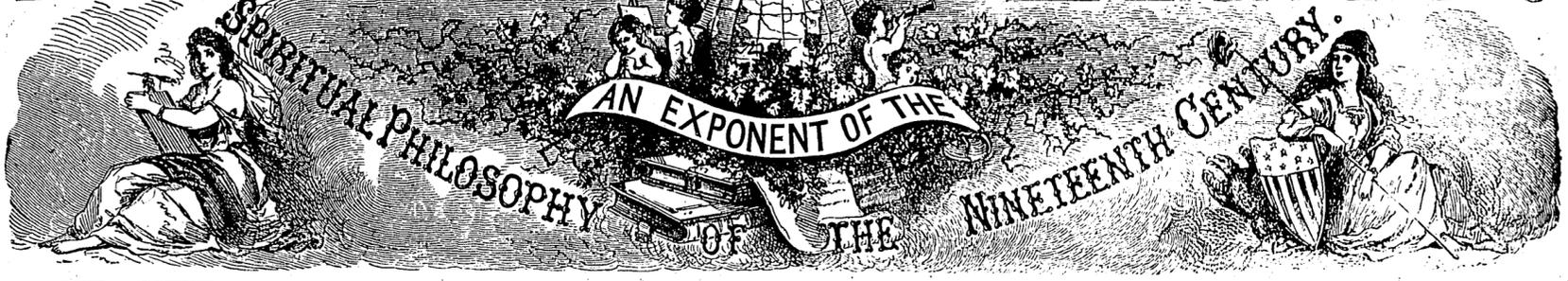


# BANNER OF LIGHT.



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## Original Essay.

### THE QUESTION OF THE HOUR.

It is a significant fact that the venerable and distinguished Dr. Buchanan, and the veteran and eloquent Dr. Brittan, in their able orations at the late Anniversary of Modern Spiritualism—the one in Boston and the other in New York—both uttered a simultaneous and trumpet-tongued call to Spiritualists to combine their forces for the work before them. The first more specifically pleaded for "union" as an essential prerequisite from which organization will spontaneously result; while the other argued directly for organization, "on a broad, natural, and rational basis."

These are indications of what is or will soon again be the question of the hour—shall Spiritualists unite? Neither of these gifted orators, however, undertook on that occasion to indicate any plan on which the desired end, which has been so often attempted, and has as often failed, could be secured. Dr. Brittan, in fact, expressed himself as still waiting "for the organizing mind to comprehend the necessities of the hour, and for the strong hand that shall gather up . . . the moral elements and spiritual forces of the great Reformation." But Dr. Buchanan gave us the hopeful assurance that he had "a definite conception of what should be done now and here to realize all that is possible," which "at some future time" he "may explain more fully."

While awaiting this explanation (which it is to be hoped will not be long delayed,) it may not be amiss for thoughtful Spiritualists to give some careful consideration to what is really desirable, and what is possible and practicable in this matter of organized cooperation.

**WHAT IS NOT DESIRABLE.**

In the first place it will doubtless be generally agreed that it is not desirable for Spiritualists to attempt any aping of the ecclesiastical or governmental organizations of the day, in creating official positions of honor, ease and emolument, to be struggled and intrigued for by ambitious aspirants; nor in devising means for controlling or influencing the opinions of people by any other method than the "manifestation of the truth." Nor is it desirable to enter upon any system of measures that will foster a spirit of clanishness, exclusiveness, self-righteousness or spiritual pride. Nor is the wish to silence opposition and command respect by presenting to the public an imposing array of names and numbers, as sometimes urged, one worthy to be entertained by Spiritualists. They should rely rather upon the invulnerable truths they uphold, and the undeniable good they seek to perform, to secure the respectful attention of the world. Nor, again, is the object of merely propagating a theory, no matter how true or important, without endeavoring to reduce that theory to practical life for human good, of sufficient moment to justify efforts at organization. Mere theory-propagation and proselytism should be left to narrow sectaries.

**WHAT IS DESIRABLE.**

The really desirable objects for which combined action may be sought are well indicated, in general terms, by one of the speakers referred to (Dr. Brittan), as follows: "A thorough revision of our systems of morals, philosophy, theology, religion and practical life," thus "turning the principles of the Spiritual Philosophy to some noble account in the improvement of society;" and somewhat more specifically by the other (Dr. Buchanan), in these ringing words: "Unite to help the growth and progress of truth; unite to grow in knowledge; unite to grow in love; unite to carry each other higher up in the heavenly path; unite to help each other in the social relations, the business and duties of life; unite to conquer the world, but to conquer it by the power of love."

These objects are surely noble and worthy, and are the urgent demand of the times. But how far and in what ways is organic union among Spiritualists for their attainment possible or practicable?

**WHAT IS NOT POSSIBLE.**

First, it is plainly neither practicable nor possible for all the heterogeneous people calling themselves Spiritualists—i. e., believers in spirit-communion—to unite on any one basis, either theoretical or practical truths. And this for the simple reason that they do not see alike, beyond the one fact that gives them a common designation. Or, as Mr. Emerson might phrase it, they do not "see the same truths." Nor do all see the

same improvements in society, in business, in social and political relations, to be desirable.

It is not to be expected that they should. All minds are not cast in the same mold. Education, discipline, life-experiences, and capabilities for advancement, have been different in all. There is no power in the mere knowledge of intercommunion between the two worlds to bring those who have attained it at once into unity and harmony on all other subjects—though doubtless such knowledge is a powerful stimulant to growth and expansion in all directions, from which substantial unity of perception may at some time result.

Differences of opinion on important questions, theoretical and practical, are therefore inevitable among Spiritualists as a whole while humanity is what it is; and their existence does not imply wrong or evil on either side, nor necessarily call for blame or censure. But these differences are such as to render cooperation in organized relations, for some of the most vital purposes, impracticable if not impossible. All experience thus far has proved this.

Hence it is clearly useless to think of organizing believers in Modern Spiritualism, merely as such, into one body, or on any one basis for any effective work in the reconstructive directions above set forth.

### UNION BEFORE ORGANIZATION.

Dr. Buchanan, in his oration already quoted, wisely pointed out the difference between organization and union—truthfully remarking: "There can be any amount of organization without union, without life, without power, without usefulness." Thus aptly has he characterized the numerous futile efforts at organization on a comprehensive scale that have been made by Spiritualists in the past. They lacked the vital spirit of union—union on the great questions of life and duty which lie deepest in men's hearts—and hence disorganization was only a question of time.

Now how can this union be secured? As above intimated, it can exist only as the result of similar stages of mental and spiritual growth—and more especially of the latter. It is an axiom of spiritual truth, that persons who are in like spiritual states see and feel alike, and *vice versa*.

Mere mental growth or intellectual culture, however unattended by spiritual unfoldment, tends to division and separation rather than to unity. For intellect is critical, discriminative, divergent, and delights in hair-splitting and disputation. All of which is very good in its place, but it is only one department of being.

### THE UNITING ELEMENT.

In the deeper spiritual nature of man lies a uniting element, which, as it is brought out by culture and exercise, binds and blends together. In fact, in the inmost element of being, the Divine centre, all human beings are essentially one; and in proportion as this element becomes active in them through spiritual culture, or evolution, do they come into the realization of universal human brotherhood, and thus become capable of the deepest and most lasting unity of spirit and of action, and of devotion to universal human good.

Here, then, is the true basis of union, and it can be reached only by spiritual or soul culture. Methods for the promotion of this branch of culture must be first in order, before much of union can be realized. "Spiritual organization," says Dr. Buchanan, who has evidently penetrated into the very vitals of this subject, "must begin with that interior divine life which is to grow and mold its surroundings as the embryo develops a body."

Hitherto the main drift of the spiritualistic movement has been, evidently, toward the promotion of intellectual activity, in the observation and narration of phenomena, the criticism of old ideas, and the development of new philosophical systems. Its tendency, therefore, has been necessarily divergent and individualizing. But let attention now be turned prominently to *interior evolution or soul culture*, and a tendency to convergence, union, harmony must be the legitimate result.

### HOW TO DEVELOP EXISTING UNITY.

But something of the spirit of unity already exists—more, doubtless, than is shown on the surface. How can this be developed and brought into activity?

This would seem to be practicable by very simple and common-sense means. Dismiss the mistaken idea that all Spiritualists may or ought to be organized into one body or on one platform, and nevermore repeat the folly of calling together an assembly of Spiritualists, as such, for the purpose of forming an organization for any purpose. But let any individual, or any body of persons, feeling moved to undertake any work deemed important and requiring combination, set forth that purpose clearly and distinctly, with the specific methods intended, if any are thought essential, and then invite the cooperation of such as feel moved to the same work by the same methods.

This mode of procedure will be likely to draw together only those who are in unity as to purposes and methods, and if their hearts are really in the objects proposed, they will almost spontaneously assume the organic form adapted to the end. The more spontaneous, or from interior impulse, all arrangements and undertakings are, the more successful are they likely to be.

If such a proposal meets a ready and earnest response, this is a proof that it is adapted to a need of the time and to the state of the people. Otherwise it may be concluded that the time is not yet, or the adaptation is faulty.

Now there is no valid objection to a dozen or a hundred of these proposals for and attempts at organization, emanating from as many different sources. *The fittest will survive.*

### VARIOUS FIELDS OF USEFULNESS.

No doubt there are many persons qualified and ready to be leaders or efficient workers in some department of the great field of spiritual reform and human improvement, who do not feel competent to grapple with the whole problem of moral, philosophical, religious, and sectarian reconstruction which Spiritualism is destined to solve. Such should not hesitate to take hold of that work which lies nearest them, and for which they are competent; and if the "divine life," which shows itself in universal love to humanity, has been in any good measure quickened in them, they will not hesitate. There are many minor modes of usefulness which will contribute to the one grand end.

