

# BANNER OF LIGHT.



VOL. XXV.

{WM. WHITE & CO.,  
Publishers and Proprietors.}

BOSTON, SATURDAY, JUNE 12, 1869.

{\$3.00 PER ANNUM,  
In Advance.}

NO. 13.

## Spiritual Phenomena.

### ACCREDITED MANIFESTATIONS.

#### THE SCREAMING WOMAN.

(Extract of a letter from a respectable merchant at Manheim to his friend.)

MY DEAR CHARLES—You remember that when, in obedience to my father's wishes, I consented to a commercial life, this place was pointed out to me as one in which I might settle with peculiar advantage. To Manheim I accordingly came; and though much of my time has been engrossed with mercantile duties, yet sufficient intervals from business have presented themselves to sanction a continuance of those philosophical pursuits in which, when at school, we delighted to indulge. The various transactions into which business has led me, were sensibly and honorably conducted; facts to which I advert merely for the purpose of proving that neither my probity nor my judgment are reduced, in any degree, below the level at which you were accustomed to rate them. If so, the revolution that has occurred in my sentiments on a certain subject, account for it how you will, is not to be explained away by suspicions of my being a fool or a hypocrite. My mind spurs, too, the imputation of cowardice; and I assure you, Charles, that the deep and gloomy influence to which it now submits is unattended by the smallest portion of inquietude or alarm.

I had occasion to visit a neighboring town, about twelve months since, for a purpose with which it is unnecessary to acquaint you. My stay was unexpectedly prolonged till a late hour; and, having promised to be at home before night, I was compelled to set out on my return much after the period at which it ought to have been commenced. Part of my road lay through a thick and lonely forest; and I confess that the task of traversing it would have been more agreeable at an earlier opportunity. My spirits were affected from some indefinite cause, and the chill, dark journey I was preparing to take did not tend to raise them. I swallowed a hasty cup of coffee with my friend, shook him cordially by the hand, and, mounting my horse, was soon at a considerable distance from his house.

To you, whose sensations are congenial, I shall find no difficulty in describing my state of mind at this juncture. My blood ran cold and sluggish, seeming to lay like a crust in my veins, and there was a dead fearfulness pressing upon me, of some trouble that I could neither define nor avert. I strove hard to disengage myself from this cheerless condition; but the effort was unsuccessful, and I rode on, a prey to my wretched surmises, writhing like a victim of the vast Indian bird (the roc) when first overshadowed by the stretch of its mighty wings.

I was approaching the verge of the forest, and had just entered a narrow outlet from it, when I heard the roll of distant thunder, and felt the wet and heavy droppings of a copious rain. Having scarcely a league further to travel before I reached home, I determined to urge my horse to the utmost, and escape, if possible, by his speed, from the impending storm. He broke at once into a gallop, when I struck him with the spur, but had scarcely gone a hundred paces before I was thrown from the saddle, by his abrupt stopping, and pitched with the greatest violence to the ground. I lay stunned for a few moments by the fall; the first thing that brought me to a sense of my situation was a hoarse scream, uttered by some person, I could almost have sworn, who breathed close to my ear. The rein, which I had continued to grasp in falling, was at that moment torn violently out of my hand; I heard the noise of my courser's hoofs as he started back; the scream was repeated, and something rushed past me, that clanked as it went like a horseman's heavy, iron-cased sabre. I sprang up from the earth and threw out my arms to ascertain if any individual were actually passing; but the avenue was so narrow that I touched the hedges on each side of it, and felt instantly convinced that nothing human could have gone by. A recollection now flashed upon me that there was a tale of extreme horror connected with this part of the forest; and, in spite of the principles which I summoned to my aid, it was in a mood of mingled desperation and amazement that I reflected on the circumstance with which my memory supplied me.

The infirmary of Manheim, about twenty years ago, contained a female patient who was known by the name of Martha, and had been admitted to that asylum at the instance of a stranger. He stated himself to be her husband, and assured the director of the institution, with an appearance of the deepest sorrow, that she labored under a lunacy of the most stubborn sort, which nothing but the very severe discipline attributed to his house was likely to abate. He advanced a large sum for the maintenance of this unhappy creature, saw her lodged in one of the strongest cells of the establishment, and, having recommended an unsparring application of the scourge, thought proper to depart. His meaning was not misunderstood. The shrieks of poor Martha were heard, day and night, in the vicinity of her dungeon, and suspicions soon prevailed that she was being sacrificed to the cruelty of her merciless keepers. An investigation of the case was proposed by some humane and spirited people, but a calamity of the most awful kind put a stop to their endeavors. Martha was found dead on the borders of the forest, at the very spot I have described to you, a place of ragged iron being clenched in her grasp, with which she had torn and gashed her throat in a very dreadful manner. The escape of this wretched being was never well explained, and hints were dropped that she had not left the prison alive. Her bloody, and mangled remains excited a strong sensation among those who inspected them. Marks of the chain and the whip were conspicuous on every part of her body, and long tufts of her thin, gray hair were glued to-

gether by the stream that had issued from a deep fracture in her head. The tokens of suicide were, however, undeniable, and the remains of the poor maniac were in consequence hastily buried near the place where they were found.

This occurrence had scarcely ceased to be the subject of conversation, when the whole town of Manheim was agitated by events of a yet more appalling character. Hoarse screams were heard

in the still, dark hours of the night, and a pale, bloodless face was seen pressing against several of the chamber windows. Fraud or delusion were naturally suspected in a business of this nature, and the most scrutinizing inquiries were made into the evidence on which it rested. No detection took place, and the screams soon became so frequent that not a person continued to question their existence. I have heard various inhabi-

itants of this town describe the thrill that ran through them whenever these noises were heard; and though they had ceased altogether just before I established myself in the town, yet first nothing was more talked of when I arrived than this mysterious story of Martha, the "Screaming Woman." Our fortitude and incredulity were once reciprocal in such cases, and yet—my flesh creeps along the bone while I avow it—yet I,



THE VISION OF THE SCREAMING-WOMAN APPEARS AT THE WINDOW.

Charles, have witnessed one of these unearthly visitations we so much courted and despised.

It was midnight when I reached home, exhausted by anxiety and fatigue; and being provided with a key to my own apartments, the people of the house had not waited up to receive me. I drew off my boots and upper coat, as a preliminary to the act of undressing, and seated myself in a large, antique chair, from which, when divested of my clothes, I usually stepped into bed. Here I fell asleep, owing to excessive weariness, and may the next slumber that is likely to end in so horrible a way be never broken. A dream was upon me full of blood and death; the shrieking maniac flitted through my brain in a thousand forms, and seemed, at one time, to stand over me, brandishing a sword of fire. The next moment I lay benumbed, as it were, in my seat, while the maniac advanced from the dark corner of the room, bearing in her right hand a human skull replete with some poisonous sort of drink. This horrible potion was lifted to my lips, which seemed to shut in vain against it, the long, bony fingers of the phantom being thrust into my mouth, so as to force a passage for her accursed mixture. It trickled down to my very heart, in slow, cold drops; and, when lodged there, seemed, by a sudden transition, to burn and glow like the flames of Etna. Spell-bound as I was, such extreme agony passed my powers of endurance. I uttered a frantic cry and sprang up from the chair, darting toward the hag by whom my torment was inflicted. The glare of her red eyes grew stronger as I advanced, and a lean, sawn arm was put out to repel me. Fearing the detested touch, I hastily drew back; some article of furniture intercepted me; I fell, and was plunged from the fall into a chasm, which opened through the floor. The shock of this awoke me, and the first proof I obtained of my actual perception was the sound of that hoarse scream which, a few hours before, had been uttered in the forest. This scream was again repeated; it seemed to issue from the window; I heard the casement flap as if a strong wind were shaking it; and, though my sinews shrank and withered at the noise, yet I staggered to this window as fast as my feet would carry me. A ray of light flashed in as I reached it, and there, pressed close against the glass, I saw the same pale, bloodless visage that had been already figured to you. Maddened by the sight, I clenched my hand and drove it fiercely at the apparition. Its lips quivered; the scream rang again through the apartment—I was found next day without sense or motion, my hand dreadfully cut, and the window almost shattered to pieces.

#### THE WIFE'S APPARITION.

There was living, in the summer of the year 1802, in the south of Ireland, a clergyman of the Established Church, the Rev. Mr. Hill, now deceased. His first wife, a woman of great beauty, sister of the Governor of Jersey, was then alive. She had been recently confined, and her recovery was very slow. Their residence—an old-fashioned mansion, situated in a spacious garden—adjoined on one side the park of the bishop of the diocese. It was separated from it by a wall, in which there was a private door.

Mr. Hill had been invited by the bishop to dinner; and as his wife, though confined to bed, did not seem worse than usual, he had accepted the invitation. Returning from the bishop's palace about ten o'clock, he entered, by the private door, already mentioned, his own premises. It was bright moonlight. On issuing from a small belt of shrubbery into a garden walk, he perceived, as he thought, in another walk, parallel to that in which he was, and not more than ten or twelve feet from him, the figure of his wife in her usual

dress. Exceedingly astonished, he crossed over and confronted her. It was his wife. At least he distinguished her features in the clear moonlight as plainly as he had ever done in his life.

"What are you doing here?" he asked.

She did not reply, but receded from him, turning to the right toward a kitchen-garden that lay on one side of the house. In it there were several rows of peas, staked and well grown, so as to shelter any person passing behind them. The figure passed round one end of these. Mr. Hill followed quickly, in increased astonishment, mingled with alarm, but when he reached the open space beyond the peas the figure was nowhere to be seen. As there was no spot where, in so short a time, it could have sought concealment, the husband concluded that it was an apparition, and not his wife, that he had seen. He returned to the front door, and instead of availing himself of his pass-key as usual, he rang the bell. While on the steps, before the bell was answered, looking round, he saw the same figure at the corner of the house. When the servant opened the door he asked him how his mistress was.

"I am sorry to say, sir," answered the man, "she is not so well. Dr. Osborne has been sent for."

Mr. Hill hurried up stairs, found his wife dead, and the nurse senseless in a fit. The body of the former was still warm, as if life had only departed a few minutes previously.

#### MUSICAL SEANCE.

On Monday evening, May 24th, 1869, the reporter for the *Banner of Light* visited the rooms of Mrs. H. W. Cushman, 92 Warren street, Charlestown, for the purpose of witnessing the musical phenomena usually exhibited at her regular circles. About thirty persons were present, including the medium and her husband. At eight o'clock the controlling influence manifested itself, and the time was consumed in describing spirits in attendance or standing around the various individuals of the party, till nine o'clock, when the unseen musical performers claimed away over the medium.

Mr. Cushman brought in a guitar and violin. The guitar was taken possession of by Mrs. Cushman, her right hand grasping the upper and extreme end of it, most distant from the strings; this hand—and the part of the instrument it held—was put under the table, the remainder of the guitar being in plain sight of all present, in the light. The left hand of the medium rested upon the table, also remaining in sight of all during the performance. The violin, being played upon by Mr. Cushman, was immediately accompanied by the guitar, perfect time being kept by the invisible musicians.

The strings were seen to spring in their places in the same manner as when touched by the fingers of any one playing, and the touch sometimes was very forcible, causing the instrument to move violently about. Several present saw an electric light playing about the strings during the performance. At the request of the medium several ladies and gentlemen sang songs, which, though totally unknown to the medium, were accompanied in perfect unison by the guitar. At the conclusion of the performance, the right hand of Mrs. Cushman, which had been constantly in contact with the upper end of the guitar, was found to be cold and rigid, and was clasped so tightly that several minutes elapsed ere the fingers could be disengaged. This medium is totally unacquainted with the guitar, being unable to play the simplest air herself. The instrument used was freely exhibited for examination, both before and after the performance. This phenomenon can be produced in the presence of Mrs. Cushman upon any guitar.

The medium is evidently meeting with good success in her work of demonstrating spirit presence through this novel method. The proceeds of one circle per month are generously given by her to assist the First Spiritual Association of Charlestown in the sustenance of lecturers. This would be a good example for others to follow, both in that city and elsewhere.

During the first part of May Mrs. Cushman gave some very successful sances at Fall River, Mass., in Page's Hall; the audience on the last occasion numbering two hundred persons. The most respectful silence was preserved, and the greatest interest manifested by all present, which was eminently gratifying both to the medium and those operating through her organism.

#### A REMARKABLE TEST.

EDITORS BANNER OF LIGHT—Allow me to present to the numerous readers of your paper one of a large number of wonderful tests of the power of spirit vision which I have lately received.

Having had occasion, when in the city of Charleston, S. C., to employ a prominent attorney of that place to examine the title to a valuable piece of real estate, and having been assured that all was perfect and without incumbrance, I applied to Mrs. Adelaide Coombs, a Boston lady, now residing in Pittsburgh, Penn., having by former tests learned to place great confidence in her extraordinary mediumistic powers. Received reply that the title was good, but that a very small incumbrance existed, which could and must be removed in order to make everything clear. This puzzled me, after having received the assurances of my attorney, and the statement of the grantor, that he never had a dollar of a claim of any kind recorded against him. He owned several other valuable pieces of property. A few moments after receiving the above report, having by appointment repaired to the lawyer's office to receive an abstract of title, with certificates from the various offices of record, what were my thoughts on being presented with the various certificates—all except one—and being informed that a small claim of thirty-two dollars stood unsatisfied upon the record. Although settled twelve years before, satisfaction had not been entered on the record, and the claim still held as against the estate; the evidences of its settlement having been destroyed during the war. Here was a legal matter that had escaped the notice of the whole force of legal lore, and as soon as discovered was immediately attempted to be enforced by the party interested; yet a medium, who had never been within many hundreds of miles of the State of South Carolina, in which it occurred, immediately discovered it. The medium also described the personal appearance, nativity, and general characteristics of the parties in the transaction, including the seller, buyer and attorneys, and even the plantation and buildings, in as perfectly clear and thorough a manner as though personally present. This, to a recent convert, was "confirmation strong as proof of Holy Writ."

Yours for progress,

LAW.

GOOD RULES.—A good man once said: The longer I live, the more I feel the importance of adhering to the following rules, which I have laid down myself in relation to such matters:

1. To hear as little as possible what is to the prejudice of others.
2. To believe nothing of the kind until I am absolutely forced to it.
3. Never to drink in the spirit of one who circulates an ill report.
4. Always to moderate, as far as I can, the unkindness which is expressed toward others.
5. Always to believe that if the other side were heard, a very different account would be given.

## The Lecture Room.

### The Way to be Happy.

A LECTURE BY PROF. WILLIAM DENTON, In Music Hall, Boston, Mass., Dec. 27th, 1868. Reported for the *Banner of Light*.

On Sunday afternoon, Dec. 27th, 1868, Prof. Wm. Denton lectured in Music Hall. He commenced by saying: Ships were we on the ocean sailing; the port we sought to gain was happiness. Pilgrims over life's rugged way, we journeyed on in pursuit of the city of happiness. The desire for happiness was to mortals what the influence of the sun was to the solar system. Obdient to its decree the human race moved onward in its orbit, as the planets moved in theirs. For happiness the sailor mounted the reeling mast, and dared the storm and tempest, as he pursued his idol over the far-off waves. For her the traveler dared the frozen regions of the north or the blazing sand of the tropic desert; for her the miner delved beyond the light of day, the aeronaut mounted beyond the confines of the clouds; for her the poet sang, the lawyer pleaded, the parson prayed. Even the robber who whittled his knife for the throat of his victim—though far from the true path—was seeking for happiness, and obeying this hidden impulse of the human soul. But how many ships never reached the port; how many wrecks were scattered on the shore; how many travelers failed to reach the city for whose sight they toiled. False charts led the sailor to hidden dangers, by-paths lured the traveler at every side. He (the lecturer) proposed in the present discourse to erect a beacon for the sailor in his voyage for happiness; to put up a guideboard for the traveler, directing him to the city for which he was bound.

At first sight it would appear that we all had a fair chance for happiness on this planet. Nature seemed to offer the greatest happiness to the greatest number. Such was foreshadowed in the operations of her laws, as they ministered to the pleasure of man. How the clouds, like ships of every kind and color, floated across the ocean blue, to gladden the poetic soul. And when night threw her mantle over the weary world, how the beautiful stars looked down into our hearts. Why might not man be happy? Why was he unhappy? Why were we not in harmony with these beauties of Nature? One reason was that the race was yet young on the planet, and had not learned the secret of the way to be happy. We had made many mistakes, and among them was the idea that any one thing could make a human being always happy. The poor man, breaking stone in the highway, on seeing Mr. Shoddy go rolling past in his chariot, with his sons beside him sitting on crimson cushions, might say, "There! that man is happy indeed!" and on the strength of that persuasion might resolve to become rich that he also might be happy. And if he did so resolve, in nine cases out of ten, in this country, he would succeed. If he had ordinary health and the length of days requisite for the fulfillment of his purpose. He must make it his business to add cent to cent, dime to dime, dollar to dollar—each in its turn becoming the seed for future increase; and finally house to house, and farm to farm. He must watch his tenant as a good man's conscience watches his acts, and see that nobody ran away without paying his rent. Wealth had its laws, and if he obeyed them he might amass a fortune. He started with the idea that happiness would smile on him when he had saved fifty thousand dollars, but when he gained it and said: "Happiness, come to my arms!" the coy maiden replied: "No, sir, not for less than one hundred thousand!" And the poor wretch must start off again to raise the amount. In a much shorter time than before the money would be his, and he would again approach the charmer, but she would refuse to come for less than a million, and when that was raised was he happy? Not at all; led by his life-long toil into habits of penuriousness, the poor wretch could go on heaping up riches till Death clutched him by the throat, and he died a miserable millionaire!

"Ah!" says the Christian world, "that man made a terrible mistake; his life was given for naught—he rejected the true treasure." "What, then, my Christian friend, is the true treasure?" "Why," says the Christian, "it is religion."

"It is religion that can give Sweetest pleasures while we live. 'Tis religion can supply Solid comfort when we die. After death its joys shall be Lasting as eternity!"

"Well, then, we must have religion." Surely, if religion could do such wonders it was necessary to man's happiness, and its votaries hastened to show the questioner how it was to be obtained. Heaven must be assaulted with groans and cries and tears. We must believe ourselves hell-doomed, and our only hope of salvation from the abyss of woe must be to embrace Christ, and through his atoning blood become joint heirs with God. And under the influence of this exaltation the devotee would sing:

"My God is mine, and I am his; What can I want beside?"

But, poor wretch, he would soon find that he needed something more. When the excitement attending the process of "getting religion" subsided, he would find himself a prey to an agonizing fear lest, after all, he had not gotten the true article, and his soul having become a pendulum, swinging alternately between hope and despair, he would for his moments of elevation bless God, and for his hours of depression blame the devil and himself.

Therefore no man could be happy even by what our Orthodox friends called "getting religion." No one thing could make us happy. We owed our existence to the observation of various laws, such as eating, drinking, breathing, sleeping, exercising, and the like, and so in order to be happy we must attend to many things. He



(the lecturer) had no magic pill to give to his hearers, no universal panacea which should banish care at a draught, and bid their troubles fly away. All things depended upon plain, simple rules, dictated by experience, some of which he would proceed to state.

First of all he would lay down the rule "Be Healthy." If he were going to write a table of ten commandments this one would be the first of them. But the Christian might say: "We haven't anything to do with health. God gives it to us as he wills. If he desires us to be well he bestows the gift, and if he rules otherwise we should bear ill-health with fortitude, as becomes his loving children; for whom the Lord loveth he chasteneth." He (the lecturer) did not believe it; if it was so, he had rather be a little more healthy, and not quite so much loved. But the truth of the matter was, that in nineteen cases out of twenty, we made ourselves sick or well by the disobedience to or observance of natural laws. We had this matter of health in our own hands, generally speaking, and could be healthy if we obeyed the laws of our being. And first we must breathe pure air. Eight pounds of blood passed through the lungs of a full grown man every minute, and required for their purification ten cubic feet of pure air, otherwise the poisonous blood would go back to the heart, to be transmitted from thence all over the system, bearing disease wherever it went. Poor ventilation was the great trouble in our halls of assembly, our school-houses, and our sleeping rooms. But some one might say, "Why! you would not have us breathe night air, would you?" What should any one breathe but night air in the night? It was true at this season it was very cold, but it was better to sleep under a stack of blankets, and give the body a chance for air and consequently health. A well-regulated sleeping-room ought to be as pure in the morning as it was at night before being used.

Then we must have light. Suppose we tried to raise a crop of corn in a cellar, or in the parlors of modern civilized life—it would be pale and puny, and our effort would be of none effect; but out under the glorious sunshine, no matter how rugged the ground, the blades would rustle in their glorious green. And so the puny, pale-faced ladies of the drawing-room needed a dose of sunshine, administered by Nature herself. Suppose it did make them brown; they had better be brown as berries, than remain as they were; health would come to them then, making them better mothers. Let such think how Nature lured the sick from their desolate chambers, when they had no power to enjoy her charms. Let them hear the tremulous voice of the invalid saying in the morning, "Would God it were evening!" and at evening, "Would God that it were morning!" Let them then strive to lay the foundation of health, and choose the beauty of Nature before the beauty of fashion. Any sensible man would prefer the bloom of health to the paleness of a weakly constitution.

Another point to be observed was the diet, which was, after all, the most important of all. Most of our diseases were connected with our stomachs. How the people of the United States suffered from the abuse of this important member. We had too much on our tables; when we sat at breakfast, if we were to remove one-half the dishes, and at dinner two-thirds of them, we should enjoy the remainder in a much more healthful manner. He would present a form of "grace" or blessing which would be far better than any now in use, viz: "From all pies, cakes, pickles and preserves, good Lord deliver us, Amen." If this was strictly adhered to in our daily lives, we should receive a healthful answer to our prayer. At present our women were turned into roasting, basting, frying and boiling machines, whose business it was to load the table with dishes manifold; which it was the duty of the men, husbands, brothers, cousins, &c., to manfully devour, even if they got sick thereby, and were obliged to send for a doctor to come and give them health by the spoonful. The stomach, by its complaints, proclaimed man to be a sinner. How many on the Christmas just passed had sinned against this member, and not repented? These sins were visited not only upon us but upon our children.

