

Written for the Banner of Light.

**MUTATIONS.**

BY LITA BARNEY SAYLES.

This world's a world of tears, a world of sighing,  
Of doubts, and hopes, and fears, and sad compling;  
Who thinks he's climbed the spot above all sorrow,  
Will find its bitterness before the morrow.

This world's a world of smiles, and smiles reply-  
ing,  
Some *bona fide* ones, and others—lying.  
Who thinks he's found a heart true beating ever,  
May find too soon, alas! it loved him never!

When passed "beyond the veil" the spirit goeth,  
Shall we there find no soul that sorrow knoweth?  
Who thinks that Heaven is gained 'mid sunshine,  
flowers,  
Must find that clouds take part, and anguished  
hours.

Teach me, ye heavenly ones, beyond the portal,  
To gather strength from this, for Life Immortal;  
To know that trial comes as Purifier,  
And all our sufferings here should lead us higher!  
Dayville, Ct.

Original Essays.

WHAT IS THOUGHT?  
PART TWO.

BY LEON HYNEMAN.

To understand clearly what thought is, we must go back of the unfolding of phenomenal nature, and endeavor to ascertain the primal movement of its originator, because, as we perceive there is order and progression and evidently a design and uses to attain a certain end, that end must be the aim of the thought of the Creative Mind.

The Divine Being and Nature are distinct. Universal Nature is the expression of the divine thought, and was unfolded through divine laws and agencies, the difference being the same as the thought of man, and the machine or other production the expression of a thought. The thought is in the thing expressed, and without thought nothing could be made, because the origin of the thing was in the thought, and by no agency or law can that expression become extinct, and be re-called back again into the thought. Therefore neither can Universal Nature nor the spirit or soul of man be resolved or absorbed into the form of the Divine Creator.

There is no such thing as the soul or spirit being a spark or a part of the Divine Being. The idea of something existing in man, or proceeding from the Divine Being independent of Nature, is an old theologic dogma, and has puzzled and mystified the brains of the soundest thinkers of all past time, as well as of the present. Man is the ultimate of all Nature. For him the universe was created; and Nature has unfolded from the primary elements in one continued effort for the development of the human being—the production of a form capable of expressing intelligence and progressing *ad infinitum* in wisdom; in fact, a being with powers to express thought in the similitude of the Divine Being for the uses and improvement of the race in all after ages. Man lives not for himself alone; his thoughts live after him for humanity's uses through perpetual time. Thought alone is immortal. It is the only memento impressed upon the records of time of man's existence which is cognized by after generations.

Man's soul-nature, as his physical form, is gradually unfolded from the primal principle elicited by the action of the creative thought through all of Nature up to him, man. Universal Nature is a unit, a thought of the Creative Mind; man the end, the thought; all else correlated and necessary.

The thought of man is not the thought of God. Man's thoughts are imperfect, because unfolded in him in an imperfect form to express them. The perfect thought exists, and as man is unfolded his capacity to express it more perfectly is increased.

Throughout the limitless expanse there is a sphere of thought, the infinite expansion of the thought of the Divine Mind. As man unfolds, his thoughts expand, and will continue to expand throughout the eternal ages. As man is a thought of the Divine Mind, the aggregated thought of Universal Nature, so as he unfolds he aggregates thought, and is perfect and harmonious in the degree he extends his range of thought. The end of his being is the acquirement of wisdom, and he acquires wisdom as he aggregates, concentrates and utilizes his thought.

Thought is an organized entity, with perceptive and receptive attributes. Its perceptive and receptive powers are infinite, and only limited by the capacity of the form in which they are enshrined. Its capacity increases as its perceptive powers range in the boundless expanse of universal thought. The thought of the Divine is expressed in all of the lower forms, hence the thought is a unit throughout Universal Nature, culminating in man in the degree in which he is unfolded. As the form of man is developed from birth, thought is unfolded in him according to his receptive capacity to appropriate and express thought.

In a general sense all thoughts are correlated, having their origin in one grand universal thought. An idea is a concert of thoughts correlated for a particular use. The use is in the combination of thoughts expressed. Each thought, however, has its particular use according to its expression, as a machine—a clock, the wheels, pendulum, hands, dial, &c. As a whole, the clock is, in its original, a thought, to denote passing time; in its combination of parts, it is an idea, an aggregation of thoughts.

Mind, spirit and soul are generally used as synonymous. Mind is the structure in which the intellectual faculties reside. Spirit is the ethereal substance which envelopes or constitutes the interior form, in which the divinity, the soul, resides, which we term thought. What is the soul? It is a something capable of expressing intelligence. If it has not this capacity, what is its use? The capacity to express thought accords with the unfolding of the form. Neither the expression nor the capacity to express it, is thought. Thought, therefore, is a thing, *per se*, the soul, or whatever term may be applied to that which is the source of intelligence, the vital principle coexisting with life, and the cause of all man's activities. There is nothing in the constitution of man which can call out the activities of his being except thought. There is no principle in his nature which can unfold intelligence except thought. All human intelligence, as thought is expanded, tends to the concentration of knowledge and points to the conclusion of the unity of thought.

What constitutes a thinking being? A form with organs and functions to express thought, applicable to the Divine Being and to man. The physical form is not the man; it cannot express intelligence, cannot express thought to improve its condition; the inmost principle, thought, is the real man.

It is not the embryonic form that is the future man and woman, it is the divine principle which is born of the union that is the real man and woman. The entire future man and woman, with all their future powers and possibilities of extending their range of thought throughout the endless expanse, and all the activities of their future being in the earth-life and on through their endless spirit-life, exist in the united cell undeveloped. The soul, thought, *per se*, and the exterior form in embryo, are the product of the union.

As all things created by God and man had their origin in the thought of the thing or things created, the thought must be the inmost principle in all created things. The thing created is the expression of the thought; it is the use of the thought. Thought is expressed in all forms. Man, as the representative of the Divine Being, possesses in a finite degree the attributes of the Divine, the highest of which is the capacity to express thought indefinitely, which in the lower creations is limited to self-preserving instincts. Man's thoughts range throughout the boundless universe, and compass the uses of all humanity through the endless ages. The thought of man alone lives. It is the soul of his individuality, the inmost principle, *per se*, of the living spirit. Thought is not born of time. It had its birth in the infinite wisdom of the eternal mind. The unit thought is in the embryonic birth with its progressive possibilities. Its range within the mental sphere is extended as its inner perceptions are unfolded and become receptive of the thoughts therein existing, according to the degree of its perceptive and receptive capacities.

In our view of what thought is, we must not be understood as meaning the mental action elicited from exterior observation or associations resulting therefrom, but thought existing in the interior, which, as unfolded, contains the germs of principles which, when expressed, live forever for humanity's uses. Exterior thoughts are evanescent. They fade from the consciousness, like the dense vapors which ascend and are lost to view, dispersed in the atmosphere above. Thinking is induced from interior and exterior thought. It needs but little attention to the mind's activities to distinguish the difference between exterior and interior thought. In the many human beings who pass through the earth-life, there are but few in whom interior thought is unfolded. The reason is because the masses never rise above the sensuous condition; their earth-life is based on the animal plane. All, however, possess the germ of possibility, of progress, and sooner or later interior thought must be unfolded in them.

As no particle of matter can be annihilated, so it cannot be in the possibilities of events for thoughts not to unfold in every human being, even if the cell-life was changed to the spirit-life. The spirit form exists in embryonic life. In that spirit form is thought enshrined, and to unfold, to enlarge its perceptive powers, to extend its sphere of thought indefinitely, is its inevitable destiny. It may be arrested by unfavorable circumstances and conditions, but a time must come when the light of a better and a higher life will displace those conditions and circumstances, and the onward march of unfolding commence.

Thought expressed is the only evidence we have or will ever have of man's endless existence. It is the only thing above man's animal nature, which, with the capacity to express thought, distinguishes him from the animal.

Matter is substance, and is manifested in a variety of forms. These forms are the production of invisible elements combining according to affinity and concreting into substantial materiality. These substantial material forms are, by the activities of Nature, and also by human agency, resolvable into invisible elements again. Therefore that which is objective in concrete materiality, is in reality objective only by the aggregation of invisible elements. Then the concrete forms in Nature are really composed of invisible elements. The forms then which we see are not the real, but the real are the invisible elements of which the forms are composed. Our senses are very imperfect and deceptive. We see the tree, its majestic form and wide-spreading branches reaching high in the air, seemingly indestructible and destined to outlive the ages. We see the rock deeply imbedded in the earth, and outcropping high above the surface, seemingly destined to exist as long as the earth revolves on its axis. Thus are we deceived by our sensuous vision. It is the invisible elements of which the tree and rock and all other forms in Nature are composed, which are absolutely indestructible.

These invisible elements are controlled and directed by some power above law, in the unfolding

ment of material phenomena. What is it? It is something which in its lowest form expresses intelligence, because it elicits in its process of aggregation those principles which are alone adapted to it. Therefore not alone in the union of the cell is the soul existing with its possibilities of unfolding, but we find the principle universal throughout Nature, in which, in even the lowest form, the principle of intelligence which is unfolded of thought exists. As the primal elements of which all external Nature is unfolded, are, as we have seen, indestructible, not subject to change and decay, is it not logical and conclusive that the interior principle of intelligence in man, for whom the primal elements and universal nature was evolved, is neither subject to change nor decay, but that it will ever continue to unfold, to extend its range of thought, and ever increase in wisdom.

We have said that the Divine Being and Nature are distinct. Nature is ever moving, ever changing. Formation, deformation and reformation in one continuous cycle, is the order of Nature, ever has been from the birth of the primal elements, and will ever be through the eternal ages. The divine thought embraced an endless eternity for the perfect unfolding of Nature, and the thought is one continued expression of the evolution of material phenomena through all the past, as it will necessarily be throughout the endless future—one grand unit thought embracing all eternity.

Forms mature and decay, but the primal elements into which they are resolved neither change nor decay. They may combine and recombine, but their individuality remains, and in their ultimate, the soul, that is not subject to conditions or circumstances, only depending upon the unfolding of the form through which it expresses itself.

The purpose of Nature is to unfold forms in obedience to divine laws. It cannot transcend those laws, nor depart from them; they govern and direct all of its manifestations in all conditions. These laws are comprehended in the divine Wisdom. They are of the divine Nature, are unchangeable, and the omniscience and omnipresence of the Divine Being are manifested in them. They are operative in all conditions, everywhere, in the material, moral, intellectual and spiritual worlds, and there is no possibility of changing their direction and results in any event, either by divine or human agency.

In no other way is the Divine Being or Nature manifested, than through his laws and his unchangeable nature. Nature is ever changing; the divine laws are unchangeable. The effort of Nature through the divine laws is constantly directed to unfold forms through which thought can be expressed. All Nature has its uses for man, and these uses are for the unfolding of thought. Intelligence is ever unfolding, as every generation is wiser than the preceding, because the range of thought is extended in man's progressive advancement.

Thought exists not in time nor space. Its perceptive range is beyond worlds, planets and suns, and these may be resolved into their original elements, yet thought will still exist and unfold forever in increasing wisdom. As in all Nature, the exterior form is unfolded from the interior; and whilst the exterior is subject to change and decay, the interior, which is the vital principle, survives the wreck of all time. Thus is it with man. His exterior form is born of time, and in time changes, as all other elements in Nature; but the interior, which is thought, is a divine essence eliminated from the divine wisdom, and is immortal, as God is immortal.

In the accumulation of the intelligence of the past ages, the most important of all studies, the activities of man's nature and the cause of his actions, have been entirely overlooked. It is true that works have been written treating upon physiognomy and the principles of the mind; but these, like the anatomist who has dissected the human body and acquired a knowledge of its entire structure, have only studied man from a material standpoint. A science will yet be constructed to which all other sciences will be subordinate, because it will transcend them all in its uses and its momentous importance. The science will be the study of the interior activities of man, embracing the whole of the physical structure, and each and all of its several parts, as an expression of the divinity within, considering the peculiar form of the head and face, their distinguishing features, as well as their expression, also the changeable nature of the expression of the eyes, the lips, and the tissues of the cheeks; all of which are indicative of thoughts and the controlling influence of their activities.

In the study of man it is requisite to have a knowledge of the unfolding of Nature from its primal elements all through its varied phenomena up to the human, because all Nature is employed in unfolding man. In him we find the mineral, vegetable and animal, and these are expressed in him according to the individuality of his soul nature. The exterior form is an expression of the individuality of the soul thought. The changeable expressions of the features are expressions of both interior and exterior thoughts, which for the time stimulated the activities. In the normal, placid condition, the student who has made the study a specialty can see all the varieties of expression in different persons, from the angelic to some particular animal, vegetable or mineral, all of which are expressive of the individual thought of each.

