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## The Spiritual Rostrum.

See Ye the Needs of the Hour? The End is Not Yet; The Purpose of Our Life; Can there be such a Thing as Unpardonable Sin in the Earth-Life? Commerce an Aid to Human Development; What is your Opinion of the Re-incarnation System of Belief? What is Poetry?

A DISCOURSE BY  
MRS. NELLIE J. T. BRIGHAM,  
Delivered in Adelphi Hall, New York, before  
the First Society of Spiritualists, Sunday  
Morning, March 24, 1890.

(Specially Reported for the Banner of Light.)

SEE YE THE NEEDS OF THE HOUR?  
If any one could see all the needs of the hour he must needs be infinite. We only see from our special standpoint. That which we are and that which we have learned assist us to attain a certain position for extended observation. We have our own observatories, as one might say, and if we are raised from the dust that lies about us, we can see a little better than others, but we have not all the same observatory. With some it is limited to an invisible spot; with others it mounts on high, like some uplifted tower, and when we have climbed wearily and breathlessly to the top we see a little way. But there is no position on earth to-day that we can attain where we are beyond all the mountains, and in such a place that we can view all that is going on upon the earth. We are all surrounded by the cup-like horizon's rim, and we only see a little way. But we are a little higher to-day, and we know something about the needs of the hour.

If we do not know what the needs of the world are, we know something about our own personal needs, our desires and wishes, at least, and a little about our needs, for our positive needs are not always in the line of our wishes and desires. But from the highest position of thought, and with the most earnest study and the best outlook, we believe that the need of the hour is greater strength to live up to our ideals. You all have beautiful ideals, though they are not all on the same level. But you each have an ideal beyond the present life, and if you only had the inner strength to fill in the outline of your ideal, if you only had the artist's power to paint it, your picture would be beautiful. Yes, the world would grow better till we would not know it. We want truth in this world—integrity. We do not need to have curiosity gratified, or ourselves amazed or astonished, for the lower animals might share an emotion of that kind with us. But what we want is to have more of the light of truth, and to have it not just on the surface, but to have it enter into the very centres of our life, into our hearts, until we shall so love the truth that anything that is untrue will shock and repel us, and be impossible for us to assimilate with our own beliefs.

This spirit of truth, this presence of the truth, is the need of the hour. Why, friends, if you had the spirit of truth, the principle of truth in political life, what a government yours would be, what a glory would shine over the land. If you had in business relations the pure spirit of truth, how many trials and difficulties would pass away and how many evil things would become impossible. If you had the spirit of truth, in your homes and hearts—the real, genuine spirit of truth—this earth would be the Kingdom of Heaven. You would never need again to sing about the sweet by-and-by, you would realize heaven right here; and the angels would talk to you, and you would not need to pity them because they were homesick among such strange surroundings, for there would be a sympathy between the glory of immortality and the glory of truth here.

We look around, and the earth seems to us like a great place where men and women and children are weaving. They have the warp and the woof and the looms that the ages have fitted up, and they are all weaving. The little, dainty, velvety dimpled fingers of the children are weaving. They have threads as white as snow and as soft as silk, and they are weaving the blossoms of beauty in their places.

THE END IS NOT YET.  
Oh, men and women! the end is not yet. What are you weaving? Are you weaving something that is dark and stained? that being placed in this great warp will leave its dark marks? If so, let us tell you: the end is not yet. There is a bleaching process for this

thing of evil by-and-by. You use many chemicals on the earth in bleaching straw and linen and cotton, in making pure and white wool, and there is a certain chemical used in bleaching out men and women hereafter. But the chief chemical known to us is furnished in the tears that people shed in their regret for wrongs done. If you weave threads stained with wrong, untruthfulness, with the grossest selfishness, with lies and envy and hate, these things must be bleached till they show threads as white as unstained winter snow. The end is not yet.

### THE PURPOSE OF OUR LIFE.

The purpose of life is to develop—is to grow. What is the purpose of a little tree? To grow—to push out its roots and branches and put forth its leaves and be itself. What is the purpose of your life? Go to the tree, and when the wind murmurs soft and low among its green leaves, it will tell its story and yours at the same time. Go to the tree, and when the winds of March whistle through its branches, when the storms roar about its trunk, it will tell you the story of its resistance, and it will show you that even when it bends it resists, and after the storm and night it will fashion its leaves and grow, for there is hope in its buds and sap and roots; and the story of the tree is the story of life for you. It is to grow. Not just in the sunshine and under blue skies, not just when the summer winds sing soft lullabies to nodding buds and blossoms, but to grow through storm and sleet and snow, through all the stormy days and nights—to grow. But some horror, some grief, some bitter disappointment comes, and it seems to you that you cannot grow; there is nothing for you but to die. But you cannot die. Even if you stop breathing and your heart grows still, you cannot die. You would only step out of this rocking boat upon the shore; you would live; you cannot die. You would leave the shell of the body, but you would not escape from the grief and sin.

You cannot die and must grow, and you will grow out of these things. There is something of God in you. It may lie asleep, but it dreams sometimes, and soars and sighs in its dreaming. It is the God that is in you that is the divine. It is that which, like the heaven, will work until it leaveneth the whole loaf.

So the purpose of all nature is to grow, is to develop, is to progress, for these words are interchangeable sometimes, as in the present instance.

When you asked your questions as to life and development, this one seemed to be placed next, because its time had come: *Can there be such a thing as Unpardonable Sin in the earth-life?*

Most certainly there is such a thing as an unpardonable sin. Friends, do you mean, is there such a thing as a sin that we need not suffer for? that we can escape from? that will slip away from our memory like a drop of water from the satin face of a flower-leaf, leaving no hue or trace or sign that it had been there? Well, if that is what you mean, every sin that you do, every wrong that is committed, sooner or later will bring its just reward. Its reward will not be greater than its cause or less.

Do you remember reading of the debtor who was cast into prison, and of whom it was said: "He shall not come out from thence until he has paid the uttermost farthing"? Theology has said that our souls are debtors to the Lord when we have not made our peace with him, and had a change of heart and joined the church, and that if we die in such a state as that we shall be cast into prison, and one that is uncomfortably warm; and that we shall not come out forever and forever. Jesus made this comparison of a prison, and said: "He shall not come out from thence until he has paid the uttermost farthing." He did not say "forever." Not a place where the man is shut away from supporting his family or himself, but a place where a man has an opportunity to earn something and to pay his debt to the utmost farthing.

Now, we tell you there is such a thing as a spiritual prison within you. It is a natural condition, and your prison is made of the wrong you have committed, the memory of it, and the repentance that you feel for it; and your repentance is breaking the chain. Strange as it may seem, while it exists it is preparing for its own destruction. It is like an ice palace: the great, thick walls are shrinking in the tears and rain, as one might say. Thinner and thinner they grow, until at last they all melt away, and that which was imprisoned by them is cast out. So it is that when people do wrong they have their prison, their spiritual condition, and they remain in that until they have paid the utmost farthing. But they can do that, and they do it by good resolves and by their regret for wrong deeds. All these things melt away the ice of the prison walls until at last they have their liberty.

Our wrong-doings are not written as a child makes a mark on a slate, that some one can take a sponge and wipe it all off clean for other sins to be written on. Oh! no. Remember this saying, that lies in the heart of nature and in the heart of the Christian Bible, which lies in the very spirit and expression of truth: "Be not deceived; God is not mocked; whatsoever a man soweth that shall he also reap." Now if this is true there is no such thing as a pardoned sin from whose effects you escape entirely. You must pay for it, you must bear the burden of the wrong. If you have sinned, the future holds it. It is held, not in some great reservoir of vengeance or hate, but it is held in the great reservoir of love and tenderness, and whatever comes is for your good; comes not because you are neglected or forgotten or hated,

but because you are dear to the father and mother-heart of the universe, and because your lives are to be so lifted up and strengthened.

But of course you know what you mean. And there is one thing more. There is a saying that all men shall be forgiven. You can forgive a wrong that is done you, and it may be and it is true that the divine love covers the wrong that the man does, so that you may say it is a forgiveness, as we express it. But a sin against the Holy Ghost is not to be forgiven. But what is the Holy Ghost? The Holy Ghost is the Holy Spirit, and the Holy Spirit is the Spirit of Holiness. It is impersonal. It is not an individual. It is an impersonal spirit. Now, that Spirit of Holiness dwells in you; its abiding-place, its home, is in the home of the soul, and if you sin against the Holy Ghost you sin against your own sense of right, you sin against the purest in your nature. Now for a sin like that do you suppose all the tears that could be shed would atone? No. There is a pain, there is a penitence, there is an anguish that comes for that, and you cannot escape it, and it is for your good. It is something that leaves its memory as a lesson that you can never forget, and in that consciousness the old saying is true.

### RE-INCARNATION.

This subject seems like an echo, almost, we have had it so many times, but we will not hesitate to give you our opinion.

Our opinion is that that reincarnation belief is an empty shell. There is no such thing in nature as a vacuum, and yet this doctrine is as empty as a shell, it is a doctrine of assertion. It does not prove anything; it gathers up a number of marvels, and takes these as though they were positive evidence, and out of it builds a temple of assumption. This may not be your opinion, but we are giving our opinion.

Its theory is, we believe, that when a human being dies he goes into the world of spirits and takes a body, as they say, from a shelf, and lives in this form until some time when it is necessary to enlarge his circle of experiences a little more. If he was a prince he comes again and becomes a beggar, as though people never could learn anything by observation or contact with the lives of others, but must have the experience themselves. There are different ways of attaining wisdom; some things you learn by observation, although some assure you that you learn everything by experience, and to do that you must have reincarnation. Now we would assure you that you have a spirit body. Clairvoyants, mesmerized persons and psychologists will assure you of this. Paul says there is a natural body—that is, a material body—and there is a spiritual body. He does not say there may be or there will be by-and-by, but he says there is. Now how did he know? He had experienced and observed both, and by these became assured it was true. Now if there is such a thing as a spiritual body, and you feel and know it, for there are times that you are conscious of it, it is that which the clairvoyant sees, that which the psychologized and mesmerized subject is conscious of. In the spirit-world the spirits have bodies which they occupy just as you do yours. If they have powers as you have here on earth, for instance, and are of your stature, do you believe they would enter the body of some little feeble infant? How does it happen that there is such an enormous shrinkage?

"Well," says the believer, "I can meet that objection. The spirit body is a shell, and they leave that there, and come here as pure essence and assume another form, and these shells are kept and occupied at different times." That is a theory that sounds absurd. Really, we do not believe it would be possible for any intelligent man or woman to put forth a theory so absurd that no one would receive and believe it; and hence this is accepted by some people.

What does nature tell you? Did you ever see a broken shell preserved by nature, so that a little new bird could come into it in order to utilize what already existed? Each bird has its own shell, and each spirit in the spirit-world has its own body, and although that body may not be a perfect fit, it is better than any other.

Notice the deserted bird-nests. The robins' nests among the branches of the apple trees, the groundbirds' nests amid the grasses and vines, the bobolinks' nests in the summer meadows—do you ever see any eggshells for the use of the new birds? And when these reincarnationists tell you of these shells of human souls, they might just as well tell you of something that you do not know about that is contrary to reason.

Nature is the spirit of economy. She preserves everything. And yet nature is so bountiful and so lavish that she provides a shell for every little bird, and a covering for every little bulb and seed; and she provides one body for every human spirit, and when you leave that physical body you may thank heaven that you are well out of it and you are going back into it no more. Your course is onward and upward. Of course there are many links in this chain of reasoning, but we can break them one by one, and show you that men have taken assertions as though they were demonstrations. They have taken impressions as though they were actual things; they speak of them as though they were facts. Nevertheless, of course, you must all think for yourselves, and prove all things, and hold fast to that which is good.

### COMMERCE AN AID TO HUMAN DEVELOPMENT.

Commerce an aid to human development? Certainly. You may take a magnet and a piece of steel, and if you put the piece of steel very far from the magnet it may not receive any power, but if you place the piece of steel beside it, it becomes a magnet itself, it has

received so much from that with which it was placed in contact.