Again: we ate too fast. Our teeth were not put into the mouth to scare the victuals as they went down, but were inserted as the means of preparing food for the action of the gastric juices. But at present, by the aid of cups of hot tea and coffee, we rushed down our food, hastily silencing any resistance which individual particles might make, by a gulp of these fluids. Dickens relates, in his facetious story of "Skitzland," that when the coach stopped at the inn, each traveler took out his stomach and gave it to the waiter, who filled and returned it to its owner, after which the carriage moved on. Now, if the people of this country could only get such a stomach as that, they would be gratified indeed. As it was now, while they were eating, they were constantly in fear that the dollar might run, and somebody else catch it.

We could not expect to be healthy while these vile habits and practices were going on. It was a subject, the truth of which needed to be dinned into people's ears from morning till night. King David in his Psalms prayed for his enemies, "Let their table become a snare before them; and that which should have been for their welfare, let it become a trap." And from present appearances it would seem that we were all David's enemies, and that his prayer was answered. There was scarcely an individual listening to him who had not been trapped. Ladies set the traps, but it was the men who furnished the materials, and who grumbled if they were not properly made. We could never be healthy, therefore, and consequently happy, while we sinned against our organs of digestion. A man with a stomach growling at him, would growl at his wife, and she in turn at the children, spreading discord and in-harmony through the home-circle. It might be objected that this was rather plain talk for Sabbath afternoon, and some one might suggest that perhaps a little more time should be spent in the consideration of spiritual matters, but he (the lecturer) believed in looking the question of human life squarely in the face, and dealing with its solution. We must talk of our earth, as well as describe the glories of heaven.

But the observance of these rules was not all that was necessary to a state of happiness. A man might be as healthy as the untamed steed of the prairie, and yet be full of sorrow. The soul needed to be healthy, also, and in order to be healthy it needed to breathe, and the air it needs is freedom. The race in general, and woman in particular, were sadly deficient of this moral freedom. Woman had been robbed of her freedom under the sanction of the Bible, and that old bachelor, Paul, had a great deal to answer for in this connection: "We must have freedom for man and freedom for woman; freedom for them to follow the dictates of their individual judgment, provided they do not injure their fellows. Unless this was done, the fair share of happiness was denied to each person so constrained. To

any man who should propose to limit his (the lecturer's) freedom, he would say, "Hands off, you pirate!" and the freedom he claimed for himself was the equal portion of all the children of mortality. Man was free, of necessity; it was his primal right, however he had been deprived of it, and all other rights, without this one, were but mere pretences. Freedom we must have first, last and always. Give a devil freedom, and he would mount to the ramparts of heaven; rob an angel of it, and heaven would be an intolerable hell. Put an oak tree into a flower-pot in a lady's conservatory, and it would be a useless, sapless failure; but set it out on the moor, where the bleak winds of winter might howl through its branches, and it would expand to majestic proportions, and be the pride of all the neighboring land. Exactly so with man. Away, then, with bonds and limits—we must have room that we may grow. No man, or set of men, could make him (the lecturer) happy by making him their slave. He had rather not be happy, than accept such a proviso. If man cooped up a river, he got a stagnant pool for his pains, but give it a continent to roam over and it became the blessing of thousands. Put an Arabian harp in the grave and not a breath would come forth from its silent strings; but let the wind blow upon it and it would give forth sweet melody, which would almost awaken a soul under the very ribs of death. Heaven dawned upon man in proportion as he possessed freedom.

Then we must have freedom of the mind, provided the freedom of one did not interfere with that of another. The starry universe gave liberty to all her children, even the eccentric comet. We must have freedom to go to heaven, to interrogate God; we must be free to descend into hell, to examine the condition of the devils. The gods of the past must come up for our inspection. We have seen how Jupiter failed to stand the test of man's advancing reason; he fell, and the Christian world did not trouble itself about it. Jove, the man-made God of the Roman, tried at the bar of reason, had been thrown overboard; should we fear to examine Jehovah, the man-made God of the Jew?

This was a day of successful advance toward freedom. What a step had been made in the last ten years. He (the lecturer) saw some before him listening, at least, to truths which a brief time before would have shocked them like an electric battery. There could be no happiness without freedom. The churches of to-day were full of unhappy slaves, whose reason was at war with the dogmas they professed to believe. Even while the minister was declaring the truth of a certain theologic point, many of the worshippers heard within their souls a voice which said, "It is not so," but instead of heeding the warning, they cried, "Down, busy devil down!" and trembled for fear they had committed some offence unpardonable. Thus the fear of hell, the fear of God and the fear of the devil, were used to keep down the spirit's aspirations after light, and its constant questionings made the creedist unhappy. He tried to banish the questioning soul far from him, and get the milk of faith—terribly mixed with water—which the priest endeavored to supply to him from the lessons of the church. We had had too much of this; this was the day of radicalism, and nothing could stay it. Was there anything high? We must mount to examine its cap-stone. Was there anything low? We must delve till we find whether it be founded on the everlasting rock of reason, or upon the shifting sand of popular prejudice. What a delight to climb up the mountain of truth, above the fogs of error, and see spread out before us the glowing landscape, and to feel that we were here on this planet for ourselves—that no Moses could come between us and Nature, and no Jesus work upon us save as our teacher. We must not receive one feather weight of authority upon our backs. Should we listen to Nature's teachings at second hand, when her divine volume was spread before us individually?

Another thing which was necessary to happiness was to be at all times at peace with ourselves. We should endeavor to have at all times a good conscience. How could a man be happy when his soul was momentarily writing villain on his brain? He must hear the God within saying, "Well done, good and faithful servant," if he would enjoy internal rest and peace. We might go to the furthest Ind, or the distant pole, but there we should find conscience, recording faithfully every thought and action, and from her judgment there was no escape for man. Some one had said "a good conscience is the best night-cap." The lecturer would recommend it as the best day-cap also. And how should we have a good conscience? Only by at all times obeying it. But some one might object to this, saying that conscience was a thing of education—that a man might do wrong and yet act in accordance with the regulations of his conscience. That was true, but when judgment said it was right, conscience said do it. If there were present before him (the lecturer) a good Orthodox brother whose conscience told him it was wrong to listen to the discourse, to such a brother he would say, "There is the door; your business is to obey your conscience, not mine. If you think a thing is right or wrong, you must do it." We should do that which we thought right, even though the whole world was opposed to us; for in some cases it had been proven that the whole world was wrong, and that one single brave individual was right. Suppose that individual had succumbed to the blast of opposition, how far back would the world have been to-day? To such characters he felt to cry out, "Brother, hold on! Don't budge an inch." It was better that man should heed the voice within himself, and faithfully obey it, even if it led him in the wrong path, than to follow in the path of right blindly, trusting to another. He who gave up his conscience to another man lost his place in the universe, and was powerless, without aid from without, to solve the problems of existence; but Nature had so constituted life that the path of wrong-doing was hedged about with thorns and briars, and the soul who traveled it would soon learn that it was on the wrong road, out of harmony with creation, and would be led to hasten back to its point of departure. And the lessons learned by these experiences made stronger the purposes for good within the mind of man. Therefore we should obey conscience firstly, lastly and always.

In order to be happy we should also be busy. It was a true saying that "an idle man tempted the devil," but a busy man ran so fast that the devil could not catch him. "Find thy work, and do it," said Carlyle; that was the best gospel ever preached to mankind. Yes, find your work, and then put into it. Oh, how happy Galileo was when with the first rude telescope he saw the moons of Jupiter first revealed to mortal eyes. If people would find their work, and do it, happiness would attend them as closely as the shadow at their side. The lecturer had once felt, while a lad, that there was no place for him in the world; but when he obtained a knowledge of what his work should be, he was never so happy as when following it. There is happiness in occupation,

everywhere; the farmer plows it up as he turns over the sod fresh with morning dew, and his merry whistle speaks his pleasure; the blacksmith tells its presence as he stoutly toils at his sparkling forge, till

"the village rings  
To the song his anvil sings."

Let us be busy, then, but be sure we have something worthy of our work. He was sorry to see so many women frittering away their time, cutting paper into differing shapes, working dogs in worsted, or perusing love-sick novels for the sake of excitement. These remarks of course referred to those women whose wealth placed them above the necessity of ordinary labor, which laid a heavy claim upon the energies of their toiling sisters. Better for them to get at something more worthy their attention; better for them to interest themselves in taking little children out of the streets and trying to make them true men and women. He had seen the experiment tried, and with good success.

Again: we should get rational ideas of religion. How could the Orthodox be happy in their contemplation of an angry God who condemned nine-tenths of his children to everlasting perdition? whose wrath toward the sinner was so hot that for one sin unrepented of, because of a lack of opportunity, he would plunge a hitherto good man into an infernal hell forever? He (the lecturer) felt that if human reason only had the chance for one moment it would work more wonders than Samson of old, and pull down this temple of falsehood in eternal ruin about the ears of the priesthood. It was time we had a God for our worship who was as sensible as a good man. If a man's religion taught him of a God who was not so good as himself, he had better get rid of that religion as soon as possible.

Then the horrible ideas heretofore connected with death must be done away. The mourning apparel, the solemn-visage when friends passed on, were not types of the soul as it should be when it fully considered the subject. We were placed on this planet by life, and we must go hence by death—that was the only avenue of egress, and was just as natural as life. If all the inhabitants of earth for even a thousand years were on this planet, we should be crowded for breathing room. There, too, were the old fogies, who never would be convinced of new truths as long as they lived; let them die, that the good and the true might come. Death brought nothing worse to us than night and sleep brought. When we slept we died as much as we should ever die. If we mourned for our friends when they died, we also mourned for them when they were absent from us while in the form. But we knew those friends had not gone far away; that they could still communicate to us; that they whispered to the soul by day and night. He (the lecturer) was certain of this, and felt sorry for the man who had not this sublime assurance. How comforting, how blessed this conviction! Come want, come sorrow, come danger, come death, we should not fear, for we carried within us all that was necessary in the universe, and wherever we went there it should be, till in the glorious world of the spirit we heard the welcome of the angels, "Brother, sister, all is well!"

Written for the Banner of Light.

#### "HE DOETH ALL THINGS WELL."

BY JOHN WILLIAM DAY.

"And Moses drew near unto the thick darkness where God was."—Exodus xx: 21.

Oh pitying Source Eternal  
Whose form we may not see;  
Whose boundless power is written  
In all immensity—  
Blind atoms of the spaces  
Our souls to thee would cling  
Who stay'st the earthquake's roaring march  
To hear the insect sing!  
When sorrow's gloomy midnight  
In sombre garb arrays  
The heart that sadly glances  
To joys of other days—  
Let Hope her gladning story  
Of joy and merriment tell;  
For He who rules the furthest star  
On earth doth "all things well."  
When from old Sinai's turret  
The crashing thunder tolled;  
And clouds of ebony blackness  
Around its summit rolled;  
Thy love sustained the Hebrew  
Amid the sulphurous air,  
And taught a nation's trembling heart  
Thy power and glory there!  
And shall thy love be wanting  
To humbler needs below,  
When round the spirit's Sinai  
The thunderous whirlwinds blow—  
When from the fearful vision  
Faith seals her trembling eyes,  
And all the garnered hopes of years  
In blazing ruins lie?  
Not up life's quaking mountain  
Our bleeding steps are bound;  
And angel feet are pressing  
With ours the smouldering ground;  
Mark! from the smoke-veiled summit  
Lo! Eden voices call:  
"The cloud is but his temple veil  
Whose love is over all!"  
Boston, Mass., May, 1869.

#### Singular Case of Instinct in a Horse.

We do not remember ever to have heard of a more remarkable exhibition of equine intelligence than was communicated to us a few days since by Mr. Allen, of this place. The circumstances, as they were related to us, were as follows: Mr. A. has had for a considerable time a span of sprightly little horses that he has never separated. In the stable, in the field, in the harness, they have always been together. This has caused a strong attachment to grow up between them. A few days ago he went with them out to Lake Minnetonka, on a fishing excursion. Taking them out of the carriage, he led them down to the lake and tied them with stout ropes, several rods apart, on a strip of grass that grew upon the shore, and left them to feed. Returning to the shanty, he threw himself upon the floor to await the return of the party who had repaired to the lake to fish. Not much time had elapsed before the sound of an approaching horse's feet attracted his attention, and, a moment after, one of his span appeared at the door. The animal put his head in, and, giving one neigh, turned, and at a slow gallop, yet under evident excitement, returned to the spot where, but a few minutes before, he and his companion had been fastened. Surprised to find his horse loose, and struck with his singular conduct, Mr. A. immediately followed and found the other lying in the water, entangled in the rope and struggling to keep his head from being submerged.

While Mr. A. proceeded to disengage the unfortunate horse, his noble benefactor stood by, manifesting the utmost solicitude and sympathy, and when his mate was extricated from its perilous situation and again upon its feet, the generous creature exhibited the most unquestionable signs of satisfaction and joy. That this intelligent animal should have noticed the misfortune of his mate, that he should know where to apply for rescue, and, in his efforts, should sunder a three-fourths of an inch rope, and fly, that he should exhibit so high an appreciation of the event, are circumstances to astonish us and commend themselves to the thoughtful consideration of those who would limit the power of reasoning to the "genus homo."—St. Anthony's Express, Minnesota.

## Original Essay.

### THE NATURAL HISTORY OF RELIGION.

BY DYER D. LUM.

#### No. I.—RELIGION INTUITIVE, NOT ADVENTITIOUS.

In all ages and among all nations man has ever felt an inextinguishable desire to penetrate the mysteries of life; to know and understand the nature of his relations with powers manifest though unseen. This desire, this ardent longing of the soul, is inherent in our nature. It is as much a part and parcel of humanity as the feelings of love, gratitude, self-gratification, etc.; and this natural longing of man's inner-self we style "religion."

A "system of religion" is but the apparent gratification of this intense want, the outward expression of this inner feeling; the subjective rendered objective and palpable.

The benighted savage, bowing to stone or wood, the Parsee before the sacred flame, the Oriental sun-worshiper, the ancient Greeks and Romans, with their innumerable deities, as well as the Christian or Mahometan adorer of One God, possessed alike the glorious elements of true religion. Each and all in their worship but sought to express this longing, and thereby be drawn nearer to the great Font of Truth. It matters not what their ideas of truth were, if they but lived in accordance with their highest conception of it, they lived a truly religious life. And in so doing, they realized more comfort and true peace than the most enlightened skeptic of our day who tramples upon and stifles this ever-growing aspiration of the soul.

While this desire exists man is inevitably led to manifest some expression of it in one form or another, and this manifestation, however uncouth or paradoxical it may be, is a religious one. Says the Rev. Dr. Penbody: "Being has its cause, its laws, there are reasons for the existence of things as they are; and, this cause, these laws, these reasons, are religion; \* \* \* it defines our unseen relations."

If we turn to our grammarians and lexicographers for the meaning of the word religion, we only obtain doubtful or erroneous derivation. It has been generally said to be derived from *religare*, to rebind, as expressive of its agency in binding anew the soul of man with his Author, and defining the relations existing between them. But Cicero, who undoubtedly understood his own language full as well as many later students, expressly states that *religio* is derived from *relegere*, to re-peruse, as expressing the natural tendency of the human soul to ponder seriously and intently into whatever concerns its own being. Reflection, thought, being incidental to our nature, religion is, in the highest sense, more a matter of feeling than of opinion. The religion of the cultivated and thoughtful is always emotional, and in all ages the same, being subjective in its origin and nature.

"Religion," said quaint old John Selden, "is like the fashion; one man wears his doublet shaded, another laced, another plain; but every man has a doublet; so every man has his religion. We differ about trimming." While admitting that in a general sense this is true, we must not fall into the popular error that it is also true in particulars; that religion, like a doublet, may be taken off and laid away, or donned on special occasions. Such is the legitimate deduction from popular teaching.

The motives and actions of man in pre-historic times we may fairly estimate and judge, by observing his conduct and opinions in the short space of time in which we have records of his actions. The history of the intellectual, moral, and even political advancement of all nations, bear such a close analogy to each other, that we can now, from our intimate knowledge of events characterizing their growth, and of the peculiar nature of their climate, soil, and food, safely generalize the great laws which shape and mold all institutions and modes of thought. And when these causes are accurately understood and clearly defined, the mode of a nation's development will be foreseen, and their intellectual, moral and political course more or less definitely mapped out.

Historians no longer encumber their pages with mere relations of battles and court intrigues alone; no longer are they filled with events caused by this one's weakness or that one's firmness; nor do we read of battles won and national calamities averted by providential interposition. On the contrary, we are led to ascribe every event in the action of men and nations, as well as in the inorganic world, to a natural cause.

Thus by means of well known and attested facts, we can arise to a knowledge of the course of humanity in pre-historic times. The thoughts, motives, actions of man being thus deduced from the existing circumstances which surround him, we are enabled to apply the same laws to man while the human race was yet in its infancy, and before they had acquired the knowledge necessary to transmit to others the result of their experience.

The dim records left of primitive man, preserved in cave-gravel and peat, show us that he was ignorant and uncultivated, and more nearly allied to the animal world than the most degraded races of to-day. "As has been truly observed," says Mr. Lubbock, "man, in the earlier times of which we have any relics, appears to have been not only a savage, but a savage living under Arctic conditions," and yet they had conceptions of religion and a life hereafter, as we shall show in our next. In all traditions and modes of worship of ignorant and barbarous peoples, we find the anthropocentric idea to be the basis of their religious structure. Man finds himself the highest development of animal life on the earth, dependent upon a variety of causes for even an existence, whose workings being unknown to him, he ascribes to higher powers, invisible, but powerful beings. That such has been the progress of humanity, from the low and groveling to the higher and more experienced conditions, seems an obvious truth; yet to bolster up the credibility of what Prof. Lesley has called "a hotch-potch of old Hebrew legends," we still hear it asserted by theological owls, that man's first condition was a comparatively high one, and that he subsequently lapsed into barbarism and error. That able philosopher, David Hume, thus most clearly exposes this fallacy:

"As far as writing or history reaches, mankind, in ancient times, appear universally to be polytheists. Shall we assert that in more ancient times, before knowledge of letters, or the discovery of any art or science, men entertained the principles of pure theism? That is, while they were ignorant and barbarous, they discovered truth; but fell into error as soon as they acquired learning and politeness. \* \* \* It seems certain that, according to the natural progress of human thought, the ignorant multitude must first entertain some groveling and familiar notions of superior powers, before they stretch their conception to that perfect being who bestowed order upon the whole frame of Nature. We may as reasonably imagine that men inhabited palaces before huts and cottages, or studied geometry before agriculture, as assert that the Deity appeared

to them a pure spirit, omniscient, omnipotent and omnipresent, before he was apprehended to be a powerful though limited being, with human passions and appetites, limbs and organs. The mind rises gradually from inferior to superior; by abstracting from what is imperfect, it forms an idea of perfection, and slowly distinguishing the nobler parts of its own frame from the grosser, it learns to transfer only the former, much elevated and refined, to its divinity."

In every system of religion we find occupying a prominent place an expectation of a coming Saviour—one divinely commissioned from the Most High, to relieve and soften the miseries and woes of humanity, and usher in a millennium of happiness. In the savage and barbarous races, this saviour was to come as a conqueror, trampling their enemies under his feet and placing the spoils of the vanquished at their disposal. This saviour indicated the predominant traits of character in the minds of his worshippers. Brute force, military rule, kingly power, or the law of love, according to their ascendancy in the minds of the people, became incarnated in their saviours. He became the reflection of the religious element in their mental constitution; the expression, the objective manifestation of that deep-seated longing of the soul, inseparable from human nature.

Further evidence, if such were needed, could be produced in the historical fact that from the lower grades of humanity to the most accomplished scholars and profound thinkers of our race, we find an almost universally expressed desire for and belief in a future existence. Back through the ages, past the age of the Vedas, beyond the pyramids and tombs of Egypt, even to the early "stone age" of Central Europe, thousands of centuries ago, we have preserved direct evidence of this instinctive feeling for immortality. It seems from its universality not to have been any direct impression upon man, no revelation from without which inspired his faith and hope, but a natural and necessary outgrowth of his spiritual unfolding. So firmly seated has been this faith in the minds of our race, that we find many nations depositing in the tomb with the body articles of food, dress and weapons, for the departed's future use, also making offerings and addressing their supplications to the souls of departed relatives.

In every age and in every clime we find this great ruling idea. The poet, the statesman, the architect and the reformer, have ever been indebted to it for their inspirations. No form of government has existed which has failed to recognize this element of our nature in its laws. Through its progressive development philosophy had birth; thinking, reflective minds, awoke to a sense of pervading order and unity in the universe.

This religious element in humanity has ever been manifested in the numerous temples and mausoleums built by nations long since passed away into oblivion; and this, the only trace left of their existence, proclaims in unmistakable language that it was the grand absorbing thought of their architects. Under every form of worship, in every age, we find this sentiment pervading their daily life; the most ignorant as well as the most enlightened, felt and manifested this all-pervading impulse. However different the outward manifestation, we have seen that the inner craving, that inextinguishable desire and longing of the soul, existed in all; the outward manifestation of it being various, owing to the varied conditions by which mankind were surrounded.