Thinking is not thought, nor the cause of thought. Thinking is the excitation of the activities of the mental faculties, caused by interior thought or exterior observation. Thought, *per se*, is unfolded whilst the mind is in a state of passivity. It cannot unfold in any other condition. There is a correspondence in the thought of the Divine Being and man's thought. All of the manifestations of the Divine Being in the evolution of Nature and the activities of its phenomena are outwrought in harmonious silence and the quietude

of sleeplike death. And as human thought is the highest manifestation of the Divine Being, it is analogous in the excitation of man's activities. The thought of man is imperishable. In the deep quietude of its own existence, when the mind and senses are not disturbed by exterior excitation, thought is unfolded which is expressed in the activities of man in all after ages.

Thought is wisdom's expression. In the divine unfolding it is the cause of the activities of universal Nature, as thought is the cause of all man's activities. All of the activities of man's physical and spiritual nature are excited by exterior and interior thought. The activities of desire, the appetite, of habit, and all the modes in which man's activities are expressed, have their origin in thought. The election of the choice of food, likes and dislikes, association, peculiarity of dress, choice of reading, style of language, &c., &c., all are the result of thought. The mental faculties are employed in directing all of our activities. These faculties reside in the mind, and the mind is stimulated by thought to give others expression.

It is only when we retire within ourselves, close the avenues of the external senses and attain a passive and harmonious condition, that interior thought can be unfolded. Whilst engaged in the busy strife of life, in the pursuit of Mammon, the ruling God of the world, of fame, of position, and the ephemeral gratification of the senses, it is impossible for interior thought to unfold.

That thought exists not in space nor time is evident from the following. If we think seriously of that event which closes our earth-life, and concentrate our minds upon the circumstances of that event, however distant it may seem, it will appear as though the shadows are encircling us, and darkness deep and strong enshrouds us, at that last moment, ere the separation of the soul and body, before the gates of light are opened from the spirit-world; in that last moment our whole life, from infancy to its close, will be concentrated in one grand life-thought. Such is the experience of those who have been at death's portals, and seemed to be conscious that the last pulsation of the earthly form was about to beat. Their statements accord with the voice of intuition—that in that single moment a whole life-time is compressed, that thought ranges with a swifter flight than the imagination can conceive, and act is considered in that last pulsation of life. Then space and time are indeed annihilated, in which the life of years is lived over again in one concentrated thought. In that single moment years are compressed with minute exactness, and our whole life reviewed, with all the pains and sufferings we have endured, all the loves and pleasures we have enjoyed, all our wrong doings and all our good deeds.

And how very long does that brief moment seem? We have an indication of how time and space are compressed in our dreams, and how rapidly time passes when in a pleasant mood, and how very slow when unhappy or in pain. We may in the extension of the above thought have a partial comprehension of how God exists, and yet not in time and space; and as we have stated "the divine thought embraced an endless eternity for the unfolding of Nature," we may conceive that as change and decay is the order of Nature, its phenomena only have relation to time and space, and not the cause of the phenomena, nor thought, which has its birth in the divine wisdom.

To the clairvoyant vision, space and time do not exist. Our thoughts are not limited to space or time. Is there not a corresponding relation between our thoughts, our dreams, the clairvoyant vision, and the divine attributes of omniscience? Concrete materiality offers no obstacle to the clairvoyant eye, none to our dreams, none to our thoughts; hence we may logically deduce none to the omniscient vision.

The possibilities in man are faintly manifested through the human organism. The clairvoyant vision is only unfolded in a few, but the principle has its correspondence in all men. The normal vision is variously developed—in all imperfect, in some more or less so. The sight in some ranges to a great distance, and they can recognize forms, whilst others, whose organs appear to be equally perfect, can only recognize forms when close at hand. Reasoning then from the possibilities in man, it will appear that clairvoyance is nothing more than a clearer or more perfect vision, for it must be remembered that it is not the external eye which sees. Therefore clairvoyance is not an abnormal condition, but a greater degree of unfolding of the interior perceptions according to natural laws.

Thus all these conditions and apparently mysterious powers which are manifested occasionally in a few persons, have their correspondence in the natural powers of all mankind, in all of which there is nothing mysterious, only as prejudice, the indisposition to investigate, or ignorance, bias. For instance, the power of healing by laying on of hands is only a greater manifestation of the same power which is exercised by the sympathetic at the bedside of the invalid. Some have greater power to soothe and cheer, and thus aid in restoration to health after all medical science has failed; or some persons are sensitive of the approach of friends before they are seen, whilst others greatly more sensitive see and feel the presence of departed friends or loved ones in the spirit-land.

These possibilities and powers belong to the human nature, not the gross materials of which the form consists, but the principle of intelligence which is eliminated in all forms, and in the human is ultimatum in thought. All created things represent a thought, and in man the cognition of existence. Man cognizes that he exists, and that is the perceptive unfolding of the divine intelligence. The cognition of existence is the perception of thought. Without thought all

the powers and possibilities of man's nature would be of no value, because it unfolds them, and is the active principle of progress and improvement. Without thought the life of man would be devoid of aspiration, devoid of hope, and existence would be a dreary blank. It is thought which inspires man to act, to have confidence in his own powers, and the cognition that above those powers and possibilities which exist and are unfolded in him there is an intelligent power, the perfection of wisdom, the originator of Nature and the activities of its phenomena, which have for their use, design and end the production of a form with capabilities of expanding thought through all the eternal ages.

**THE MIRACLE OF SUCCESS.**

BY GEORGE H. LANE.

Modern advocates of dogmatic Christianity in their arguments for its divinity cling with great tenacity to the fact of the humble origin of Jesus and the lowliness of his disciples, claiming as the greatest miracle of all the success of the faith, founded and propagated as it was by a few poor peasants and fishermen of Galilee. In this primordial fact they profess to find unimpeachable evidence, not only of the divinity of Jesus, but of the supernatural interposition and assistance of Deity in the propagation of the religion. But let us see whether this fact clearly warrants such a conclusion. There is another class of so-called evidence which we will examine in the same connection, viz: the fulfillment of the ancient prophecies concerning the advent of a Christ and the success of his kingdom.

The Jews relied implicitly on the utterances of their prophets, believing them to have been men of superior piety and inspired by God. Their sacred books, which had been handed down to them from time immemorial, contained numerous prophecies that a great leader would spring up among them, who would be their "Messiah," or "one chosen by God" to deliver them from the thralldom of their oppressors. He was to be, according to the prophecies, a "Mighty Governor," a "Ruler in Israel," a "King," who should reign and prosper, and execute judgment and justice in the earth. Hence, through their long and tedious periods of captivity to the Assyrians, the Persians and the power of Rome, the Jews were expecting a great deliverer to wrest them from the grasp of their oppressors and make them a powerful and mighty nation. It was not to be expected that in the person of Jesus, the poor carpenter's son, who came among them without power or place, surrounded by his brothers and sisters, and companions of his domestic hearthstone, they could recognize their promised Messiah. And it is to be inferred that the Jews were obstinately unwilling to accept a Messiah? Certainly not. The idea of a "Saviour" was in perfect keeping with their habits and inclinations of thought. It was the subject of their daily wishes and their nightly dreams. On the fulfillment of these prophecies rested and still rests the authority of their Scriptures. Why, then, did they not believe? Simply because they did not hold the advent and career of Jesus a fulfillment of the ancient prophecies. Even though, then, we had no other evidence, we might safely assume from this fact that the prophecies were not fulfilled in Jesus; for it is unreasonable to suppose that ignorant peasants should recognize what had escaped the wise men who were versed in the religious lore of the nation.

But the fulfillment of the prophecies, so far as they are claimed to have been fulfilled, was not spontaneous and natural; as, for instance, Joseph and his friends were well situated in regard to the mysterious conception of Mary, and they called the name of the child, Jesus, in order "that it might be fulfilled which was spoken of the Lord by the prophet, saying," &c. Again, it is said that "he came and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the prophets, 'He shall be called a Nazarene.'" Again; Joseph took the young child and his mother by night, and departed into Egypt, that it might be fulfilled which was spoken of the Lord by the prophet, saying, "Out of Egypt have I called my son." And, still again, Matthew informs us that Jesus sent for an ass on which to ride into Jerusalem, "that it might be fulfilled which was spoken by the prophet," &c. Here it is distinctly and unequivocally stated by the Evangelist that certain things were done for the express purpose of fulfilling the prophecies concerning the promised Christ; and even Dr. Adam Clarke, in his commentary of the Gospel of Matthew, offers no objection to this reading of the text.

Other and similar instances might be cited, but the foregoing are sufficient to show that these prophecies were not fulfilled spontaneously and divinely, but designedly and by human energy. If such be a just and fair fulfillment, why may not any man be a prophet, if he but have believers sufficiently credulous and enthusiastic to perform what he promises?

Having thus seen how the prophecies as to the manner of the coming of Christ were fulfilled, let us return to the question of success. We will not attempt to deny but that Christianity has been successful, yet its success has not greatly surpassed that of some other forms of worship. The aggregate number of Christians in the world, embracing those who profess the Roman Catholic, Greek and Protestant creeds, is but 335,000,000, and of this number only 80,000,000 are Protestants. 600,000,000, or one-half of the entire population of the earth's surface, profess the various Asiatic religions, of which Buddhism alone has over 400,000,000 believers. Nor does the rise of Buddhism date much anterior to that of the Christian religion; while Mahometanism, founded six hundred years after the time of Christ, now numbers nearly 200,000,000 believers. Not only has there been nothing supernatural or remarkable manifested in the rise of the Christian religion, nothing to a



dicates that it was the work of God striving to establish the fact of his own incarnation, but, on the other hand, its progress has been slow, gradual and beset with formidable difficulties, marked at various periods by internecine wars and dissensions, and sustained throughout at the very acme of diabolic bigotry.

The history of the progress of Christianity partakes of such qualities only as characterize the history of any great radical reform. Whately offers as a strong internal evidence of the divine origin of the religion that, "if Jesus and his apostles had been mere uninspired men, they would not have failed—brought up as they had been under the Jewish system—to lay down such precise precepts as the people of that age and country were the most willing to receive, and the most prepared to expect." But certainly, there is nothing more apparent than the weakness of this argument. For, in the world's history, no true reformer has sought to rest his cause on the establishment of principles which would not conflict with the desires and expectations of the masses. It is contrary to the very idea of reform to conceive of it in harmony with public sentiment. No reform was ever popular in its inception. If it were so, it would scarcely seem to have a beginning, so sudden would be its growth and culmination. Had the reformation of the Christian Church been a popular movement, John Huss would never have been burned at the stake. Had anti-slavery principles been predominant from the first, slavery would have long since perished, and without bloodshed. Make the temperance reform universally popular, and temperance lecturers will soon starve. Where right rules, reform is impossible.

We have seen, then, that if anything miraculous in success can be claimed for Christianity, miracles at least equally as great must also be recognized in the success of several other forms of religion. But, compared with the progress of scientific reform, that of the Christian religion has been slow, indeed. Science marches at a pace that can never be equalled by any religious system which relies only on authority. Believers in the theories of the aether and the diurnal rotation of the earth will ever outnumber the assenters to religious creeds. The merits of scientific facts rest on reason and experiment; those of creeds on ancient authority. And as it is with science, so it is with a pure and true religion. Why should men continually quarrel about creeds founded upon vague translations of fossil dialects? The same Great Cause which has given pure and prophetic thoughts to other men, stands ever ready to scatter his choicest gifts. This constant church-wrangling about truth and error is sheer nonsense. Nature's great reservoir of truth is always full. There can be no justifiable excuse for drinking stale and impure water from the hands of another, when by a little exertion, we may go to the fountain ourselves. But the pure current will never flow to unworthy lips. The indolent and the indifferent can never taste the cool and invigorating draught. It must be sought for with more than ordinary zeal, with purity of motive and with a prayerful heart.

Let us draw unceasingly and unsparingly on the treasures of our common heritage, and in so far as we do this, we shall receive our just meed of contentment and happiness, and shall link this life more and more to the beautiful future, when, having cast off the bonds of mortal servitude, we shall revel in the melodious harmony of the spheres forevermore.

### SPIRITUALISM.

BY DAVID H. SHAFFER.

What is Spiritualism? What good is it calculated to bring to the world of mankind? What benefit will earth-born mortals derive from a clear understanding of its truth? And what advantage will a knowledge and practice of its philosophy and teachings be to humanity in the present and the future? These are queries constantly revolving in the minds of doubters, bigots and skeptics, and which are as constantly asked of those who have accepted its truths and teachings in pure and honest hearts.

