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longer any fear of removal, because this has been attained only in conjunction with a growing love of truth, which eventually in such a hungering and thirsting after righteousness as lifts the soul above the sphere of temptation. And when the rationalized and moralized mind becomes aware of the fallibility of mere reasonings, the satisfaction of conscience is unsatisfying, the want of a perfect standard of right is felt, and there is a longing for the supreme law of Godlike rectitude, which is identified with the harmony of universal principles, and the eternal dominion of Truth, Right and Worth. The new light of spiritual truth is dawning, and the old light of human wisdom is fading.

1. The Sovereignty of Truth, which makes it impossible to be righteous without wisdom, and wisdom, as well as righteousness, the doctrine of Universalism.

2. The Universality of Right, which makes Duty its correlative, and so certifies the doctrine of Responsibility.

3. The Unity of Work, or community of Goodness, which coordinates Duty with interest, by making individual happiness the sequel of universal righteousness.

The conception of this celestial triad is the beginning of Wisdom—of that rational insight of Human Nature and Destiny which frees the mind from all superstition, prejudice and passion, and inducts the soul into the sphere of Divine Harmony, revealing the perfect law of liberty. With this spiritual enlightenment, one begins to realize one's nobility as a child of God and future part of angels, and to feel one's responsibility as a citizen of the great Supernal Republic in which all our ancestors have gone to dwell, and wherein all the living are about to assume such ranks of honor and awards of happiness as are to be determined by their respective worthiness of life in the body.

This revelation of Man and his future relations is the highest motive to moral excellence that the human mind can appreciate. It inspires the soul with a noble ambition to do good, and of the good that one is capable of. A man so ennobled is not satisfied with merely playing his debts, nor with self-reformation even. He has done with "feeling from the wrath to come," both of God and Conscience. He is no longer anxious about what he shall do, to be saved, because he is saved. His whole concern now is, to help onward the grand march of mind, and hasten the glad era of general emancipation from ignorance, error and wrong, through individual education to universal righteousness. Such a man is in no more danger of falling into sin than the heavens are of falling into chaos. He may err; momentarily, but he will quickly discover his aberration and repair its casualties a hundredfold. He is the greatest of all workers, and the happiest of all human lives; because he realizes that happiness is concomitant and commensurate with usefulness; and this is integrity.

Such is the threefold Process of Education: from which it appears that the individual is to be educated intellectually, executively and morally, by Voluntary Action. Every soul is therefore in some sense an automaton. But it is proper to observe that this section, which here draws to a close, relates only to the inductive part of human development, and that Earnest Endeavor is made effective by an essential principle yet to be considered.

West Astor, Mass., Feb., 1863.

THOUGHTS AS THEY OCCUR.

BY REV. J. R. HOAG, M. D.

We live in an age of progress. Many of the dark and superstitious notions which have been handed down to us, and which are but relics of barbarism, are fast receding before the light of reason and enlightened judgment. Every true lover of his race, every one whose heart throbs with true philanthropy will rejoice at this. Men are beginning to learn that it is the most wise course to obey the behests of Nature, and are beginning to believe that Nature must be right, for "God is her author." Higher and more rational views are entertained of the character of Deity, and the spiritual nature of man. Human laws and institutions are not at present regarded as paramount to the paintings of the finger of Nature. Not until this is fully realized and carried out into practice, will the human race be entirely disenthrallled from the slavery of superstition, and stand erect in their true characters as freemen. A blind adherence to man-made laws and customs, regardless of how much they may be at variance with the paintings of Nature, has been a prolific source of misery and suffering in this world of ours, until we take Nature for our guide, and enter into her current views of man's spirituality.

But the recent developments of Spiritualism have been such, and are destined to do much for the disenthralment of the human race, no one who views the subject correctly, can for a moment doubt. I have witnessed proofs of the truth of Spiritualism, which have left in my mind no room to entertain a doubt of its authenticity. My advantages to do so, and to become acquainted with it, have been limited, and I will candidly confess that when a resident of the East, I might have availed myself of advantages, which I was prevented from doing by the advice of friends, and superstitious fears, which were the results of my education. I thank Heaven that I am free at present from any hindrances, and am determined to devote the remainder of my life to investigating the truth, hoping thereby to enhance my own happiness and the welfare of my fellow-men.

I am a regularly authorized minister of an Orthodox church, and may incur displeasure by giving utterance to my views, but I regard advancement in spiritual truth of more importance than all beside. I have for twenty years been in the habit of writing for the press, but this is the first time in my life that I ever attempted to pen an article for a paper devoted to human progress and spiritual reform. Though unfavourably situated for the purpose, with but few sympathizers around me in my view in relation to Spiritualism, I intend to seek an acquaintance with Spiritualists, and spiritual mediums, through the agency of the press, and by epistolary correspondence, which I hope may result in further development and higher spiritual attainments. While in the city of Hartford, Conn., several years ago, I was told by a spiritual medium that I might be developed as a medium, so as to hold converse with departed friends, but unfortunately I have neglected the means necessary, but desire to improve the time to come.

I have now a request to make of every medium who reads the BANNER. Will you be kind enough to communicate with me by letter, and tell me whether, if I send you certain questions to be answered by spirits, you will obtain and send me the answers? My address will be found at the close of this article. I think I can truly say that I have been impelled to pursue this course, with the assurance that I should be enabled to obtain information that would lead to higher acquisitions in spiritual knowledge, and enable me to be useful in this department of human reform. I have been a public speaker for many years, and wish in future to be better enabled to instruct my fellow-men how to be truly happy.

I hope to hear from you all soon, and thus open a medium of communication which shall prove beneficial to me, and enable me to be of benefit to others. Many questions which I wish to have solved, and which I truly believe can only be answered by spirits, are now troubling me, and I am desirous to join my efforts to yours in the great work of human progress, with you not give me a kindly welcome, and aid me in achieving that desirable object?

Nevada, Astoria, Ore., Feb. 24, 1863.

Written for the Banner of Light.  
OUT ON THE SEA.  
BY MATTHEW BRIDGE.

Out on the sea at night,  
Of the heaving, tumbling sea—  
With never a star overhead, nor a light  
On the shore that is under our feet.  
Our captain stands at the laboring helm,  
Where the lights in the blue sea flash;  
Cordage and timbers creak and groan,  
And the waves pierce the bulwarks' deck.

"Oh, captain, where are we now—  
Are we drifting on the shore?"  
Do you know where away are rock and reef?  
Were you ever here before?"  
Firm are his feet on the straining deck,  
His grasp is firm on the wheel,  
He only sees the ship's compass and light,  
While she quivers from spar to keel.

Vainly we question him now—  
Our danger we cannot know—  
But we trust at heart in his manly face,  
And we landmen groan below.  
And still our stout ship quivers and rocks,  
And still for our fate we fear,  
But we know that his fate and ours are one,  
And we feel that the day is near.

Morning shall come on the sea—  
Shall we see it? We do not know,  
For our ship may strike on rock or reef,  
Ere the beams of the morning glow.  
But we know that our captain is at his post,  
That the lights flash bright at the wheel,  
And we trust in his manly form and face,  
Though she quivers from spar to keel.

Our Ship of State is out  
On a fierce and stormy sea;  
Rocks and reefs are round about,  
And the shore is under our feet;  
But our captain watches for rock and reef,  
And he knows that the shore is near;  
And his hand will be firm on wheel and helm,  
Till the beams of the day appear.

Calm as the floods of the west,  
As they sweep through the fertile plain,  
Firm as New England's hills, that breast  
The waves of the stormy main,  
His country's fate to his manly heart  
Is knit as with bands of steel;  
And we know he stands where the lights flash  
Bright,  
By the compass and the wheel.

Correspondence.

