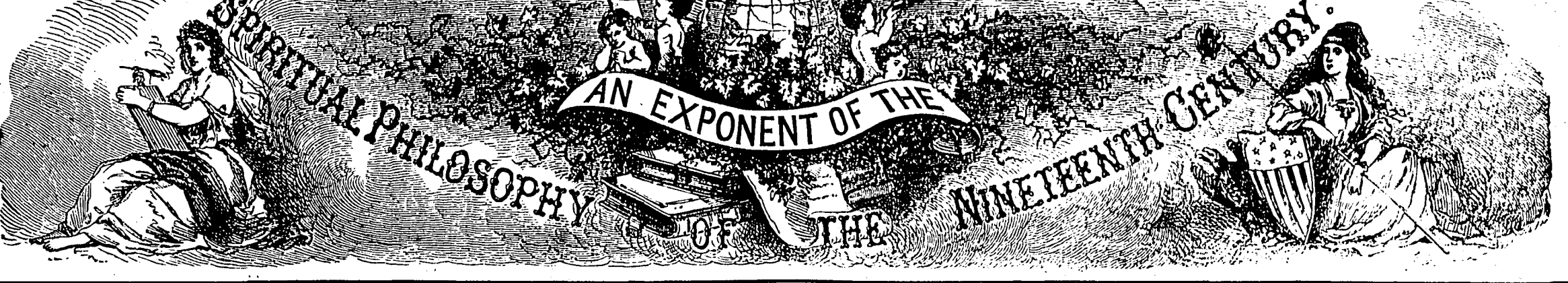


# BANNER OF LIGHT.



VOL. XLVI.

COLBY & RICH,  
Publishers and Proprietors.

BOSTON, SATURDAY, DECEMBER 20, 1879.

\$3.00 Per Annum,  
Postage Free.

NO. 13.

## CONTENTS.

FIRST PAGE.—*Free Thought: "Spiritual Rationale" Again.*  
SECOND PAGE.—*Poetry: A Voice and a Vision. Spiritual Phenomena: Science with Mrs. Pickering; A Demonstration of Spiritual Science: "And the Seal gave up the Dead which were in it."*  
THIRD PAGE.—*The Reviewer: John Wetherbee's Views of Eugene Crowell's New Book. A Festival in Commemoration of Minnie's Birth: A Visit to a New Suburban Home: Correspondence: A Disputed "Shepherd"; Letters from Nevada, Washington Territory, Massachusetts, and Delaware. Spiritualism in Norwich, Conn. Spiritualism in Worcester. Spiritualist Lectures.*  
FOURTH PAGE.—*Victor Hugo on Spiritualism. Think Seriously and Act Promptly. Parker Memorial Hall Meetings. Gifts for the Holidays, etc.*  
FIFTH PAGE.—*Materializations—Mrs. John Pickering in Boston. Spiritualist Meetings in Boston. New Advertisements, etc.*  
SIXTH PAGE.—*The Free Circle-Room: Replies to Questions given through the Mediumship of W. J. Colville. Spirit-Message Department: Messages given through the Mediumship of Miss M. Theresa Sheehy and Mrs. Sarah A. Danforth. Recognition of Mrs. Watson's Work in Philadelphia. Chicago. Notices.*  
SEVENTH PAGE.—*"Mediums in Boston." Book and Miscellaneous Advertisements.*  
EIGHTH PAGE.—*The Feast of Charity. The December Magazine. New York Correspondence. Everett Hall Spiritual Conference. The Revue. Hall Society of Spiritualists. Spiritual Matters in Brooklyn. Holiday Books, etc.*

## Free Thought.

### "SPIRITUAL RATIONALE" AGAIN: A REJOINDER TO FREDERICK F. COOK.

BY A. E. NEWTON.

To the Editor of the Banner of Light:

During the embargo that has been laid upon my pen by illness, several able correspondents of your paper have discussed some of the positions taken by the author of "Spiritual Rationale" in his reply to my criticisms of July 26th. A few other points seem worthy of comment, which, with your leave, I will notice as briefly as possible, in the hope of elucidating the truth, and adding to settle some of the premises of a true Spiritual Philosophy.