There are, however, a large number of those calling themselves Spiritualists, who do not fully comprehend its teachings, (and I am sorry to say that much the larger portion of believers are circled in this category,) and if comprehending, do not carry out in practice what they profess in theory.

Now to the first question: What is Spiritualism? It is an inspiration, ever flowing from the inexhaustible fountains of eternal truth. It is the doctrine of the angel-world: the teachings of the inner life. It is communion and correspondence with those who have left the earthly, and who dwell in the heavenly. It is a knowledge of the existence of those we knew and loved on earth, who, having passed the change of death, return and tell us of their condition in the spheres beyond. It is the voice of Nature, calling upon all her children to learn, to understand, and carefully obey her laws and counsels. Spiritualism is liberty and freedom from everything that inharmizes, afflicts and dwarfs the human spirit. Spiritualism, when clearly and rightly understood, is happiness supreme, and man's divinest good. What advantage, then, will the teachings and practice to humanity, in the present and the future, be? I can answer cheerfully from my personal observation and experience. It teaches us to look within our own individual being, to examine ourselves critically, and define the cause of everything that darkens the mind, obscures the understanding, oppresses the spirit, afflicts the body with pain and distress, warps and chills the affections, disturbs social harmony, creates selfishness, inharmonious and discord, excites the passions, mars the beautiful in the natural world, generates disease, and produces misery, pain and tears.

One of olden time says, "Experience bringeth knowledge, and knowledge, wisdom." One traveling a new road or in a strange country, would naturally seek for a guide-board, or some one to direct him, lest he go astray, or wander in the wrong direction. The human family are all travelers. A large portion know not whether they are tending, and very many have been most egregiously led astray. Now my dear brother and sister reader, whether you are a Spiritualist, a sectarian, a church member, an honest inquirer, an unbeliever in future existence, I am prompted to tell you that by patient and careful investigation I have discovered that the cause of all inharmonious, all afflictions of body and mind, all prejudices, wars, strifes and inhumanities, is ignorance—ignorance of self, and those laws that pertain to the material and spiritual being. From this willful condition of ignorance, comes selfishness, and all other kindred evils in their train. Spiritualism comes, an angel of light, with its broad, bright, beautiful BANNER OF LIGHT, to dispel the darkness and grossness of ignorance, and teach us that sin is excess of any and every kind; that sin consists in the violation of any known physical, natural and moral law. It teaches us to cast off from us all unrighteousness and worldly

lusts, which are selfishness in its greatest degree. It taught me, before I censured and condemned others, to look within, and ask, Is there anything in me censurable or inconsistent with goodness, purity and truth? Spiritualism has taught me first to take the beam from my own eye, before I attempt to take the mote from my brother's eye. It has taught me the glorious lesson of charity to all men and women. It has brought me temperance in all things, purity in life and character, cheerfulness, patience, kindness. It has taught me how to cultivate love, peace and good will to all.

When I was a sectarian, a Methodist, I was a willing bondman, and one of the bitter kind. When I became a Spiritualist, as its revelations and the light of its truth forced themselves upon my skeptical mind, I resolved to make the knowledge thus obtained practical in myself, and now I stand and live and move in perfect freedom, a free, individualized, liberated being. I have broken the chains that for many years enslaved me to creeds, beliefs and opinions. I am happy, too, in the clear consciousness of that freedom.

I live on this earthly plane as a part of the spirit-world to me, for everything is beautiful; corroding, cankering care is banished from my mind. I love mankind with that charity which was a part of St. Paul's Spiritualism. There may be evil in the world, but I see it not, while my spirit goes out to bless the aged and the young in kindness, in charity, and in love.

This is the gospel of Harmony;  
This is the law of Progress.

### "WHAT IS THOUGHT?"

BY L. M. ROSE.

I quote from an article in the BANNER of March 30th, by D. M. Lapham, headed, "God and Progression." "Whatever is, is from God." "Thought is a grand power of the Almighty. It is not a substance, any more than the picture on the retina of the eye. It is to the mind what the picture on the retina is to the eye."

Is a shadow and a picture upon the retina the same? I think not. The first is not a substance, the latter is. Remove the object and the shadow is gone, while the picture remains upon the retina; which has been demonstrated by experiments on the eyes of persons and animals that have died suddenly, or been killed.

Again, the photographic picture is not a shadow, but is taken upon the picture principle of the eye, and is a substance extremely delicate and easily destroyed. Substance and form are necessary to cast a shadow. If "thought is to the mind what the shadow is to the object," then the mind must take a certain form to express a certain thought or shadow—upon what? I suppose the brain, as that would be the same as the retina to the mind.

The mind grows, as evidenced from infancy to maturity. If thought is the shadow of the mind, where does the mind get the progressive substances from, to cast the progressive thoughts or shadows? I think the brain receives the thought matter before the mind has any cognizance of it. A picture is formed upon the retina of the eye, that impresses carried to the brain, and then the mind takes cognizance of it. The mind of those that have always been blind, have no idea of color, the deaf no idea of sound.

I therefore conclude that it is not the mind that casts the shadow, thought. But, when the picture, thought, has been impressed upon the retina, brain, then the mind receives the result, which is a substance.

Again, if "thought is a grand power of the Almighty," and not a substance, it must be a nothing. If any one power of God is not a substance, then all are not, and the power of magnetism, electricity or life, is not a substance, and if nothing, then God is nothing. His creations nothing.

Returning to the question, What is Thought? Thought is a substance surrounding us spiritually, as the air surrounds us physically; and as we absorb from the air, through the lungs, such matter as the physical necessity demands and the condition and capacity permits, so the mind absorbs from the thought-atmosphere such matter as is adapted to the wants of the mind, and the condition and capacity of the brain permits, arranging it into ideas, which become a part of the mind, which is substance; not gross, that can be measured by the bushel or yard, but nevertheless substance.

### THE ROBIN SINGS. TO HARRIET.

BY S. B. REACH.

The robin sings. Spring wakes again  
In forest, meadow, field and plain;  
The bluebird through the orchard flits;  
On withered trees the pigeon sits;  
The swallows cleave the air, or sink  
Upon the still pond's muddy brink,  
While o'er its hazy surface floats  
The air's thick populace of motes.

All through the sultry afternoon  
The trees, with bursting buds and leaves,  
Give promise of a wealthy June,  
And further on, of autumn eves,  
The racy apple, luscious pear,  
The peach, of rarest bloom possessed,  
And you and I, at sunset there,  
To watch the kindling West.

Now, April—(while my dreamy gaze  
To fancy pictures future days,  
When fruit, and flower, and bird, and bee,  
And every wind from land or sea,  
And all that's happiness to me,  
Shall bring new health and hope to thee)—  
April, in fickle mood hath drawn  
A cloudy curtain o'er the sun,  
And quick descends the gentle rain;  
The frogs, upon the distant marsh,  
Pipe forth a shrill, discordant strain;  
A screaming hawk, with note as harsh,  
Flies low, at angles, o'er the plain,  
While some marauding crows assail,  
With clamorous cries, the hated bird;  
Down from the elm the kingbird frill,  
By odds against him undeterred,  
Drops fiercely on the sable brood,  
And drives them to the distant wood.

Now through the rifted clouds again  
The sun breaks forth; a rainbow plain,  
Spanning the eastern sky with gold,  
Fades as the sunset's poms unfold—  
A promise and an emblem given  
Of the bright earth, a brighter heaven.  
The sunset's radiant arrows fall  
Bright on the lilacs by the wall.  
The arbutus, choice and peerless flower,  
Gives all its beauty to the Hour,  
And every green and living thing  
Rejoiceth in the joy of Spring.  
The robin sings a cheerful song,  
Hope tells me it will not be long  
Ere the new life and harmony  
That Nature feels, shall give to thee  
New strength and life. Come hear with me  
The robin in the orchard tree.

### Children's Department.

BY MRS. LOVE M. WILLIS.  
Address care of Dr. F. L. H. Willis, Post-office box 39,  
Station D, New York City.

"We think not that we daily see  
About our hearts such things as are to be,  
Or may be if they will, and we prepare  
Their souls and ours to meet in happy air."  
—LUCY HUNT.

### BOUQUETS OF FLOWERS.

Epigen Repens.

Of all the sweet prophets of the summer-time, this is the sweetest—the dear May Flower of the woods. It comes while the Crocuses are blooming in the gardens, and while the robins are yet undecided where to build their nests, and it holds a whole summer's sweetness in its little cups.

There is hardly a child in New England that does not know where to hunt for these little messengers of summer. Far up in the country it is the great pleasure of the spring to tramp through the fields not yet green, and into woods that show only their opening buds, for these pale pink flowers, the perfume of which is like a delicate blending of many sweets, with a fragrance of the soil added.

The leaves of this creeping plant are so rough and homely, that one who had never seen it would hardly think to look for so delicate a blossom underneath them. If one seeks a bouquet of them he must be willing to stoop; yes, even kneel on the ground and search carefully and well. It loves sheltered places, but not deep woods, and often grows on banks and wooded hills. It does not throw its blossoms up, but keeps them sheltered, and the sweetest grow close to the earth.

This little plant makes me think of some people I know. Outside you would call them very common people. They have not beautiful faces or fashionable clothes, but if you will look carefully at their lives, you will find them full of sweet blossoms of goodness, fragrant buds of kindness. Like this little creeper they walk in humble places, and no one ever calls them great; but if the world had to do without them, it would be a much more cheerless world to live in.

The little buds of the May Flower were formed the summer before. All winter long they have been kept for the beautiful time that was coming. And just so these noble people, that spend out their loving deeds, have kept the love a long time in their hearts, knowing that the blossoming time would come, and that they should yet forget all the storms and chill of life in the great joy of doing a pure, unselfish act.

There lived quite away from the village, and with only a few neighbors near, a family of four. The mother was a woman who had seen sorrow enough to chasten and beautify her spirit. She had laid her little children in the grave, and knew what a sad world it seemed when the little voices were hushed, and the little hands no more outstretched to hers. She had seen her husband "wrap the drapery of his couch about him, and lie down to pleasant dreams," and awaken in the spirit-world. She had been poor and friendless, but she had never lost her trust in a loving Father who kept her, nor had she grown sad or desponding.

At this time she had one child of her own, and had married a husband with a coarse, cruel nature, who thought she was just fitted to work for him and to take care of his rough, unmanageable boy. In her young days she had been the pet of a pleasant home, and had thrown out little tendrils of love in all directions. She had learned all the accomplishments that a loving father could give her. She could play the piano and sing with much sweetness, and had learned to embroider. She seemed just fitted for a life where she could love and be loved.

In this summer of her youth she prepared the buds of the coming time. The storms came, sure enough. It was a dreary winter of trouble to her, but her little buds were all safe.

Well, here she sat in that home, comfortable enough now, but desolate in its loneliness, on a by-road, and in a place where it seemed as if all she had loved best to do was now not needed to be done, but only hard drudgery. A bitter cold storm was raging without. How dreary it looked abroad. The sleet and rain came down in sheets. The wind whistled in the chimney, and moaned in the pine tree, just back of the house.

"John, will you put on another stick of wood? Let us have a good fire, and forget how cold it is."

"Why don't you ask your own boy? I'm busy."

"Because your arms are the strongest, and we want a good large log."

"Father ain't comin' home to-night; what's the use?" said John.

The patient woman went herself for the wood, and the fire sent a glow of gladness even into John's morose face.

"I feel as if I was making the fire for some one that is coming; who knows? Jimmie, set back the chairs and make the room look tidy. It is a homely place, but see how much better it looks when in order;" and she began to sing a favorite hymn!

"Thus far the Lord hath led me on,  
Thus far His power prolongs my days,  
And every evening shall make known  
Some fresh memorial of His grace."

A mile away through the dreary storm a peddler was trudging. A rough, hard looking man he was. Bent under his great pack he looked as if deformed, and his face was drawn into wrinkles, sterner than those of old age. It was a dreadful time to be out. Little by little the man's hands had become benumbed, and his feet almost refused to move. It was with a half smile of pleasure that he saw at last a farm house. It was a fine house not far from the road. Large barns showed that it was a home of prosperity. The heavy smoke curled from the chimney, and the odor of food made the place seem like a paradise to the tired traveler, who stood knocking at the side door. At last he should be able to warm his feet and hands, and get a little strength to go on to a resting place.

"We want none of your wares," said a hard voice in reply to his knock.

"But let me in for a minute, won't you? I'm half perished with the cold."

"Ma'am says no. She don't want none like you round, no how."

"But oh, so cold," said the man with a shiver.

"There's a tavern two miles ahead. Start on lively and you'll soon get there; we don't keep a tavern here," and the door shut in the man's face, and over it came a sterner look than before. The teeth set themselves together, the eyes half shut, and the breath came quick and short.