F. W. Jamieson and Rev. Moses Hull.  
MR. EDITOR—The BANNER of February 28th contains a letter to the Advent Herald, of Battle Creek, Mich., from Rev. Moses Hull, of the same place, setting forth the reasons for almost embracing Spiritualism, and his present soundness in the Adventist faith. Being a firm believer in the omnipotence of Truth, and that all will in due time come to a knowledge of it, I cannot say that I really regret the step taken by friend Hull, although it would have been pleasing to have a gentleman of his talents and genial qualities of mind as an Advocate of Harmonial Principles. Perhaps, the time is not far distant, however, when he will be better prepared to embrace our beautiful Philosophy.

I was in hopes that after the discussion he would give Spiritualism a searching and thorough investigation, and then decide. This he has not done. He has not had time to do it. His investigation of it before the discussion was of a theoretical or superficial nature. If I mistake not, from his own statements, he never witnessed many or any spiritual manifestations. He has read the works of spiritualistic authors, but of the principles of Spiritualism, in the main, he is ignorant. An individual with a favorable organization cannot learn Spiritualism in a day, week, month, or year. An individual with an unfavorable organization cannot learn it at all. Hence, as friend Hull has not had time to become acquainted with the phenomena and philosophy of Spiritualism, of course his judgment is premature. He has too much light, however, to be long at ease among the Adventists—knows too much of the beauties and truths of Spiritualism.

Friend Hull will bear me witness that personally I made not a single effort to bias his judgment after his avowal of friendliness to Spiritualism and Spiritualists. I knew if he would investigate Spiritualism with an eye single to truth, that he would be compelled to believe. Therefore it was that I advised him, when he proposed that I should send his name to the BANNER OF LIGHT and HERALD OF PROGRESS, to appear in the list of learners as an advocate of Spiritualism, to take time to reflect on the course he ought to pursue, and if, after deliberate reflection, he concluded that Spiritualism was the true doctrine, that I would use my influence in obtaining appointments for him. For the Spiritualists to whom Mr. Hull made some concessions, empowered me to say to him, that when he made a decision in favor of Spiritualism, they would see to it that he would have pecuniary support. It is due to Mr. Hull to say that he remarked that he was not sufficiently acquainted with Spiritualism to preach it. I then told him to preach his own convictions of truth, and that the Spiritualists would be found unsectarian and liberal-minded enough to sustain him. He concluded to suspend his judgment until this "belief would solidify." The next day after the discussion, Monday, Nov. 8, he tendered his "RECONCILIATION" of Adventism for publication in the Advent paper at Battle Creek. I contrast this with the liberality and freedom of the Spiritualists. Since the discussion, friend Hull has been an occupant of a "Doubting Castle." We have conducted a very pleasant and friendly correspondence, during which he has manifested a ruling desire to obtain the truth, and if he found Spiritualism to be the truth, he "must have it."

His Advent Brethren are no doubt aware that if they should lose Moses Hull, and he should become a Spiritualist, it would be a severe blow to Adventism in this State, because he is a powerful preacher, and a good debater. The latest "War news" brings intelligence that the Adventists have "stormed the castle," and made Moses a "prisoner." This brings us to the letter. It reads, "It is true, that I held a discussion in the village of Paw Paw, Mich., with a trance speaker, or rather with some demon," (implying, doubtless, by the term "demon," an evil spirit,) "pretending to be the spirit of Mr. Dowling speaking through Mr. W. F. Jamieson. I now doubt the propriety of discussing with such spirits." With an admission is this! Christian ministers, with the God of hosts (as they profess) to back them, afraid to meet in debate Spiritual mediums, who have the ability to tell the truth of them, only the "Devil" and his "imps" to control them! Why, Brother Hull, you believe the Adventists do—in the "parade of spiritual gifts." Why did you not exercise your power as a true servant of the Lord, and "cast out the Devil?" These signs shall follow them that believe. You may answer, "because you went alone." "Too much in your own strength," and "without the counsel of your preaching brethren." I went alone without the counsel of my preaching brethren, but it is true, not in my own strength, I trusted in God, and his ministering

spirits, and spiritual strength, was imparted to me. But, Brother Hull, I do think you debated your side of the question as ably as any of your preaching brethren could have done, and am inclined to think more ably, from what I have heard of them.

If it is a Devil that has influenced me for the last eight years, and three of the night in public, and on every occasion has manifested a deep interest in my welfare, physical and spiritual, and has manifested kindness, love, and sympathy, he must be a "clever devil," and such manifestations far different than is generally supposed the "old slaver" is in possession of. Perhaps he has met with a "change of heart." Has he sinister motives in controlling mediums? Come he to them in the guise of an "Angel of Light," for the purpose of robbing them of the "priceless boon of immortality?" Oh, then, our Advent brethren, "come over and help us!" poor, afflicted mediums. You faithful Adventists, with the "signs" following you, come and cast out the devils that you say have possessed us. Surely you could have no better opportunity to test your faith.

Let us make the plan feasible: Appoint a State Adventist and Spiritual Convention; say some time next June, in Battle Creek, Mich.—the "stronghold" of Adventism in this State—the call for the assembling of the preaching Advent brethren, being for the express purpose of "casting out devils" that may attend the spiritual mediums present. Then, after the mediums have submitted for a reasonable time to the "exorcising" power of their Advent friends, let them each in succession take the platform, and test the work of the Adventists by invoking an influence in their several mediumsistic capacities. If there is a response by the spirit controllers of the mediums, then it will be apparent that the Adventists have failed to "lay the spirits," from which would be inferred one of two things: either the Adventists lack faith, consequently are not believers in Christ, and cannot be the "elect," according to their own doctrine; or, that they have an abundance of faith, but the mediums are controlled by good spirits—not spirits of Devils.

Adventists, I appeal to your sense of justice: Is not this a fair proposition? Unless you accept it, you will hardly be deemed candid in your denunciations of Spiritualism; calling it a "delusion of the Devil," etc. It will also be a precious plan by which the relative merits of Spiritualism and Adventism may be tested. Adventists, we propose to try you. Will you be as fair, and accept the proposition, and "try the spirits, whether they be of God?"

You say Spiritualism is a delusion of the Devil, and ought to be put down. This was friend Hull's state of mind when he debated with Bro. Wadsworth last spring at Battle Creek. He invited his clerical brethren of all denominations to join him in his warfare against Spiritualism. He has held several debates since then. At last he debates with a spiritual medium whose arguments were no stronger than those used by normal speakers, but the "influence" he was not prepared to resist. The influence was what played the mischief, and which will weigh with the Adventists one of their best preachers. That he is a medium, and could not resist the influence, there is no doubt. That he will yet become an advocate of Spiritualism, will be but a common occurrence with those who have honestly and earnestly opposed it. That his soul is too large for his "Advent clothes," that he really has taken "higher ground" than that occupied by most of his Advent brethren, is reasonably inferred.

The Adventists have made prodigious efforts to save him from Spiritualism, which they consider the "anathema of the Devil ingeniously set" for him. It is to their denominational interest to do so. It does seem strange to find intelligent men and women in this enlightened age believing in the "bug-a-boo" story of a personal Devil.

Because friend Hull says the Devil helped me in the discussion, does not hurt my feelings in the least. It was said of one of the best men, "he hath a Devil." To engage in a discussion, where Spiritualism has a strong hold, would appear the best plan to kill Spiritualism, if it is killable. Spiritualism never can be injured by those who, to insure their own safety, stand off at a safe distance from the circle of its "influence," and "make up faces" at it. A skillful General's plan would be to plant his forces, if he could, in the enemy's camp. This seemed to be Moses Hull's plan. But the "Lord," it appears, deserted him when he was most needed, and left him to the tender mercies of the Devil.

Friend Hull's admission that "there was not only an unseen intelligence speaking through Mr. Jamieson, but there was an influence over the audience, and I am now satisfied, over myself, such as I had never before witnessed," is of great weight. It is the admission of a keen observer, bearing witness to the genuineness of spiritual control. Such an admission, from such a source—an opposer to Spiritualism—is truly refreshing to mediums, whose ears are frequently saluted with the cry of "humbug," "impostor," "deception," etc. Moses Hull will please accept the thanks of mediums.