And so it is when gold is first placed upon the finest china in most beautiful forms, it is a dull brown at first, but then the burnishers take it, and they rub and polish it until by friction the gold begins to grow brighter and brighter and brighter, until at last it is perfect, it is brightness itself. It is the friction that gives it its lustre. Now, if a human soul is separated from his kind he loses, he does not gain. His nature seems to be worn by attrition with his surroundings. If you come in contact with people there will be union of thought, a friction of ideas, opposition and argument, and in this commerce of spiritual things you will have the burnishing and the shining and the magnetism which will give to life its best usefulness. When China was shut in by its wall it did not grow; when the Japanese ports were closed their life was broken up, but as soon as their ports were open Japan began to blossom like its own lilies, and to-day she is far in advance of China, because of that friction of mind with mind, because commerce entered the stream and carried its own especial blessing to the people. Religion has been carried along by the aid of commerce, and humanity has been blessed by it.

### WHAT IS POETRY?

Well! It is not just rhyme or jingle; it is not the mingling of words. It is the highest, it is the purest expression of thought you can know. It dwells in that which leads the human soul into a higher atmosphere, into an ecstasy of aspiration; and yet the spirit of poetry may be as silent, as motionless as air. It may be devoid of rhythm, but you breathe it in and your nature becomes saturated with it. It is the divinest thing in existence.

### THINGS WORTH RECORDING.

Spiritualism a Religion: The Phenomena and Their Work; The Deacon of the New Dispensation; The Revelation of Truth; The Unity of Inspiration; Spiritualism and Its Martyrs.

BY OBSERVER.

In the years following Judge Edmonds's public avowal of his faith many very interesting psychical phenomena occurred. There was a feeling as if Spiritualism had arisen from mere phenomena to those higher evidences of immortality that followed the first years of the promulgation of Christianity. Interesting as were the raps and movements, they failed to appeal to the religious nature in man. A few caught from them a sublime enthusiasm that bore them to a sense of religious zeal, but more generally the "signs" took away the fear of death and excited the curiosity of the seeker.

But the New England of forty years ago was a religious community. Whatever skepticism existed was hidden under a veil of formalism which passed for "conformity." OBSERVER remembers well how the followers of the near disciples of Channing reverently kept the sacred forms of church-going and family-worship. The Sabbath bells appealed to the poetic sense; the summons to morning prayer had centuries of habit back of it. It is a question now, What is to educate the young into the feeling of reverential love that resulted from the softly-uttered aspirations of a mother's lips, or a father's sterner but loving demand for acquiescence in religious devotion so universal in the old-fashioned homes of a half-century ago?

Spiritualism, to satisfy a genuine New Englander of that period, must be religious. And how wonderfully did the new revelation adapt itself to that need! In hundreds of homes sprung up a new order of service to the higher and holier life. Writing mediums began to appear in the quiet of home circles. Sublime truths found expression and brought conviction to many a seeker for truth for truth's sake.

It is an interesting fact that all these phenomena, in whatever condition developed, showed certain marks of well-defined revelation. They were not haphazard developments, but all accorded in declaring certain truths in relation to the spirit of man that were far in advance of the accepted ideas of the day. Where two or three were gathered together in the name of truth, there was always the revelator to declare the "lesson of the day."

In this way there were formed many centres of free thought; ministers of the new gospel were "preparing the way" for the public lectures and platform exercises that were at first such an innovation on old customs. The Anti-Slavery movement had boldly declared that woman was a moral agent, and as such had a right to speak in public; but on no other subject did woman presume to utter a word of protest against wrong, or urge, by the force of public influence, any method of reform. But women might use the pen and not suffer any social ostracism.

Among the very intimate friends of Judge Edmonds, now with him in spirit-life, were Mr. and Mrs. Alfred B. Hall, at whose home in West Roxbury Judge E. and his daughter were always entertained with the most hearty hospitality. For, in entertaining so prominent a man, with so remarkable an experience, they must entertain hundreds who earnestly sought for light and help.

Nothing could better illustrate the earnestness of the early Spiritualist than the course of these two friends of the Judge, who always facetiously called Mr. Hall "Deacon of the New Dispensation."

We have before us some of the manuscript left by Mrs. Hall. The matter breathes a spirit of true charity and a loving trust. One of the

later influences that she believed acted upon her was that of T. Starr King, and in 1864 she wrote, as from his dictation, on "The Revelation of the Truth." A few passages will serve to show how Spiritualism began early to teach the broadest charity:

"Think you the good Father will reject the service of any of his children in the construction of the great temple of truth, or that any can wander so far that they cannot contribute some offering for its altar? It is the motive that hallows the offering. The widow's mite was more than wealth, inasmuch as it was the soul-offering of affection. The heathen and the pagan, with their many gods that typified the subjugation of the elements, have brought their highest idea of divine power and laid it with trembling devotion at the foot of the altar."

The Indians in the wilds have worshiped God in the freedom of nature; have acknowledged the Great Spirit of the universe, and have bowed before the mandate of his law, and who shall deny that gleams of divine truth have irradiated the brow of the red-man with light and love. His faith was simple but strong; the decisions of its justice were irrevocable, and swift as an arrow from its bow was judgment rendered. Their simple faith has wrought an offering, and who shall decide its worth, or tell what they have done or are still doing in spirit-life as willing agents of the magnetic and electric forces of communion and intercourse?

The Jew and the Gentile are alike receptive of truth, and together they have built the framework of to-day; and the Christian inspiration, as it now guides the world in all its glorious prospects, may trace in all these sources elements of life and strength.

What principle has guided them? what law controlled in silent beauty or through the warning elements of destruction and misery? The Father was with them, leading through his own paths his children with the undeveloped perceptions that they might come to a condition of righteousness. The same law which subdues the forces of nature, making them subservient to the good of all, has directed the spiritual forces of the soul.

This is, indeed, the Temple built without hands, whose maker and builder is God, and of which Christ is the chief corner-stone, a stone rejected of worldly wisdom, but sacred in the building of the Temple of Truth.

And now what shall this generation, with all its advantages of culture and experience, lay in the great Temple that is being build day by day, generation by generation? Spiritual communion, with the simplicity and purity of its teachings, the sublime repose of its hopes, is the stone of the nineteenth century. It is an outgrowth of the past, and the present is placing it firmly on the basis of truth, and the future will fully delineate its beauty and fitness in the great structure of eternity."

Could the cultured religion of New England refuse such confirmation of its broadening philosophy? Certain it is it showed its eagerness to hear these truths by crowding the elegant parlors in Franklin Square, to which place Mr. Hall had moved his residence. Week after week his doors were thrown open, and there was never a vacant place. Sometimes the crowd, carried away with a spirit of enthusiasm, would stand on the rich furniture, and when a remonstrance was made, Mr. Hall, with characteristic generosity of feeling, would say: "Let them alone; nothing is too good for those who seek this way of salvation."

Many an eager listener at these meetings became inspired to a higher life, and began a course of interior development which resulted in mediumship. This fact is adduced by the materialist to prove that all the phenomena were a kind of hallucination, a mental disorder, which had "its run," like the measles, or other contagion. But this argument holds good against all religious feeling and expression, and if applied to Spiritualism, may with equal force be urged against any *ism*, whether Methodism or Quakerism.

Our quotation proves the high tone of the meetings, and shows a sincerity of feeling and a religious aspiration that marked the spiritual movement from the first. We have by us manuscripts from other writing mediums of that period, from 1854 to 1864. We will give one or two extracts, taken at random, to prove that there was a power at work forming the thought of man and preparing it for greater light:

"We desire to make men converts to what? Not to an external manifestation; that could possibly be accomplished by a well-arranged battery. We would have men know that the body is the temple of the indwelling God; that the spirit is the Revelator; that the true man is he who brings the two into harmonious relations with all matter and spirit, and expresses the Divine. Then there will be no shadow between his hope and his fruition, between his heaven and earth, between spirit and mortal, between life and death."

We shall then not claim societies, associations, circles or limits, but we shall assert our socialism by our labors for our fellow-men, our association by the bonds of true fellowship, our circle by the widespread embrace of love, our limit by the Infinite. There will then be the conscious revelation of a life so near the life of spirit that even the floating bridge of light shall not divide them, or the Jacob's ladder be the ascent to it; but God with us shall be our bond of union to the high and holy, Christ in us our fruition of glory, and the kingdom of heaven shall come unto us and be our promised peace."

We see that however apart these writing mediums dwelt, there was a bond of sentiment, a unity of inspiration that was significant of a unity of condition. It is not to be supposed that this condition of mediumship has passed away. Quite recently, in a bigoted religious community, from a strictly orthodox Presbyterian family, an only and carefully-guarded son was seized by this power, and wrote pages of manuscript superior to his ordinary thought, relating often to political movements, and giving prophecies of governmental changes.

Nothing would make this, family deny the spiritual origin of this writing, or doubt its wisdom, and yet its members pass in their church as most worthy communicants. The power of adapting these religious teachings to old forms is one of the marked signs of the time. The heaven that leavened the whole











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Notices of Spiritualist Meetings, to insure prompt insertion, must reach this office on Monday of each week, as THE BANNER goes to press every Tuesday.

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## God in the Constitution.

This is a subject which, fortunately for us all, it is not the exclusive privilege of the ecclesiastical interests to handle. It is an open and free debate, in which all may share alike, and which is not to be abruptly terminated by any locus-ecce legislation. In THE BANNER OF LIGHT, Aug. 3d was given a full report of an inspired discourse on this subject before the Spiritual Fraternity Society of Boston, through the mediumship of Mrs. H. S. Lake; we now desire to present a few of the leading points of a similar discourse delivered in Chicago through the mediumship of Mrs. Cora L. V. Richmond. The bigoted and power-seeking advocates of the interpolation which we oppose may be counted on to improve every opportunity to advance their cause through legislation, and hence the vigilance necessary to meet them with any hopes of success must be untiring and sleepless. We may rely on it that the party that is organized to establish their authority over the conduct and consciences of the people as individuals, will never relax its efforts to achieve its dogmatic and absolute victory until it shall have been utterly and hopelessly defeated by those whom it proposes to subject to its dictatorial authority.

We are in no hurry, said Mrs. Richmond, to have a name introduced into the Constitution, unless for "my name's sake" all the poor are to be cared for on that day, unless the rich shall leave their gilded palaces of worship and join in finding out the heart-misery of the poor. It is a long step taken already toward introducing God into the Constitution when Christian people send poor children out of the crowded cities in large numbers for two weeks at a time, that they may see and know something of God's work. And then when God is introduced into the Constitution, let us see to it that the vast sums expended on churches and cathedrals for the few, and by legal favor exempted from taxation, shall go to attest man's love of God in helping those who as yet are ignorant of His name, because they know nothing of His work and love.

When we have God in the Constitution, let us have it in the name of humanity, so that they who do not follow any form of worship shall be accounted human and regarded as God's children. Let it be so, too, that every legislature shall be more occupied in providing labor and compensation for men and women who have neither than in protecting new schemes of monopolists or granting charters that are to be fresh instruments of torture to the laboring man. Let there be beside it that love for humanity which is the attestation of the love of God; if we have that sacred name, let there be nothing which the children of God would blush to own as occurring beneath the standard set up with that name.

But we will not have God there. No man can or shall interpret God to any other human being beneath the starry heavens. No man shall declare whether we shall worship God as spelled by Protestant or Roman Catholic, Christian or Jew, Parsee or Brahman, Hindu or Mohammedan. No man shall be empowered by the voluntary legislation of all the people of this land to declare that any man shall speak the name of God at all unless he chooses. But in the name of that humanity for which this land professes to be governed, for which the Constitution professes to be fashioned, for which our forefathers professedly fought, let

us try to make this vast, wonderful, beautiful, heavenly land worthy of the spirit of that humanity which serves God.

