in New Or-leans. I was in my twenty-sixth year, the old-est son of lielen Levy of that city. I call to you, oh, mother, but you do not answer; and why?

est son of Helen Levy of that city. I call to you, oh, mother, but you do not answer; and why? because theology has taught you to believe that the grave never gives up its dead; that the voice is hushed, the mouth is closed, and the eyes are sightless. Erroneous! We have all the possi-bilities of sight, hearing and knowing. But we must be received, the door must not be closed against us; the heart must be open to velcome us; then our powers of unfoldment will grow the greater, and our affections the stronger. Believe me, mother, though I speak through the lips of a stranger, when I tell you the grave holds me not. The spirit is free in the realus of eternal life, gathering in its lessons from one sphere to another, with the thought of return-ing and clearing away from your mind the fear of death. It is most beautiful to dio. The struggle, to your outward senses, makes deep commotion in the heart, but it is not felt by us. The lids of the eyes go down, and we sleep ; then we awake and find ourselves in a new country, with new surroundings and new conditions. The angels gather around and welcome us ; they do not put forth their hands for the coin, to be paid for their labor, but they gladly re-joice that one more is added to their number. I am trespassing on time, though pleasant and agreeable ; still I must obey the law, for in so doing I enhance my own condition. So, fare-well.

#### Capt. Richard Adams.

Capt. Richard Adams. I died at Havana, Cuba, in my fifty-sixth year, and was buried from Clinton Avenue, Brook-lyn. I was known as Captain Richard Adams. The wonder is and will be, from whence did you spring? for you died and we buried you! Who has given you this life and this power of speech? From whence does it come? Have you arisen from the grave like the prophets of old? Now this I know will be the query in the minds of those whom I have left behind, and I will an-swer it in the profonthess of truth. Physical death does not rob man of any of his finer facul-ties, it only quickens them and brings them into active motion. Heaven is not a place of list-lessness; it is a place of work and unfoldment ever gathering in new elements, strengthening old affections, making memory stronger toward

ever gathering in new elements, strengthening old affections, making memory stronger toward those whom we have left behind. God is not a hard master; he is an ever-living father who feeds, clothes and educates his chil-dren, ever engendering seeds of unfoldment, from the lowest to the highest. Then who would not die, to be an acceptor of all the treasures in that Eternal Mind—to live in that world where youth, eternal wind—to live in that treasures in that Eternal Mind—to live in that world where youth, eternal youth, is given us? Banish the idea of God cursing and persecuting those to whom he has given life! The idea is derogatory to his character. He is all love and wisdom, all light, and he spreads his light over every one. This is the prayer that I have learn-ed : Thou art my Father and I am thy child, not for a day or an hour, but for eternity.

#### MESSAGES TO BE PUBLISHED:

GIVEN THROUGH THE MEDIUMSHIP OF MRS. JENNIE 8. RUDD.

June 5.--George S. Coburn: Phelos A. Putnam; John anley; Rosa A. Belmont; Julia A. Willis; Increase Rob-Manley: Rosa A. Belmont; Julka A. Willis; Increase Roo-Inson.
 Juneti, - William Hayden; Thomas M. Morse; Norman, to Amelia Clark; Simon L. Balcock; Lucy Ann Jones; Joel N. Hanson; John Smith.
 June 12, - Henry Dexter; John Hartley; Constant Daven-port; Mary L. Payson; C. W., to Elizabeth C.--, June 12, - Lullian Page; Joseph P. Biagley; Madge S. Bur-rill; G. H. D.; — Streeter, June 19, - Mary E. Hathaway; Syivia Aon Greene; Thom-as J. Driscoll; Melzar A. Batcheidler; To Thomas Lane, June 20, - Ichabod R. Stlekney; Ida D. Smali; Thomas A. Kingsbury; Amy N. Bradford, June 21, - Mary K. Fatehold; Huida Gridley; George W. Dennis, Old Billings; Mary M. Sweetzer; George D, Som-er; Charlle, State Dextastno Chitsey; George L. Glover; Joseph

# was imparted to me. This interview has completely changed my mind, and I now think there is something in it, after all, although I am too young an investigator to say much about Spiritualism."

WORCESTER. - A correspondent, "H.," writes: Notwithstanding the fact that many of our people and medlums are absent at the camp-meetings, the in-terest in our weekly convocations continues unabated. The question was argued, 'Should we close them dur-ing July and August?' and finally decided in the nega-tive. Since Mrs. Howard, of Charlton, delivered her last lecture here, we have listened to our 'home talent.' Able and eloquent discourses have been given by Mrs. G. D. Stilles, Mr. C. A. Blake, J. A. Lowe, M. F. Han-mond, and Mrs. H. W. Hildreth and others, at our sev-eral conference meetings. With the advent of cooler weather, we hope for the return of our absent ones, strengthened and refreshed; and we assure them that they will be welcomed back to our midst again. We have a light, beautiful place of worship, hung with banners and permants, with the 'Old Flag' conspicu-ous in the centre. The idea has been promulgated that the older Spiritualists hold aloof from our meet-ings because we are young and inexperienced in these things; but that shows the more need of their guiding hands to assist us, and we hope they will do so. We kindly invite any friends who may be stopping over in our beautiful city to meet with us in the St. George Ital, 400 Main street, at 2 r. M. on Sundars.'' and mediums are absent at the camp meetings, the in

#### Washington Territory.

NEW TACOMA.-A correspondent writes: "Will you please allow me to ask Dr. George M. Beard and his scientific experts how soon we can have the 'key

his scientific experts how soon we can have the 'key' that will unlock all those mysteries that he claims have hewitched the world? We are glad they have found the key, if it helps us to understand the mysteries of old. Moses must have been severely afflicted with dis-ease of the brain and nervous system, or he could not have written of the creation some twenty-five hundred years after the event; and all the 'inspired' writers must have been nuch afflicted in the same way. And now we should be glad to have Dr. Beard tell us how the phenomena that require physical strength are pro-duced. There is much that haunts my brain, much that I wolfd like to ask; but I will wait for the 'key,' then I hope to see more clearly."

#### Sunapee Lake Spiritualist Camp-Meeting.

Sumpee Lake Spirifualist Comp. Meeting. The Spirifualists of New Hampshire and Vermont will hold a Camp-Meeting at Biodgett's Landing, Newbury, N. H., commencing August 21st, and closing September sth. 1873. *Situation of Grove*.—Biodgett's Landing is situated in the town of Newbury, N. H., upon the castern shore of Lake Sumapee, six miles from the Railroad station on the Concordand Claremont Railroad, The Scamer Lady Wood-sum makes connections with all trains on this read at New-bury Sittlen.