My piquant and speculative respondent appears to think very lightly of the facts and arguments generally accepted by Spiritualists, bearing against the extravagant theories set forth by himself. He says they "have been worn threadbare this many a year." This naturally reminds one of the enthusiastic French savant, who, when told that his pet theory, though very fine, was directly contrary to the facts, exclaimed, "So much the worse for the facts, then!"

My respondent adds, "It is because the questions involved are generally regarded as 'settled' that I have reopened them." This seems to imply that it was not so much because these questions were not rightly settled, as because he takes pleasure in unsettling. But this may perhaps have been a slip of his pen, which seems to have a penchant for bold statements, and I will not press it.

There is, however, a class of minds in the world, and Modern Spiritualism has its full share of them, whose chief delight seems to be in opposing the settled convictions of others, with little care whether those convictions are well-founded or otherwise. Like the Athenians in Paul's time, their principal occupation is either to hear or to tell some new thing. As speakers or writers, they are nothing if not "original." No doubt the fresh speculations of such minds seem to them of far more value than the "threadbare" facts which form the groundwork of a true philosophy.

Mr. Cook feels "keen disappointment" at my treatment of his *bizarre* hypotheses, and wishes me to "try again—from a higher standpoint." I know of no higher standpoint that can be safely occupied by those engaged in developing a true spiritual rationale than that of observed facts and careful deductions therefrom. When one soars so high in the regions of speculation as to lose sight of and respect for facts, I must be excused from following him.

It is doubtless easy enough for fanciful theorists to brush out of sight any amount of disagreeable facts with the stigma of "threadbare," but it is as unphilosophical as it is easy.

My respondent, while disposed to be quite complimentary to my capabilities as a critic, is of opinion that I have not "an eminently original mind." In this I quite agree with him. In fact, I do not venture to claim originality in any degree. For repeatedly it has happened that when I had conceived an idea that was to me altogether new, I have afterwards found the same perhaps in some old book, or been assured that some invisible attendant dropped it in my mind. And if it is the proper function of original minds to busy themselves in inventing strange and startling hypotheses, with sublime indifference to facts, with which to puzzle those less gifted, and distract attention from the practical questions of life, I esteem it a cause for devout thankfulness that I have not been thus endowed. My mental habit is—if I may be pardoned a further allusion to myself—to give a fair, full and candid attention to the facts relating to any question, and to form my conclusions in accordance therewith; especially endeavoring to discover their practical bearings, if any, on the conduct of life. Spiritualism is of little worth to me, or to the world, except as it aids to truer and better lives on earth. Hence I take little interest in many unpractical speculations which some have sought to engrain upon Spiritualism. And I have no time to waste in opposing such theories, unless in my view their tendency is clearly pernicious to human welfare. Such appears to me the case with what is termed the "All-Right Doctrine," and with the closely-related dogma of "No Evil Spirits," and its necessary adjuncts of Moral Transformation by Death, and Illimitable Lying by Good Spirits!

By the way, it seems not altogether certain that this dogma is original with Mr. Cook. Since my criticism was published, a gentleman

somewhat known through the spiritualistic press has written to inform me that he was the first to proclaim that doctrine, and claims Mr. C. as one of his disciples—besides whom he knows of but one other. He, however, avows that he was taught it by a spirit or spirits, and wishes to correct my mistaken supposition that Mr. Cook was the only mortal who, in spite of the alleged falsehoods and almost universal preparations of spirits on the subject, had been able to get a glimpse of the real truth (?). I stand corrected. There are three of them! Yes, perhaps four—for, judging from his letter in a late *Banner of Light*, my old friend Miltenberger, of St. Louis, seems to be learning that way, if not a full convert. Well, this strange doctrine may be destined yet to prevail, at least among such as "prefer" agreeable theories to unpleasant facts. But, for myself, I must stick to the facts, even though they be worn "threadbare," and though I fail to keep "abreast" of the more advanced theorists.