The small sectarian globule which inhabits a particular creed is none the less borne onward by the great power of the humanity that is around it. Spiritualism is not afraid to have God in the Constitution, for the God of Spiritualism is not a jealous God, is not an angry God, is not a revengeful God, and can inhabit the Constitution of the United States without having His name in it at all. Spiritualists are not afraid of the name of religion, neither are they afraid to have the name mentioned for fear of not being thought religious. It is not necessary that "true piety" should be labelled. Religion expresses itself, and they are perfectly willing that God's words should be declared in His name. They are perfectly willing that the human life and the human spirit shall testify of God. It would be but blasphemy to rise or bend in prayer if God is not upon the lips from within.

Spiritualism needs no altars with mystic symbols inscribed thereon. Its altars are the hearts of men and women; its shrine is humanity; its temple is the universe of love and truth; and it declares God's name in the loving works of human hands. Let us have no name at all: but let us breathe that spirit which will weave its own name into the hearts and lives of humanity. Let us single out this land of the west, the bright and beautiful future republic of the world, as the one nation that has grown to the knowledge of serving God without blasphemously placing His name in the laws when the nation did not serve Him. When we grow to love God, as we may, the land will be full of beauty and the world will be full of peace. The customary streams of human thought will purify themselves by natural channels.

## A Universal Conscience.

It has oftentimes been questioned whether there exists a sense of right and wrong, common to all nations calling themselves civilized; and in a large sense the answer has been yes, but in a limited one it has been no. Generally yes, for the reason that moral principles are everywhere and at all times the same. The Sunday Chronicle of San Francisco advances a number of interesting and original thoughts on the subject. It considers the ten commandments the oldest moral code of which we have any knowledge, though Herbert Spencer attributes to them a merely sensual instead of an inspired and spiritual origin. For one illustration: He says that the idea of murder as a crime was not at first associated with the question of right and wrong, but proceeded from the more practical belief that, whatever he was intended for, a live man was better than a dead man, for whom no sort of use could be found. Reinforced as this view was by human sympathy, it ended by becoming an instinct and was incorporated into written law. And he deals with the origin or the prejudice against theft in a similar manner; the social condition was rendered uncertain, commercial relations became impossible, and hence the idea or principle of the right of property.

And so on with the rest of the moral principles that we find classified in the decalogue. The evolution philosophy discovers in them only an instinct growing out of the carnal wants and business necessities of the human race. Such a low-born philosophy, thinks The Chronicle, leaves little room for what the more spiritually-inclined call the soul, and makes no attempt to explain certain mysteries that, like the sphinx, seem to propound their problems forever from amid the sandy wastes of existence.

Whether the moral sense is of physical or spiritual origin, The Chronicle pronounces it to be of unknown antiquity. Without being aware of their identity, the Egyptians, Greeks, Romans and other ancient nations recognized the principles enunciated in the Ten Commandments as a moral code, without attaching to certain offences the degree of turpitude they have borne since the beginning of the Christian era. Human life was held extremely cheap before that time. Domestic virtue was not prized very highly among the nations of the ancient world, and murder and theft, with certain exceptions, were punished lightly. Human life was but little more esteemed among the Hebrews than among the neighboring nations.

Truthfulness always possessed an inherent value among heathen nations. The Romans charged "Punic faith" upon their old enemies, the Carthaginians. Christianity introduced a new principle into morality. It inculcated a greater love of the human race, from which flowed peace and good-will, the sanctity of human life, and other virtues not appropriated to the Christian name. It invented nothing in morals, but simply emphasized moral principles already recognized and known, though they might be in a latent condition. The golden rule taught the gospel of unselfishness.

The only other moral code taught is that contained in the Koran. It permits slavery and a plurality of wives, both of which shock the moral sense of modern nations. And it gives peculiar prominence to the doctrine of fatality, or predestination, thereby introducing into the moral code another motive of action. This last enabled the devoted followers of Mahomet to very nearly accomplish the subjugation of all Europe by arms.

Enlightenment is what enlarges and quickens the moral sense. Compare the different nations to-day and note the various standards set up by them in this particular. Yet all possess a contemporary moral sense, which leads us to a belief in a universal conscience.

We shall print next week the full report—prepared specially for our columns—of a fine address delivered at Onset Camp-Meeting, Sunday, August 4th, through the trance-mediumship of J. J. MORSE, and entitled:

"A HETEROLOGOUS SERMON FROM AN ORTHODOX TEXT."

We are confident that this splendid effort will call out the same measure of unstinted praise from our readers everywhere which was accorded it on its delivery by the hearers at Onset-by-the-Sea.

According to the excellent accounts we publish in THE BANNER from week to week from our very competent reporter, ONPRA E. TOUSEY, of the camp-meeting proceedings at Cassadaga Lake, N. Y.—of which our townsman, DR. J. C. STREET, is chairman—the numerous visitors must be having a grand time, and doubtless many who are not Spiritualists will become such after listening to the grand truths presented them from the platform.

## Jottings from Lake Pleasant Camp.

The beautiful waters of Lake Pleasant shine beneath the brilliant August sun, affording deep enjoyment to the hundreds of campers who make this lovely spot among the hills of western Massachusetts their summer home. The air is bracing and healthful, and the odor of the pines simply delicious to those who have come from the dusty city with its heat and glare. There are many genial souls at the camp, and among those who gave us cordial greeting, with a good word for our paper and its work, we may mention Mr. Henry V. Smith—the well-known supporter of our Cause at Greenwich, Mass.—and his party, who were spending a few days at the Lake. Mr. Smith is as affable as ever, and his smiling face is good to look upon. Mr. and Mrs. Milton Rathbun, of New York, with their two sons and a nephew, gave us kindly greeting each morning; they, with Dr. Towne and his pleasant wife, helped to make our stay a happy one.

On Sunday, Aug. 11th, there came a rush of visitors to the camp, and it was estimated that fully five thousand were upon the grounds. Among the new-comers we met our old friends, W. C. Tallman and David Craig, of Boston. These gentlemen are both highly mediumistic, and filled with zeal for the Cause. On Sunday two grand services were held at the auditorium, that of the morning consisting of an impressive lecture by the guides of Mr. Tisdale, followed by convincing tests by Edgar W. Emerson. In the afternoon the guides of Lyman C. Howe handled subjects from the audience in an able manner, and Mr. Emerson presented more of his satisfactory tests. At both these services there was singing by a quartette from the band—that of the afternoon consisting of two selections, "Mother's Love Purest and Best" and "In Heaven We'll Know Our Own," from C. P. Longley's new book, "Echoes from an Angel's Lyre." President Beals, who, with kindly presence and genial face, presides over all the meetings at the camp, took occasion to refer to the spiritual press at the "Sunday services, calling attention to the merits of the BANNER OF LIGHT and other Spiritualist papers.

Mr. and Mrs. C. P. Longley are at Lake Pleasant, and are meeting hosts of friends. Mr. Longley is well known at this place, and he can scarcely pass a cottage but some one "hails him" with a request that he sing one of his beautiful songs to them. As for Mrs. Longley, those who do not know her express a wish to do so, and to grasp her hand, as they have long read of her work in the columns of this paper.

On Sunday evening there were many meetings, circles and social gatherings upon the grounds. Mrs. Sue B. Fales held a benefit entertainment in the hall, at which a large attendance attested the esteem in which this lady is held at the Lake. Among those popular mediums and musicians who took part in the exercises, were Mr. and Mrs. Longley, Mrs. Twining, Mr. Emerson, Miss Rhind, Mrs. Field-Conant, Mr. Bacon, Mrs. Mason, Mrs. Dillingham, Mrs. Hall, Mrs. Edwards and others. The meeting proved to be a grand success, and there were many expressions of pleasure concerning it made at its close. Altogether our visit at Lake Pleasant was an enjoyable one, and we were glad to note the harmony which pervaded the camp.

## An International Magnetic Congress

Will be held at Paris, France, from the 21st to the 27th of October, 1889.

Its official announcement sets forth that the most powerful means that humanity possesses for the relief of its ills is human magnetism; but very few understand and make use of it, and so the study of the application of human magnetism in the relief and cure of the sick, and the consequent diminution of sufferings of humanity, is the aim which the organizers of the Congress have set before themselves. To attain this they ask the cooperation of:

1. The magnetizers of all nations.
2. The sick, who, having experienced the good effects of magnetism, cannot better pay their debt of gratitude than by procuring these benefits for others.
3. All who are not indifferent to the ills of humanity.

The programme of the proceedings is long and varied, embracing: The History of Magnetism—Ought it to be Confounded with Hypnotism? Chronic Sickness; Magnetic Sleep—Is It Necessary in Treatment? The Practical Application of Successfully Combining Electrical Action with Human Magnetism; The Professional Practice of Curative Magnetism, and a host of other kindred subjects.

The President of this Congress is M. l'Abbé A. De Meissas, and the Secretary is M. Millien, 13 place de la Nation, to whom all communications should be addressed.

## A Doctor Misses His Guess.

The doctors are no more infallible in their conclusions regarding a case of life or death on the other side of the Atlantic than on this. A St. Leonard (Eng.) correspondent of the London Daily Telegraph described the case of the wife of a well-known tradesman who was so ill that the doctor gave it as his opinion on Monday that she could not live through the next day. The next morning at ten o'clock the doctor pronounced her dead, and the nurse confirmed the opinion. The body was laid out. About a quarter to ten in the evening the nurse entered the room where the body lay to get something that she could find in the dark, and hearing a slight rustle from the room in a fright. The husband entered with a light, and was astonished to find his wife raised on her elbow. She faintly asked, "Where am I?" Proper clothing was put on her, and in about an hour and a half she was perfectly conscious, having been quite oblivious of what had occurred in her sleep. She is now said to be doing well.

Upon the sixth page of THE BANNER OF Aug. 3d may be found a spirit-message headed "Brad. Williams." Several gentlemen who knew him well inform us that it is characteristic of the man. His given name was "Bradford," but he was very particular to have it printed Brad., as he was invariably saluted in that way when on earth by his intimate friends. If any in Lowell or in Lynn, where he once resided, should read the message, we would be pleased to have them give us their opinion in regard to it.

Read the advertisement descriptive of the aim and purpose of the new magazine *Psychic Studies*, which our friend Albert Morton has established in San Francisco.

Miss JENNIE LEVIN.—As will be seen by reference to an announcement in the "Movements," this old-time favorite on the spiritual rostrum is now in Boston.

## The Forgotten Man.

One of the chapters in Prof. Sumner's book on "What Social Classes Owe to Each Other" considers "the case of a certain man who is never thought of." He asserts that "almost all legislative effort to prevent vice is really protective of vice, because all such legislation saves the vicious man from the penalty of his vice. Nature's remedies against vice are terrible. She removes the victims without pity. A drunkard in the gutter is just where he ought to be, according to the fitness and tendency of things. Nature has set up on him the process of decline and dissolution by which she removes things which have survived their usefulness. Gambling and other less mentionable vices carry their own penalties with them."

Society, says Prof. Sumner, is a fine word, and it saves us the trouble of thinking. The industrious and sober workman, who is mulcted of a percentage of his day's wages to pay the policeman, is the one who bears the penalty. But he is the Forgotten Man. He passes by and is never noticed, because he has behaved himself, fulfilled his contracts, and asked for nothing.

"It is plain that the Forgotten Man and the Forgotten Woman," he continues, "are the real productive strength of the country. The Forgotten Man works and votes—generally he prays—but his chief business in life is to pay. His name never gets into the newspapers, except when he marries or dies. He is an obscure man. He may grumble sometimes to his wife, but he does not frequent the grocery, and he does not talk politics at the tavern. So he is forgotten. Yet who is there whom the statesman, economist and social philosopher ought to think of before this man?" The present schemes—Nationalism, etc.—now on foot for society amelioration have largely to do with this "Forgotten Man." What will the future of human experience on the planet bring about for his benefit?

## Independent Working in Colors.

Dr. Dumont C. Dake and wife (of New York) called at this office on Tuesday last en route for Lake Pleasant Camp. Dr. Dake exhibited two slates on (or between) which he had received a remarkable instance of independent spirit-writing, etc., in colors.

