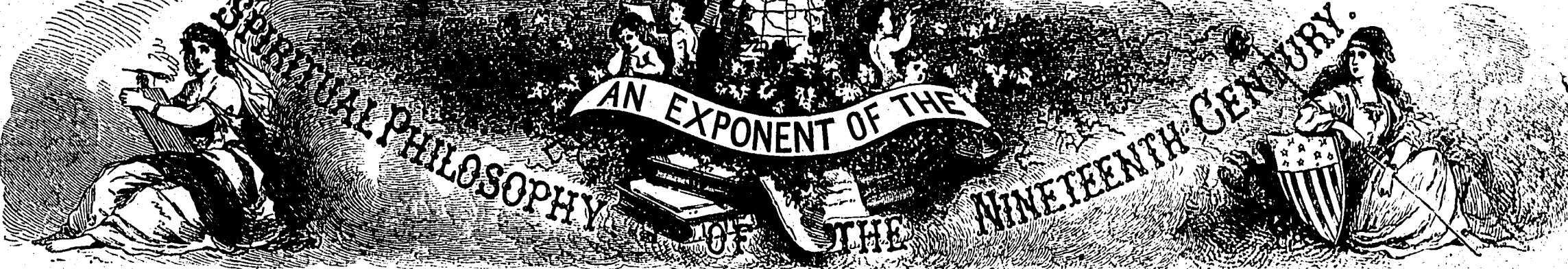


# BANNER OF LIGHT.



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NO. 1.

Written for the Banner of Light.

## THE RESCUE.

BY JOHN WILLIAM DAVY.

The heavens are bright with the morning sun,  
And the snow-white clouds fill by;  
The tramp of the awful storm is done  
Through the courts of the trembling sky,  
And the clear blue sea is like a maiden won—  
The wind like a lover's sigh!

But the sailor clings to the shattered mast  
That drifts on the lessening wave;  
For his ship went down in the midnight blast—  
No float or her nameless grave.  
And his thoughts are turned to the fearful past—  
His hope to a hand to save.

Rejoice, lone heart, in thy trial hour,  
Lo! a sail by froo winds fanned—  
Then 't is saved! o'er thy head her royal tower  
Like an angel's beckoning hand;  
And her boat speeds on with a nervous power  
By the bold and dauntless man!

My spirit clings to a riven mast  
In the glow of life's morning shine;  
My hopes, like pearls on the ocean cast,  
Are whirled in the surging brine.  
My thought is turned to the weary past—  
My prayer to the Arm Divine!

Oh, fair is eternity's broad breast,  
Where the Ship of Heaven doth glide,  
With her streamers bright as the day-kings' crest,  
And the Father's hand to guide.  
In her warm, warm heart shall the voyager rest  
Drawn up from the rolling tide.

I know she comes o'er the morning sea,  
With her sails all white and fair—  
I know she will lower her boat for me  
Through the waiting heart despair—  
And an angel shall my welcome be,  
As I climb the gangway stair!

Boston, March, 1870.

## Original Essay.

### INFESTATIONS, OR OBSESSION.

BY EMMA HARDINGE.

When the superstitious bigots of Orthodoxy demand of us, with pious awe, whether we do not believe in a devil, we answer from the standpoint of reason and spiritual revelation, emphatically No; but when we note the fierce and vengeful spirit with which they revile us for our answer, and follow up the train of persecutions which they institute by way of convicting us, we are really in a devil, we cannot but feel a tendency to recant from our too charitable view, and acknowledge that the conduct of our Christian adversaries forms the strongest argument in favor of their belief, and almost compels us to admit that there is a devil, and our amiable antagonist is the living illustration of the fact; nor are the human illustrations of diabolical influence confined to Orthodoxy alone. The history of the occult side of our nature is full of startling and significant evidence that the petty devils of envy, hatred, malice, and all uncharitableness, not only ripen up on earth, but actually carry their demonic spirit with them beyond the grave, and returning to the sphere where the germs of their dark passions were sown, display their hideous growth in the supramundane horrors of "obsession" or "infestation." The communications rendered through Mrs. Conant, at the *Banner of Light* Free Circles, not infrequently manifest the terrible character of crime and passion when they hold full sway over the unrelenting souls of the sinful.

The miser returns cursing the fatal appetite which binds him in the metallic chain forged by his own avarice; the sensualist lives in the agonizing retrospect of lost delights for which the nature of spiritual existence furnishes no satisfaction.

Every noblest soul is consumed by the fires of passion which themselves have kindled, and the awfully graphic representations of rage, despair, remorse and fruitless vengeance, which are displayed at these extraordinary seances, would alone be sufficient to explain who and what are the devils of old theology. Happily for the gifted medium through whom these demonstrations come at the *Banner* Circles, the wonderful mobility and variety of her mediumship prevents her being permanently obsessed by such unhappy spirits, and the brighter and more genial influences that control Mrs. Conant, doubtless succeed in dispelling the painful features to which we have alluded. But this is not the case with less favored media.

Numberless are the cases with which history abounds of dark spirits infesting and holding unconquerable possession of the young, the pure, the good, and even the organisms of little children. Whether Spiritualists, by being aware of the danger, are warned against it, or the enemy is too crafty to attack them, we need not inquire; certain it is, that the ranks of Spiritualism are far more exempt from the curse of obsession than those of Orthodoxy. Nearly all the notorious cases of demonic possession have fallen upon such persons as were wholly unacquainted with Spiritualism and the most unlikely subjects for its exercise. The Salem Witchcraft in New England commenced in the family of the Rev. Mr. Parrie, and seizing upon his innocent children, put them through actions revoltingly similar to animals and even reptiles.

The same inexplicable features were observed amongst the possessed, called "Witches and Warlocks" in Scotland and Sutherland in the middle ages. The nuns of London, the Convulsionnaires of St. Medard, the Tarentula dancers, and, in a word, nearly all the historical cases of epidemic possession are known to have fallen upon persons the least likely to have become the subjects of enthusiasm or fanaticism. One of the most celebrated instances of this nature on record, and the nearest to our own time, is the tremendous and

inexplicable epidemic that prevailed recently as 1857-60-61 in a beautiful valley of Switzerland, called Morzine, situated near the Lake of Geneva. In the April number of the *Cornhill Magazine*, (a periodical which holds the same rank in London as the *Atlantic Monthly* of America), the editor, as lately as 1865, publishes a long account of the frightful mental epidemic even then prevailing at Morzine. From this source, together with the personal observations gleaned by a friend of the writer's in his tour through Switzerland last summer, we are enabled to furnish the following sketch of the occurrences under consideration. Morzine is described as a beautiful little parish, situated in a basin formed by high mountains and inhabited by a simple, pious, industrious population, amongst whom no extremes of poverty or wealth prevail to create distress or mental excitement. Without any peculiar excess of devotion to their belief, the inhabitants of Morzine profess the Catholic faith, and, generally speaking, hold their pastors in that reverence which distinguishes a simple rural population.

Here, as elsewhere in the districts of Savoy, traditions of spells, witchcraft and the practices of sorcery were recounted by the elders and listened to with eager interest by the young, but as no parallel cases were known to have occurred in the present generation, such narratives were only regarded as the captivating fictions of a bygone age. The first indications of anything unusual or occult occurred in the experience of a young girl, of whom we extract the following account from the pages of the *Cornhill Magazine*:

"In the spring of 1857, the village being in its usual quietude, Peronne, a child ten years old, was engaged in eager preparation for her first communion. She was exceedingly intelligent and sweet tempered, and a sort of favor had been made in admitting her sooner than her comrades of the same age, to the mystery of the Eucharist. Religious thoughts occupied her, she says, night and day, and she could speak of little but her joy in the prospect of the event that was at hand. One day—it was the 14th of March—as she came out of church after confession, she saw a little girl fall into the river, and felt strange fright and uneasiness at the sight. A few hours afterwards, as she sat at school, she suddenly sank down on the bench, and had to be carried home, where she remained as one dead for some hours. Three or four days later the same thing happened to her in church, and afterwards the attacks recurred frequently wherever she might be. Again, in April, as she and another child, Marie Plaguet, kept their goats on the hill-side, they were both found insensible, clasped in each other's arms. They were carried home and after an hour Peronne awoke and asked for bread, which, however, she could not eat. After that the seizures became frequent, and both children were attacked five or six times a day. Symptoms that strangely impressed the bystanders began to manifest themselves. The little girl in her trance used to raise her eyes to heaven, and sometimes stretched out their hands, and appeared to receive a letter. By turns it seemed to give pleasure and to excite horror. Then they made as if they refolded the letter and returned it to the invisible messenger. On awakening they declared that they had heard from the blessed Virgin, who had shown them a beautiful picture. When the seizures came, Peronne used to complain with terror of serpents that were twisted round her. Day by day the attacks became more remarkable. The children began to gesticulate, to speak incoherently, to utter oaths, and blasphemy all they had been taught to revere. Their limbs were convulsed, so that three men could not hold Peronne in her fits. In their trances they talked in the village of having bewitched them. Among other predictions, they announced that two other girls and Peronne's father would be seized as they were, and that the latter would die."

These predictions were soon fulfilled, and the seizure of several other persons in the village, most of whom gave evidences of possession more or less similar to the first ones attacked, gave rise to the impression that some kind of epidemic contagion had spread amongst the people. In a short time, however, the death of Joseph Tavernier, without any apparent cause but morbid melancholy and an unconquerable aversion to food, was followed by the appearance of similar symptoms amongst several of the most respectable adults of the place. The case of one woman, described in the official reports of Dr. Constance, will form a fair specimen of many others: The doctor writes:

"The patient was about thirty years old. She was married, and the mother of a family. She was dark in complexion, and of a nervous temperament; her health was good. At the time of her visit she was making preparations for going to Sallanches, a town at some distance, where she was to be sequestered. When I went into her room she was leaning over her baggage. I spoke to her, but she did not reply; soon after her head and upper members became convulsed, and she began to speak in a jerking way. I pinched and pricked her unmercifully, with a large needle, as she leant against the table, but she gave no sign of pain. Presently she threw herself on the ground, and rolled about and struck at the furniture and floor with extraordinary violence. Her face was red; her throat swelled; she seemed suffocated. I tried again if she were sensitive to pain, but with the same result as before. She continued to struggle and cry out:

"I am from Abundance! (a neighboring parish), said the devil by her mouth. I was cast into eternal fire for having eaten meat on a Friday. Yes, I am damned," she continued. "Mortuus est damnatus. I must torment the woman—I must drag her with me." Then, leaping up, with one bound, the woman, or rather the devil, cried out, "I died by drowning; the woman must die that way." She rushed out to throw herself into the river, where once before she had nearly succeeded in destroying herself. Three strong men could hardly hold her back, though in her struggles she seemed to avoid hurting them. At last she desisted, and, leaning against the table, she recommenced her abuse. "Ah! wretched wretch of a doctor," she said, "you want to drive us out of the woman; we fear you not with your medicines. Come! wade with you. See you, wicked unbeliever, what is wanted are prayers, and priests, and bishops, and pious exercises. We are five in this woman. Now there are only two who speak, but it will be very different when she passes into the country where her forefathers are buried, near the church where she kneels innocent; oh! there it is that we will torment her."

The fit left her suddenly, as with the other woman I had seen, and without any pause of transition. She passed her hands through her hair,

asked her husband to give her water, and drank a bowl of it. Her replies to my questions were simple and natural. She remembered nothing of what had taken place.

It is curious that every Friday she went to the maids and asked him for bacon, which she ate eagerly, and sometimes raw. Our readers will remember that the devil who possessed her had declared himself damned for having eaten meat on Friday.

After this the disorder increased daily, and even hourly. Exorcisms, prayers, masses, and every description of religious ceremony, though resorted to both by the Church and in and out of Morzine, and pitilessly solaced by the possessed themselves, only increased the frenzy ten-fold. Medical aid in all its forms produced the same results. Ecclesiastical, scientific, and therapeutic dignitaries flocked to Morzine by the score, and either fled from it amazed and baffled, or looked on in helpless horror and astonishment. The following summary of the leading symptoms of the "disease" was furnished to the Government of France by Dr. Arthand, of Lyons, who was one of the commission of investigation sent out to inquire into the marvel:

"Healthy and pious mothers, some with child, some young, uttered blasphemies and used language which the most degraded would dare not. Respectable girls blasphemed all they believed sacred. Persons notorious for devotion found that their lips refused to pray, and that through some mysterious influence communion was impossible. Children given strangely and irrepressibly insolent. A general moral disorganization has changed all the habits of the village. Why this has happened at Morzine? The people of the neighboring parishes are entirely exempt, though their churches are within a stone's throw of houses that have been visited by this spiritual plague."