My respondent does not state that he has been personally conversant with

### THE DEMONIAL PHENOMENA OF SPIRITUALISM.

though he claims to be familiar with its current literature. It is one thing to read about such phenomena, but quite another to meet them face to face—to witness the malignity that flashes from the eye, or is expressed in every tone and gesture. I very much question whether any person of sane mind could personally encounter even what little of that character has come under my observation, and yet hold the theory that there are no evil-disposed spirits. To do so, one's mind must be constructed differently from mine. I could as soon persuade myself that there are no evil-disposed persons in this world—that the belligerent and abusive street rowdy, the roystering debauchee, the sleek confidence man, the wily seducer, the midnight robber or the stealthy assassin, is really a "good" and "wise" citizen, seeking to "adapt" truth to the condition of his victims! By the same reasoning, it could, no doubt, be made to appear that the death-dealing rifle policy of aggressive frontiersmen, together with the savage vindictiveness of the outraged red man in return, and every other manifestation of human craft or violence, constitute no proof of evil intention. Oh, no! viewed from a higher standpoint, all such "seeming aberrations" are only incidents of the "interesting process of adaptation," by which the good and wise of earth are seeking to bless the ignorant and base! and in doing this they are merely "subject in all their operations to the synthesis of conditions!"

What a delightful thing it must be to be able to view things from so high a standpoint that all disagreeable facts lose their significance!

### GOOD FROM EVIL.

To save misapprehension, let me here say explicitly that, from the low standpoint which I occupy, it seems plain to me, as part of a true spiritual rationale, that good is ascendant over evil in the universe—that, in the wise and beneficent economy that prevails, good is forever being educed from evil, profit from pain, purification and refinement from suffering. Indeed, I can go so far as to say, that, born as we are, inheritors of impinged physical and moral evils from our progenitors, intense suffering of both body and mind may be absolutely indispensable to our best advancement. And, for aught I know, such a constitution of things as permits or requires this may be not only wise but the best that can be. Unquestionably great compensations are provided for all unavoidable sufferings. But it by no means follows, to my apprehension, that those who wantonly, mischievously or maliciously inflict pain or cause suffering in others, are to be considered blameless and beneficent, because great good comes out of their intended evil. It is plain that the progress of humanity in civilization has been wrought out between the play of conflicting forces, in which the selfish passions and vindictiveness of men have borne no inconsiderable part; but it would be absurd to argue that there was no selfish passion or vindictiveness on the part of human actors, but on the contrary that all were wise and good, merely because great good on the whole has resulted from these conflicts. Equally illogical is it to infer that all spirits are wise and well-meaning, because the pranks of the mischievous, the lies of the deceitful and the violence of the malevolent may in the long run, through the kindly ministrations of the truly beneficent, be turned to useful account.

### DO GOOD SPIRITS LIE?

My respondent, who at first talked very gingerly about "modifications, not to say adulterations" of truth by spirits, now boldly declares that a good spirit will certainly lie, "if thereby it may avert a greater evil."

Without assuming to dogmatize as to what a good spirit will or will not do, I will say that I can scarcely conceive of a greater evil than the universal prevalence of this Jesuitical doctrine and practice would be. I am aware it is somewhat prevalent among those who style themselves "advanced" thinkers, and who are wont to sneer with lofty contempt at what they please to term the "Sunday-school morality" of honest truthfulness in all things.

Of course, those who believe that wise and good spirits lie to avert what they deem greater evils, may be expected to do the same themselves, and each will claim the right of determining from his own selfish standpoint what is a greater evil. The selfish merchant or dealer in any commodity naturally thinks it a greater evil that he should lose the profits of a good bargain than that he should fib a little to his customer. The ardent politician is sure that the triumph of the opposing party, with the loss of all the spoils of office, would be a vastly greater

evil than unlimited lying at the hustings and cheating at the ballot box. The fathers of the church are said to have commended lying "for the glory of God"; while modern clergymen sometimes think it safer to preach as truth what they really believe to be false, and modern editors often not only "modify" and "adulterate" the truth, but actually charge it into a lie—all, no doubt, to avert what they think would be a greater evil. (I never see the *Chicago Times*, and so do not know to what extent my respondent follows editorially what he deems the example of "good spirits" in this regard.)