I am sorry that "he doubts the propriety of discussing with such spirits," although it is the safest for his Adventism, even if their arguments are no stronger, than normal speakers, on account of the fascinating influence they exert over auditory and opponent in debate, no much so that its effects are visible for "several days." It has been hinted that normal advocates of Spiritualism have a "trifle of influence" which has a most bewitching effect upon their hearers—just enough to knock all the "arguments" of this sublimity sphere into "pi." The "arguments" they advance have nothing to do with the matter—of course not.

If it is the design of the "Lord to Kill Spiritualism, he ought to second the efforts of his (?) ministers, and not be over-particular about the amount of humility they ought to have. It does not seem that he would absent himself from that debate when there was such a good chance for a skirmish with Satan, especially as the Old Testament represents him as a "man of war," and generally rather fond of a fight with the Captain of Infernal hosts. But it is feared if the Lord will not "work" through his servants (?) unless they have a fair stock of "humility," that he has not "worked" through many of them for several years past. We would undoubtedly find bigotry, less sectarianism, and less opposition to Spiritualism, if the clergy were more humble, so that God could work through them.

It is because they have waged a warfare against the various reforms and sciences that have outlived their day, persecutions to bleed mankind. They, like the poor Jews, did not know they were fighting against God.

The intelligent opposers to Spiritualism are fully aware that if Spiritualism is ever crushed, it must be by a fair, open, honest opposition. An unfair opposition gives the thing opposed greater strength. A fair, candid opposition to Spiritualism, or to any system, implies an intimate acquaintance with it. No mind of common intelligence can become acquainted with the facts of Spiritualism, phenomenal or philosophical, without becoming a Spiritualist in heart, although he may be a lack of moral courage in the mind to confess it before the world.

The opposers to Spiritualism, when he enters the arena of Spiritualism, that he is surrounded on all sides by Spiritualists, obeying his law. Neither Spiritualism nor its opponents, deny facts. The great talent is required for the accomplishment of this feat. A shield can do as much.

Spiritualism in this part of Michigan is taking deep root in the minds of the people.

Trinity, Kalamazoo, Mich., March 2, 1863.

Spiritualism in California.  
MR. EDITOR—I write to the friends of truth and reform to give them some idea how the good cause of Spiritualism is progressing far up in the mountains of California. Although there is a goodly number of believers in the large cities, and many anxious investigators, especially among the well-informed class of citizens, yet in the mountain towns it has made but slow progress, though it has kept pace with any of the churches.

The cause of all this is, that there is every inducement to draw the people's attention from everything godly and spiritual. Sunday is the day for recreation in most of the mountain towns; gambling, bidding, dancing and every obscenity constitute the sum total of the social life of thousands of young men and hundreds of hoary sinners, backsliders from the Christian church. There are churches, too, some fabled, and others half fabled, and have remained so for years for the want of funds to complete them, with here and there a sprinkling of lukewarm members, and priests in the last stages of bankruptcy, yet there is abundance of the root of all evil; but it does an affinity in the dens of vice, and it is a singular fact, if reformers raise their voices against such nefarious doings, they are branded as intermeddlers and fanatics. And if a Spiritualist ever should make a mistake, and give way to the lusts of the flesh, it is trotted through the world, and from every pulp it are denounced as infidels and workers of iniquity. Yet how smooth they will pass over their own short comings when the beam is visible in their eye.

What has the Church been doing for eighteen hundred years? What has it done for the State of California since 1849? Read the record of crimes committed, and then judge. Is it Spiritualism that has sapped the foundation of the social system here? Or is it for the lack of a healthy spiritual influence to curb the passions of our people? If the Harmonical Philosophy had been taught, instead of Orthodoxy, would the following dark page of California history have been written?

THE DARK PAGE OF CALIFORNIA HISTORY.—While almost every journal in our State speaks in trumpet tones of the prosperity of our State, its freedom from the calamities of war and all its horrors while we are sending abroad treasures by millions monthly, as our surplus wealth, and while our ships go down laden with the products of our favored land, there is yet amid all these evidences of prosperity a cloud of darkness overshadowing us, through which no mortal eye can pierce, a cloud more portentous of coming evil than the earthquake's throes, which may lay our strongest and steepest mountains in the dust. We allude to the dark history of the social life as pictured in the Alta of Christmas morning. A calendar of one hundred and thirteen divorces. One hundred and thirteen ruined homes! children motherless! children fatherless! and many of them homeless, too! The world reads a simple record of the fact, but the deep dark plottings carried on to achieve this rarely reviewed event the public eye. The innocent suffer, the generous hearted and the noble are sacrificed to cunning and craft, while the heartless worldling adventurers that never knew or felt the true value of "home, sweet home," float down the stream of life like bubbles, only to live awhile then fade away.

At the meeting of the Annual Conference of the Methodist Church, the following resolution was offered by H. C. Benson, and adopted:

Resolved, That in the judgment of this Conference, no minister has a right to administer the rites of matrimony in any case, when either of the parties have been divorced for any cause or causes, save that set forth in the Word of God.

It is time that the Church and every other proper influence should be brought to bear in restraining the frightful increase of divorce in this State, the applications for which are based, in a majority of cases, on trivial and insufficient grounds, and the ray of light comes faintly gleaming through the darkness. May it be like the "Star in the East." May it scatter the darkness.

It is a notorious fact, most sad, yet true, that a vast majority of the divorce cases reveal a treachery more fatal than the plottings of our National treason. The action of the Methodist Church is to the point, and should be generally sanctioned. Were more care had in relation to marriages in the first place, our social fabric would not be in the danger it now is.

When will the hour come when the truth can lift the veil and show the heartlessness of all these death-dealing schemes, and truth be triumphant, and this evil slayed. The press, the pulpit and the forum, should see the coming storm that now threatens our social fabric, and be preparing to crush this hydra-headed evil.

In our famine, pestilence, earthquakes, with all their malignant and terrible evils, are light in comparison with the threatened dangers so pregnant with treason in the "Home Circle."—California Farmer, Jan., 1863.

Withal the depravity of some of our people, there are thousands of highly cultivated and intelligent persons of all religions, investigating the Harmonical Philosophy. And it is from this cause that Spiritualism is taking deep root in the minds of the people, and believers are multiplying like the flowers in Spring, here and there and everywhere.

There are a number of mediums and believers all over the mountains. Many of the miners have rappings and table-tippings in their cabins, in the dark ravines. The mountains, after all, are the proper places to commune with the spirits far above the seas and rivers, and the lower earth, with its large infernal cities. Here are the dark forests of tall pines, with birds and beasts, true to their instincts, in harmony with all nature; or climb to the mountain-tops, yet nearer to the spheres, and their we hold sweet communion with our dear friends in the summer-land.

In the city of Nevada, there are about twenty reformers. They have a small hall and three mediums. Some of the Nevada ladies are bold and fearless in the good cause; in the house of sickness and death they are there to administer to the sick, and cheer the doubting spirit as it passes on to the higher life; for there are many Christians and In-fidels that begin to realize that Spiritualism is the only religion that will stand the test at the hour of death.

Within one year, my wife has been developed as a healing medium in diseases of women and children, and also a midwife. Her name is known far and wide. She has received the blessing of many a mother for restoring them to health, and also their little ones. My children are all Spiritualists. My youngest boy used to be afraid to sleep alone, but since he has become a philosopher, he sleeps anywhere. He says the spirits won't hurt good boys.

Those who are friendly to the cause in this vicinity, may number about thirty, and many are inquiring what they shall do to be saved; for they have found out that they are awful sinners, and that there is no help for them inside of the Christian Church.

In three years I have been developed as a trance-speaking and healing medium, and a clairvoyant, physician, and my powers, in every instance, are increasing daily. This is mainly due to my oldest son, who was killed in a mining claim, Dec. 3, 1862. He was a Spiritualist in every sense of the word, and though not seen by mortal eye, his presence is felt by us all, so much so, that he has never been missed out of the family circle since he went to the spheres.

I have lectured in San Juan and Marysville, over two years, free to all persons; but I have suffered, like all reformers. At the beginning I was alone, and surrounded by bad influences, with a strong prejudice existing against Spiritualism. I was being called by every epithet, such as a fool, mad, a free lover, one who holds intercourse with the Devil and his imps; but if ever the Devil and his imps had a marriage, such a union would be a disgrace to the angels of heaven.