Just before leaving Onset Bay, (where he had phenomenal success in his profession,) he visited Dr. D. J. Stansbury for a seance. He examined the two slates carefully before the sitting, and during its course he held them closed firmly with both his hands—Dr. Stansbury having nothing whatever to do with them. In fifteen minutes' time the closed slates were opened, and on one of them were found some very significant inscriptions, etc. On the right of the slate, and near the top, was a portrait, the hair colored in crayon as a blond; the face protruded above a purple cloud, and bore the legend "Hippocrates" beneath it; above the portrait were written "Paracelsus" and "Galen." On the left was depicted the ancient staff of healing (the caduceus), the staff being in brown, the twined serpents in green, and the bud in pink and yellow. Beneath the heel of the staff in bright red were the words "Healing Power." On the right of the staff, and stretching out beneath the portrait, were these lines in colors as designated:

(Pink) The wisdom of the  
(Yellow) Ancients will be  
(Green) given to you. Be  
(Purple) Faithful to the Trust.

Beneath all was transcribed the following message, in the ordinary writing, from Dr. Dake's mother, which he considers in and of itself to be a surprising test of spirit identity:

My Son—You have been chosen as an instrument in the hands of the angels. You will be very successful. I am always with you. Many come to give you strength. From your mother, HARRIET C. DAKE.

## Singular Photographic Phenomenon.

The Medium and Daybreak (London) of July 19th states that a few weeks previous it quoted a report announcing that a photograph had been taken of a river at Ipswich, and the figure of a woman appeared on the photo., as if partly out of the water. The Suffolk Chronicle, July 9th, reports that a woman was found drowned on the previous Saturday morning, adding: "There is this singular fact in the case: The body was found within a yard or so of the place where the woman in the 'phantom photograph' was depicted."

## J. J. Morse at Cassadaga.

The above-named eloquent advocate of our Cause will lecture, under the control of his able inspirers, at the Cassadaga Camp-Meeting on the afternoons of Sunday and Wednesday next. As this is his final lecturing in the West, ere leaving our shores, no doubt he will be greeted with large audiences. Give him the welcome he deserves.

The benefits to mortals accruing from communion with their spirit-friends are not wholly confined to those of a spiritual nature. Numerous instances are upon record of the watchfulness they exercise over the material interests of those who believe in their presence and have faith in their guidance. A newspaper correspondent (C. M. Pollard) says it is an easy matter to procure details of phenomena from reliable people, but difficult to induce these people to append their signatures to the accounts they give. There is fear that somebody will call them "cranks" or doubt their sanity. The writer gives the following from his own knowledge in illustration:

"I have an acquaintance who is teller in a bank. He has held this situation for more than twenty years; is very conservative, and no one would suspect him of Spiritualism. He is a Spiritualist, but almost without his own knowledge. The position he prides himself upon is that of an investigator. At the residence of a medium one evening he was informed, through the trumpet, that he had left his safe unlocked. 'That is impossible,' said he, but thereupon left the circle to reassure himself. The night watchman admitted him to the bank, where he immediately verified the spirit message. The safe-door was closed, but unlocked. At another time, at the house of the same medium, he was told that in the morning he would find his cash account one hundred dollars short, and in a few days it would be returned to him from a distant city. This message proved true in every item. Through a slate-writing medium he was informed that the indorsement upon a certain note was 'forged.' Next day he sent for the maker of the note and told him it must be immediately taken up, so it was done, without asking for reasons."

We are in receipt of a private letter from our dear friend and able correspondent, Mr. George A. Bacon, dated London, August 3d, wherein he states that he enjoyed his recent trip across the Atlantic very much, as the weather was pleasant during the whole voyage. He will visit Holland, Belgium, Germany, Switzerland, Paris and other noted localities, before returning to America.

Buckport, Me.—An account of the efficient exercise of the media gifts of Mrs. A. G. Stevens (of Stetson) in this place, will appear in our correspondence column next week.

## NEWSY NOTES AND PITHY POINTS.

Anent the "late lamented" spell of weather the *Boston Herald* remarked with force and appositeness:

"The rain it raineth every day.  
And almost every night.  
Your oldest neighbor never saw  
This weather equalled—quite.  
"The prospect, it must be confessed,  
Is getting pretty dark—  
And, by the way, have you engaged  
Your steamer in the ark?"

You cannot dream yourself into a character—you must hammer and forge yourself one.

[NOT A BIBLICAL SCHOLAR.]—Managing Editor—Have you heard anything about a tragedy to-night? City Editor—No, what is up? Managing Editor—I've just come from church, where the minister referred to the Kane & Bell murder. Guess you'd better look it up for the morning-paper. We don't want to get scooped on it.—Judge.

SLOW ENOUGH.—It is stated by the press that a Hungarian bought a railroad ticket recently at Jersey City for Scranton, Pa. He supposed the ticket only allowed him to walk over the road, and had proceeded as far as Bloomsbury, N. J., where a station agent who overhauled him discovered the state of the case and put him on a train for his destination.

The melon that is probably the least likely to be surreptitiously carried off is the cantelope.—Commercial Bulletin.

Dr. Nansen has secured \$100,000 for an expedition to the North Pole next year. He is encouraged by his recent explorations in Greenland to believe that he can go further than any previous explorers have done. He proposes to abandon his ship and march northward with boats and sledges as long as there is any chance of approaching the pole. He will have but one small vessel, manned by Norwegians.

Truckee, Cal., has been visited by a heavy conflagration, which destroyed thirty-five business buildings. The pecuniary loss is severe.

Some persons who wot of are constantly cultivating transparent pretence. They would have us believe they are very sincere men, when the reverse is the fact.

## ACQUITTED HIM.

"I'll be a sister to you"—bang!!!  
One shriek, and then the maiden died.  
And when the jury heard the facts  
They said the deed was justified.  
—Philadelphia Press.

The elephant is about to join the buffalo in the list of extinct animals. Twelve more years, at the present rate of killing, will finish him—it is estimated.

Politeness is like an air cushion—it may be nothing in it, but it eases our jolts wonderfully.

Commercial Traveler—What a surprise to see you traveling third class, Herr Baron. You who own a country villa! The Baron (grinny)—You would travel third class, too, if you owned a villa.—Herald.

The number of pupils enrolled in the public schools of this country is 11,466,799. The average daily attendance is 7,279,264. The salaries of the teachers aggregate the sum of \$67,503,037 annually. Our public school system costs the nation \$111,279,330.

San Francisco dispatches for Aug. 10th state that on July 30th two half-white Hawaiians, Robert W. Wilcox and Robert Boyd, with the aid of one hundred and fifty natives, made an armed attempt to overthrow the government. The palace grounds and government house were taken possession of by the rioters. The Honolulu Rifles were called out, and a skirmish ensued, in which seven Hawaiians were killed and twelve wounded. The rioters were at last compelled to surrender.

DAMAGES FOR VACCINATION.—A special dispatch to the Boston Herald from Dedham announces that an interesting case between Michael Tarpey of that town and the Cunard Steamship Company has just been compromised by the payment of liberal damages to Tarpey. Tarpey was a steerage passenger on the Catalonia last April. He was forcibly vaccinated on the voyage over.

Attention is called to the classic lines of John Boyle O'Reilly on another page. They are worthy of his genius at its very best; they overflow with the loftiest sentiment of liberty, are virile in their frank manliness, dignified and fervent in thought, and broad in tone.

[BUILDING IN GOTHAM.]—The records of the Department of Buildings for the first half of this year show that the total value of the buildings for which plans were submitted during that period is \$42,000,000, against \$25,358,000 in the same period of last year.—New York Sun.

A very nicely-printed card informs us that Augustus Day was married to Eva K. Sawyer on Thursday, Aug. 8th, 1889, in Detroit, Mich.

An editorial confrère, utterly demoralized by nocturnal feline concerts, breaks forth in the following agricultural strain:

"This is a good time to plant cats. The cat should be prepared with a boot-kick, revolver, or some other utensil, and then planted in one's plum tree. If you have not got a plum tree, plant anywhere. Plant all you can, and plant deep. This branch of industry is too much neglected."

The last New York Legislature passed a bill, which has become a law, providing that after Nov. 1, 1892, all steam railroads shall equip their engines and cars with automatic self-couplers. The penalty for non-compliance is \$500 for each offence.

Suicide increases rapidly among the officers of the German army. Twenty-three shot themselves in May, and the number was greater for June. It is not the people alone who find the burden of militarism insupportable.

"What on earth is the matter with that razor?" shouted the victim, as he writhed in the barber's chair. "Dead, sah, dere is nuffin de matter wif de razor, but yoh whisksah senny acks ez if dey'd bin nickel-plated."—Washington Capital.

The veteran journalist, Erastus Brooks, (remarks The Orange Judd Farmer,) said that he had seen one hundred and twenty daily newspapers established in New York, and of these only six are now in existence. He estimated that \$25,000,000 had been sunk during that time upon daily newspapers.

Mr. Amle Beant, the brilliant co-worker of Mr. Bradlaugh, and the ablest woman in England, has joined the Theosophists, and her apostasy from Atheism is exciting much acrid criticism from her friends.—The New York Truth Seeker.

Moses Hull, in New Thought—after stating that his wife Mattie and himself had been recently figuring up the question of transportation, and had discovered that notwithstanding their continued labors, one-half of their receipts went into the pockets of the railroads, because they were so frequently forced to retrace their steps in meeting appointments—speaks the following truthful and practical words in re organization among Spiritualists for local work:

"If Spiritualists could only be persuaded to do something practical, if they could be persuaded to form State or district associations, with auxiliary societies wherever there are a few Spiritualists, then it all would cooperate in one management, they could pay their speakers better, and at the same time save one-third of their money and do more good."

HORACE SEEVER, the veteran editor of The Investigator, who has been quite ill for a long time, is at the date of our going to press (18th) very low, and is not expected to survive the week. He retains full consciousness, his mental faculties being, we are informed, as clear and active as at any period of his life.

Dr. Dumont C. Dake and wife, during their sojourn in Boston, were guests at the Rev. House. The Doctor appeared in excellent form, after his remarkably successful season at Onset.

The retribution which waits on the suicide on reaching spirit-life is forcefully stated on our sixth page by the Controlling Intelligence speaking through Mrs. Longley's mediumship.



## The Camp Meetings.

## Lake Pleasant, Mass.

(From Our Regular Correspondent, J. M. Young, who keeps for sale the BANNER OF LIGHT, and Books published by Colby & Rich.)

The week opened with Jupiter Pluvius at the helm. He was forced to retire, and sunshine followed; it always does.

The crowds are coming in, and still there is room. The service on Tuesday, August 18th, was held in the auditorium, with a fair attendance. Lyman C. Howe was the speaker, with "Organization" for his topic. This was followed by a poem, subject: "Foot-prints of the Christian." The service was held in the auditorium, with a fair attendance.

Wednesday, Conference in the grove; speakers, Lyman C. Howe, Mrs. A. M. Spence, Mr. S. A. Byrnes, David Williams, and others.

Thursday, Morning Conference at the auditorium; speaking by Edgar of Utica, Mrs. Knights Dr. DeWitt and others.

In the afternoon the address was by Lyman C. Howe, of Fredonia, N. Y. The following subjects were considered: "Have we any right to Immortality? If so, what?" "The Invisible Side of Life." "The Cause and Cure of Inharmonious among Spiritualists."

Friday, Morning Conference at the auditorium; speaking by A. E. Dingle, Mr. K. E. Dingle, Mrs. Sheehamer-Longley, Mr. Dager and Lyman C. Howe. Singing by Prof. C. P. Longley. Afternoon, A People's meeting; speaking by Mrs. Abby N. Burnham of Boston, Dr. DeWitt, Mrs. Chase of Merrimack, and others.

A grand variety of songs have been expounded upon the Spiritualist Philosophy are discussed at these conference meetings. Much interest is being developed at these sessions.

Saturday, Morning conference at the auditorium. Speaking by Mr. Edgar of Utica, Mrs. DeWitt and others. Platform descriptions by Mrs. Pennell.

Afternoon, Service at the auditorium, opened with singing by the quartette. Mrs. Sarah A. Byrnes of Boston was then introduced, who read a poem, and then gave the address of the day, which was a very fine effort, able and well delivered.

Edgar W. Emerson, the noted test medium, came this afternoon.