Lake Sumaper, six mithes from the flatfroad station on the Concord and Gararmont Ralicad. The Stomer Lady Wood-sum makes connections with all trains on this road at New-bury Station. Speakers for 1879. – Rev. J. M. Peebles, M. D., of Ham-monton, N. J., who has traveled twice around the world, is expected to be in attendance during the last week of the meeting. He is an cloquent speaker and clear thinker. Mrs. E. L. M. Paul, of Stowe, V., a fine Inspirational speaker, will be present through the entire meeting. George X. Ful-ler, of Sherborn, Mass., well known throughout the East, of Greenfield, Mass., President of Lake Pieasan Camp-Meeting, has promised to be present September 7th. Mrs. Lizzle Manchester and Mrs. George Pratt, both fine speak-ers, from Vermont, are expected. Other speakers are en-gaged and expected. *Medians.*, W. Harry Powell, Independent slate-writer, of Pidiadelphia, Pren.; Wm. Eddy, and bis sliter, Mrs. Huntoon, both materializing mediums; Henry B. Alen, nusical and physical, Amberst, Mass.; Fred, Fosket, fire-test medium, of Orange, Massi, i Dr. A. Hodges, test me-dium, of Beston, Mass., and many others too numerous to mention, will be present during the meeting. *Maste.*, The Stanapee Cornet Band and a good Orchestra will be in attendance. Sacred Concerts will be given every Sunday. Also a good Choir will be organized, rendering great service to the meeting. *Rates.*, From Newbury to Blodgett's Landing. 25 cents. Camp baggage delivered free. Half fare from all points on the Lake. *Cur Fire.*, –Reduced fare expected over the Concord and Claremont, Vermont Central and other roads. *Parties from Western Massachusettis* and Xermont will connect with the Concord and Claremont Railroad at Char-mont Jone from all points on the Lake. *Cur Fire.*, –Reduced fare expected over the Concord and Claremont, Vermont Central and other roads. *Parties from Western Massachusettis* and Yermont will connect with the Concord and Claremont Railroad at Char-mont Jone for the setter Massachusettis and

A Post-office will be formulat neargoarters, second office near, spiritualistic books will be for sale on the grounds. Nota-by among them the entire works of Prof. Win. Denton and Dr. Peelbes, Also the Banner of Light, the ablest Spiritual journal in the world. A large stock of lee, stored in commodious lee houses of Mr. Biodgett, will be furnished at reasonable rates. A good Photograph Artist will be present. A Kesnaurant will be established upon the grounds. Montifyt Executions on the Steamer Lady Woodsum will be in order.

*Pionic Days.* – Aug. 26, 28, Sept. 2 and 4, will be Pionic Days. – Aug. 26, 28, Sept. 2 and 4, will be Pionic Days. Speaking in the morning at 10:30. Dancing at 2 and

7 P. M. All letters of inquiry should be addressed to either one of the Committee.

G Committee, HESNY B, ALLEN, Amherst, Mass., Committee (GEO, A. FULLER, Sherborn, Mass., of GEO, W. BLODGETT, Newbury, N. H., Arrangements.

#### The Semi-Annual Meeting

The Semi-Annual Jeering of the Michigan State Association of Spiritualists and Lib-eralists will take place Aug. 25th, 29th, 30th and 31st, at Nashville, Barre Co., on the line of the Grand River Vailey Rahroad. The meeting will be held in Lenuel Smith's beautiful Grove, one-half mile from the dépôt, which will be arranged to accommodate all who may come. In case of rain, the Opera House will be used. This is expected to be one of the largest and most profitable meetings ever held in this State.

The following speakers will be present and take an active this state. The following speakers will be present and take an active part: J. H. Burnham, Saghaw City, Mich.; T. H. Stew-art, Kendaltville, Ind.; Glies B. Stebbins, Detroit, Mich.; S. B. McCracken, Detroit, do.; Mrs. L. A. Pearsail, Disco. do.; Mrs. L. E. Balley, Battle Creek, do.; Mrs. M. E. French, Greenville, do.; J. P. Whiting, Milford, do.; Chas, A. Andrus, Flushing, do.; Mrs. Mary C. Gale, Byron, do.; Mrs. Sarah Graves, Grand Rapids, do.; Geo, H. Geer, Bat-tle Creek, do.; Dr. W. Jordon, Thornton, do.; Mrs. H. Morse, Wayland, do.; Dr. E. B. Wheelock, Saramae, do.; Dr. J. D. Seeley, Buchanan, do.; M. Babcock, St. Johns, do.; J. H. Harter, Auburn, N. Y.; Dr. R. Garter, Phila-delphila, Pa.

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# Dr. F. L. H. Willis

#### May be Addressed till further notice

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**Clenora**, **fates Co.**, **N. Y. D**R, WILLIS may be addressed as above. From this point he can attend to the diagnosing of discase by hair and handwriting. He claims that his powers in this line are unrivaled, combining, as ho does, accurate scientific knowledge with keen and scarching Chairoyance. Dr. Willis claims especial skill in treating all discases of he blood and nervous system. Cancers, Scrotula han all its forms, Epilepsy, Paralysis, and all the nost deficate and complicated discases of both serves. Dr. Willis is permitted to refer to numerous parties who have been enred by his system of practice when all others had failed. All letters must contain a return postage stamp. *Bend for Unrulars and References*.

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Address, MRS. A. B. SEVERANCE, Centre street, between Church and Prairie streets, July 5, White Water, Walworth Co., Wis

#### The Orient Mirror,

A N AID TO CLAIRVOYANCE, Price, 81,00, Sent by mail postpaid, Descriptive Circulars free, AD-AMS & CO., 203 Tremont street, Boston, Jan, 18,

John WFTHERBEE. John WFTHERBEE. STOCK BROKEN AND DEALER IN CURRENT SECURITIES Office No. 18 Old State House, Boston, Mass. Feb. 15.

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efer. Mathed, postpald, for \$1,00 a hov, or six boxes for \$5,00, ad money at my risk and expense by Registered Letter of y Money Order. Pamphacts manled free. Agents wouldd.

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For the rune of pallmonary Disks as the vertice of the found en-thely superior to any in sile factors, they will be concerd Diseased Lungs. Few, II any, we adde with the concerd Diseased Lungs. Few, II any, we adde with the concerd menor, Courte, whether treent on chronic Asthum er-finencia, Courte, whether treent on chronic Asthum er-liments, Courte, whether treent on chronic Asthum er-liments, the splitting of Brand, Withhess er Superness of the Lungs, Tichtness of the chronic Asthum error the Lungs, and Consemption, and the with error the Lungs, and Should always be essented to achieve a when the pattent needs any inclusion.

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diately removing corresponding to the could stand brought recommend all when a subsect with a standard shortness of breath, or cough, for a those points in preference found thing with which I am a quant of  $\varepsilon > 8$ . WIFFTENCIES, P. M.

I selfmore of Jame 5 (Cough P<sup>0</sup>) sthemotical other Cough Remedies. All who use them shows that says thority over any Cough Remove they had be on showing  $J_{\chi}X_{\tau}$  BUC KULTY, Drug dist, May ville, N, Y,

Theffeve Jame''s Cough Pills are the best medicine known o man, M. SMITH, fate Sherift,

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State Normal Scheet, Framingham, Mass. This book is design d to serve as a convenient, and also an attractive guide from young girlhood to young womathcod. Its purpose is to cultivate a better physical type of womans hood as the first roughste for a botter meral and functionnal line. It presents a connected schess of lessons upon personal hyghere, interspected with nonzerous relevances to promi-nent writers upon kindred topics. The author has prepared this book as a real labor of love en-her own hard, and at the of-scheme rougest of the multi-

The author has prepared this book as a real bloor of low en-her own part, and at the odd-treaded request of the multi-inde of nothers, who know her, and whiled the book for their daughters. The work of preparing such a book could hardly have taken into better bands.