For example, in New York exists what is known as "The Helping Hand Society," formed, as its constitution sets forth, "for the purpose of assisting sick and disabled mediums and Spiritualists." It also aims, as I am informed, to furnish advice and proper encouragement to the inexperienced, "helping them to help themselves." These are most important services, needed everywhere where any considerable numbers of Spiritualists are found. If I mistake not, the "Ladies Aid Society," of Boston, has somewhat similar objects. In Baltimore there existed some time since (whether it still survives I know not) an association of Spiritualists who made a specialty of looking after and caring for sick and friendless strangers in the hotels of the city—a most excellent and commendable charity which must have gladdened the hearts of angels.

### SPIRIT DEMONSTRATIONS FACILITATED.

It is interesting to know, as the writer has recently learned, that the "Helping Hand Society," above mentioned, was organized in compliance with an urgent suggestion given two years ago from disembodied spirits who claimed to be members of a society bearing the same name in the spirit-world. Among the reasons urged for the movement was this: "We foresee grim visage want coming on apace, surely to overwhelm and crush the unprotected and helpless ones." How terribly this has been since realized, not alone in New York, but in all our large cities, need not be told. Another motive urged was, "By so doing you will help the loving spirits to come so much nearer to you, making you feel the sweet, inspiring influences. Your souls will grow and ripen in the beautiful sunlight of love and mercy."

This last motive applies equally to all unselfish work for human good. Such work takes us out of ourselves, and brings us into close sympathy and rapport with the angels. This makes it easier for them to approach us and demonstrate their presence. Accordingly it is no surprise when an officer of the "Helping Hand" assures the writer: "I have had very many evidences of spirit-power, but nothing to compare with what I have experienced since the formation of this society."

Here is a pregnant suggestion for those Spiritualists who are ever seeking, through all accessible mediums, far and near, and at great expense, for more striking manifestations, more convincing demonstrations of spirit-presence and power; an answer, also, to the oft-repeated query: When will spirits be able, as they have promised, to mingle freely and visibly in human society on earth? Let us put aside self-seeking and every evil thing, cherish the angelic spirit of universal love, engage in angelic work, and then angels will find about us an atmosphere more favorable to rendering themselves seen and felt; and when our homes become fully pervaded by this atmosphere it is probable these beings may appear at our sides without the aid of dark cabinets or other suspicious contrivances.

### CHILDREN'S LYCEUMS—SPIRITUAL CULTURE.

But to return from this digression. Opportunities for charitable effort and mutual assistance abound everywhere. The gathering together and proper instruction of children, especially of the destitute and neglected classes, in Lyceums or other schools, comes under this category. Organizations of Spiritualists for such purposes are certainly always in order. So also are associations, whether as circles or larger bodies for the promotion of spiritual culture, "soul growth," or evolution of the divine inmost in every one, from which alone interior and lasting union can be expected to result. This most important department has hitherto been too much neglected among Spiritualists. It must receive more prominent attention ere Spiritualism can present a compact and united body of adherents. The means and methods of this culture are objects worthy of earnest consideration by all Spiritualists.

### DEFINITENESS OF OBJECT IMPORTANT.

Organizations for merely benevolent work, or for spiritual culture—for "growth in knowledge," "in love," etc.—may require no special statement of truths or beliefs as a basis of agreement. They need simply to define the object they have in view. But when it is proposed to undertake the work of teaching, either youths or adults, whether in Lyceums or public meetings, and by means of lectures or the press—or, as Dr. Buchanan phrases it, to "unite to help the growth and progress of truth"—good sense and fair understanding certainly require some agreement as to what shall be taught as truth. What particular interpretation of Spiritualism—since it has various incongruous interpretations—do we unite to promote?\*

\*The importance of this will be shown by a single recent illustration. A prominent and able Spiritualist has lately published a book in which he has shown, to his own satisfaction and that of many others, "the identity of Modern Spiritualism with Primitive Christianity." Whereupon another prominent Spiritualist prints in a widely-circulated journal an earnest disclaimer in words like these: "Spiritualism and Christianity are antithetical, radically

vague and uncertainty in this regard are an element of weakness, and a sure source of disintegration. Yet spiritualistic organizers hitherto have usually been so fearful of anything resembling a "creed," or of the reproach of instituting a "new sect," or of appearing "exclusive," that they have often made either no declaration of principles or one so vague and equivocal as to have no vitality.

The wiser way would seem to be to distinctly set forth the specific truths or convictions, or, in other words, define the particular phase of Spiritualism, which it is desired to promote and maintain by organized effort. This need not be done in the way of a formal creed, to be subscribed by members, after the fashion of sectarian churches, but it may, and should, be clearly stated among the objects of association. Then those only who accord with the proposed views, and desire to promote them in the way set forth, will be expected to give in their adherence, and all will act understandingly. Should any who become members subsequently change their opinions, the way should be left open for them freely to withdraw. Thus unanimity of views and purposes are secured, with entire individual freedom.

### TOLERATION, COURTESY AND CHARITY DEMANDED.

But should there be those who entertain different opinions which they deem important, they will be equally free to form other associations, and as many as they choose. There need be no antagonism, or jealousy, or competition between such organizations, except in the honorable endeavor of each to accomplish the most good. If we are philosophic enough to perceive that differences of opinion are inevitable for the reasons before stated, we shall tolerate them, and recognize the right of every man, and woman too, to his and her own convictions. Dissent and criticism must be expected, but these should be expressed always with courtesy and fraternal regard. Mutual toleration, courtesy and charity will be as admirable graces among Spiritualists as they esteem them to be among other people.

No matter for the reproach of forming a "new sect," which is such a bugbear to many. As to that, almost every Spiritualist and liberalist one meets, in these days of independent thought, is, in fact, a sect by himself. The odium of belonging to a sect is not a title so disgraceful as is that of being indifferent to the claims of truth, or blind and deaf to the needs of humanity.

Where mutual toleration and courtesy shall prevail, some way may be readily devised to unite all local organizations in one for certain common purposes.

In the ways thus pointed out, it is believed the union and organization of Spiritualists is both possible and practicable. Who will lead forth in the work?

### GENERAL CO-OPERATION.

Local organizations thus originated, harmonizing in some general objects of human improvement, may in time find it advantageous to cooperate for specific, general purposes. Thus District, State or National Associations may come into existence—not to gratify pride, or command respect by force of numbers, nor as mere iconoclasts or destroyers of old ideas and institutions, but as bodies of earnest builders of the New. To quote the eloquent closing words of Dr. Brittan's oration: "The Worker must retire. There is room for the Builder now. He may come to his place and perform his work. We demand now and hereafter the earnest labor of reconstruction. The true disciples will become living stones in the sacred building. Let them come together, each in his proper place and relation. Then will the new Spiritual Edifice, like the walls of the Ancient Temple, be upheaved without the sound of a hammer." A. E. N.

## Spiritual Phenomena.

### CIRCLES AT THE HOME OF HENRY B. ALLEN (THE ALLEN BOY). SCIENTIFIC PROOF IN DAYLIGHT UNDER ALSO LUTE TEST CONDITIONS.

To the Editor of the Banner of Light:

In these days of charges and countercharges against mediumship for the special phases of materialization, perhaps a record of a few scientific test experiments with Henry B. Allen, recently held at Amherst, will be of interest to your readers. The "Allen Boy" is too well known as a medium for the special phase of materialized hands to need any introduction to most of your readers, and seems to be able to conform to the most rigid test conditions, succeeding all the better for submitting to them.

Wishing to verify or disprove certain theories as to the possibility of spirit power, I proposed to him, April 25th, to allow me to institute a series of experimental circles in the light, and watch results. He assenting to my wishes, I arrived at Amherst on the 29th, and began work.

At our first circle we stretched a shawl across the corner of the room, reaching from the floor to the tops of two chairs, and behind the shawl placed dulcimer, guitar, bells, pencil and paper. In front of the shawl we placed two chairs.

At the opposite corner of the room we stretched a shawl, and in the middle of the room, between the two shawls, we placed a common kerosene lamp. This arrangement prevented the direct rays falling upon us or the instruments, and gave us in place of diffused or polarized light, a very different condition from ordinary light in its well-known chemical effects upon sensitive matter.

The only persons present were Mr. Allen and wife, Mr. Crozier, of Amherst, and myself. The light at first was about that of medium twilight.

Mr. Allen and myself then took seats directly in front of the improvised cabinet, both grasping hands, and either able to look directly into the space behind the shawl.

A detached hand came up behind the shawl, and then disappearing the sound of writing was heard, and then paper and pencil were thrown out upon the floor. I give the writing *verbatim*:

"We will know better what to say after trying again. Keep cool and passive, and we will do what we can. It requires patience to accomplish what we wish. Do not be over-anxious, and do not sit to become exhausted. P. HOLLAND.

We can do it with Allen if with any."

The apparent presence of the great English electrician, as indicated by the latter message, was good evidence of the intention at least to give scientific proof. Soon the hands became very powerful and distinct, playing good music upon the dulcimer and guitar, and throwing the bells into the room. The guitar was finally passed out, and played in all positions, in my face and eyes as it were.

I then stationed Mr. Crozier by the lamp, with instructions to turn up the flame till the room became light enough to read by, and to plainly recognize any one. The manifestations still increased in power, and a giant hand and arm reached out and grasped me by the hand, which temporarily I had taken from Allen, still holding both his with my other. This hand and arm were of the color of the purest porcelain, and varied from that color to a crystalline transparency. The hand seized the dulcimer, and lifted it to the ceiling overhead, and then lowering it to the floor, pushed it into the room between my chair and the side of the house, a distance of at least four feet from Allen's position. By request it seized the chair by one leg, and lifted it to the ceiling, and held it suspended for the space of nearly two minutes, then lowering it to the floor three feet ended.

Two nights after we had another séance, with substantially the same external results, and directions to sit for independent writing the next day. This sitting for independent writing we held in the morning in a darkened closet, both holding each other's hands—when two distinct messages, from the same persons as before, were given, of which I give a portion of one only, as they were mainly directions:

"I am pleased with our success so far, and, as Mr. Holland says, we are going to have but one more trial sitting, and it will be hard for you both. We are getting ready for it. We shall have no one present but yourself and Allen."

FARADAY.

In sitting again for the writing in the afternoon, additional instructions were given, and the following message from one whose word, while living here, was a synonym for truth and moral courage:

"I will assist you all in my power to accomplish what is desired. C. SIMON."