What a bright and glorious truth is this, and how highly we should prize it! Stepping out from the shadow of the gloomy dogma of man's inherited depraved and carnal nature, where his every thought is sinful and debasing, into the glowing, heart-cheering truth that accretes research and analysis teach us, that by the gradual and natural unfolding of this religious element inherent in our souls, we have been and are still ascending from a state of sin to one of holiness, from darkness to light; in other words, from an ignorant and be-uttered condition to one more closely in accordance with the spiritual laws of the universe; and that the nearer we come to this condition, the closer our souls are drawn into communion with the Infinite Soul, the more perfect will be our life.

"The soul's deep longing for sublimer truths;  
Its thirst for knowledge of itself beyond  
The narrow fact of being; the desire  
To grasp the infinite, and bind it down  
To finite comprehension; and, besides,  
The adoration of exalted good,  
Enthroned as Deity, and more than these,  
A love for all humanity, expressed  
In loving actions and heroic deeds,  
(True acted prayers, more eloquent than words.)  
We call religion, and its standard raise  
Higher or lower, as the soul is purer or weaker.  
Which rules our souls is powerful or weak.  
What men call creeds are atoms of the whole;  
Stars which round one common centre move,  
In circling orbits, some of them more near  
And others further from it; but not more  
Embracing all things in itself alone."

[To be continued.]

#### A Worthy Tribute to Poe.

It is understood that the following letter is from the pen of C. Edwards Lester. It appeared in the New York Daily Times, May 10th:

ITEM OF HISTORIC ART.—A NEW STATUETTE OF E. A. POE.—Edgar A. Poe seems to readers of to-day to have belonged to a past age. And yet much less than a generation ago he attracted the gaze of the authors and readers of his time. Even now we often hear of his strange, original and unique works being translated into foreign tongues. The claron notes of his muse struck but few ears, but they vibrate still. He could never reach the multitude, except through the propaganda of his worshippers. Had Poe husbanded his genius, his works, his fortune and his fame, no man can tell how high he would have stood in his lifetime, how long he would have lived, nor how steadily and brilliantly his name would have blazed from "beyond the tomb."

But this could not be. There are men to whom we can no more prescribe rules of conduct than to earthquakes or tempests. They are exceptional in all respects, as were Shelley, Keats, Chatterton, Byron, Burns.

In Poe's occasional indulgences, depressions and imbalances, after periods of exhaustive labor and frenzy of passion—in his weird and astounding creations—in his loves and hates—moving as long as he chose in the highest circles of wealth and culture, and descending at will to the basest—all through his checkered *chiaro-scuro* life, till he met his pauper death among strangers, Poe was an enigma—a warning, and an exception to his race. His whole life was an erratic mission of alternate blaze and darkness. He was too strong for earth, or earth was too strong for him. But it matters not which now. He has filled but one grave—and ten thousand hearts, where his memory will live green a long time.

It takes a while for the dust to settle, and the *travesty* to pass away from such names, before we can trace the spiritual outlines of character. But those who wish to remember only the good and beautiful in genius, as in scenery, can contemplate Poe now with just admiration.

We were glad to learn that Mr. O'Donovan, one of our young sculptors, (from Virginia,) had executed a statuette of Poe which is to go into bronze. It will not sell like works of some of the popular men of the day, perhaps, but there are niches in our country and among other nations which Poe's statuette alone can fill. We may hereafter give a minute account of this work.

New York, May 8, 1869.

A lady whose family were very much in the habit of making conundrums, was one evening asked by her husband, in an excited tone: "Why are these doors always left open?" "I give it up!" instantly replied the wife.

Killing time—shooting a century.



Written for the Banner of Light.

## UNSEEN, BUT EVER NEAR.

Suggested by a loving and much loved spirit's plaintive utterance, through a medium, "Oh, that they could believe I was so near them, and so grieved that I could not communicate convincingly!"

Oh thou, so truly loving,  
Still o'er thy dear ones hovering,  
Reading their thoughts, so full of sad, sweet memories  
Of thee, knowing how fondly their remembrance stories  
Thy every act and word, till set with love's pure glories  
Seems thy past being.

And, as in summer hours,  
Of fruits and fragrant flowers,  
Thou seest them standing in the old, familiar place,  
Wondering if thou still canst see a beauty and a grace  
In the opening buds and roses that so lovingly enlaced  
Earth's fading bowers;

And midst the winter's snow,  
As they gather in the glow  
Of the warm hearth, the vacant chair then nothing,  
The touched soul sadly clothed, "Oh, is there no returning?  
Will she never more to the call of our heart's yearning  
Come to us here below?"

How doth thy soul respond,  
And long to break the bond  
That so encloses them, and the thick veil withdraw,  
That they with holy joy, not with a shivering awe,  
Might feel and know 'twas thine own smile they saw,  
And never more despond.

But know that thou art there,  
In the same sweet summer air,  
Or gliding near thy seat by the hearth-stone fire;  
That thy home is raised to a sphere a little higher  
In life and love, to which their own souls may aspire,  
And reach o'er en while here.

And love's messages may go  
With the soul's thought to and fro,  
Or by moved lip or finger its constant care express,  
That their own spirit's form may be medium of address,  
As the will of that dear one whose wisdom will, no less  
Than its love, guide the flow.

But not it may not be!  
And thy grieved soul doth see  
Their fearful hearts cannot receive the tokens given;  
Holding such messages for faith's trust too faint and broken;  
So will they, never answering, greet thee, till, in heaven,  
Their spirits, too, are free. E. M.

## Free Thought.

## FUTURE PROBATION.

BY T. L. WAUGH.

It is asserted by the Orthodox denominations that this life is the limit of probation—no future state being allotted thereto. It is easy to see the unreasonableness of such a claim; a man's better judgment will convince him of its fallacy. A poet has expressed the sentiment:

"Fixed in an eternal state,  
They have done with all below."

How illogical is the conclusion! how unjust the belief! The earth-life is but the dawning of a higher state of existence. The soul will have a loftier field of usefulness in which to range, when it has passed beyond the material confines of earth, and its aspirations, instead of being forever quenched, will be toward a state of greater unfoldment.

But we hear it remarked that a belief in this doctrine has an immoral tendency. It is said that it tempts people to defer duty until the future.

How is this? Does not Spiritualism teach that this life affects that which is to come, and that for every transgression of Nature's laws, a penalty follows? In what then does its immorality consist? It is in the highest sense moral in its teachings. But would it be wisdom to condemn one to eternal ruin because such an one had taken a wrong course through life? If men will take a reasonable view of things, it will be easy to understand that which puzzles the theologian.

The spirit-world is doing much to scatter the darkness of false theology, into which many have been indoctrinated from early childhood. Their testimonies are worth more than all the sacred books, so-called, put together. And the subject under consideration is thoroughly refuted by them, as well it might be. The heaven of truth must ultimately permeate the whole theological superstructure of religious ideas. Then prejudice shall vanish, and the Harmonial Philosophy be the accepted religion of the age. The human race will then be fitted for a higher rank in a future probationary state. It is just as certain that probation will continue in another sphere of being, as it is that man will have a future existence; and it seems strange that one can come to any other conclusion. Thanks to those noble reformers who have dared to accept truth as their guide; they are the pioneers in the cause of social and religious reform. As they speak to us truths inspired by the angel-world, which tend to ameliorate the condition of mankind, may they have the assurance that their beneficent labors are appreciated, and they sustained by the friends of progress.

"Truth is power, and will prevail;  
Although superstition's sway  
Shall the minds of men to veil,  
Yet ere long 't will pass away."

Every reform has been unpopular, but accepted afterwards by its opposers, and such will always be the case. Religions must progress with the spirit of the age, else they are a dead letter. The existing theologies will eventually be a thing of the past, since revolutions never go backward.

We can see that the spiritual element is slowly, but surely, forcing its way into the churches, in spite of the opposition to the Spiritual Philosophy. We no longer hear "infant damnation" preached, as formerly. Literal hell fire we hear little said about. And in many other respects we find that there is an advancement in religious opinion. These things are ominous of good for the future. Free thought is more common, and the charge of infidelity avails little to prevent the investigation of truthful ideas. What means the skepticism of the present time? Independence of thought; manly devotion to one's highest ideal of truth. They are the heroes of our times, who, discarding the errors so long venerated through a superstitious age, seek to be enlightened by a more genial and natural system of religion which is being presented to the world. Spiritualism is like the lightning, that sheds forth its beams on the lurking billows, and points the mariner to the rocks and shoals which lie in the distance.

It unveils the future of man's destiny, substituting knowledge for faith, and assurance for fear. It teaches that the other life is but the outgrowth and continuation of this in a different sphere. Highly understood, it is preeminently of a moral tendency—promotive of virtue and happiness, here and hereafter.

## WANTED:

Copies of the Law and Constitution of the Society for Prevention of Cruelty to Animals.

The undersigned has often been the unhappy witness (yet powerless to avert) of unwonted cruelty to animals, or, heartless, rushed away, leaving them to the sport(?) of their tormentors. And recently a man—no, a biped being—checks and countenance glowing with hilarity, told me, "We are going to have rare sport in town to-

night; we have caught a great becoon, and there are bets of seven dollars it will whip," stating a number of dogs. I reasoned with him as well as I could, but I think to no avail. I never inquired the result of the sport, but resolved to make an effort to have an efficient law in Ohio to protect dumb animals, of every kind, from unnecessary suffering, even in slaying the same for food or other purposes; and I know of no better medium through which to reach the humanitarian heart in Ohio than the *Banner of Light*. What I want is cooperation in the work, to be commenced now, in getting subscribers to memorials to the next Legislature, and I want some kind brothers to send me several copies of the Law and Constitution of said Society in Massachusetts. Now do not every one think some one else will send me one, for I want a number for distribution and use.

In behalf of suffering brutes,  
Yours fraternally, JNO. F. LUKENS,  
West Mansfield, Logan Co., O., May, 1869.

## CRITICISM.

Thinking it not good for man to be alone, I lately wrote an article advising the "Republic" to marry and to leave out of the marriage ceremony that most contemptible word in that connection, "Obey." This article a Boston editor published, May 8th, placing at its commencement these words—"Leave out that contemptible word obey." And in his column of "Briefs" of the same issue, he says:

"Non-compliance with that contemptible word obey, caused the expulsion of Eve with her husband from the garden, to whom it was said, 'thy husband shall rule over thee.' Gen. iii. 16."

Which the editor meant, whether Eve, or garden, is not clear to me, but I will not be critical. In the same paper the editor also published, perhaps somewhat injudiciously, the following:

"We are prone to evil, as the sparks fly upwards."—Pilot.

Who is the author of this true old proverb? Job, in the Catholic version of the Bible, is represented as saying, "Man is born to labor, and the birds to fly." The Protestant version has it, "Yet man is born unto trouble, as the sparks fly upwards." As born to labor, and "born to trouble," neither of them signify what the proverb, quoted by the Pilot, does; whence, then, we repeat, its origin?

As labor is as likely to be pleasure as trouble, and as there is a marked difference between birds and sparks, it would seem that the original text, whatever it was, left a wide margin, or it could not have been translated so variously, and it becomes a matter of interest to inquire what was the original reading of that other text, which, so far as a text could do it, has enlivened all the womanhood which has come under its power, viz., "Thy desire shall be to thy husband, and he shall rule over thee."

Perhaps it originally stood thus: "The desire of thy husband shall be to thee," (which reading is abundantly supported by fact), "and thou shalt rule over him."

This probably was the true reading, the first clause only of the prophecy being yet fulfilled; and this supposition accounts fully for the ignorance in which women have been kept—for if they had shared the education bestowed upon boys, they would have been likely to discover the fraud practiced upon them. It only needed a transposition of words, which the translators were perfectly able to make, and perfectly safe in making, to render it as it now stands.

The original of the Bible appears to have been of such loose material, that the translators of all periods have been able to do about what they wished with any sentence which contained words, the meanings of which resembled each other as nearly as labor resembles trouble, and as sparks resemble birds. (1)

If I remember my reading correctly, among those persons chosen in the time of James II to translate the Bible, for the simple purpose of being "read in churches"—its claims to worship not appearing to have been then set up—Lively was the only person who understood the Hebrew language, and he died five or six years before the translation was completed, leaving the other translators to wade through the difficulties of a language of which they were ignorant as they best could, and I think we see the results.

I would not speak irreverently of a book supposed to have been furnished to a few of us for our sole guidance in the way of salvation, but as it has been understood more variously than any other book ever was, giving rise to over one thousand religious sects, each of which thinks all the others wrong in some respect or other—as it has caused the martyrdom of many good people, whose belief, founded upon their own understanding of such translations as they could obtain, might have exceeded or fallen short of such points of belief as were required of them by those in authority, and as it is acknowledged by its worshippers of the present day that it still contains three thousand errors, which its author undoubtedly knows—it appears to me that it would be a deed of mercy if not of justice for the Creator to re-write his book without the blundering interference of any of his creatures, so that it might be clearly understood by all, and by all alike, provided this is necessary to them.

He is supposed to be omnipotent, and able, if he should so choose, to produce his Bibles as he does his mushrooms, so that they could be gathered in the morning by those who have not seen them grow by the regular earthly process of book-making.

If I had written an important work, intended especially as a guide to some of my children, in regard to their highest interests, and should discover that it was not written clearly, but was liable to much misconception, I should feel it my duty as well as my pleasure to make it clear to their understanding, at whatever sacrifice to myself. But "God's ways are not as man's ways"—or woman's either, I suppose.

## ASPIRATIONS.

Our aims are all too high; we try  
To gain the summit at a bound,  
When we should reach it step by step,  
And climb the ladder round by round,  
If we would climb the heights sublime,  
Or breathe the purer air of life,  
Must not expect to rest in ease,  
But brace himself for toil or strife.

We should not in our blindness seek  
To grasp alone for great and great,  
Dismissing every smaller good,  
For trifles make the aggregate.  
And if a cloud should hover o'er  
Our weary pathway like a pall,  
Remember God permits it here,  
And his good purpose reigns o'er all.  
Life should be full of earnest work,  
Our hearts unshaken by fortune's frown;  
Let perseverance conquer fate,  
And merit seek the victor's crown.  
The race is not to the swift;  
The race is not to the strong;  
The race is not to the fleet;  
And he who seeks to pluck the stars,  
Will lose the jewels at his feet.

Last year a Polish gentleman having caught a stork upon his estate near Limburg, put round his neck an iron collar with this inscription, "Hic ex Polonia" (this stork comes from Poland), and set it at liberty. This year the bird returned to the same spot, and was again caught by the same person. He had acquired a new collar of gold with this inscription, "Indica domus remittit eicloniam Polonia" (India sends back the stork to the Poles with gifts).

## EDITORIAL CORRESPONDENCE.

BY.....WARREN CHASE.

## FRUIT HILLS OF ILLINOIS.

South Pass, Union County—known by railroad men as Cobden, being the station name on Illinois Central Railroad—is the heart and centre of what is known as the fruit hills of Illinois, and the point from which is shipped more fruits than from all other stations within fifty miles of the place. There are about three hundred acres of strawberries to ship this year, the pickings from over one thousand acres of peach trees, and a very large breadth of apples, pears, grapes and vegetables, filling from three to six cars daily for the Chicago market in the best fruit season. The value of these hills for fruit has been known but few years, and for a large part of the time a strong prejudice prevailed against them on account of the character of the early settlers of this section of the State, and what was supposed to be its unhealthy climate; but on trial the climate proves as healthy to Northerners as any section of the State, and the old inhabitants move away or slowly conform to the changes and improvements of better society and a higher social life. We do not wish to present this or any section of our country as a paradise for the poor or laboring classes, for it is not exempt from the many disadvantages of all sections. We have in our extensive acquaintance with many parts of the country, found the advantages and disadvantages about equally balanced in all agricultural sections, those which have great specialties, as this has for fruit, being not the most favorable for laborers and the poor generally, and usually better for speculators and more frequently cursed by them. They have, however, pretty much run through with or abandoned the fruit hills of Illinois, and hence it is a better place for good, permanent, and industrious settlers. Lands are not high, and crops are more certain as the variety increases.

It does not, however, matter so much where a laboring man or woman—and especially those with families—gets a spot of ground, a village lot, or farm, provided one is secured; but from long years of experience and observation we urge all industrious poor persons to get out and keep out of the large cities, and to secure as soon as possible an anchorage in the soil by an unencumbered title to a piece of land, and keep it as free from all incumbrance, using it as far as possible to supply the needs of social life in a home and its comfort. We would not advise persons to run much after speculators and large story-tellers, but to secure without too much waste of time or money a home, and improve it wherever they can do so. There is no paradise on earth for the poor laborers, but there are home comforts and happiness in all parts of our country, and not more in this region than many others.

## DEATH BY VIOLENCE.

It is not probable that murder and suicide will ever be less than crimes, or ever find general justification, as wars do, in the consciences of the people, or that honest, upright, and virtuous people will ever look upon such men as Sikes and Cole as any less than morally convicted, though legally acquitted murderers; but it is also certain that a great change must follow the knowledge which has come through Spiritualism of the fate, condition and destiny of both parties in murders, and the effects of suicide on the poor victims of such maladies.

When a man knows that by murder, whether for revenge or not, he places himself in the immediate presence and society of spirits, whose condition is like his own at the time, and that he cannot escape their society by night or day, even though his victim may not be with them, and when he also knows that of the two the murdered party is in the best condition, so far as the act effects him, and is not destroyed nor removed nor even silenced by the act, this knowledge must create a change in public sentiment that will ultimately in a suitable modification of the law of penalties for such crimes. Suicide, although registered as a terrible crime, of course cannot be punished with penalties here, yet many believe that God, offended by the act, will punish the poor creature in the next state of existence. For ourselves, we believe that all such acts carry ample punishment with them, from which the parties cannot escape, and that no act, sentence or decree of God or man is really necessary to ensure all that is just and equitable as penalty for every crime. We do not mean by this that we would remove all criminal laws and all penalties for what are recognized as crimes, but we mean by it that the decision of a court and the execution of its decrees do not constitute the true and real penalty. We firmly believe that such men as Sikes and Cole, though acquitted by our laws, really suffer far more, because more intelligent, than many who are hung, and that their crimes are greater or less, and the consequences greater or less severe, in proportion as they are more or less enlightened and intellectual. Both internal and external influences bring about this result, with corresponding time for fulfillment.

## ONWARD.

Over obstacles almost insurmountable our cause has triumphed, many of them inside our own ranks and some outside, and yet the light has constantly spread and increased, and at no former period with more, if as much, speed as at present. On visiting Southern Illinois we find it has got a strong hold of the fruit growers, which comprise the most intelligent part of the population, and church-members have become mediums and worked out the truths among themselves without the aid of speakers and mediums from abroad. The old settlers of this region, long known as Egypt, are of course not yet sufficiently enlightened to receive and appreciate Spiritualism, and still continue to listen to the nonsense and blundering absurdities of their stupid preachers of old theology. Only a few of the new settlers in this region adhere to the theological organizations, and most of them use it as a shield and protection to cover "some moral or intellectual defects, or to hide them from the piercing light of the new philosophy. We shall soon look over other regions of the West, and no doubt, find still more flattering prospects for the cause of the angels.

## IOWA.

## New Hall for the Spiritualists.

DEAR BANNER—Knowing that you and your many readers would be glad to hear of the prosperity of Spiritualism in this city, I gladly write to inform you that there has been a "shaking" among the "dry bones" of this prosperous city. Globe Hall has been leased, and is now passing through a cleansing process, painting, papering, and a general refitting throughout. When completed we shall have under our control the largest, the best hall in the city, (aside from theatre buildings), which it is the purpose of the friends to make the best use of for the advancement of a rational religion. The first of June the hall will be ready for dedication. No definite arrangements have been made as to course of proceed-

ure. We have no organization, no Lyceum, but trust the time is not far distant when we can report a success in both of these departments. The first and most essential step is taken; we have a home where all are invited to come, and out of the breath of eternal life and drink of the pure influences of the angel world, and be baptized with their baptism; hear and be heard if they choose to speak on this glorious subject, which is moving the minds of the whole religious world. Never, I am told, was there a time when the prospect looked so encouraging for disseminating the beautiful truths of Spiritualism in Dubuque, as now. There is very little opposing element—the harvest is ready for the reapers.

Now what we want is good test mediums. Where can we find them? We want good speakers, too. Who can we get? If any of our eastern speakers purpose coming west this year on a lecturing tour, we would like to correspond with them in regard to visiting Dubuque, one of the most healthy and romantic cities on the banks of the Mississippi.

With the best of wishes for the success of your valuable paper, of which I am a weekly reader, I subscribe myself,  
Dubuque, Iowa, May 25th, 1869. M. M. CHANDLER.

## CALIFORNIA.

## More Tests—A Lady Announces Her Own Death, etc.

Taken from my personal tests of spirit-presence and identity, and we lose the chief corner-stone of our glorious temple, toward which millions of eyes are directed as the highest and best hope of the world for its amelioration and salvation. Take away these and you leave us, comparatively, a body without a soul; it would be like the play of "Hamlet," with Hamlet left out; it would be to blot out our pole-star, leaving us upon a wide sea of doubt, with the churches, without chart or compass, victims of speculation and blind faith as to life beyond the boundaries of the grave.

It is this view that induces me to dwell so much upon this phase of Spiritualism. At the risk of wearying you, and boring your readers, I will give one more case where the identity of a disembodied spirit is so well established as to leave no room for doubt or equivocation.

Last Sunday morning, during my temporary absence from my home, the gentleman I have so frequently alluded to in my previous correspondence as being a medium for spirits, called, and during his call wrote upon the margin of a newspaper at his elbow the following:

DEAR L.—I called this morning to see the Colonel, but find he is not in. Give my kind regards to him. Tell him I will call again. I have been disembodied nearly one year. (Signed) MARY BAKER.