As to the leading features of the disease, they may be summed up as follows: I observed in every case more or less marked—  
1. The abnormal development of muscular force.  
2. The intellectual excitement producing marvellous lucidity of thought and correctness of language.

The cries, blasphemies and imprecations that increased at the approach of a priest, or at church, or during exorcisms.

The impressions produced at great distances on the senses.

The designation of persons who were said to cause the disease by touch or glance.

The prediction by the sick of the term of their illness.

Their various hallucinations and demoniacal delirium.

The personation of the evil spirits by the patients who spoke of themselves in the third person always.

Dr. Constance, who was also one of the French commission employed by the Government, reports that—

"They turn eyes and hands, leaping like mad, as they fling themselves back, and head and feet touch the floor simultaneously."

Dr. Constance, like his reverend and learned compeers in the commission, appears to have been entirely baffled in every attempt to deal with the possessed. In vain he overawed the parish authorities by a brigade of forty gendarmes and a detachment of infantry. He tried the effect of their drums and fifes, and caused the cure to be changed, and threatened all who dared to have a fit in public with punishment. Like failure followed each of his measures.

The "Cornhill" after an elaborate detail of the various efforts made to subdue the terrible scourge during the first years of its prevalence, goes on to say:

"As soon as the winter's snows allowed, the prefect of the department determined to visit the scene of this disorder. In March, 1864, he went to Morzine, determined to try what plain speaking and common sense could do. He called together in a room some of the women subject to convulsions, and exhorted them quietly to try and return to their former pious and regular habits. They listened attentively until, at a given moment, a convulsion seized them. They all fell into simultaneous convulsions, and surrounding the prefect, who, our readers will remember, is a very great personage in his department, they assailed him with abuse, oaths, and blasphemies. They kicked and struck him, and made as if they would tear him to pieces, and leaped with unnatural strength high in the air, foaming at the mouth, and contorting their bodies as no one had ever seen before. The few gendarmes present tried to help their prefect, but they were overborne. A spectator assures us that the women lifted these strong men as they would have lifted little infants, and pinned them against the walls of the room, pressing their nails against the flesh of the men's faces. It is singular that no scratch was inflicted by them, notwithstanding the force they used. They all fell into a perfectly under the control of the will that possessed them; their preternatural strength seemed nicely regulated as the soft touch of a healthy finger. With great difficulty the prefect struggled for a time against his possessed subjects; then at a bound, one after another they all sprang through a window and disappeared. The prefect made little delay in leaving Morzine. We have heard that the calmest and strongest men received an impression of singular uneasiness after having witnessed an attack of these convulsions. A Roman Catholic priest, well used to common illness, has told us that, having been present at a convulsion in one of the Morzine women who had come to Geneva, he was conscious of unusual nervousness for hours afterwards."

The experience of the prefect did not deter M. de la Roche, who had succeeded Rendu in the bishopric of Annecy, from visiting Morzine in the course of his pastoral tour. He arrived there in the April following the prefect's discomfiture, with the usual suite of ecclesiastics who attend their chief on such occasions. M. de la Roche, in his visit, made no delay in the valley for some years, and the bishop resolved to try the spiritual effects of the sacrament on some of the "possessed." We may say, by the way, that the excellent and enlightened prelate had, throughout, discountenanced exorcisms. He is a man of great firmness and good sense, and up to this date he is one of those French bishops who have not published, in their dioceses, the late encyclical letter from Rome.

There was of course a full attendance at the high-mass he celebrated. Their bishop was a beloved and venerated object to the people of Morzine, and we can imagine the respect and awe his presence, in full pontifical dress, must have commanded. Much was hoped from the moral effect of his visit, and the influence of confirmation; but what that influence produced we translate from the letter of a trustworthy spectator. It was published in the *Union Medicale* of the second of July, 1864:

DEAR FRIEND—I went, after all, on the first of May, to see the celebrated "possessed" at Morzine; and I assure you I have not lost my time. My imagination could never have conceived so horrible a sight. I was at Morzine at half-past six in the morning. The ceremony began at seven o'clock. I had not been five minutes in the church when a poor young girl fell at my feet in horrible convulsions. Four men could not hold her. She struck the floor with her feet, her hands, and her head, as fast as the roll of a drum. Then another was seized, and again another. The church became a perfect hell. Nothing was heard but cries, blows, oaths and blasphemies, that made one's hair stand on end. It was the bishop's entrance that particularly set all the people agog. Blows with the fist, kicks, spitting, horrible contortions, handfuls of hair and caps flung about, torn clothes, bleeding hands, met every where by ears and eyes. The most frightful moments were at the elevation of the host, and at the benediction of the holy sacrament after vespers as well as when the bishop first appeared. It was so dreadful that the bystanders were all in tears. The victims of the disease, above a hundred in number, seemed to fall into simultaneous convulsions without any previous warning. The noise was perfectly infernal. Within a radius of two yards I counted eleven. The greater number were young girls and women from fifteen to thirty years old. There was a child of ten, five or six old women, and two men. The bishop conferred some of them, whether they would or no. As soon as he came in front of them they were seized; but by the help of the gendarmes and some men who assisted him put his hands on them, even in the midst of their fearful maledictions. "Damned curion of a bishop," they said, "why don't thou come to torment us?" They tried to strike and hit him and to tear off his episcopal ring (which we have heard was actually trampled under foot). They spat in his face; but it was noteworthy that when the bishop touched their heads in confirmation they sank down, and remained in a stupor that seemed like deep sleep. During the sermon when any one was seized with a convulsion, the bishop stopped, and making the sign of the cross, he said, "In nomine Christi tibi obtemperas." The effect was invariably good. Near me was a young and pretty woman of eighteen. She had been married a year, and had been a mother for two months. After having been confirmed, lying in the arms of her father, her brother and her husband, who all wept bitterly, she cried out, "Ah, damned curion of a bishop, thou makest me depart. I who was so happy in this body on the earth. How dreadful to have to return to hell!" Then, after a pause, "And I, also, I must go. I must leave this fair body, where I was so well off. But when I go, I leave five more, and among them an old devil. It is not to-day that they will depart."

It would be unnecessary to pursue this dreadful and revolting narrative further, although it is rife with suggestions of the most momentous character. Files of gendarmes were dispatched to the villages, and bands of mendicants, both for body and soul, took possession of the community. All was in vain—neither threats of arrest nor the terrors of purgatory proved available to suppress the fits. At length the magistrats of the surrounding districts, acting under the orders of the Government, forcibly removed the most marked cases from the fest and dispersed over one hundred persons throughout different hospitals, lunatic asylums, and such dwellings, far distant from their homes, as they could procure. The reports from the unhappy exiles were various and contradictory; some alleging that they had quite recovered, others, that each of the possessed gave periodical symptoms of the returning malady, and even infected other persons with whom they came in contact. From a careful review of the *Cornhill Magazine* narrative, and the statements of the intelligent visitor to this district, mentioned in the opening of this article, we find it proved conclusively that every one of the afflicted persons invariably spoke of themselves in the third person, represented themselves as the soul of a departed human being, temporarily inhabiting that body; represented that soul as an earthly evil doer, and expressed the utmost desire to remain as an inhabitant of the victim's mortal organism. Let it also be observed that no one in that primitive community is ever stated to have been acquainted with the facts and philosophy of Spiritualism, or even to have heard of its existence in other places; and finally, that amongst all the remedies, sacred, secular, scientific and magisterial, attempted, the action of animal magnetism was never once proposed or attempted.

Let the reader draw his own inferences from the details here presented. Although we have selected a striking and singularly abnormal example of infestation, the horrors of Morzine by no means stand alone, nor would the citation of any isolated cases cover the immense historical grounds which infestation occupies. In another article we shall review the subject, and with a few more illustrative examples endeavor to find some solution in the philosophy of Spiritualism for their terribly abnormal features.

Fresh air by day and by night, strong and nourishing food, dry soil on which to live, sunlight and warm clothing, are the means of saving many lives which would have been hopelessly lost in the preceding generation. If our conjectures are correct, this improvement may be expected to continue, and every body can make it greater. Ventilate the school-rooms and the workshops, and the stores, and the houses. In cold weather, let the air, comfortably and equally warmed, be generally supplied from without in a constantly flowing current. Let those who can provide it in their homes; remember that an open fire, which sends two-thirds of the heat up the chimney, furnishes the best ventilation for a room of moderate size which the ingenuity of man has yet devised, and that the heat escaping by the fire is the price to be paid for it. Let in the sunlight, and never mind the carpets; better they should fade than the health of the family. When a man proposes to build a dwelling in a swamp, warn him of his danger.—Dr. George Derby.

The secularization of Father Hyacinthe does not deprive him of his priestly office. He is only absolved from his monastic vows, and is no longer a Carmelite friar, nor subject to the rules of the Carmelite community.

## Pyreum Stories.

Written for the Banner of Light.

### THE BOOK'S STORY.

BY MARY COLBY.

PART ONE.

My working days are over, and I am lying here almost useless and alone. In the course of my life I have seen many strange sights, some of which I will tell you of. I have also been the means of doing some good, the knowledge of which cheers my otherwise lonely hours, even as you will find it will yours, dear children, if you practice it.

I need not tell you that I was manufactured mostly from seemingly worthless, worn-out cotton goods. Many of you have seen the process, and you all probably understand it. I was made, and bought by a country shop-keeper, and with many of my companions placed on a shelf in his store.

Occasionally Mr. Jackson would move me about and I would have a chance to look about me a little; but one day, to my great joy, he placed me in a position where I had an opportunity to see all that was passing around me. I used sometimes to think it might be wrong for me to rejoice so much at my good fortune, for some of my companions were completely hidden by me. Since then, I have often wondered if little boys and girls ever feel thus when they return home from school, shouting, "Oh, mother, I've got up to the head of my class." I wonder if they ever feel sorry for their playfellows who studied as hard perhaps as themselves and then failed.

I did not have much time to think of these things, however, for many others came under my notice. Being a child's book, I, of course, was much interested in children, a great many of whom daily visited the shop; and I could not but wonder at the difference in their looks and behavior; but of them all one little girl, by the name of Lucy Tilden, was my favorite. She came nearly every day, but I always noticed that the money she brought was never spent for candles, and the packages she carried away were always small. I had also occasionally heard the children taunt her with poverty, and had myself noticed that she was cheaply clad, and often had a hungry look.

I had learned to look for Lucy's coming with a great deal of pleasure. Everything about her seemed so pure; and I could see beautiful angels about her, filling her with pure thoughts, and making the rough paths, through which her little feet were to travel, smooth and easy.

There was a boy whom I had learned to dislike as much as I had loved little Lucy. He was called Ned. He was so very bad that all of Lucy's lovely guardians would gather themselves about her, whenever he happened to be around, as if to protect her, instead of filling the room, as they sometimes did, with their loving presence. I have seen that boy, when he thought no one was looking at him, take from the fruit baskets, apples or oranges, and put them in his pocket, and then I have seen about him ugly demons, making hideous faces, and seeming to rejoice as though he had done a noble deed.

One day it so happened that little Lucy and naughty Ned came into the store at about the same time, and just as Mr. Jackson had gone down cellar, and as there was no one else in the room it afforded Ned just the opportunity he desired, and a couple of fine looking oranges found their way from the basket to the sleeves of Ned. Lucy was keeping as far away from Ned as was possible, and was looking at the various articles with which the store was filled, so she did not notice the wicked act of the boy, but there was one who did. Mr. Jackson, hearing some one come in, had stood near the doorway and had seen Ned when he stole the fruit. He came up the stairs, and as he entered the shop Lucy went toward him to do her errand. Mr. Jackson took no notice of her, but said in a stern voice, "Who has been stealing from me while I have been out?"

Lucy looked up in bewilderment at these cross words, which was increased by Ned's replying: "I saw Lucy Tilden standing by the oranges and I thought I saw her pocket some; let me look," and before the frightened child could reply Ned's right hand was thrust into Lucy's pocket, and by a dexterous jerk the orange was made to slip from his sleeve into her pocket where it was quickly brought forth by Ned, who held it up triumphantly to Mr. Jackson.