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CLARA A. FIELD, BUSINESS MEDIUM and Clairvoyant Physician, No. 33 Boylston street, Boston, Mass. Aug. 2,

## Mrs. M. J. Folsom,

MEDICAL MEDIUM, 6 Hamilton Place, Boston, Mass Office hours from 40 A, M, to 4 P, M. May 3.

Susie Nickerson-White, TRANCE and MEDICAL MEDIUM, 115 West Newt street, Boston. Hours 9 to 4. 26w\* Feb. 15

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DR. E. A. PRATT, Clairvoyant Physician, of Millord, Mass., can be consulted every Saturday at Aug. 16, -48\*

MRS. JENNIE CROSSE, Tost, Clairvoyant, Business and Healing Medium, Styquestions by mant Strents and stamp, Whole life-reading, \$1,00 and 2 stamps, & Kendal Street, Boston, Aug. 16.

Aug. 16, CAMUEL GROVER, HEALING MEDIUM, NO, 40 Dwight st. Dr. G. will attend innerals if requested, May 31.

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Dennis, Old Billings; Mary M. Sweetzer: George D. Som-ers; Charle. June 25, -Catharline Chilsey; George L. Glover; Jöseph Whittemer; "Boston ''E Robert Rantoul, June 27, -Clarissa Lewis; Sarah D. Parker; William M. Langdon; Lucinda T.—n; George N. Sheppard; Melzar A. Carpenter.

Banner Correspondence.

#### Spiritualism in the Far West.

DEAR BANNER-These far-away Pacific shores are just now enjoying a brief visit from that world's wonder, Dr. Slade, whose mediumship seems more powerful and wonderful than ever before. The fact of independent slate-writing in his presence is one that no one who witnesses can dispute. The writing is often done above the table and upon slates held solely by skeptics, and with the Doctor's hands resting upon a remote

portion of the table. He paid a short visit to this city, where the writer enjoyed the opportunity of testing his mediumship and with the most satisfactory results.

where the writer enjoyed the opportunity of testing his medlumship and with the most satisfactory results. We have in this city several excellent private medl-ums, who are doing good work in quietly winning souls to a knowledge of the truth wherein faith is lost in sight, bellef swallowed up in knowledge. Among them we may mention Mrs. A. A. Barrett, a magnetic healer and medlum, through whom the unscent intelligences work by means of a table, with a dial and alphabet. She also makes use of the electro-magnetic bath in the treatment of disease, and is meeting with good success. A son of W. H. Long, a lad about twelve years of age, has, within the last year, been developed iblo a remarkable medium for physical manifestations. The family hold two scances a week for their own profit and their son's better development, permitting a few neighbors and friends occasionally to sit with them. His phase of mediumship is similar to that which made the Davenport brothers so famous. Another excellent medium, and one giving most posi-tive tests of spirit identify, is Mr. E. W. Wheeler, a gentleman of fine Intelligence and high social worth. His principal phase is answering scaled notes or bal-lots, accompanied by Joud and intelligent rapping. He was first developed as a medium from a hard skeptic and a straight-laced Presslyterian, only about a year ago. He has given his time to hundreds without pay, until he found it was seriously interfering with his business, when he concluded to sit for communica-tions only during certain hours of the day, and to charge a small fee therefor. His charges are two doi-lars for sealed letters, and one dollar for individual sit-tings. He is doing a grand work, and giving astonish-ing satisfaction. And so the good work goes on. With many good wishes for the dear old *Banner*, I am, Yours for the truth. San Josi, Cal., Aug. 1st, 1879.

San Josi, Cal., Aug. 1st, 1879.

#### Massachusetts.

BOSTON.-William Francis writes, Aug. 4th : "Last Sunday, being at Shawsheen Grove on a visit with personal friends, I was prevailed upon by some of them to sonal friends, I was prevailed upon by some of them to attend a scance (which by the way I always considered as a waste of time, being decidedly skeptical.) We en-tered the tent of a Mr. A. Hodges, and were informed that the scance would commence shortly; after scat-ing ourselves, for some few minutes I had a few words in conversation with the afore-mentioned medium, and found him an educated and sociable man. After the medium had become entranced, I, to my surprise, was the first person addressed, although there were some twenty to twenty-five present, and was told that I was an unbeliever, and that my friends had hard work in prevailing upon me to attend the scance, after which a number of family and private matters were fully explained, and some very valuable information

107. 1. D. Scency, Buchanan, do., M. Badcock, St. Johns, do.; J. H. Harter, Auburn, N. Y.; Dr. R. Garter, Philadelphia, Pa. Finosing will enliven the occasion by Mrs. Olie Child, Greenville, Mich., Prof. P. O. Hudson, Detroit, do., and M. C. Yandercook, Allegan, do. In addition to the above-named speakers, all the Medhums in the State are confailly invited to be present, as a free tent will be provided, and, during intermissions from speaking and business, scances will be in session. As many visitors as possible with beaccommodated by the friends. First-class hole incomparison of the state of a strategies of the session. As many visitors are possible with beaccommodated by the friends. First-class hole incomparison at Wolcott House at one dollar per day; at Union Hote at rate of \$8,00 per week. Committee of Arrangements: Mr. Lemuel Smith, Mrs. C., W. Putnam, Mrs. and Mrs. Wh. Telginet, Mr. and Mrs. Mrs. Telginet, Mr. and Mrs. G. T. Fuller, Mrs. Rachelor, Mrs. Ware, of Nasiville, Mich. Mrs. R., C. Shupson, the great flower medium, and Dr. Henry Stade, the world-renowned medium, will be secured if possible, A. B. SPINNEX, President.

#### **Annual Convocation**

Annual Convocation Of Liberals, Spiritualists and Freemen, at Freeville, N. Y., Liberal Lyceum Hall, Aug. 717b, and North Lausing, Aug. 20th. Two sessions dally, at 10 A. M. and 2 P. M. One ad-mission teket good for all day. Dr. Joseph Rodes Buchanan, Professor of Physlology, An-thropology and Institutes of Medicine in the Eclectic Medi-cal College of New York City, will address the meeting on the 17th. The world-wide hume of this great exponder of Science is a guarantee that he will present the newest sci-entific, medical and religious truths. The deficient of the new and spacious Liberal Lyceum Hall to its work, as one of the modern "Cradles of Liberty." The hall will be scated with good easy chairs, and should be filled.

The fact with each of Salamanca, N. Y., will present the arguments of the Liberal League at Freeville for the total separation of Church from State, and will be alded by other eminent speakers, in the advocacy of complete political and religious freedom. The small fee of 10 cents at the entrance is charged to de-fray the expenses of the meeting. Trains will run to and from all these meetings at excur-sion face. Time at each station will be announced in small bills.

nns. By order of the Lecture Committee of the Freeville Liberal Lyceum Association.

#### Annual Meeting at Euclid, Ohio.

Annual Meeting at Euclid. Ohio. The Spiritualists will hold their Yearly Meeting in Por-ter's Grove, Euclid Creek, ten inlies east of Cleveland, on Sunday, August 24th, commencing at 11 o'clock. Bishop Watson is expected to speak. The Grove is casy to get to and from, and very pleasant. The Lake View and Colamer Ralfroad runs within a few stepsof the Grove. Seven trains each way. Superior street raffroad cars leave Monumental Park, Cleveland, at 9:15 and 10:54 A. M., and 105, 2:55, 3436, 5:43 and 7:45 P. M., connecting with Ralfroad. The incet-ing held there on Sunday, July 27th, was a grand success.