The inevitable result of all this good-intentioned lying is the widespread callosity of conscience, both public and private, and the almost total destruction of mutual confidence—which is the indispensable basis of good society—alike in the commercial, the political, the religious and the social departments of life. Instead we have the general prevalence of distrust and suspicion, whereby our whole social structure is longcombed and ready to fall into disintegration, but for the noble exceptions that still remain in all ranks, of persons whose "Sunday-school morality" of sturdy truthfulness has not been "outgrown."

This policy of prevarication to avert greater evils is plainly not adapted to this world. If it obtains among "good spirits," as my respondent affirms, it was certainly very unwise in them to allow him or other mortals to hold of the fact, and equally unwise in the latter to proclaim it on earth. To practice it with any safety must require a knowledge of consequences almost if not quite equal to omniscience, in order to be sure that a greater evil is averted. But to an unsophisticated mind, it seems as impossible for a wise and good being to tell an untruth as for the sun to emit darkness.

### LYING TO CHILDREN.

My respondent seems to think that the alleged practice of falsehood on the part of good spirits finds full justification in the fact that many parents falsify to their children about the origin of life. They say of a new-born babe, "The doctor brought it." "We have here," he says, "the spirit-law of adaptation brought to our very doors. Lie is piled upon lie; prevarication is added to prevarication," etc.

A very lame justification, for which I think no sensible spirit will thank him. I had supposed that all judicious parents pursued a far wiser course than that. Juvenile inquisitiveness may be postponed or properly satisfied without the utterance of any untruth. The old-fashioned statement that "God sent it" involves no falsehood, leaving to after years the explanation of who or what and where God is. Reserving a part of the truth until it can be properly apprehended is not lying. True, now and then some inept Galileo or Sir Isaac, who has been told that "God lives up in the sky," may be found (as one was recently) intently studying the starry vault when he ought to be asleep, and struggling with the mighty problem of "how God got him down here." But a youngster old enough to start such a problem as that, is old enough to profitably receive a truthful primary lesson in embryology. The "educated sense of shame" which would withhold it is as culpable as it is unwise—for it is born of conscious impurity. If such lesson is properly imparted by an intelligent and judicious parent, no harm can ensue, and no "shock" be experienced. The most disastrous "shock" which any child is likely to receive in connection with these matters is that caused by finding out, as it sooner or later will, that its trusted parents or guardians, instead of teaching any portion of truth on this important subject, "have piled lie upon lie, prevarication upon prevarication." This discovery is liable to produce a shock to the child's moral nature that will impair if not utterly destroy its confidence in those who should be its trusted advisers in youth, and may lead to the wreck of its own character for veracity for all future life. I cannot think that wise and good spirits act on any such "law of adaptation."

### WHAT ARE SPIRITUAL TRUTHS?

Mr. Cook still insists that "spiritual truths are not allied to our experience," and asks "What spiritual truth is?" He quotes Kant's very restricted definition, from which it appears that he had reference to merely one class of spiritual truths, while I referred to others.

I answer, it is a spiritual truth according to the general acceptance of the term that man continues to live after the death of his material body, and this truth is allied to our experience, because we live now. It is also a spiritual truth that man carries with him, or continues to possess, his personal consciousness, memory, reason and perception; and all this is allied to our experience in this life. It is another spiritual truth that man as a spirit has power to perceive other spirits, and an objective spirit-world; and this truth is allied to our experience.

This category might be extended indefinitely; and still another class of spiritual truths allied to our experience might be cited. As, for example, "It is more blessed to give than to receive," "Love works no ill to one's neighbor, therefore love is the fulfilling of the law," "What a man soweth that shall he also reap," etc., etc. I submit that all these are spiritual truths, in the ordinary meaning of the phrase, and that they are allied to the experience of all spiritual persons.