Formerly Mary Barr, of Visalia, Tulare Co.

On my return, my wife called my attention to the message. I acknowledged at once to have known her in 1861-2 at that place, where I was stopping, Mrs. Dr. M. Baker, formerly Miss Barr, but according to my best knowledge she was still an inhabitant of the physical body; that I had not heard of her having left it, and did not believe she had, unless it had occurred very recently, as I must have heard of it, inasmuch as I was meeting persons of that place almost daily, who would have posted me as to her death had it taken place. This had the tendency of throwing "a damper" upon my companion's ardor. However, her matter, for the time, rested. In the evening of the same day, a few friends being present, the medium among them, we concluded to give the "invisibles" (to dull eyes) a chance to be seen and heard. Immediately our medium saw and described very minutely a female spirit; saw her pass around the room and take her place at the table around which the company was sitting, and commenced rapping. When it came her turn to inquire, "Was it a friend or acquaintance of mine?" the answer was in the affirmative, and while I was trying to establish for the communicating spirit a "local habitation and a name," the medium was controlled to re-write the name that had been given in the morning. I replied as I had on the previous occasion, that I did not believe it "was an honest ghost." She, or it, protested, and desired me to inform myself and I would be satisfied. Almost the first person I met on going upon the street the ensuing day was a young man well acquainted in Visalia, and knew Dr. Baker and his family, and he informed me that Mrs. B. had been dead several months. I then procured a file of the Visalia Delta, and on running back through its numbers, in the issue of June 10th, 1868, read the following notice: "DIED, in Visalia, June 9th, 1868, Mrs. Mary C. wife of Dr. M. Baker."

The above is a fair specimen of constantly recurring cases, here and elsewhere, and I would ask the opponents of Spiritualism, in all candor, how will they dispose of them? How evade the inevitable conclusion that the voices sounding through them are—what they purported to be—from our friends on the "thither side of the river of death"? Of course the case above is no evidence to them further than their faith in the *reliability* of the narrator goes; which, by the way, goes for very little now-a-days. Testimony relating to matters improbable, absurd and unreasonable, written by we know not whom, nor when or where, will be gobbled with avidity, while statements by our neighbors, and solemnly sworn to or affirmed, will excite, at best, but ridicule and contempt. We will swallow at a gulp the "fish story," the "quail do," the "miraculous immediate conception," or anything else quite as preposterous, not to say "impossible," when found embedded in dust and columns of age, while repudiating as unworthy of credit, or credence the testimony of the most reliable persons, in ordinary matters, when testifying of things not ordinary in their occurrence, but entirely within the scope and range of reason and of physical possibilities. I ask our skeptic friends, therefore, not what they will do with the case I have detailed above, of purported identity of a disembodied spirit, but how dispose of one equally strong in all its parts and aspects, coming to them as this came to me, where I was informed of two things before unknown to me: 1st, that the earth-name of the spirit was Mary, and 2d, that she had departed this life; to be assured, beyond a quibble or a doubt, as I am, that neither the medium nor any other person present over knew or ever had before heard of the individual spirit controlling. This is a strong case of identified spirit-presence, but no stronger than the case of others coming to my children, and any one like it should come to my question is, what would you do with it? Would you close your eyes and attempt to laugh it out of countenance? say it was a devil, a snare, a delusion? or, like an honest person, "acknowledge the case," ask to be forgiven, and place yourselves where your consciences and not your vanity prompted you to go?

It is still with us. SINCE my wife has spoken thrice. Subjects, "The origin (or genesis) of the soul," "Life after death," "What is religion?" It is not only a disgrace and scandal to professing Spiritualists, but to humanity, that one so capable of teaching the higher and better way of religion, should be so incompetently and meanly sustained as is this gentleman here. Numerically we are, inclusive of "infidels" and "free-thinkers," stronger, by a good deal, than any church sect in this city, and in financial ability not a whit behind the best of them; and yet we wince and squirm back and forth, as we are called upon to "do good by evil," and are reduced to a "good nothing" by the "barrow," each one in mortal dread of being circumvented and made to do a trifle more than his neighbor, and receive fewer acknowledgments for service rendered, to raise a paltry sum of three hundred dollars per month to keep open a "revival" for the benefit of the "poor," and to keep any one of the sectarian "mills" running, grinding out their doleful grists of "original sin," "total depravity," "vicarious atonement," and other like monstrous and unreasonable and unreasoning doctrines and teachings, which is readily and ungrudgingly related. BARRIS says:

"Tell me the wretch in order."  
It can't be doubted that many Spiritualists are prematurely cut loose from the wholesome restraints of the Christian's hall. Food for immorality is indigestible; so is liberty; but either in excess is harmful, conducive of physical and moral dyspepsia and delinquency. If men can't be kept in the traces of justice and propriety by "moral suasion," induced to do right from love of the right, it is better for society, at least, that they be forced into the straight and narrow path. There is no restraining angle on more potent than persons who do right from no higher motive or impulse than the fear of punishment than the sulphurous fire of the "bottomless pit." This rod, held in terror, never fails in its work with those needing its salutary offices, and nowhere than here do the Spiritualists need it more.

It is, however, but justice to the great body of our friends to state that the failure to give Mr. Finney an opening commensurate with his learning, his eloquence, and his personal worth as a man, will better lie at the door of those who have attempted to keep him out, than it will against the people for any lack of liberality in their contributions. The whole thing, from first to last, has been a series of blunders.

MRS. FOTY.

This excellent medium continues her weekly public sances. These are "revival meetings" that do good by good, and compensation as at them reason precludes and subsidizes all to its healthful sway—no wild, boisterous excitement that enlists the feelings alone, leaving sense and judgment out in "the cold," as is the case with our church friends at their often worn Bazaarian orgies, and style more potent than persons who do right from no higher motive or impulse than the fear of punishment than the sulphurous fire of the "bottomless pit." This rod, held in terror, never fails in its work with those needing its salutary offices, and nowhere than here do the Spiritualists need it more.

that can never "give under his feet," leaving him to blind chas. or to blinder faith.

A little incident occurred in the presence of Mrs. Foye at a private "sitting" a little while ago, and has recently been ventilated by the press of our city, that so well illustrates the force and potency with which the truths of our glorious philosophy are brought home to unbelievers, that I must unfold it to you for the benefit of your readers and of humanity still in the "gall of bitterness and bonds of iniquity." A distinguished D. D. of this place, officiating as a pastor of one of our churches, born in India, and well versed, it is said, in the native languages of the East, and an earnest adherent to the tenets of the Unitarian and the Unitarian, conceiving the to him laudable desire of "holding up" Spiritualism, and confounding its media, advocates and adherents, went to her like the Kierland of old, of light, and inquired of her propounded all his questions to his friends in Hindoostanee, Sanscrit, Arabic, and other outlandish and unknown (to the medium) characters and languages. All the questions were correctly and promptly answered. The learned doctor, before he arose from the "sitting," at which he had conferred all his questions, discovered that he was exalted, and the enemy whose spell he came to take was his captor; however, it would "never do to give it up," and as he arose to depart, he spoke a little piece to the medium, which he declared to be a "telling one," said he, "I have seen you do it of the devil," and followed up the thrust with an earnest, if not an honest exhortation to "quit the business." When it came the turn of the lady to "take the floor," she replied in substance as follows: "Sir, I presume you are a minister of some church in this city; you are paid for information, or, trying to, the people of a life hereafter; I am simply, in my way, doing the same thing, and for doing that, I receive pay sufficient for my needs. You charge that I am actuated by the devil. I will not repeat in kind, but suggest that as all the questions to your friends were correctly answered, as you admit, in languages unknown to me, does it not prove that your friends are in close relationship with the 'Father of lies'?"

The doctor saw he was "sold out," and departed at all paces, and immediately proceeded to howl his rage. When I hear of a second sitting of this sort (I upon my body religion, I hope I may be there, see and report.

San Francisco, April 21, 1869. VIOLETTE.

## INDIANA.

## On the Wing.

"This is a changeable world. Indeed, all things and conditions, all individualities are changing. Change is the law of progress. Stock brokers are not alone 'on change,' for the universe of nature is on changeable terms, and constantly varying its forms of expression. Whatever the manifestation of nature, it is an expression of the universal Law, Life-God. God, then, is the author of change. Who shall dare to dispute the beauty, harmony and infinite necessity of this law? Although there be truth in the adage 'a rolling stone gathers no moss,' it is equally true that most matter (were such condition a possibility) precludes the law and the power of growth. Much sooner the friction of action and change, though at the expense of worldly accumulation, than that 'fixedness' which involves the rust and moth of spiritual stagnation, even with the weight of worldly honor and puff. Who so bold and indiscreet as to deny change?"

Appropriate to these thoughts on change, permit me to announce that we have changed our residence (again!) and, consequently, our address, from Palmyra, Mich., to LaPorte, Indiana, box 382. In these oft-repeated changes we are governed by our guides, the good spirits who control our "mission," and not by what the world of humanity may think—friend or foe. Some eight years ago, we enlisted under the banner of Spiritualism, for a life-work devoted to reform, entering into a compact with the intelligences who guide us; and under the favor of "Providence," we intend to be (as we have been) faithful to the obligations assumed thereby. This work of reform was intended and expected to bear upon our own conditions as well as extend to all human needs. We know that we have been faithful to the conditions and necessities which have borne upon us, and done "the best we could," under all circumstances; and it matters not how blind or skeptical any or all others may have been or are to this fact, yet we must—*we shall* obey the dictates of our own conscience and judgment, under the inspiration of those "sanctified" ones, in whom we repose full confidence as to ability, purity and wisdom. This position may be claimed, by some, to be selfish. We do not mean to be and do not feel that we are. Indeed, selfishness, but plead an intense love for *humanity*. Not narrow, selfish, egotistical ambition, but broad, liberal, unselfish selfhood; which grants to each one and every other the same right and duty to be faithful to the integral necessities of organization, conditions and circumstances, which we claim for and intend to exercise on our own behalf.

Did so-called reformers feel the force of this, one of the essentials of a reformer, there would be less harsh criticism, unjust censure, and unreasonable suspicion. May reformation go forward in the selfhood of each reformer, that thereby the impetus of reformation be accelerated, and the good seed find genial and productive soil, instead, as now, so oft falling in barren, rocky places.

The last two months have been mostly spent in LaPorte County, Ind., in the work of speaking and healing. We have reason to feel that our labors have not been without the fruit of success, such as plants seeds for future good, as well as plucks the flowers of present pleasure, both to sow and to serve. We have been, for the first time in our mediumistic experience, *universally*, liberally, and justly rewarded, or rather, compensated peculiarly. The last two Sabbath, and time intervening, have been spent at Lexington, (Post Office address, Brighton, Ind.) where we succeeded in establishing a conference meeting, to be held each Sabbath, when no speaker from abroad is present; and the organization of a Society which it is to be immediately localized under the laws of the State. This Society adopted concise articles of association and chose officers for one year, as follows: Harlow J. Hem, President; Della A. Burnell, Vice President; Thomas J. Burnell, Jr., Secretary; Oscar H. Howard, Treasurer.

We intend to pursue our "line of duty," in this and other States, as circumstances shall direct, and will continue to urge regular stated meetings of some kind—lectures and Progressive Lyceums, wherever practicable; conference meetings under all and circumstances, though they can well form a part of or attachment to the Lyceum, where such are practicable. We look upon these conferences, when properly conducted, as the schools of the people—schools which will hasten the day when priestcraft and authoritative teachers can be met—will be dispensed with. We do not promise free oratory and a mislead combination of words; but hope to present plain common sense, logical conclusions, and practical results, which shall prove lasting in their influence. Will heed calls for reasonable compensation. Can assist in the organization of Societies, Lyceums and Conferences, and are authorized to "solemnize marriages." Home address, box 382, LaPorte, Ind.

Dr. J. K. BAILEY.

## MISSOURI.

## Dr. D. C. Dake in St. Louis.

A correspondent writes: The Spiritualists of St. Louis have a fine and prosperous Lyceum, ably officered and well conducted. May 22d and 23d the State Society held a Convention in this city. Dr. D. C. Dake, the celebrated electro-magnetic healer, has arrived here. The Doctor is an educated physician, as was his father, but he is highly mediumistic, and performs most of his cures through the aid of invisible spirits. By their assistance he has triumphed over disease, in many instances where drug treatment entirely failed. The Doctor blesses his spirit guides, and says, "Shame on those who are afraid to be recognized as Spiritualists." I enclose the following letter, received by him since his arrival in St. Louis. It is from a most estimable lady, who has been a great sufferer. It is worth printing, for the benefit of others:

Dr. D. C. Dake, 709 Chestnut Street, St. Louis, Mo.:  
DEAR SIR—Justice to you, the afflicted, and the cause you so ably represent, together with my hearty thanks for the great benefit I have received at your hands, imperatively demand this testimonial of my appreciation of your remarkable healing powers. For three years previous to meeting you, I had been a constant sufferer; the nerves of my entire left side were diseased. My sufferings were always increasing, and I had been treated by the best physicians, but to no avail. When the pain was at my heart, I became nearly paralyzed, and would lie for weeks unable to move myself. For months at a time I could not sit up, or have my position changed in bed without intense suffering. My limbs were weak, and I had used crutches two years. During this time I was in care of one of our best physicians, but did not find relief. My disease was so complicated and hidden, it did not yield to the remedies employed. Six months ago, when you commenced treating me, I was suffering constantly. My nature was nearly exhausted, and my friends had quite despaired of my recovery. You seemed to understand my condition readily, and could control my spasms of pain when medicine failed. I have constantly improved, and can now resume my home duties. Words cannot express the gratitude of my heart. Never in all the course of my future life shall I cease to remember with feelings of deepest gratitude your noble efforts in my behalf, and never shall you cease to hold a prominent place in my respect and esteem. May God bless and reward you, and may you, through the beautiful profession you have chosen, and the gift you have, be over useful in relieving suffering humanity.



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BOSTON, SATURDAY, JUNE 12, 1869.

OFFICE 158 WASHINGTON STREET,  
Room No. 3, Up Stairs.

AGENCY IN NEW YORK,  
THE AMERICAN NEWS COMPANY, 110 NASSAU STREET.

**WILLIAM WHITE & CO.,**  
PUBLISHERS AND PROPRIETORS.

WILLIAM WHITE, LUTHER COLBY, ISAAC H. RICH,  
For Terms of Subscription see eighth page. All mail  
matter must be sent to our Central Office, Boston, Mass.

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LEWIS D. WILSON, ASSISTANT EDITOR.

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### Shaker Convention.

Among the pleasantest features of anniversary week in Boston, was the convention of Shakers, composed of delegates from eight or ten societies, located in various parts of the country. They held meetings at the Melancon, day and evening, on Friday and Saturday, which excited so much curiosity and interest that they decided to accept the hospitable invitation of Rev. Henry Morgan to use his Indiana Place Chapel on Sunday, and also to open Music Hall in the evening. At every session the audience room was full, and the most perfect order was voluntarily observed by the visitors, upon whom the Shakers certainly made a most favorable impression. This can hardly be attributed to the peculiar style of their dress, or any beauty of outward adorning, but rather to the graces of a meek and quiet spirit, which eminently characterizes them.

The charm of their singing, which with short addresses comprised the exercises at each session, is in that natural melody common to the religious songs of the early Methodists, the "spirituals" of the negroes, and generally to the unscientific, but spontaneous expression of hope, joy and gratitude, in simple chords, by loving hearts. If there was a little shade of constraint in their manners, it certainly did not seem to proceed from diffidence, in coming from the seclusion of their country homes to be gazed at and criticised by a curious crowd of city spectators; but rather from their usual habits of contemplation, and waiting upon the spirit.

The remarks made, both by the brothers and sisters, evinced more than average intellectual discipline, and were intended to make clear to their hearers the peculiar doctrines or principles of the Shaker faith—not to make proselytes, but to answer such questions as unsatisfied and inquiring souls are constantly asking, as to their reasons for professing to live in a new and divine order. The testimony of their lips was in accord with the calm and peaceful expression of their countenances, that in the virgin, spiritual life, they had found a satisfying portion. No uncharitable word fell from the lips of any speaker, in censure of the "world's people," who cannot see the beauty, or feel drawn by the spirit of their system. Their position was, if any feel that they cannot live the virgin life, or do not believe in it, they are not called to it yet, but are only called to live in faithful obedience to the principles and purposes for which the marriage institution was originated.

The Convention was numerously attended, many of the audience being of our most intelligent and cultivated citizens. Elder Evans presided, and the week-day meetings were extremely interesting, both from the public view of the mode of conducting meetings by this secluded class of people, and from the peculiarity of the principles and tenets which they hold in common. It would afford us great pleasure to recite the various points of the proceedings in their order, especially when all were of such interest, but we are compelled to select only such allusions as will be of special interest to believers in the exalted religion of Spiritualism. Bro. J. M. Peebles was one of the prominent speakers before the Convention, and was introduced to the audience by the presiding elder with many tokens of confidence and genuine approbation. It may not be generally known how close is the native alliance between Shakerism and Spiritualism, but a few citations from the reports of these meetings will more clearly show.

It had been previously proposed to the audience that answers would be freely returned to any proper and pertinent inquiries that might be sent up to the platform in writing, and from those replies we quote as follows: The Shakers believe implicitly in the inspiration of the race. The recent awakening of the patriotic element of the country and the general conviction of great wrongs in the social system, were evidences of what might be expected in an awakened spiritual life. Shakers believed that Christian people do most sin, and they looked with disgust upon those who declared that they cannot live without sin. Believing that religion exists more in name than in spirit in the world, induced Shakers to withdraw from the world and bear a homely name. Inspiration is teaching to-day that mankind is wanting a salvation from sin, and that this society believes in. The repentance which Christ approved in the case of the woman taken in adultery was "to go and sin no more," and that was all that was required by this society.

To a question which was handed in, "Do you preach salvation through personal faith in Jesus Christ?" Elder Evans replied at considerable length. In substance, his answer was that they did not believe in Jesus as Christ or as God, and that men are as susceptible of inspiration as was Jesus. Such a belief was too narrow for their souls. Ann Lee, the founder of the sect, was baptized of the same Christ spirit. It was the Christ spirit which was wanted, to make them sons and daughters of God.

To another question, whether the Shakers fairly and squarely accepted the Bible as the word of God? he answered "that they did not believe it was the word of God. The Bible might be a record, but not the word of God, and men wanted the inspiration which caused the record to be made."

To the question whether the speaker had any sympathy with Spiritualism, he replied that he looked upon Spiritualism as a science, somewhat as they did upon geology, astronomy and other sciences. Swedenborg was spoken of by him as the angel of Spiritualism. Referring to the scenes of the day of Pentecost, he said it would be considered at this day as a manifestation of Spiritualism.

Referring again to Spiritualism, in answer to another question, the Elder said Spiritualism, as a powerful element, originated in the Shaker order eleven years before its supposed origin in

Rochester. There were at that time hundreds of mediums among them, and they closed their intercourse with the world outside, because it was Orthodox. To the question whether it was a fundamental doctrine of the Shakers that spirits commune with mortals, he said they did fully believe it.

On Sunday evening Music Hall was entirely filled, although a fee of ten cents was taken at the door. The principal address was made by Elder Frederick W. Evans, of Mount Lebanon, N. Y., whose recent "Autobiography of a Quaker" in the *Atlantic Monthly*, has been extensively read and copied. The vast audience were not only thoroughly interested by his novel positions and statements and logical method, but also kept gazed by the quiet play of humor that relaxed what otherwise might have shocked some sectarian prejudices and appeared almost like blasphemy. We can only give from memory a very brief digest of the Elder's discourse.

They believe the deific life to be both male and female—not three male persons, as in the Trinitarian theology. Theodore Parker, whom the speaker eulogized in terms of high appreciation, after visiting their societies and becoming acquainted with their views upon this subject, always used in prayer the term "Our Father and our Mother." This divine and dual life they find throughout Nature. The God of the universe, therefore, cannot be a local deity, as was the God of Abraham, Isaac and Jacob, and as the Christian world generally believe. The God of the Hebrews was a partial being, a Spirit who had a particular object to accomplish through the instrumentality of that people. Other tribes or nations of men were nothing to him but obstacles to be driven out of the land into which he called this "chosen people." This was not the God of the universe, who is no respecter of persons. But this partial Spirit or local God was a being of great power, and he was working in divine order. His object was to produce perfect physical beings—to secure perfect obedience to the laws of the body. Very little was known or thought by the Jews concerning immortal life. All the promises made them by their God referred to length of days and a land flowing with milk and honey in this world—supremacy over other peoples, based upon physical strength and prowess. To this end he called them out from the midst of the luxuriant Egyptians, by the mediumship of Moses—a man prepared and endowed for the work—to whom he appeared in a wonderful spiritual manifestation in the burning bush. They were led for forty years through the wilderness, murmuring most of the time and looking back to the fleshpots and luxuries of Egypt with regretful complaints. When they feared starvation, and complained that they had been led into the wilderness to die, their God sent them manna from heaven. But each one, high or low, had to go out from their tents and gather for himself from the surface of the ground. This compelled activity of body and the daily inhalation of pure, fresh air. The food was simple, nutritious and healthful; but when they murmured for animal food, he sent them quails, and in such abundance that the most wicked of them surfeited themselves, and, as a consequence, had the cholera and died off, just as people die now of cholera and other diseases, from unnatural diet, and particularly excesses in animal food. Thus he got rid of the most difficult ones to manage—a very good arrangement, I think, said the Elder. The bread, which, at the beginning of every week, was placed on the altar for their God—which, if he did not eat, the priests and their families did—was the standard bread for the whole people. It was made from the whole grain and was unleavened. No devices, such as we have now-a-days for spoiling the bread, by bolting the flour and raising the dough, were then tolerated. Consequently their food, thus prescribed, was wholesome, and had much to do with the great mission of that people. And, all through their history, we see him dealing with a stubborn and refractory people, whom he was obliged to kill off, sometimes by the thousand at a time, and in one way or another, so that he might at last accomplish his purpose of bringing a pure, healthful seed into the promised land to be the founders of a new, vigorous and healthful physiological race. But out of the multitude who left Egypt, crossing the Red Sea between the walls of water rolled up on either side by spirit-power, only two individuals entered the promised land. But the children born in the wilderness, who had eaten simple food, breathed pure air, and been compelled to daily exercise, entered that land, from which the barbarians were driven out before them, there to found that institution of marriage, which nowhere else has ever had such sanctions, or been based upon the only purpose for which marriage is intended. The only object of this institution, thus founded, was to perpetuate the human race, under the most perfect physiological conditions. This was the grand culmination of the Mosiac order. And would it not be well, asked the Elder, for Christians who profess to accept that dispensation as the basis of Christianity, to retain and observe those great natural features which distinguished it—physiological obedience to the laws of individual life and the law of procreation? When one divorce occurs in every eight marriages in this land, and one-half the children die before attaining five years of age, is not something wrong, and an evident departure from the truth and law revealed by the Hebrew God? We are deeply interested in this matter; we are really anxious about it. If you do not live better and produce healthier children, what material shall we have to make Shakers of? If you cannot become Shakers, at least live out the order which you do profess to accept.