#### A "Union Reform Convention"

A "Union Reform Convention" Will be held in Princeton Centre, Mass., August 20th, 30th and 3ist. Many of the best speakers in all of the reforms will be present. Princeton is one of the loveliest summer resorts in New England, and the best of accommodulions can be had at holds, bearling-houses and farm-houses in the humediate vicinity. Let all interested in any reform come and help make the meeting a success. The cause is yours, and needs your hearty cooperation. Full particulars will be given in circulars. Letters desired from friends of the movement all over the country. Address "Conven-tion," Princeton, Mass.

#### Freethinkers' National Convention.

Frethlukers' National Convention. The New York State Freethinkers' Association hold their Third Annual Convention at Chautauqua Lake, Sept. 17th, 18th, 18th, 26th and 21st. The Association as heretofore in-vites the Freethinkers of the Union and of Cauada to unite with them and make this a *Kational Convention*. Arrange-ments are already perfected forabout half railroad fare from nearly every eity in the United States. A tent that will seat 3060 persons has been procured. Cheap hotel rates have been engaged, and many able speakers, representing the various schools of Liberalism, will be in attendance. If. L. GILEEN, Sceretory.

#### Erie County Meeting.

The Annual Meeting of the Friends of Human Progress, of North Collins and Collins will be held in Hemlock Hall, Brant, Erle Co., N. Y., beginning on the 5th of Septem-ber, continuing three days (5th, 6th and 7th Sept.), Mrs. Lydia A. Pearsall, Mrs. Amelia Colby, Lyman C. Howe and others, are expected to be present, By order of Committee. North Colline, Aug. 5th, 1879.

#### PSYCHOMETRY.

POWER has been given me to delineate character, to describe the mental and spiritual capacitles of persons, and sometimes to indicate their future and their best bea-tions for health, harmony and business. Persons destring ald of this sort will please send me their handwriting, state age and sex, and epclose \$1,00, with stamped and addressed envelope.

JOHN M. SPEAR, office of the Banner of Light, John M. SPEAR, office of the Banner of Light, Jan, 17.-† 9 Montgomery Place, Boston, Mass,

#### NEW GOSPEL OF HEALTH,

CONTAINING seven sections on Vital Magnetism an at this strated manipulations, by Dit. STONE. For sal at this office. Price \$1,25; cloth-bound copies, \$2,50. Sen by express only. Jan. 4.

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## THE WRITING PLANCHETTE

SCIENCE is mable to explain the mysterious perform-ances of this wonderful little instrument, which writes intelligent answers to questions asked either aloud or men-tally. Those unacquainted with it would be astonished at some of the results that have been attained through its agence, and no domestic circle should be without one. All investigators who desire practice in writing mediumship should avail themselves of these. "Planchettes," which may be consulted on all questions, as also for communica-tions from deceased relatives or triends. The Planchette is furnished complete with box, pencil and directions, by which any one can easily understand how to use it.

and affections, by which any one can easily industration bow to use it. PLANCHETE, with Pentagraph Wheels, 75 cents, secure-ly packed in a box, and sent by inall, postage free. NOTICE TO RESIDENTS OF CANADA AND THE PROVINCES, - Under existing postal arrangements be-tween the United States and Canada, PLANCHETTES cannot be sent through the mails, but must be forwarded by express only, at the purchaser's exhicitse. express only, at the jaurchaser's expense. For sale by COLBY & RICH. tf

## The Psychological Review.

#### PUBLISHED MONTHLY,

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#### ANNOUNCEMENT.

THE VOICE OF ANGELS, edited and managed by spirits, now in its third volume, enlarged to twelvi-pages, will be issued semi-monthly at the Fair View House North Weymouth, Mass, Price per year, in advance, §1,50 postage 15 cents; less time in proportion. Letters and mat ter for the paper (to receive attention) must be addressed (postpaid) to the undersigned. Spectmen copies free. D. C. DENSHORE Pub. Voice of Angels. Jan. 4.

Jan, 4.

#### Spiritual Notes.

**Spiritual Notes.** A MONTHLY EPITOME of the TRANSACTIONS OF SPIRITUAL AND PSYCHOLOGICAL SOCIE-TIES, and Auxiliary to the SPIRIT CIRCLE, the ME-DIUM and the LECTURER, and containing Articles and Reviews by experienced writers, with conelse reports of proceedings, brief Notes of the month, programme of ar-magements of societies and melliums, and other interesting information for reference purposes. Published on the first of each month. Price twopence. Annual subscription 25, 64, of E. W. ALLEN, 11 Ave Ma-ria Lane, London, E. C., Efigland, Orders can also be sent through Messas, COLLBY & RICH, Banner of Light Office, Boston, Annual subscription, 75 cents, postage free, Aug, 21,-tf

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#### LIGHT. BANNER OF

# The Campers. The Opening Services at Lake Pleas-

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ant.

#### By Our Special Consequented

This last week the time arrived when the or-This last week the time arrived summaries what shall be the appreciation of the optimized det which had gone forth, that the Spiritualists Philosophy to the practical life of man? Assof Western Massachusetts and elsewhere should suredly, the elevation of morals, the recegnition suredly, the elevation of morals, the recegnition pitch their rents by the waters of Lake Pleasant, was to be obeyed. And the people from far and near answered with one accord. The ist my for a few weeks to this condition of the living seems to possess a peculiar<sup>1</sup> charge for some expletated they dadly respondto the option tanity of thus, enjoying, especially under tay made conditions and surroundings, a season of camp-life. No better evidence of this is needed than the usual success which attends the numerous ratherings of this character the burghout. New England and elsewhere,

Lake Pleasant this years the sixth annual sensed she can its series of meetings under even more auspicious and favoring circumstances than ever, and this is telling a strong story. Tents began to multiply by the wholesale, and to be occupied by the campers as early as the sixth, some two bundled entrances and tents being in part or wholly occupied at this time. The famous, Fitchburz Band, 21 pieces, arrived Saturday neon and shortly after entertained the company with a choice selection of their popular pieces. Increvenents are notice che on every side. A new and pretty structure for the Band has been exected, the Payilion, the speak-Band has been effected, the Paylinn, the speak-ers' stand and other buildings, have been newly painted, sents have been improved, etc., all of which add to the beauty and convenience of the place. Additional hard has been occupied this year, have Pleasant Highlands, so called son which are already effected several tents, together with the land has

(c) which there already reteried several tents, together which there already reteried several tents, together with these of the Bandl. Suppose of the Bandl. Suppose and their friends end would the optimum of y of metal their friends end would the optimum billy of metal their final "sociable" at the Pavil-ion, of here in a wised a conference, which was a held in the half over the diminant optimum. This was presided over the diminant optimum, "a sidney flower, to these holds have been and "get them there and proved to be very productable. It was presided over by Provident Beats, and "get them there are also by Provide the chairman," Sidney Hower, to lies IL Stocolins, Dr. Fairfield, "f Mrs. Pollard and others, the leading together here are more allower the diminant of the side being Harmony. Saturday trains, Frought to the grounds, amon't many others. Mrs and Mrs. Richmend, Dr. Fried, L. H. Willis, Mr. Gearge A. Bagion, Mrs. Theiser, the theory medium, Mrs. Mary A. Adams, Mr. Weid, Colville, and other well-known public way ters. A hasty stability way ters. A hasty stability way the second previousled a shall at ny of professional mediums, ready to respond to an out of media way ters.