Yet, with the lack of spiritually, our citizens have been kind and kindly feelings. Let suffering humanity call for help, and it meets with a hearty response. If the widow or the orphan, the sick or lame suffer, it is not for the want of every means to ameliorate their condition; and indeed it may be truly said, that the people of California are generous to a fault.

Bro. J. V. Mansfield, of Boston, visited us Dec. 14th, 1862, and gave a number of fine tests to the people of San Juan. But there have been so many of the Prof. Anderson class of humbugs here, that they have been called the "Prof. Anderson class of humbugs," and are accounted for by the article of legend; and they will all die together.

they will all die together to prove that priests are impostors, jugglers, and have dumbugged the people in all ages of the world.

But the Harmonical Philosophy is so beautiful and replete with common sense, that with all these drawbacks the still small voice is being heard by many.

Bro. Mansfield is also doing a good work in the large cities. Hundreds who believe that their "dear ones" were gone from them forever, have realized the important truth, that though invisible to the flesh-eye, they are near them still; and many an eye has shed tears of joy when they have received the message of love from some dear friend in the sphere.

Too, there had been sent up for years by the cheerful dogmas of the Christian Church.

Fraternally yours, Andrew Hartman,  
North San Juan, Nevada Co., Cal., Jan. 16, 1863.

Letter to S. F. Leland from his Brother, Mr. Benson.—Below I send a letter written to my natural brother, S. F. Leland. I have written him privately, but received no answer; and being anxious to communicate to him, I beg the privilege of doing so through the columns of your widely circulated paper. I write it as a duty I owe to myself, my brother, and the world. Will you please insert it?

Windsor, O., March 1st, 1863.

DEAR BROTHER SAMUEL.—I returned a few days since from a short sojourning tour, just in time to learn from our dear mother's lips of your late fall from the high position which you occupied as a laborer in the great field of human progress. Since that time I have read the report of your proceedings at Clyde. Justice demands that there should be a response to the declaration you there made against innocent humanity, and no one is better qualified to respond than I am, for who knows you as well as I? who loves you as well? Verily I can say, No one; for we lived and loved together, and together trod the paths of literature and science in our boyhood's days. Together, with each other's implicit confidence, and the blessings of our friends, we battled for the right, despite of the torrents of malice and slander that were poured upon us by the unrelenting hand of sectarian bigotry.

Oh, that I could see my brother as he was. Nay, I would go leagues long to sit at his blessed feet and kiss his garment's hem. Had it been any other person than you, my brother, I should not have been surprised at their renouncing Spiritualism, for Judas betrayed his Master when it became his selfish interest to do so, and Peter denied him after he was betrayed, and could no longer minister to his selfish wants. If men would do so then, what else can we expect of men in these degenerate days but that they will, after having promulgated the truths of Spiritualism, and declared upon their sacred honor, in private and in public, that they have seen spirits and talked with them face to face, renounce the beautiful philosophy and deny their benefactors, when it becomes their selfish interest so to do?

If your change of sentiment arises from honest conviction, then you have a right to your renunciation, if you can sustain it. But does it follow that a change of heart must be accompanied by such gross ingratitude as you have exhibited toward your dearest friends? When you commenced your career, you were young and weak, and you sustained your more noble than Mrs. H. F. M. Brown? Who cheered you with words of more brotherly kindness than Hudson Tuttle? Who labored more faithfully with you in the great cause of human redemption than A. B. French? Verily, ingratitude is a burning sin. It is requisite to an honest conviction that you should so misrepresent the fair character and writings of A. J. Davis and Prof. Hare?

You have probably not forgotten that our mother is one of the best healing mediums in the country. Taking in consideration the fact, can I believe my senses, when I read from that report this proposition, that "all female mediums are bar-room characters," thus virtually acknowledging yourself the son of a licentious woman. Is this the result of our mother's early training—that mother who has always been acknowledged a model of virtue, love and truth, and in whose character we have believed to be every good and noble quality that tends to elevate a woman above the vulgar level of mere animal nature? Last night she came into my study-room, and with eyes swimming with tears, she whispered, "Your brother is insane—I know he is, for he is too good, too weak, to do as he does with a sane mind." Alas! I would that it might be so.

Do you remember, my brother, that an impressive medium (Mr. Wm. Austin, of Montville, Georgia Co., O.) once said to us that, five years hence, you would be engaged in the Orthodox ministry, and that, too, for the sake of popularity and wealth? I asked you if it would be so, when you replied "no." "No! I will never sacrifice principle for money!" And in the trusting confidence of a brother's love I believed you. And our dear old mother's lovely eye kindled with honest pride. Alas! that the love-light of that eye should now be dimmed by the crimsoned shades of shame.

One thing more, my brother, by way of refreshing your memory: When you stated at Clyde that H. Melville Fay had shown you (for you show him, it matters not which,) the process of turning water to wine, and that by that means he deluded the people, you had forgotten that on a certain occasion last summer you came into my study-room while I was engaged in writing a lecture on my favorite science—Chemistry—in which was a description of the above experiment, and asked me to instruct you, so that you could perform it. After I had done so, you asked if it could not be detected. I replied that if you mixed the chemicals before performing the experiment, it could not, all of which you wrote in your day-book.

The next time you have occasion to use the above, in exposing Spiritualism, tell your audience that it was your brother who told you how to turn water to wine, instead of H. Melville Fay.

You say that you are none of us scientific. Has theology made you any more scientific? Think not, my brother, that we do not love you just the same as before, for the very foundation pillars of the Harmonical Philosophy are love and charity, and none but his disciples can so truly say, "Father, forgive them, for they know not what they do."

If I believed you honest in the course you are pursuing, I would propose to discuss the question with you; but as I am driven to doubt your truth and honesty, I have no disposition to argue. I will cherish you as a brother, but I cannot share your delusion.

Believe me, I remain your ever affectionate brother,  
Windsor, Ashland Co., O. A. G. LELAND.

Three Articles on Modern Spiritualism. Sum. By a Bible Spiritualist.

Such is the title page of a very interesting little volume lately issued in this city. It is ten years since the writer made acquaintance with Spiritualism, and through the means of David Hunt, the noted medium; and after having been perplexed, sometimes beyond endurance by the absurdities, the contradictions, the follies, the wickedness that broke out upon the community under the guise of Spiritualism, is now settled in the faith. Like the present author, and acute Emperor of the French, he did not, could not find the key to its wonderful workings except in the explanation the phenomena have ever claimed for themselves. The stages of development through which he has passed it is unnecessary to describe. Like all pioneers, he has had his experience, and records portions of it only for the benefit of those who may desire to know the truth like himself.

The writer speaks of the Christian Church and its "inefficiency" in our day. The charge of inefficiency is indeed too true, too true of all the departed of every denomination. It is a fearful proof of the want of true and living faith that the charge can be brought against them, against every denomination of the baptized, and with equal justice, that they sleep far short of the faith actually realized among the early converts, the first disciples of the man Christ Jesus. (Rev. 16:26) "And the words

Quarterly Meeting.  
The friends of Progress held a Quarterly Meeting at Battle Creek, on Friday, Saturday and Sunday, 18th, 19th and 20th inst. The attendance was very large, and the meeting was well attended. The meeting was well attended. The meeting was well attended.



This Paper is issued every Monday, for the week ending at date.

## Banner of Light.

BOSTON, SATURDAY, MARCH 21, 1888.

OFFICE, 153 WASHINGTON STREET,  
Room No. 8, UP STAIRS.

WILLIAM WHITE & CO.,  
PUBLISHERS AND PROPRIETORS.

FOR TERMS OF SUBSCRIPTION SEE EIGHTH PAGE.

LUTHER COLBY, EDITOR.