In the Temple of the Jews at Jerusalem apartments were appropriated to the young men and maidens who were destined for the temple service. There was room for many thousands of them. They were trained to the most perfect obedience to physical laws, and, as a consequence, were sound and healthful—pure in body. From this number, undoubtedly, was the virgin, Mary, the mother of Jesus. His organization thus derived, was fitted for the great work to which he was called. And now another spirit, the Christ, came to inaugurate a new spiritual era. Jesus was not the Christ, he was only one of many brethren, our brother, but the Christ came to him and taught him Christianity; it taught him non-resistance; it taught him the virgin life; it taught him self-abnegation. These principles he uttered and lived; but his apostles were not all Christians; they were not all converted entirely to Christianity, neither have his professed disciples been, from that day to this. Christianity is the new spiritual order in the world, a light shining in a dark place, a city set upon a hill. The Shakers believe that Jesus was not the only revelator of the Christ, but that the revelation is through the female as well as through the male.

As appropriate to this part of the subject, the speaker said he would introduce a sister who better than himself could present their views upon it. The name of this sister we did not hear, and, being unexpectedly called upon, she failed to continue the statement of their principles, but in a

very cordial manner expressed, in behalf of the Convention, their gratitude and pleasure in the reception and attention which they had received from the people of Boston. This feeling was often expressed by them, and was, at the close of the meeting, embodied in a resolution, including, also, thanks to the press for the just and fair reports which have been published.

### The Case of C. H. Read, the Medium.

It is stated that at an exhibition on the 25th ult., at Waterbury, Conn., by Mr. Read, the well-known physical medium, he was detected in trying to "help the spirits" in some of the extraordinary performances with which he has been very generally credited. A number of Spiritualists appear to have concurred with the other spectators present, and to be of the opinion that Read was, by the sudden letting on of the gas, exposed in a dilemma inconsistent with his claim of using no physical efforts of his own in his manifestations. We have received a copy of certain resolutions passed by a committee of Waterbury Spiritualists announcing this exposure, and properly thanking the parties who managed it.

An attempt was made to punish Read by arresting him for obtaining money under false pretences. He was tried, but the trial resulted in a verdict of acquittal; the prosecution not being able to find any witness who would testify that he had been led to attend the show by belief in Read's pretensions.

Those persons who have made physical manifestations a study for the last twenty years will not be surprised or disturbed at this occurrence, whatever their opinion may be as to the actual powers of Read as a medium.

There are three theories which persons, according to the degree of their knowledge and experience, will adopt in regard to physical manifestations believed to be spurious, but performed by accredited mediums. One is the theory that sets down the so-called medium as utterly and always fraudulent, and as accomplishing all his manifestations by trick. Once a cheat always a cheat, may be a safe rule in most cases, and yet may not be always applicable to mediums.

Another theory will be, that being partially, or at times, in the exercise of medium power, wholly unscrupulous so that he puts money in his purse, the medium does not hesitate to "help the spirits" when they are backward, or when he thinks he can cheat without being detected.

The last, and perhaps the most charitable theory will be, that the spirits themselves sometimes do not scruple to trick the medium, and leave him in a dilemma like the present, from malice or wantonness, or to subserve purposes not readily obvious; or because they really employ his physical organs in some rapid, inexplicable way.

That there have been instances where physical mediums, of the genuineness of whose powers there has been the most ample proof, have been unaccountably made, at times, to do by apparent chicanery what we all know them to have done previously by no such agency, there can be no doubt. Spiritualists should not be swift in these cases to conclude that all is fraud, even when the personal character of the medium is so low as to afford no guarantee whatever of his sincerity at any time. The subject is a curious but not a novel one. In this strange and abnormal matter of mediumship, hasty conclusions, throwing discredit on all physical manifestations, ought not to be based even upon a case where the attempt at fraud would seem to be palpable and unequivocal. Unless the testimony of our senses is wholly worthless, the fact of physical manifestations, independent of the physical aid, is established.

The newspapers of Connecticut have some of them treated the recent exposure with remarkable candor. The *Waterbury American* has published articles pro and con, thus evincing a truly loyal and honorable desire to promote the cause of truth by a fair and searching examination, and by presenting all that could be said in behalf of those who have had, and perhaps still have, no doubt of the mediumship of Mr. Read, even if all that is claimed for the recent exposure is literally true.

### Free Religious Association.

The second anniversary meeting of the above Association was held in this city, anniversary week, O. B. Frothingham, of New York, presiding. He opened the Convention with remarks of a liberal character, and was followed by other speakers, such as Rev. Wm. J. Potter, Rev. Francis E. Abbott, and Ralph Waldo Emerson. The afternoon session was opened with the reading of the report of the Executive Committee by Thomas W. Higginson, and of various letters from persons of note in different parts of the country. After this, came an essay by Mrs. Julia Ward Howe, on "Freedom and Restraint in Religion," and speakers. Col. Higginson made an excellent speech, full of truth-telling points. He believed that the theology which was to move the world, is the theology of the heart and not of the intellect. Professor William Denton delivered a most impressive speech during the progress of the proceedings, declaring in unequivocal terms, and illustrating by irrefragable statements of facts and arguments, that the only religion which was to unite the world in a common brotherhood, is Spiritualism. He proceeded to set forth its claims and characteristics in a lucid and masterly manner, and his remarks were impressively felt by the large congregation. We rejoice that Spiritualism had so ready, able and effective an advocate, at the very time when a plain statement of its power and worth was so greatly needed.

Mr. A. M. Powell, editor of the *New York Standard*, followed in strong support of the position of Prof. Denton, endorsing his declarations, and referring to the urgent need there was of dropping sects from view and looking to the inner sense alone. Rev. Mr. Blackwell pursued the same line of remark, giving much satisfaction by the spirit of his speech and the wholesome and timely truths it contained. Prof. Denton received good backing at his hands. Mrs. Cora L. V. Tappan likewise made a most eloquent and impressive inspirational speech, entrancing those who heard her with both matter and manner. She was never in better mood for translating the messages of the angels to mortals, on a subject of profound interest to all, and her effort was extremely happy in the widest sense. As a whole, Spiritualism obtained a good hearing before the Free Religious Association, and scattered many seeds that will spring up and bear fruit in a not distant future.

### London.

The *Human Nature* says the Conferences at Gower street, London, Eng., are still maintained with unabated vigor. Mrs. Emma Hardinge has contributed much to their success. Mr. Home has occasionally lent his aid. Mr. A. R. Wallace, the eminent scientist, gave a valuable lecture, which was listened to with much interest.

The *Daybreak* has come out in a new dress, as a penny monthly broadsheet, and styled: "A Popular Exponent of Natural Theology, Religious Progress, and Spiritual Development."

### The Medical Society and Spiritualism.

The Massachusetts Medical Society had an annual meeting in Bumstead Hall on the 2d of June, when Prof. Munroe delivered the annual address, written by Dr. Alfred Hitchcock, who was unable to speak. In the course of his address, according to the report in the *Boston Post*, he said that "the special science of medicine is indebted to the radical light and influence of Christianity." No great compliment to Christianity. That may be the reason why the "science of medicine" is in reality no science, as its own professors have repeatedly acknowledged. That may account for the fact that doctors of medicine tinker men's bodies no better than doctors of divinity tinker their souls, and that people who make a practice of employing the one, are as constantly sick as those who employ the other are ignorant and superstitious.

"The Christian hygiene embraces," he said, "the trinity of man's nature—physical, intellectual and moral. The opposites are the three sins—clairvoyance or Spiritualism, inebrity, and pre-fantoidism." "Christian hygiene!" Christian mechanics would be just as proper a term. Hygiene is the science of preserving health. What does Christianity teach on this subject? Absolutely nothing. Jesus says, "Take no thought for your life what ye shall eat or what ye shall drink, or your body what ye shall put on." How much should we have known of hygiene, if men had obeyed him? Christianity recommends trust in God, neglect of health laws, represents sickness as God's method of chastening his sons, and advises as a cure prayer, and anointing with oil. Hygiene this, of a kind well suited to be father of modern medicine, with its thousand humbugs.

But there are three opposing sins; first, "clairvoyance or Spiritualism." So clairvoyance is Spiritualism, and clairvoyance is a sin. How well read this professor must be in physiology, which is a science, though modern medicine is so far from it. Had he read the works of Carpenter and Draper, authorities both in Europe and this country, he would have found that they endorse clairvoyance, which is simply clear seeing—seeing without the use of the bodily eyes, and is now almost universally recognized by our best physiologists. How a natural power, like clairvoyance, can be a sin, perhaps it requires the erudition of a modern professor of medicine to discover. It would be just as proper to call seeing and hearing, sins, for those who can see spiritually are no more responsible for their vision than those who see physically.

But clairvoyance is Spiritualism—not necessarily; clairvoyance simply demonstrates the existence of this spirit, whose existence after death Spiritualism demonstrates. This medical professor should examine, for a few minutes at least, a subject which he thus undertakes thus summarily to denounce. If the truth was known, clairvoyants and spiritual healers have injured his business. His patients have learned that some persons have clearer vision than this sapient doctor, and better methods of cure; they have touched his purse, and, under the influence of diminished income, comes this denunciation. It is all in vain, doctor; the people will have a better religion than Christianity, and a better system of medicine than your drug medication; the decrees has gone forth and the time shall not be prolonged.

### A Thorough Confutation.

Our good friend, D. A. Eddy, promptly replied to the patronizing slur of the *Cleveland (O.) Herald*, on the subject of Spiritualism, and deserves the thanks of all believers for his most effective manner of doing it. The editor of the *Herald* had previously said, in speaking of our twenty-first anniversary, that he "could see nothing more sensible in the manifestations of to-day than when they were confined to knocks and raps under the table in a dark room." And he added, "This singular delusion of course finds many honest believers, and that honesty is to be respected." Mr. Eddy very properly declines, on behalf of the Spiritualists, to receive any compliments whatever for their faith, but demands that it shall be tried solely on its merits. He tells the editor truly that it is not the fault of the invisible force that he is able to see no more meaning in later developments than in the raps and knocks; his friends in spirit-life will not intrude themselves; he can have abundant evidence of their presence when he is willing to conform to the conditions and laws that regulate spirit-life. On the subject of progress in Spiritualism, he reminds the critic that nine years have elapsed since the Harvard professors promised the public that report, since which time one of the leading professors of that institution has become a believer. He tells him that Rev. Charles Beecher, who was commissioned by his Church, in 1860, to investigate this matter, reported, after three months, that these were spirits, but they were lying ones; whereas his brother, Henry Ward Beecher, preached a sermon in which he admitted his entire belief, but classified the spirits according to their partiality for the truth. And on the subject of the spread of our faith among influential and important persons, Mr. Eddy makes a forcible statement, with a quotation from which we must content ourselves. He says:

"So far as talent on this continent, as well as Europe, can go to sustain the claims of Spiritualism, we have a majority of the scientific minds of both continents. In support of this we need not go outside our own city or State. Even in Cleveland we embrace, from the humblest walks in life to the highest official position within our municipal boundaries, lawyers, judges, doctors, mill-masters, ex-ministers of State, and men of private life, whose ability and soundness have never been questioned. The late Joshua R. Giddings and Darius Kelley passed on with unflinching faith in the Spiritual Philosophy. Giddings's daughter, Judge Carter, of Cincinnati, Hon. B. F. Wade, and many other prominent persons could, if necessary, be named to sustain our position against the charge of delusion and infatuation."

We have now five power presses in the United States, with ten weekly papers well supported, devoted to spiritual literature, science and philosophy. Our faith is spreading with a large circulation in Europe, where they have been translated into French and German. "Massey's Conflicts of Religion" (Catholicism) accredits us nine millions seven hundred thousand outposts and reticent Spiritualists in the world. Judge Edmonds reports that number in this country. Spiritualism has extinguished Atheism, Pantheism, Sadduceism, or modern Adventism. It repeats the Bible, having more Scripture to sustain it than all sectarian theology can boast of, and now stands face to face with the churches with open doors, demanding investigation, ready to answer every question, what it can do for earth and heaven in eighteen hundred years to do—immortality.

If deluded, we have respectable company, to say the least; we embrace statesmen and legislators. Our lectures in Washington are largely attended by members of Congress, who not only attend but believe. A very respectable portion of the nobility of Europe are Spiritualists, including Queen Victoria, Emperor Napoleon, Alexander of Russia, with several of his generals and heads of departments; and in approved, undisturbed, record evidence, we have more than would fill a hundred Bibles, and every day accumulating. We are in the quotation at the head of this article. It is with those who persist in the dogmas and teachings of the dead past, who prefer running in the time-worn ruts of theology, bigotry and tradition? Or is it with those who can demonstrate the truth of what they profess at any day or any hour, by living testimony that no power on earth can dispute, no sophistry can evade, no intelligence can deny, but hand in hand with the developments of the age, foremost in the ranks, marching steadily forward under the triumphant banner of eternal progression?"

Mr. and Mrs. A. J. Davis and Mrs. Cora L. V. Tappan visited the Boston Children's Lyceum in Mercantile Hall, Sunday forenoon, May 30th. Mrs. Tappan closed her remarks with a beautiful inspirational poem.

### A New Ministry Called For.

In the accompanying remarks from the *New York Evening Post*—William Cullen Bryant's Journal—the reader will discover a full confession of a lack in the modern ministry which, we fear, no new theological theorizing can precisely supply. If, as the *Post* admits, the ministry of the Church is unfitted to cope with the great problems of the time, and thus to win over new converts, while holding securely the old believers, it does not follow that a reëducation of the clergy is going to prove the most efficient remedy. The fault is in the ecclesiastical system itself. That is to be remedied first, and the clerical training and views will naturally correspond. The planks all want pulling out; the floor must come up; the rafters are to be taken down; the chimneys are to be dismantled; the underpinning is to come away; and the new ground must be cleared for the new and beautiful structure which all heavenly influences and attendants are preparing for earth. We are not afraid when ecclesiasticism and its journals style Spiritualism superstition; it is a way they have of opposing others with whom they fail to agree. It is the admission that follows after to which we point attention, and that is all there is to the matter. Read and see if progress is not making very fast:

"The revival of old superstition which we supposed that Christianity had conquered, has been going on such an extent that the number of those who pin their faith to the revelations of rapping, table-tipping, demonology, witchcraft, and other forms of spiritual communications, is far greater in the United States than the number of the adherents of any single form of the Protestant faith. This is a startling fact. There is in process of consolidation a school of scientific Materialists, composed of men of the rarest talent and ripest attainments, whose influence is felt wherever the English tongue is spoken or an English book is read. Huxley, Darwin, Tyndall, and others in England, with troops of disciples in this country, treat the clergy and our holy faith with ill-concealed contempt. Their dangerous and presumptuous teachings, which substitute the unchangeableness of law for the necessity of revelation, are penetrating every college and school-house in the land. Unregenerate men, but close study, careful observers, and merciless in the application of mere human reason to the problems of human existence, they have put scholastic theology on the defensive. . . . The time has come to demand of the clergy a wider and deeper culture, that they may more effectively cope with those by whom the belief in the personality of the Creator, his miraculous dealings with men, and the infallible text of his revelations are assailed. Ability to read some Latin and less Greek, and to expound the creed of his denomination, is not enough to fill the armor of the man whom Huxley, Buckle or Draper assail. The modern world needs a reëducation, and from modern science, from history, reinterpreted by democracy especially, and from the fullness and vigor of all modern thought. The old faith must not be suffered to die out of the human heart for want of men who have the training and the necessary courage to cope with the new. It is pressed as it never was before, because its guards and its protectors are not equal to the task which is imposed upon them. They stand as a bar to Christian progress, because they have no power, when assailed by a new fact of science or new generalization from a series of facts, to do no more than deny; and deny in these days does for nothing. As no man doubts that the wonders of revelation are reconcilable with all the wonders, known or to be developed, of all the branches of science, Spiritualism and the phases of Materialism included, the Christian world has a right to demand a clergy that is capable of effecting that reconciliation, and of bringing all the doubts within the Christian fold. Such a clergy is the unsatisfied demand of the time."

### New England Women's Club.

The annual meeting of the New England Women's Club was held on Saturday, May 29, in Chickering Hall, Boston, the President, Mrs. Caroline M. Severance, in the chair. At the opening Mrs. Severance read an address, containing suggestions as to the policy and purposes of the club. Miss Lucy Goddard read the report of the Executive Committee. Mrs. Julia Ward Howe read the report of the committee on art. The first duty of the committee had been to set apart Monday as the day for the meeting of the club, the first Monday of the month being set apart for literary purposes, and the report gave an account of the lectures delivered during the year, and also of all their different entertainments and works. Rev. James Freeman Clarke made a short address, congratulating the club upon the success which he had the honor to predict for them when their enterprise was begun. He concluded his remarks by hoping that there would be eventually established a Protestant Sisters of Charity organization. The nominating committee reported a ticket to be balloted for, which contained the name of Mrs. C. M. Severance for President, and a list of Vice Presidents, on which were the names of Mrs. E. D. Cheney, Mrs. William Claflin, Mrs. Josiah Quincy, Mrs. Emory Washburn, Miss Abby W. May, Mrs. Peabody, and others equally well known, all of whom were elected. Mrs. Mary Grew, of Philadelphia, was then introduced and made a few congratulatory remarks to the club on their work, and also on the present aspect of the question. Mrs. Mary F. Davis, of the New York Club, made remarks, giving an account of the doings of the Sorosis in that city. She was followed by other speakers, after which the meeting adjourned.

### A Newspaper's Influence.

It is a child's objection to a paper, advocating unpalatable views, that it is dangerous to be read. How many times must it be repeated that truth need fear no foe; it will stand after everything of the nature of falsehood gives way. The *Pall Mall Gazette*, of London, having been recently overhauled for some of its opinions, and noticing that the public had been warned against reading its columns, comes out squarely on the timid prejudices which suppose they can hold truth within their own limited sphere. "By all means," it says, "cease to take in the *Pall Mall Gazette* and the *Saturday Review* if you choose, but you will find it morally impossible to protect yourselves or your family from the contagion of the moral atmosphere which generates those papers. All that the very ablest newspaper writer that ever lived can do, is to throw into a rather plainer, more pointed, more emphatic shape than usual the sort of things which are said and thought every day, and all day, by the people with whom he habitually lives, and for whom he writes. To refuse to read papers which you would otherwise read because you disapprove their principles, and are afraid they will convince you against your will, is only one form of the ostrich policy." It is not at all necessary for us to say that we assent.

### Picnics to Come.

Mr. A. E. Carpenter's picnic is to take place at Framingham, Tuesday, June 23d.

The Boston Children's Lyceum are to have their picnic at Walden Pond Grove, Concord, Wednesday, June 23d.

The Spiritualists of Charlestown and vicinity are to have theirs on Tuesday, June 23d, at Walden Pond Grove.

The warm weather makes every one feel like spending a day in the groves, and we doubt not many will avail themselves of the above opportunities for enjoyment in good company.

### South Scituate.

Our friends in South Scituate have been very successful in their efforts to form a Children's Lyceum. On Sunday, May 23d, friend Wilder, Conductor of the Hingham Lyceum, accompanied by other officers of the Lyceum, visited Scituate and assisted in inaugurating a full Lyceum, which is now in charge of competent and energetic officers, and bids fair to thrive as well as those in larger places. Success to all such laudable efforts.



**Schooling for Factory Children.**

The two annual reports of Gen. Oliver on the condition of the factory children of Massachusetts, who are required by statute law to attend school three months in every year, set forth such a state of things as to make one seriously thoughtful about the consequences. They show, at any rate, that large numbers of young children are still allowed to grow up in ignorance, far too many not knowing how to read and write, and of course offering but poor promise for themselves or for society. The summing up of the whole case presents something like this: there are from five to six thousand factory children in the State, of whom about twelve hundred fall to comply with the requirements of the statute in reference to attendance on school. Gen. Oliver finds that much of this enforced absence is due to the downright poverty of parents, and much to the cupidity of mill owners. If that be so, no more argument is needed to show that a Commissioner should be all the time kept in office by the State, whose duty shall be to see that the statute is thoroughly enforced. It is a piece of outright barbarism, with such richly endowed educational institutions around us, and the people taxed so heavily to support common schools, that so large a number of poor operative children, who are compelled to earn a large share of their parents' living, and sometimes the whole of it, should be allowed to exist in a state of dense ignorance, with no more training or culture than if they lived thousands of miles off, among the rudest people of the earth. It is manifestly beginning at the wrong end, for society to establish in its midst these rich and costly institutions of learning, to pamper the false tastes of the mind in far too many instances, while it is cognizant of the existence, close by, of a race of little Huns who are very certain to pay off their wrongs at some future day by invading the same society that now denies them a knowledge of the first elements of civilization.