The Fitchburg trains, brought Jurge additions, and many offers came in private convergness. Twenty-five builded persons undoubtedly were as the regulation of the forer on After acteriant in the regulation of the second state of the second stat The cheir, "The Stream of Life," the speaker again jose and commenced his discourse, the series and the transaction of any other necessary subject of which was "Is spiritualism bestined to Becomethe Belizi n of the Future?" The answerd satisfactorily the questions propound-guides of the medium introduced their remarks becomesing their delight at seeing so many mona," his poetic control, and "Ouina," the method to be increasing their delight at seeing so many persons assembled for the twefold purpose of sprightly improvisitor whose beautiful versi-enjoying the beauties of external nature, re-ceiving through these avenues health and vigor of body and mind and the ver subliner pur-mand during the version of the set subliner purof body and mind, and the vet sublimer pur-pose of entering into spinitual communion with each other, with beloved friends passed on to the brighter world, and even with those glori-ous intelligences who, having arrived at a condi-tion of angelic bless, can send downward to earth, through whatsoever kindred minds maybe lowering near us, rays of celestial light from the spheres of pure unselfishness, and un-culted light. We will endeavor to present to gen readers a few of the leading ideas embodied in the discourse. The first point made by the speaker was the utter inability of material things to satisfy our spiritual yearnings, and he-justly contended that if there were no means , in the future of these desires arriving at fruiin the future of these desires arriving at frui-tion, and our spirits teceiving satisfaction in the presence of objects on whom we can lavish the wealth of our affection, these desires would never have been born within us, as nothing ex-terior vaio ists in vain. fature gives no eyes to the fishes who live in Nature gives he eyes to the fishes who live in darkness in the Mammoth Cage miles under ground, and the same Creative Power would give to man, if earthly life was all, no powers to discern, however fightly, that which to him would be forever undiscernible. Man cannot conceive of that which does not exist, any more than objects which are not can be reflected in concern invitigation of a constraint. water or mirrored in glass or genu. Human na-fure, restless and unsatisfied with earth and its unitations, forever reaching out into the dim-vistas of yet unexplored space, has in every age symbolized in consecrated emblems the dear anticipations of the soul, and prophesied, how-ever imperfectly, their fullest realization. The religions of old in their inception clasped hands with science. In ancient Egypt Science and Re-lizion were twin sisters, the union and the set The religions of the place of symmetrical and grotes up to the clause at the science in the clause at the science. In ancient Ezypt Science and Re-ligion were twin sisters the priest and the sci-entist were one. The same is true of the religions of India and China and other Asiatie realms. Each religions system which ever for atime em-bodied in outward form the faith of a nation in spiritual things, was unquestionably the crystal-ization of the best thought of amajority. If the system became tyrannical, if its expression ulti-mately lacked in spirituality, it was simply be-cause the element of progress within had been bound in the clothes of Babyhood, and the limbs of the young giant were dwarfed, and grotesque shapes took the place of symmetrical and gro-portionate developments. The religions of the past were the best the past could receive; so was its civilization. Spir-tualists require no limited prefixes to their broad and universal name i no creed, no eccle-siastical organization, only amalgamated effort undertaken by harmonious minds to spread the course is the base of all space of all spirituality and the spiritual the base of all the base of all the base of past count retrieves no limited prefixes to their itualists require no limited prefixes to their broad and universal name: no erced, no eccle-siastical organization, only amalgamated effort undertaken by barmonious minds to spread the with evenly sloping sides, just as it was fash-ioned by the hand of nature; the skill of man have to the hearts of all. Spiritualismae-ioned by the hand of nature; the skill of man undertaken by barmonious minds to spread the with evenly sloping sides, just as it was fash-cause dear to the hearts of all. Spiritualism achieved by the hand of nature; the skill of man knowledged fully the value of scientific research. In assisted only in clearing away underbrush Intelligent spirits labored for the spread of and trimming the trees—chestnut, birch, maple knowledge in all directions, and would urge and a few pines—whose spreading tops furnish upon none the acceptance of any theory, how-ever heary with age, which conflicted in the of and overlooks the lake, which measures slightest degree with already ascertained facts; seven-eighths of a mile in length by one-half in two and two any hear in a which is a value of a solution of a mile in length by one-half in two and two any hear in a value facts; seven-eighths of a mile in length by one-half in slightest degree with already ascertained lacts: seven-eighths of a mile in length by one-half in two and two can never make five in a religious breadth. On a bluff above the natural theatre, sense, while mathematically they can only make four. Materialistic negations are absolutely worth nothing. The attacks of would-be scien-tists are valueless. The world needs absolute knowledge. If any theory be advanced beyond the attainments of the average mind of to day, the four earn accent it; the many who are wise tists are valueless. The world needs absolute knowledge. If any theory be advanced beyond the attainments of the average mind of to-day, the few can accept it : the many, who are wise will put it aside for further light to shine and reveal its intricacies. Only the foolish will con-denn it because they cannot comprehend it. Suiritualism 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, priesteraft, and whatsopere enslaves the human

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mind, yet it is destructive or iconoclastic in no other sense than he is a destroyer who gathers together out of varied habitations all of which together out of varied naturations an or which singly are too small to accommodate a growing family, all necessary elements which they can supply, and with the introduction of added ma-terial also, sets to work in the erection of a roomy mansion where all that was beneficial in the small abodes will be found, but where the dimensional abodes will be found out avit limitations attached to them do not exist. What shall be the application of the Spiritual

of the deep responsibilities with which existence is fraught, the demonstration of the effects of the present on the future life, and the produc-tion of such manifestations as shall convince the doubter, console the mourner, feed the spiritu-ally hungry, and pave the way for a religion where the golden rule shall be applied in all transactions of life. Concerning Phenomenal Spiritualism the speaker argued that so long as any minds could only be reached in this way, this phase would be produced-and its power to convince intensified. 'He prophesied that spirit forms ere long will walk and talk and eat with their embodied friends and then vanish in thin air: the recorded workers of most ages will not doubter, console the mourner, feed, the spirituair; the recorded wonders of past ages will not only be duplicated but transcended; but neverthe less, unless the phenomena afforded the key to unlock an interior realm, it would be of no account. The crowning act of Spiritualism will be to lead man into a state in which the senses of the will be to account of the senses of the soul can be appealed to directly in spirit-oal ways and where external manifestations will be needed no more. The religion of the future will be the harvest hour ; the present spiritual movement is but the budding flower, the tipe, tablishment on earth of a condition in which matt's spiritual nature will express itself so ful-by that man will be conscious of his relationby that man will be conscious of his relation-ship to spirit spheres during embodiment in clay. Thus will death lose all its terror, and the consciousness of immortal life bless every soil. At the conclusion of the address, "Wincoma" improvised a poem on seven subjects furnished by the andience.