The shop-keeper was not to be deceived, however. He saw the name-never as I said, I did, but for a few seconds, which seemed almost ages to me, I tried with all my powers to break the chain of silence which bound me. I was afraid the bad boy would succeed in making me say more than I should, and I am sure Mr. Jackson believed his lie, and I am sure Mr. Jackson believed, I should have said, could a book have spoken, I should have spoken so loud that the whole town would have heard the story, but it requires the magic of the bright eyes and rosy lips of the human race to make us speak.

Not many minutes was I kept in suspense, however, before I heard Mr. Jackson say: "That was a fine trick, neatly done; how many more have you concealed in your sleeve?" Ned held up his empty right sleeve for Mr. Jackson to inspect.

"To do other, if you please," said Mr. Jackson, and he drew the cunningly concealed orange from Ned's left sleeve. "Hadn't you better have put your left hand in Lucy's pocket and taken this out also?" said he.

Poor little Lucy had stood as still and had looked as white as a marble statue during this conversation, but as soon as the second orange was found on the boy she comprehended the whole. The red color came into her face once more, again forsook it, and she fell fainting on the floor.

Ned was about to seize this opportunity to slip



away unperceived, but Mr. Jackson called to him to return, and he dared do no other than obey.

A customer entering the shop just as Lucy was recovering, Mr. Jackson sent for Ned's father, requesting his immediate presence; Lucy's mother was also informed that her daughter would return to her soon. Ned's father was not long in coming, and, when the facts were revealed to him, he was very much grieved and angered. He told Mr. Jackson to "send for an officer to take him away," said he, "I have lost all control of him. He has associated with all the evil-minded people in the village, until at last he has become one of the worst, and he carries such a bad influence with him everywhere he goes, that, for the sake of the community, I think he had better be sent away. It grieves me to say this, for I love him still, despite his wrongdoings, but my power over him is gone," and the wretched father covered his face with his hands and wept.

"Well," said Mr. Jackson, "I must do as you tell me, for this is not the first time he has taken things from me, and he certainly deserves punishment."

Ned's father groaned aloud, "Oh, his poor mother! I fear he has broken her heart by his conduct. May this not be too much for her to bear?"

All this time the pure spirits which so constantly surrounded little Lucy were busy at work overpowering the evil ones which were Ned's companions, and bringing others like themselves to their aid. The boy, feeling no longer their support, was beginning to realize the bad condition he was in, and something like fear and repentance was beginning to find its way into his heart. Lucy gave a timid glance toward him, when something she saw in his eyes changed the feeling of fear which she had always felt for him into one of pity, and, throwing herself at Mr. Jackson's feet, she begged for his forgiveness in tones that brought the tears to the eyes of the three listeners.

"He has wronged you! oh, I know he has, but you will forgive him, won't you? Oh, if I had the money I would pay you for those oranges, but we are so poor, and mother works so hard, and then sometimes we have to go hungry! Oh, sir, he has wronged me, too, but I will forgive him!"

And, throwing her arms about Mr. Jackson's neck, she burst into tears. Mr. Jackson pointed to Ned's father, but his heart was too full to speak. Lucy's angels had filled the room so full of their own good influence that it was impossible for the father or son longer to withstand them, and, at the same moment, they each held out their hands, and then the boy, begging for his father's forgiveness, was clasped in his father's arms. Ned promised amendment, and his earnest manner convinced his father and Mr. Jackson that he meant to try to reform.

"And now," said Ned's father, "what shall we do for this little girl who has done so much for a boy who tried so hard to injure her? After talking with Mr. Jackson for a few moments, the wagon was sent around to the door, and many things were transferred from the store to it, and, after little Lucy herself, with Mary Jackson at her side, was handed in, it was driven up to the door of the Widow Tilden, and I heard them say that Mrs. Tilden's little room—much to her surprise—was filled with groceries as it had not been before for many a long day.

Near a month had passed away, when one day Ned came into the store, accompanied by a different looking band of guardians from those which had formerly attended him, and showing Mr. Jackson some money, told him he had earned that himself in an honest way, and "wanted to spend it for Lucy Tilden's benefit."

Mr. Jackson took a nice looking piece of goods from the shelf and cut off a number of yards from it, and as it did not take all of Ned's money to pay for it, he selected a book also. You may be sure I was sorry enough I was not the one chosen.

I saw Lucy many times after this. She sometimes wore the dress Ned had purchased for her, but Lucy was one who needed no new dress to make her look lovely. No one could be so good, and so constantly surround themselves by good angels, and be otherwise than beautiful. Remember this—all you little children who desire beauty.

Now it rests with yourselves, children, to call to your aid just such helpers as Lucy had, or such ones as were about Ned. Have you not noticed how easy it is to do right, or how easy it is to do wrong when once we begin? Then be careful not to fall in with those evil influences which surround some.

Let your associates be those you are pretty sure have bright beings like Lucy's attending them, and you will find the right way the easiest. Always remember through life that "it is better not to court temptation."

Written for the Banner of Light.

### MAKE HOME BEAUTIFUL.

BY MARY KENDALL.

Make your home beautiful—let in the sunlight,  
God's sunlight of love, so pure and so bright;  
Drink deep of the smiles Heaven so freely bestows,  
Till your spirit with kindness and trust o'ersows.

Make your home beautiful—guard well the flowers—  
Sweet ministers of love, God has made them ours—  
For to them a mission most holy is given,  
They teach us of life, and they tell us of Heaven.

Make your home beautiful—let melody sweet  
Your hearts' song of praise to your Maker repeat;  
With the songsters of Nature the chorus swell,  
Resounding with echoes o'er mountain and dell.

Make your home beautiful—strive well and with care  
To bring all that is pure and beautiful there;  
Let some fair, bright pictures find there a place,  
To cheer ever your hearts, and your home to grace.

Make your home beautiful by kindness and love,  
The ties of affection by faithfulness prove,  
Shed o'er life's pathway where'er you may go  
Some blessing to brighten this valley below.

Make your home beautiful; and let no dark sin  
Nor poisoned distrust find an entrance within;  
Let no demon of evil e'en the threshold gain,  
The sacred purity of home to stain.

Make your home beautiful, for while here on earth,  
We are forming our souls for a higher birth,  
We are fitting our "mansions" promised in Heaven,  
When the word "Well done" to our life-work is given.

Then when the Angel of Death comes in love,  
To take us from earth to our home above,  
May we find our "mansions" all bright and fair,  
A beautiful home awaiting us there!

**SELF-HELP.**—He who has not learned the lesson of resolute self-help, has made little progress as a student, has grown little toward real manhood. Half the world refuses to do its own thinking, to toll through the solution of its own knotty problems; hence half the world who will not do this, must be subject to the other half who will. They who do the thinking will either directly or indirectly do the governing.

The growth toward the infinite in goodness must lead men into sympathy with all classes and conditions, and to have true sympathy one must enter fully into the life of individuals of all conditions.

## Spiritual Phenomena.

### Physical Manifestations—The Raub and Turner Exposure.

MR. FOSTER TO MR. LEWIS.

EDITORS BANNER OF LIGHT.—The controversy relative to the exposure of Miss Ellis in the city of Providence, by Messrs. Raub and Turner, has already exceeded more space than should have been accorded upon in the columns of the *Banner*, for matter is pressing from all quarters on a great variety of topics. In my reply to the communication of Mr. Lewis I will be as sparing of space as possible, and endeavor to show the subject on my part. Some points I shall pass unmentioned, seeing that the second night of Messrs. Raub and Turner, in Providence, was their last. They packed up at once, went to New London and separated, Mr. Raub going to his home in Philadelphia, and Mr. Turner remaining in New London, his home. If I was so desirous of an honest work as they professed to be, why leave the field so unceremoniously?

Mr. Turner came to me at the close of the performance, as I was there, the representative of the *Evening Press*, requesting me not to tell how the thing was done, assigning as a reason, that should he could not carry out. There were thousands of his audience, and he also said it might have a like effect elsewhere, as they were on Laura Ellis's track, and meant to show her up. Why this request, followed by such a sudden abandonment of purpose? Plainly this, and only this: they found they had undertaken too big a job, and they could not carry out. There were factors which left an open door, so wide, that the hollowness of their pretences could be seen. If they were honestly endeavoring to expose Miss Ellis, and did so in verity, they would not so soon have retired to private life. They evidently felt they were making a decided failure, and they were the dilemma as to what to do. Mr. Lewis says he did not see that Mr. Raub gave any evidence of having made extraordinary exertions, nevertheless the fact was most patent when he reached New London. His wrists were well used up, so sore and lame that he was satisfied to give up.

Mr. Lewis's last communication implies that the only failure was with the ring. Has he forgotten that Mr. Raub failed to pick up the strip of cotton cloth and tie it around his neck? And has he forgotten that nearly everything else was most bunglingly done? But he says time is of no account. Is this so? Is it not an important element in testing the merits of Miss Ellis and Mr. Raub, and the possibilities of the case, to say nothing of the probabilities? Is there no difference between instantaneousness and an appreciable space of time? I assert, and appeal to every one in the audience, not prejudiced, to corroborate me, that Mr. Raub, in no single instance, produced his results in the time that Miss Ellis, in several of the feats he so long that there were signs of impatience on the part of the audience. And the plea that he performed better with the open cabinet, under a full light permitting him to see clearly, is an admission fatal to my opponent and the claim put forth by the gentlemen in their handbills and on the placards, that they were "clairvoyants," "of little or no importance as affecting Miss Ellis," it is of "importance as affecting Messrs. Raub and Turner, especially when connected with the performance they gave in detail and concrete.

As to conditions, I have at no time set them aside, for I recognize the full force of "time" communication at hand, with reference to the case, and in which it is assumed that I put the case down as of no account. If I spoke of conditions, it was qualitatively as to the peculiar use Mr. Lewis made of the word. Indeed, I hold to conditions, and hence discard Carbonell, whom Mr. Lewis gives a once in his closing paragraph. Carbonell did not come up to the condition of the Davenport or Eddy. His cabinet was a fraud, and the entire performance a weak parody; as, for instance, lifting the top of the cabinet to let in light, on a plea of letting in fresh air, that he might see the things himself. Now I come to the magnificent part, where Mr. Lewis is so charitable as to excuse my "unfair, unjust and ungentlemanly conduct on the score of my peculiar organization." This is Mr. Lewis's language: "Mr. Foster says in his last that if [Mr. Lewis] did not call them 'knaves,' I should not understand them." Now I submit that this is unjust, unfair and ungentlemanly; and could I not account for friend Foster's sometimes use of language by his peculiar organization, I should feel differently from what I do. And he assumes to interpret my language, to go back of what I have said, and to say that I meant "knaves" was not used, but if the idea "knaves" was not legitimately implied and intended, then the English language has no meaning. "Laura V. Ellis is humbugging the people," "an innocent young girl taken by her father and systematically taught and brought up to practice deception," "See, and I am called to account and pronounced 'unfair, unjust and ungentlemanly'—a most opprobrious title—for saying, in short, that these quoted words were tantamount to the single word 'knaves,'" and that the proper designation to be applied to Mr. Ellis and his daughter, if words possessed any force. These are the words, and I may safely leave the rest with the reader, for the point is so plain that half an eye can see it; and I leave the application of the title with the reader also.

As for my "peculiar organization," there is this about it: I fight much quicker for my friend or cause than I do for myself, and I am called to account and pronounced "unfair, unjust and ungentlemanly"—a most opprobrious title—for saying, in short, that these quoted words were tantamount to the single word "knaves," and that the proper designation to be applied to Mr. Ellis and his daughter, if words possessed any force. These are the words, and I may safely leave the rest with the reader, for the point is so plain that half an eye can see it; and I leave the application of the title with the reader also.

While on this point let me refer the reader to Mr. Lewis's communication before mentioned, and see if he is justified, on his own statement of the case, to be as deprecatory as he has been toward Miss Ellis. In the paragraph following the one I have quoted above, Mr. Lewis, speaking of the conditions in the two cases, Miss Ellis and Mr. Raub, "there is but one point in which I can conceive any chance for any inequality between them; it is this: the ring in Mr. Raub's cabinet, to which his hands were tied, is about—say five or six inches above the level of the band on his wrists; he is able to slip his hands out of the ring, and to reach up to the ring, and gives the play required for the using of the hand for the work. This is the secret of it all. I have no means of knowing positively whether it is the same with Miss Ellis. If her hands are tied closely to the ring, and no play left for her to move her neck forward at all, she still may be able to disprove the claims of Mr. Raub to expose her manifestations." Now let us analyze this quotation. Mr. Lewis says Mr. Raub had a play of five or six inches for his hands, and that this is the secret of it all, that is, in the means whereby Mr. Raub was able to do what he did. Then Mr. Lewis had been tied close to the ring he could not have made his exposure. Then he says that he has no means of positively knowing whether it was the same with Miss Ellis. Then why sit in judgment upon her and her father, and brand them as humbugging the people, and charge the father with systematically teaching the daughter to practice deception? There is a screw loose here, and all that Mr. Lewis has written has been predicated upon absolute non-knowledge of a fact. When I saw Miss Ellis, not the last time, there was no such play as Mr. Raub is described as having, neither had she as much play for the neck at any time when I have seen her as the exposure had.