In a circle for scientific experiments in photography, held by me Feb. 22d, 1877, the shadow outline of Charles Sumner came upon one of the plates under such absolute test conditions as precluded the possibility of fraud. This corroborative proof by independent writing is about as good evidence as the spirit side seems able to give of their personal identity aside from photography.

In the messages of directions came the order to hold the final circle at 7:15, May 30th, (next morning,) in daylight. We did so, and before we had been seated ten minutes hands flashed out of the empty air as strong and tangible as ever I felt in the dark circle, and holding Mr. Allen's hands with my left hand, I held a sheet of paper upon my head with my right, with the following result:

"Well, this has indeed been a fine success. We have accomplished even more than we anticipated—in fact, we are well pleased. You will get more before you go. FARADAY."

Several names were also written, among which were D. Chesterton and Dr. Gall. The name of a lady who formerly lived in North Leverett was written, which previously had been whispered in the light, with date of death and age. We have verified it to be true in all particulars, although neither of us knew of such a person ever having had a mortal existence.

At the next regular circle for development there came the form of a lady between Mr. Allen and myself, which I am thoroughly satisfied belonged not to those living in the mortal. I would no sooner grasp it firmly than it melted like snow, or rather like mist, thus reassuring me that the phase of materialization comes properly within the realm of scientific scrutiny.

After returning to Springfield I found in the City Library a biography of Faraday, and among the letters published in it, the following, written in 1861:

"Whenever the spirits can counteract gravity, or originate motion, or supply an action due to natural physical force, or counteract any such action, . . . or, working in the light, can show a hand, either writing or not, or in any way make themselves visibly manifest to me, . . . or resist by higher proofs, whenever the spirits describe their own nature, and, like honest spirits, say what they can do, or pretend, as their supporters do, that they can act on ordinary matter, whenever they initiate action, and make themselves manifest—whenever, by such like signs, they come to me and ask my attention to them, I will give it. But until some of these

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things to do. I have no more time to spare for them or their believers. I correspond about them. I am, yours truly, M. FARADAY.

I know nothing of the existence of this letter till after the test proofs so strongly in accord with the ideas contained in it, and it would seem as if the very evidence so strenuously demanded was left for him to assist in discovering.

May he be able to succeed in supplementing his discoveries in the material realm by greater in the spiritual realm of existence.

These are simple scientific facts, only duplicates of hundreds of others; but of one thing we may be certain. The scientific side of Spiritualism is the only absolutely reliable phase to build our deductions upon. In an experience in this channel of investigation, I have ever found the spirit-side anxious and ready to give absolute proof. Upon the earthly side there has been no adequate means provided nor encouragement given to place these great facts before the world upon a scientific basis, save by private enterprise.

Whenever these phenomenal proofs are made a basis of pecuniary emolument, the end is disaster and failure, because mercenary motives are not in accord with true spiritual development. Then comes the attempt at counterfeits, and certain exposure and disgrace.

Will Spiritualists ever learn that such men as Faraday, Franklin, Morse, Hare, and hosts of others, naturally object to being lauded before the public as men of such high character of the spirit-world? And while they work and are willing to use all the great powers of science to demonstrate immortality, they will not control mediums nor use their powers unless the fruit of their labors can be secured to humanity by observance of such conditions as will ensure this end.

If our Spiritualist organizations shall ever take adequate means to provide such conditions, the spirit-side will not fail, with powers of absolute demonstration, but until then we shall get only what private enterprise can obtain.

The phase of independent writing will be introduced at one of the Camp Meetings, either at Lake Placid or Oneida Bay, as Mr. Allen's controls shall direct. They have recently signified their intention to make a specialty of it, as it is the superior of all methods of obtaining communication from the spirit-world.

T. C. B. DUNSTON.

REFLECTIONS OF A SOUL ON DEATH.

What a strange and wonderful thing is death! How often I have thought of it, and how often I have trembled at the thought of it.

What a mystery it is! How often I have wondered at the mystery of it, and how often I have trembled at the thought of it.

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Public Reception Tendered Dr. J. M. Peebles in Philadelphia.

(Compiled for the Banner of Light by J. H. Rhodes, M.D.)

The hall of the First Association of Spiritualists in Philadelphia was crowded on Sunday morning, June 21, with an harmonious gathering of the friends, who assembled to express to the Spiritual Pilgrim their warm congratulations at his safe arrival, and to bid him welcome to the "City of Brotherly Love."

The meeting was opened by Mr. W. H. Jones, Vice-President of the Association, with a few appropriate remarks, after which Prof. W. H. Westcott led in the singing, in which the congregation joined.

During the meeting speeches were made by Prof. E. S. Wheeler, Damon Y. Kilgore, Esq., John Tingley, and Dr. Rhodes (all members of the Executive Board of the State Society), the reports of which are appended in the following order:

Prof. E. S. Wheeler being called by the chairman, began his remarks by reminding the audience that but a short time before he had gladly welcomed the Rev. Samuel Watson to the city, and that now, though unprepared for formalities, he had the pleasure of extending heartfelt words of congratulation to another friend, who had twice compassed the globe in the course of his pilgrim mission. The speaker said that both these elegants differed from him in many things, which he forgave them, being a pilgrim in his own conceit and egoism; but yet for them both, as for some others, he had sincere respect and genuine regard. When (said he) I took the hand of this friend I just now, I felt the same loving magnanimity which its pressure gave in other years, and know however much the external may have changed, the same Peebles had indeed returned and was present among us. [Applause.] Knowing this, all that could be required was that I take him thus by the hand [taking the hand of Mr. Peebles] and in the name of all before him, say, Welcome! Welcome! Welcome! to our friends, and welcome to the work allotted to you here. And this being all, I might conclude, but that when old friends meet, to gossip is most natural, and that the presence of Bro. Peebles always did inspire me with social impulses and boyish fun! Said philosopher he may be, but he sets me up by his silence and inoffensive ways to talk and talk and talk, and I have, in the course of a Christian mission, been often forgiven for one and all. And so I now propose: I am glad to have him here, glad to see that much travel and change of scene have left no traces of harm to the tall physique, once thinner and weaker than now, for which improvement I demand some credit. Let me tell you all, before we further go, my friend once was a *Reverend*, and some years ago he looked like a man having the views of a Christian minister. I should not say that now, for the man has come out of the study, exorcised himself, and studied men and things in the great actual, which few ministers do—the more the pity! Well, our minister, as you see, grew to be physically strong, and his stature increased. I have followed him, through reading in his wanderings, and his mental life has been so robust that, even when he has been in all India, if such there be, there are only the man and his conscience, for the only regrets from him are of a high, straight line in those matters. [Applause.]

Now don't give your applause so freely on the mere matter of morals, until you hear of the strange ways this man has fallen into, in his spiritual and religious things. We, in the foreign parts, in which he has been, he has grown so queer in his ways of thought and feeling that he is reported to have just as much regard for a Buddhist temple as for a Christian, even an Orthodox Christian church! [Mr. Peebles: "That is the truth!"] Well, I hardly expected you to open up so squarely, but there is yet more to what I have heard. As this pilgrim confesses so much, I have, by the way, had him upon to bid that, even when men or women, or men and women of any creed meet, loving the good, seeking the true, he is half-forgotten with them; and when people of any race and soil for *their* creeds, he, if he finds the spirit of love among them, will claim to be an inside member in their body, and insist on helping them promote purity, peace, progress, temperance and spirituality, by whatever means he happens to be in fashion, here and there. This is what comes, in his case, of leaving New Jersey, where he is at home near Philadelphia, and going twice around the world. [Applause.] If you encounter him in this way you are as bad as he in these respects. [Loud applause.]

It is common when we come back home to be told the neighborhood news, and friend Peebles tells me that in some things he has had the run of young America during his absence in all India. He has climbed the pyramids of Egypt, studied in the holy groves of Ceylon, and crossed the plains of Hindostan. Alone in silence on the deep, he has vast experience in the mold of reflection, and at the antipodes preached Spiritualism to intelligent thousands in unique Australia.

But we have not been idle while he has been so active. Since our friend left us we have worked with a great deal of bombastic egotism as a nation. Satisfied that we cannot even "make money," we are now ready to accept lessons of wisdom, to turn toward the great grand past, and learn that greatness was not first born when we began the earth life, or goodness and sense ever hemmed in by our age or national boundaries! [Applause.]

We have not lost our wits, however; the wonders of the past are talked down by the telephone, and the telephone is by the microphone outdone! It is "a big thing" to hear a fly walk; but through the microphone, it is done in this city to-day. Where shall progress in invention end? Unknown; but toward the spirit all directly tends. Our needs now are spiritual. The other day we celebrated the Valley Forge Centennial, and the "old-time" were there. "Valley Forge" famous in the time that great men's souls—the souls of their bare, frost-bitten feet, most of all! That was no test! Why, in the swamps of Louisiana I have seen men stand to their posts until, uncharged with malaria, they rotted to death by thousands; their bones lie now buried in mud beside the great river. In the late civil war the courage, the endurance of both the blue and of the gray put to the blush the dilatory deeds of our handful of forefathers. We are even a little *too* ready to fight. Our danger is not from physical tenderness and cowardice; we are hard enough, brave enough, heroic enough; but the test of this generation is a higher one; it has become a question of greater subtleties; the issue is spiritual.

There is danger, Mr. Chairman. The questions of our politics are not closed. Labor—not which my friend Kilgore here behind me speaks and writes so well—capital, administration, laws, what is there at rest? what is there decided? Sir, there is danger, and the only way of safety, the only "plan of salvation" for our republic is in the practical outworking of Spiritualism among us! Unless this can be, this American experiment fails, and over our institutions and the memory of our Common-wealth the dust of ages will fall like Pompeian ashes on the drifting sand of Asiatic deserts, until dark oblivion hides us, or we live only in the mis-representations of history. But there is hope! We have learned in our adversity to be modest; to be teachable; and to distrust and distrust mere material men, plans and motives. We have found wealth might-might corruption; that Intelligence could be suborned to villainy, and even genius perverted to the base use of an unprincipled and yet after all bankrupt greed! This prepares the way. The demand now is for something higher, somewhat better, and better reasons for moral excellence.