As in the forenoon so in the afternoon, previ-As in the forenoon so in the afternoon, previ-ous to the regular services, the Band discoursed most eloquent music, a ditting prelude to the mental music which followed. The President announced Mrs. Cora L. V. Richmond as the lecture for the afterneon. After singing by the choir and a soulful prayer, Mrs. Richmond pro-ceeded with an imprement in discourse, specially indapted to the occasion, and which, from its opening sentence, "To your tents, oh Israel," to its concluding word, held the undivided at-tention of that have congregation as by a magic peritor of that have congregation as by a masic spell. Even a periodian report, beautiful as it might read, would give but a faint idea of the inexpressible chain, the witchery of grace and manner, the glow of inspiration and sense of Bayon, Mrs. Thever, the flower medium, Mrs.
Mary A. Adams, Mr W. J. Colville, and other will-known public workers.
A hasty strong the endpresentation of the supervised of the supervis

reptional-defice. A conference was held Sunday evening, pre-sided over by Giles B. Stebbins, and which was sarth ipated in by Mr. and Mrs. Flether, Messis. Dickinson, Cook, Banson, the Chair-man, and several ladies whese names we did not disting the hear. The leading thought took the form of an intelligent and fraternal discussion of the Sunday onestion, as related to the action

A regular meeting of the Association was held on Monday, Aug. 11th, for the election of offi-cers and the transaction of any other necessary joint reception at the cottage of Mrs. Lyman, where a select company of friends, among them several representative Spiritualists of Boston and vicinity, gathered to listen to the words and of inspiration whose utterance was assured by the presence of these grand media. Dur-ing the progress of the evening some forty-eight personal poems illustrative of symbolic names were given by Winoona and Ouina, each spirit alternating in the work until all present blad been referred to. At the close the audi-ence gave the subject for a poem which was de-livered in alternate stanzas by the two controls without the slightest hiatus in manner or matter. All present were filled with satisfaction at what was presented, and carried with them from the cottage the most pleasant memories of the occasion. The speakers announced for Sunday next— Aug. 17th—are Ed. S. Wheeler, of Philadelphia, and the veteran test-medium, E. V. Wilson, of ombard, 111. Parties contemplating a visit to this pleasant spot are informed that reduced rates of fare can be secured on all gailroads connecting with the be secured on all ratireads connecting with the Fitchburg, Mass., line. Excursion tickets from New York City and return, *via* Troy, can be purchased for 54,50, *via* New York and Troy Citizens' line of steamers, "Saratoga" and "City of Troy," which leave New York City at 64, M, Pier No. 49, foot of Le Roy street, arriving in Troy at 6 A. M.; leave Troy at 7:40 A. M., by Troy and Boston Railroad (Hoosae Tunnel Route), arriving of Lake Ploesant at 1 A. M. Trains and Boston Railroad (Hoosae Tunnel Route), arriving at Lake Pleasant at 11 A. M. Trains leave Troy at 7:40 A. M. and 2:45 P. M. Trains will leave Hartford, Ct., for the Lake, *rio* the Connecticut Central Railroad to Springfield, thence by the same railroad, for half fare ; time, from Hartford at 10:12 A. M., and from Spring-field at 12:55 P. M. Trains leave Boston for the Lake restrict and that the rain 2 and 2 and 2 and

the lake and grounds, and the Camp-Meeting is looked upon as an established annual event. The planting in their midst of this "scion of error" has naturally caused much feeling among the Montague, Greenfield and Northfield, and with them the Camp-Meeting season has been made an occasion for special religious exertion. Dur-ing the month of August, Mr. D. L. Moody will reach in Northfield and other places in the vi-

This, the first of the four Sundays included in the present season, finds a state of progress in the present season, must a state of progress in the pitching of tents, the arrival of mediums, magnetic physicians, curious visitors and de-vout believers, which promises a meeting larger and more fruitful in circles and scances than ever before. More than two hundred tents and ever before. More than two hundred tents and cottages are already occupied by the colony of campers who assembled to-day to listen to the services which marked the real beginning of the meeting, . . . The people at the camp have provided for a good time, and seemed to have secured it. The Fitchburg brass band, one of the best in the State, is employed, as in paratices where the direction to concert, duity previous years, to give two concerts daily throughout the meeting, and music is also furdaily nished for dancing every afternoon and evening, The sacred concert this afternoon and evening. The sacred concert this afternoon at four o'clock was very enjoyable. The excellence of the music at these concerts has become pro-verbial, and attracts visitors quite as much as verbial, and attracts visitors quite as much as any feature that is peculiar to a Spiritualist camp-meeting. The surpassing beauty of the natural scenery of Montagne south of the lake and the famous views of the Connecticut valley from Mt. Toby, four miles away, afford oppor-tunities of enjoyment which not a few campers are quick to improve. The present meeting will continue until the second week in Septem-her. ber.

#### ----**Camp-Meeting at Shawsheen River** Grove.

During the week succeeding the last report, the programme of exercises at this camp has been as follows: Monday and Saturday were devoted to ruralizing and dancing; Tuesday, Wednesday and Thursday afternoons to conference meetings of a very spirited nature, the speakers participating representing the States of Vermont, Maine, New Hampshire, Massachusetts and New Jersey. On Friday the services consisted of conference in the morning, and a lecture in the afternoon by W. J. Colville, whose address concluded with a fine inspirational poem, the subjects being given by the audience.

At the close of the afternoon conference on Wednesday a pleasant incident occurred. As Mrs. Jennie S. Rudd was to leave the camp that

day, the campers met at the tent of Mrs. Mary A. Charter and delegated Dr. J. H. Currier to escort her to their presence. On arriving, the services opened with singing. Dr. C. then, in a brief but appropriate speech, presented her, in behalf of Dr. A. Hodges and Mrs. M. A. Charter and son, a rustic floral basket, upon which was a beautiful porcelain likeness of Mrs, Fannie Conant, enclosed in a gilt and velvet frame, surmounted by a pure white dove; also, in behalf of the other campers, a rustic chair and a large number of floral offerings. Mrs. Rudd's per-sonal feelings were such at the pleasant sur-prise that her loyed ones on the other side took

her residence.

Wednesday evening the managers introduced into the programme a dramatic and musical en-tertainment, to which the campers and residents of Ballardvale and Andover were invited. The of Balfardvale and Andover were invited. The dramatic portion of the entertainment was written by and produced under the manage-ment of Mr. D. N. Ford, Conductor of Children's Progressive Lyceum No.71, of Boston, who is a denizen of the camp. The cast, also, was com-posed of camp talent, and in consideration of the lack of facilities, presented a very creditable interfacement. performance.