"While clothed about with flesh, both as to things of this world and the next, we are forced to content ourselves with apprehending phenomena," says Mr. Cook. Not exclusively, by any means. I must repeat that we are spiritual beings now, as well as physical; and in proportion as our spiritual natures are cultured, may we while clothed about with flesh apprehend spiritual things. This I had supposed to be ac-

cepted as one of the primary truths of Spiritualism.

"Some day," says our philosopher, somewhat oracularly, "it will be seen . . . that at bottom there is absolutely nothing trivial or demagogical in the intercourse of spirits with mortals." And I have no doubt that the same day it will be made equally clear—to the same class of minds—that there is nothing absolutely trivial or evil-intended in the intercourse of mortals with each other. The evidence in the one case is of the same nature and as positive as in the other. But I apprehend that no sane mind, unless dominated by an extravagant theory, will accept the conclusion.

### THREE EXPLANATIONS.

My respondent refers to the differences and contradictions among spirits in regard to religious systems, reincarnation, etc., and makes note of three different explanations that are or may be given, as follows:

"One is willful lying. This theory is much in favor, as it solves nearly all spiritual problems, without going to the trouble of looking for something more rational, though, perhaps, a trifle more involved."

"Another explanation is that the disagreement is due to spiritual environments or states. This explanation has also many adherents, and there is a notion extant that it is eminently philosophical."

Finally, there is an explanation that the difference is a *subterfuge* to further human self-development. This view has at present but a limited endorsement, and labors under the disadvantage of being "bizarre."

As to the first of these explanations, I would say that I have never yet met with or heard of the Spiritualist who advanced such a theory as to the source of religious differences. Possibly some may have thus accounted for contradictions about reincarnation. The theory would imply that all spirits are supposed to know immediately on entering the spirit-life what is the truth about these matters; otherwise they could not be charged with willful falsehood. Where is the Spiritualist of any intelligence who believes any such thing? On the contrary, the general belief is, that spirits ordinarily continue for a greater or less length of time (depending on constitutional tendencies, surroundings, aspirations, etc.) to adhere to the same religious faiths in which they have been educated on earth; and of course they honestly teach the same when they communicate. Moreover, it is a prevalent conviction among enlightened Spiritualists that every great religious system has a substratum of spiritual truths, more or less distorted and adulterated by materialistic misconceptions, which truths may be supposed to be gradually more clearly apprehended in the after-life, and to hold the allegiance of earnest souls until they expand to broader conceptions, and find that the truths of all supposed conflicting systems converge at last into one universal religion.

"Each form of worship that hath swayed the life of man, and given it to grasp the master-key of knowledge, *ken-ness*, Enfolded some germs of goodness and of right."

The second explanation, when properly expanded in accordance with the above suggestion, accords with our knowledge of human nature, and rationally covers the whole ground. It may therefore well be considered "eminently philosophical," and is doubtless the true one.

The third, which is the one advanced by Mr. Cook, not only "labors under the disadvantage of being bizarre," but is, to my view, eminently irrational and incredible. It implies, as does the first, that all spirits, from all countries of the globe, and however variously constituted and indoctrinated on earth, become immediately or speedily, on entering the spirit-world, at one on all religious and philosophical questions, yet consentaneously adopt the policy of lying on such matters to those they have left behind, as a "wise subterfuge to further human self-development"! It is not strange that so violent and extravagant a hypothesis has "but a limited endorsement." The wonder is that it should have any at all.

True, the contradictions of spirits, and the difficulty of determining what is truth on many questions, do tend to further human self-development, by making it necessary that we should exercise and thereby cultivate our own powers of discrimination. So the circulation of counterfeit money, and the prevalence of shams in every department of life, tend to "further self-development" in the same way. But who is so absurd as to claim that counterfeiters and fabricators of shams are wisely purposing any such result, or that they are justifiable on that ground?