Sunday, A beautiful summer day. The extra excursion trains brought large numbers, aggregating an audience of about four thousand people.

The morning services were held at the auditorium, opening with singing by the quartette. The address was given by A. E. Dingle, Mr. K. E. Dingle, Mrs. Sheehamer-Longley, Mr. Dager and Lyman C. Howe. Singing by Prof. C. P. Longley, with cornet accompaniment. "In Heaven We'll Know Our Own." Invocation and address by Lyman C. Howe. The following subjects were given by the speakers: "In what way do false steps affect mankind?" "The conditions of spiritual life?" "What constitutes God, Heaven and Hell?" "The origin of the human soul?" "Is man a special creation?"

At the close of this part of the service, tests were given by Edgar W. Emerson. It was the largest gathering thus far of the session.

Mr. Luther Colby, the veteran editor of the BANNER OF LIGHT, and Dr. A. S. Hayward of Boston, received a very cordial welcome upon their arrival in camp on Saturday.

Mr. Milton Rathbun of New York is here for a brief stay. Mr. Rathbun's family will remain through August.

Mrs. Carrie E. S. Tving arrived from Onset on Friday. Mrs. Tving commenced her mediumistic work upon arrival.

Several concerts have been given in Association Hall. The session is now at flood tide of illumination.

The Methodist Sunday-Schools of Bennington and Pownall, Vt., with their pastors—Revs. Philip Goettle and William J. Chapman—were here on Wednesday for a picnic, to the number of four hundred. They were more than pleased with Lake Pleasant.

Among the newcomers is Mrs. H. A. Ealer, of New Orleans.

The band will give an extra concert on the evening of the 18th, and will be well attended. This will be in connection with the grand illumination.

There are more mediums at Lake Pleasant this season than usual.

The cottages at the foot of Lyman street are being removed. This will complete the new street to the Highlands.

Prof. C. Payson Longley and Mrs. M. T. Sheehamer-Longley are here, being located at the cottage of Mr. Lyman, at the Highlands.

A new Thompson-Houston dynamo is used for lighting.

A. J. Withers, from Venice, Italy, is camping here. J. G. Patton and E. W. Hale of Towanda, Pa., have arrived. These gentlemen are annual visitors at Lake Pleasant.

Mr. Charles Wing and daughter, Mrs. M. L. Wing, of Amesbury, came to camp Wednesday. Mr. Wing is a veteran Spiritualist.

Ion and Mrs. James Priest of Perry Depot, N. H., celebrated their golden wedding on Monday, August 10th. A large number of relatives and friends were present, who left substantial tokens of their esteem, including a generous sum in gold. Mr. and Mrs. Priest are among the campers at Lake Pleasant, and have many friends here.

The grand illumination of the grounds will be next Saturday evening, August 17th. A special programme will be rendered by the Worcester Cadet Band. Extra trains will be run, and there is every indication of a large attendance.

Mrs. Adelle J. Ordway of Haverhill is stopping at Jennie Rhind's cottage on Montague street.

Parties from Onset are coming in quite freely. A week of fair weather is what is greatly needed here.

Mr. Colby, the editor of THE BANNER, has had very satisfactory success with Mrs. Sheehamer-Longley and Arthur Dodge.

Hon. A. H. Dingle will speak next Sunday. Every section of the country is represented here. A friend hands us the following, in relation to Mrs. (Cushman), the musical medium:

"I called upon Mrs. Cushman, finding her in the nice little cottage at Lake Pleasant, the daughter of Mr. and Mrs. Terry of California. She speaks in grateful terms of the kindness and generosity of the donors. Her deformed hand and close connection with her musical instrument should have been sufficient to satisfy any skeptic that some intelligence outside of her own produces the music—and she gives credit to invisible sources. Mr. and Mrs. Terry performed a good act in bestowing the cottage upon her."

Lake Pleasant, Mass., Aug. 12th, 1880.

## Onset Bay.

(From Our Regular Correspondent, Sara Williamson, who keeps for sale the BANNER OF LIGHT, and Books published by Colby & Rich.)

People are still arriving at Onset. The most enjoyable part of the season is approaching.

The dummy road is kept busy conveying passengers and freight from Onset Bay Station to the grounds. The President of the Association is at Onset for his usual weekly visit.

Sunday last was a bright, beautiful day, and a large number of people visited Onset. Seven or eight thousand, it is estimated, were on the grounds during the day. The cars of the dummy road caused by the station were taxed to their utmost capacity, and the steamer Island Home, from New Bedford, brought a boatload of excursionists, accompanied by a band, the music of which enlivened the trip. A number took advantage of the opportunity to go to New Bedford, returning in the evening. Although such a large number of people were assembled, everything was quiet and orderly.

The auditorium was filled to its utmost, and many stood to listen to the inspired utterances of Mrs. Amanda M. Spence, of New York. The theme of her remarks was "Death Swallowed Up in Victory."

"The Light of Spiritualism," she said, "comes to educate men out of darkness and to give them new ideas. You find nothing in the old false teachings to console and encourage. We know that spirits communicate, but there are some who, like Peter, profess to be faithful, but when the test comes they are false, because their acceptance of it may affect their business and consequently their pockets. Spiritualism comes to elevate and emancipate woman; she enters the field of labor—lawyers, doctors and lecturers are coming from the ranks of woman. The institution of woman now makes her the channel of divine inspiration to lead man upward. The angel-world can approach her more readily." Mrs. Spence appears to have lost nothing of her old-time force and fire, and the large multitude listened with rapt attention to her inspired utterances.

After the lecture Mr. Joseph D. Stiles gave a large number of tests, nearly all of which were recognized. The same interest was manifested in the afternoon as in the morning when Mrs. Spence spoke again to the crowd that filled the auditorium. Miss Alice Sinclair sang morning and afternoon. This young lady is a very pleasing vocalist.

On Thursday evening, August 13th, at the Temple, Mrs. Carrie E. S. Tving held "Ikabod's" farrow circle, assisted by a number of vocal and instrumental performers of rare ability. About two hundred and fifty persons attended, and were most agreeably entertained. The music was furnished by the Temple choir, consisting of piano, flute and violin, and was of a superior order. Rev. E. B. Fairchild was the chairman on the occasion. The exercises opened with an overture by the orchestra, followed by a song by Mr. Baldwin, who was accompanied by Mrs. Fairchild.

Mrs. Tving made a brief address expressing her appreciation of the mark of friendly interest manifested by the assembly of such a large number of persons who felt such regard for her as well as for the cause of "Ikabod." She then gave a brief sketch of her early experiences in mediumship, told in her own bright and

sparkling fashion. She concluded with a few words on the beauty of spiritual harmony and forgiveness of self, and with "Ikabod" as a refrain. After this the orchestra played another selection, and J. Seymour of New York City sang a song, which evoked much applause, during which "Ikabod" was sung, and galling the people to the platform, Mrs. Tving, by one of the company since coming, and given satisfaction to all. She has also given much acceptable voluntary aid upon the platform at meetings in addition to her private seances.

Mr. J. A. Buddington has held daily seances at "Happy Corner," and answers questions were discussed and much hilarity prevailed.

Notice is given that the Ladies' Industrial Union of Onset has engaged Mr. J. J. Morse, of England, as speaker for the last Sunday of this month, August 23rd, for the purpose of giving a prominent lecture on the subject of the "Industrial Union." The lecture will be given at the Temple next Saturday night.

The largest hop of the season took place last Saturday night in the Temple; it was under the management of Mr. J. A. Buddington, and was a most successful one. A large sum of money was raised for the Association. There will be another dance in the Temple next Saturday night.

The seances of the materializing mediums are well attended. Mrs. C. H. Bliss, Mrs. H. C. Bluff, Mrs. Gertrude Berry-Johnson, Mrs. H. V. Ross, Mrs. Effie Moss, Mrs. Helen C. Bradford, Mrs. Etta Roberts, Mrs. L. S. Cadwell and others all doing well, and affording opportunities to inquirers, as well as those who are in the company of the spirits to make their presence visible to the eyes.

People at Onset seem to be enjoying themselves, notwithstanding frequent rain storms of the past week; the prospect now is fair weather.

The concert given by Mrs. J. Seymour from New York was a fine entertainment. Mrs. Seymour, whose fine vocal power is well known, was assisted by an able corps of vocal and instrumental performers.

Saturday evening the circle of Mrs. Beste was so crowded that many failed to obtain admission. During the seance a spirit walked out on the back piazza in the moonlight and sang messages to the people outside who, attracted by the voice, assembled there to listen.

The lecture on Tuesday afternoon, Aug. 10th, by Mrs. M. S. T. Wood, was listened to with interest and close attention. She was followed by Joseph D. Stiles, who gave a large number of tests—more than at any one time before, it is said.

The steamer Island Home took a large party of excursionists from New Bedford and Onset to Gay Head and back. Although a rain came on toward evening, and it was a little rough, the trip was a very pleasant one.

Several excursions are announced from Onset to Martha's Vineyard.

Mr. Kase of Philadelphia is on the grounds. Mr. A. L. Hatch of Astoria is visiting Onset. Mrs. S. Dick of Boston is at Mrs. Ricker's cottage. Mrs. Webb, the celebrated astrologist, will remain at Onset until the first of September.

At the conference on Monday morning, Dr. W. E. Reid (editor and publisher of the Spiritualist Instructor), of Grand Rapids, Mich., was first introduced to an Eastern audience, and explained briefly the fact that he was under arrest for claiming to be able to obtain messages from spirits.

Dr. Reid appeared at the conference meeting the entire time devoted to a thorough explanation of this case. A defense committee had been organized by the Grand Rapids local Spiritualist Societies, an appeal had been sent out by them to the Spiritualists of America, and Dr. Reid appeared as their representative.

The subject was opened by Dr. Reid, who was followed by a number of other speakers.

The expression of sympathy toward Dr. Reid did not cease with this meeting, however, for on Sunday night at the Temple a benefit was given him which resulted in the substantial sum of one hundred dollars, and was, in fact, the largest Sunday evening meeting of the year.

The speakers were Mrs. Townsend Wood, Mrs. Walcott of Baltimore, Col. Kase of Philadelphia, Dr. Loucks of Worcester, Joseph D. Stiles, Mrs. Kate H. Stiles and others. Mr. Fairchild presided, and the exercises were of high order.

Dr. Reid gave the first address, and also a few tests. Dr. Stansbury presented an exhibition of the spirit telegraph, giving many messages that were recognized by the audience; also the spirit telephone, through which several persons in the audience testified to having heard voices from the spirits.

When this was completed, the crowning effort of the evening was made when Dr. Stansbury took a pair of new states, and exhibited to the audience and the ladies and gentlemen on the stage, and caused them to be held by different persons—when the result was a beautiful oil painting of a cluster of white roses.

Mrs. Moss of New York, then gave some independent voices; the evening was enlivened by instrumental selections by Mrs. Cassell, and solos by Mrs. Seymour. The following resolutions were passed unanimously, with a large majority: "Resolved, that we support the cause of Spiritualism in the United States, as a manifestation of the feelings of the visitors at Onset."

Resolved, that we extend our warmest sympathy and earnest support to our brother in the cause, Dr. W. E. Reid of Grand Rapids, Mich.

Resolved, that we earnestly exhort all Spiritualists to make his fight their own, and to assist him in every way possible in his defense.

## Cassadaga Lake, N. Y.

To the Editor of the Banner of Light.

Sunday, August 14th.—A spirit-picture claiming to be that of Abram Antone, an Onondaga chief of over a century ago, was the subject of Mrs. K. S. Little's address this morning. She was a brave soldier in the war of the Revolution, in which he served the American side, won the confidence of the officers, and was employed in many hazardous expeditions. He had controlled a medium in Buffalo for a long time, and was the constant adviser of the medium in matters of business. The picture is 5x9 in. in size, is enclosed in a heavy gilt frame, and cost \$700. It is said to have been drawn by W. P. Anderson of Chicago, in a perfectly dark room—at intervals—the blank first, then the face, and last the body. It was donated to the Cassadaga Free Association of Spiritualists by the widow of the lawyer above-mentioned.