Thursday evening was devoted to a free mas-querade for the annusement of the campers, which was very enjoyable. Tuesday, Friday and Saturday afternoons

Tuesday, Friday and Saturday afternoons and each week day evening, dancing was in order at the hall. Sunday, August 10th, was everything that men and women, who by their orderly conduct and earnest attention to the exercises of the and carnest attention to the exercises of the day, richly deserved all praise. The exercises opened with a concert by Ripley's band of Bos-ton: remarks by the chairman followed, suc-ceeded by singing by the fine quartette whose members, (Messrs, C. B. Marsh and D. N. Ford, Mrs. J. Carr and Mrs, A. H. Riehardson, with Mrs, C. B. Marsh as organist, all of Boston,) have achied as means to the interact of the mean have added so much to the interest of the meet-ings throughout its entire time. The chairman then introduced Dr. H. B. Storer of Boston, who gave one of his most telling addresses, which received the deep attention of the large assembly for upward of half an hour. He was followed by A. B. Plympton, Esq., of Lowell, who delivered an earnest and eloquent address in advocacy of our glorious cause. Professor Cadwell, of North Reading, then gave a radical, inspirational poem, replete with thought, which received carnest attention. The band rendered another selection, after which the meeting adiourned for dinner. Long before the hour for the opening of the afternoon services, the spacious pavilion was crowded to its utmost capacity, and when the band commenced the exercises the number present must have reached somewhat above three thousand. After the quartette had rendered a spirited selection, the Chairman introduced the Manager, Dr. A. H. Richardson, who gave an interesting review of his connection with Camp-Meetings during the last ten years ; and when, in announcing his plans for the future, he said that if arrangements satisfactory to the railroad officials and himself could be made, he proposed selecting this as his place of meeting for posed selecting this as his place of meeting for a series of years, the applause demonstrated the fact that the large audience heartily approved his contemplated action. Prof. Wm. Denton was then introduced, and gave a characteristic dis-course. At the close of his lecture the hand presented another selection, which closed the services of the afternoon.

the visitors, upon which were plainly written the anticipation of a day of unalloyed pleasure, greeted the dwellers in eamp, as train after train, in quick succession, arrived crowded with

#### **Onset Bay Grove Camp-Meeting.**

Sunday, August 10th, was commemorated in continuation of the regular camp services, and was enjoyed by about two thousand people. The sky was somewhat overcast in the early morning, which must have deterred many from taking the extra train from Boston and also from New Bedford-both, however, transported good delegations to the grounds. The steamer Monohansett, from New Bedford, on her arrival brought about two hundred people.

Cephas B. Lynn was the regular speaker of the day. He took for his morning topic, "The Utility of Spiritualism," and pointed out the relation which Spiritualism sustains to science, theology and morals. In the afternoon he called attention to what he considered to be superstitious doctrines which Spiritualism had, of ne-cessity, inherited from theology, and plead for

cessity, inherited from theology, and plead for rational Spiritualism. Next Sunday, August 17th, will close the meetings for the season—Professor Denton be-ing engaged for that day. His theme for the morning will be, "Swedenborg the Seer"; in the afternoon, "The New Religion." Should the day be pleasant there will un-depletable be a barrow number in attendance

doubtedly be a larger number in attendance than on last Sunday. Extra trains will run from Boston, and also from Fairhaven.

#### -----The Philadelphia Camp-Meeting.

The Camp-Meeting near Philadelphia, on the Bound Brook route, which closed Aug. 10th, was a most remarkable success. It was held under the auspices of the First Association of Spiritualists of Philadelphia. A digest of the proceedings up to Aug. 3d appeared in the last issue of the Banner of Light. Mrs. Abby N. Burnham, of Massachusetts, spoke on Monday, Aug. 4th, to a large audience. She, interested the people and gave many tests in the line of psychometric reading. On the 5th C. Fannie Allyn delivered a powerful address, eloquent and analytical, which was well received. Mrs. Shepard, T. B. Taylor and others interested the people on week days. Mr. Taylor made a strong and scholarly defence of Spiritualism on Bibli-cal grounds. Mrs. Shepard went to heave of and scholarly defence of Spiritualism on Bibli-cal grounds. Mrs. Shepard won the hearts of all by her earnestness. Sunday, the 10th, Dr. Watson, of Memphis, and Mrs. Shepard spoke morning and afternoon to immense audiences. There was also an evening meeting. This ven-ture of a camp-meeting received high encomi-ums from all unprejudiced observers. The or-der maintained was remarkable. With the coming of another year the managers can count upon a gathering unsurpassed in numbers by upon a gathering unsurpassed in any similar meeting in the country. CEPHAS. upon a gathering unsurpassed in numbers by

Lake Walden.

On Sunday, Aug. 10th, a good audience, in which representatives from Boston and the country surrounding this pleasant lake and grove were harmoniously mingled, convened beneath the canopy at the speakers' stand and joined in a conference service, in which Mr. J. B. Hatch-the manager of this series of Sabbath | tempts is well done, and I express the hope that this grove-meetings-Mrs. Wetherbee, of Waltham, and others participated. The weather was delightful, and the natural attractions of this charming retreat never appeared to better advantage. Next Sunday the meeting will take him. place as usual.

#### PEN PARAGRAPHS, ORIGINAL AND SELECTED.

#### BY J. M. PEEBLES, To the Editor of the Banner of Light :

Historical Christianity made slow progress at first. The disciples often got discouraged. Hence these words of Jesus," Fear not, little flock, 'tis your Father's sifted army of 300 from 32,000 sang the song of victory. Nchemiah and his followers, with trowel and energy, built the walls of Jerusalem, "every man having a mind, to the work." Leonidas, with his 300 Spartan band, held the pass of Thermopyla against the hosts of Nerves. Spiritualism is holding its way-and more -against all the hosts of sectarists. Victory is certain! J. H. Harter, the unique and indefatigable reform

spiritual power and perfection ; neither does it put us In a better condition for reaching these states, by free-ing us from the clogs of the flesh. Suppose you fall into the sea, encumbered, not only with ordinary clothing, but with thick heavy over-garments, feet encased in heavy boots, and hands confined in stout gloveswould the struggling out of these clogging garments put you on shore and robe you in a new suit? To ask is to answer the inquiry

Dr. John F. Gray, of New York, one of the oldest and most substantial Spirtualists in America, writes thus to a friend of his in Spreigfield, Q.: "But from my experiments in mesmerism, and observations in spiritmanifestations, I am firmly curvinced that a very large portion of this world's dialogues with the dead, (as our risen friends are called,) both ancient and modern, is spurious or fallacious. That the trance state does not confer infallibility on our senses, or our reason, is most certain, and we make a grievous mistake every time we attach any more weight to wrat the entranced person utters, than we do to what he or she says in the ordinary state. The trance subject or medium in all cases can be influenced by the suspicions, convictions, or opinions of people in the circle, and this without their being aware of the fact."

Among the important things too often neglected by Spiritualists, is the consideration of the relation that they hold to the surrounding spirit-world. The two worlds are psychologically and sympathetically connected. They act and relict psychically upon each other. Accordingly, they must rise together. Not un-til the "souls that are in prison" are reformed, redeemed and released, so that they may no longer instill evil into the world, can we expect peace and true harmony on earth.

The objective phenomena of Spiritualism, like all external facts, appeal to the perceptive faculties of man. They are the starting-point on the journey of progress. Spiritualists who affect to despise the physical manifestations might as well, says James Burns, " disregard the facts of external Nature and ignore the sciences that treat of them, such as chemistry, physiology, anatomy, geology, &c. These sciences are good in themselves, but if studied too exclusively the student comes to regard material things as a finality beyond which there is no path for the investigating mind. These material sciences are the basis of all our higher knowledge, which comes, series after series, rehearsing in octaves that kind of thought which finds expression in the forms of Nature. It is evident, then, that without a knowledge of material science the higher forms of thought cannot be correctly expressed, as they are reproductions of and based upon that which exists in physical nature." The truth is, all phases of the manifestations have their uses, just as all sorts of tools and instruments are necessary in the construction of a temple.