But sure enough he must step on lively or perish, and he gave his pack a little hitch to ease the tired shoulders, and went on in face of the storm. It was only a little ways to another house that he had not noticed; an unpretending, small house, but from whose chimney a grateful warmth

was ascending. Half hesitating whether to risk another rebuff, the man stopped, looked ahead with a far searching look, felt another shiver run through his frame, and stepped on to the door step.

"We don't want to buy anything, ma says, but she wants you to come in from the storm."

Now when really invited to enter he hesitated. He looked at his wet, dripping clothes, and a feeling as if he was entering the presence of some one who was his superior, came over him.

"Yes, yes, come in. We have just built a fire for some one; no doubt it was for you," said the pleasant voice of her friend.

He entered, and threw down his pack, and held his hands to the fire, while still standing.

"Sit down, I entreat you. You look tired. It is the worst storm of the winter. I was just wondering if any one could be so unfortunate as to be abroad."

The man spoke not a word. His face was yet unchanged, and a very rough face it was. Weather-browned, with the long, tangled hair dripping about it, it seemed fitted to encase a hard, unfeeling soul. After a time the traveler rose, as if preparing to go on his dreary journey.

"Sit down, sit down; no one must go from my home in face of such a storm as this. Night is just here; before you could reach a public house it would overtake you, and the nearest is three miles away."

"But I am only a poor traveler, and not an acquaintance."

"I have a comfortable bed over the shed there, and if you will occupy it you are welcome. I can make myself secure in here if I feared you would wish to harm us; but I do not. I should think myself far from a Christian if I sent a dog out such a night, much more a fellow man."

There was no answer. The man sat down in silence, as if he would stay, and the women went about her supper. But she noticed that there were drops falling from the hard, stern face, besides those that the rain had formed; tears were flowing from the half-shut eyes, and there was a dreamy look in them, as if his mind was far away. At last he said:

"My home is not in this country, but I have been here a long time, and I must say that these are the very first words of real home kindness that have been spoken to me; yes, the first in all the ways I have traveled. I'm a hard man, but I feel, I know when a voice comes straight from the heart. I shall never forget this day."

In the morning the storm had spent its strength, and, after a warm breakfast, the peddler prepared to depart. But before he left he opened his pack and selected from his choicest articles a gold pencil case and two fine pocket-knives. These he gave without any parade to his new found friends.

"It is too much," said the woman; "I can't take from your store so valuable an offering."

"You'll not refuse me the greatest pleasure I have had for many a day. There are some that I love over the sea, and that love me, and I can't do for them. Let me think there is some one that will take a little love-gift from me."

And so he left the gifts and went on his way. When the boys went to school the next day and exhibited their knives and told of their mother's handsome gift, their neighbors who had refused the forlorn traveler admittance, hung their heads in chagrin. Every year after this the peddler found his way to the cottage, and seemed to be as glad as if he had got home.

But before many years had gone, there was more trouble for this kind woman. Her husband was away, and her much loved brother lay sick miles away. She longed to go to him, but she was so poor that she could not find the means. She thought almost bitterly of the little sum that would allow her to see once more the face of one she loved so dearly. She prayed most earnestly that some way might be opened for her, but she could not see how it was possible for her prayer to be answered. But the familiar rap of the peddler was heard upon the door, and the sad face of the woman told of some fresh trouble and anxiety. She told of her brother's sickness, but nothing more. The peddler looked at her earnestly and read the history of her wishes in her face. He took from his pocket a roll of bills and said:

"Here's a little money that I can't use just now. You'll do me a real favor if you'll take it. You can give it back when you choose."

The journey was taken, and the last words of earth spoken to the loved brother, and in time the money was all returned to the lender.

Years have passed away, and great changes have come to that woman's life. She lives now in elegance, and those trials seem like some long passed dream; but the gold pencil case remains safely kept as a beautiful memento of the past.

This is no imaginary tale, but a real history. Is there not something in the common, humble life of those people like the plant we were talking about? How sweetly came out the blossoms of love and goodness. All the cold, hard winter had not killed them. Unkindness, disappointment, misunderstanding had not checked the warm, fresh life that flowed in their hearts. It came out in the beauty of a perpetual spring that ever dawns over the earth, the spring-time of love, whose sun is God's smile and whose dew is the blessings of the angels.

Dear little blossoms, that lavish such sweetness upon these first days of warmth—may there come into our hearts enough of the sunshine and dew to bring forth from the humblest of our lives as much beauty to bless the world.

### A CHILD'S QUESTION.

Under the starlight, Baby Grace,  
Lifting her eyes to the summer sky,  
Domed with its jewels above her face,  
Wondered for what it was hung so high.

Darling, you watched but a month ago  
The daily growth of you lily stalk,  
Slowly uprearing its cup of snow  
Over the narrow and dusty walk.

The folded bud of your life will bloom  
In dainty beauty, some day, my sweet!  
But earth for her blossoms hath scanty room;  
The sun may wither, the storm may beat.

But, nourished alike by shower and shine,  
The flower of the soul grows upward still.  
Our mortal wisdom can never divine  
What heights the spirit may reach at will.

The root that lies in lowly ground  
May blossom and breathe in lofty skies,  
Growing away from its narrow bound,  
To find in the heavens what earth denies.

—[Our Young Folks.

### Enigma.

I am composed of 23 letters.  
My 1, 5, 7, 18, 21, 22, 13, 8, 10, 7 is a county in Vermont.  
My 4, 11, 2, 20, 3 is high in market.  
My 10, 12, 19, 6 is an insect.  
My 23, 14, 16, 9 is to exhibit to view.  
My 17 is the twenty-first letter in the alphabet.  
My whole is where I reside. N. F. W.

### To Correspondents.

MARY, SPRINGFIELD, OHIO.—Your letter gave me much pleasure. It took me over the long distance that lies between us, and I could under-

stand all about the little baby with "dark blue eyes and golden-brown hair," and the kittens "Billy and Lily." I often wonder if I shall ever really know all the children that read my thoughts. I am afraid not, and so I must beg them to keep as much of me as they can in their memories, and then we will not be strangers.

Your true friend, LOVE M. WILLIS.

### HOW I BECAME A SPIRITUALIST.

NUMBER FIVE.

BY H. SCOTT.

It is proper that I should say that I know myself to have been one of the most incredulous persons living; and I know that the theological conflicts I have witnessed, all drawing their authority from the same Bible, and the church relations through which I have passed, have impelled me to just where every mind will arrive that allows itself to think without a master.

I have long since learned that the only way to maintain one's religious status, as a member of any "Orthodox" branch of the "church," is to receive all that is taught him unquestioned, and utterly to ignore his own reason. And I know quite as well that the continuance of sectarian organizations and the perquisites and livings belonging to them, depend upon obstructing free thought and liberal sentiments. It is a living marvel to me, this day, that men will grasp and hold on to the uncertain testimony of the past ages, and persist in holding as infallible that book, with all its evidences of human origin, and abounding as it does with follies, absurdities, contradictions, crimes and ignorance. "The word of God!" forsooth! Can a rational mind conceive that an infinite God could indite such a book? From the pages of the Bible, surely, we glean much that is good. It cannot be otherwise, when a nation or a people write their record; the good and the bad are intermingled. "The sacred volume," as it is called, is such a book—nothing more, nothing less. It bears the impress of the status of the people who made it, during the epochs it laps over. But it is not my purpose to enter upon a critical examination of this strange old collection of literature at this time.

The dawn of "modern Spiritualism" found me utterly infidel to all pretended communications between earth and heaven. I could take hold of nothing that satisfied me of the reality of a future for man. I regarded the rapping and table-turning, as well as pretended spirit writing and entrancement, as playful tricks, or as something less excusable; perhaps more burlesques of what were usually held to be sacred things, and perpetrated by unbelievers, or scoffers. It seemed irrational and absurd to imagine that celestial beings should neglect to open up a communication with mortals through the long ages that were past, when all the conditions for doing so were present, as now, and only in the nineteenth century come down to tell embodied souls that there was a future immortal state, and that heaven and earth were near together. I treated the whole matter as I had been in the habit of treating ghost and witch stories, haunted houses, &c., and felt sure that a brief season would drift it out of notice. I proposed, if my expenses were paid, to visit one of the mediums, who was then in Athens county, in this State, and find out and explode the whole affair. Time, however, sped, and I found the subject engaging the attention of a large number of the first minds of the age.

Books were written and periodicals were established in defence of the supramundane source of the phenomena. I commenced from that time to give the matter my careful and earnest attention, determining that its claims should be settled in my mind by its evidences. To facilitate my inquiries I went to the city of New York, some ten years since, because there I knew that the best opportunities existed for a thorough investigation. No mortal at home or in the city knew of my intentions. My name was not known in New York when I left, so careful was I to pursue the investigations secretly. Under these conditions and with great caution I received written communications from a departed wife and daughter and many other friends, all addressing me in the proper relation, and nearly all signing their full names. I saw many other wonderful things, such as tables moving over the floor without human contact, and went home believing that I never should doubt again.

I have followed this subject for twelve years, cautiously and exhaustively, but with earnestness and sincere honesty, always doubting and trembling at every step, lest I might, after all, be deceived, but my doubts at length all departed. I know that the phenomena are from a higher sphere than my own. I know that spirit-communication is a reality. For ten months I have entertained mediums under my own roof. Our séances have been conducted by my own direction, under circumstances where collusion, or even attempts at deception could not, by any human interference, have been attempted. Night after night, with many of my neighbors, I applied carefully devised methods of investigation, and I know that skeptics are mistaken in their apprehensions of imposition. I know that I have had better opportunities for forming opinions than those who have enjoyed but occasional sittings, and then imagined deception.

If I do not know Spiritualism to be true, I know nothing. I could not say that I exist, or that anything tangible exists around me. If I could doubt now, I could never again believe the evidence of my senses. Yes; Spiritualism is true, is of celestial origin, and it will sooner or later be the religion of our world.

No amount of tinkering, even practiced under my own observation, could ever raise a doubt in my mind, because I have seen many of the phenomena in the light. I am a Spiritualist, but am at present surrounded with mental darkness. If I discuss Spiritualism with my neighbors at all, it is like talking to infant minds in adult bodies. With less than half a dozen souls to confer with here, I am hoping for better days.

"What good is to come out of Spiritualism?" I will answer this question briefly in a subsequent paper, which will close what I have felt impressed to say; and if I could feel assured of having helped a doubter, I should feel extremely happy.

Lancaster, O.

Written for the Banner of Light.

### FEAR IS DYING.

BY C. H. BRADLEY.

Fear is dying, dying surely,  
From among the hearts of men;  
Light is coming, coming grandly,  
Out of Nature, now and then.

Ah! 'tis glorious, this release  
From the errors of the past;  
And we stand up in our manhood,  
For the truth while life shall last.

Maine is doing more to increase its manufacture than any other State in New England.



Written for the Banner of Light.  
**HUMAN EXPERIENCE.**

BY MISS KATE LOVETTE.

In sadness and tears I am dreaming to-night  
Of the joys which once I knew,  
When spiritually, tender plant,  
In my soul's lone garden grew.  
I remember well how the seeds were sown,  
How they germinated there,  
While the pitiless storms of adversity raged  
In the night-time of dark despair.

How they sprung to life 'neath the sunless sky  
Of poverty, want and woe;  
A treasure more precious by far than gold,  
In those days of long ago.  
I watched its unfolding with many a prayer,  
In its tiny garden-bed;  
'Twas watered and nurtured by many a tear  
In lonely silence shed.

And I hoped as I gazed on the world around  
And witnessed humanity's need,  
It would bear fruit abundant in years that should  
Come.  
And the hungering multitude feed.  
But, alas that earth's mortals should ever prove  
Weak,  
Their strength insufficient when tried!  
Beneath the first rays of prosperity's sun,  
It, drooping and withering, died.

And to-night I am thinking how many a seed  
Of worldliness has been sown;  
How blemishes of selfishness, briars of pride,  
That same garden-bed have o'ergrown;  
And I cannot but wonder if God in his love  
Will not send an angel of light  
To help me uproot them and tear them away,  
The thorns are so piercing to-night!

**Letter from L. Judd Pardee.**

It is now nearly nine months since I last appeared in your columns as a contributor. But once more I knock gently at the door of your Editorium, asking entrance. Shall I come in? The spirits of thought and inspiration move me to speak to the members of the Spiritualistic Church militant—some day not very far distant to be, I trust, the Church triumphant. Like every great Movement, this one of the New Spiritual Age is progressively proceeding through the three stages of announcement, exposition and triumphant organization, and asks the aid of all her children.