Dr. George Wilcox was one of a party of Buffaloians who arrived in camp August 1st. He had been suffering from severe nervous prostration for several months, and was by his own request brought to this camp. He walked over nearly the entire grounds soon after his arrival, being accompanied by his wife and son, and at night came in and laid down, telling his friends he was never to rise again. Saturday morning at ten o'clock his premonitions were verified, and he calmly sank to sleep to awaken in the land of the departed.

Mr. Wilcox was a member of the Cassadaga Free Association of Spiritualists twenty years, and was frank and outspoken in the defense of the Cause he loved. He was for ten years connected with the Buffalo Express Printing Co. He also served in the capacity of commercial editor for several years.

The beautiful casket which contained his remains was placed on a platform in the grove, and at one o'clock p. m. Sunday Mrs. Little delivered the funeral address. A large audience stood with uncovered heads beneath the living canopy which she sheltered them from the vertical rays of the midsummer sun, and listened to one of the finest inspirational addresses ever given on these grounds.

Mr. Wilcox was a man who had his body cremated, and it was taken to Buffalo on the evening train. He leaves two daughters and one son.

Sunday afternoon Hon. Sidney Dean, who was with us on Saturday, again favored us with one of his sound and powerful discourses, most upon the province and power of man's reasoning faculties.

Mrs. R. S. Little closed her engagement to-day. She has been in the closest sympathy with our meetings from the beginning, and one of our most beloved and efficient workers. Each year she comes to us with a fresh and increased inspiration, which touches every heart with its tender sympathy and sweet love. Although she had been speaking most of the day, she kindly responded to the unanimous request of the people, and met in a farewell recognition and informal good-bye held in the amphitheatre this evening.

A large audience gathered to greet her with their blessings and words of love and appreciation. Nearly all the speakers on the grounds were present, and it was an occasion and tribute to her loving labor for and faith in the good that is in man. Short speeches were made by Mr. Barrett of Meadville, Pa.; Mrs. Wallace of New York; Hon. Sidney Dean of Onset; and Mr. Wilcox of Buffalo.

Mr. J. T. Little entered into the spirit of the occasion with the same earnest and hearty good will as the other workers. Each year she comes to us with a fresh and increased inspiration, which touches every heart with its tender sympathy and sweet love. Although she had been speaking most of the day, she kindly responded to the unanimous request of the people, and met in a farewell recognition and informal good-bye held in the amphitheatre this evening.

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## Spiritualist Camp-Meetings for 1880.

The season of out-of-door gatherings on the part of the believers in the New Dispensation is now in full progress; and the reader will find subjoined a list of the localities and time of season where such convocations are being held.

We trust the managers of these meetings, and the friends attending, will kindly cooperate in efforts to increase the circulation of the BANNER OF LIGHT, and thereby strengthen the hands of its publishers for the arduous work which the Cause demands of all its public advocates.

ONSET BAY, MASS.—Meetings will be continued at this place on Sundays during August and September. Trains leave Boston, 8:15 A. M., 9 A. M., 1 P. M., 3:30 P. M., 4:30 P. M.; Sundays only at 7:30 A. M., 8:15 A. M., 9 A. M., 11:30 A. M., 3:30 P. M., 5:30 P. M.; Sundays only at 7:30 A. M., 8:15 A. M., 9 A. M., 11:30 A. M., 3:30 P. M., 5:30 P. M.

LAKE PLEASANT, MASS.—The Sixteenth Annual Convocation of the New England Spiritualists' Camp-Meeting Association continues at Lake Pleasant, Montague, Mass. (on the Hoosac Tunnel route), to Aug. 25th. Trains leave Boston week days for the Lake at 6:30, 8:30, 10:45 Ex., 11:30 A. M., 3:30 P. M. No Sunday trains.

LOOKOUT MOUNTAIN, TENN.—The Sixth Annual Meeting will continue at this place (near Chattanooga) till August 31st.

SUNAPEE LAKE, N. H.—The sessions of the Twelfth Annual Meeting close Sept. 1st.

QUINCY CREEK PARK, VT.—Meeting continues to August 15th, inclusive.

HASLET PARK, MICH.—Meeting closes Aug. 26th.

VERONA PARK, ME.—Meeting ends August 25th.

CASSADAGA LAKE, N. Y.—The Tenth Annual Meeting closes Sept. 1st.

MISSISSIPPI VALLEY SPIRITUALIST ASSOCIATION.—The Seventh Annual Camp-Meeting at Mount Pleasant Park, Clinton, Ia., closes Aug. 27th.

PARKLAND, PA.—Meetings will continue till Sept. 11th.

ERNA, ME.—Twelfth Annual Meeting, Aug. 30th, to hold ten days.

VICKSBURG, MICH.—The Camp-Meeting will continue until Sept. 3d.

NIANTIC, CT.—Meeting now in progress.

TEMPLE HEIGHTS, ME.—Meeting commences August 18th, and holds to August 25th, inclusive.

EAST PORTLAND, ORE.—The Thirtieth Annual Camp-Meeting of the Oregon State Spiritualist Society will convene at New Era, Clackamas Co., Sept. 6th, and continue ten days.

Movements of Platform Lecturers.

(Notices under this heading must reach this office by Monday's mail to insure insertion the same week.)

Dr. D. J. Stansbury, the medium for Independent state-writing and other psychic phenomena, will be in Boston from Sept. 1st. Address 9 Bosworth street, corner of Essex and Court Streets.

Miss Jennie Leys having to refrain at present from lecturing publicly, desires to form classes in Practical Spiritual Science. Terms, time and place of lectures to be soon announced. Those who wish to join the classes are kindly requested to address her, box 2297, Boston.

Lyman C. Howe closes his engagement at Lake Pleasant next Sunday, August 18th, and goes to Vicksburg, Mich., for August 22d to 26th inclusive. He is engaged to serve the "Friends of Human Progress" at Quincy Creek Park, Vt. on August 22d, 23d, 24th, 25th, and 26th. He speaks in Buffalo the Sunday of October, and in Washington, D. C., the Sundays of April, 1880.

Mrs. Cora L. V. Richmond, as has been already announced in these columns, speaks during September at the First Spiritualist Temple, Newbury and Exeter streets, Boston. She will accept calls for week evening engagements near this city. She can be addressed for the present at Lily Dale, Chautauque Co., N. Y.

The address of Mr. and Mrs. G. W. Kates is now at 224 Franklin Avenue, Philadelphia, Pa.

Frank T. Ripley, platform test-medium, can be engaged for the lecture, "Spirits in the State of Maine, on liberal terms." Address care of BANNER OF LIGHT, 9 Bosworth street, Boston, Mass.

Dr. J. C. Street, (the efficient chairman at Cassadaga Lake), is, we are informed, unable to conclude his engagements and other business in time to sail for Buffalo on the 10th inst. He speaks in Buffalo the Sunday of October, and in Washington, D. C., the Sundays of April, 1880.

George W. Watrous, 179 Park street, (North), Hamilton, Ont., will lecture on the Spiritual Philosophy when opportunity offers, in Canada. Address him as above. He has of late accomplished some good work in Montreal, to which reference will be made next week.

Dr. B. M. Lawrence has been engaged to visit the camp-meeting at Chattanooga, Tenn., and will remain there for two weeks, after which he expects to spend most of his time lecturing, with stereopticon illustrations.

SUMMERLAND SONGS AND HYMNS.—The above is the name of a sixty-four page octavo pamphlet of words and music by B. M. Lawrence, M.D., the contents being chiefly from his larger work, "Celestial Sonnets," which has attained a great popularity in the lecture-rooms, camp-meetings and social gatherings of Spiritualists. The words embody sentiments of a spiritual, consequently elevating and progressive character, and are adapted to music within the capacity of every one, many of the pieces being harmonized to popular melodies. The low price at which the collection is sold places its possession within the means of all. See advertisement, fifth page, for further particulars.

Dr. Chas. W. Hidden, of Newburyport, Mass., will be at Lake Pleasant from Thursday, Aug. 22d, until the following Monday. It will be Dr. Hidden's first visit to a spiritual camp-meeting.

Augusta Dwinells, seeress and trance medium, will remain at the Treadwell Farm, Exeter, N. H. (Hampton Road), for a few weeks longer, owing to her many engagements.

THORFORD'S ACID PHOSPHATE MAKES DELICIOUS LEMONADE.—A teaspoonful added to a glass of hot or cold water, and sweetened to the taste, will be found refreshing and invigorating.

Spiritualistic Meetings in Boston.

Twilight Hall, 780 Washington Street.—Sundays, at 10 A. M., 2 1/2 and 7 1/2 P. M. Eben Cobb, Conductor.

Angelo Hall, 75 Washington Street.—Sundays at 10 A. M., 2 1/2 and 7 1/2 P. M. Wednesdays at 3 P. M. W. Matthews, Conductor.

Anglo Hall, 616 Washington Street.—Sunday, Aug. 11th, the subject of the morning conference was: "Temperance from a Spiritual Standpoint." The exercises were opened with an original temperance song by Mrs. M. F. Lovering, after which the Chairman made some able remarks and read a poem. He was followed by Mr. Dill, Mr. Wright, Prof. J. M. Garst, Mr. Merrill, Mrs. Merrifield, Mr. Rhidd, Mrs. Leslie, Mrs. Chapman.

In the afternoon the exercises were opened with an original song by Mrs. J. K. Jones, D. D. Constant (of Scotland), Mrs. Wilkins, Mrs. Lewis, Mrs. Dr. Whittemore (from Manchester), and Mrs. Leslie gave tests and descriptions, which were fully recognized. The hall was well filled with a very attentive and appreciative audience.

In the evening the exercises were opened with a song by the pianist, Mrs. Lovering. The Chairman read a poem, after which Dr. Coombs made some excellent remarks. Mrs. W. Leslie made a short address, her closing remarks to the Society for the present, as she leaves for a four weeks' absence—attending the Enna (Me.) camp-meeting. Tests were given through the organisms of Mr. McKenzie and Mrs. Wilkins. Closing remarks by Dr. U. K. Mayo.

A grand work has been accomplished in these meetings, and many skeptics and investigators receive positive proof of immortal life. Meetings are held in this hall every Wednesday afternoon at 3 o'clock.

## Married.

In this city, July 29th, by the Rev. E. F. Rexford, Edmund Russell, of Brookline, and Mrs. E. M. Thayer, of Boston.

The BANNER OF LIGHT is not only "the oldest journal in the world devoted to the spiritual philosophy," but is the most widely circulated and influential purveyor of spiritual news and information. It is unequalled. The answers to questions in the Message Department are richly worth the price of the yearly subscription.—Psychic Studies.

The friends of the late Edward S. Wheeler—and they are numerous all over the country—should circulate widely the sketch of his life that has been carefully prepared by Mr. George A. Bacon, and put in convenient pamphlet form by Colby & Rich, Booksellers, No. 9 Bosworth street, Boston. Price 10 cents.

THE MASTERION; or, Reason and Reasoning. A Revelation concerning the laws of Mind and Modern Spiritual Phenomena. BY MARCEON R. K. WRIGHT. 25 pages, 5 cents.

For sale by COLBY & RICH.

## Spiritualistic Meetings in New York and Brooklyn.

The People's Spiritual Meeting every Sunday evening at 8 o'clock at residence of Mrs. M. C. Morrell, 220 West 8th street, Brooklyn, every Saturday evening, at 8 o'clock. (Renowned from Columbia Hall.) V. W. Jones, Conductor.

A General Conference will be held Wednesday evening, each week, at 220 West 8th street, at the residence of Mrs. M. C. Morrell.

The Progressive Spiritualists hold their weekly Conference at Everett Hall, corner Bridge and Withington streets, Brooklyn, every Saturday evening, at 8 o'clock. Good speakers and mediums always present. Seats free. All cordially invited. Samuel J. Marks, President.