There is a general perception and confession, that unless principle, integrity, zeal, consecration, honesty and love become dominant, all is in vain! The hour has struck for Spiritualism to assert itself in this land, and make its revelation to the sylvan and the laborer of the people and the State. The work is vast, the time brief, and of those that comprehend the issues of the hour the laborers are few! Therefore, old friend, welcome in so many ways, you are well come indeed at this time to this country, to these United States; of which, after all, you are a citizen, to which you owe the duty of a son. [To which Mr. Peebles, being evidently moved, assented.] This day with us is a future! Stay with us for the fraternal ties that unite us; for the labor that invites us; for the great and impending duties which command us; and the opportunities of the time! Stay here to apply that which you have learned everywhere. Help us in the work widely in your own way. Let us all abide and work together until reform remove the evils of the hour, and in a more spiritual, truer and better world, a more stable, the genuine democracy of the true Republic, and finds in the ways of peace, truth, justice and wisdom, the sure road to permanent material prosperity, abiding greatness, and ever-increasing social happiness! [Applause.]

REMARKS OF DAMON Y. KILGORE, ESQ. Mr. President—An American citizen now traveling in foreign lands, receiving royal honors, will be given, on his return to this city, the greatest ovation ever received by an American. He has been a faithful servant of Mars and Mammon, successful as a general in war, and successful, also, in strengthening the money power. The honors already bestowed upon him, which awarded to him, are the tribute the world now pays to its heroes of gunpowder and gold. But with no such welcome of heartless pomp and show do we now greet our friend and brother, James M. Peebles.

The barbarism of war will sometime cease; the sounds of martial music will be away; the gilded trappings of courts will be gone; the pomp which adorned the robes of laboration of unthinking crowds will pass away, leaving no joy behind; but the approving voice of conscience, and the reward it brings, is in itself the highest honor and will endure forever. A stern fulfillment of duty builds the only monument that will survive the wreck of time and rear its bold figure in eternity. Such reward and such honor are already yours, my brother, and such a monument you have already reared. You can say with Francis E. Abbot, "Once I felt the full power of the Christian faith; now I leave to a faith-diviner still, it is INTELLIGENCE, daring to think unaided by public opinion. It is conscience, daring to assert a higher law in face of a corrupted society and a conforming Church. It is will, setting at naught the world's tyrannies and putting its own law on the throne of the Kingdom, starting with a full and unshaken faith in the universal and changeless law of eternal, transcendent LOVE." As an apostle of this faith, as a living exponent of its *intellect, conscience, will and love*, in behalf of all true Spiritualists, I welcome you to Philadelphia.

Having known you intimately for many years, it gives me joy to say that, whether upon the banks of the Amazon, or in the great woods of the immortal; on the beautiful banks of the Tennessee, guarded on either side by hostile armies, or on the battle-scathed steeps of Lookout Mountain, you have nobly urged upon your fellow men the claims of a never-ending life, of temperance, purity and peace. The same untarnished record comes from your tour in the far Northwest, when, as a companion to the favored and the favored, you were the first to see the great mountains of the Sierras, and elsewhere. You have gone into every State of our Union, save Florida, as the messenger of unseen guides, and everywhere you successfully defended the great truths of Spiritualism against the combined attacks of ignorance, superstition and bigotry.

But your spiritual pilgrimage has not been confined to the limits of your native land. It was your privilege to deliver the first regular lecture on the subject of Spiritualism in the Philosophy ever given in England, Australia, and Cape Town, South Africa. You gave the only lectures on this subject ever heard in Ceylon, India, or in Constantinople and Smyrna, in Asia Minor. As Consul of the United States to Trebizond, you acquitted yourself with honor. You have looked upon the ruins of the once celebrated Babylon, and the ruins of the once great city of Nineveh, and elsewhere. You have studied hieroglyphics, relics, monuments and tombs, the religion and government of the most ancient peoples in every grand division of the globe. You have seen more nations, races and tribes than any other American traveler, living or dead. You have stood upon the summit of Crochop's that miracle in stone—and have heard, through the agency of a medium, the voices of the spirits of the past. It was your privilege to deliver the first regular lectures on the subject of Spiritualism in the Philosophy ever given in England, Australia, and Cape Town, South Africa. You gave the only lectures on this subject ever heard in Ceylon, India, or in Constantinople and Smyrna, in Asia Minor. As Consul of the United States to Trebizond, you acquitted yourself with honor. You have looked upon the ruins of the once celebrated Babylon, and the ruins of the once great city of Nineveh, and elsewhere. You have studied hieroglyphics, relics, monuments and tombs, the religion and government of the most ancient peoples in every grand division of the globe. You have seen more nations, races and tribes than any other American traveler, living or dead. You have stood upon the summit of Crochop's that miracle in stone—and have heard, through the agency of a medium, the voices of the spirits of the past.

Acceding to truth from all sources, you now return from your second tour around the world freighted with knowledge and its wisdom fruits. You have come to the right place in good time. We need all the wisdom you can teach. Though Christian in name, we continue to crucify the Christ principle. With all our proud boast of enlightenment and what virtues we have, we excel the heathen? The poor heathen and the gutter still curse our land. Banks and bandits flourish. Poverty, ignorance, intemperance and inhumanity still thrive. The few are millionaires, the many struggling for bread. Churches and prisons multiply, but crime outstrips them both. Our government rides unconcerned upon a sea of doubt, but where is the patriot and statesman who will not see the bayonet, the bayonet, nor bullets from Gatling guns can save it. JUSTICE ALONE CAN IT. JUSTICE TO ALL could preserve our nation's life where armies and navies would be sure to fail.

Amid the external gloom of the present hour, filling so many homes with uneasiness and dread, the spectacle before us gives light and hope. Without any previous concert of action, and without any notice, this great audience, composed of the very best of true Spiritualism in this city, is a testimonial of soul which money cannot buy. I cannot forbear to express the hope that you will remain with us as long as possible, and that you will take such good care of your health—so husband your resources—as to put in type still other thoughts, thus adding to your numerous books, from which the generations yet to come may read the glorious lessons you have learned of Truth, Wisdom and Universal Love.

A FEW REMARKS BY MR. TINGLEY. Owing to the brevity of time, but five minutes were consumed by Mr. J. Tingley, who, in well-chosen words, expressed his sympathy with and respect for Dr. Peebles as a man and a brother. He desired, in his brief tribute, to acknowledge his appreciation of the power of the gift which was bestowed with philosophy, which the result of earnest study had, though unaided by missionary contributions, or even an ordinary share of the Spirit's pecuniary supplies, enabled its possessor to thread the rough ways of life and command them to success; to twice circumnavigate the globe in the interests of truth, and to return to his native land laden in each instance with rare gems of original thought and history to enrich the spiritual literature of his country; his two years' wanderings among strangers, his long-ago the spirit of fire within, as evinced by the letter he had sent off in advance in the *Banner of Light*. "Oh, for more consecration among Spiritualists!" We also feel this need, and regret that we cannot show a thriving Lyceum of the means where our children are being instructed in the last of life. We have been listening to Brother Watson, whose enunciation of truth and power of persuasion are almost irre-

sistible; yet he did not tell us how we may harmonize ourselves so as to build up society as a power for good. I hope it may be in the power of Bro. Peebles to do so.

REMARKS OF DR. RHODES. After referring to the rapidity with which the time of the passing away, Dr. R. said he would come but a moment, as those who had already spoken had given in clear and unmistakable sentences the sentiments of the present meeting toward its honored guest. I have [he said] an official duty to perform—one which affords me much pleasure, and which I feel I can do with my whole heart—and that is to extend to you, Bro. Peebles, as the President of the State Society of Spiritualists of Pennsylvania, the right hand of welcome and fellowship, not only for and in the name of the Spiritualists here present, but those throughout the boundaries of the entire State. May God and the angel-world bless you, and may your stay be long with us, and your labors be rewarded by seeing corresponding results wrought in our midst. And as those who have gone on before us return with well-earned praise, and receive the reward of well-doing, we know that you will not only be rewarded here for all your labors of love, but that on your advent to spirit life you will receive the welcome: "Well done, thou good and faithful servant! Come up higher and enjoy the fruits and pleasures of thy well-earned heaven!"

THE GIST OF DR. PEEBLES'S REPLY. Mr. Chairman and Friends—About twelve years have faded away into the abyssal past since giving my first series of lectures in this city upon Spiritualism. And full ten years ago, before two consecutive months in this very hall, I was sunny facing and familiar forms that I saw before me upon the present interesting occasion.

Time and change have dealt kindly with most of us. There may be more silvery hairs; there may be deeper facial furrows; there may be hushed voices, vacant chairs, and some new-made graves, lessening the circle of old acquaintances; still Nature's laws and human sympathies are the same. Memory, too, that golden chain that links the past to the living present, spans the receding events, while our mutual friendships are just as fervent and abiding as when we first met and clasped hands in the godly fellowship of sympathizing souls.

Most heartily do I thank the officers and members of this Association, and Dr. Rhodes, President of the Pennsylvania State Association; also Messrs. Wheeler, Kilgore and others, for their warm words of "Welcome." It reminds me of the reception given me in Boston under the auspices of Messrs. Colby & Rich, of the *Banner of Light*, and puts me under renewed obligations to personal friends as well as inspires me to more earnest labor in behalf of the divine principles underlying the Spiritual Philosophy. My missionary voyage to the South Sea Islands, and my subsequent confinement in the Orient, my twice circumnavigating the globe to study the Confucian, Brahmanic, and Buddhist religions, were not of my own choosing; but rather did I go because of an overshadowing influence—an inspirational pushing to scatter Spiritualist literature and proclaim the gospel of angel-ministry to all the inhabitants of the earth. I went forth in faith and trust, sowing the good seeds of truth, and the harvest they attained to "seren and pure." This little was added to or replenished from time to time by appreciating friends. Sympathizing spirits went before me to prepare the way. Not only the few Liberalists and Spiritualists centered through the East, but the so-called "heathen," treated me kindly and heard the words *immortality demonstrated* gladly.