"I cannot believe that civilization in its journey with the sun will sink into endless night to gratify the ambition of the leaders of this revolt, who seek to—  
"Wade through slaughter to a throne  
And shut the gates of mercy on mankind";  
but I have a far other and far brighter vision before my gaze. It may be but a vision, but I still cherish it. I see one vast Confederation stretching from the frozen north in one unbroken line to the glowing south, and from the wild billows of the Atlantic westward to the calmer waters of the Pacific, and I see one people, and one law, and one language, and one faith, and over all that vast Continent, the home of freedom and refuge for the oppressed of every race and of every clime."—Extract from John Bright's Speech on American Affairs, delivered at Birmingham, England.

### Advance in Price.

For reasons with which every reader of the BANNER must long since have been familiar, we are compelled to advance the price of our paper from \$2.00 to \$2.50 per year, as the subscription price. It is a necessity, on our part, and the friends of the BANNER and the cause of progress will promptly meet the demands of the day in the right spirit. The changed price will take effect on and after the 23d instant.

Fill up the subscription lists, and stand by the BANNER, around which we have all rallied together.

### The Polish Revolt.

The rebellious, or insurrectionary, movement in Poland starts Europe like a fire bell in the night. The causes had long been working in secret, which finally precipitated this movement—a movement so general throughout the provinces as to astonish even those in Europe who have studied the situation of affairs in Poland most closely. The plans for a revolt were laid long ago; it was not expected that the outbreak would occur quite so soon as it did, but unforeseen circumstances hurried matters faster than calculated upon. Once the ice was broken, the whole movement began in earnest.

For some time there has been a National Committee among the Poles, organized for the express purpose of keeping alive the spirit of liberty and nationality. It has certainly worked with a zealous and effective industry. Earl Russell narrates the story of the outbreak and its causes, in a recent speech in Parliament, which, for lack of more room, we condense from a sketch in the London Times. It will better enable our readers to comprehend a movement that promises to revolutionize European politics, as well as to bear with vast influence upon the progress of our own war at home and the hopes of the Southern conspirators; if the latter find that a fire is flaming up in the very heart of the European continent, which is likely to require the whole attention, and the constant and anxious attention of all the leading foreign powers, they will be obliged to give up their prospects of foreign interference, on which they had hung the fond hopes of an independent Confederacy.

The Times asserts that Earl Russell's speech will make a deep impression on all Europe. In giving a sketch of the present insurrection and its causes, he recounted the popular demonstrations which some time ago took place in Warsaw, the churches filled with people, the patriotic hymns, and the general wearing of mourning, all being intended to keep alive the national feeling of sentiment, but without any positive resistance to government. The principal land-owners were desirous of very moderate reforms; their wishes were granted to the extent of Constitutional Government, of a representative Assembly, and a Polish administration which would favor the religion and language of the country. The wealth and rank of the petitioners prevented their being roused with the revolutionists usually found among those of humbler stations; nor did they solicit any boon not consistent, in spirit at least, with the treaties of Vienna. But the single request for the re-incorporation with the "Kingdom of Poland" of those provinces which had been annexed to Russia, in the first partition of Poland, in 1772, the Emperor was forced to refuse.

It is surmised that these Poles of rank and influential position may have been thus purposely led along by Muscovite guile, in order to entrap them with their own plans. At any rate, it is well known that the leading Poles were encouraged at every step by Russia herself; and this fact gives to this history a new complication. As soon as they had been so far encouraged as to be induced to present this petition for a re-incorporation of Poland to the Emperor and the Grand Duke Constantine, they were charged with seditious purposes, and the one (Krasinski), who had taken the most active part in the measure, was banished the country. The next aggressive act on the part of Russia was that terrible conscription measure which has moved all Europe with indignation, and of which Earl Russell says, "It was of the most severe character, and such as to excite the unhappy population to despair." A conscription like that which Russia sought to lay upon Poland, he describes as one of the greatest calamities which can befall a subject province.

For example, a young man designated by lot is seized, whether disposed to military service or not, and marched off, sometimes to the depth of Asia, never, as a general rule, to return to his native country except as an old man and a pauper. That was the former system; it had been intensified in severity and horror by additional inventions of the reigning Emperor. Instead of taking the legal course, and letting the burden of conscription fall on all Poles alike, it was ordered that the levy should first be made in those towns in which the insurrectionary spirit was thought likely to prevail. More than this, the conscripts were to be taken from lists made out by Russian police officers, the persons named in such lists being supposed, without examination or trial, to be guilty of delinquency; all such persons were ordered to be seized and carried off to serve as soldiers, though under the real law they were not liable to be taken as conscripts. An order was issued to seize such persons, in one instance, which order was carried out at midnight by the Russian soldiery; the result was the simultaneous outbreak all over Poland.

Presently has become a party to the war already, by permitting Russian soldiers to pursue the Poles into

her territory; and for this she has received the open and free-spoken condemnation of the European Ministers and statesmen. Earl Russell emphatically told the Prussian ambassador that the Prussian Government, by taking any part however slight in the suppression of the insurrection, makes itself in some measure responsible for the odious act of conscription attempted by the Russian power. Even the Opposition in the British Parliament could find no excuse for not condemning the course of Prussia in the strongest terms.

The National Committee, representing itself to be the Provisional Government of Poland, have issued a short address to the people, from which we extract the following passage as calculated to illustrate the true character of the movement now going forward: "On the first day of our openly coming forward, at the moment when the holy struggle begins, the committee declares all the sons of Poland, without any distinction of faith or race, descent or station, as free and equal citizens of the country. From this moment the land which the agricultural population possessed on condition of paying rent or giving task work to their masters, is unconditionally their property and that of their heirs. The landowners, who will be injured by this arrangement, shall be compensated from the general fund of the State. The families of all laborers who join the ranks of the defenders of the country, or die in glorious death while so serving, shall receive a share of the land protected from the enemy, out of the State property."

It thus appears that it is a deliberate project, long entertained and carefully prepared for. Circumstances precipitated it somewhat, but they only betrayed the fact that the people were too eager, rather than in want of urging. The enthusiasm is universal. The noble and long-suffering Poland, out and sliced up for spoils for neighboring powers, is likely, in this noonday of revolutionary spirit, to bring down upon the heads of her spoilers the accumulated vengeance of years. That she may redeem herself, and light the torch of democratic liberty for all Europe, is the hearty prayer of every lover of his race who has ever read or heard of Poland.

### Little Things.

There are no little things in life; for sensitive spirits are surrounded by a lightly spoken word, nay, by a careless glance. And Duty incorporates in its significance the entire range of action, from the respect and tenderness due our nearest and dearest ones, to the mercy and kindness required of us toward the vilest alien, and the lowest thing in God's creation. Our domestic animals have holy claims upon our sympathy and protection; he who would wantonly strike his horse or dog, is no true man; and in the test and tenderness of friendship, and of love, would be found sadly wanting. The woman who abuses and neglects the house-pots, can never become a true mother, or a lasting friend. These little things are the unending indexes of character.

You cannot judge of a young girl's mind or heart by her appearance and conversation in public; it is at home that her disposition, manners, goodness, and adherence to justice and truth, must be fully and fairly tested. For many a gentle one abroad, changes to a turgid at home; many a scrupulously polite young man hesitates not to call his mother "old woman," and to order her about as if she were hired for his service. Placid smiles are too often exchanged for loud grumblings at home; sweet words for dire profanities, and conventional graces of speech and altitude for grossest violations of respect and order. The shaven at home is often the exquisite abroad; the bells of the ball room may be found with unkempt hair and tattered gown, slipshod and unattractive in the retirement of her chamber. Little decencies, amenities, loving courtesies of life, are too much overlooked at home, while they are paraded to fullest extent for the benefit of strangers. A well regulated mind would pay that tribute of love and respect to those of its own household, that it gives freely to all beside that merit attention. A true man will use no expression in the presence of his mother and sisters, that he would not repeat before the highest in the land. A true daughter, or wife, will not appear before the home circle with carelessly arranged hair, slipshod feet, and torn or soiled garments. Self-respect and care for others' feelings should enter into the minutest details of life. No subterfuges, no evasions, no courtesies or dissimulation should be indulged in, in our intercourse with friends or strangers in the world, or in the home retreat. Life should be sanctified to holy uses in the smallest things. A blameless course of action suffices not for purity of life; the transparency of truth should shine in every deed; the mantle of love should be ever in our hand, ready to be thrown over the neighbors', the friends', the foes', the world's shortcomings. No evil thought must abide in the soul's recesses; no harsh, misleading, loveless words must pass our lips; no act must be recorded on the private tablets of the conscience, that we would shrink from beholding there. Let us beware of the contemptuous curl of the lip, the passing frown, the hasty gleam of ill-humor or impatience.