With this admission quoted above, in all fairness and candor I ask, was the criticism of Mr. Ellis and his daughter fair; and under all the circumstances, was it fair to divert attention from the main issue by attempting to impeach him in three or four points of detail? But of this I care not to write; it passes by me as the idle wind, for it was but a prompting of the occasion. I have no private griefs to nurse, and am content to leave the matter with the public.

Time is an ordeal which tests all things. Within the period which may be counted as peculiarly a spiritual era, there is not a phase of mediumship or manifestation which has not time and again been pronounced a humbug. Even now there is floating around the country in the newspapers, a paragraph which is accounting for the rapidity of machinery, and there can be found those who stoutly believe it. So of other phases; all over unmentioned, and in one way and another to avoid the spiritual theory. These things all create discussion, agitate thought and evolve truth. Thus will it be with these exposures. They have an office, and I am glad they came. Thanking you for so liberally opening your columns, I trust inasmuch as Messrs. Raub and Turner have succeeded, I shall not have occasion again to dissect their ghost.

W. FOSTER, JR.  
[Here let the matter rest, for a time, at least, friends. Have some mercy on our readers, if you don't on us.]—Eus.

### More "Mysterious Demonstrations."

A CHILD MEDIUM.

While skeptics, doubters and credulists continue to deny and impugn physical manifestations of spirit power, daily new evidences and facts sustaining the spiritual phenomena are thrust upon the attention of the people in quarters least looked for, as the following case bears witness, the particulars of which were given to the *Mystic Journal* by a correspondent. The writer says:

"A very remarkable case of so-called spiritual manifestation is reported in a family residing about three miles east of Westerly, R. I., on the road to Narragansett. The subject is a little girl, almost eight years of age, not as usual in such cases, of sanguine temperament, but of a bilious organization. The little one has dark, expressive eyes, dark hair, and has a slender and fragile build; until recently she has enjoyed good health.

Some days ago, when on her way to school, she found a comb in the road, to which was attached, by a string, an old copper coin. When the session closed she went immediately home, and the manifestations began. As soon as she went into the house, rattlings were heard on the windows and around the sides of the room, the noises following her from one room to another as she passed through the building. Not only were there voices heard, but stands, chairs, crockery, large bureaus, heavy bedsteads and ponderous tables, seemed to move perceptibly as she passed them. All these movements are acknowledged to be the common phenomena of assumed manifestations of the presence of disembodied inhabitants of the spirit-land. A gentleman of education and learning called at the residence of the child recently, and he heard the rattlings, uttered by the furniture, when she passed them. He also saw a light card-table, on which was placed a heavy tray filled with flat-irons, fall to the floor as the child approached it, and, singular to relate, the tray and contents kept their position on the table the same as when standing upon the rattling, uttered by the furniture, when she passed them. All these movements are acknowledged to be the common phenomena of assumed manifestations of the presence of disembodied inhabitants of the spirit-land. A gentleman of education and learning called at the residence of the child recently, and he heard the rattlings, uttered by the furniture, when she passed them. He also saw a light card-table, on which was placed a heavy tray filled with flat-irons, fall to the floor as the child approached it, and, singular to relate, the tray and contents kept their position on the table the same as when standing upon the rattling, uttered by the furniture, when she passed them. 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BY MRS. ELIZA M. HICKOK

I thought to clasp—I sought to grasp  
And make it all my own,  
That glowing thought, with truth inwrought  
Ah, me! but it had flown.

My heart so glad grew lone and sad,  
And darker seemed the way;  
That meteor light left gloomy night;  
It came, but would not stay.

That thought once lost, whatever its cost,  
May never come again;  
Mid smiles and tears, through all life's years  
We seek for it in vain.

I'll wait, I'll wait, till "Death's" mandate  
Shall set my spirit free;  
Perchance again, and brighter then,  
That thought will come to me.

BY G. L. DITSON, M. D.

and extracts from French writers. The June number has a letter from Benjamin Franklin taken from the *Almaeen pintoresco* of 1867. "During my first residence in London, now about forty five years since," he says, "I knew a person who entertained a similar opinion to that of your author. Liambasa Elise was the widow of a printer. Soon after my departure, she died, and in her will she imposed an obligation that there should be publicly read in Salter's Hall a solemn discourse whose object should be to prove that this earth is the veritable 'infernal region,' a place of punishment for those spirits that had sinned in another world; for in expiation of their faults, spirits had been sent to this lower realm in every kind of form. It is a long time since I saw the published discourse, but I have the impression that

Spiritualism has indeed removed that somber cloak so long held up before the sun by an interested clergy.

Reported for the Banner of Light.

us in the body, and now were living in the spirit. We were our companions, working with us day by day and year by year for the good of the race. But, after all, this element was not so much the special as the universal, for he belonged to all people. This is an actual fact, and not a mere ideal. We all people for investigation. The work of this Association was to awaken into consciousness the materiality of the present, and teach the fact that there is no death. It was true that some scientists and all the theologic were worked upon as families; but the work of the reform was to awaken into consciousness as O. B. Frothingham, "I have no respect for Spiritualism"; but he might as well have said, "I have no respect for gravitation," for one was the result of a natural law as much as the other. The speaker said that thirty years ago he went to the West to organize a movement for organization for building up the churches in which the gospel of Spiritualism should be preached to the people. But for some reason, his efforts had been of no avail in that direction. The people had gladly listened to his words, but did not believe him. He was told that the people were so far from the work of the spirit-world, if he rightly interpreted the word, and to a certain extent he looked up to the

exception of the extreme western portion, where the forces of cold, trade winds, warm, equatorial trade winds, and the

as regarded the phenomena, were useful in advancing the cause. The people were more interested in facts than any

10. *Renewed.* That believing in the words of Jefferson that "The legitimate powers of government extend to such only as are injurious to others, and our civil rights have no more dependence upon our government," we view with just indignation the attempted violation of these principles by a widespread and organized power as indicated in the various confessions held in different parts of the country, advocating an amendment to the Constitution to give to the Lord Jesus Christ, the Almighty God as the source of all authority and power in civil government, the Lord Jesus Christ as the ruler among nations, and his will as revealed in the Holy Scriptures as of supreme authority. We believe it to be an attempt to deprive government of its right of independence, to be established in the Declaration of Independence, to be established on the virgin soil of this fairest and freest land under the sun the sacred principles of civil and domestic union of Church and State which have been the greatest source of the happiness and peace in this Republic. Old World monarchies and despots have appeal to all spiritualities, with all others of whom ever man who love spiritual liberty, to unite in an honorable and legitimate means, by tongue and pen, in enlighten-

Mrs. Agnes M. Davis believed our philosophy was wide

John Wetherbee, Isaiah C. Ray, New Bedford, Bristol Co.; John Puffer, South Hanover, Plymouth Co.; Mrs. L. B. Wilson, Boston, Suffolk Co.; Gilbert Smith, Harwich, Barnstable Co.; Albert Baron, Bedford, Middlesex Co.; E. W. Dickenson, Springfield, Hampden Co.; William Prouty, Wor-

Co.: Mrs. W. W. Currier, Haverhill, Essex Co.; R. A. Comstock, Shelburne Falls, Franklin Co.; Oscar E. Adams, Great

Remarks were then made by Messrs. Rhodes, Bay, and Wright, after which Miss Rustin Willis, of Lawrence, was introduced to make the address. She began by saying that she approached the great, pulsating heart of our grand life, She referred to the work of the State A. A. and said that hundreds had been made glad by their ministrations. She related a pathetic incident of a mother who lost her children suddenly by diphtheria, and who without realizing it, was in the midst of a spiritual crisis. She related an experience in her hour of trial—indeed, while passing the door of a lecture hall, one of the missionaries proclaimed the glad tidings of renewed communion with her lost, and she was filled with thanksgiving. She referred to those who were pained by the doctrine of the atonement, and who were left to the dry husks of Orthodoxy; she would not condemn them, but only sorrowed that the seed of the angels had fallen on such stony ground. She did not ask any one to subscribe to a philosophy or a creed, but only to investigate the truth for themselves. She then referred to the Finance Committee, through their chairman, A. Carpenter, then made another appeal to the audience.

Mrs. N. J. Willis, of Cambridgeport, was next introduced. She said that everywhere the soul of spiritual life and spiritual principles was pulsating. She did not ask it to

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Correspondence in Brief.

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parently indifferent and many others who were decidedly skeptical have come to a knowledge of the truth of redig-

Third, We patronize old school physicians. As Spiritualists, we are more backward in patronizing clairvoyant or magnetic physicians than skeptics are, and were it not for the patronage that such mediums get outside of believed

MAINE.—*Buxton*.—Your correspondent in the *Banner*

so little comprehended that those who are searching facts and proofs do so quietly, for they do not know who to get help in this vicinity. I hope to hear a favorable response from a humble call on this side of the line.

NEW YORK, *Tracy*, March 22—W. C. Vanburg writes E. V. Johnson has just received from him an impression that will not be forgotten. Many of the texts given through him were remarkable. With such a physical organization as R. H. Wilson possesses and that perfect control over spiritistic influences of both mental and physical nature, it is not surprising that he should be so good through him wherever he goes. His visit among us has been, as I understand, an entire success to the cause of our glorious philosophy.

EAGLE HARBOR, A. Porter writes: I have been a member for the *Banner of Light* some thirteen years, and am glad to see so many subscribers within that period, and find it a progressive paper. It is truly a welcome member in our household. We read it, then send it abroad, by so doing, the minds of the readers become illumined and they seek further to investigate the philosophy it teaches. We are so interested they wish to forward their subscriptions.

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## Banner of Light.

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to whom all letters and communications must be addressed.

### Adventism vs. Spiritualism.

It is a matter of some surprise that the Second Adventists are so antagonistic to Spiritualism. The cause of their opposition comes from either a lack of correct information in regard to the true status of the Spiritual Philosophy, or else from the teachings of designing men in their ranks, for we have no doubt but that a great majority of the members of the Second Advent Church are honest and sincere; and, under such teachings as have been uttered of late by one of their elders, in our very midst, they have come to believe that we are a wicked and perverse people. All which we do not plead guilty to. On the contrary, our sole desire is, and ever has been, to benefit humanity while here on the earth, and to teach them, with the light that has been vouchsafed us from spirit-land, the only true course that will take away the fear of death, and make their journey beautiful through the avenue of the tomb to the spirit-land. We teach immortality on the broadest platform possible, namely, that all peoples, of whatever name, nation, kindred or tongue, are destined, at some time in the Great Hereafter, to reach the goal of happiness, no matter what their previous condition may have been. But if any have lived on the animal plane of life while here, and have not sought anything above sensual pleasures, their lot in the life beyond will be sad in deed for a time—until they shall have thrown off their soiled garments by earnest works of goodness. It is the same with the miser, who hoards his wealth and dwells his soul. He, too, will pass through the mental furnace of contrition for his extreme selfishness while in the body. In fact, he will enter the spirit-land the very poorest in existence. What justice can be more retributive than this? And yet it is law. So, also, with the suicide. He "takes his own life," and finds himself in the land of souls on a *unwelcome guest*. He has no business there. Every spirit sees him a *stranger* in other words, a *ward*—and he is shunned, even by those who came to the spirit-land through the same avenue many years previous. And why? Because the latter class, on every occasion when possible for them to communicate through earth's media, have invariably warned mankind against self-murder; that it was so terribly against the laws of nature that the spirit was sure to suffer for a long time in the future in consequence.

But compensation finally comes. None are lost; yet none can escape the conditions with which their earth-life has surrounded them. A loving Father, although he chasteneth his children, oftentimes does it that by experience they may learn more truly of the better way. Therefore the Scripture phrase, "He that soweth to the wind shall reap the whirlwind," is true in more senses than one.