### ENDORSEMENT BY SPIRITS.

My respondent claims that I was wrong in supposing that his peculiar views found no support among communicating spirits. I have only to say that at the time of writing my criticism, though I had enjoyed the privilege for twenty-seven years of somewhat free converse with spirits of various grades, through many mediums, and of listening to trance-discourses without number, also of extensive acquaintance with the literature of Modern Spiritualism, yet I did not recollect having anywhere met with the peculiar theories he had put forth as the basis of his "Spiritual Rationale." I was willing to give him the credit of entire originality. But subsequent information, as already stated, has weakened that credit. And since abundant experience has shown that there is no vagary too *outré* to be advocated or endorsed by some spirit, I am not disposed to insist that Mr. Cook's views are an exception.

The fact, however, that his elaborated series of propositions submitted to the controlling spirits of Mrs. Richmond received "unequivocal endorsement" is of very little worth, and he does well to base no argument upon it. It is no unusual thing for a strongly positive mind, like Mr. C., on approaching a medium, to ob-

tain an unequivocal endorsement of any opinions it may have definitely formed—simply because such a mind is positive to and controls the medium's sensitive brain, and often, also, the spirit or spirits who may speak through her. They are thus made to say what they would not were conditions reversed. Many a conceited egotist has doubtless been confirmed in earth-born fallacies in that way, and has come to imagine that his views are always right; when in fact he receives merely the echo of his own thought from a negative medium or spirit. The safer way and the only way to obtain with any probable accuracy the real views of a spirit, is to apply for them in a thoroughly teachable or childlike frame of mind, thus assuming a relatively *negative* attitude. "Except ye become as little children ye shall not enter into the kingdom."

There is, however, perhaps but one of the several propositions submitted in the above case to Mrs. R.'s controlling spirits, to which they need have taken any important exception. That is in these words:

"That all mortals are attended by guardian spirits, and that these determine the nature of or inspire all communications given through controlling spirits to persons in their particular charge." The latter affirmation is so obviously contrary to facts of observation and experience, that any amount of endorsements could not make it true. If I mistake not, instances are by no means rare, especially in the early experience of mediums, in which their guardians claim to have been pushed aside by others, while that was given which was disapproved and repudiated.

The negative answer to the question, "Is there active evil in the spirit-world?" given through the same medium, is of no greater value; and, as will be shown, a different answer, more accordant with our knowledge of facts, has been imparted through the same lips.

### OBSESSION AND INSANITY.

Mr. Cook's opinion that "obsession is 'angelic' and a cure for insanity, seems no less extravagant than his other theories. It is quite likely that, in many instances, a kindly and well-intentioned spirit-control, that would result in good if understood and unopposed, is mistaken by ignorant lookers-on for insanity or obsession. I think I have met such cases myself. And insanity is liable to result from the ill-advised and harsh measures often taken. Very probably the case cited of the young man who personated an Indian "with the war paint on," was of this character. But one swallow does not make a summer, and one case of control by an unenough yet well-meaning Indian spirit, who indulged in pranks that seemed insane to civilizers, but brought his subject out all right in the end, by no means justifies the conclusion that there are no instances of selfish or malicious obsession by ill-meaning spirits.

### DANGER OF HASTE.

My respondent quotes largely from spirit discourses through Mrs. Richmond on the danger of too hastily popularizing spiritual truth, and of crystallizing it into permanent creeds before its full scope shall be apprehended. This is surely a very proper and wise, with reference to spiritual truth in the large sense. But it has little bearing against regarding as "settled" some of the primary facts of Spiritualism, in relation to which the evidence seems abundantly conclusive.

In fact, one of the discourses quoted seems to imply that some primary questions have been settled. It declares, "You are to-day in the midst of this fruitage of spiritual growth. The first harvest has ripened rapidly. The lighter fruitage is already gathered and garnered." It is not stated that this fruitage is worthless and must be rejected; but it is added that "many consider that this is the full harvest. Let them be careful, lest in gathering these fruits alone they shall neglect the larger harvest that is to come."

Very good advice, truly. Mr. Cook thinks that hardly anything has been gathered of value, or settled, beyond the single fact of spirit communion. That may be all he has secured; but he is not authorized to speak for all others.