## To Inquirers.

As numerous letters are often directed to this office from distant points inquiring as to who are the best mediums to apply to for spiritual information, we take this method of replying to all such that, while we believe the mediums advertising in our columns are reliable, yet we cannot recommend any special medium to any particular person, as the medium who may satisfy one investigator might not be able to meet the requirements of another. It is therefore best for each investigator to visit such mediums as he may believe possess the power of bringing him into communication with the spirit-world, and thus judge of their claims for himself.

Special Notice to Subscribers.

The date of expiration of every subscription to the BANNER OF LIGHT is plainly marked on each address. Subscribers intending to renew will avoid inconvenience by sending in the money for renewal before the expiration of their subscription, as we stop every paper after that date. It is the most desirable of the publishers to give the BANNER OF LIGHT the extensive circulation to which its merits entitle it, and hence they look with confidence to the friends of the paper throughout the world to assist them in their important work.



The Spirit-Chairman kindly asked me to speak to-day, saying: "You will find it, willn't you, you, and also give some of your dear ones a little light concerning the beyond;" and I took courage.

Sarah and Freddie, I do hope you will learn something of our coming to you. Your father stands beside me to-day—wishing to be remembered to you all, and to the neighbors also, that were so kind. I lived a long life on this side—seventy or eighty years is a long time; I cannot just tell you how long it is since I entered the spirit-life; as I have heard the



speaking, I should judge it must be six or eight years.

Oh! how glad I was when Artemas came beckoning me up higher. I knew full well he would not leave me, he would be there to meet his own dear wife, as he had promised me so many times in spirit, or as you would say in thought, and I felt it was my turn. I looked upon his face as he stood waiting just across the beautiful stream, saying, little, come up higher. I knew his voice in a moment, dear children. He told me he had been with me in the sickness, and he had also been with your children much, trying to assist you in life's trials. We walked together, and he took me to his beautiful home, where there is room enough and to spare, and where all are welcome. Father, mother, sister, brother and children are all given back again in the spirit-home. From Petersburg, this State; Mollie-belle Bryant.

#### Jerry Mann.

As the old lady was speaking I walked back and forth, hoping there might be time enough left for me, for I know some one will be left to hear from me, although many of my friends and relatives have crossed over, for the boatman comes pretty often. You'll find he'll rap at your doors, each one of you, asking you to take a ride with him. And who can tell the time? Not one. All there is about it is ready, then you'll have nothing to do but step into the boat, and the row you safely across, and when you enter that bright and beautiful land you'll find there are plenty waiting to take your hand. Often while you dwell here on the material plane you cling to earth, and it came over me the same. Why? Because I didn't know anything of the better country, and I thought: "Well, there are loved ones here I shall dislike to leave." But look yonder; how many have gone before who are awaiting your company.

In the earth-life you may think you know people and you get deceived; in spirit-life you know them all. Our loved ones are strong about us and are so glad to see and to welcome us the new-born friend. It is a grand thought, while you dwell here, to feel that you are not forgotten, that they are waiting for you, and that they come to aid you while you stay on earth. I felt many times, while dwelling on earth, I didn't know as they knew anything about me, and sometimes it would come to me that this life was all there is, that it was but a bubble, and I was sure that what did it amount to? Nothing. I could not understand what I was placed here for—or anybody else—unless it was to get through with a great deal of trouble and sickness and disappointment. But I find now, seemingly, it was just to get ready for the new country. And it is true. Your home is what you make it; you will find it so. You have been told of it times enough, and when you get our side you'll say it is only too true, and I feel it is the best way to behave about as well as you know how. That's all that is asked of you. I don't say whether I did or not.

I've tried a good many times to get in here before, but I've always failed to come near enough to the medium. To-day old Sagoyevatha told me to get up a little closer and he'd help me, so I came up. I wasn't at all afraid of him. We lost all fear when we got into the spirit-life. I didn't understand before that you had to get so close, for I was pretty ignorant in regard to taking hold of a medium. I hardly know how I got into this chair. When I first stood there a woman was in it; now I see, I am—and I'll get out of it, won't I? I hope I shall.

[To a spirit.] Don't go, sir; don't go; you've come to help me, and I want you to stand to your post. What's the use of your coming if you go right away?

I want you to tell 'em down in Farmington, Me., that I am as happy as a clown. I want the doctor to know I have been here; and had I better say the Indian gave me some help? Aint it best to be honest, and own that I could n't speak without the red man giving me a little strength?

I do feel first-rate because I have spoken, and I know Dr. Dyer will be glad to hear from me. He's a good man, I tell you; you've got to just live with him to know him. I can appreciate it, a good deal more since I got out of that old house I lived in.

Doctor, I did the best I knew how. You know a good many times people would blame Jerry for not doing better. What are you going to do if you don't know any better? Why should you be blamed if you do the best you know how?

I hope this will reach Dr. Dyer. I want you to say Jerry Mann is here, and I do feel first-rate. I'm going to thank everybody I meet on the way back that has anything to do with my coming here. I thank you, Mr. Chairman, and the Spirit-Chairman for his great kindness in telling me I could speak to-day. I guess he'll think I'm learning something the other side—that is, the doctor. Good afternoon.

#### Fanny Giles.

I have been asked mentally a number of times to send a letter; it makes very little difference whether you call it a letter or a message. I wish to speak to my dear, loving friends. Mother, father, all—I send greetings to you to-day. Do not think this is the first time I have been in this hall. I have come here to listen to what others have said, hoping I might learn a little, so that I could control some of the things that come over me. I do try to come into communication with me in some way. I know you don't have the same privileges that Aunt Fanny does, but do grasp an opportunity whenever you can. I am so happy in my spirit-home. Little children come around us here, so eager to speak in these meetings; for they are permitted the same as we are, and it is beautiful to look into their sunny faces and see them so happy.

Father, I wish I could make you understand when I come into the home. I have tried, oh! so many times, to have you listen to the little sounds that have been made, even in your own room. Do not pass them by unheeded. We must work through sounds, or, as you might say, talk through sounds, for they all mean something.

Mother, I know how anxious you have been to learn something of where I have gone. It seems a long time to you, each one in the home, since Fanny left you, but it is a short period to me, as I enter earth it seems a little while; but I have never left you long at a time, I am drawn to you so often, and when trials come, or when you feel badly in the physical, then am I attracted so strongly to my home, not yours alone; I feel it is my home just as much as when I dwell in the form.

I have been to Uncle Thomas's house, and he is feeling badly; it seems to us that the Angel of Life is very near. I know you wonder many times how I will say what is not revealed to the angels. We do see further and clearer than you mortals, but not to the end of life; that is not given to us.

How strange it seems to me to be speaking here in public, which I would not have done when in the form; but I seek to reach my loved ones, and it is beautiful to feel that the channel is so free, and you are so kind to listen to us and give us of your magnetism.

I hope this may reach my dear father, Charles Giles, of Booth Bay, Me. Fanny Giles. May 3d.

#### SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK.

May 24.—William Parkerson; Thomas Hatch; Jessie Corwin; Lucy Alworth; Benjamin Brown; George W. Smith; Susan Kent; Ethel Porter; Annie Cummings; Eli Rauli; Elizabeth Davis.

#### To the Liberal-Minded.

As the "BANNER OF LIGHT Establishment" is not an incorporated institution, and as we could not therefore legally hold bequests made to us in that name, we give below the form in which such a bequest should be worded in order to stand the test of law:

"I give, devise and bequeath unto Luther Colby and Isaac B. Rich, of Boston, Massachusetts, Publishers, [here insert the description of the property to be willed] strictly upon trust, that they shall appropriate and expend the same in such way as they may deem expedient for the promotion of the doctrine of the immortality of the soul and its eternal progression."

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# Banner of Light.

BOSTON, SATURDAY, AUGUST 17, 1880.

## Why the Sioux Have Signed.

The *Sioux Herald* for Aug. 7th devotes over a column of its space to a report of an interview held at the Parker House by one of its representatives with Dr. T. A. Bland, of Washington, editor of the *Council Fire*, and the Secretary of the National Indian Defense Association—which organization has a membership of about one thousand in this country.

In the course of the conversation it transpired that the agreement which the Indians are reported to have signed, is not signed by the great chief, Sisseton, but by a delegation that was in Washington last year and the National Indian Defense Association, and a substitute for the bill prepared by the Association at the request of the Indians. This latter bill proposed that the Indians should be given 10,000 acres of land, and to furnish the schools and other things enumerated under the treaty of 1868.

Dr. Bland said: If the Sioux have yielded, the paragraph in the *Sioux Herald* is quite correct. The difference explains why the Sioux did so. No doubt the Commissioners have told these Indians that if they did not sign the agreement their property would be confiscated by the government. Chief Gull went to a Black Rock lawyer for counsel, and the lawyer, in the threat, and of course he was told that the government could do as was said. This, and this alone, is the reason why Chief Gull and John Grass signed the agreement.

The reporter's question: "What are the objections, if any, of the National Indian Defense Association to the agreement?" Dr. Bland replied that the Association had no objections to the agreement if all its provisions were liberally construed, but he considered that the Secretary of the Interior had been singularly non-committal regarding the 12th section of the agreement. So singular had this appeared that the Association, as represented by Messrs. Alexander Kent, H. B. Moulton and Dr. Bland, addressed a letter to the Secretary of the Interior, asking that he be categorical regarding his idea of the construction of that section:

"1. As to whether or not the money to support the schools for twenty years is to be paid by the government, or whether it is to be deducted from the fund to accrue from the sale of 10,000,000 acres of land, to be given to the Sioux under the provisions of the act, is to be decided by the government."

"2. Whether or not the cost of the schools, buildings, implements, schools, etc., provided for in Sec. 17 of said act is to be charged to and deducted from the money arising from the sale of the land, or whether it is to be paid for by the government out of money due said Indians under the treaty of 1868."

This letter bringing out no reply, they called on him with no better success, and in referring to the subject he had directed that the construction of Sec. 17 should be left to the commissioners. The Association informed the Secretary that any interpretation by the commissioners would be an official construction of the meaning of the section was made by the government, in advance of the request for the Indians' signatures, the association would advise the Indians of the danger of subsequent construction of the Interior Department, and the agreement. This its officers did; but at once machinery was set to work by the authorities to prevent communication between the N. I. D. A. and the Indians. To the suppression of these warnings letters, instructing the Indians that if they signed the agreement, they would be liable to the government, and that the success of the commissioners in overcoming their objections to the treaty was due to the fact that the only hope for justice for the red man in this case is to hold the government rigorously to the construction given by Gen. Crook to Section 17. The matter being stated in *The Herald* report as follows:

"The Association's letter reached Red Cloud before the commissioners arrived at Pine Ridge agency. He sent one of his head men post haste to Rosebud agency to confer with the Indians there. This head man asked Gen. Crook in the morning if the money to support the schools for twenty years and pay for the other things mentioned in Sec. 17 of the agreement was to come out of the Government under the treaty of 1868, or to come out of the Sioux under the present agreement. Gen. Crook replied that the money was to come out of the Government, and that the Sioux would not be saddled with the expense at all. The Indian evidently asked him then whether he had authority for such a promise, and Gen. Crook replied that what he said would be the policy of the government, and if the President did not approve of his promise, the agreement under such circumstances would not be valid. Therefore the construction of Sec. 17, made by the commissioners was in accordance with the Secretary of the Interior's statement that the President had directed such liberty of construction; hence it would be an act of infamy had faith for the government not to stand by Gen. Crook's promise to the Indians. Nevertheless, I am afraid that the government will stand by the construction of the government, by which it is hoped to secure the advantages of the former obnoxious bill under false pretences. We propose to do all in our power to see that the government stands by the construction which the commissioners have verbally made."

Dr. T. A. Bland called at our office on his way to Lake Pleasant, and gave us several points additional to the above, showing the animus of those who have had this Sioux problem in hand on the part of the Government, and the importance of the work being carried on by the National Indian Defense Association.