The key that unlocks the arena of Nature, we would inform our Second Advent friends, and all others, is SPIRITUALISM. To-day is the induction of the time spoken of by Jesus, when he said there would be those who should come after him that would do the things he did, and even more! Is not this divine truth of the humble Nazarene being verified on earth at the present time? Verily it is. Are not the sick healed, the lame made to walk, the blind restored to sight? Is it possible for the demology theory of our Adventist friends to be true in regard to Spiritualism, when these facts are patent to the world at large? Most assuredly not. Why, then, should Second Adventist preachers, who profess to be guided by the precepts of Christ, so wantonly calumniate our media, and, in fact, Spiritualists generally? Is it because the peculiar beliefs of the Adventist preachers entertain any danger? Is it because these teachers are purposely deceiving their adherents? We should have a precious poor opinion of the race could we for a moment entertain such an idea. Adventist friends, for your own sake, for the sake of the common brotherhood of man, we implore you to lay aside all prejudice and investigate our glorious natural religion.

When your teachers, forgetting the principles of love, as taught by Jesus, go into the pulpit with the especial object in view of maligning honest, pure-minded individuals, because their teachings do not conform with their own—beware of such. See for yourselves that they are pure and true. Jesus, whom you profess to worship, taught this: "Let him that is without sin cast the first stone." We are doing God's bidding—not Satan's—and we want all honest, sincere Adventists to investigate and judge for themselves, not take the *ipse dixit* of any one man, or set of men, as authority. Our Public Circles are free to them at all times; and they are cordially invited to "test the spirits, and see if they be of God." We are not such bad people as we have been represented by Adventist preachers. The believers in Adventism should be made aware of the fact, hence our invitation to them to visit our circles, and learn the truth for themselves.

### Spiritualism.

As Spiritualism has no creed, but is based upon tangible facts, sooner or later it must become the dominant religion of the earth. The whole idea is summed up in the following terse paragraph from the pen of J. M. Peebles:

"Spiritualism teaches the same general principles in all parts of the earth—the tangible demonstration of immortality, the present communion of spirits, eternal progress for all, and the attainment of happiness through obedience to divine law. In that good time coming—the golden age—there will be but one language spoken upon the globe; but one currency; one system of weights and measures, and one religion—Spiritualism—as the embodiment of science, philosophy and devotion."

With this issue we commence a series of very interesting and instructive stories for our young readers—though they will interest the older ones as well—entitled "The Book's Story," which we hope none will fail to read. Each part is complete in itself, and not very long.

### What is Christian Civilization?

All experience shows that as soon as an organization thinks of shutting its hand to keep what it has got, its life begins to die. That is so, not because it is a symptom, but because it is a significant part of the fact. For nobody can pride himself on his spiritual or intellectual accumulations without stopping the work of accumulation itself. It is so common a matter for a handful of persons, sprinkled about our large population, to style themselves *per excellence* "Christians," leaving it to be inferred that all others are heathen, or what-ever else you please which is equally bad, that a good-natured people have come to regard themselves really under the ban laid upon them, and to consider their chances indeed meagre for salvation either in this life or any other. What has been the inevitable consequence to those who set up such pretensions? They have gone back in their growth, diminished in point of actual, intrinsic strength, and now show signs of a permanent weakness that will have to be remedied in the most summary manner. Having lost their hold on outsiders in consequence of the long continued habit of deriding them, they now find themselves in a position to covet the recovery of the sceptre which they threw away. This is but the natural fall to their pride.

As this self-righteous class have done by their own countrymen, so they have been doing—but in an exaggerated manner—to the people of foreign climes; that is, those who have not yet set up a standard and style of worship similar to their own. Run over the pages of what is accepted as Christian history for the past three centuries, if you would see pretty nearly what is the real inspiration that has given it character through action. The so-called Christian powers of Europe—England, France, Spain, Holland—what has been their course toward America, toward Asia, toward Africa? They of course held that the populations of these distant countries were heathen, ignorant of the laws and practices of a Christian civilization, and they have treated them accordingly. See how England and France partitioned out this continent between themselves, and afterwards fought for the mastery over the whole. See how Spain came and took possession without asking leave of those it found here. Had the people whose proofs of a sort of civilization still remain in numerous impressive forms no rights whatever that these foreign adventurers and robbers were bound to respect? How have the red men of the continent been treated? What was the conduct of those super-Christian men, the Puritans, toward them?

And the same in Asia and Africa. Both of these divisions of the globe, Asia in particular, have been held to be merely lawful prey for the Western spoiler whenever he chose to set his foot there. How has Great Britain dealt with India? How with China? And how has France done any better than her ally across the channel? We were gratified to find this point very clearly and impressively illustrated in a recent issue of the *Sunday Herald*, of this city. That paper, in taking a sweeping view of things the world over, asks with much force and point if it is to be wondered at that people outside the pale of Christianity judge harshly of what are self-styled "Christian" nations. "Those nations," it says, "have been noted during their whole existence as aggressive powers, seeking to extend their dominion over the so-called 'heathen' parts of the world. If they have not shown the religious zeal of the Mahometans, who carried the Koran in one hand and the sword in the other, with the alternative of belief or death, they have been almost as unscrupulous in their commercial dealings, and have taken advantage of every weapon civilization has given them to oppress, defraud and despoil barbarians." And it proceeds to observe that if all the wrongs which have been practiced upon the Indians since the Europeans first landed upon these shores are handed down by tradition from generation to generation, what a fearful record of barbarism must have accumulated against those who call themselves civilized! But the original inhabitants of America are not alone in the possession of such a damning record.

We think the following reflections on the subject of civilizations both just and pertinent:

"In the civilization of Asia we see rest, repose—a suspension, as it were, of spiritual animation. It exercises a lethargic influence. There is no change, no progress. Veneration for the old is carried so far that changes are looked upon as unclean and unmutilated evils. In the civilization of Europe and America, there is, on the contrary, a constant unrest, a spirit of adventure and of progress, sometimes expressed in steps of real and substantial progress, but almost as frequently expending itself in idle and useless vagaries. Yet we cannot avoid the belief—rather we feel—of a steady progress, that there is a steady progress for the better. The tide of civilization steadily rises, though the waves rise and fall upon the shore. When we look back over the history of a century we see that there has been an advance; we see that some humanizing influence has been at work in the mass, even while crimes against humanity have been freely committed by nations and individuals. Attention is called to evils that were not considered evils a hundred years ago. The civilized conscience has not been hardened by crimes, but kept tender by this secret influence of the Christian spirit. And this humanizing influence is all there is in a 'Christian' civilization over that of Mahomet or Confucius. It is its distinctive characteristic. It is not shown, however, in aggressive acts against barbarians. The spirit of these acts comes from the Old Testament, and cannot be justified by the New. But this is what barbarians and anti-Christian nations judge Christian civilization by; and with good reason, when we consider how it has predominated in the conquest of the heathen world."

### The New York Sorosis.

This Society has entered upon the third year of its pilgrimage of usefulness. It celebrated the close of its second year's labors in that city on Monday evening, March 7th, on which occasion reports were read, recitations and racy essays recited, and finally Mrs. Robert Dale Owen expressed her gratification at the growth and improvement of Sorosis since she last saw it, upon the occasion of its first meeting at Delmonico's, and then asked permission to say a few words upon the subject of labor. All women over forty, she was sure, must have felt, like herself, that something was radically wrong in the present system of society—some element was wanting to make life what it should be—something needed yet to be done for woman. The truth is, said Mrs. Owen, emphatically, woman's work is not estimated in the expenses of living. Every thousand dollars in money that comes into a house has two thousand added to it by her labor. And so long as women have the providing of man's food they can govern him as they choose. She did not approve, however, of married women earning their own living. She thought it would ruin all the men in America if their wives supported themselves; their domestic duties, properly performed, were enough for them, and should be recognized at their proper value. Her genial manner is said to have given great effect to her wise and motherly counsels, although many of the sisters were of opinion that her position was a huge stride in advance of anything that had heretofore entered into their vocabulary of "woman and her work."

### Spiritualism in Hudson, Mass.

A discussion on the truth of modern Spiritualism for five evenings occurred in this locality, commencing Jan. 22d.—Dr. Moran taking the negative, and Daniel W. Hull the affirmative side. During the course of the proceedings, which were well attended, it was suggested that some tests of spirit power should be exhibited in connection with Mr. Hull's arguments; this was agreed to by the skeptics in the audience, and Mrs. Wheeler—who draws under spirit control with her eyes tightly bandaged—was summoned. She gave good evidence of her calling, but many of those present saw fit to evade the issue by declaring that she "could see all she did." Accordingly Mrs. H. W. Cushman was sent for. This lady's mediumship mainly consists in the holding of a guitar in one hand near the neck, and placing that hand under a table—leaving the instrument in plain sight and in the light—in which position fine music will be produced, and any tune sung by those in attendance will be accompanied. Quite frequently also the invisible musicians will play any tune called for.

On the evening of the trial—Jan. 25th—Mrs. Cushman made her appearance, notwithstanding the assertions of the Methodists and Baptists that no medium would dare appear in the hall (which was that under the Unitarian Church) for investigation. She asked that the conditions should be complied with—which, were quietness and a negative condition of mind on the part of those assembled—and was promised that such should be the case. Dr. Moran seated himself on one side and some of the deacons and others on the opposite, as she sat at the table; six bright lights were arranged so as to illuminate the top of the table, and beneath it also. The table soon began to move, but Dr. Moran, perceiving he was about to lose the case, accused the lady of deception, saying she moved it, when the movement was toward the opposite side from her, and nearer the doctor; one of the persons sitting at the table soon moved it with his feet purposely, and then Moran declared that this should go on no longer, heaving borne out in his plain injustice by an over-pretended audience, who would not allow the promised guitar manifestations to go on. The medium then left the hall. There were some five hundred people present at the time. The discussion continued; but at the end, the majority of those attending, though sympathizing strongly with Dr. Hull, had the force of argument on his side.

The Spiritualists of the town were justly indignant at this treatment, and determined to show what could be done, they employed Mrs. Cushman to visit them again on the first of March. A good audience assembled, conditions were complied with, the table tipped, raps were given as usual, the séance for music from the guitar was exceedingly successful and convincing, and many tests were given and spirits described by her controlling influence. A lasting impression was made upon those who had moral courage to be seen at the hall.

Lectures are carried on in this place to good acceptance, Prof. Denton, Mrs. Townsend Hoady and others, having lately addressed the Spiritualists there. A Lyceum is also in process of organization. Thus wherever investigation is commenced an accession of converts to the new light is the inevitable result.

### Hanging the Saints.

A St. Louis journal, commenting with much sense on the recent execution of two *notorious* creatures for the crime of murder, makes the very natural observation that it is the murderers who, as a general thing, go straight to the bosom of Jesus, and are safe and happy. In a final conversation between the actual murderer in this case and the jailor, the latter is reported to have put the very common question—"You know you've got to be hung on Friday; do you have any fear of being hung?" "No," answered the poor brute, whose intelligence admitted to have been much below the lowest accepted standard—"no, I do not fear; I shall run right to Christ." That is the way with the most of them. None appear to run so straight "to Christ" as these same bloody murderers. The ministers who hurry to their cells and put them in training for the awful event of a violent death, do not seem to think how superficial they make out their religion to be, when an imbruted creature, into whose darkened soul scarce ever a spiritual ray of light has been suffered by society to dawn, on a sudden experiences the full life and glow of a faith whose elements are given out to be so profoundly mysterious, and blossoms out into the size and form of perfect sainthood, fit for the companionship of seraphs above. We say that such marvelous conversions form a strange commentary on the kind of religion that gains in the number of its votaries.

But it does more than that. Allowing that saints are thus easily manufactured from the raw staple of coarseness and criminality, why is it not a heinous piece of work for a Christian state to be guilty of, to take its publicly approved saints and put them to no better service than hanging them? It shocks one's sense of right and justice, and outrages every notion of common propriety in the human mind, to thus make awful examples of its choicest spiritual products, fastening hempen cords about their devoted necks and working them off of elevated scaffolds, instead of keeping them for the illustration of precepts which deserved to be inculcated in every heart. Granting that hanging is, under any circumstances, the best thing to do, the question arises whether it is sound policy to select the most religious specimens, according to the sectarian code, to exercise that habit upon. In short, can that be a truly Christian Commonwealth, according to the New rather than the Old Testament, which hangs its saints as a class? It hardly strikes us as possible. The revengefulness which a violent death always implies might perhaps be visited on the baser part of the condemned victims; but to take the very pinks of piety and perfection, and set them to walking in the air, has about it a refinement of savagery that puts everything like the Christian profession to the blush. The state ought either to save its saints, or else refuse to hang its ignorant ruffians.