**Planchette.**

Those interested in the simple piece of mechanism known as Planchette, through the aid of which the invisibles communicate with the people of earth, when the conditions are favorable, will read the following letter with interest:

EDITORS BANNER OF LIGHT.—The inquiry that seems to be generally asked now in America as to the wonders of the Planchette and its origin, induces me to say a few words by way of useful information in regard to that instrument made use of by spirits for intercourse between the visible and invisible worlds. The instantaneous cure of my wife, through the Planchette, at the house of Mr. Bartolucci, at Essex, near Paris, about thirteen years ago, as well as the wonders of this phenomenon in an intellectual, conversational and religious point of view, based on the Scriptures, made me at once decide to take up the Planchette as a medium of investigation. We were initiated into this practical mystery by Mr. Bartolucci, who is the originator of the Planchette, under special spiritual guidance.

A great deal of patience and perseverance was required at our hands, for some months, under the teaching of our guardian spirit mentor, Lucio.

The collective harmony and unity of sentiment of the mediums is an essential condition to success in the spiritual cooperation of these sitting round, in communion. It was after we had made considerable progress in the use of the Planchette that we made the acquaintance of the Hon. Robt. Dale Owen and Dr. H. F. Gardner, who appeared sensibly struck with the intelligent power of our Planchette, although no notice was taken of it by Mr. Owen in his "Footfalls," published subsequently. The progress, however, that we made in the development of the phenomena was marvellous, in a curative, intellectual and religious point of view, and far beyond what the two American gentlemen witnessed at our house in April, 1858, now eleven years ago. We have often had direct writing, and letters written by the Planchette "arbitrarily" (backwards), for the purpose of course for us to read, and which were simply posted.

We are now in possession of a mass of Planchette-writings, on nearly every subject, some of which have been pronounced excellent, and published in the English and French Reviews, respectively. I shall be glad to send you a few essays, if agreeable, and remain, Messrs. Editors, yours truly,

Grand Duchy of Baden,  
Baden, 12 Sophien Strasse, 11th April, 1869.

\* We should be pleased to receive the essays alluded to.—Eds.

**Catholicism on Spiritualism.**

Our holy faith is working so rapidly and effectually into the Roman Church, both at home and abroad, that we should expect a writer like Dr. Brownson to assail it with all the vigor of his wearied pen, long devoted to advocacy rather than the search for truth. In the "Catholic World" for June occurs an article from his hand, entitled "Spiritism and Spiritualists." If this cutting down of the noble word Spiritualism suits him better, let him have all the pleasure it confers. The facts he is forced to admit! But he deceives himself more than any one else, when he ascribes communications, not to disembodied spirits, but to Satan and fallen angels. If one class of spirits have the power to communicate, why not the good at least equally with the bad? He thinks their views are those of the Pagan elysium rather than the Christian heaven—which is prejudice altogether. Some of these views are as "heavenly" as anything the Doctor will be likely to meet with in heaven, though he stay there a thousand years. He of course hates the woman movement, and regards Planchette as "the mouth-piece of Evil." All of which pseudo explanations indicate a far deeper superstition than any which he ascribes, or can ever ascribe, to Spiritualists.

**Not So.**

The Investigator sometimes allows its correspondents a little too much license. For instance, in that paper of May 26th we find the following introductory to an alleged exposure of Fay's deceptions in Lynn last year:

"It may be a question whether there is not some truth in Spiritualism, though even if there is, the deception practiced in its name ought to be exposed, but the Spiritualists papers are not inclined to do this—therefore it must be done by other journals."

The truth is, we have repeatedly cautioned the public against the pretensions of this individual. The last time we adverted to him, we advised Spiritualists to have nothing to do with him, for we had no faith in his reliability as a medium for the physical manifestations. We also previously published a column in regard to Fay's contract with Barnum to expose the Davenportes, etc., which article Prof. Gunning read to an audience in England for the purpose of preventing Fay from deceiving the Spiritualists there. Having a high opinion of the editor of the Investigator, and knowing his desire to do all parties justice, we trust he will correct the misstatement of his correspondent.

**Lecture in Mercantile Hall.**

Horace Seaver, Esq., editor of the Investigator, will lecture before the Society of Spiritualists in Mercantile Hall in this city, Sunday evening next, June 13th. Mr. Seaver is a fine speaker, and an excellent discourse may be expected.

We publish in this number of the Banner of Light a letter from Judge Edmonds, in answer to an editorial which recently appeared in the Boston Journal, derogatory to the Judge and his belief in Spiritualism. This letter, written in the Judge's terse style, will be read with interest by every Spiritualist in the land.

This attack of the Journal upon Judge Edmonds's sanity, reminds us of a capital anecdote told on this occasion, and we give it. A case was on argument in the Supreme Court of Wisconsin, when one of the counsel called a decision by the Supreme Court, of New York—"Opinion by Edmonds, Justice." When his adversary came to reply, he spoke slightly of it, as being by that "crazy New York Judge."

**Religio-Philosophical Journal.**

This ably conducted exponent of Spiritualism should be in every household in the land. Its publisher deserves the thanks, as well as the patronage, of the many friends who have enlisted in our glorious cause, for his arduous efforts, against opposition from within and without, to make successful the institution established by him in Chicago several years ago. We are pleased to know that Bro. Jones is still exercising his energies in the same direction, for we learn by his advertisement in another column, that he will send out his paper on trial for three months, for the nominal sum of FIFTY CENTS. Surely this is a very liberal offer, and should be responded to at once.

**Salem, Mass.**

The Children's Progressive Lyceum have changed their hour of meeting from 10½ to 12½. The Lyceum Association have lectures, commencing June 6th, in Hubon Hall, at 3 and 7½ o'clock P. M.

**Ready for Delivery.**

Rev. Moses Hull's book, "THE QUESTION SETTLED—A careful comparison of Biblical and Modern Spiritualism." Orders by mail promptly attended to. For full particulars see advertisement.

**ALL SORTS OF PARAGRAPHS.**

The reader will of course peruse the report of Prof. Denton's able lecture, "The Way to be Happy," which we publish in this issue of the Banner of Light.

Thanks, friends, for your beautiful floral contributions for our Free Circles.

We are often more cruelly robbed by those who steal into our hearts, than by those who steal into our houses.

The fourth edition of "Pro-Admiral Man" is nearly exhausted. Those who wish to secure a copy of this remarkable work should send for it now.

Andrew Jackson Davis and his amiable wife, Mary E. Davis, and Mrs. Cora L. V. Tappan, the popular lecturers on Spiritualism, visited Boston anniversary week, and took part in the Woman's Suffrage Convention and the Free Religious Association meetings. Col. S. F. Tappan was also in attendance. Mr. and Mrs. Tappan spend the summer at Manchester, Mass. After a few days sojourn, Mr. and Mrs. Davis returned to their home in New Jersey, much refreshed, we hope, by their brief visit to the "Hub."

The Gallery of Paintings, in the Studio Building, Boston, is really worth visiting. Works by Lilly M. Spencer, DeHass, Colman and Shattuck, are to be seen there.

The first edition of "The Beers of the Ages" is nearly exhausted, though it has been in the market but a few weeks.

Our city is filling up with strangers, attracted here by the Musical Peace Jubilee.

The reader's attention is invited to the advertisement of the Globe Gold and Silver Mining Company, in another column.

Charles W. Elliott has accepted the presidency of Harvard College, and resigned his position on the Board of Overseers.

What is the difference between an editor and a wife? One sets articles to rights, and the other writes articles to set.

Why are eyes like persons separated by distant climes? Because they correspond, but never meet.

Great eaters never live long. A voracious appetite, so far from being a sign of good health, is an indication of disease. Some dyspeptics are always hungry, and feel best when eating.

Why is a room full of married folk like a room that is empty? Because there is not a single person in it.

A late number of the Springfield Republican, under "Religious Intelligence," gave a long list of ministers who have resigned their pastorates. What is the matter with the reverend gentlemen? Are the people dissatisfied with the pulpit doled out by them each Sunday? Very likely.

Leverrier, the astronomer, has a daughter whose voice is said to be far superior to Patti's.

Men would not be afraid to see spirits if they were better acquainted with their own spirit. It is because we live so entirely in the body that we are startled at a revelation of the soul.—Lydia Maria Child.

At Prague it is proposed to celebrate this year the five hundredth birthday of the reformer, John Huss, and to erect a monument to his memory at Constance Baden, where he was burnt alive.

Mormonism is flourishing in England.

The bass drum, manufactured expressly for the Peace Jubilee, measures six and a half feet across the head.

Dr. R. R. Roberts is "healing" in California.

Mrs. LYDIA MARIA CHILD wrote twenty years ago—Animal magnetism will come out from all the shams and quackery that have made it ridiculous, and will yet be acknowledged as an important aid to science, an additional proof of immortality, and a means, in the hands of Divine Providence, to arrest the progress of materialism. She meant by "materialism," probably, mammon, which the Christians worship almost exclusively. Vide their expensive churches with lofty spires, their velvet cushions and showy pulpits, to say nothing of the large salaries of their ministers. Materialism is too holy a word to be used in this connection.

Good Brevets.—The late Franklin Smith, of this city, the well-known undertaker, left in his will, among other bequests, two that are worthy of imitation. One was \$1000 to the "Old Ladies' Home," and the other, \$1000 to the "Widow and Orphan's Fund," of Siloam Lodge I. O. O. F., of which he was a member.

Cooling off suddenly when over-heated has sent many to an early grave.

The United States has 42,235 miles of railroad. More than any other country in the world.

Religious liberty has completely triumphed in Spain.

A cable telegram from London, received June 1st, says: The Protestant Congress, which assembled at Worms, May 31st, was attended by twenty thousand persons, including representatives from all the States of Germany. The Congress, by a unanimous vote, resolved against the Papal command to return to the Roman Church, and in condemnation of the Encyclical letter and syllabus. The idea of forming a united German Church is mooted.

A shrewd old gentleman once said to his daughter, "Be sure, my dear, you never marry a poor man, but remember that the poorest man in the world is one who has money and nothing else."

The Swedenborgians have commenced public worship in Lynn, Mass.

Mrs. M. M. M. The publisher announces that the first chapter of Miss Louisa M. Alcott's new story, "An Old-Fashioned Girl," will appear in the July number.

COMPLIMENTARY.—The Chicago Children's Lyceum unanimously adopted a series of resolutions desiring complimentary to Mrs. H. F. M. Brown, on the eve of her departure for the Pacific coast.

The committee in the Massachusetts Legislature to whom was referred the petition of Aurora Phelps and others, asking for lands from the Commonwealth for the erection of cheap homes for workingwomen, requested that the same be referred to the next General Court. We trust the people will send to the next Legislature men who will have courage and independence enough to handle these reform questions effectively.

"Are you fond of tongue, sir?" "I was always fond of tongue, madam, and like it still."

A clergyman, coming out of the water with a woman he had baptized, asked her how she felt in her mind. He was not a little surprised to hear her faint answer, "Bully!"

**Correspondence.****Letter from Judge Edmonds.**

New York, May 31, 1869.

DEAR SIR—In sitting down to answer yours of the 25th, in which you ask me to notice the article in the Boston Journal which you send me, it would seem to me, if I had not in a measure got used to it, to be one of the queerest things in the world that at this late day I should be called upon to prove my own sanity! Yet the article referred to, in speaking of my having said that I had seen spirits, says: "Such declarations as 'these seem to impose upon us the necessity of doubting either the honesty or the sanity of those who make them. And yet they are often put forth by men who, as in Judge Edmonds's case, are unquestionably truthful and certainly sane upon at least all other subjects.'"

It is now over fifteen years since I made a public avowal of my belief in spiritual intercourse. I was then so situated that the soundness of my intellect was a matter of public interest. I had just retired from serving my term in our Court of Appeals—the court of last resort in this State. I was then the Presiding Justice of the Supreme Court in this city, with the power of wielding an immense and destructive influence over the lives, liberty, property and reputation of thousands of people. The soundness as well as the integrity of the administration of public justice was involved, and all had an interest in watching it. The cry of insanity and delusion was raised then, as now. I remained on the bench long enough after such avowal to enable people to judge how well founded the clamor was; and for the fifteen years that have since elapsed, I have been somewhat before the world, as a lawyer in full practice, as a politician, somewhat active in the first organization of the Republican party, in a literary aspect as the author and publisher of several works, professional and otherwise, and as a public speaker, thus affording to all an abundant opportunity of detecting any mental aberration, if there was any in me.

The writer in the Boston Journal, wiser than all his fellows, has discovered it in my belief that the spirits of the departed can be seen by and can hold communion with the living!

Does this writer believe in the Bible? If he does, will he be so good as to tell us wherein the nature and capacity of man have so changed that we of to-day cannot as well see spirits as did Hagar, Abraham, Lot, Moses, Balaam, Elijah, the two Marys at the sepulchre, Mary, the mother of Jesus, the shepherds, and Peter, and James, and John?

Does he believe in ever giving credit to human testimony? If he does, will he be so good as to tell us why we may not believe in facts already sworn to by men and women whose integrity and intelligence are unquestioned, and which can be testified to by thousands of others equally reliable? And if we may not receive human testimony, will he tell us how we are to keep out of harm's way for a moment? Whether, in his view, he is more insane who does receive and can weigh such testimony, than he who is incapable of either? And whether he is more sane who forms an opinion in ignorance, than he who forms it with knowledge?

If our belief is insanity in us, will he be good enough to tell us what it was in Socrates, Cicero, Josephus, Pope, Dryden, Milton, Addison, Samuel Johnson, Blackstone, John Wesley, George Fox, Southey, Howitt, Byron, Walter Scott, Tennyson? In India, Burma, Siam and Lapland? among the Esquimaux, Mexicans, American Indians, the Mahometans and Roman Catholics, in the past and the present?

Verily, it seems to me, that if we are to be sent to herd among lunatics for our belief, we shall be in rather more agreeable, if not better company, than in the sanatorium of such a newspaper editor!

But why, when in the short space of twenty years our number has swelled up, in this country alone, from half a dozen believers to millions—why waste words upon the subject? For this simple reason: There are people who are conscious that if this thing is true, there is an intelligence at work in it that can read our most secret thoughts and can reveal them to the world around us. They dare not believe in spiritual intercourse; and to them any resort, even to the stale and worn-out cry of delusion and insanity, is better than the conviction that language has lost its power of concealing thought, and vice and hypocrisy have no hiding places left.

The tide is swelling rapidly upon us, and the time is not distant when this fact shall be general, if not universal, among mankind; and then, indeed, will Otello's occupation be gone, to all those who depend upon concealment for impunity.

Then there are others, who, from defective education or organization, can receive no thought except through the medium of their senses, who have no more conception of a spiritual idea than a hog has of a homily. To such, the telegraph and the locomotive are profound and unfathomable mysteries, and the revolution of the earth an absurdity, because we should all fall off!

Which of these two classes is most to be pitied, it is hard to tell. We must wait and see, for it may be Goldsmith's mad dog story, after all. There, you remember,

"The man recovered of the bite,  
The dog it was that died."

Yours, &c., J. W. EDMONDS.

P. S.—While writing this, I am in the receipt of a letter from Mr. S. C. Hall, the English writer. It was written in London on the 13th of May, and I give you the following extract. Verily, our goodly company of the insane is increasing!

"I should not, however, trespass on your time, if I had nothing to say but that. I have a fact to relate, apropos of the trial of Muller—particulars of which have reached me."

"A few days ago, sitting with Daniel Home and seven other friends, my venerable and truly Christian sister, who passed from earth about eight months ago, was enabled to be visible to me, and those who were with me."

"She was not only not a Spiritualist, but strongly and stably objected to the principle, as anti-Christian or demonic. She had never been present at any manifestation, never would be. But not long before her departure, I said to her, 'I am sure God will permit you to visit me after you leave earth. You will be permitted to do so for my comfort, and as a helper on my way to Christ. I wish you to promise that you will do so, if God gives you the power.'"

"She did not absolutely make me the promise; but she did say, 'My dear brother, if it be for your good, and God permits it—and He may do so—I will be with you when he has called me from earth.'"

"When she appeared to us in my drawing-room, her face was so healthy—so full of the red and white that exhibits health—that at the moment I did not recognize her; for she had been two years confined to bed, 'died' of cancer, was

a great sufferer, and was naturally reduced to a skeleton—so to speak.

"Suddenly I said, with an exclamation, 'It is my sister!'"

"Three blows were (—) struck on the table. 'The eyes were closed—she had been blind during the last ten years of her earth-life—possibly but for that I should not have recognized her; there was so marvelous a contrast between the face, as I saw it on her 'death' bed, and the face as I saw it then; so healthful, so beautiful, so happy, smiling, but the likeness was exact, for I recognized every feature after my exclamation; the hair, exactly as she wore it, or plaited back, and the cap exactly as she wore it also, which the master of Lindsey, the Hon. Mr. Lindsey, called a 'Mutch,' i. e., the cap of the old Scottish model."

"She remained before us thus palpably for about two minutes—certainly more than one."

"Long enough for any photographer to have made a photograph of her; and I am very sure there would have been no difficulty whatsoever in making such photograph, if the apparatus had been ready; that it would have been at once recognized by any person who knew her during her 'life' here, and that it would have been as distinct and palpable as any photograph of any (so-called) living person."

"I have no doubt that each of the eight persons present would make exactly the statement I have made."

"Dear sir, I have already expressed my hope that in thus trespassing on your time, I shall give you pleasure rather than annoyance."

"You are discharging a duty, onerous, troublesome, nay, dangerous, in so far as the world's estimate is concerned, and I have felt impelled to stand at your side, with aid as far as it can be given you, not far, indeed, but with earnest fervor."

"I pray you accept from Mrs. S. C. Hall and myself, expressions of cordial and affectionate regard and esteem. We are your fellow-workers, though in a humble way. May God give us strength to be more effective laborers in spreading the light that comes from his new revelation. Your faithful servant and friend,  
S. C. HALL, F. S. A., Barrister at Law."

**Movements of Lecturers and Mediums.**

Prof. Wm. Denton lectures in the Town Hall, Foxboro', Mass., Sunday afternoon, at 5 o'clock, June 13th.

J. M. Peabees had large audiences in Lowell, Sunday, May 30th, and also in Lawrence the 31st. He goes to Portland for the month of June.

E. V. Wilson is announced to speak in Yates City, Illinois, June 8th, 9th, and 10th, in the evening.

Mrs. Carrie M. Cushman is lecturing in Springfield, Mass. She commenced her labors there May 23d.

Miss Susie M. Johnson lectures in Kalamazoo, Mich., during June. Address, care of E. L. Warner.

Mrs. Sarah A. Byrnes lectures in Central Hall, Charleston, June 20th and 27th.

A. B. Whiting will speak at Underwood's Hall, East Abington, Mass., Sunday, June 13th.

Dr. H. B. Storer lectures in Central Hall, Charleston, Sunday afternoon and evening, June 13th.

Ophias B. Lynn can be addressed No. 70 Chelsea street, Charleston, Mass.

C. Fannie Allyn created quite an interest in Houston, Texas. The Union says: "Mrs. Fannie Allyn was greeted last night by a large, intelligent and fashionable audience, mostly composed of ladies. The lecture was exceedingly interesting, and we doubt if an address has ever been made in Texas when so much food for thought was given in so short a time. Indeed, there are few minds susceptible of comprehending a discourse so compact and complete. It is amusing to notice the wriggling and plunging of old fogy editors, when speaking of the wonderful powers of Mrs. Fannie Allyn."

A. A. Wheelock speaks in Slatersville, Ohio, July 11th.

Warren Chase was announced to speak in Cleveland, June 6th.

**"Tale of a Physician."**

Andrew Jackson Davis's new book is receiving general commendation by the press, and individual readers. The Lyceum Banner speaks of it thus:

"It is the latest contribution to the rational, philosophic literature of the day, and is from the pen of one of the most remarkable of living writers. Mr. Davis has seemingly explored the entire field of rational inquiry in his previous works, but in this book he has opened an avenue for the thoughtful in a new direction. Adopting the form of a tale, and investing his story with all the interest and romance of a novel, he has woven within its pages the outlines of one of the most remarkable truths of nature. The seeds and the fruits of life, the natural laws of planting the seeds by unrighteous hands in an unrighteous soil; that evil lives, and evil deeds, and evil men, are the products of anti-natural influences, and of organizations themselves the results of causes operating before and beyond the primary existence of the individual. But as this is not a book for children, we do not feel like entering at length into its merits. We can only say to our little ones, ask your parents to procure it, for while it is both interesting and instructive, it will give them a new idea of their duties in life, their relations to God, and their responsibilities concerning their character and their lives."

**The Spiritual Harp in the Churches.**

Some of the liberal churches are using the "Spiritual Harp" in their devotional exercises. This fact speaks volumes in its praise. With many, Spiritualism is far more palatable when sung in a fashionable choir than when witnessed in manifestations or listened to in lectures. Several Unitarian congregations are using the Harp.

A correspondent, under date of May 20, writes: "I have been so busy with using the Harp of Peabees and Barrett's Spiritual Harp that I have had no time to examine Tucker's and other recent musical works. There are no spiritual meetings here in —, of any kind."

When you see Peabees and Barrett tell them I have been singing their spiritual songs in the Central Methodist Church, corner of — streets. I endeavor to render the words and sentiment of these songs, so that they are made very attractive, and they wonder where I select so many beautiful hymns. But the choir, of which I am leader, (yet a radical Spiritualist—but they don't know it, and I will not harm them, but through my songs, do them good,) is about to purchase half a dozen copies of the Harp."