What experiences, national and individual, have filled the life of these past nine months. It is because the atmosphere of Spirit that surrounds and penetrates us, is intensely astir. Events like products, as they are, are pushed out with tropical vigor. For myself, I wonder somewhat that I still exist in the form of flesh. Nor would I have remained but for special spiritual forces dispensed me, counteracting the workings of an apparently desperate disease. When I left Chicago last September, I carried with me a deep feeling that I was rapidly nearing the end of being in the body. Nevertheless, though I am greatly reduced, have lost my public voice, and am broken and harassed by an exasperating cough, I still remain one of that band, still increasing, whose mission it is to call the attention of the world of men to the Facts, the Philosophy, the Religion and the Power of the triple Dispensation of Love, of Wisdom and of all Truth.

Let me here attest to the beneficent guidance of that providence of God, proceeding direct from his Intelligences in the Spirit, special because adaptive, that has kept me up in many a bitter hour and has brought me safely thus far. That providence is shaping not only the course of all the Nations, by its psychologic impregnation of the minds and lives of public men, good and bad, but, in a special sense, of the band of commissioned ones—the Writers, the Speakers, the practical Workers, whether in the ranks of Spiritualism, acknowledged as such, or outside of them, who love absolute Justice and do the deeds of the righteous. We who know of this providence, apprehend and apprehend its methods, and realize its divine beneficence must ever religiously look to it, as upward into the eyes of God, for light and spiritual life. I can but wish its baptism and its presence, more and more, for those dear friends who have helped me along the line, lengthening out now to a period of more than thirteen years, of a trying missionary life; and for my foes—simply for them, more light and a searching introspection of themselves. A few more years will tell whether these last were true in their estimate of me, or myself right in the general enunciation of the Spirit of the ancient past put upon me to make. For the culmination of the New Dispensation is not very far forward in the future. A new crisis and we shall behold, as out of lowering cloud, and storm of fire, and bloody struggle, the institution of the Third Era. Then Government, the New Church in embryo, all the serious and comprehensive formula of social life, shall know the new birth. I affirm once more, it will require revolutionary force to crack the shell of indurated political, religious and social custom.

About this sort of thing friends have written me of late—and I have been interrogated in respect of several other points. Well, dear friends, I still stick. I have not gone back upon any general utterance, prophetic or philosophic. True, I feel that I may have erred and still do err, mayhap—ignorant of the exactness of things—in respect of the particulars of what is to be, or what is precisely, philosophically true. I suspect the depth or honesty of the teacher or prophet not humble enough to make such sort of wise admission. Because we here are pervious to various influences; and the inspired man that is a thinker, inevitably mixes up his thoughts with what he interiorly receives. Behold, how even the pure, natural organic turn and tone of a teacher's mind give a bias to his seership, or a peculiar tinge to his conclusion. What is to be done then? Make a large and generous estimate, get at the analogies and correlations of a teaching, see how it is in tune or out of order with the universal run of things, Natural and Providential. But it will surely result, that he who cannot take this large outlook, or make this subtle survey, whether prejudice blinds him, or narrowness confines him, is incompetent to give a just judgment. Hence you find that some of the grandest interior realities and profoundest truths of the Third Era are either unperceived at all, or mis-estimated by a vast mass of so-called Spiritualistic mind. They do as well as they can. But it is a question with me—

which meets with the most oblique? the ordinary facts and truths of current Spiritualism from the superstitious masses, or the deeper and profounder, the finer and higher thought of the New Age from incompetents in the very midst of us.

Now I will re-affirm, in response to those friends who have lately interrogated me, what I have so often been impelled to declare.

First, then, notwithstanding the present auspicious look of political affairs—a wide and deep survey would question even that—a new era looms up on the horizon of the Nation's destiny. Natural causes and Spiritual designs unite to induce it. It will and must come—a politico-social-religious war. What will directly open the door to it, I cannot tell. It may be an adverse decision of the Supreme Court; or the accession to power of all the Conservative forces; and a succeeding effort to go back upon the past; or it may be, a financial crisis, wide spread and terrible; or a war with some foreign power. But that contest will, in the end, disrupt the Government and the States. Then the South, living now, in real mental state, for the most part in the sixteenth or seventeenth century, will assert and secure its separateness, and come under an autocracy—while the North and Northwest will unite, with Canada, in a spiritual-political unity, and give birth to the Theocratic-Democratic State. But provisional Governments will first intervene. Then, at last, woman clothed upon with grace and power, comes in. Catholicism will intrigue for and attempt to grasp the present form of Government. A terrible and wide-spread struggle will ensue. Prominent men and women in the Spiritual Cause—some of them not now known as Spiritualists, and others not yet publicly known at all—will gravitate and be divinely led to positions of influence and power whereby they can mold the New State. Commerce, Education, all practical life, at last, will be touched and manipulated by the transforming and transfiguring Spirit of all Truth, seeking to institute itself. In the midst of all shall glow and shine the new and true Catholic Church of the Spiritual Age, descending into the hearts and molding the methods of life of men from God out of Heaven. And what now seems a monstrosity of Papacy—the Union of Church and State, as heart and head—shall then be a healthful, rational-spiritual reality. Nor shall this Spirit of Change deal with us alone. Mexico will join herself either to the present Government or to the separate Southern one. Finally, the blacks will become constituted into a distinct Nationally. We shall see the beginnings of these things in from three to five years.

Second. There is to be, in a beautiful rational-spiritual sense, a veritable Second Advent—not simply will it be in that general sense interpreted by Rev. O. B. Frothingham and all that class of liberal and rationalized Religionists, whereby the spirit of Jesus in the truths of his Christianity is revived and returns again in power, just as Platonism and Swedenborgianism may get a fresh acceptance, but in a very special sense, whereby the Nazarene as he now is, after eighteen centuries of unfolding, may find special, individual mediumistic representation. The Social Christ will appear—to reveal and demonstrate the New Social Organon. And it shall be the special mission of his special medium—since he is casting his influence upon so many—to bring in the fullness and unity of the Third Era. Then shall the Religious, the Philosophic and the Practical phases of this trine Movement unite, and a marriage be effected between man's outer, inner and innermost life. This type, once appearing, shall prognosticate the future of the race. Nor shall the divine leader stand alone thus significant: the chosen band of Twelve shall follow him, Teachers and Apostles of God's Natural, Spiritual and Celestial Word.

Third. A new Revelation impends—a religious one—new yet in part now with us; new, because while eliminating and accepting the Harmonical Truths now current, it shall add higher, broader, subtler, deeper and diviner ones, making one grand Unity. Its fullness will be the Dispensation of all Truth. By Moses came Force—to institute raw justice; by Jesus Love to exhibit the unbounded goodness of God; by the third Grand Master shall be exhibited the Universality and unity of Truth. But the higher takes up the goods of the lower; so shall the present Epoch the spirit of the other two. Therefore, I affirm, once more, our working factors are, Truth, Love, Force.

But I am asked, how can you reconcile these three? Has Jesus, the Christ of Love, gone over to Moses? Will Truth force itself upon men with arms of bloody war? Can it do so? To which I reply, those three factors are already co-workers, in unison in Nature; Jesus accepts all the essential truth of Force; and while Truth cannot force herself into the hearts and heads of men, she can and will by that means open the obstructed pathway to them. Is not the Divine three-fold—Love, Wisdom, Will? These correspond to Love, Truth and Force.

Whatever is wise, is right. And though it be hard to tell what wisdom is, I see no hazard in declaring that what is divinely wise must be carried out. Then, Force, sanctified by Justice and justified by Wisdom, shall help consummate what could not be compassed save in the slow lapse of peaceful ages of progress—if then even—without it. As I see it, the very methods of Divine Government preach this Gospel. Look at them as exhibited in History; in the Organic workings of either the physical or moral in Man; in Nature, a wide spreading and living map; yes, in the Spirit, also. They are two-fold—as all things are. And Wisdom (in Love) and Force (in Wisdom and Justice) are the two arms of God's governing power. Attraction is true, but Compulsion is, also, true. Does not war often open the way for the best thing to flow no hollow peace will bring? And oft Justice must cut the way for Love to come in after it. Indeed, due credit must be given to Opposites in every sphere of thought; for truth is sexed, opposite, polar.

Now it has come to pass—I make bold to declare it—that, in the Divine Providences over this planet, by the decrees of not simply Spiritual but Celestial Wisdom, every thing must give way to the reign of Truth. If it be necessary, towns and cities must fall, plains be desolated, and men be decimated. Peace-Societies may organize and go on—doing nothing—in the practical sense, the grandest humbugs, born from the hearts of loving men, of this Age; Jesus the Christ of Love may be appealed to or represented as the absolute standard—the Jesus of the past—but while Peace-Societies deliberate, and resolve, and do nothing else, because they cannot, and Jesus, the Christ of Love is explicated to us subtly and as never before in depth and breadth of meaning, the self same spirit herold which fired the Revolutionary fires, and in five years swept from us the hell of Slavery and Rebellion, the Spirit of resistance to wrong, shall once more, on a broader battlefield than ever, be triumphant by arms of war. Yes; let us overcome evil with good—that is, use the sword, if Wisdom presents it, to destroy what is not so good as it is. Liberty, Justice and Truth have great price always—and Wisdom offers the carnal weapon in her behalf as indispensable aid, in this undeveloped age, to secure the triumph of them.

I appeal from Jesus of the past to Jesus of the present—from Jesus the special representative of one element (Love) of the Celestial Divine to Jesus the present embodiment of the twin, Love and Wisdom. Even he, the full Christ of heart and head, and Lord of the Ascendant, on whose word and act shall pivot, at last, the New Dispensation, shall call to arms, to arms of war, when once again Truth rings out her awful battle-cry. If this be treason against Spirituality, against Love, against God or Man, let him who can make the most of it. In the midst of labors from the platform and by the pen, whether of a philosophic, metaphysic, religious, political or social

cast, prophetic thoughts of this sort have shot or burned into me. They have become a part of my being and understanding—and I have always felt, were he unto me if I did not again and again declare them.

Once more, Mr. Editor, and I have done for the present. I have been questioned concerning a given trinity—the outer, inner and innermost of man. This specific division often made, long since by the Seer of the Great Harmonia, and by wise and exalted beings in the Spirit, seems not yet accepted by even able teachers amongst us. Why not, when so much of the metaphysical-practical in truth and use hangs upon it, and it appears so very clear, has somewhat puzzled me. Is generalism so very absorptive, and a foe to analysis? The two must go together toward any great labor, just as in poised and harmonical minds Intuition and Intellect are married in activities. The argument, as to this division, is, that man is a compound of (1) Body, (2) Mind (or Spirit) and (3) Soul—or some have it (1) Body; (2) Soul, (3) Spirit. All Souls, as monads and principled substance, are equal in quantity if not quality. At these depths exists an unbroken fraternity. But Minds differ—Organization, education and general life cause them to do so. And it is the mind of a man that makes him a distinct individual. On that is writ or stamped every thought and act of life. But no matter what state this mind exhibits, the innermost Soul remains the same—like God as it is, pure and intact, and with boundless possibilities of Love and Wisdom. When the body is dropped, that Mind, or man, remains relatively the same. Some difference is wrought, it is true, by the chemistry of Death—but the difference while it is for the most part for the better, is often for the apparently worse. But the man is the man "for a fact." Then comes a deepening in of being toward the Soul, or a coming out from it; for the sphere of Spirit is very subtle, penetrative, and receptive of forces not so much experienced through the impedimenta of body, appetite and sense. Now it is a question, then to be determined by a man's own organized, consolidated, in some cases indurated, state of mind, which shall become positive—the mind, or the Soul? So it comes to pass, since some relation of positive or negative as between the two, must be established, that with many, their name is legion, through all the ages on the increase as well as decrease, the mind, molded in the body and carried into Spirit, remains positive to the Soul. Years, Centuries, Ages, may elapse without any break of the relative tie. Then, again, as with the major number of the countless throng that tend to Spirit and become resident there, the divine equilibrium is soon established, and Soul becomes King. But it must be apparent that the powers of that Soul can only manifest themselves precisely as the mind permits it. Individually still remains midst all the sense of Soul, and of social unions it prompts. Though the Soul prompts, the individuality of mind defines and decides.

In this dual relation, behold not only the doctrine of relatively "evil spirits," but the rationale of individual moral accountability. Now in respect of the first—the doctrine of Evil Spirits—you will find the question, like all great ones, dividing itself into three aspects—the opposites and the reconciliation. So we have

1—The Ecclesiastic view. It is monstrous. By it some spirits are judged to be not only evil but absolutely and eternally so. Of course, we all reject that notion.