Buddhism claimed me. The overthrow of caste, the sacredness they attach to all life, and their peace principles found a full response in my soul. One of the most instructive days of my life was spent in a Buddhist College conversing with the priests. As soon as they can raise funds it is their purpose to send missionaries westward to evangelize Christian nations. They nearly all believe in spirits and spirit-manifestations, though there is connected with it, in the lower ranks, "devil dancing" and other forms of superstition.

Spiritualism is not local, but cosmopolitan. I found mediums and saw spiritualistic marvels in all those foreign lands. And why not—Inasmuch as spiritual manifestations are the external witnesses of immortality? Home people are apt to underestimate the condition and spiritual position of these nations and tribes. In Australia, India, Spiritualism is fairer and has a fuller and more enthusiastic bearing to-day than it has in Ohio and Pennsylvania. The Melbourne Children's Progressive Lyceum prints a monthly paper, has just published a new Lyceum Leader, and is every way in a most flourishing condition. Watchman, what of the night? What of Progressive Lyceums in this city and throughout the country? What of organized effort, concert of action, the sacredness they attach to all life, and their peace principles found a full response in my soul. One of the most instructive days of my life was spent in a Buddhist College conversing with the priests. As soon as they can raise funds it is their purpose to send missionaries westward to evangelize Christian nations. They nearly all believe in spirits and spirit-manifestations, though there is connected with it, in the lower ranks, "devil dancing" and other forms of superstition.

I am pleased to meet with such a large assemblage of familiar faces. Your very presence is to me a blessing and a benediction. The prayer of my heart is that God and the good angels may long keep you to work for the truth, and thus better our common humanity.

THE PSYCHO-PHYSIOLOGICAL SCIENCES and their Assailants; being a Response by Alfred R. Wallace, of England; Prof. J. R. Buchanan, of New York; Darius Lyman, of Washington; Epes Sargent, of Boston; to the attacks of Prof. W. B. Carpenter, of England, and others. Boston: Colby & Rich, publishers. 1878. 216 pages. Paper covers, postage free. Chicago: For sale by the Religio-Philosophical Publishing House.

To those in England or America acquainted with the standing and ability of Mr. Wallace, it is unnecessary to state that his reputation as a gentleman, scholar and careful scientist, is second to none; and this is fully sustained in his critical review of Dr. Carpenter's work on Mesmerism, Spiritualism, etc., in this volume.

But the most exhaustive review comes from Prof. J. R. Buchanan, of New York, in the department of the Psycho-Physiological Sciences, who no living man to-day is better able to handle with accuracy and precision. Anthropology in its broadest meaning—anatomical, physiological, mental, and spiritual—have been the field of his closest study through life. Developing the practicalities of the science of psychometry and tracing the minutest operations of subtle forces acting upon a mind, through the nerve aura, he is fully prepared to lead out into the fields of investigation in mental phenomena all such "prepossessed" individuals as Dr. Carpenter, and conduct them to more correct ideas than they now entertain.

In this volume Prof. Buchanan has exhaustively treated the subject, presenting an array of indisputable facts to sustain his position that cannot fail to overwhelm the pre-judged conclusions of Dr. Carpenter. With these American coadjutors as Mr. Lyman and Epes Sargent, whose writings are as familiar as household words, this cottage of able writers have combined in a criticism and review, unequalled, perhaps, by the power and resoluteness with which they puncture the errors of their opponent, and the positive proofs they present in support of their own premises, in the literature of the present century.—*Religio-Philosophical Journal*, July 6th.

To the Editor of the Banner of Light:

I herewith transmit to you a protest, which was submitted for publication and rejected, in turn, by the prominent dailies of New York City. The incident will serve to illustrate the hostility of the pretence of independence so often boastingly asserted by the metropolitan press.

Respectfully, M. HOWARD, M. D. 193 Clason avenue, Brooklyn, N. Y., July 2d, 1878.

The Surrogate vs. Spiritualism.

BELIEVERS PREJUDICED TO BE INSANE—SHALL THEY BE DEPRIVED OF THE RIGHT TO DEVISE PROPERTY?—BLUE LAWS IN MODERN JURISPRUDENCE.

The New York *Herald's* reports of the proceedings in the contest over the Vanderhilt will, frequently attribute to the Surrogate remarks and writings on certain subjects which are justly open to adverse criticism. It is at least certain that they are highly offensive to a fair proportion of the reading public. I therefore ask, for myself and others, to be permitted through your columns to enter this public protest against the obtrusive levity with which this official sets forth certain of his personal views, which do not seem to be necessarily connected with the issues which are being submitted to his arbitration.

The frequency of the stale witisms and self-sufficient sneers which characterize his expressions in regard to what he calls "Modern Spiritualism," and in relation to the deceased Commodore's alleged belief therein, is becoming intolerable. On every suitable and unsuitable occasion he delights to put on record his contemptuous opinions and sweeping denunciations of all who entertain such doctrines. His Honor seems to be always either oppressively facetious on this subject or else frightfully dogmatic. In almost every paragraph the *Herald's* reporter interlards, between appropriate brackets, some chronicle of the "laughter" or the "hilarity" of the courtroom audience over his Honor's facetious sallies, especially in regard to what he is pleased to term the delusions and deceptions of Spiritualism. The statements attributed to him in the *Herald* of Saturday are more than ever objectionable. They would lead us to infer that a belief in the possibility of intercommunication between embodied and disembodied intelligences would in itself be sufficient to obtain from his court a condemnation of lunacy, signed, sealed, and delivered, and without appeal—if he could prevent it.

In his own estimation this gentleman may be a SECOND DANIEL COME TO JUDGMENT.

But he only provokes, in some minds, "odorous comparisons" between himself and a certain Dogberry—another legal luminary of dramatic fame. It is notoriously true that his Honor's sense of dogmatism is usually associated with the most invincible ignorance of the subject matter, which calls into exercise these conjoined traits. However just, or versed in legal lore, or erudite, his Honor may be in other respects, it is clear that on the subject of Spiritualism he is not an exception to the rule.

I do not at all propose to discuss the merits or demerits of Spiritualism in this article, or by any means to assume the character of a philosopher, or to discuss the many follies and absurdities which are sought to be classified and mixed up with legitimate inquiries and discoveries in modern psychology. But I desire to state that I have become interested in researches in this direction; and that for the last two years I have had exceptional facilities for testing the genuineness of certain of these occult phenomena, which are supposed to be of Spiritualist origin. The latter hypothesis seems to offer the only rational solution. But whether this is or is not the correct solution, I am as well satisfied of the verity of these phenomena as I am of my own existence. And in this conclusion I am associated with

MILLIONS OF PEOPLE

in this country, and in other portions of the world, who still suppose themselves to be sane. Does it not seem just a little presumptuous for a Probate Judge to brand this multitude of people as a horde of maniacs, and to be continually reminding them of the fact? At any rate, the repetition of this flattering opinion is becoming monotonous; we therefore respectfully ask for a little rest.

And then again: Some of the multitudinous members of this new faith, more fortunate financially than the writer, may have large estates to devise. How are they to make wills, or of what value will they be in the face of this prejudgment of the Surrogate? If these opinions are to be applied to rules of law, there is every danger that his Honor himself will be involved in an intricate snarl that may possibly grow out of them. If rigidly applied, it may be found that only Atheists and Infidels can stand the sanity test. The Christian Bible itself is claimed to be but an epitome of spirit revelation. All the prophets, all the moral philosophers, and many of the best and purest of the teachers of the various systems of religion which have prevailed in ancient and modern times, have all prevailed in the possibility of direct and tangible communications with the deities of an invisible world. Were they, too, all insane? Whether or not, it is consoling that we find ourselves in such company. We may find strength enough in these reflections to survive the Surrogate's slurs, vituperations and judgments.

Whatever absolute convictions others may have arrived at in regard to spirit agency in these matters, I must admit that as yet I can only hope and believe that these alleged possibilities are truths, in the high sense in which they have been in support of pure and elevated systems of morals. But more especially, because such direct and tangible evidence of man's immortality seems to be required to correct the materialistic tendencies of the day.

But in regard to the basic facts which are relied upon to sustain this new philosophy, I can speak with more absolute certainty. I know positively that many of the phenomena which are relied upon as such evidences, and that seem to admit of no other explanation—are actual facts. They are stubborn realities that cannot be ignored or pooh-poohed out of existence. There can be no mistake on that point. The only mistake that can possibly arise must be as to their significance, or in the conclusion that they always arise from supermundane influences. If this declaration places me in the category of the Surrogate's irresponsibilities, I must rightly suffer the penalty. It doubtless true in the present, as in the past, that weak intellects become disordered in the attempt to grasp and solve the momentous problems involved in questions concerning the laws which govern the connecting links between spirit and matter. The whole subject is fraught with subtle issues which challenge the most patient research and the most cautious analysis. It is a prolific source of self-delusion and imposition. Ignorant, designing and superstitious people may readily make Spiritualism the text for the propagation of absurd beliefs, and for the practice of knavery on the credulous; but there are monomaniacs, and silly people, and bad people, who profess themselves as belonging to all systems of belief—whether orthodox, infidel or pagan. Why, then, should a mere belief in this modern form of an old creed—as old as the world itself—be, in itself, an evidence of lunacy?

If such views are to prevail, and if all who recognize any degree of truth in these new doctrines are to be classed as delimites or knaves, I must, as a matter of choice, subscribe myself one of the insane.

M. H. Brooklyn, N. Y.

Prof. Swing thus sets His Lectureship, like the little McStinger after his maternal spanking, on a paying-stone to cool: "His mind is more that of a fanatic than that of a philosopher. He is enamored with the scientific style, but labors under the disadvantage of not knowing what that style is in its purity. Much of Mr. Cook's scientific method is only a method of language, a certain gravity of dress, as though a small boy were wearing the wig and gown of an English justice."—*Boston Index*.

A man is more than five thousand times as large as a cockroach, but yet can only run eight times faster.

Vital Magnetism.