**Spiritual Periodicals for Sale at this Office:**

THE HUMAN SPIRITUAL MAGAZINE. Price 30 cts. per copy. LUNAR NATURE: A Monthly Journal of Zoistic Science and Intelligence. Published in London. Price 25 cts.

THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to Spiritualism. Published in Chicago, Ill., by S. B. Jones, Esq. Price 50 cts.

THE HARMONY: A Monthly Magazine, devoted to the Harmonical Philosophy. Published by Hull & Jamieson, Chicago, Ill. Single copies 20 cts.

THE PRESENT AGE: Devoted to the Spiritual Philosophy. Published by the Michigan Spiritual Publication Company. Price 6 cts.

THE AMERICAN SPIRITUALIST. Published at Cleveland, O.

**Married.**

In Houghton, Mass., by George Talbot, Esq., May 20th, 1869, Mr. F. M. Paine, of Houghton, to Mrs. Susan M. Cramm, of Easton.

In Chicago, Ill., on May 22d, by the Rev. Mr. Trowbridge, at his residence on Michigan avenue, Mr. Charles A. Haskell, formerly of Galena, Ill., and Mrs. Salome Young, formerly of Boston, Mass. Boston papers please copy.

**IMPORTANT TO ALL**

WHO WISH A SAFE AND

**PROFITABLE INVESTMENT.****GLOBE GOLD AND SILVER MINING COMPANY.**

Incorporated July, 1868, under the General Laws of California.

CAPITAL, \$850,000, IN SHARES OF \$10 EACH. SUBSCRIPTION PRICE, \$5. UNASSESABLE.

"It looks as though Providence had bestowed upon us a precious metal locked up in the sterile mountains of the Far West, which were now forging the key to unlock."—Hon. Grant's Inaugural.

"The mines of this country are one of the GREAT ELEMENTS OF NATIONAL WEALTH, and their successful development is of the greatest importance, the production of gold and silver being particularly desirable in view of our present financial position."—Letter of Secretary of the Treasury to Committee on Mines and Mining, II. of II.

THE property of this Company is situated in Monitor District, Alpine County, California, on Monitor Creek, one mile east of the main Carson River, forty miles south of Carson City, the capital of Nevada. It consists of 3000 feet on the HICKOKS LODE, a massive vein of Gold and Silver-bearing Quartz more than 100 feet in width, and 400 feet on the ANK LINCOLN LODE, parallel to and adjoining the Hercules. A tract of 160 acres is bounded on Monitor Creek (with its water privileges), and including the spring and stream of pure water from Globe Ravine, together with the timber on the mountain above the mine, have just been located (April, 1868), for the benefit of the Company—greatly increasing the facilities and enhancing the value of the property.

The developments already made and in progress on the GLOBE MINE (the new tunnel, now in 280 feet, having cut several small but valuable veins of ore, prove, beyond doubt, that it is one of the richest, as it is the most extensive, bodies of mineral anywhere to be found on the Pacific Coast. THE

**ADVANTAGES OF INVESTMENT**

In the stock of this Company are of a PECULIARLY FAVORABLE CHARACTER, viz:

1. The location is UNRIVALLED BY ANY OTHER for easy development and profitable working; the abruptness of Globe Mountain presenting most extraordinary facilities for opening the MINE to a great depth by a short tunnel of about 500 feet.

2. The Hercules is the Central or Mother Lode in a Mineral Belt, two miles wide, the richness of which, in SILVER, gold and COPPER has no parallel in California or Nevada, when the abundance of the ore is considered.

3. The shares are FULL-PAY and FOREVER UNASSESABLE; therefore the holder of ten shares is as thoroughly protected as is the owner of ten thousand, from any possibility of "being cut out."

4. The President and Managing Director is the holder of a Controlling Interest in the Company; therefore the operations are under the absolute direction of a SINGLE COMPETENT AND ENERGETIC HEAD, insuring all the efficiency of an individual business, and increasing the measure of success, while at the same time giving to stock holders the highest guaranty of responsibility.

5. The ore of the GLOBE MINE are of APPROVED RICHNESS, incalculable in QUANTITY, and can be worked at a cost not exceeding \$15 per ton. The dividends, therefore—after the works are put into operation—cannot be less than 50 per cent. on the actual investment, and probably will be more than 100 per cent. Dividends will be payable quarterly in New York, in gold coin or its equivalent.

**PERSONAL TESTIMONIALS.**



Message Department.

Each Message in this Department of the BANNER OF LIGHT was claimed as spoken by the Spirit whose name it bears, through the instrumentality of

Mrs. J. H. Conant,  
while in an abnormal condition called the trance. These Messages indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil. But those who leave the earth for an advanced, developed state, eventually progress into a higher condition. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

The Banner of Light Free Circles.  
These Circles are held at No. 158 Washington Street, Room No. 4, (up stairs), on Monday, Wednesday and Thursday Afternoon. The Circle Room will be open for visitors at two o'clock; services commence at precisely three o'clock, after which time no one will be admitted. Seats reserved for strangers. Donations solicited.  
Mrs. Conant receives no visitors on Mondays, Tuesdays, Wednesdays or Thursdays, until after six o'clock p. m. She gives no private sittings.

Bouquets of Flowers.  
Persons so inclined, who attend our Free Circles, are requested to donate natural bouquets of flowers, to be placed on the table. It is the earnest wish of our angel friends that this be done, for they, as well as mortals, are fond of beautiful flowers, emblems of the divinity of creation.

Invocation.  
Almighty Spirit, thou infinite and perfect God, thou whom no prayers can change, whom no wisdom can analyze, thou who art our Father, and our Mother, too, once again, through human lips, we come with our prayers and our praises, and, laying them upon the sacred altar of human life, we ask thee to bless them, not as we choose, but as thou dost choose, not in accordance with our wishes, but in accordance with the wish of the great infinite spirit of all wisdom. Thou who art ever nigh unto our souls, who dost watch over us in tenderness and love; thou whose wisdom hath shielded us in all past eternity; thou whose power protects us to-day; thou whose infinite love will care for us in all the future, to thee we pray—not as to an unknown Deity, but as to one that is nigh unto our souls and one that is dear unto us, one that we do not fear, but most ardently love. Our Father and our Mother, thou hast given us thy Scriptures in Nature, that we may read, but we cannot always understand them. Thou hast opened wide the book of life, that we may see, but we cannot always read it right. Oh, send unto our ignorance guardian-angels of wisdom who shall lead us out of the darkness into the light, who shall crown us with thy glorious truth that we have sighed for, have earnestly prayed for. To know thee aright, O Lord, our God, is our prayer. Oh, lead us by the right hand of thy love, and bestow upon us the consciousness of thy power in our souls. In our ignorance we sometimes fancy that we wander from thee, but when we calmly reason with our better selves, we know that thou art always with us, that thy tender mercy never forsakes us. We pray thee, our Father, to be nigh, through thy ministering spirits, unto those who mourn. May thy comfort be extended to their tears; may kind hearts minister unto their needs; may the mantle of love be thrown upon their shoulders, and may they behold thy face in the darkness. May they hear thy voice above the tempest, saying unto them, "Peace, be still! Rest, oh, troubled soul, rest in me! Know that I, the Lord thy God, am able to deliver thee." And may each one of us hear this voice. May each one of us listen to it. May each one of us be cheered by it. May each one of us part with somewhat of our darkness because of it, and gain somewhat of newer and truer light. Thou spirit of this hour, perfect, holy and true, accept our prayers, receive thanks for all thou hast given us, for time is the kingdom, and the power, and the glory, forever. Amen.

Questions and Answers.  
CONTROLLING SPIRIT.—Whatever propositions you may have to offer us, Mr. Chairman, we are ready to consider.  
Q.—In the *Atlantic Monthly* for February is an article from James D. Whelpley, entitled "What is the world coming to?" He says: "Let us suppose that the solar system moves into the influence of an enormously extended dark nebula. This extended dust-cloud is cold, beyond conception—a fathomless abyss of cold. It would strike a chill into the system. The earth would be covered with blankets of snow, generating glaciers; and these would remain until the exhaustive influence had gone by, as a protection against it. This idea, although conjectural, is not in discord with any known conditions. We know of no reason why dark matter may not be accumulated in certain parts of space. That such vortices have existed is certain, since planetary and solar systems have been formed by them, and it is not certain that others may not be in progress. What we desire to know is whether or not such vortices have really existed, and if so, whether in progress?"  
ANS.—A class of scientific individuals have informed us that such fragments of planetary life have not only had such an existence in the past, but they do exist in the present, and, in all probability, will continue to exist as long as planets are born. Whenever worlds cease, so far as motion is concerned, these exhibitions of Nature, in all probability, will cease also. But it should be understood that there is a certain law governing all planetary existence, and we are not at all afraid that the law will be infringed upon by anything outside of itself, because it is of itself, so far as its sphere is concerned, infinite. We hear a great deal of talk sometimes about this world being destroyed by fire, by water, by various other means. We heard a story years ago, in our boyhood, that the world was created in six days, that this first, rushing world was born, came into existence and was a planet in six days; that the Maker rested on the seventh. We know better now. We cannot point back to a time when this world was not. Go back as far as we are able to, still we find it had an existence. It has been constantly changing, as all forms of matter constantly are changing. To say that it will be one day blotted out of existence would be to say what we have no authority to say. We hear of planets being split up into fragments, and that the atoms, the atoms are fragments of some dissolved planet, but we know that future science will determine that this is not so. They who have made a careful study, and who have investigated from a plane of observation much more perfect than any have done from an earthly plane, tell us to the contrary. There are, so to speak, young worlds and old worlds, as there are young bodies and old bodies, but we have no fear that our beautiful system will ever cease to move except in law and order. We do not believe that any darkness or any intense light will change its course, except by law. The seasons come and go. All Nature moves on harmoniously, and we know no law to the contrary. All is harmony when we understand the law. It is only our ignorance that makes the discord and produces the fear for our safety.  
Q.—By J. Cooper, M. D.: Is thought matter? I have long speculated on this subject, and wish to have the views of the controlling spirits of the *Banner of Light* Circle on the following: Under favorable conditions, more particularly in circles, I clairvoyantly see, emanating from the brains of individuals, a misty substance, which surrounds the head until it (the thought) is perfected, when it rolls into a globe in front of the forehead, and then revolves to the individual to whom the thought is directed, or who is thought of; there it surrounds the head and is, apparently, absorbed. Now, if I am correct, this misty substance is thought-matter, and as it is of various colors, my idea is that the character of the thought gives color to the matter. For instance, when an individual concentrates his thought on his spirit-friends, the greater part of the matter is thrown out from the coronal part of the brain, is of a bright, silvery color, and wings its flight upward; while, on the other hand, if it is an individual at a distance on whom the mind is fixed, the matter passes with inconceivable rapidity to him through space, reaching him at whatever distance, projecting the image of the thinker upon the atmosphere beside the one thought of so that a clairvoyant, if present, may see and describe him or her. I will be pleased to know whether I am right or wrong.

A.—I do not believe that thought, as thought, is of that class of matter that can be discerned by human senses. I do not believe, and more than that, I do know that all thought, to be at all potent, must be connected with matter. Thought ever expresses itself through matter. Matter is the vehicle through which spirit or thought expresses itself, sometimes in one way and sometimes in another. We see thought expressing itself through animals, through the human, through this article of furniture (the table), through the clouds, through the earth, through the rocks. Everything that can come in the range of thought is capable of being acted upon by thought. Now, so far as thought is concerned, in connection with human intelligence, it may be called matter; but if you judge it, from a standpoint outside of that, it is purely spiritual, a something that can never be analyzed, never be definitely understood. But it is enough for us to know that we shall never understand thought, only by and through this vehicle of expression, matter. Your correspondent, in many points, I believe, is right. Thought, or the matter by which thought is conveyed from one mind to another, varies in color and in form according to the quality of the thought. That thought passes through space, we know. Thought is constantly traversing space, we are sure. The science of mesmerism proves that. Behold the operator and his subject. For illustration: the operator says to himself—now, mark you, I am not an andly expressed thought, it has simply taken form within his own inner life—he thinks, for instance, of an article of furniture, a table if you please. Having balanced his mind and centered it upon that one thing, he holds it, for an instant, stationary; and, as quickly, his subject gets the thought and says, "I see a table." Now if that thought did not traverse through space, how did it reach the subject? And, if it did traverse through space, was it not clothed with material form? All spirits who come within your atmosphere are clothed with material form, and it is that material form that your media oftentimes see. As a clairvoyant writer has declared, "Thought was God, and I believe. A certain other writer has declared that matter was God's expression. That I believe to be true. A certain other writer has declared that thought and matter were one and inseparable. That I also believe to be true."  
May 3.  
Wallace Sanborn.  
Will you be kind enough to say that Wallace Sanborn, of Greensboro, Ala., who was killed at Gettysburg, will be very glad to communicate with his mother and sister? Say also, that the reports given of his death are not correct. I was mortally wounded, but I did not die. The report was I was taken into the Union camp, or hospital, and for want of care died there. I do not think I lived over twenty minutes after I was wounded. I can give my mother a satisfactory account of my death—I am quite sure I can—if I can only speak with her. My hope, sir, in coming here is to attract her attention, with the hope of reaching her and being able to speak with her as I do here. I know your platform is free to all, and my mother need not think strange that I come here. She must remember this is the only place where I can come and be sure of reaching her.  
Wallace Sanborn, to Hannah L. Sanborn, I wish my message to go, and it is difficult to speak. [Have you prepared a way to send it?] I have tried to. [Should we send a copy of the paper?] No, I have tried to prepare a way; I hope I shall be successful; if not, I may wish to return.  
May 3.  
Jonas Smith.  
Hullo, stranger! how do you do? [How do you do?] All right; hope you are as well off. Well, I promised to be back long since this. But hang me, if it ain't the hardest road I ever traveled. It is easy enough getting over, but it ain't so easy coming back. I supposed it was. I know about these things, and so I promised the boys I'd be back inside of a week, and here I am—and it's most five years! Smell business, ain't it? I said I'd report myself inside of a week, and if I didn't they might say my belief was a humbug. I was a fool. Now what have I got to say? [It puts you in a bad position.] Yes; but I thought I was sure. I saw plenty of 'em coming back, before their bodies were cold, hard, and I knew, you see, so much about it, I thought I was sure in saying inside of a week—I thought I was setting it a good ways off. But here I am, and I've tried every corner, and crevice, and rat-hole to come back, but it was no go. And then had to wait; got laid on the shelf for three months after I was asked for this place. Just my luck. I never was in search of any good thing that it didn't just then take occasion to move off a little ways further. But I'm all right now; so let's see what I can do toward straightening out things.  
Suppose you've heard the name of Smith, haven't you? [An uncommon name.] Well, 'tain't our kind; do you know what 't is here. But it's a pretty kind of a common name here—"there," I mean. I thought I was to home. I am from Indiana—a pretty good place, taking it all around. But I s'pose you of Massachusetts think your State is a good deal better. My name is Jonas; now don't get it. Jonas. All the boys out here with my comrades, but Jonas was my name. Don't know whether I was ever christened or not, but that's the name my mother gave me, so I take it here. [Had you a middle name?] Middle name? no! Jonas Smith was all they could afford me.  
My father was a shoemaker—honorable trade. I undertook to follow his profession, but didn't make a very good thing at it, so I went to trading in mules and horses. Got along better at that, till the war broke out, and then I went into the army, and did my best to put down the rebellion. I first heard about this Spiritualism about fifteen years ago. A kind of itinerant preacher and medium came out our way, and I got my first lesson there; and I went on from one thing to another, till I got to be a medium myself.  
Well, now, there's Stephen Ames—the toughest cud of all my acquaintances. I've got to settle him first, because he belongs to the Orthodox club. He has got his mind made up that Spiritualism is a "hum," and that I was a fool; but never mind, I am going to do my best to show him that I only made a mistake in promising more than I could perform. I thought I knew more about it than I really did. But this much I do know, that spirits can come back; and this much more I know, that I come back myself. The very last conversation I ever had with him was with reference to the Bible. He brought up a passage found somewhere in the Old Testament, where it spoke of a time that was coming when almost the very elect would be deceived by muttering spirits. "Now," said he, "I suppose that refers to your Spiritualism." "Well," said I, "what does this refer to?" 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J. M. PEEBLES, EDITOR.

Individuals subscribing for the BANNER OF LIGHT by mail or ordering books, should send their communications to the Editor, J. M. PEEBLES, 158 Washington Street, Boston, Mass. Post-Office Orders, when sent, should be made payable to WILLIAM WHITE & CO., and not to J. M. PEEBLES. This course will save much time and trouble. Local matters from the West requiring immediate attention, and long articles intended for publication, should also be sent direct to the Editor. Letters and papers intended for us should be directed to J. M. PEEBLES. Persons writing us in June will direct to Portland, Me.

## A Beautiful Test.

When messages flash to us from the sunny shores of heaven unsought, unasked, like God's bright sunshine, they have a double value. Thus coming, skeptics cannot with the least show of reason allege that the minds of those thus favored have had ought to do with the communications. Instances of this kind very frequently happen in connection with the mediumship of Mrs. S. A. Waterman, who, by the way, is rapidly acquiring an enviable reputation in giving psychometrical delineations of character, and in answering sealed letters.

A few weeks since a little, bright, sweet-faced girl in spirit-life, timidly approaching, begged of Mrs. Waterman the privilege of sending a communication to her parents. Consenting, this was given:

DEAR FATHER AND MOTHER—Do you know your little girl and with you all the time? We are now in all your daily work, how had we want you to know it. This "man" let me come because he is so good, and he says if you write to me he will read it to me. We would be so glad if you would.

But, father and mother, we love you so much. It is from your own little girl, EMMA.

Written by Charles, Controlling Spirit, through Mrs. S. A. Waterman, box 4103, Boston, Mass.

Union Mills, May 4th, 1899.  
Mrs. WATERMAN—I very anxiously received your letter dated "Spirit-World, April 21st, 1899," with my little daughter's name in it. My daughter Emma is in the spirit-land. She left her little form last February, the 20th. Pardon the liberty I take to ask a few questions concerning this letter. I am a firm believer in Spiritualism, and have had but little opportunity of knowing about it, being sent from friends in the spirit-world to friends here on earth.

Did Emma request this letter sent, and inform you where to direct it to her father? My husband is very skeptical on spirit-rites, and I ask this for him. This letter was more of a test to him than anything else he ever received. He kept it as he read it.

My little Emma is a twin, and her mate is in the spirit-world. It is a great comfort to us to know that they can send us word from their spirit home. I long to hear more from our darling child, and also for more light on the sublime truth of Spiritualism. I shall be very anxious to hear from you again.

I will close by hoping that angels will ever bless you in your holy calling. Yours, etc., HARRIET WOODEN.

Occurrences corresponding with the one above mentioned are common with Mrs. Waterman, so richly blessed in mediumistic gifts. The multitude need just such tests. Rose—a beautiful child—and Lily, aided by the gifted in heaven, converted these parents from Congregationalism to Spiritualism. Stunning to skeptics—how beautiful it is that little children, pure and loving, can be instrumental in inducing parents and even reputed wise men into the heavenly principles of the Spiritual Philosophy.

Mr. Waterman, a thorough business man, has reduced the executive part of this correspondence between residents of the two worlds to a perfect system. Each letter sent or received, is numbered, copied and filed away alphabetically. Blessings upon Mrs. Waterman and all our genuine media. Their work, heaven-appointed, will tell gloriously upon future ages.

Our stopping-place for the past few weeks has been out of the city, at Mr. Waterman's residence—one of the most quiet, sunny and attractive places in the vicinity of Boston. Indian spirits call it "Wau-lou"—rest from the war-path.

## Auctioning the Gospel.

This is the era of speculations and auctions. Everything purchasable or saleable is thrown into the stock market. Religion and politics are no exceptions. "How are stocks?" is the Christian salutation in Wall street. "For sale," is the imprint upon Beecher's sermons, and "to rent," glitters upon the pew-card of the Plymouth Church Company.

When the old Bible prophet saw in vision the dawning of an era that "the poor should have the Gospel preached to them," he could have had not the remotest reference to Plymouth Church, in Brooklyn, New York. At the recent renting of the pews, the pastor, Mr. Beecher, was present, making a stirring speech, and all to enliven the scene, and increase the "bids." The par value of the old stock went up to a high point. The rents and premiums amounted to an aggregate of \$52,000. Rich saints of course obtained the best seats, well-to-do saints the next best, and poor sinners none at all; and this is American equality, and the "preaching of the Gospel to the poor!" Renting seats and admission fees at the door may be in good keeping with Orthodox theology, but they are not with the genius of Spiritualism.

## Peace Principles.

Publishing a fine pamphlet entitled, "Apples of Gold," Dr. J. T. Harvey kindly forwards us a copy from San Francisco, Cal. The following is a sample of the style and spirit:

"Understand what I say, and shall I perish with the sword?"

"He that taketh the sword shall perish with the sword." (Mat. xxvi. 52; also Rev. xiii. 10.)

Spiritualists—You who claim to be in the light are yet in darkness, just so far as you foster the combative and war spirit; and not only do you who are grown up cultivate the combative tendency, but you teach it to the children in your Sunday Lectures. You introduce and teach, by drillings, how to wield the war-flag, and not only so, but to sing airs and ditties to correspond with the war-spirit. Even little girls—angels in prospect—instead of being educated in the love and use of white flags and olive-branches, they, too, must wield the flag dyed in blood. In this you are far more inconsistent than your Orthodox brethren, and, unless you reform, they will go into the Kingdom of Heaven before you.