### Music Hall Spiritual Meetings.

Prof. William Denton's lecture, "Is Spiritualism True?" given in Music Hall, Boston, March 6, drew together the largest audience of the season. The subject was intensely interesting, and could not be disposed of in one discourse, so it was the theme of his remarks last Sunday. Next Sunday Prof. Denton will give his third lecture, and last but not one this season. Mrs. Emma Hardinge is engaged for April. Many will rejoice at her return.

### New York.

Emma Hardinge, the great lecturer and medium, says the *Underer*, who has charmed so many thousands in Europe and America with her thrilling and truthful eloquence, is to speak at the Everett Rooms during the Sundays of March. Those who may have the privilege of hearing her will enjoy such a feast of reason and flow of soul as is not often met with in one life-time.

### Emma Hardinge's Lectures in Washington.

Mrs. Hardinge is creating a great sensation in Washington, where she lectured during the month of February. At the close of her engagement she received a note signed by Senator N. P. Banks and other members of Congress, which read as follows:

"WASHINGTON, D. C., March 1, 1870.  
Mrs. Emma Hardinge:  
DEAR MADAM:—Before your departure from this city, we, the undersigned, some of whom have heard with delight your very grand and beautiful lectures, desire to bear you thanks on some subject of general and national interest at such time and place as may suit your convenience.

If perfectly agreeable to you, we would suggest as the theme of such discourse: America, the Land of the Free, and America under the Anathemas of the Ecumenical Council."

In response to the above request, she gave an address on Thursday evening, March 3d, in the New Masonic Temple. Notwithstanding the foul weather and a large admission fee, the hall was crowded to excess. The entire proceeds were given to the First Society of Spiritualists. The *Daily Chronicle* furnishes the following synopsis of her discourse:

"The great fame as an orator of unusual brilliancy and power sustained by Mrs. Emma Hardinge attracted an immense audience to Masonic Hall last evening. Her subject—'America, the Land of the Free, and America under the Anathemas of the Ecumenical Council'—was handled with masterly historical ability. She rapidly sketched the character of American soil, climate and scenery, the character of Americans as a cosmopolitan race, and as one prophetic of a better civilization. She then spoke of the condition of Europe, remarking among other things, that in the city of London there are nearly sixty thousand homeless wanderers, and that out of its three million population, one actually starves to death every day. In view of the destitution in Europe, she thanked God for the world's America. With singular felicity she passed in review the history of America from 1776 to the present time, and ending her discourse with a reference to the great martyrdom of Lincoln, drew tears even from eyes unused to weep. Approaching the religious portion of her lecture, she told in graphic language how Columbus entered upon the discovery of America amid the jeers, ridicule and denunciations of priestly power, but, with God for his captain and inspiration for his chart, America was discovered, and from the first it was dedicated to the spirit of religious freedom.

Referring to the signers of the Declaration of Independence, she said they performed that act with the rope around their necks as traitors, if they failed, with wreaths of immortal glory round their brows as patriots if they succeeded. The Pope might now attempt to abridge religious freedom, but he would be no more successful than George III was in trying to abridge civil liberty. She maintained with great force that Europe was helpless in the hands of the Pope, and utterly unable to oppose his power and pretensions. If he had not a single supporter in America, she would still question his power in behalf of England, France, Spain, Italy, Asia, Africa, and all nations suffering from tyrannical laws, unjust oppressions, and having hope, however faint, of civil and religious liberty. It would not do for Americans to regard the Ecumenical Council with equanimity. The Pope had power now to prevent his actions and purposes from becoming known. In these passages of her great lecture Mrs. Hardinge gave ample proof of what has so often been said of her, that she is the ablest opponent of the Roman Catholic Church now occupying public attention. She closed with a beautiful and well sustained bit of music, thus terminating the march of civilization from the East to the West, in the words 'Westward Ho.' Mrs. Hardinge was listened to with profound attention, and was frequently applauded."

The following letter from our townsmen, Dr. H. F. Gardner, now in Washington, will be read with interest:

JENNETH HOUSE,  
WASHINGTON, D. C., March 5th, 1870.  
EDITORS BANNER OF LIGHT:—Last Sunday I had the pleasure of listening to the morning lecture of Mrs. Emma Hardinge, before the Spiritualists of this city. Her subject was "The Individuality of Man," which she treated in her usual clear, logical and convincing manner. Although the day was very stormy, the hall was filled with an attentive and appreciative audience, who, at the close, judging by the remarks I heard universally expressed, felt themselves well repaid for facing the storm of rain to listen to the inspired eloquence of this most earnest advocate of our beautiful, heaven-born philosophy."

On Sunday evening she closed her month's engagement with the Society holding meetings in Harmonical Hall. After the lecture, the Chairman, Dr. Mayhew, announced that she would, by request of several prominent members of the Society, lecture on the same subject during the week in a more commodious hall, which announcement was received with great applause. A resolution was also handed in, expressive of the high appreciation of those who had listened to her course of lectures, and also stating that she had drawn the largest audiences of any speaker who had lectured in the city, and that her resolution was adopted unanimously.

No speaker in the ranks of Spiritualism deserves more than Mrs. H. the warmest sympathy and earnest support of all friends of humanity for her earnest, self-sacrificing labors in behalf of the friendless and fallen ones of earth, and for her courage and fortitude who has ever displayed in battling against the errors of false theology.

God bless and sustain Emma Hardinge in her noble mission, and all the people say AMEN.

Enclosed I send the correspondence that passed between the Hon. gentlemen above mentioned and Mrs. H., resulting in the close packing of Masonic Hall on Thursday evening, tickets being fifty cents—reserved seats seventy-five cents, the proceeds all going to the aid of the Spiritualists' Society. I was denied the privilege of hearing her address, being confined to my room by severe illness; but her praise is in the mouths of all who have heard her, and the superior ability with which she treated the subject.

Enclosed I send the synopsis of her lecture as published in the *Daily Chronicle*, the leading administration paper in Washington, which will give your readers on both continents a more correct idea of her grand success than anything I can write. And here let me express the hope that Mrs. Hardinge may be greeted on her next visit to the "Hub" with an audience that shall pack Music Hall to its fullest capacity.

Yours for Truth and Right,  
H. F. GARDNER.

Here is another letter, giving further details of spiritual matters in Washington:

WASHINGTON, D. C., 4th March, 1870.  
DEAR BANNER:—I feel like writing for your column an account of an spiritual feast during the month of February. If you will permit me:

By invitation of the First Society of Progressive Spiritualists in this city, our dear sister, Emma Hardinge, has been supplying our desk. She arose upon the mental horizon of our citizens like a sun of wisdom, and has captivated the minds of all who have seen her. Twice each Sunday, and on two Wednesday evenings, she has broken to us the bread of immortality. Surely for grandeur and sublimity she may be called the Isiah of the New Dispensation. Her audiences have been large, and highly appreciative. Honorable Senators, Representatives and Judges came and sat with us at her feet. On some occasions her subjects were chosen by committees, and a series of critical questions bearing on the theme of her discourses were permitted after the lecture each evening, all of which were answered with a clearness, power and eloquence exceedingly astounding to those who had not yet learned the fact that she is a woman. Her inspiring words gave utterance to his thoughts through the lips of mortals.

Washington will not soon forget the visit of Sister Hardinge. I feel that she has done a great work among us, and I hope that Spiritualism will now take a much higher stand, and Spiritualists will exert a greater influence over the public mind, and that the more extended usefulness, purer lives, wider charity, and greater unity and harmony than in times that are past. At the close of her last Sunday lecture, a large audience being present, it was unanimously resolved, that the members of this congregation desire to

express the profound satisfaction they have experienced in listening to the sublime and beautiful lectures delivered by Mrs. Emma Hardinge during her ministrations among us.

On the evening of Thursday, March 3d, by invitation of certain Senators and other citizens, among whom were Hon. J. Harris, Hon. N. P. Banks, Hon. George Julian, Hon. G. Orin, Hon. Thomas Florence, Hon. Judge Mills and Gen. McMeekin, Mrs. H. delivered a lecture in the New Masonic Temple to a very large and appreciative audience, composed of all classes, Catholic and Protestant, on the following subject: "America, the Land of the Free, and America under the Anathemas of the Ecumenical Council." It was listened to with the most profound attention, and elicited frequent expressions of applause. It was the most beautiful lecture on America I ever heard. The descriptive was sublime in the extreme; and in treating of the Ecumenical Council, the imbecile anathemas were reviewed in a manner calculated to awaken the mind to a sense of the danger of looking in the attempt thus far made on the religious liberties of the world; and yet, while handled with all fidelity, there was nothing uttered calculated to offend.

And now I have to record a fact of Mrs. H.'s generosity and regard for the great cause which she so nobly advocates and defends. Our Society, having been compelled to fit up a second hall in the three years of its existence, to accommodate its increasing numbers, at a considerable outlay, and having an unpaid balance of debt resting upon it, Mrs. H. munificently devoted the entire proceeds of this lecture to its liquidation, relieving us of nearly one-half of its debt.

And on behalf of the Society, of which I have the honor to be President, I desire thus publicly to present to that lady our most grateful thanks. May Emma Hardinge ever experience the joy arising from a consciousness of devotion to the cause she loves. And that the dear angels may ever guide, guard and bless her, and her nearest dear ones.

Yours for Truth and Humanity,  
JOHN MATTHEW, Pres.

### Ecclesiastical Excitement in Lowell.

We learn that there is an intense excitement existing in Lowell, Mass., among the Evangelical Churches on account of a fresh innovation upon their assumed right to the religious thinking for the people. Heretofore the Spiritualists have borne the brunt of their denunciation and abuse, yet Spiritualism continues to be sought after, and the believers in its truths are steadily increasing in numbers—many of whom are still in the churches. But the heaven is working and agitating the whole body of creed-bound souls, and many are beginning to think for themselves and claim the right to listen to the freely expressed thoughts of others; hence the anxiety of the church leaders to crush out every phase of free thought.

One who has been cramping his soul for a long time by creed-shackles, recently struck out boldly for "more light." We allude to Mr. Samuel V. Spaulding, a highly respected influential business man of Lowell. Desiring with many others to hear the sentiments of such free thinkers as Francis E. Abbot, T. W. Higginson, O. B. Frothingham, John Wales and Julia Ward Howe, he invited them to give a course of lectures in that city. The call was accepted, and Mr. S. made arrangements for the same to take place on Wednesday evenings in Huntington Hall. Mr. Abbot gave the first on the 24th inst. The others are to follow on the 29th, 30th, and April 6th.

This was more than the Evangelicals could submit to quietly, notwithstanding they profess to be true disciples of the meek and lowly Nazarene. Consequently Mr. Spaulding has been ostracized and denounced in the severest manner by his Christian brethren with whom he had fellowshiped and been esteemed for years, and they concertedly began praying the Almighty to interfere and make the course of lectures a financial failure. One would hardly believe that this is a country where religious freedom is tolerated at the present day, or that there was any further need of crushing it out altogether by inserting a clause in the Constitution which would enable religious bigotry to do the infamous deed "legally." In the meantime we bid brother Spaulding God speed in his search for true spiritual knowledge, and hope thousands will follow his noble example.

### Our Twenty-Seventh Volume.

This issue commences the Twenty-Seventh Volume of the *Banner of Light*. For thirteen years it has borne the glad tidings of open communion between this and the spirit-world to all quarters of the globe. Through its instrumentality thousands have had cause to rejoice with exceeding great joy, as their hungry souls have been fed with the heavenly truths of the spiritual philosophy. Projected and guided by invisible agencies, the *Banner* has marched steadily on in its work, not, however, without opposition, and trying experiences; but it has triumphantly overcome all obstacles, and is now better fitted for the task that lies before it than ever.

One year ago to-day we stated that we had had assurances from our spirit guides to the effect that we were to "pass through severer ordeals in the future than any to which our faith and patience had been subjected in the past." That prediction has been fulfilled; but our trials were far greater than we anticipated. We were also promised that we would be sustained in our great work of aiding in the establishment on earth of a free religion that should bless all humanity. We have been sustained. We shall, therefore, still labor on in the good work, strong in the faith that we shall continue to be aided by our friends in mortal, as we know we shall be by those in the higher life. To those who differ from us in opinion we entertain none but the kindest feelings, knowing that the truth will ultimately prevail over error. Our blessings go out spontaneously to all humanity.