2—The Harmonical view—so called because first advanced by Mr. Davis. This is just the opposite of the other. It maintains that while there are ignorant spirits, undeveloped in the goods and uses of Love and Wisdom, there are none with a malicious intent to harm man. Many of us reject that idea. The force of accumulated evidence in the History of all Religions and in present mediumistic experience, and the inductions of Analogy compel us to do so. We are neither afraid of the unfounded charge of becoming captives of a Church monstrosity, on the one hand, or of misinterpreting the method and order of Progress, through Death, on the other.

3—The Spiritual view—held by the majority of mediums and accepted by the major portion of distinctive Spiritualists. It is the reconciliative one. By it Spirits are seen to be, after death, for the most part what they were before it, but with a latent capacity to progress beyond. If organized and consolidated in Selfishness, deceit or vice, while here, they may remain so for an indefinite period there. But why say there, when many of them do not because they cannot quit the sphere of Earth? Here they are, bound by magnetic ties, and borne down by a weight of earthly magnetism. Such spirits do have malicious intent, many of them; they swarm everywhere, where man is to be tempted, vice propagated or sin committed. It is their Heaven in their Hell.

Why, it has often seemed to me that we even who accept this theory, which to us is a fact, do not give sufficient credit to its tremendous import. I believe the helms have a mission to intensify man. Look at Evil: it is a part of the Divine Economy; the left hand of God; in its sphere, (which is Spiritual as well as natural) a positive and eternal power. Though negative to the Absolute Good, it is part means to development. By the incessant conflict that goes on, intense motion of mind is induced. And at last, we all work up, or are borne up, out of that sphere of relative Evil, whether in the form or in the Spirit, into the realm of Absolute Good. So taking this view of Evil, we see the uses of the direct malign influence and malicious act of relatively "evil Spirits." This day the Hells are ailing, though they seem to be hindering the Heavens. One Spirit battles against another Spirit, and against man—and where is the intensely sensitive medium that has not felt it?—But enough on this head. I see I must draw to a close.

Now as to the question of moral accountability to God—I mean not at all social accountability of man to man or to Society—this tri-fold division of (1) Body, (2) Mind (or Spirit) and (3) Soul, yields a most happy rationale. Because when these three become by death but two, as Spirit and Soul, the relation between them suggests, at once, wherein man is accountable. The Soul, pure, divine and the judge within, sits in judgment, at last, when it is aroused and regnant, over the state of the Mind, (Spirit) or individual man. No outside tribunal, but the God within condemns or approves. It is when the conflict comes between the Soul seeking to be positive over the Mind that has been so, when the pure and divine in man seeks to purge and rectify itself from the taint of what is gross or low in the mind, that we behold a condition well to be indicated as the Spheres of Remorse, and which is pictured as Purgatory in the crude conception of the Catholic Church.

But it is here, in this form of flesh, that Souls which are Immortals may be divinely touched. That Soul may become by a Celestial baptism the fountain-source, flowing through the Mind purifying and shaping it, of a new character and a new life—yes a positive power. Already we see signs of this new baptism; and who who all need some fresh elixir of God to rectify and electrify our dead, dead, dead, shall come to an instant quickening. Their dawn in individual life and organic form the deep soul-region of Spiritualism.

L. JUDD PARDEE

Written for the Banner of Light.  
**GOOD-MORNING.**

BY E. C. OPIORNE.

"Say not to me good-night, but in some brighter, sunnier time, say unto me, 'Good Morning!'"—J. M. P.

Oh! beautiful thought! how glorious, divine! The night has passed, eternal morning dawns. "Good-morning," weary soul, thy toll is o'er, And in this realm of Purity and Truth, All earthly care has vanished evermore; "Good-morning!" how it echoes through the air, As bands celestial welcome darling ones, And parents clasp their children to their hearts. Eternal Deity, with humble souls, We thank thee for this glorious higher life! Oh! may we all with patience labor here, Until our work is well and wholly done; Teach us to feel the blessedness of woe, Teach us to be resigned to toll and pain. Who bears the cross with patience, sooner gains The crown immortal in the Morning-Land; Where cometh not bereavement or despair, Where love celestial never dying reigns; 'Tis but a few short years, and we will pass Unto our higher, more progressive homes, May we so live, that when we also join Those bright and beautiful ones, we too can say, With warm and loving clasp, of heart to heart, A never dying and serene, "Good-Morning!" Philadelphia, 1867.

**THINGS AS I SEE THEM.**

BY LOIS WAISBROOKER.

Mr. Moses Hull, of the Temperance Clarion of Milwaukee, arrived in town on Wednesday of last week, and delivered a temperance lecture on Thursday evening of the same week. Since then he has been lecturing on Spiritualism to crowded houses at Sheboygan Falls. We have not learned how many converts he has made to the faith, but have promised to become a believer when all Spiritualists shall understand their doctrine alike, and when Mr. Hull shall perform a real genuine apostolic miracle on the paralyzed arm of Mr. Kelly, who may frequently be seen at our office. Mr. Kelly has received many interesting manifestations from Mr. Hull, and says his fingers begin to "wiggle" already. If Mr. Hull should succeed in curing the arm, he will have a greater difficulty to surmount in reconciling the thousands and one hundred and thirty thousand who enter the Spiritualist ranks. When they unite, let us know.—*Manitowish Union, March 26th.*

**THE FACTS.**

After quoting the above from the Union, I will now give you the facts in the case. On Sunday, March 3d, while waiting for the BANNER, which the landlady of the Clifton House told me I could have as soon as the gentleman who was then reading it was through with it—I had no idea who the gentleman was who was waiting for a young man, who was sitting in the sitting-room, and pointing to the communication from White Antelope, said, "I knew White Antelope, and of the massacre of the Indians at Sand Creek by Shilington, to which he evidently refers."

He stood with his right side turned toward me, and I noticed what I thought was an empty coat sleeve hanging from the left shoulder. It seems that the arm was much shrunken, and the way he stood the hand felt so that I did not see it, and that was why I thought the arm was empty. For when springing up, he put out his left hand to shake hands with me, to show me that he could use it. I was very much surprised, you may be sure, for as I have said, I thought he had but one arm, and consequently when Mr. Flowers was telling me, a short time before, that Moses Hull had healed a paralyzed arm, I did not think of its being the gentleman who had recognized the communication from White Antelope.

As I gathered the facts from his own lips it seemed like a genuine revelation. Kelly, of the U. S. Secret Service—had had his left arm paralyzed by a poisoned Indian arrow striking him on the wrist some six months before, in New Mexico. Sores resulting from the poison had broken out upon it in several places, and it was not only perfectly useless, but much shrunken. Now he can raise it to his head, move it about in other directions, the same as the other, the flesh is coming back again, and it is gaining strength so fast that he thinks, should he go to Montana in the spring, he will not intend, he will be able, if necessary, to swing a pick in the mines.

**INFIDELITY.**

The Chicago Tribune's Manchester, England, correspondent, in an article dated Feb. 19th, says, "The English people are not only ignorant of the facts of Spiritualism, but they are also prejudiced against it. They are prejudiced against it, and are already hearing the latest revelations of Spiritualism with a feeling of incredulity. The Church—the Church—all the churches, more or less—the Army and Navy, the Bench and Bar, the commercial world, the literary world, the scientific world, the world of letters, the world of science, the world of art, the world of music, the world of painting, the world of sculpture, the world of architecture, the world of literature, the world of history, the world of geography, the world of astronomy, the world of physics, the world of chemistry, the world of medicine, the world of law, the world of politics, the world of religion, the world of philosophy, the world of science, the world of art, the world of music, the world of painting, the world of sculpture, the world of architecture, the world of literature, the world of history, the world of geography, the world of astronomy, the world of physics, the world of chemistry, the world of medicine, the world of law, the world of politics, the world of religion, the world of philosophy, the world of science, the world of art, the world 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**Appointments for Spiritual Meetings.**  
 Mrs. SARAH A. HORTON, Missionary sent out by the Massachusetts Spiritualist Association, will speak in  
 Kingston, Thursday, May 2.  
 East Abington, Sunday, May 8.  
 South Abington, Tuesday, May 7.  
 South Hanson (Grayville), Saturday, May 11.  
 Plymouth, Sunday, May 12.  
 Middleborough, Tuesday, May 14.  
 Bridgewater, Sunday, May 19.  
 North Bridgewater, Tuesday, May 21.  
 East Stoughton, Thursday, May 23.  
 Randolph, Sunday, May 24.  
 South Braintree, Tuesday, May 28.  
 Stoughton, Thursday, May 30.  
 Mrs. Lucy L. Carrier, Text Medium, accompanies Mrs. Horton, and will give public and private sittings in the places visited.







village which I desire to communicate to you, for the health of the people, and for the good of the State. I should suppose a dozen men and as many boys commenced chasing them with all their might, finally calling on all the dogs in the neighborhood. Poor piglets ran, and one of them, and of course avoided the entrance to their prison. The men swore, threw stones and clubs, the boys ran, screamed and swore too, while the dogs added their howls to the general din, until tired nature could no longer support the poor fugitives, and they dropped, to bedrugged misery, to the slaughter. A few ears of corn or a dish of will held before them would very soon have called them to their pen, according to my knowledge of pigology, and I am a farmer's daughter, and ought to know something of it.

Well, I thought, how many human pigs there are driven about just so—swearing, barking and abusing, until nature can endure no more, and then sent to another sphere of existence, as a fearful testimony of human ignorance. I assure you, my dear friends, there is pig enough in my nature to make me feel sorry for the poor creatures, and to love, gentleness, and kindly dealing will lead me anywhere where my principles admit of my going.

So I conclude the human heart, the animal heart, and all hearts, are more easily controlled by love than force.

After this month address me at Bridgewater, VT., until further notice. M. S. TOWNSEND.

Morrisania, N. Y., April 13th, 1867.

#### Notes from W. B. B.

So far as spirituality or spiritual growth is concerned, the "Garden City of the West" has nothing to boast of. There is a kind of external growth in Spiritualism, but the evidences of spirituality are painfully meagre and unsatisfactory. The two societies seem to be fairly, if not well supported. The society which meets at Washington Hall still keeps up its organization, but the evidences of its stability and permanency are not all that one would wish to see.

Charles A. Hayden has been speaking for this society for many weeks, and is to continue through this month, and perhaps still longer.

Last Sunday evening Bro. J. O. Barrett gave us a thrilling discourse, most admirably suited to the times and present state of things. Surely in this case "he builded better than he knew." The evils and bad results which are inseparable from the condition of inhumanity and discord so painfully manifest among Spiritualists, were most earnestly and eloquently set forth. At the close of his discourse, at the suggestion of Seth Paine, the audience unanimously requested the speaker to furnish his address for publication.

The Children's Lyceum is in a healthy, growing condition.

The Sunday afternoon conference at Crosby's Music Hall increases in interest and numbers. At present the "woman question" is up for discussion, and is exciting unusual interest.

[We omit the larger portion of our correspondent's letter in regard to the Ferris mediums, as another writer had anticipated him.]

But how utterly wretched is this attempt at exposure of the Ferris mediums, when viewed in connection with the multitude of the most convincing manifestations which have been given to hundreds of people, while the mediums have been securely held by the most skeptical and determined subjects that can be found.

It is claimed for Mr. Jamieson that he is honest and sincere in his statements in this matter. So was Paul Huxford, and sincere before his conversion, while persecuting the mediums of old. So were the magistrates who condemned the mediums to be hung and burned in the "Salem witchcraft" times.

There are many things about these "physical mediums" hard to be understood. They annoy, puzzle, confound, and astonish us times without number. But they are more a riddle to themselves than to us.

We shall understand this whole matter by-and-by. With the exercise of that "charity that never faileth" and by having our zeal accorded to knowledge, we shall be just, both to ourselves and others.

I cannot close these "notes" without saying a word for a good and true woman, under whose kind care and tender nursing I have been for some weeks—Mrs. S. O. Dickinson, a physician practicing in this city, 235 South Clark street. Our noble "boys in blue" know her, and love her, as a foster and mother, which she also was to many of them for three years in the army.

Mrs. Dickinson uses the magnetic treatment, and gives her own medicines only, which are prepared entirely by herself, purely from vegetables. God bless her, and give her the success she so justly merits, and she cannot wish for more.

Chicago, April 14, 1867. W. B. B.

#### Northport, Long Island.

Some three weeks ago I went to Northport, Long Island, and delivered two lectures on week day evenings. There are about twenty Spiritualists in the place, (including, of course, the children.) My lectures were the first public ones of the kind ever given there. The Spiritualists have held circles occasionally for quite a length of time.