SPIRIT-IDENTITY .- I have just read with deep interest the excellent work of M. A. (Oxon), entitled " Spirit-Identity." Laying it down, I said in my heart. "Thank you, sir !" The facts of Spiritualism I know to be facts; I know that they come from human intelligences that have crossed the river of death; but to prove and identify them-ay, ay, there's the puzzle ! I have unbounded faith in M. A. (Oxon's) elairvoyance. This handsomely gotten-up volume from the clear and thoughtful mind, will help to settle this matter that has so long perplexed us. Whatever this author at-Interesting and useful volume will have a large sale in America : and I furthermore hope that this eminent thinker and scholar will find it in his way to visit this country, enabling many admirers to look into his face and catch the living spirit that animates and inspires

#### Women Can Vote for School Committee.

Hammonton, N, J.

mittee. By act of the last Legislature the women of this State can vote for members of School Committee. Every woman who has paid a property tax within two years from the first of May last can vote by show-ing the receipt for such tax to the Selectmen in the towns, or to the Registrar in the cities, and having her name put on the register two weeks before the election. Every woman who has not paid such a tax must ap-ply to the assessors for a poll tax. As no person can be assessed after September 15th, it is important that this assessment should be made as soon as possible.

The Paine Memorial

The Palne Memorial. The Stockholders of the Palne Memorial Corporation are requested to meet at Palne Memorial Itali, in the effy of Boston, on Wednesday, the 3d day of September next, at 2 p. M., then and there to decide on the acceptance of the Building by the Corporation. The subscription to the stock has increased to such an extent as to leave no doubt of ulti-mate success, and a large portion of the Building is let on invorable terms. The immediate payment of the subscriptions is quite safe to subscribers and essential to enable the Directors to make partial payment at once to reduce Interest on the debt and shorten the time for His exfinguishment. Those who have not already forwarded the amount of their pledges are re-

not already forwarded the amount of their piedges are re-spectfully requested to do so at their earliest convenience. N. B.-Stockholders unable to be present can appear by proxy. DIRECTORS. ELIZUR WRIGHT, President, HORACE SEAVER, Vice President, HORACLESING MARKEN MOSES HULL, JACOB BEAN, MOSES HULL, HOWEL MATSON, RUSSELL MARSTON, JOIN BUNTIN, JOHN A, O'MALLEY, JOHN S, VERITY, Treasurer, ERNEST MENDUM, Secretary,

## AUGUST 16, 1879.

Previous to leaving the Grove, the band ten-dered a complimentary screenade to Dr. Richard-son, the Manager, the speakers of the day at "headquarters," and to Dr. Currier, the Chair-man the which the Decknorgemended in bia much "headquarters," and to Dr. Currier, the Chair-man, to which the Doctor responded in his usual

man, to which the Doctor responded in his usual happy vein of thought. The closing meeting of the camp, in the evening was spirited and feelingly interest-ing, a large number of speakers taking part. Near the close, on motion of Dr. Smith, of Law-rence, a vote of thanks was tendered to Drs. Richardson and Currier for their uniform cour-ter and interest in the runiform courtesy and interest in the welfare of both campers and visitors, and at 9:30 ftps. the Chairman an-nounced the meeting closed. Thanks to the angel-world for so baptizing us

that harmony and unity have characterized our meetings throughout.

#### The Boston Globe, in the course of its report of the closing services at this grove, uses the following language and makes the subjoined announcements:

"The increase in number and variety of vehi-cles 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 expec-tations so much so that it is deemed avisable tations, so much so that it is deemed advisable to hold another Sunday meeting in this grove this season, probably during the coming month. It has also been decided to hold the next annual day is adapted to the wants of this century ; it is the largest of its kind in New England. Hav-has for its object the overthrow of all tyranny, ing been granted a charter by the State Legisla-priesteraft, and whatsoever enslaves the human ture, the Association has secured full control of three, as has been this year." . .

Scientists, so called, are not scientists, because they ignore the spiritual, which is the real. They are generally materialists, they are always externalists ; they turn over shells ; dabble with fossils ; fumble over fishtins; pry into protoplasm; dissect a few apes, and shout, "We've found it !" Found what? "The orl gin of man !" But what of his future destiny? "We do n't know-we are know-nothings." Exactly so.

Who was it that said, "The oldest angels appear the most youthful, because the purest "?

I have had some slashing letters, reproving me for my favorable report of the Terre Haute mediums. still live ! "How," asks one of these critics, " could a spirit de-materialize a book?" Ask an Australian scientist and scholar to explain the following paragraph, which he published :"

"Dr, Slade then proposed to de-materialize a book, and he thereupon picked up from the hotel table Lester's Ballara Visitors' Guide Book, which he placed on a slate and partly hid the slate under the leaf of the table; his hand and part of the slate, however, were visible. In less than half : minute three taps were given, and the book was gone After examining the table all round, even Dr. Slade\* seeve, the slate was placed for the return of the book, It sive seconds we heard the three taps, and on withdrawing the slate, the book was found restored to its place."

The whims of many Spiritualists are more amusing than instructive. Some want more public meetings and fewer seances. Some want public seances and no public meetings. Some want normal speakers, and some trance speakers. Some prefer women to lecture; others, men; and so on to the end of the chapter. How can there be success without conciliation and unity of action?

The first time that I ever met that noble Frenchman, Victor Hugo, was at a spiritual séance. He is a Spiritualist, and author of the following lines :

"Table-turning or speaking in trance has been greatly riddculed; the iddlende is groundless. To substitute jeering for examination is convenient, but it is not very philosoph-ical. As for me, I regard it as the duty of science to fathom all phenomena." Science is ignorant, and has not the right to laugh: a sarant who laughs at the possible is not far from an idiot. . . . Science has no other concern with facts than to indorse them: It is for her to verify and distinguish. All human knowledge is that of analysis: that the false complicates itself with the true is no reason for rejecting the whole in a mass. Since/when has chalf-been a pretext for refusing the wheat? Root out the worthless,weeds of orror, but harvest the facts and leave them for others. To elude a phenomenon: to refuse to pay it the attention due to it; to bow it out; to close the door on it; to turn ou backs on it, laughing, is to make bankruptcy of the truthit is to omit to put to it the signature of science. The phe nomenon of the ancient tripod and, of the modern table ha a right, like every other, to observation. Physical science undoubtedly would gain by it; and let me add that to abandon these phenomena to credulity is to commit treaso against human reason."

#### William Oxley writes thus :

"The ethics of the philosophy I am endeavoring to pr pound teach that every spirit encased in flesh is an angel in 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 of state through which it passes in the onward cycle of its being is but the index of the unfoldment of the powers which are inherent within itself ; and that, consequently, there never was a time in the past, nor will there be any in the future, when the 'Spirit was not.'

If the Ballou-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 not a strainer, nor is salvation a mechanical operation. All will be entitled to a copy of the BANNER OF LIGHT end growth is gradual. Death does not bestow knowledge, year, provided a marked paper is forwarded to this office

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