### Judge Edmonds.

It will be a cause of sorrow to many friends of Judge Edmonds, says the *Brooklyn Daily Union* of Feb. 26th, to learn that he is confined to his room, helpless, from paralysis of the legs, brought on by excessive brain work; and a matter of joy to know the manfulness with which the stroke is borne, as indicated by the following extract from a recent letter (date Feb. 24) to a lifelong friend:

"Since I saw you last I have met with a misfortune from which I am afraid I shall never recover. You know how long I have suffered from neuralgia in my legs. In the early part of last week these pains left me entirely, and my legs began to lose their strength. Now I have no use of them at all. When you are at leisure, call in. You can come at any time. There is no danger that you will find me 'just gone out.' I fear my 'going out' is like hanging for murder in Brooklyn—all played out. I did not know what a blessing it was to have legs, until I arrived at the point of not knowing it even when a fellow did kick my shins. I can't brag any more of beating any man of my age at a fight or a foot-race."

But I ain't all dead yet; there is enough left to enable you to recognize  
Your old friend,  
J. W. EDMONDS.

We received a note from the Judge, under date of March 2d, wherein he alludes to his illness, from which there is little or no prospect, he says, of a recovery. While we regret this great calamity that has visited our friend, it is a consolation to know that his mind is unimpaired. We shall publish an essay from his pen in our next issue.

A letter remains at the *Banner of Light* office for Mr. John Spettigue.



**William Mountford's New Book.**

Ere this paper reaches our patrons, we shall have for sale the great spiritual work, bearing this title, "*Miracles, Past and Present.*" The following preface from the book will fully explain the position the author has taken upon the subject of which he treats. Spiritualists will no doubt be especially proud of this high-toned work in favor of their cause:

The subject of the supernatural has engaged my attention, as a student, during many years. It grew upon me as of importance, and deepened as to interest, while I was at Rome, where, like St. Paul, I dwelt two years in my own hired house. This book, which I offer to the public, was written simply because the times seemed to be asking for some such work. And, as nobody else was answering to the call of the times, it occurred to me suddenly, one morning, some sixteen months ago, that perhaps I might myself be the one to answer it. I was called. Doubtless a better man than I am was called upon, and a better book was asked for than what I have to offer. I confess that I feel so. And let this acknowledgment be accepted as an apology for such a venture as this upon such a theme.

Some persons have wondered that I should have attempted to strengthen my argument by availing myself of the phenomena of Spiritualism as evidence of there being about us a sphere of life altogether different from this of nature, and for which science has no methods nor instruments, and for which, therefore, it should not have even one word of denial, or even of doubt. Those phenomena may be called ridiculous, or they may be called demonic; but at least and certainly they are comical. And, indeed, I find and ignore the subject of Spiritualism, because of its being unpopular, how could I ever have borne afterwards to think of Henry More, or of Richard Baxter, or of John Wesley, or his dear brother Charles? Or how could I ever again have consulted Ralph Cudworth as to the Intellectual System of the universe? Or how could I have remembered, thenceforth, without shame, the Christian writers from Hermas to Augustine? Or how could I have endured a life among books, when all those, without greater names, would have seemed to be in opposition with one voice, "Thou shalt not bear false witness."

Perhaps I ought to say that I myself, with the early Christians and their first converts, the Spirit, rather than with anything that has since been seen or heard in Rome, at St. Chrysostom's days, in one of his invective treatises, Constantine, probably, and the fourth century, when the emperor used to be a pause, during the session of the church, wherein for persons to rise, and moved by the Spirit, and that that had been closed, almost within his own ears, after saying that many of the miracles of the early Church had been withdrawn.

"And among the rest, the gift of prayer was then distinguished by the name of the Spirit, and the gift of the Spirit to the congregation. Upon which account the gives the name of the Spirit, both to it, and to the soul that was endowed with it, made intercession with groanings unto God, of God such things as were of power, and advantage to the whole congregation. Image and symbol of which now is the divine which offers up prayer for the people, the sanctuary and place of worship, how could it could never, perhaps, to have been in silence. For even when there was in nothing at all, it was a place wherein for people to ponder, and to feel conscious of there having been something lost or suspended, as between the Church and its invisible Head.

However, that solemn significant pause, which anciently there was in the public services of the Church, would have been entered in the present century. Of a certain period in the history of the Israelites, it is written that, in those days, "There was no open vision." But then the frankness of such a statement as that, spiritually there is nothing which is more foreign to the world as it now is; for the world to-day thinks that, on account of its high civilization, the universe must surely be placed to its support in every way which is possible. And it thinks, also, that never could any age previously have been as open to light from every quarter as this present time is. However, the way, according to Chrysostom, in which the Church was closed against the Spirit during the services on the Lord's days should hint for us that there may have been also many other ways, by which Christians may have been discouraged from waiting on God, for the Spirit.

Earlier in the Church than Chrysostom, by some four or five generations, was Origen, and he wrote that "all who can say truly that they have risen with Christ, and been seated with him in the kingdom of heaven, live always in Pentecost days." And as to public worship, were noteworthy in his opinion, to say that the advantage of public worship is, that individuals are thereby in communion with those who worship in the Spirit, and in the presence of the Lord and the holy angels; and he adds, "and as I think also of the spirits of the departed. That is a thought akin to the age, wherein originated the phrase of 'the communion of saints.'"

The Church of the Future will be, of course, in some degree, a continuation of the best of the early Church, at its best. And this book has been written and is published under the persuasion that the voice of the early Church is as distinct as audible to-day as it ever was; and that, as far as the miraculous is concerned, the Scriptures, when fairly considered, at this present time, are as credible as ever they were. W. M., Boston, Feb. 22d, 1870.

**Nubs of Correspondence.**

A correspondent writes:

"Mr. Rhen sometimes just canterized Farraday's ridicule of spirit-force most sublimely and scientifically, leaving the reader in agony because of his brevity."

Perhaps Mr. Rhen will gratify the writer the above with his views more in detail upon this important subject.

"Mrs. Conant's Message Department in the *Banner of Light* has done more good and is giving better evidence of spirit-communion with mortals than any or all other manifestations of the land." So writes J. W. M., of Portland, closing a donation to our Free Circle.

"Oh how interesting," writes A. Porter, "those lectures which are published in the *Banner of Light*, delivered by Prof. William D. Lord, Emma Hardinge, Thomas Gales Foster and others; also the spirit communications, and questions and answers given at your Free Circle through the mediumship of Mrs. Conant, published on the sixth page."

**"Hedged In."**

Miss Elizabeth Stuart Phelps, author of "*Gates Ajar*," "*Men, Women and Ghosts*," has just set forth a new volume with the title of "*Hedged In*," (as will be seen by an advertisement in another column.) This book deals with a subject of great difficulty and delicacy, but of the utmost interest to the community. Its story is that of a woman fallen in the sight of the world, but lifted out of her sad condition, and so "*hedged in*" by kindly influences and earnest friends that she is restored to a life of honor and usefulness. Miss Phelps has long taken the deepest interest in the subject, and her practical observations have qualified her for writing understandingly as well as sympathetically. This story can hardly fail to excite as deep and general interest as was awakened by "*The Gates Ajar*,"—the most popular book of the day.

Mrs. BETH GIBBS CHANNING, widow of late Rev. Dr. William Estlin Channing, left her earthly home in Boston for that of her husband in the spirit-world, March 2d, 1870, at the ripe age of ninety-two years.

**The Challenge of the Davenport Brothers.**

The San Francisco papers mention an incident which occurred at one of the sances of the Davenport Brothers while in that city. It had been stated that there was a man in the city who could do the same "tricks" the Davenports did. At the close of the sance Mr. Wm. M. Fay offered five thousand dollars to any person who would produce the same manifestations, under the same conditions, that were witnessed in presence of the Davenports. "A genteelly dressed young man" by the name of Carl Bosco, arose and accepted the offer. This created considerable confusion and much talking in the audience, and nothing more was done that evening. But the following Monday evening Mr. Bosco attempted the feat. The Davenport papers say, "He was tied by Judge Sawyer and Chief of Police Crowley, and after a very long time, gave up that he could not release himself, claiming that he was not tied as the Davenports tied." This is always the case with all "exorcisers" of the physical manifestations. They fail in the essential point. They cannot produce the same results, but merely imitate in so bungling a manner that none but a prejudiced person can fail to perceive the difference.

One of the San Francisco daily papers, speaking of the Davenports, says:

"The age of mysticism is not yet at an end, and thousands of intelligent and cultivated persons in our midst have the firmest faith, even faith that moves mountains, in the modern doctrine of the Spiritualists, who insist that creation is full of 'Invisible Agencies' powerful for good or evil, and, under certain conditions, capable of direct communication with the denizens of our mundane sphere. By this as it may, certain it is that there have been, from time to time, manifestations of peculiar powers in certain individuals, which seem to separate them from the ordinary run of humanity. These exceptional beings have been by some dignitized as impostors, by others canonized as saints; nay, some have even suffered martyrdom at the stake, thereby proving that their own faith at least was genuine. Among this class the Davenports must be placed. They have been tried and tested all over the civilized world, and have never been unmasked, if indeed there be any imposture. No one else has succeeded although many have tried, in performing any of their feats or in discovering the manner in which they are performed, and the whole rests in the same obscurity that envelopes the history of miracles in every age, leaving us only the option of believing in supernatural and intangible forces, or of skepticism in all save the wonderful and unaccountable dexterity on the part of the mediums."

**Movements of Lecturers and Mediums.**

J. Madison Allen, after an absence of nearly two years, has returned to New England. He is engaged to lecture in Lynn during this month. He will accept calls for April. He can be addressed at Lynn, or care of this office.

J. S. Loveland has gone to California on a lecturing tour.

A. B. French has returned to Ohio, and can be addressed at Clyde. He should be kept constantly at work.

Mrs. E. S. Warner speaks in Richmond, Ind., during March, and during April in Baltimore.

Mrs. M. E. B. Sawyer will lecture in Manchester, N. H., March 20th and 27th. Her permanent address hereafter will be at Manchester.

E. V. Wilson speaks in McLane, N. Y., March 15th, 16th, 17th and 18th; in Danville the 22d, 23d, 24th and 25th.

W. F. Jamieson has just closed course of lectures, eighteen in all, at Lake City, Minn. Many persons came from eight to ten miles to attend them, and on several evenings the hall was so crowded that there was scarcely standing room left. He has engagements for Poplar, Malden Rock and Ellsworth, Wis., and Wabasha, Minn., and will make engagements for Sunday and week evening lectures in Minnesota and Wisconsin.

G. Amos Peirce, of Auburn, Me., will answer calls to lecture for spiritual societies in Massachusetts, after having finished his engagements with the society in Worcester for March. Please address him for the month of March at Worcester, Mass., care L. Eaton, No. 11 Trumbull Square, or P. O. box 87, Auburn, Me., his permanent address.

C. Fannie Allen has engagements to lecture during May in Milford, N. H.; June, in Lynn, Mass.; July, in Stafford, Conn., and August in Putnam.

Miss Julia J. Hubbard will lecture in Kenduskeag, Me., through March, in Salem, Mass., April 3d and 10th; in North Scituate, May 8th. Address box 453, Portsmouth, N. H.

**The "Dagbladet,"**

Or "Daylight," is the title of a religio-philosophical monthly printed in their native tongue by the Scandinavian Advance Society, and edited by Marcus Thrane, at Chicago, Ill. It is the only paper in its peculiar dialect devoted to the advocacy of free thought either in the United States or old country. Its numbers thus far have treated, among other things, on "The History of the Old Testament," "Errors in the Bible," reviews, &c., &c. Those conversant with the language in which it is printed will find it in its sphere a needed and useful publication.

**Michigan.**

The Present Age speaks thus earnestly: "We say in deep earnestness to the twenty-five thousand Spiritualists of Michigan, and to Spiritualists in all the States, ORGANIZE; there is more important work near at hand than you now dream of. If this government is saved from sectarian control and the curse of a STATE RELIGION, the Spiritualists and free religious element of the country must be aroused and prepared for the conflict. 'Eternal vigilance is the price of liberty.'"

**Notice.**

Those of our patrons whose subscriptions expired with No. 26, Vol. 26, will receive this number as a reminder for them to renew by remitting the price of subscription. If they should not comply with this request—although we hope they will—it will signify that they do not longer desire our journal, and we shall accordingly discontinue it.