When the lines of battle begin to be formed, and the long roll from the drum-bowls summon to fall into line, many will tremble and, through fear, seek refuge among Peace men, in the Peace party; but they will "scarcely" find shelter, as they will not have on the wedding garment of PEACE—the martyrs' shield and glory."

## Beecher's Gems.

Put us down in Brooklyn, N. Y., a human wail, undecided in mind whether we were Congregationalist, Universalist, Unitarian or Spiritualist, and we should certainly attend H. W. Beecher's church. He would be sure to box the theological compass, during the year, giving us—each and all—a "portion of meat in due season."

His sermons, off-handed and inspirational, often abound in rich and rare gems. Here is one: "Whenever refinement and nicety grow away from the common people, they grow toward selfishness, the monster evil of the world."

Those who walk on tiptoe all through life, holding up their skirts for fear they shall touch others—the "common people" who heard Jesus gladly, and who, delicate and refined, tremble and, through fear, seek refuge among Peace men, in the Peace party; but they will "scarcely" find shelter, as they will not have on the wedding garment of PEACE—the martyrs' shield and glory."

In a criticism on Mr. Peebles's great work, "THE SEERS OF THE AGES," the Providence Daily Press remarks that "This is a historical compend, covering ancient and modern times; the research must have been laborious, as a large number of authors are quoted. The subject is treated under the heads, 'Ancient Historic Spiritualism,' comprising an examination of In-

dian, Egyptian, Chinese, Persian, Hebrew, Grecian and Roman records, followed by an examination of subsequent times under the heads of 'Christian Spiritualism,' 'Medieval Spiritualism,' and 'Exegetical Spiritualism,' the latter covering dogmas and points as faith. The work is not dogmatic, but is written in an excellent spirit. There is more of a systematization of the doctrines and teachings of Spiritualism than has ever before been presented. The author has laboriously and as a learnedly performed his labors. The publishers have done their part well, giving a clear and distinct print, and a neat binding."

## THE SONG OF THE PANSY.

BY MARY D. MERRILL.

My name is Forget-me-not. Under the leaves  
O'er which Old King Winter his ice-carpet weaves,  
For many long months I've been shut from the light,  
And in vain have I longed for a sound or a sight.

What though I had struggled or murmured? 'I were vain  
All effort to hasten the spring-time again;  
Though my heart often beat for my dear summer friends,  
As I thought of the joy which my presence attends.

But I'm coming—though now you can see only snow,  
Where the beautiful flowers of summer shall grow;  
I am coming—and soon shall I rise from the sod,  
To teach you once more to trust in our God.

Then you'll pick the dead leaves, and help me expand,  
Or give me fresh drink, if too dry is the sand;  
Then I'll tell you again, as I'm telling you now,  
Do not worry, or fret, at the frost, or the snow.

There are always cold seasons, in every year,  
When hearts seem too hard, and there's a sorrow and fear;  
But patiently wait, for kind friends are near,  
And unnumbered blessings your pathway shall cheer.

## Note from Dr. Brown.

DEAR BANNER—You come to me often, freighted with the glorious spiritual truths, which are given to mortals on earth to enable them to know and prepare for the Summer Land. The teachings of these truths are not confined in our good city to the Spiritualists, that come boldly forth and join our Lyceum and Societies, but are taught by many persons that are counted in Christian folds, and the whole mass of this community are being moralized by the teachings of the spirits.

But I did not take my pen for the delineation of this general subject, but to say that the Spiritualists of Wisconsin expect to hold their State Convention at Madison, on the 18th, 19th and 20th of June. E. V. Wilson has been engaged for the occasion to give us instruction, and the outside world spiritual truths that will silence their reason against spirit truths, and set many of them to crying "He is a devil." We expect one of those glorious times, when the light of truth will show clearly the path of duty to every honest person who is there with us.

There was a difference of opinion regarding Ferrie's honesty as a medium; but the general opinion among Spiritualists here is that he is too weak in his medium powers to be a good test medium for public seances. Spiritualists who have examined the subject through good, well-developed mediums, were not much instructed or entertained by him. Our object will be to get a good reliable test medium here as soon as we can, and invite in the honest skeptics to see and hear for themselves.

Yours for all truth,  
H. S. BROWN, M. D.  
425 Milwaukee street, Milwaukee, Wis.

## The Big Mound of St. Louis.

This city is commonly called the "Mound City," from the presence of several of them located in and around the city, but the one in question is larger than its fellows, and its origin has puzzled the antiquarians of this and all other sections.

Some two years ago Hudson Tuttle was here on a visit, and I accompanied him to the mound city. We ascended the mound some forty feet above the adjoining strata, which had been excavated for streets, thus making the mound appear higher than it really was. After a few moments to draw breath, Tuttle got his impressions, "that it was built by the Aztecs as a place of worship, but not of burial." The Aztecs were an inferior race of men in stature and physical ability, and the flow of Indians pushed them south, till what remains of them are almost lost in Mexico; but lately the march of progress required this mound to be dug down, and in doing it there were found bones and trinkets, showing that it was the burial place of some of the people, though not generally used as a burial place—perhaps the priests, who in all past ages and some in the present have the best places to live and die in.

But among the relics were found *bushels* of articles like the enclosed, which were used either as money or ornaments. I send a few of them to have Prof. Denton try his psychometrical tests on them, and perhaps we may yet learn the true history of this mound, which is now lost in obscurity.

A. MILTENEGER.

## Notice.

To the Executive Committee of the Spiritualist Organization of Illinois:  
The friends of Spiritualism in Havana (believing it to be for the good of the cause to have the State Convention convene at some central place in the State) not only extend an invitation to the fourth annual convention of our State organization to be held at Havana, occupying, as it does, quite a central locality, and we have procured a reduction of the railroad fare on the P. & J. Jacksonville Railroad; will also make arrangements for reduced fare connecting East and West with railroads.

JAMES BOGGS, Sec'y.  
Havana, Ill., May 23, 1899.

## Indiana State Convention.

OFFICE OF SECRETARY OF INDIANA STATE SPIRITUAL ASSOCIATION,  
Indianapolis, May 31st, 1899.

The Indiana State Spiritual Association will hold its annual State Convention, at Morrison's Opera Hall, in the city of Indianapolis, Ind., commencing Thursday evening, at 7 o'clock, June 15th, 1899, and continuing Friday, Saturday and Sunday, June 16th, 17th and 18th. It is highly important that all who feel an interest in the prosperity of the cause, should be present. Business of great importance will come before the Convention, and it is imperative that all who feel an interest in the cause, should be present. Each Society is entitled to three delegates, and each additional one for every ten members exceeding thirty. Each county in the State, where there are no regularly organized Societies, is entitled to a representation equal to one organized Society. All localities where there are but a few, are also entitled to delegates. Let all who attend report to the Committee on Credentials, and they will be recognized as regularly appointed delegates.

Arrangements have been made to have some eminent speakers present to address the Convention. It is also expected that several of the best lecturers of the State will be present, which will afford those who have never witnessed any demonstrations to judge for themselves, whether friends who have before us the "land of the immortals" can or do return to the common world with the same confidence. The Executive Board will spare no pains to make the meeting interesting to all, and it is hoped a large attendance will reward their efforts. General invitation is extended to all well-wishers of the cause throughout the State to be present and participate in the deliberations of the Convention.

By order of the Executive Board,  
Secretary Indiana State Spiritual Association.  
P. B. Committees will be appointed to engage accommodations for delegates and guests at reduced rates.

## New York State Organization of Spiritualists.

The second annual convention of this organization will be held at Schiller's Hall, corner of Clinton and Andrews streets, in the city of Rochester, on Wednesday, June 30th, 1899, at 10 o'clock A. M., and continue next day if thought advisable. The business will be the same as last year. The Executive Board of delegates to attend the National Convention of the American Association of Spiritualists, arrangements for missionary labor, and such other business as may be thought advisable. It is desirable that all local organizations of Spiritualists in the State should be fully represented in this Convention.

By order of the Trustees,  
SARAH A. BURTIS, Secretary. P. L. CLIM, President.

## Grove Meeting.

The Spiritualists of Marquette and vicinity, Onondaga Co., N. Y., will hold a Grove Meeting in David Fisk's orchard, in the town of Marquette, two miles from Marietta, Sunday, June 20th. Warren Davidson is engaged as speaker.

Warren Davidson, David Fisk, Marietta, N. Y.

Instances occasionally appear in the papers of old people renewing their strength. A Jewess in Brunn, Moravia, who had attained the respectable age of a hundred years, was recently surprised by the appearance of four new teeth; and a correspondent of an English paper states that at Colne, in Lancashire, an old hawker named Scotch Robin, who lived to be one hundred and six years old, had a complete set of new teeth—furnished by nature, not art—shortly before becoming a centenarian; and his eyesight, which had partially failed, was also fully restored.

## New Publications.

THE AMERICAN ODD FELLOW for June contains the continuation of Col. Delmar's great story, "The Ocean Twins"; Grand Secretary Ridgely's oration on American Odd Fellowship; An Odd Fellow Abroad; Great Men and their Discoveries; San Francisco to White Pine; Odd Fancies; Ladies' Department; Poetry; Choice Miscellany; Foreign and Home Correspondence; Accounts of the Memorial Jubilee of the Order everywhere, &c., &c. Published by John W. Orr, No. 90 Nassau street, New York.

WAVELENGTH THOUGHTS, by Samuel H. Lloyd, author of "Glimpses of the Spirit-land," &c., &c., is the name of a very neat little volume, comprising the current thoughts of the writer's mind in making his journey of life thus far, and furnishing many a striking truth which will bear much chewing and yield a fund of nourishment. Mr. Lloyd was once a Unitarian preacher, but is at present an active business man in New York. His "Glimpses" contain many beautiful and truly spiritual poems, and from these handsome pages might be extracted a very generous share of the true wheat of thought and experience. We cannot but commend such a book to the general favor. For sale by Lee & Shepard, Boston.

MORAL PHYSIOLOGY, or, A Brief and Plain Treatise on the Population Question, is the title of a little book by Robert Dale Owen, published by J. P. Mondum, Boston, and contains a variety of practical suggestions and timely precepts on a question which has long agitated the public mind. It will bear a very careful perusal.

THE SECRET DUEL, or, The Soldier's Dream, is a paper covered story "of the late war," by Mrs. Sarah A. Wright, for sale by the New England News Co.

## Spiritualists' Union Picnic, at Harmony Grove, South Framingham, Mass.

The first grand Spiritualists' Picnic of the season will be held at this well-known and favorite resort, on Tuesday, June 22d, 1899. The grounds embrace some thirteen acres, with a large and conveniently arranged house thereon, with hall attached, close upon a beautiful lake. Within the grove is a natural amphitheatre, provided with stands and seats for the accommodation of fifteen hundred persons. Ample provision is made for the complete shelter and amusement of visitors, and the entire premises are surrounded by a high board fence as a protection against intruders, and no one is allowed to enter without an excursion ticket, or admittance fee of fifteen cents.

Extra trains will be run by the Boston & Albany R. R., to convey parties from Boston and other places on the line of its road to and from the grove. Refreshments can be obtained upon the ground, and dinners provided if desired. A fleet of boats is also provided. Good music will be furnished for those who wish to dance. PROF. WILLIAM DENTON will be present and address the meeting; also others of our best male and female speakers.

RECEPTION OF FARE.—Tickets will be furnished along the line of the Boston & Worcester; Boston, Clinton & Fitchburg; and Milford Railroads, at reduced rates. Call for Excursion Tickets. A Special Train will leave Boston at 9 A. M., and return at 5:30 P. M. Extra cars will be attached to the 9:25 express train for the accommodation of people from Worcester. Fares from Boston and Worcester, to and from the grove, including admittance, \$1.00.

A. E. CARPENTER, Committee.

## New York Lyceum Picnic.

The annual picnic of the Children's Progressive Lyceum will take place on Saturday, June 10th, 1899, at Elm Park, entrance on 122d street, west of Eighth avenue. The Spiritualists of New York and vicinity, and all friends of the Lyceum, are cordially invited to unite with us on this festive occasion, and give up this one day to recreation and amusement beneath the shade of the grand old oaks. The exclusive use of the park, replete with every convenience, has been hired for the day and evening, and a band of music engaged, which, with dancing, speaking, and vocal music by the choir of the Everett Rooms, will give variety and interest to the exercises. After dinner those who desire can assemble on the large covered platform to listen to addresses by the speakers present, and music by the choir. Later in the day the band will play for dancing, which will be continued into the evening.

The Lyceum, and as many of the friends as choose, are invited to assemble at the Everett Rooms, at 9 o'clock A. M., and proceed in a body to 34th street and Eighth avenue, where special cars will be ready at 10 o'clock precisely, to convey the party to 122d street, free of charge. A wagon will be in readiness at the Everett Rooms to receive picnic baskets, and convey them to the grounds.

Tickets of admission to the Park, fifty cents; children's tickets, twenty-five cents; Lyceum members free. Committee of Arrangements: P. E. Farnsworth, Isaiah Nutt, Mrs. H. W. Farnsworth, E. S. Creamer, H. L. Fox, Miss Ella Stuart. P. E. FARNSWORTH, Conductor.

N. B.—Should the 10th prove stormy, the picnic will be postponed one week.

## Picnics at Walden Pond.

The Spiritualists of Boston and vicinity, in connection with the "Seers of the Ages," will hold three Grand Union Picnics. The first will take place Tuesday, June 20th; the second, July 25th. Full particulars will be given in due season.

May 12th. DR. A. H. RICHARDSON, E. R. YOUNG, J. S. DODGE.

## To Correspondents.

[We cannot engage to return rejected manuscripts.]

M. M. R.—MS. received. Accepted.

## Business Matters.

MRS. E. D. MORREY, Clairvoyant and Magnetist Physician, 1162 Broadway, New York. 4w.M29.

JAMES V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 102 West 15th street, New York. Terms, \$5 and four three-cent stamps.

MISS M. K. CASSIEN answers Sealed Letters at 73 Howard street, Newark, N. J. Terms \$1.00 and four red stamps. 6w.M8.

MRS. ABBY M. LAFIN FERREE, Psychometrist and Test Medium, No. 15 South Howard street, Baltimore, Md. M29.

Mrs. L. F. HYDE, the Medium, has returned to New York. Can be found at No. 453 Sixth Ave. Ju129w\*

ANSWERS TO SEALED LETTERS, by R. W. Flint, 105 East 12th street—second door from 4th avenue—New York. Inclose \$2 and 3 stamps. Ju53w

THE BEST PLACE—THE CITY HALL DINING ROOMS for ladies and gentlemen, Nos. 10, 12 and 14 City Hall Avenue, Boston. Open Sundays. M15.

C. D. & I. H. FRESHO, Proprietors.

Mrs. S. A. R. WATERMAN, box 4103, Boston, Mass., Psychometrist and Medium, will answer letters (sealed or otherwise) on business, to spirit friends, for tests, medical advice, delineations of character, &c. Terms \$2 to \$5 and three 3-cent stamps. Send for a circular. Ju12

## MY COUGH WAS CURED

In one week, by using Todd's Medicated Cough Syrup. For sale by any Druggist or Apothecary, but by the manufacturer, JACOB TODD, Healing Physician, 532 Washington street, Boston.

"THE DOCTOR SENT ARNOLD'S BALSAM you sent me, has been used by myself and others with great profit and satisfaction. It has been highly appreciated by all who have used it. It is a good thing." So writes Rev. J. Porter, D. D., of Methodist Book Concern, New York.

CAUSES FOR THANKFULNESS.

How thankful should the people be That "times of peace" we've lived to see; When men no more on fields of strife Meet to destroy each other's life. How thankful, too, we all should feel That man no more from man can steal That richest boon, his liberty!

That all men, now, alike, are free. The Boys have cause to be so thankful, That when they were in one dress, GEORGE BROWN and one that's dead, A "Suit" from head to toe, CORNER OF BEACON STREET.

## Special Notice.

Herman Snow, at 410 Kearney street, San Francisco, Cal., keeps for sale a large quantity of Spiritualist and Reform Books at Eastern prices. Also Flanckhills, Spence's Positive and Negative Powders, etc. Catalogues and Circulars mailed free. My 1—4f

DR. J. WESLEY KELLEY, Analytical Physician, 200 Tremont street, (near Boston) Boston, has consulted every Saturday, Sunday and Monday, on all Organic Diseases, and all Diseases of the Blood and other Fluids. Advice free. Ladies and gentlemen are respectfully invited to call. 4w.M28.

## ADVERTISEMENTS.

Each line in *Agate type*, twenty cents for the first, and fifteen cents per line for every subsequent insertion. Payment in all cases in advance. For all Advertisements printed on the 5th page, 20 cents per line for each insertion.

Advertisements to be Renewed at Continued Rates must be left at our Office before 12 M. on Tuesdays.

## DRUNKARD, STOP!

C. C. BEERS, M. D., 25 Deane street, Boston, Mass., has a medicine, given him through spirit aid, which cures all desire for strong drink. Particulars may be learned by sending a stamp for circular. Thousands have been cured. 4w—June 12.

## INFORMATION WANTED.

ANY person who attended the Spiritualists' Camp Meeting on the 6th of last September, at Malden, and who was in the car when the accident occurred by which a lady was injured, will confer a favor by communicating with ALBERT J. FEITEL, No. 180 Bunker Hill street, Charlestown, Mass. June 12—3w\*

## DR. C. C. YORK.

ELECTRIC, Magnetic, and Clairvoyant Physician, has taken rooms at 29 Dover street, Boston, where he is prepared to treat and cure all curable diseases. June 12—1w\*

Education for Farmers.—For information respecting the Massachusetts Agricultural College apply to W. S. CHASE, President, Amherst, Mass. 13w—June 12.

MRS. C. O. SEAMAN, Psychometrist, by sending an autograph, will give psychometrical reading of character, answer questions, also describe diseases. Terms \$1.00 and two 3-cent stamps. Address, C. O. SEAMAN, Belmont, Wis. box 358. 13w—June 12.

NERVOUS DEBILITY. Learn how to cure yourself without drugs. Cures warranted. Address, June 12—3w\* ABNER B. WHITNEY, Amherst, N. H.

## JUST ISSUED.

## THE QUESTION SETTLED:

A CAREFUL COMPARISON OF BIBLICAL AND MODERN SPIRITUALISM.

By Rev. Moses Hull, FORMERLY A NOTED SECOND-ADVENT MINISTER.

CONTENTS.

CHAPTER I. The Adaptation of Spiritualism to the Wants of Humanity.

CHAPTER II. The Moral Tendency of Spiritualism.

CHAPTER III. Bible Doctrine of Angel Ministry.

CHAPTER IV. The Three Pillars of Spiritualism.

CHAPTER V. The Birth of the Spirit.

CHAPTER VI. Are we Infidels?

CHAPTER VII. Are we Deists?

CHAPTER VIII. Objections Answered.

The reputation and ability of this author are so well known, we need only announce the issue of the work to insure it a wide circulation. The subjects discussed are treated in a concise, masterly and convincing manner. It is a complete and triumphant vindication of the Spiritual Philosophy. 6w\* Terms, \$1.50; postage 20 cents.

For sale by the publishers, WILLIAM WHITE & CO., 158 Washington street, Boston, and also by our New York Agents, the AMERICAN NEWS COMPANY, 119 Nassau street.

A NEW BOOK BY A. J. DAVIS JUST OUT.

## TALE OF A PHYSICIAN;

OR, THE SEEDS AND FRUITS OF CRIME.

In Three Parts—Complete in One Volume.

PART ONE, Planting the Seeds of Crime.

PART TWO, Trees of Crime in Full Bloom.

PART THREE, Reaping the Fruits of Crime.

A WONDERFULLY interesting book, containing all the elements of the most stirring romance, has just come from the pen of ANDREW JACKSON DAVIS. In the introductory he says: "The following series of strange and startling and tragic events, which I am now called upon to make public for the first time, are, even to the minutest details, founded upon facts, with only a thin veil between the reader and the real characters whose temperaments, circumstances, temptations, virtues, vices and crimes, are herein truthfully recorded." The principal facts concerning the manifold causes which developed the "Mysterious Association of Criminals" in New York and vicinity, came to his knowledge about twenty-four years ago, during a mysterious nocturnal visit to a hidden cave somewhere in the neighborhood of Greenpoint, on Long Island.

The causes and circumstances which develop poverty, misery, recklessness and crime are faithfully revealed in the life-lines and tragic events of actual persons. It is a surprising and thrilling revelation of the crimes of theft, counterfeiting, murder, suicide, forgery, infanticide, prostitution, and explains the various hereditary and social circumstances which lead individuals into temptation and misfortune, of every name and nature.

"It is believed," says the author, "that so long as mothers and daughters shall exist, such disclosures as are made in this volume cannot but be productive of the best results. Notless are these fearful scenes important to fathers and sons. Because, if to be forewarned is to be forearmed, these horrible and truthful pictures of the causes of crime, and these faithful delineations of the ways of professional criminality will serve as beacon lights and guideboards by which maidenhood and manhood can avoid the evil and choose the good."

This volume contains 325 pages, is stereotyped and printed in first rate style, uniform with the Harmonical series, on good paper and well bound. It will have a large and rapid sale. Retail price \$1.00; postage 10 cts.—Address the publishers, WILLIAM WHITE & CO., 158 Washington street, Boston, and their General Agents, THE AMERICAN NEWS COMPANY, 119 Nassau street, New York.

## RULES

TO BE OBSERVED WHEN FORMING SPIRITUAL CIRCLES.

By Emma Hardinge.

WE have never seen better or more comprehensive rules laid down for governing spiritual circles than are contained in this little booklet. It is just what thousands are asking for, and coming from an able, experienced and reliable author, is sufficient guarantee of its value.