To the Editor of the Banner of Light:

In your paper of June 27th you allude to my complaint concerning an article that was copied from the *Vital Magnetism* book into a medical journal under the above heading; and that your readers may not confound the subject with the book, I will say that *Vital Magnetism* is a force in nature, and *Vital Magnetic Cure* is a treatise showing the practical workings of that force. AUTHOR OF VITAL MAGNETIC CURE.



TO BOOK-BUYERS. The attention of the reading public is respectfully called to the large supply of Spiritual, Reformatory and Street Lectures...

SPECIAL NOTICES. Notices of meetings, lectures, and other events are listed in this section.

Banner of Light.

BOSTON, SATURDAY, JULY 20, 1878.

PUBLICATION OFFICE AND BOOKSTORE, No. 9 Montgomery Place, Boston.

WHOLESALE AND RETAIL AGENTS, THE NEW ENGLAND NEWS COMPANY.

THE AMERICAN NEWS COMPANY, Nos. 2 and 3 Chambers Street, New York.

COLBY & RICH, Publishers and Proprietors.

FRANK R. RICH, Business Manager, 15 Fiske Street, Boston.

JOHN W. DAY, Business Manager, 15 Fiske Street, Boston.

Letters and communications should be addressed to the Editor, Banner of Light, 9 Montgomery Place, Boston, Mass.

THE BANNER OF LIGHT is published every Saturday, except on public holidays.

Subscription prices: Single copies, 5 cents; Three months, \$1.50; Six months, \$2.50; One year, \$4.50.

Advertisements: First insertion, 10 cents per line; subsequent insertions, 5 cents per line.

Copyright, 1878, by Colby & Rich.

Printed and Published by Colby & Rich, 9 Montgomery Place, Boston, Mass.

Entered as Second-Class Matter, July 20, 1878, under Post Office No. 100, Post Office at Boston, Mass., and for mailing at special rate of postage provided for in Act of October 3, 1879, authorized on July 16, 1878.

Acceptance for mailing at special rate of postage provided for in Act of October 3, 1879, authorized on July 16, 1878.

Postage paid at Boston, Mass., July 20, 1878.

Postmaster: Please send me the Banner of Light.

Postpaid.

A White Dove to Dr. Davenport.

We are informed by Dr. Ira Davenport that during an evening's sojourn which he attended recently at the residence of Mrs. Thayer...

The light was for a second time extinguished, and when the room was again illuminated it was found that in nearly every case the request made had been granted...

Letter from Rev. John Tyerman.

The subjoined epistle from this worthy brother explains itself, without additional comment on our part...

Mrs. Richmond Looking Eastward.

By a card from Mr. Miller, in another column, it will be seen that the friends in Brooklyn and New York City are about to have the opportunity of listening to the inspired platform utterances of this excellent lady and gifted medium...

Assistant Adjutant-General Pelouze.

Assistant Adjutant-General Pelouze, who passed on recently from Washington, had, so the Post of that city records, a warning of his demise which was strikingly vivid and unmistakable in character...

Letter from Andrew Jackson Davis to Mrs. Cora L. V. Richmond.

In recent numbers of the Banner of Light we have allowed space for the articles of Mr. C. O. Poole, of New York, in criticism of the lecture delivered in Chicago by Mrs. Richmond's guides concerning Mr. Davis and the Harmonical Philosophy...

Death of a Venerable Spiritualist.

Judge Joseph G. Waters, of Salem, Mass., died July 12th of old age. He was born July 5, 1796, and graduated from Harvard College in the class of 1816...

The New Pilgrim's Progress.

Colby & Rich, No. 9 Montgomery Place, Boston, have on sale a book replete with interest, and bearing the above title, which is deserving of more than a passing notice...

The Shaker Manifesto.

THE SHAKER MANIFESTO, published at Shaker Village, N. H., for fourteen United Societies, by N. A. Briggs, comes to hand for July with a good showing of matter, prose and poetical...

The Council Fire.

THE COUNCIL FIRE, which once a month reaches us from its office of publication in Washington, treats wisely and well the history, character, social life, religious traditions, government, etc., of the American Indian...

Several correspondents have written us.

Several correspondents have written us complaining that Mr. C. O. Poole's method of making extracts from Mrs. Richmond's Chicago discourse on "The Life and Works of Andrew Jackson Davis" (which appeared in the Banner of Light for March 21st) is not calculated to give his readers who have not the context to compare with the excerpts a clear idea of the lecturer's positions...

The Index of this city, F. E. Abbot, editor.

The Index of this city, F. E. Abbot, editor, in its issue for July 11th, expresses its satisfaction at "the beautiful spirit in which" its "views have been considered" in the editorial printed in the Banner of Light for June 1st, entitled "The Soul and the Hereafter"...

J. Madison Allen, writing us from Brockton, Mass.

J. Madison Allen, writing us from Brockton, Mass., says: "Heaven bless you, dear brother, for the persistent and manly course of the Banner of Light in regard to the American Indians! I have been brought into personal contact and enjoyed intimate relations with them in their home life, and know that there is great nobleness of character among them..."

A correspondent in New York City thus expresses his opinions.

A correspondent in New York City thus expresses his opinions concerning matters much mooted at the present time: "I rejoice that you and your coadjutors stand up for the true medium. I do think that article of Mr. T. R. Hazard's, July 6th, one of the best things ever written on the matter of mediums..."

The veteran reformer, Spiritualist and good man, Seth H. Vose, Esq., of Woonsocket, R. I.

The veteran reformer, Spiritualist and good man, Seth H. Vose, Esq., of Woonsocket, R. I., closed his useful earthly career June 26th, at the age of sixty-nine.

Camp-Meeting at Lake Walden.

On Monday, July 15th, the first detachment of campers arrived at the grounds, and the grove was forthwith made the scene of busy preparations. The number of tents occupied and the attendance thus far has been fully up to the anticipation of Manager Hatch...

The Frauds on the Indians.

Which the Banner of Light has not hesitated to denounce—and to which we have persistently pointed for the last twenty years as being the fruitful source of all trouble with the red men of the West—continue to be unearthed in the most unsuspected quarters. The despatches published all over the nation in the daily press of July 16th (and which will be found on our 8th page) from the Indian country, tell a startling story of wrong-doing by Indian agents, and the terrible consequences of the dishonest acts of officials appointed by the men in power at Washington...

C. P. Longley writes from Springfield, Mass.

C. P. Longley writes from Springfield, Mass.: "I would call your attention to Mrs. Angie Munn-Glover, who has been a medium for the past thirty years, and most of that time a resident of this city. Mrs. Glover was first developed for the unconscious trance, but her mediumship has been undergoing a change, and of late she has had success in answering letters psychometrically, giving to the writer advice of a high spiritual import, with tests; also marked changes in past life. She is often permitted to prophesy of coming events and changes, and from evidence I have had through her mediumship and from many convincing tests given friends, I am confident she is destined to do a good work for our glorious cause..."

A meeting of the Liberals of Dunedin, New Zealand.

A meeting of the Liberals of Dunedin, New Zealand, was held May 14th, to take measures to organize an "Eclectic Institute." The following resolution was unanimously adopted as the basis for action: "That this meeting is of opinion that the time has arrived for the establishment of an institution in Dunedin having for its object the mental and moral advancement of those who are disinclined to take part in any sectarian association..."

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Oklahoma!

The July number of The Council Fire speaks as follows concerning the Congressional inquiry by which it is proposed to make another division of the Indian country, through the erection of a new territory. Editor Meacham says: "But for the untiring labors of the delegations from the Cherokees, Choctaws, Chickasaws, Creeks and Seminoles, the Oklahoma Territorial Bill would have become a law, and the flood-gates of immigration would have been opened, the country overrun with white men, and the old story would have been repeated. The white men in a few years would have owned the land and made the laws; and then 'farewell' the Indian to his country..."

We believe in living up to law.

We believe in living up to law. The various treaties between the United States and these several nations of Indians are laws, and these laws expressly stipulate that no territorial government shall be established over them without their consent. Let us live up to these compacts. Hands off until the people call for help!

The whole interior spring of the proposed bill, and the responsibility(?) of the parties supporting it, are thus outlined in a rough, dialectical, but clear-sighted way, by a Washington correspondent of the Philadelphia Commonwealth:

The Indian nations are contesting our rights to establish a new Territory—Oklahoma—where we could get ourselves down through from St. Louis and Cairo, and get away with 23,000,000 acres of the finest valley lands in the Indian Territory, much of which is improved—worth to-day \$10 to \$20 per acre. This small part of subsidy would rob the red man, 'tis true, but would benefit us about \$200,000,000. Why should we not have it? We are going to send Mike out among the reclaimed red men, with railroad passes, fire-water, patent medicines, etc. Whilst we talk to their agents, Coils, Adair and Ross, of Cherokee, here, and see if we can't stifle and quiet their opposition, Mike will hold meetings out there and send in resolutions in favor of giving us the 23,000,000 acres and the new Territory of Oklahoma, (the home of the Indian,) which, with the \$38,000,000 bonds endorsed by the United States Government, we hope to get our road a-going, and as we have several loopholes in the bill—if passed—we can get the largest portion of the land and subsidiary bonds by building on the plains, and let the heavy work lay for others hereafter to construct, or will come back to Congress hereafter, and get greater advantages. Whether it be Democratic or Republican, we belong to both parties and all administrations, State and National.

The Phoenix Grove Meeting—Changed This Year to Fulton.

A correspondent writing us from Fulton, N. Y., July 12th, informs us that "the Annual Meeting of the Oswego Valley Association of Spiritualists and Truth-Seekers," commonly known as the Phoenix Grove Meeting, which has been held at that point for fifteen consecutive years, will be changed this year to the famous Oswego Falls Fair Ground, at Fulton. The meeting will be held on Sunday, July 28th, and will be addressed, morning and afternoon, by J. Frank Baxter, one of the most popular in the list of liberal lecturers. In addition to the lectures, it is announced that "Mr. Baxter will sing several songs, and at the close of the lectures will introduce the rare and interesting feature of descriptive tests of spirit-presence." The friends within reach of the meeting are requested to advise their neighbors of the change in the location of the meeting.