### SPIRIT-ESSENCE AND SPIRIT BODY.

"My reviewer," says Mr. Cook, "takes me to task for holding that a spirit in essence is without what we call physical members and organs, such as arms and legs, eyes and ears. That a spirit has some form I have never denied, although Bro. Newton seems to infer the contrary."

I protest that I said nothing whatever about a "spirit in essence" having members, organs, etc. I made a clear distinction between the spirit (*i. e.*, the immaterial essence) and the spirit body—a distinction which my respondent seems to ignore. As to the former, I ventured no opinion in regard to either form or organs. As to the latter, the evidence seems conclusive that it has the form and organs of the human body.

Mr. C. had emphatically asserted that "the whole spirit body"—not the spirit essence, mark—"is no more nor less than what we call thought." He argued that it had no use for legs, hands or eyes, and added, "to declare that the spirit body has any form that we can comprehend with our finite perceptions is to dogmatize," etc. Such language, I think, fully justified the remark that he regarded the spirit body as "an incomprehensible nondescript."

He further says, "Bro. Newton does not understand how we can be thought." I again protest that I said nothing to warrant such a statement. What I did say was that his assertion was wanting in explicitness until he defined what he meant by "thought"—whether a mere notion or an actual substance.

He now says that "Man is Thought, and nothing else"; and then adds the "dangerous admission" that "what he is clothed about with is not man"! Agreed. If, then, man as a spirit



"I find the immediate states of the spirit in life nearest the earth very similar to those of the dead. I do not find New York very different from the circle of spirits that immediately surround New York. In walking down Broadway (if you had other ideas [eyes?], than those of the body), you would see that the spirits resemble the men that you meet, and have very much the same thought and feeling and purpose. I see the atmosphere around the city of all people with those who are up and influencing you to succeed in the particular line of life that you wish to succeed in. The gambler has his spirit

world (that is, the mere condition of life divorced from flesh, irrespective of quality) and the spiritual life or spiritual world, which is a condition of purity and divine exaltation; also that he makes no distinction between the *spirit* and the *spirit-body*, in which latter, evil, if any, must be supposed to inhere. Without these dis- criminations it is impossible to reason clearly or to teach truthfully on these topics. Conceding as I do, that "the spirit of itself is not evil," by no means follows that the spirit-body does not take with it, and in fact partly consist of the elements and forces whose action in the physical body was evil. These, according to the immense preponderance of testimony, as well as frequent demonstrations from the spirit-life, do not "remove." "You take with you your spiritual body," says the discourse first quoted. Hence the passions and tendencies of the earthly life *may*, and in numerous instances *do*, continue to operate as positive forces, seeking and finding means of gratification through association with persons in the body, as described in the purported narrative of Judge Edmonds.

What is serving God? 'Tis doing good to man.—*Franklin.*

## A VOICE AND A VISION.

SEANCE WITH MRS. PICKERING.

To the Editor of the Banner of Light :

After singing some familiar hymns, the first spirit appeared—a female, clothed in dazzling white—who pushed apart the curtains in the middle, showing Mrs. H. in full sight. This was not done hastily, so as to leave any doubt as to the medium being in her place or the sofa, for the curtains were first held open for a moment, and after that each curtain was separately lifted up, so that the amplest possible view of the back par-

*Boston, Mass.*

---

**"AND THE SEA GAVE UP THE DEAD  
WHICH WERE IN IT"**

**To the Editor of the Banner of Light:**

Attention is called to the prospectus of the "Banner of Light," the oldest spiritual paper published in the United States. The paper, in addition to having, been the means of stripping theology of many of its gross and superstitious, has done much to advance the cause of science and literature. It is high-toned and courteous, and discusses questions pertaining to this and the next world with a freedom that entitles it to the respect of all. Those who subscribe for the *Banner of Light* will find it to be a paper well worth the small price which it costs.—*Norwalk (O.) Experiment.*

Nature's laws are the silent assessors of God.—*W. R. Alger.*



[illegible]



