These are little things, but they implant a sting; they inflict sometimes a deadly wound; they arouse the dormant evil, give wings to doubt, despair, and brooding hate. The unreflected word—the transgression of a kingdom would be offered by many a remorseful soul, could its influence be obliterated. The insincere reply, given in jest, or haste, or petulance, how bitterly has it been regretted. The untruthful silence, when a word might have allayed suspicion and averted suffering, how deeply is it atoned for. Smiles, not genial and loving, but sarcastic and defiant; looks that express ill-will and brooding rancor, in place of kind regard and grateful feelings; tones that irritate and scoff; words that sting and rankle; gestures that repel; all these are little things, yet how momentous with grief and wrong! There is no indifference of the soul, a change invisible to sight, on felt by the touch, that is felt by the sensitive heart; there is a spiritual barometer of the affections, whereby present souls tell of the changes from inner sunshine to cloud, from sunny day to stormy night-gloom. All around us are human sensitive plants, that shrink from the rough touches of unregulated temper, impatience, or coarseness. We can make the music of life yield sweetest melody by unvarying attention to little things; the minute concerns of every day.

### New Music.

Oliver Ditson & Co. have published the following new musical compositions, which those inclined to melody and harmony will be glad to possess:—Gen. Hooker's March; "Oh, sing to me those dear old songs"; "Gentle Annie Ray"; The Laughing Song, from Adair's March; "Leaves," as sung by Adeline and Carlotta Katt; "Forest Flowers," Wallis; and Gen. Butler's Grand March.

Lapse accounts say that there is great destitution at the South.

### Sealed Letters.

People who send sealed letters to our care to be answered by their spirit friends through the agency of a medium, must not glisten their envelopes to us, containing such letters for the medium, so profusely as to have it run on to those letters, otherwise we shall decline to receive them altogether. We have half a dozen such letters on hand now, and the consequence will be (as it has been) that the very persons who doubt their letters in such a bungling manner, will be the very first to cry out "bumbag!" when their letters are returned. If the slightest particle of glisten touches them, such persons write back that their letters have been opened, read, resealed again, etc., etc., when the truth is, the writers cause the very suspicion engendered in their own minds by seeing their letters with extra glisten upon them when returned, which they do not know was inadvertently put there by themselves, in sealing their envelopes containing said letters and fees to us.

We are willing to aid our friends in this matter of inter-communication between the two worlds—both visible and invisible—so long as our motives are appreciated—no longer. We have taken particular pains to ascertain beyond doubt that the medium who answers these letters is reliable. We have an abundance of evidence to this effect; although several people are not satisfied, and never would be with anything of the kind. The reason is, they do not understand that spirits communicate through the aid of the animal magnetism they draw from their earth friends—those with whom they were in rapport while here. If such friends doubt, when they write such letters, it is very hard for their spirit friends to control the medium to answer them in consequence. And this being the case, these very persons are the first to condemn the medium, when the fault lies at their own door.

### The New Church.

The New Church is one of the signs of the times. It signifies not only that the schoolmaster is abroad to good purpose, but that the American people are believed to be emancipating themselves from the slavery of religious tradition and despotism, and availing themselves of the true liberty and power of the broad Gospel of love and truth.

Last Sabbath morning, the 8th inst., witnessed the third services of this Church, at 16 Summer street. The subject of the sermon was the significance of Theism versus Atheism; its foundations, history, variations and uses. It was treated with great freedom. The preacher maintained that Theism is the spontaneous judgment of reason on the Universe, referring it to an absolute and universal cause, and recognizing its laws as emanating from an interior control and universal sovereignty. That cause, and the common subject of that sovereignty, was claimed to be God. The third absolute, unconditioned object of human thought and reason, with space for the first, and time for the second. Some of the views were novel, and all were heard with interest and attention. The enterprise promises well.

The subject of the next sermon was announced to be the Bible History of the Creation and Early Condition of Man, and his Fall; its true significance and the incorrectness and injuriousness of the common views of it. We think inquirers after truth will do well to hear some of these discourses.

### The Banner.

This number closes the twelfth volume of the BANNER OF LIGHT. Since the commencement of our sheet we have passed through vicissitudes of no ordinary character, yet it has always been our aim to do our duty fearlessly, with a single eye to the good of humanity. We have aimed to furnish our patrons a paper worthy of the cause we all advocate. How well we have fulfilled our mission, thus far, they can best judge.

Our forthcoming BANNER will be printed on beautiful minion type, from the foundry of E. A. Curtis, Esq., of this city.

### New Publications.

TRUE CIVILIZATION AN IMMEDIATE NECESSITY, and The Last Ground of Hope for Mankind, being the Results and Conclusions of Thirty-nine Years' Laborious Study and Experiments in Civilization as it is, and in Different Enterprises for Reconstruction. By Josiah Warren, Counsellor in Equity, 15 Scollay's Building, Tremont Row, Boston.

This is one of the most remarkable works of the time, and is peculiarly appropriate in the midst of revolutions now testing our Anglo-American civilization. Mr. Warren was one of the earliest students and experimenters in political and social science in America, and was identified with Robert Owen, nearly forty years ago, in his associative experiments, which satisfied him that there were radical errors in the movements, inasmuch as they conflicted with freedom, security and individual responsibility. His works on "Equitable Commerce," have long been widely known among the most progressive minds of the age, and his "True Civilization," will now command the attention of all who are seeking to solve the great problems involved in our present disrupted government, society and ecclesiasticism, and who are casting about for some absolute principles on which to base a true reconstruction of Church, State and social and secular order. Those who read Mr. Warren for the first time, will be delighted and startled at his originality, and will find him to be a master of the subjects he treats, as well as one of the master minds of our century. Orders for his book can be filled out at the BANNER Office. Paper covers, 50 cents; bound, 75 cents; with postage added, 85, and 90 cents.

WALKER, WISE & Co., of Boston, have in press, to be published on the 20th inst., a handsome volume, by Rev. Wm. M. Thayer, author of "The Bobbin Boy," to be entitled, "THE PRINCE OF BOYS, and How he became President." The book is for youth, and will be handsomely illustrated with five full page wood engravings. This new publication by the popular author of "The Bobbin Boy,"—or, Life of Gen. Banks—contains an account of the early life of President Lincoln, and traces his career from boyhood to manhood. Much time and labor have been given to its preparation, and the facts contained in the narrative are authentic. It cannot fail to command a wide and instant sale, if it is written with even half the tact and taste of "The Bobbin Boy."

THE AMERICAN OLD FELLOWS FOR MARCH contains fully its usual amount of pleasant miscellany, as well as the variety given each month to the members of the Order for whose special benefit this well-established Magazine was undertaken. It is well edited and published by John W. New York, and makes a handsome publication.

### SHORT REMARKS ON SCRIPTURE TEXTS.—NO. 1.

I find this text most prominent of any on Scripture text connected with our Word of God. It is on the outside and inside, and has more influence, especially on the ignorant, than any other, bringing respect from "fear" from others, and idolatrous devotion from many, for the book. Thousands, who cannot read a sentence in the book, are taught to look upon it as a holy thing, and are made to know it by the shape of the book, and form of the words on the cover, and the care it receives and the place it is kept in. All this is only a species of idolatry, differing in degree, mainly, from the Pagan worship of holy idols; and very little from that paid by the ignorant and stupid devotees, who have the same feelings toward the Holy Vedas, Holy Shasters, Holy Zendavestas, Holy Koran, Holy Mormon Bible, or Holy Roll of the Shakers, and many other Holy books and things, including the Holy great toe of the Pope, which may be kissed by penitents as some Christians kiss the Bible, to seal an oath in court as a witness or juror. But all this pertains to the sacred nature of my text, which is "all in your eye," or in your education, and neither in the book, the words, or cover.