**The Banner of Light** makes its best bow to its numerous patrons this morning, as it opens its new volume with the opening of spring. Let the LIGHT shine, friends, in the dark corners of earth that its rays may illumine all those who have for so many long years groped in the gloomy avenue of Old Theology. The Banner was unfurled to the breeze in the cause of truth many years ago when our ranks were few; but now our army is composed of millions, and we are rapidly marching on to victory.

**"STARVING BY INCHES."**—The excellent reformatory story written for the Banner of Light by Rebecca J. Mason and recently printed in its columns, has been copied entire, with due credit by the *Weekly American Workman*, a paper published in this city, and doing Spartan work for labor reform.

# ALL SORTS OF PARAGRAPHS.

The Message Department of this paper is usually interesting the present week. The reader should peruse it carefully.

The Massachusetts Association of Spiritualists passed some good resolutions at their late convention, (a report of which will be found on third page,) and we call attention to the eighth in particular.

THE VOLUMES OF THE BANNER OF LIGHT.—Ernest P. Good, Plainfield, N. J., writes us that he has all the numbers of the *Banner*, except Nos. 1 and 2, and No. 22 of Vol. 3, No. 3 of Vol. 4 and No. 3 of Vol. 22, which he will sell to any one who wishes them.

The poems of the late George D. Prentice, collected and edited by his son, Clarence J. Prentice, are soon to be published in book form. Mr. Prentice will long be remembered as the witty and sarcastic editor of the *Louisville Journal*, Kentucky.

The practice indulged in at the New York hospitals of compelling poor female patients to act "subjects" wherever it illustrates clinical lectures, is being severely criticised by a portion of a press of that city.

The new Constitution of Tennessee prohibits any holding office all who "deny the being of God, or a future state of rewards and punishments."

The very latest woman question: "When will I reach pa?"

Mrs. Ames, in her *Independent "Budget,"* says that Mr. Whittier sent a copy of his "New England Ballads" as a Christmas gift to his friends many years, Alice and Phoebe Cary, making the lyrics of his life doubly dear by this inscription on the fly-leaf:

"To Alice and Phoebe Cary,  
Who from the farquellid's slugging came,  
The song whose echo now is fame,  
And to the great false city took  
The honest hearts of Cloverhook,  
And made their home beside the sea  
The trying-place of Liberty,  
From their old friend,  
JOHN G. WHITTIER."

The adoption of the fifteenth amendment will be signalled by the *National Anti-Slavery Standard* in dropping from its title the words "Anti-Slavery."

Over a million and a half of human beings have been driven to the workhouse by the evictions of the last twenty years in Ireland.

Mrs. Miranda S. Carlton has been elected Superintendent of Schools for the town of Andover, Vt.

Mrs. Reuward, an American lady, is exciting much favorable attention in London, where she has appeared as an actress, under the name of Ionide. Her talents are said to be of the first order.

Rev. Solomon Atlas, a Rabbi from Jerusalem, is in Montgomery, Ala. His mission to this country is to collect funds to establish hospitals and schools for the poor and suffering in the Holy Land.

The *New York Evening Post* says: "The difference between peach-orchard fruit and Peach Orchard coal, is that we take the pits out of the fruit and the coal out of the pits."

A debating society at Lyons has been for some time engaged in the discussion of the question: "If you had to have a 'bille,' where would you have it?" and its members have finally decided, "on another fellow."

MISS LILLIAN EDGERTON, of this city, a young lady of remarkable talents, a superior elocutionist, with prepossessing personal appearance, has taken to the rostrum as a reader and lecturer. Her lecture on "Woman is Coming" has made a decided hit for those who oppose the right of women to the ballot. She presents her views with great vigor and pungency.

The Directors of the California Insane Asylum report an alarmingly rapid increase of insanity in that State. There is one insane person for every six hundred of the inhabitants. The number under treatment in the Asylum last year was one thousand three hundred and thirty-five.

THE PURITY OF ICE.—In addition to the fact that ice is lighter than water, there is another curious thing about it which many persons do not perhaps know, viz., its purity. A lump of ice melted will become pure and distilled water. Water in freezing turns out of it all that is not water—salt, air, coloring matter and all impurities. Frozen sea-water makes fresh water ice. If you freeze a basin of indigo water it will make ice as clear and as white as that made of rain water. When the cold is very sudden, these foreign matters have no time to escape, either by rising or sinking, and are thus entangled with the ice, but do not make any part of it.

The swill milk ring of Brooklyn has triumphed over Mr. Bergh, which proves that Brooklyn is a benighted place, notwithstanding they have a Plymouth Church and a popular pastor. Better put swill milk venders in prison, and send the cows to pasture.

The father of Donabella recently found that little girl's chubby little hands full of the blossoms of a beautiful tea rose on which he had bestowed great care: "My dear," he said, "did I tell you not to pick one of those flowers without leave?" "Yes, papa," said Donabella, "but all these had leaves."

## CURRENT EVENTS.

The Sultanate of Turkey has granted a large mosque as a church to the American priests excommunicated by the Pope.

Governor Austin of Minnesota, has signed the bill submitting woman suffrage to the people next fall.

A dispatch from Washington says: The recent atrocities committed by United States troops on the Indians at the Far West will prevent the proposed transfer of the Indian bureau from the Department of the Interior to the War Department.

The barque "Benefactors," Capt. Eldred, which arrived at San Francisco March 14, from Yokohama, Japan, made the passage in twenty-six days, which is probably the quickest run ever accomplished by a sailing vessel between the two ports. She brought a full cargo of fresh tons, consisting of eleven thousand packages, which will be at once forwarded to New York by the Pacific Railroad. This is the first cargo sent across the continent by rail, and the event demonstrates the wonderful change which is now taking place in the trade with China and Japan.

A telegram from Paris, March 6th, states that Count Daru, the Minister of Foreign Affairs, has sent a note to Rome, remonstrating against the Papal Syllabus, as seriously compromising the interests of the Catholic religion, and intimating, if infallibility was insisted, France may be constrained to withdraw her troops from the Roman territory. The same of whom threatened withdrawal in the Ecumenical Council, some of whom threatened withdrawal, have determined to remain, in view of the growing opposition to that dogma.

A Washington dispatch says that members of Congress are in receipt of numerous letters from all parts of the country protesting against the continuance of the income tax, the largest of the leading men of the Senate are in favor of enlarging the exempted class to all persons below \$2,000, and on all having incomes above that sum making the tax three per cent.

Late accounts from Mexico state that several actions have lately taken place between the Government troops and the

in the West, in which the latter were defeated, general impression is that the revolution is a son of Santa Anna, holding an important command the insurgents, was implicated by our partisans, and ed to the national forces. Commerce everywhere to, and a famine is imminent in many parts of the

has been restored to his professorship in the Col. France.

premium on gold has steadily fallen of late to one in the dollar. A Washington despatch says Secretary sell is strongly urged by many leading men in different of the country, as well as by some of the banks, to arrangements for securing specie payments. Some and railroad corporations have already begun to give for small change.

President and Secretary Cox have strongly urged on the necessity of keeping good faith with the in we expect them to keep at peace with us.

of the largest owners of houses in Washington in informal meeting March 5th, and agreed to reduce rents fifteen per cent, after the first of April.

is no news of the missing steamer "City of Boston."

**Humanism in Boston and Vicinity.**

**GRACIATE HALL.**—The Children's Progressive Lyceum is usual meeting, Sunday morning, March 6th, at half-past twelve. Recitations, songs and instrumental music up to the regular exercises. One hundred and forty and leaders were in attendance.

the evening, a monthly concert of a high order was the proceeds going to benefit the Lyceum fund. A large audience assembled. The Lyceum Quartette the company with two selections; and a programme of recitations by Misses J. Atkins, F. Pollock, L. erling, M. Atkins, A. Cayan, G. Cayan, A. Trel, and as, J. M. Choute, M. F. Davy, J. Fallon; songs by Mary onary, Belle Montrose, Harry Richardson, Cora Stone, A. Melvin and Charles W. Sullivan; exercises on the by Belle Montrose, Addie Morton and Ella Moody; ng by G. W. Drake, and a dialogue between Misses M. Atkins, writing expressly for them by D. N. Ford) ranted with this right and interest.

**TEMPLE HALL.**—This hall, No. 18 Hester street, has been the scene of a highly interesting and crowded circle Sunday morning. Just incognitaries have been climbing, and "understood" harmony takes the place of its site. On the evening of Sunday, March 6th, Loring y spoke on "Law and Marriage," before the Hoston Association.

Sunday afternoon, March 6th, the Children's Progressive Lyceum held its meeting at half-past two o'clock, eight members and leaders were present. Answers quod questions, speaking by seven children, singing, reading by the Guardian, and remarks by Mr. served to make the occasion of interest to all.

the Lyceum gave an entertainment at Temple Hall, Sunday evening, March 2d, consisting of singing by the um; opening address by Miss S. M. Adams (at the of which she received a bouquet from the audy; wing movements, silver-chain recitation, songs by as Cogges, L. Thompson, S. M. Adams, G. Cayan, L. eom and Mr. Hogan; reading by J. R. Shoper; instrumental music by Mr. Hersey; denunciations by Misses Keene, A. W. Cayan, A. E. Putnam, and a dialogue between Misses F. Collier and S. M. Adams. The children surprised by the Conductor, Dr. C. C. York, at the of the performance, With a supply of confectionery, the older part of the assemblage indulged in a social e. A very pleasant time was experienced.

**CHARLESTOWN.**—About sixty members and leaders of the Hoston Lyceum assembled at Washington Hall, Sunday morning, March 6th. Declarations being the order the day, some fourteen children responded. Mr. Cole, Assistant, has recently been elected Conductor, and Diamond chosen as Musical Director.

Fannie Allen addressed the Spiritualists of Charlestown, Sunday afternoon and evening, March 6th, at the Hall. Subjects—afternoon, "Should we have the Bible the public schools?" Evening, "The Immortality of." Both lectures closed with a poem. Good audiences in attendance. Mrs. Allen will continue to speak Charlestown during the month of March.

the Social Society connected with the Association met the house of Lyman R. Bingham, 105 Banker Hill street, Sunday evening, March 3d, about fifty members being ent. Exercises as usual.

**CHILMARK.**—Prof. William Denton spoke at Granite Hall, near Broadway and Fourth streets, Sunday evening, March 6th. In his remarks the lecturer treated of the unability of the Biblical prophecies, and the natural dection to believe therefrom.

**CAMBRIDGEPORT.**—This Lyceum met at Harmony Hall, at an attendance of eighty-eight, on the morning of Sunday, March 6th. Singing, marches, in which this organization distinguishes itself for accuracy and effect, wing movements, answers to the question, "What and where is it?" and speaking by twelve misses and one young lad completed the session.

In Tuesday evening, March 15th, a social levee will be given by the Lyceum, as a testimonial to Mr. Leavitt, their Assistant Musical Director.

Mr. and Mrs. D. W. Bullard, to whose untiring services the Lyceum have willing witness by a social levee in their hall, held at Harmony Hall, on the evening of Feb. 21st have given an additional proof of their interest in the entertainment by donating the entire proceeds of their entertainment to the Lyceum fund, at a recent leaders' meeting.

Mrs. Agnes M. Davis spoke in Harmony Hall, Sunday evening, March 6th. Her remarks, which bore upon the practical work of Spiritualism, were attentively listened to a large audience.

**Massachusetts Spiritualist Association.**

The Executive Committee of this Society will meet at the Circle Room of the *Banner of Light*, on Wednesday, March 23d, at three o'clock P. M. Business of great importance is to be considered. Full attendances are expected.

H. S. WILLIAMS, Sec'y.

**Charity Fund.**

Monies received in behalf of our sick and destitute brother, Austin Kent, since our last report:

W. M. Wallace, San Bernardino, Cal., ..... \$1.00

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

THE LONDON SPIRITUAL MAGAZINE. Price 30 cts. per copy.

HUMAN NATURE: A Monthly Journal of Zolaistic Science and Intelligence. Published in London. Price 25 cts.

THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to Spiritualism. Published in Chicago, Ill., by R. B. Jones, Esq. Price 25 cts.

THE LYCEUM DANNER. Published in Chicago, Ill. Price 25 cts.

THE AMERICAN SPIRITUALIST. Published at Cleveland, O. Price 6 cts.

THE JOURNAL OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published in New York. Price 25 cts. per copy.

**Business Matters.**

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