Mr. and Mrs. Jarvis were among the first to investigate and avow their belief in the subject. They met with much opposition from outsiders. Mr. Jarvis soon became a medium, and amid his trials and household cares, she has developed rapidly in her gifts. Many come to her for light and assistance who do not as yet profess belief in Spiritualism. Her chief gift is healing, in which she excels. I cannot but hope that she may enter some larger field, where her powers may be used more extensively.

Long Island is noted for its conservatism in everything. My expectations were more than met in finding an audience at each lecture of more than a hundred. I hope some other speakers may find it convenient to make a visit to this place.

Yours truly, S. O. HAYFORD.

April 13, 1867.

#### Dr. Whipple.

Permit me, through the medium of your valuable and widely circulated BANNER OF LIGHT, again to call the attention of its readers to the claims of Dr. Jonathan Whipple, Jr., as a healing medium. After a very successful tour through Pennsylvania and New York during the past winter, he again paid this place a visit, and during his stay here of several weeks past, has accomplished much good, and through his strong magnetic power has performed some remarkable cures. The doctor purposes remaining with us until the first of May, when he leaves for Williamstown, Conn., in company with Mr. Daniel Stevens, who has recently been developed, and I have been informed, has given some remarkable tests. To those in search of health, or tests of spirit presence and power, we most cordially and cheerfully recommend these two gentlemen.

J. M. PALMER.

Haverhill, Mass., April 15, 1867.

#### Gloversville, N. Y.

I wish Laura V. Ellis would visit this place. Von Vleck has been here, and shaken the faith of some of our oldest Spiritualists, and we need something to strengthen them again. This is one of the finest villages in the State, numbering about five thousand inhabitants; young, enterprising, and naturally progressive. We have a fine and splendid field for labor. We also have a plenty of fine churches, but no medium; little rum, plenty of radicalism, &c. Please send us some good medium to labor with us a while. I think a good lecturer could get a fair hearing now; but the great cry is for the phenomenal phase of our great and glorious Gospel.

Yours for Truth, GEO. W. JEFFERS.

Gloversville, N. Y., 1867.

#### State Convention in Indiana.

The Spiritualists and Friends of Progress of Indiana will meet in delegate and mass convention for the purpose of forming a State organization, at Muncie, Delaware Co., on Friday, May 31st, at 10 o'clock A. M., and continue until Sunday evening, June 2nd.

All organizations of the above named character within the State will be entitled to two delegates, whom it is desired the societies shall nominate to represent them.

Friends in localities where no society exists, are earnestly requested to organize in a business

capacity and send delegates, but whether organized or not, all are cordially invited to come and participate.

Friends from other States who can attend, are much desired to do so, and lend us their love and counsel in our work.

By the strength of unity we believe we can do more for ourselves and for humanity, than we can in our present disintegrated condition.

S. MAXWELL.

Richmond, Ind. Chairman of Committee.

#### A Capital Inducement to Subscribe for the Banner.

Until June 30, 1867, we will send to the address of any person who will furnish us new subscribers to the BANNER OF LIGHT, accompanied with the money (\$3), one copy of either of the following popular works, viz: "Spiritual Sunday School Manual" by Uriah Clark; or "A B C of Life," by A. B. Child, M. D.

For new subscribers, with \$8 accompanying, we will send to one address one copy of either of the following useful books, viz: "Hymns of Progress," by Dr. L. K. Cooley; "Poems," by A. P. McComb; or the "Gist of Spiritualism," by Hon. Warren Chase.

For new subscribers, with \$9 accompanying, we will send to one address one of either of the following works: "Dealings with the Dead," by Dr. P. B. Randolph; "The Wildfire Club," by Emma Harding; "Blossoms of Our Spring," by Hudson and Emma Tuttle; "Whatever is, is Right," by A. B. Child, M. D.; the second volume of "Arcana of Nature," "Incidents in My Life," by D. P. Cooley; a carte de visite photograph of each of the publishers of the BANNER, the editor, and Mrs. J. H. Conant.

For new subscribers, with \$12 accompanying, we will send to one address one copy of Andrew Jackson Davis's "Morning Lectures."

For new subscribers, with \$15 accompanying, we will send to one address one copy of "Supernatural Facts in the Life of Rev. Jesse Babcock Ferguson, A. M., L. L. D., including Twenty Years' Observation of Preternatural Phenomena," edited by T. L. Nichols, M. D. English edition. The price of this work is \$2.50, and twenty cents postage.

The above named books are all valuable, and bound in good style.

Persons sending money as above, will observe that we only offer the premiums on new subscriptions as above described, must be sent at one time.

Send only Post-Office Orders or National Currency.

#### Obituary.

Passed from the mortal to immortality, to join her loved ones that had gone before, from the residence of her son, Rev. J. A. Dean, in Highgate, Mass., Mrs. Mary Dean, wife of Luke Dean, after a week of severe sickness.

The gate was opened, and the beautiful spirit escaped from its prison to the embrace of her loved ones, who had often expressed a desire to be with her.

On the 11th of January, 1865, Luke Dean and Mary Thomas were united in the holy bonds of wedlock, and pronounced husband and wife, and from that time to the evening of April 24, 1867, they walked this stormy mortal path, sharing each other's joys and sorrows, and the mortal body was so weak, but in spirit they are still united with increased strength. She was the mother of five children—one daughter and four sons. One of her sons, John, died in infancy, and the other three are now living, and are all well and happy.

She was a devoted wife, and a most affectionate mother, and in her old age, and occupying respectable position in society. Three of her children preceded her to spirit-life, the daughter and two sons. One of her sons, John, died in infancy, and the other three are now living, and are all well and happy.

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#### Miscellaneous.

#### DR. HALL'S

#### VOLTAIC ARMOR,

#### MAGNETIC BANDS AND SOLES.

#### THE GREAT SCIENTIFIC REMEDY

FOR THE EFFECTUAL CURE OF ALL THOSE DISEASES WHICH ORIGINATE IN A DISTURBED CONDITION OF THE ELECTRICAL OR VITALIZING FORCES OF THE SYSTEM, SUCH AS

Cold Feet, Defective Circulation, Rheumatism, Neuralgia, Nervous Headache, Paralysis, St. Vitus Dance, Fits, Cramps, Weak Joints, Sprains, Contracted Sinews, Sciatica, Hip Complaints, Spinal Affections, AND

#### ALL NERVOUS DISORDERS.

There is but one grand cause for all such diseases, viz., a loss of balance of the two (positive and negative) forces of electricity in the part or parts diseased.

"We are a machine made to live. Do not counteract the living principle by your drugs."

THE PHILOSOPHY OF CURE is simply to restore the equilibrium of electricity in the system. This Dr. Hall's Voltaic Armor will positively accomplish, without the least possibility of harm to the sufferer. The Soles and Bands are so constructed that they are perfectly flexible, and can be worn under the feet, or on any part of the body, without the least inconvenience. The

#### MAGNETIC INNER SOLES

Can be depended on as a positive remedy for

#### COLD FEET,

#### AND

#### IMPERFECT CIRCULATION,

As hundreds of our fellow-citizens will cheerfully testify. They will be of great value to those who are deficient in MAGNETIC SENSIBILITY.

PRICE: Soles, \$1.50 per pair. Bands for Knees, \$2.25 each.



# Banner of Light.

## WESTERN DEPARTMENT:

J. M. PEEBLES, EDITOR.

We receive subscriptions, forward advertisements, and transact all other business connected with this Department of the BANNER OF LIGHT. Letters and papers intended for us, or communications for publication in this Department, etc., should be directed to J. M. Peebles, Local Editor, from the West, requiring immediate attention, and long articles intended for publication, should be sent directly to the Boston office. Those who particularly desire their contributions inserted in the Western Department, will please to mark them. Persons writing in this month, will direct to Worcester, Mass., till the 11th inst.; after that, Providence, R. I.

### Letters and Items of Interest.

What episodes of human life are contained in letters! How much of love and blame, wit and sentiment, joy and sadness, according to the interior state and magnetic forces of the writers, do they bring to us. Few are aware that they send away with each epistle portions of themselves. Psychometry demonstrates such to be the case.

**V. B. POST, SAN FRANCISCO, CAL.**  
Writing the 1st of March, says: "Spiritualism was never more substantially prosperous in this State than at present. Mrs. Cuppy is doing her work nobly here upon the Pacific coast. Her platform is both broad and comprehensive. She discards this hobby-riding business, and confines herself to the beautiful truths and world-wide principles connected with the Spiritual Philosophy. She enforces them too, in regard to the practical affairs of daily life. She is now filling an engagement in Sacramento."

**ELVIRA WIELOCK, JANESVILLE, WIS.**  
after speaking in highest praise of the BANNER OF LIGHT, assures us, that seeing the whitening harvest-fields, and listening to the inspirational whisperings of the angels, she can no longer hold her peace. Her soul is strong and willing for the work. To the diffusion of the truths underlying this spiritual movement she consecrates her future life-purposes. There are waiting crowds for such.

**ZACHARY MORG, MUNCIE, IND.**  
This worthy youth, with "clean hands and pure heart," to speak scripturally, informs us in a recently written letter, that the truth is moving onward in that vicinity, the Spiritualists having just taken possession of their newly-fitted hall. Their Sociables are interesting and profitable. They expect the State Convention of Spiritualists to meet there in June. Open hearts, hands and houses await visiting friends and strangers. In soul and spirit we shall be with them.

**CHARLIE A. ANDRUS, GRAND RAPIDS, MICH.**  
Here, this young brother, full of zeal and self-sacrifice, has been speaking and healing to excellent acceptance. In Oxford he entered into an arrangement to hold a discussion upon the merits of spirit-communion, its phenomena and philosophy, with a clergyman; but he failed to meet the "youthful Devil." Large audiences listened to his course of lectures during the week. He has also given several lectures in Eaton Rapids, Mich., to highly appreciative congregations. Our brother's sincerity, earnestness and daily department are worthy of all imitation.

**M. S. TOWNSEND, NEW LONDON, CT.**  
may speak to hearts in her own, heart-language, at once musical, tender and true:  
"Our Peace Meeting at P— was a success, was it not? Could we not almost see the white wings of the angel as she passed from one soul to another, anointing them with her true balm? When strong men and earnest women so thoroughly individualized as our leading ones were there, can meet in harmonious discussion, parting with more love and respect for each other than when they met, what may we not hope for as results of such Pentecostal seasons? I thank God that I have lived to see such a day, and may my life be such, in relation to this movement, as to make the world better that I have lived in it, though one of the humblest."

**E. WARNER, BERLIN, WIS.**  
says that Bro. Chas. A. Hayden gave them three splendid lectures last month. He further writes: "His eloquent style, unassuming manner, and the truly Christian sentiments he uttered, made a profound impression on the community."

The Wisconsin State Convention of Spiritualists meets in Deloit, the 14th of June. J. S. Loveland and Mrs. S. E. Warner are the speakers engaged by the Committee.

**ABRAHAM JAMES, CORRY, PA.—A WARNING.**  
Just before leaving New York, this mediumistic brother, being "in the spirit," had a vision portending evil to us—a railroad disaster. Beautiful was the prayer offered by one of his guardians for our safety. On our journey westward, though thinking of, we treated the matter rather lightly. But bearing the Caltanquhar Creek, the bridge had just been swept away; passengers were being transferred; baggage was lying around; countenances were familiar; in fact, everything was verified as he had previously seen in the vision. Writing from Corry, our brother says, "This has taught me again to hereafter pay more attention to the foreshadowings of my immortal guides." How true the hymn of Charles Wesley, the brother of John Wesley:

"Angels where'er we go attend  
Our steps, what'er we bid,  
With watchful care their charge defend,  
And evil turn aside.  
Our lives the holy angels keep  
From every hostile power,  
And unconquered we sweetly sleep,  
As Adam in his bow."

**DR. HENRY SLADE, PONTIAC, MICH.**

Wonderful, absolutely wonderful are the tests and proofs of spirit-power through this medium. He sits in no dark circles, but when the rooms are lighted, bells are rung and musical instruments played. Whole communications are written upon a slate in the light, he holding it with thumb and finger. All present may see Mr. Slade—see the slate—hear the pencil move, and then get mental tests of the most extraordinary character. Hundreds and hundreds will testify to this—ourselves among the number. What is it? That's the question. Is it God, devil, or spirits? It certainly is no conscious mortal power.

### Proclus on the Demon of Socrates.

This erudite Platonist commenced his forty-third chapter on the "Theology of Plato," thus: "Let us speak concerning the demons who are allotted the superintendence of mankind. . . . The highest genus of demons as being proximate to the gods is uniform and divine. The next to these in order are these demons who possess a higher intellectual nature and preside over the ascent and descent of souls."