Secondly. We will now divide and analyze the text, and apply it as well as we can. Holy is an adjective, usually considered in the superlative degree, although we often prefix more and most to carry it a little higher. Its essential meaning is good, and as used on the Bible, means best, and the same on the other books where it is used; and it also has the same meaning when used as an appellation to ghost, as in Holy Ghost—we recognize the best Ghost that lives, while there may be many good ones, especially those of the saints and sages.

The second part of our text means only book, therefore our text, "being interpreted," means good book, or best book, and nothing more. It is generally supposed to have no reference to the covers or paper, but it certainly has, as many fashionable and aristocratic churches and church members deem it important to have rich and very valuable binding and a large amount of gold on the outside, as well as the name; and certainly, when gold is at such a premium as now, the more there is on the book the better it is. If gold is good, which no one will deny who believes the streets in heaven are paved with it, or who finds it as convenient as we do to pay debts with it, I would therefore suggest to those who can afford it, to have their Bibles made all of gold, and then they would be sure to have the best, especially if pure gold and in a solid lump. But as my sermon is now long enough, I will close with.

Thirdly. A golden Bible is best—solid gold preferable.

### The Spirit Photograph Controversy.

LETTERS FROM MR. MUNIER.

MR. EDITOR.—In reading the BANNER of the 6th inst., I noticed a card from Mr. Charles B. Boyle, stating that he proposed to visit Mr. Stewart's Photographic Gallery, together with a Committee and an honest reporter (as though such were difficult to find) and there and then in the presence of said Committee and honest reporter, discover and exhibit the "trick" (mind you) of Spiritual Photographing as done by me, and I was also a little surprised at a few words editorially stating, "If he, Mr. Wm. H. Munier, is sincere in his professions, he can, in our opinion, have no good and sufficient reason to object to Mr. Boyle's request."

In the first place, then, Mr. Boyle has steadily opposed this new use of Spiritual Manifestations, knowing thereby that he is not only by the spiritualist idea that he understands all chemical laws that govern this Mundane Sphere, and that all laws that do not come within his sphere of understanding, whether human or Divine, must be a trick, and consequently placing himself in that positive condition which you know yourself, Mr. Editor, at once before him from ever believing satisfactory spiritual manifestations.

Mr. B. distinctly and positively in his card calls a trick, notwithstanding the assertions of Photographers and others (whose reputations for veracity, at least as high as his) to the contrary, showing that he could not bring an unbiased mind into the investigation, and that his "unprejudiced statement" from him and a Committee of "disinterested persons" was his own choosing, could not be relied on. How could I discover and exhibit the "trick," if I can comprehend.

Dr. H. T. Child, of Philadelphia, came here brought with him two glasses, which he marked with a diamond in photograph, characters, went through the whole operation; from the cleaning of the glass to the development of the picture; and out twice, and on each plate appeared the second form. This statement has been made public, unsolicited by me. Is not his word as good as mine?

Another person who has worked at the photograph business, and carries it on, now for his own amusement in a small way, and has published through your columns his own statement, came to me a perfect stranger, and desired to go through the operation. I told him I had not the slightest objection. He did so, and received a second form on the negative. He sat the second time, and another form came. He has since sat two or three times, I believe, and received similar manifestations. Is not his word as good as Mr. B.'s?

Mr. Gray has investigated a number of times, and received similar manifestations, and by referring to the Record of Progress for Nov. 20, 1887, you will there find an editorial stating that Mr. Gray is an experienced photographer from New Orleans, and an honest statement we (the editor) place the utmost confidence, which furnishes indisputable proof of at least one point, viz., that a second form does appear on the negative without any visible object to produce it. Is not Mr. Gray's word as good as Mr. B.'s?

Another photographer, whose name has never been given, can be, who understands the photograph business almost as well as Mr. B., but commands a great deal larger business, came to Mr. Stewart's rooms, examined the camera, the glass, saw it cleaned, the plate placed in the bath, in the tablet carried it with his own hands to the camera, and back again to the closet, where I asked him to develop the picture, but he insisted on my doing so which I did, and before his own astonished eyes there came the second form upon the negative.

Second forms do not always come on the negative. For two and three days at a time, while I have been taking pictures, no second form has appeared, and sometimes while there have been plenty of persons present, ready and willing to pay their money if they could not get another form on the negative with themselves, there has appeared but one in the whole day, at the second form. Again, I have had them come at every sitting, until I have taken some five or six. These facts can be proved.

I have not the slightest objection to Mr. Boyle's visiting our gallery and sitting for a spirit photograph, or any other artist, providing each one comes separately, so that the conditions by which spirit photography in this phase of their manifestations may not be interfered with. They have the liberty to investigate all they choose, providing they submit to the rules of the establishment.

That the so-called "spirit" forms do come upon the negative, aside from anything that I do more than in the ordinary way of taking photographs, in responsible minds there can be no doubt. That a great many have been recognized as likenesses of spirit friends, there is no doubt. If there is doubt, incontrovertible evidence can be brought to prove the truth of what I assert. Likewise I do not warrant, but charge for my time, and space for producing a negative with the second form.

Were I to give in this letter all the facts that have been received, all the mental requests that have been answered, all the communications received from the spirit world, I should, consequently, make a volume of many volumes that perhaps you would be willing to allow me, and will therefore close with the gratifying assurance in my own hearts that—

Truly yours, Wm. H. Munier.

P. S.—Since writing the above I have received

### Sensible Suggestions.

DEAR BANNER.—Having been an investigator and believer in the Spiritual Philosophy for the last eleven years, I have had something of a chance to hear the thousand and one remarks made by opposers to the sentiments put forth to the world by spiritual teachers and writers, and it does seem that, if there is any one question that is handled by opposers with effect, it is the question of affinity, or the marriage question. It is well known that there are cases of man and wife separating after becoming Spiritualists, and choosing other partners, and of their trying to justify themselves on the grounds of never having found their affinity; and it is well known that opposers make use of this as a stigma upon Spiritualism, as tending to Free Loveism, and it cannot be wondered at much that it is so, for the marriage question and affinity are so much harped upon among Spiritualists that they have become almost a stigma to the nostrils of the people. I will not attempt to dictate what may or may not be published in a paper, but I do wish for one (and I am not alone by hundreds) that Spiritualists (if they do not believe in Free Loveism) would cease writing and debating upon those questions as much as they have. How often do I hear opposers ridicule Spiritualists as being loose in their morals, and tending to licentiousness, and as a proof refer to certain spiritual papers as being filled with denunciations of the marriage rites, and ask if Spiritualism does not tend to immorality and Free Loveism. Why is it that its most prominent speakers and writers speak and write so much on the subject?

Now it does seem to me that the better way to prove to the world that Spiritualism is free from the charges of the opposers in this respect, is to pay no other regard to them than to live lives of such purity that the opposers themselves would be compelled to admit the truthfulness and purity of the Spiritual Philosophy.

The cause of Spiritualism is onward and still onward, and all opposers are fast being driven to the wall by the sublime truths it teaches. The spirit of man is asserting its God-given right to investigate all things, to prove all things, and "hold fast that which is good." A SPIRITUALIST.

Cicero, Onondaga Co., N. Y.