He emphasized all he has previously said in our columns, in the *Council Fire*, and elsewhere, in praise of Red Cloud, and the firm stand he had taken (at the risk of personal pecuniary loss) in behalf of his people; and spoke in terms of commendation of Sitting Bull, who had, on gaining knowledge of the interests covered by the 17th section, stood out to the last against signing the agreement, unless the verbal statements of the Commission could be shown to have official backing. The telegraphic dispatches had shamefully misrepresented Sitting Bull, calling him an obstructionist, and declaring him not to be a chief, etc.; whereas he really is the great medicine chief of the Sioux, and a good friend of his people's real interests. If the construction of Section 17 made by Gen. Crook (which Red Cloud, Sitting Bull, and the other chiefs demanded should be documentedly shown to them to be also the Government's construction of that section, ere they would sign the agreement) is held to, as it common justice it ought, it will make a difference to the Sioux of about \$4,000,000 for educational purposes. A bill devoting millions, to a pro rata distribution of U. S. Government funds for popular education among the States has long been agitated in Congress: Will the Nation justify its representatives at Rosebud Agency or elsewhere in making statements on their own account, which if repudiated by the authorities at Washington, will in effect, deprive the Indians—who need it more than any other class—of some \$4,000,000 of their own educational fund?

Dr. Bland also spoke enthusiastically of Dr. H. Ten Kate, and what he had said and done in the cause of the American Indian—by his instrumentality, the Professors of the University of The Hague, and the leading scientists of the National Bureau of Ethnology, Leyden, Holland, having been led to become life members of the N. I. D. A.; through Dr. Ten Kate's influence, also, Prince Roland Bonaparte, the recognized head of the Bonaparte family in France, has also become a life member. Dr. Ten Kate's interest in the Indian was not born of sentiment or the reading of literature at a distance, but from his practical contact with them in traveling among them as a Commissioner for the obtaining of ethnological data, etc.

## Mrs. Helen C. Bradford.

To the Editor of the Banner of Light:

This lady gave her first séance for materialization, or transfiguration, or personation of spirits, on a recent Thursday evening at "Blue Cottage," a small Bay. A cabinet was placed between the parlors and some twenty-nine forms made their appearance. "Aunt Mary Stearns" and Mrs. Perkins, once connected with the Boston Ladies' Aid Society, were recognized by several present—as they informed the writer. Mr. and Mrs. Apple, and Mrs. Loring, all of Fitchburg, claim that they recognized their relatives without a doubt. Others also were of the same opinion.

Capt. "Blank," a prominent business man, recognized Col. Clark, formerly of the New York Regt. He gave him the time of departure to spirit-life, which was correct. There was no one at Onset who knew this fact but himself. The Captain is not a Spiritualist, but an investigator; he knows what he is about in his research, and he is satisfied that whatever it is, the medium is not deceiving the public in his manifestations.

Mrs. Bradford had the prophecy given to her some months ago, and she would be unfitted for this phase of mediumship.

The second séance came off August 5th. Mr. John Low, of Chelsea, Mr. Haines, of Cambridge, Mr. H. O. Howard, of Brockton, and several others who attended evening at "Blue Cottage," concerning the results of this séance, expressed themselves as being thoroughly satisfied that no fraud was practiced on them by either the medium or any one else connected with her.

I called at the cottage where the séance was held, and Mrs. Sprague said that she locked the doors at the time of the séance, and feels satisfied that in what appeared no deception was practiced.

A. S. HAYWARD.

(Continued from fifth page.)

and powers is giving proof of the life beyond, and adding to the interest of the conference by her earnest remarks. We gladly welcome her to our camp and rostrum.

Aug. 6th.—Conference opened by the chairman, Dr. J. C. Street, followed by Mr. M. T. Towsey, Judge McCormick, Hon. Sidney Dean and A. H. Richmond. The exercises were closed by Walter Howell.

Hon. Sidney Dean closed his labors with us for this season this afternoon. An unusually large audience greeted him, and were deeply moved by his discourse, which was full of human sympathy and broad philanthropy. The hearts of the people seemed to melt and blend with the sentiment, and the touch of conviction, and speaker and hearers were at once brought into the closest sympathy.

After a duet by Mr. J. T. Little and Mrs. Anna Davis, the speaker announced his subject, "The Soul." His reasoning was that back of hereditary influences and environments the soul is pure and free—free to work out its condition, and impress and express itself as a factor in the great, eternal sphere of life and being—free to exert the action of the will as a factor in the achievements of life, and to plead with earnestness for a more general and positive exercise of the principles of fraternal love, and that broad human hope to that blind and to the suffering. This condition obtains there will be a millennium on earth.

At the close of the discourse Mr. Little and Mrs. Davis sang "Beckoning Hands."

Mr. Dean has won the esteem of many hearts, and departs with our blessing and best wishes.

Wednesday, 7th.—J. Frank Baxter made his first address this P. M. He is no stranger upon our rostrum; we always receive him with a warm and hearty welcome, and are not disappointed.

He prefaced his discourse to-day by reading a poem entitled "The Game of Life," then sang and played. On the bridge, his lecture was upon "The Home and the Home of the Future." In answer to the question, "What good has Spiritualism done?" he said: "It has bridged the river of death and lighted it; it has allayed suffering; it has encouraged the human mind to achieve of its own power, and it has given an impetus to free thought, to woman a broader freedom, to the world new inventions, and revealed hidden laws. It has warned of danger, healed the sick, reformed and uplifted the erring, given hope to the blind and to the suffering. It stands at the climax of all past religions."

Mr. Baxter closed with the song, "My Angel Friends." A large number of platform tests were given, all of which were recognized by persons in the audience.

Thursday, Aug. 8th.—There was quite a flutter of curiosity manifested among the people at the rumor that there was to be a marriage in the amphitheatre at 10 o'clock A. M. every seat was filled. Father Samuel Watson presided at the ceremony in a brief and impressive manner, and the happy pair went on their way.

Hon. A. B. Richmond, the eminent lawyer, of Meadville, Pa., had engaged to give a lecture, and as he termed it, "The Difference between Magic, Sleight-of-Hand, and Spiritual Manifestations." The account of this gentleman's conversion to a belief in Spiritualism at this camp, during a former season, has already appeared in our columns. He is a man of ripe judgment, and his head is silvered with age, yet through the new baptism of Truth "his youth is renewed like the eagle"; he steps with that elasticity born of a new hope, and his face is fairly radiant with happiness and will to all his hearers. He is a man of great power, and his mastery power, giving his experience in the study of magic, and relating what he had seen of spiritual manifestations, explaining how utterly impossible it would be for a spiritual science, and the manifestations given through media, which evince an intelligent source and many times convey facts unknown to us before. He said he did not appear before us as an inspirational speaker, he had no inspiration that he knew of; he knew of a man, a man being to punishment by death, so earnest did he become in pleading for the cause he loved that he forgot himself and "brought the house down" by saying: "Now, gentlemen of the jury, I am thinking myself before and fully satisfied, and I beg to be excused, pardon, saying he thought his feet were on his 'native heath'."

In the afternoon Rev. Samuel Watson, of Memphis, Tenn., who was a minister in the Methodist church for thirty years, occupied the platform and spoke upon "The Spiritualism of the Bible." He was perfectly at home with his subject, and gave fact upon fact proving that the doctrine of Spiritualism is prominent in the Old and New Testament, which as he said opens and closes the spiritual science, and the tone is not far distant when Spiritualists will go back to this old book, and after correcting some of its errors in translation, make it one of their most valuable evidences of spiritualism and manifestation. Having been in the church many years, and closely connected with ministers of the so-called gospel—he knew whereof he affirmed, and was sure that ministers are coming out, and that it will not be long before the light of truth will overshadow the world, and the Spiritual Philosophy be the religion of all mankind. We are getting out of the age of faith; all dogmas and creeds that cannot be demonstrated must go overboard. Father Watson is a pronounced reasoner and thinker. His lectures are given in a conversational tone, and the fact of his integrity, his experience and his years, carries conviction and commands attention.

Friday, 9th.—The Children's Lyceum, conducted by Mrs. E. W. Tullaghan, met in the amphitheatre this morning. Marked interest was shown by the scholars, and great improvement is already discernible. The "Little Teacher" gave an impressive lesson this morning on kindness to animals and to the creatures everywhere. A song, a recitation, a march, recitations and prompt answers to questions did great credit to teacher and scholars.

J. Frank Baxter occupied the rostrum in the afternoon and spoke upon the text: "Pure religion and unfeigned love for one another." To visit the fatherless and widows in their affliction, and to keep himself unwinded from the world." The discourse was full of wholesome precept and sound philosophy. The testings following were recognized and of a marked character.

Saturday, 10th.—Mrs. A. M. Gladding, of Doyleston, Pa., is to speak to-day.

Mediumship of every type is represented in a marked and striking degree at Cassadaga Camp this season. V. A. M. and Mrs. A. M. Gladding, and Bangs sisters and many others are giving wonderful manifestations in slate-writing and materializations. Slate-writings have several times been given in foreign languages.

A large number of physicians and other professional men are here; and are manifesting great interest in the work.

Dr. J. C. Street was to have sailed for Europe yesterday, but the fog, and the Paris convention, but has been induced to remain.

Dr. H. T. Shipley of Marengo, O., is now on the grounds. As a psychometrist, clairvoyant and healer he is doing a good work, and is being recognized as one of our best. He is in the hands of his spiritual guides, for faithful and effective work.

Mrs. Dr. Thomas of Cardington, O. (widow of the late Dr. Robert M. Thomas) is here with her new method of treating disease by electricity and magnetism. Her battery is a splendid invention, and can be worn on the body for any disease. Her husband finished the work her husband began. Through the gift of psychometry she diagnoses diseases accurately.

Dr. O. J. Willard and wife of Mayville, Dr. Tyler and wife of Lanesville, O. Dr. Allen and wife of Blooming Valley, Pa., are also present with us.

Erratum.—In last week's report the name *Bishop Beals* was given, instead of *Beals E. Litchfield*.

ORPHA E. TOWSEY.

Additional to the above we have the following FROM ANOTHER CORRESPONDENT:

During the past week the lectures have been very interesting, and large audiences have greeted each successive speaker.

President McIlroy, of the Pittsburgh Spiritualist Society, Cleveland, has been visiting the spiritual and material hospital of our camp.

Major Chas. E. Richmond, son of Hon. A. B. Richmond of Meadville, Pa., is here upon a tour of investigation of the phenomena of the spirit world, and the former being one of the Professors in the Unitarian Theological School in that city, are here for rest and recreation.

Mrs. M. Gladding is to arrive to-morrow, and will give three lectures from our rostrum. She is an excellent speaker, and visits our camp for the first time during her life as a public worker.

Our good friend and indefatigable worker, Mrs. Marion Skidmore, has been quite ill for several days. "May she soon recover," is the earnest, heartfelt prayer of her many friends.

About five hundred people are now residing upon the grounds, and this number will reach one thousand before the season is over. Cassadaga has a wonderful future before it.

President Gaston and the entire board of Trustees are hard at work in their official capacities, endeavoring to make everybody welcome and comfortable while here.

A. G. Purple's news-stand is a great convenience to all, and should be liberally patronized, for he has all the leading Spiritualist Journals and Buffalo dailies for sale.

Cassadaga is alive and flourishing as never before, and the continual increase in the number of attendants indicates a great change in public sentiment in the lake region to say the least.

Aug. 10th, 1880.

PHILO.

Nanticoke, Conn.

Aug. 5th.—Mr. Gillett's family, of Hartford, leave to-day. Mr. E. A. Nellis's family, of Winsted, are expected.

Mr. Emil Graywack, wife and sister are at Mrs. J. J. Clarke's. Mr. Perry and wife, of New Haven, at Mr.

Healy's; Mr. Orange Perkins, wife and two children, Mr. Dwight Perkins and wife, and Mrs. Spencer, all of Williamstown, are at the farm-house with Mr. Chas. Clark, Mr. B. T. Emerson, and family, of Colebrook, and the cottage; Mrs. C. E. Webster, healing and test medium, is with Mrs. Tassett; Mrs. Smith, of Springfield, Mass., is at Mr. Holman's.

Mr. Amos Hill furnishes teams to convey passengers to and from the grounds. The cottage of Dr. J. C. Street is at the entrance of the grounds. Dr. J. C. Street is at the entrance of the grounds. Dr. J. C. Street is at the entrance of the grounds.

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