Demons, therefore, as Diotima also says, "being many and all various," the highest of them conjoin souls proceeding from their father to their leading gods. This is a part of the work of the more divine demons. The most perfect souls choose a life conformable to their presiding god, and live according to a divine demon. Hence the Egyptian priest admired Plato as being governed (on account of the purity of his life) by a divine demon. And with great propriety, also, does Socrates call his demon a god, for he be-

longed to the first and highest demons. Accordingly Socrates was most perfect, being governed by such a presiding power, and conducting himself by the will of such a leader and guardian of his life. This, then, was the illustrious prerogative of the demon of Socrates.

This sage further says he perceived a certain voice proceeding from his demon. This is asserted by him in the *Theaetetus* and in the *Phaedrus*. This voice was also the signal from the demon, which he referred to in the *Thaigean*. And again in the *Phaedrus*, when he was about to pass over the river. . . . Socrates through his diatonic power and his science of things, enjoyed the inspiration of his demon, who continually recalled him to divine love." And Plato in *Phaedo* says the "demon of each person which was allotted to him while living, endeavors to lead each to a certain place, or hastes souls into that condition which he himself is allotted."

Furthermore, Olympiodorus, in his manuscript commentary, assures us that "our guardian demons belong to that order of demons which is arranged under the gods that preside over the descent and ascent of souls. These demons endeavor to lead souls by exciting their conceptions and imaginations; at the same time, however, they yield to the inclinations or self-motive power of their souls." What the Jews considered "familiaris," and the Greeks demons, we call spirits. What the Grecians termed "divine demons" and gods, we in this nineteenth century should term ministering spirit-guides, and those higher angels of love and wisdom that delight to do the will of the Infinite.

### The Spiritualism of Victor Hugo.

Over the ocean, in night visions, we have talked with this inspired genius of France. Our theme was philanthropy. He is humanity's brother—the advocate of the poor. Charly and sympathy drop from his tongue and pen. There's warmth in his hand and a present Heaven in his soul. His heart is tender as a child's. Listen to the love-rhythm of this sentence—"Promise to kiss me on the forehead when I am dead—I shall feel it."

Hugo's life has been a strange one—veiled as the poems and prophecies of India's seers; yet so rich, so radiant. All Nature seems to have poured into and around him her tributary streams of imagery, kindness, beauty and poetry. Thus organized, it was impossible for him to be other than a Spiritualist. In his "Tellers of the Sea," he says: "There is a time when the unknown reveals itself in a mysterious way to the spirit of man. A sudden rent in the veil of darkness will make manifest things hitherto unseen, and then close again upon the mysteries within. Such visions have occasionally the power to effect a transfiguration in those whom they visit. They convert a poor camel-driver into a Mahomet; a peasant girl tending her goats into a Joan of Arc. Solitude generates a certain amount of sublime exaltation. . . . A mysterious lucidity of mind results, which converts the student into a seer, and the poet into a prophet; herein we find a key to the mysteries of Horeb, and Elron, and Ombo; to the intoxication of Castilian laurels, the revelations of the month Basion. Hence, too, we have Pelcia at Dodona; Phemonus at Delphos; Trophonius in Zebadea; Ezekiel on the Chebar; and Jerome in the Thebais. . . . Luther holding converse with devils in his garret at Wittenburg; Pascal shutting out the view of the infernal regions with the screen of his cabinet; the African Ohi conversing with the white-faced God Bossum, are each and all the same phenomena, diversely interpreted by the minds in which they manifest themselves, according to their capacity and power. Luther and Pascal were grand, and are grand still."

In an address delivered a few months since at the interment of Emily De Putron, an intimate friend of this French poet, Victor Hugo, he said, "The soul, the marvel of this great celestial departure which we call death, is here. Those who thus depart still remain near us—they are in a world of light, but they are tender witnesses hover about our world of darkness. . . . The dead are invisible, but they are not absent." Here follows the full translation of the funeral oration, from an American lady spending the winter in Dresden, the capital of Saxony:

"Within a few weeks we have been occupied with two sisters—the one we have married, and now we are burying the other. Such is the perpetual agitation of life. Let us bow, my brethren, before inflexible destiny, and let us bow with hope. Our eyes are made to weep, but they are made to see. Our heart is made to suffer, but it is also made to believe. Faith in another existence springs from the faculty of loving. Let us not forget that in this inquest life, which is controlled by love, it is the heart that believes. The son hopes to find again his father. The mother would be loath to lose her child forever. This revolt against death is the grandeur of man. The heart can never err. The flesh is a dream, which fades away. This trance, were it the end of man, would take from our existence every sanction. We cannot content ourselves with this vapor, which is mere matter; we must have certainty. Whoever loves, knows and feels that the prospects of man are not upon this earth; to love is to live after life. Without this faith, no deep gift of the heart were possible. To love, which is the aim of man, would be his punishment; paradise would be hell. No; let it be declared the loving creature demands the immortal creature. The heart must have a sun. There is a heart in this coffin, and that heart lives. At this very moment it listens to my words. Emily De Putron was the gentle pride of a respectable family. Her friends and neighbors found enchantment in her graces and pleasure in her smile. She was like a full-blown flower of joy in the house. She is gone. Whither is she gone? Into darkness? No! It is we who are in the darkness, she is in the twinkling light. She is in the light, the truth, the reality, in the recompense. These mortal dead, who have done no ill, are the blessed of the grave, and their heads rise gently from the tomb toward a mysterious crown. Emily De Putron has gone to seek on high everlasting sincerity—the compliment of an innocent existence. Youth has gone to eternity, beauty toward the ideal, the pearl toward the ocean, a spirit toward its God. The soul, the marvel of this great celestial departure which we call death, is here—those who thus depart still remain near us. They are in a world of light, but they are tender witnesses hover about our world of darkness."

They are over us and near us. Oh! whoever it may be who have seen a beloved being sinking into the tomb, do not think it has left you. The beauty of death is its presence. Inexpressible presence of a soul which smiles upon our tearful eyes. The being that we mourn has disappeared, but has not departed. We no longer see its gentle face, but we feel that wave beneath its wings. The dead are invisible, but they are not absent. Let us be just to death. Let us not be ungrateful to death. It is not, as has been said, a dead end. It is an error to think that here in the darkness of the open grave, all is lost to us. There everything is found again. The grave is a place of restitution; there the soul resumes the infinite, there it recovers its plenitude. There it reenters on the possession of all its mysterious nature; it is not free from the body, from want, from its burthen, from fatality. Death is the greatest of liberties; it is also the furthest progress. Death is a higher step for all who have lived upon its height. Dazzling and holy every one receives his increase, everything is transfigured in the light and by the light. He who has been no more than virtuous on earth becomes beautiful; he who has only been beautiful becomes sublime, and he who has only been sublime becomes good. And now I who am speaking, why am I here? What brings me to this grave, and by what right do I address the dead? and

who am I? Nothing. But I am wrong, I am something. I am a proscriber. Yesterday exiled by violence, to-day a voluntary exile. A proscriber is a vanquished, a vanquished, a proscriber is a man, a man weighed down by malediction. His blessing ought to have virtue in it. I bless this grave. I bless the noble, gracious being that lies there. In the desert we find the oasis; I exile we meet with souls. Emily De Putron has been one of the lovely souls we have met. I come to pay her the debt owed by a proscriber, whom she has consoled. I bless her in the dark profound; in the name of the sorrow, whereon she gently beamed; in the name of the trials of destiny, which for her are ended, but which continue for us; in the name of terrestrial things, which once she hoped for, and of celestial things, which she most obtains; in the name of all who loved, I bless this lifeless being; I bless her in her beauty, in her youth, in her innocence, in her life, and in her death. I bless her in her white sepulchral robes; in her home, which she has left desolate; in her coffin, which her mother has filled with flowers, and which God is about to fill with stars."

The Providence Journal of the Monday preceding the Peace Meeting, gave a list of the sundry amounts raised in the various religious societies in behalf of the "Southern Relief Fund." The collection from the Spiritualists was \$83.37, more than from any Church organization in the city save one.

This Providence paper of the following Thursday says, "There are ninety-two divorce petitions pending in the Supreme Court for Providence County. All but twenty of the petitioners are women. The editor asks, 'Can all Indiana show such a docket?' We ask, can all heathen lands show such a docket as Christian Providence, with its Christian churches and Christian influences?"

### Michigan State Convention.

There seems to be a feeling existing that Lansing is not the place for our coming "October Convention." We were very anxious to have it here, and would have done all in our power toward entertaining strangers, &c.; but as this seems to be the feeling, and as some changes have taken place since, not expected at the time it was appointed here, we deem it advisable to have this published thus early in order that another place may be selected.

C. B. JONES.

Member of Executive Committee.

Lansing, Mich., April 15, 1867.

### Spiritual Meeting.

The next regular meeting of the Northern Spiritual Association will be held at the village of Omro, Wis., on the third Saturday and Sunday of May, 1867. Good speakers will be in attendance, and all are invited.

J. P. GALLUP, Secy.

### Pittsburgh, Pa.

By the following report it will be seen that our friends in Pittsburgh are moving earnestly in the good work of obtaining more light on the subject of Spiritualism. We thank friend Dake for furnishing us with the nucleus of a Spiritual Organization in the "Iron City"—so deeply veiled by the smoke of a thousand furnaces, as well as the tall mountains which surround it—around which we hope strong hearts and willing hands, backed by the spirit-world, will unite to do noble work for the cause of spiritual truth, justice and humanity.

In response to a Call, published in two daily papers in the city of Pittsburgh, Pa., several persons have convened April 21st last, for the purpose set forth in the Call, and the following officers were duly elected: D. C. Ripley, President; D. C. Dake, Secretary. Whereupon the President stated the object of the meeting to be the organization of a Religious Society of Progressive Spiritualists for the city of Pittsburgh, Pa. On motion to organize, a vote was had, and resulted unanimously in the affirmative. Whereupon, on motion and after some discussion, the Chair appointed a committee of three to draft a Constitution and Code of By-Laws for the regulation of said Society, and the following persons were duly elected: Dr. C. M. Dake, E. Jones, John K. Lendon.

On motion, the following persons were unanimously elected to procure a hall for the next and future meetings, viz: Mr. Kinkaid, Geo. Rodie and Geo. Weightricht.

On motion, adjourned.

D. C. DAKE, Secretary.

Pittsburgh, Pa., April 21, 1867.

### To Correspondents.

[We cannot engage to return rejected manuscripts.]

A SCRIBER.—We do not know. Write to Mrs. M. Wood, 11 Dewey street, Worcester, Mass., you can obtain all particulars.

### Donations in Aid of our Public Free Circles.

Friend, Mrs. E. Baum, Montrose, Iowa, \$1.00  
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### Donations to Aid the Poor.

William Mitchell, Montpelier, Vt., \$2.50  
G. W. Ripley, Montpelier, Vt., \$2.50  
L. L. Tanner, Montpelier, Vt., \$2.50

### SPIRITUALIST MEETINGS.

Boston.—Miss Lizette Doten will lecture each Sunday afternoon at 7 o'clock, in Mercantile Hall, 15 Summer street, commencing at 7 o'clock. Admittance 15 cents.

The Progressive Bible Society hold meetings every Sunday in Tremont Hall, Hall 5. Free discussion on Christian Attraction at 10 A. M. Lecture followed by conference at 3 and 7 P. M. Miss Phelps, regular lecturer. The public invited.

Spiritual meetings are held every Sunday at 544 Washington street. Children's Lyceum at 10 A. M. Conference at 7 P. M. Circle at 10 P. M. C. H. Kines.

East Boston.—Meetings are held in Temperance Hall, No. 16 Maverick square.

CHARLESTOWN.—The Children's Lyceum connected with the First Spiritual Society of Charlestown hold regular sessions at 11 A. M. and 7 P. M. All the week. A. H. Richardson, Conductor; Mrs. M. J. Mayo, Guardian. Speaker engaged: Warren Chase, May 5.

THE LYNN SOCIETY OF SPIRITUALISTS, Charlestown, hold meetings every Sunday afternoon and evening, at Mechanics Hall, corner of Chelsea street and City square. Seats free.

LYNN.—Meetings every Sunday afternoon and evening. The Children's Lyceum meets at 10 A. M. Dr. C. C. York, Conductor; Mrs. L. A. York, Guardian.

LYNN.—The Associated Spiritualists of Chelsea hold regular meetings at 10 A. M. and 7 P. M. The Children's Progressive Lyceum meets at 10 A. M. J. S. Dodge, Conductor; Mrs. J. S. Dodge, Guardian. All the week. J. H. Crandon, Cor. Rec. Speakers engaged: I. P. Greenleaf, during May; Mrs. C. Fannie Allen, June 23 and 30.

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