### Matrimony.

Prof. Hamilton, of Lewiston, has just closed a course of three lectures here in Bangor, in Pioneer Chapel, upon the Science of Matrimony, which we feel constrained to say, embodied more of science, good logic, sound common sense, and real practicality than we have ever heard or read of on that subject before. He has clearly demonstrated to us all that a large proportion of matrimonial infelicity, and nearly all the mortality among children, and the sickly, weakly, scrofulous, imbecile condition of the race, is owing to the bad union and blending of the temperaments in marriage. He has clearly shown us by unequivocal experiments that the union of strong and healthy parents is no guaranty for a sound and healthy progeny, and that highly intellectual and moral parents are just as likely to beget idiots, and moral deformities, as any others, if incompetently united as regards their temperaments, and that he can predict with remarkable certainty the consequences of any given union, so far as the progeny is concerned. He is an easy, earnest, pleasing speaker, and we think we know his lectures are calculated to do great good, and we wish every Spiritualist in the land could hear them, and see him demonstrate the truth of his positions. We are most happy to give this testimony in his favor, and doubt not we could add to it every name of his candid hearers.

L. STOCKWELL, Committee of B. F. Brown, Spiritual Association, Bangor, Me., 1888.

### To Correspondents.

[We cannot engage to return rejected manuscripts.]

T. P. K. WAKEFIELD, PA.—Your letter was answered and mailed to your address Feb. 24th.

The letter to be laid on our circle table, with "Mrs. R. P. C. T." etc., written upon it, has been responded to in this wise: "No, the cannot now, Joseph."

F. W. WATER, OF IOWA.—A test has been promised you by your spirit friends, sometime.

The letter addressed to "Mrs. Annie Yale in the spirit-world," has been responded to as follows: "Yes, we do often come. Send your thoughts to the other lady medium, and we will answer them."

### Announcements.

Uriah Clark, by special request, will hold another of his public test meetings, in Central Hall, Elm street, Charlestown, on Wednesday evening, March 18th. Mr. Clark's lectures elicit profound interest, and his test examinations challenge the most stubborn skepticism.

Miss Emma Hardinge lectures in Philadelphia, March 29th, and through the month of April. Mrs. Sarah Helen Matthews lectures in West Chester, N. H., Sunday evening, March 22d.

### Lectures and Meetings.

Our friends who attend the spiritual meetings in Lyceum Hall, in this city, will have another opportunity to listen to the most entertaining, living inspiration from the life of H. B. Brown, as he is to speak before the Society on Sunday night.



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The Indian comes from the land of the rising sun. He's 'hot' and 'not hot.' The Indian must find warmth from his own words, and he must speak to your Great Father and tell him to stretch out his

near to mercy, his arm is love, toward my people, for he has books to read that give him light, and the red man has none, and is in darkness. He believes the white man, and the white man tells him wrong, and then your Great-Father sends him home to the Great Spirit, and he comes again, not to warn himself by your conbilit three, but to speak to your Great-Father.

The Indian sees the white man resting in the grave with him. He looks up and sees the white man in the same punting-ground with him. So the Indian and the white man are together. The Indian looks into the soul of the white man, and the white man looks into the soul of the red man.

The angels return here to-day to warn your Great Father against the want of love among his nation, and to warn his people against darkness and ignorance. White man, your head is without a covering, and your feet are unprotected. Look out, for the Great Spirit has clouds for you, and they are full of rain; and the storm is coming like the voice

of the Great Spirit in anger. Oh, cover your head and protect your feet, white man, and tell your Great Father at Washington that the Indian is not his friend!

Feb. 10.

Charles H. Balcolm.  
I have friends near here I would like to reach,  
with your help. I left my body to help enrich old  
Virginia soil, but I took the thinking part along with me.

me. Capt'n, I'm just free, y'es sir. [How long have you been free?] A few days only—can't tell you the exact number, for I was little in the fog just then. [Did you die in the hospital?] Y'es. [In Alexandria?] Y'es.

I've friends so near me—so near, it seems if I only had sufficient power of locomotion I could use over this body, I would n't sit here talking long, but would go home. But I'm in the dark yet, Capt'n.

I'm weak, very weak, and do n't know much about this coming back. I mean to, though.

I belonged to the 6th Massachusetts Regiment, Company B. My name was Charles H. Balcomb.

[What place did you go from?] Boston. [Whom do you desire to reach?] How, sir? [To whom do

you wish your letter addressed? Nobody in particular. I'm going to appeal all round. (Have you any relatives in Boston?) Yes, sir. I've sisters here. (Have you a wife?) No. I was twenty-six

Now, Capt'n. if you'll give me a direct pass to come here again, if I should need to, I'll be under long obligations to you. (He rubs away tears from his eyes.)

to give you a private interview?] Yes, and say to them, I've navigated here the best I could, but it's new to me, and you are not apt to do very well with anything that is entirely new.

My friend on this side says I joined him on the 7th of January. I did n't know it. Could n't have told the time. [Is this friend you speak of a broth-

er soldier? No, sir. He was n't known to me here, but he says he was my guardian spirit through life, and he met me when I came on this side. It's a good thing to have a good friend. But I'm only

sorry I didn't know him better before I lost my body.  
Good-night. [Good-day.] Day! why it's dark to  
me. Well, good-day, then. I hope I'll see better  
when I come again. Feb. 10.

**Ells Bache.**  
The horses started too quick, that's how I happened to get hurt. (Where was your other eye?)

On Broadway. I was going up as far as 62nd street with my mother in the stage, and in getting out the horse started too quick and I fell.

something in my stomach. I was sick three or four days, and then I came to live with my grandmother and aunt's here in the spirit-world. That was last

My name was Ella Bacha. Had you a middle

name? E. Frances. I was six years old, and lived in 62nd street. [What number?] I forgot that. My father is a hair-worker. [Does he carry on business for himself?] Yes, sir. Do you remember

where his store is? Yes, sir; he used to be in White street, afterwards he went on Canal street stairs. I've two brothers and a sister living with me. [Are they older than you?] My sister

younger. [Are your brothers older?] Yes, all  
I was going up town in the stage; my mother  
got out; the horses started too quick and threw me  
out. My father said he would see the Governor.

do n't know whether he has. What does that  
[He'd make them pay for damages.] Well,  
damaged—the doctor said I was. Can I go home  
I want to? If your mother will let me go

I want to. [If your mother will let you] She wants me to. I don't want her to come here. [You can't take this medium home with you] Yes, I can. [We can't let her go away.] Can't I never

thought you'd let me go home. Will you tell my mother how I came here and told you who I was and how I went? Yes. And see if she'll let me

go home. Sue wants me to come. I haven't got anybody there to use. [Your parents will probably go to some medium.] My father won't go. He says I can't come. My mother wishes me to come, wishes

I haven't forgot how I went, nor who I was. [You are the same little girl you were before you died, isn't you?] No. [What's the difference?] I

have n't got my body now. I was never here before. I never lived here in this place. [Do you know who brought you here?] Yes, my grandmother. [On your father's or your mother's side.]

My mother's side. Ruth Holmes, she used to be called. Good by. Feb. 10.

**WORSHIP.**  
BY H. C. DOBB.

Mock not, mock not our holy God.  
In churches built by hands,  
With empty forms and empty sounds,  
That rise from many lands.

We build up shrines of precious woods,  
Altars of burnished gold,  
With lips attuned to holy words,  
Cleaned hands there upward fold.

Yet it is all but mockery,  
To heaven and our Lord,  
To breathe mere words on bended knee,  
Unseen and unheard.

If in the heart no thought is there  
That to the act responds,  
Then is all worship empty air.

Religion, priestly bonds,  
Can He all wise be thus deceived  
By our poor human arts,  
Our sordid words by him believed.

Who reads all mortal hearts?  
If from His house we turn aside,  
To give a heart new pain,

No creed or form shall ever bind  
God's time thus spent in vain.  
His sitting temple is a heart;  
Whence living deeds shall flow.

Where finally we shall not say part  
To other hearts below. — Heperian.  
Man! The blind's eye can nowhere find anything

more dazzling, or more dark than in man; it did not  
 itself upon nothing which is more awful, more com-  
 plex, more mysterious, or more infinite. There is  
 one spectacle grander than the sea, that is the sky;

there is one spectacle grander than the sky, that is the interior of the soul. — Victor Hugo.

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Parenting — A child of tenderness is worth a potent

of craft. Honors are outside of him. Confession of a fault makes half amends. Denying a fault doubles it. Every shooteth at others and woundeth himself.

11/15/68

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