COLONEL HIGGINSON was present at the Centenary of Voltaire, at Paris, and heard the oration of Victor Hugo, which he praises in the highest terms.

COLONEL HIGGINSON was present at the Centenary of Voltaire, at Paris, and heard the oration of Victor Hugo, which he praises in the highest terms. One is impatient to see this oration translated for American readers.—Boston Index.

No disrespect, friend Abbot, but if you will refer to the second page of the Banner of Light for July 13th, you will there find the magnificent address of which you speak, it having been translated for our use, and that of all Americans who will peruse it, by Darius Lyman, Esq., of Washington.

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Lake Pleasant Camp-Meeting.

Elaborate Preparations for the Coming Camp Meeting... The accommodations are ample; all who come will be cared for.

President Deane of the New England Spiritualists' Camp-Meeting Association... The camp ground is on the Fitchburg Railroad.

ITEMS OF INTEREST. The first thing noticeable as you step from the train is the improved appearance of "The Grand Headquarters Restaurant."

As you pass down the wide stairway that leads directly into the grove a walk of a few rods brings you to the shore of the beautiful lake.

Here we are now, at the grand stand, facing that marvelous auditorium where ten thousand people can come within hearing distance of the speaker.

Parties desirous of building cottages should bear in mind the fact that lumber can be purchased on the grounds, and contractors are ready to erect edifices at reasonable rates.

Boating arrangements are equal to, if not superior to, former years. The boatman will make his regular journeys, as usual, and the rowboats will be at the service of the public.

THE SPIRITUAL SPEAKERS. The spiritual movement, at this juncture, is being submitted to a most critical inspection by a doubting world.

RAILROAD FACILITIES. Reduced rates have been secured on nearly all the roads in New England.

Don't forget it. During the meeting the writer will be on the grounds with specimen copies of the Banner of Light for gratuitous distribution.

Movements of Lecturers and Mediums. Speakers having matter for this Department are reminded that the Banner of Light goes to press on Tuesday of each week.

Mrs. Nelson, the well-known business and test medium of this city, closes her rooms at the Hotel Norwood this week, to attend the camp-meetings held in this vicinity.

Bishop A. Beals held a grove-meeting Sunday, July 14th, at East Oats, N. Y. The third Sunday, July 21st, he speaks at Charlotte Center.

Dr. J. L. Wyman, of Orange, Mass., a successful healer, accompanied by his wife, will visit the Camp-Meetings this summer, and then make a protracted tour through Maine.

Capt. H. H. Brown and Mr. Vandercrook left Texas July 16th. Will be in Illinois, probably at Bushnell, on the 21st, for four lectures.

W. F. Jamieson is filling lecture engagements in Kansas. Those wishing to engage him for courses of lectures for fall and winter should apply at once.

Mrs. Clara A. Field and P. C. Mills spoke at the grove-meeting at East Saugus on Sunday forenoon and afternoon, July 14th.

Mrs. Abbie N. Burnham has spoken recently in Lawrence, Princeton, Leominster and Newburyport, and has awakened much inquiry by her labors.

Mrs. Cora L. V. Richmond to speak in Brooklyn in August. For the last three years Mrs. Cora L. V. Richmond has spoken during the month of August of each year to the Brooklyn Spiritualists.

Cleveland Notes. The First Religious Society of Spiritualists, of Cleveland, Ohio, closed their regular meetings June 30th, with Mrs. Nettie M. Pease Fox as speaker.

Camp-Meeting in Iowa. To the Editor of the Banner of Light: Our Camp-Meeting passed off pleasantly and without discord.

For Sale at this Office: THE BANNER OF LIGHT, published weekly, devoted to Spiritualism, published weekly in Chicago, Ill. Price 5 cents per copy.

RATES OF ADVERTISING. Each line in large type, twenty cents for the first and fifteen cents for every subsequent insertion.

Spiritualist Meetings in Boston. PLYMOUTH HALL. The People's Spiritual Meeting (formerly held at Eagle Hill) is removed to Plymouth Hall, 176 Tremont street.

Pythian Hall. The opening of the People's Spiritual Meeting at this place was much more successful than was anticipated.

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REPORTS OF SPIRIT MESSAGES.

Mrs. Jennie S. Rudd. Invocation.

Father of Light, and Lord, and Spirit, send forth into us the light of thy love, we endeavor to bring it to those who need it on the earth plane.

Questions and Answers.

Q. What is the difference between the physical and the spiritual? A. The physical is the body, the spiritual is the soul.

Q. How can we be free from the material? A. By cultivating the spiritual and ignoring the material.

Q. What is the purpose of life? A. To develop the soul and reach the higher planes.

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Without spiritual money—that is, they lack the spiritual atmosphere which would enable them to go to the spirit world and receive every good thing of the gods. These individuals who have lived on earth in misery and in pain, have lived for the material instead of the spiritual, and can go wherever they choose. If you want to do the same you must live on the same principle.

Q. [By F. H.] When an evil spirit gets hold of a woman, is it possible to coax or drive it away?

A. I see the question applies to a particular case. It is far better to exorcise than to drive. There is no undeveloped spirit, however darkened, but who is susceptible to kindness. You may coax him or her, but it is idle to attempt coercion.

Charles Johnson. Mr. Chairman, I am so tired I don't believe I can say much. Life was forced on me. I was crushed between the ear and a beam—crushed out of life. I am a great while ago, I can't tell you when. I don't know why I've come, but I've got here. I am not anybody I know, but I want to hear from you. I don't care. I am so tired. My name is Charles Johnson. You can say I had from Baltimore. Md.

I'd tell you how old I was, but I've forgotten. I think it was about thirty-six—somewhere along there. I've tried to come back and say something. I am tired of looking still. I want to think of the names of those who on the railroad. Why can't you give me the power to think of them? Can't come across the power. I want to tell my story—something that there won't be any change for you to say it and me. I want to know to know every time I am around. I want to know that Spiritualism is true. Although I may not have believed anything about it when here, I've found it out. I never was the man to go back on anything I know to be true. I'll say, "God bless you" if you will only pray I may be able to come back here and give all the particulars. May 2.

Sarah A. Bassett. I wish you would say that Sarah A. Bassett, of Haverhill, Mass., called here, and said she had been to see people and her friends. She was twenty-seven years old. I have only been gone a few weeks, some time in February—it was about the middle when I went away. Tell me if they will only meet me somewhere they shall never forget that they did so, because I will give them evidence that I am I. I've had a very pleasant time since I've been here. I've made very many dear friends, and I have a very fine time and a pleasant home. The flowers are blooming that I used to love so well; the sun shines, and I feel happy every way. May 2.

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There was anything I did love it was cats. I had as many as ten of 'em. They were happy cats, and I was happy in seeing 'em eat their milk and enjoying themselves. You see this man's death has made quite a time—made 'em feel pretty bad in that neighborhood. It was a heart difficulty that he had had about him for some time, but he didn't know it, and didn't say anything about it. I never knew him, because I have been gone quite a while. They felt terribly to have anybody drop down dead; but it isn't any worse than it is to die any other way. I don't know much about this spiritual influence, but I've tried to do the best I could. May 7.

William D. Jones. I wish you would say that William D. Jones, of Denver City, called, and hopes that somebody in New York, somebody in Concord, N. H., and somebody in Boston, Mass., and in Bristol, R. I., will call upon him. I don't care who it is, because I've got friends in each place. If they call, I'll be very much obliged. I've got something I want to say, and if nobody calls upon me I never shall have the power to say it. May 7.

Controlling Spirit. These questions come to us: What kind of a hand do you inhabit? What are your customs? What are your belongings? What do you do? How do you dress? What kind of flowers and animals are there? and so on. Allow me to answer: I have been in spirit-life perhaps twenty years or more. We inhabit a land something like yours—there are flowers, trees, forests. I can only give my experience. I came here a stranger, as I may say, although I had a child and a wife in spirit-life, and I found a pleasant home, and a house such as you cannot conceive of, because you cannot understand how our houses are built. The material cannot comprehend the spiritual; the finite cannot comprehend the infinite; but still, so far as I can, I will give you a description that will answer the questions that have been given to us. I have a house not built with hands, as they said; it was not at all like anything that I ever saw in earth life. It is a beautiful home. The windows were not like those you have. I will compare it to a balcony with pillars here and there, covered with roses, which seemed to form the intervals between the spaces which you in earth life would call windows. The carpets were more beautiful than anything I had ever seen—like a grass plat overspread with flowers of the brightest hues. I met there my wife, my mother, her father, my father, and my child, and we enjoyed the pleasure of an interview. It was beautiful to me. I found I could walk out, could ride out, for there are horses here as well as with you. I found the roads, the surroundings, just as beautiful as on earth. I found the buildings, the scenery, the mountains, the valleys, the trees, the forests, just the same as with you. If you want to understand our surroundings, our surroundings, you will have to be clairvoyant, in order to do so. You never can comprehend it otherwise. In comparison with your world, it is as far beyond it as anything can be. May 7.

Patrick Mahoney. Faith, I don't see why I can't bring the gentleman himself, sir, right here. [To the Chairman.] An' will you tell me why I can't do it, sir? Shure, I've been trying to take him by the hand 'draw him right along, an' yet, sir, I've been afraid to do it, for fear I'd do mischief. You see he has had big powers, sir. I came once before, but I've never given me name. I've never talked. I don't know as it is right for me to talk now, but I've come because I felt as if I'd like to bring his presence here. I'd like to have him talk, sir. Father Fitz James, and many others I used to know, are here, an' I want to help his Rivenance. If he would only come an' talk, sir, it would be far better for him. Shure, he has been to the other place, an' I want him to come here. I felt as if this was the right hand of justice. I felt bad, sir, to think I can't do more work, but I'm here now. My name is Patrick Mahoney, sir. I belong in Dublin. That's where I was born an' raised. I thought I had a good raising an' was kindly brought up. Shure I did n't have the book-learning that you folks have in America, but, sir, I felt as if I knewed something; as if I'd like to do something for the world; an' when I found his Rivenance feeling so bad, I thought I'd like to bring him somewhere where he would feel better, an' I thought as if the best place in the world was to bring him to Boston. I am one of those, sir, who attend to his Rivenance. I do the best I can. I didn't die in this country at all, sir. I died where I lived. It was a hard time I had of it. It was as much as I could do to get it out of me a bit of bread for the children. I did the best I could, an' now I come back to ask you to help me all you can. I've brought his Rivenance with me, but can't make him control. May 7.

J. M. K. It is some time since I left the form, yet I feel a desire to return; not that I expect that I am going to benefit humanity particularly, but I expect to get benefit myself. I have been back to the same position before, several times; but I again want to come, because I feel the need of a power to relieve me from something which I cannot explain, but which I know holds good over me. I want to say to some friends in the political world: "Be very careful where you step; be very careful what you do. There is a power holding you which is just keeping you from stepping too far. If you go too far you'll have to feel the power of the spiritual; you must realize there is something which holds you and keeps you." I refer to some particular individuals, who, when they see it, will understand it. I want them to feel there is a power that can reach them. Though they may be in the dark, never mind; though they may be in the light, never mind; though they may be on the sea or on shore, though they may be on the mountain top, still we can reach them. Simply say J. M. K. May 7.

George D. Follette. I have a wife in B-ston, and friends here that I wish to reach. If I tell you my business you may not be pleased with it, therefore I will say little about it. Yours is a spiritual business, mine is a spiritual business. I have been here once before. I have come again. I wish you would say to my wife to allow her mother to do what ever she wishes to do: I don't care what it is; to allow her father to do the same; but be very careful where she steps. There is darkness and sadness round her steps. If she isn't careful she will get into trouble. Please say it from George D. Follette. I was forty-nine when I went away; formerly of Quincy, Mass. I passed away with a disease of the brain. My mind is not quite clear. I am doing the best I can. I can't do any better. May 7.

Messages from the Spirit-World. Given through the Mediumship of Mrs. Sarah A. Danskin. Elsie Sunderland. I was the widow of Thomas Sunderland, he having gone many years ago to the spirit land to prepare a place for her whom he called dear. I am in my sixty-sixth year. I resided at Oxford, New York. Blessed are they who have faith, for through their physical death they shall have life eternal. Thy Kingdom, O Father, has not been made by hands, for it is eternal in the heavens! Thou hast shown me, by thy laws, that heaven is a place for rest to those who live and have knowledge of thy everlasting life. Did I give thee my name? Elsie. Oh, how beautiful it is to be free—free from disease, free from the infirmities of earth! Let this little plume which now I give through the lips of another be dealt with gently and kindly, for it is

Charles W. King. Please say that Charles W. King, of New York, called. I am glad to meet any friend of mine who is glad to read me. Of course I don't care to meet any who are not willing to receive me and to speak to me. I thought perhaps there might be a medium by whom they could send me a letter and I could receive their counsel, their love, and might answer it. If so, I will be very much obliged. May 7.

Jacob Stockbridge. I am quite an old man. I have been gone some years. I want to give my story. Now I have got some friends here that I'd like to talk with, but I don't know as I shall have the privilege of doing it. You know that my house has been burned down, don't you, since I went away? Well, I had a nice time there. I always tried to enjoy it, to do what I could for 'em—for Duty and the children; but you see I've got pushed round since I went out. I was quite an old man. I don't feel like pushing myself forward in anything, but then I would like everybody to know that I am alive. If you would just say, Mr. Chairman, put a letter in for me as not, I'd be very glad. You can say it in old Jacob Stockbridge and the old house on Mount Blue. You can say it is I, and I know what I am talking about. You can say to my nephew, David, that I'd like to talk with him. Tell him I can't talk there at home, but if he will go to somebody that I can talk through I shall be glad. I don't know as this is an intelligible letter, but I don't know how I can make it any better. There's a neighbor of theirs that has just dropped down here in Boston. He wanted to come, but I guess he's best for him to be present. I don't think he knows what he is about.

Charles Manly. I wish you would say that Charles Manly, of Boston, called here. I went away in 1858. I don't know, but still I have a very fine time, and I wish to tell you what they respected me or not, so I had the power and money to take things along with me. Now I don't care whether anybody believes this or not, but it is a fact. I wish to tell you that I am a humble individual, without influence and without money, a common man, and I worked my way up until I became a man of power; had it, I know, but still I was a very poor man, and I wish to tell you that they respected me or not, so I had the power and money to take things along with me. Now I don't care whether anybody believes this or not, but it is a fact. 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Our Lyrics.

Important Proceedings of the Children's Progressive Lyceum of Brooklyn, Sunday, June 30th, 1878.

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Plundering the Indians.

STARTLING EVIDENCE UNEARTHED AT CROW CREEK AGENCY; THE WORST CASE OF THEFT, PERJURY AND FORGERY EVER MADE PUBLIC IN THE INDIAN SERVICE.

FOUR THOMPSONS, DAKOTA TERRITORY, July 11. The following information was furnished by the Indian Agents in this section. To-day he dropped down on the Crow Creek Agency, and found Inspector Hammond's sealed book opened. It reveals fraud and robbery to an extent unheard of on the Missouri river. Last March the Crow Creek, Lower Brule and Cheyenne Agencies were all seized by the military authorities. A secret investigation into their affairs, which is still incomplete, has developed a conspiracy between the agents and traders that even startles the natives. Dr. Livingston, of Crow Creek, was taken without warning, and his office safe captured before he had time to remove the evidence of his wealth and of his guilt.

The mountain of testimony is still piling up against the ringleader, Livingston, in particular. He is simply carrying off the goods of the former developments for thieving, perjury and forgery. The details show that they stole everything in sight, and prostituted the whole agency machinery to their private use. Feeding and civilizing the Indians was a secondary matter.

The affidavits, false vouchers, forged pay-rolls and ring letters laid before Commissioner Hays, prove that Livingston began his robbery in 1870, when he was first appointed. Since then he has accumulated a fortune. It is a matter of record that besides his large landed interests he is a part owner in three silver mines in Nevada. Livingston and his "partners" owned two cattle ranches, with the stock, rations, etc., regularly supplied from the Crow Creek and Cheyenne agencies. They were both seized by the Government. They conducted a hotel, supplied regularly with beef, milk and potatoes from the agency, and forced the employees to board there. They used the agency blacksmith shop and material for private gains. All their private stock were fed at the Government crib. Livingston stole the agency wood to the steamboats and the hay to Black Hills wagon trains. Crow Creek is a stopping place on the Fort Pierre route to Leadwood, and the two steamboats had their stores at Crow Creek, under the protest of the steamboat captain, who insisted that they belonged to the Brule Agency. The Indians put up large quantities of hay and wood, and were paid in their own rations and annuities. The ring would charge the Government for this hay and wood, and the same hay and wood would be sold to the Indians. The rations and annuities were sold and the proceeds not accounted for. The trader's warehouse was inside of the stockade and ten feet from the Government warehouse, and the former was stocked with the same goods. Of course, the same goods were reported issued to the Indians. Whole bands of Indians had their rations cut off a dozen times a year for alleged offences, and the rations were not accounted for to the Government. There were rations and annuities drawn for three hundred more Indians than there were in the agency.

The money appropriated by Congress during Livingston's administration for the management of the agency was \$100,000. The amount actually expended amounted to one hundred and seventy thousand dollars. He stole all he could. His employees were all very ignorant men, and any excuse for non receipt of wages was accepted. The false vouchers—and they are not yet all discovered—already number one hundred and fifty, ranging from fifty dollars to fifteen hundred dollars. One laborer, who had been working for Livingston for some time, was badly frightened by the ring that he went into a hole and shot himself through the heart. The instances of perjury are too numerous to mention. Livingston began his career as a theological student. He gave tons and staid-glass windows to churches during the time he was agent. He is now very wealthy, and has a large estate in Iowa and other places in the West. This is only a skeleton of the worst case of plundering ever made public in the Indian service in the West.

THE STARTLING DISCOVERIES CONFIRMED. WASHINGTON, D. C., July 13th.—A letter has been received at the Indian Office, confirming the startling disclosures of numerous frauds practiced at the agency of the Crow Creek Indians in Dakota Territory during Agent Livingston's administration.

SKETCH OF THE UMATILLAS. WASHINGTON, July 15.—In view of the reports received concerning the recent Indian battle in which the Umatilla tribe took a very active part, the following information is furnished by the Indian Office. The Umatilla Indians are relatives by marriage of the Joseph and Nez Perce, and the two tribes have been of close friendship since the account. The Umatillas were with difficulty prevented from going to war last year. The majority of Umatillas have comfortable homes, and have been making commendable progress recently. There are but eight hundred and forty-nine in the tribe, yet they have seventeen thousand horses, five thousand cattle, and a large number of sheep, and they are very much attached to their homes. Their lands are among the most valuable in Oregon, and constant encroachments have been made thereupon by the whites, and a bill has been introduced by Senator Mitchell providing for their removal to the Tokana reservation. This bill was reluctantly approved by the Indian office after making sundry amendments, in view of the fact that the Umatilla reservation lies directly in the line of the projected railroad, and is essential to the development of the business interests of the State, and where the Indians will not be able long to sustain themselves against the constant encroachments of the whites, and where they are subjected to the demoralizing effects of contact with degraded and unprincipled adventurers, as shown by a telegram from their agent July 9. The Umatillas at that time were peaceable, and all upon their reservation except one Indian, who was with the soldiers.

THE UNIVERSAL REFORM CONVENTION. The members of the Universal Reform Association and others interested in the U. R. A. Convention, I wish to say that those of you that have been invited to attend this year's meeting, but who were unable to do so, are invited to attend the next meeting, which will be held at New York City on the 25th of August. The platform of this year's meeting is absolutely free—no question is to be asked as to the religious or political views of the members. The only condition is that you must be a member of the U. R. A. and have paid your dues. The platform of this year's meeting is absolutely free—no question is to be asked as to the religious or political views of the members. The only condition is that you must be a member of the U. R. A. and have paid your dues.

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