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The Spiritual Rostrum.

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A Lecture Delivered before the New England Spiritualist Camp-Meeting Association at Lake Pleasant, Mass., July 22d, 1888.

BY A. H. DAILEY,
Of Brooklyn, N. Y.

(Reported for the Banner of Light.)

Bibles have been the blessing and curse of mankind. They are the work of men—have never been dictated nor inspired by anything higher than man or by the spirit of man as he has developed after leaving this sphere of action. In saying this of a book that is so much revered by millions of persons now living, intelligent, religious, and sincere, as well as by millions of those who have passed from the realms of time to the eternity which is beyond, I do so with no desire to cause pain to any heart or provoke contention which is needless, and if possible should be avoided.

I am not unaware of the good that has been done by the book which is known as the Christian Bible, nor blind to the influence which it exerts over the lives and actions of millions of persons who look upon it as the only word of God given to man, which defines his duty to his Creator, to mankind, and points the way and only way to salvation in the life which is to come. I can well recall the time—and the period is not remote—when I revered this book as containing the only revelation of the Word of God to man; it would ill become me to fail to respect those who occupy the same position in this regard that I have occupied, and I respect the sincerity with which others defend this book from the assaults that are being made upon it.

The influence of early training and education is hard to overcome, and we need not wonder that men are loth to break away from the associations, trainings and educations of early life, to form new relations with those who stand in antagonism to lifelong friends and companions, upon matters so important as those affecting our temporal and spiritual welfare. It may seem strange for me to assert that any man of strong intellectual powers, of strong religious nature, a man who is magnetic, a natural organizer and leader, could today, in almost any portion of the civilized globe, enunciate that as coming from God, which originated with himself, gather around himself disciples and believers, and become the head of a new religious sect, the stability, permanency and influence of which would depend largely upon the amount of practical common sense which should be interwoven with his theology; this has been done and is being done to-day; and I am thankful that this age is being characterized by that wealth of scientific knowledge, profound philosophical research, freedom of thought, speech and action, which enables us to discern that which has at least the semblance of truth from that which is absurdly false, which enables us to gather here and there integral truth from the mass of chaff with which the world is afflicted.

Previous to the year 1827, in the central part of the State of New York, a person with literary attainment whiled away his leisure hours by composing a strange romance in which one of the tribes of Israel was made to figure in the North American Indian as being its descendant. Into this work were woven portions of the ancient Jewish law, and the ingenuity of the writer was such as to enable him to put in to his remarkable narrative that which might lead unsuspecting minds to give credence to the idea that he was seeking to inculcate for the simple purposes of a story. These writings had never been published; fortunately a copy was preserved, but Joseph Smith, ignorant of that fact, chanced many years afterward to get possession of what he supposed to be the original, and in 1827 he commenced to preach and proclaim to the world that an ancient work, written upon tablets of gold, in ancient characters, had been revealed to him; that, by angel guidance, he had been led to the place where this remarkable record had for thousands of years been concealed; that it was his mission to establish a new church, that of the Latter Day Saints; and from this beginning came the book and religion of the Mormons—a religion which now numbers among its adherents men and women of unquestioned attainments, and you well know that I am only uttering that which is the history of the times when I say to you that the religion of the Mormons has hundreds of thousands of followers; and that the number is constantly in-

creasing. The book of Mormon was substantially the work of the writer of the romance of which I have spoken. Mormonism had its birth and its outgrowth and owes its power and influence to-day to the circumstance I have related, and to the religion of the Jews; and polygamy is sustained by the practice of the patriarchs of the olden time who were God's servants, and by alleged authority from God to the Mormon prophets who were the recipients of personal visits from Him and who held frequent intercourse with Him, through His angels who came upon special missions when He was supposed to have been otherwise engaged!

A few hundred years after the foundation of the Christian religion, Mohammed claimed to have had a vision, and to have witnessed in an incredibly short space of time, things which were hidden from the rest of mankind, and he became and proclaimed himself a prophet; he wrote, and what he wrote is studied as part of the education of great nations in the Eastern Countries, and his followers are as numerous upon the face of the earth as are the followers of Jesus Christ to-day. What is true of Mohammedanism is true of the teachings of Confucius, of Buddha, of Krishna and of their followers.

About the close of the seventeenth century Emanuel Swedenborg was born, and in the early part of the eighteenth century he promulgated to the world that which has now become the foundation of the religious sect which bears his name. Swedenborgians—they who are firm believers in the truths of his teaching, in the divine nature of his inspirations, and credit him with having held communion directly with God—may be numbered by hundreds of thousands. His teachings are largely supplementary to those of Christ, and he goes on to express more fully than had theretofore been given to the world, something of the nature of the spiritual realms into which sooner or later we are to be consciously ushered. This remarkable man possessed a wonderful spiritual nature. He was gifted with what is known as clairvoyance and clairaudience, and he gave to the world proof of these powers which, to people of those days, were regarded as supernatural, and a gift from God himself. He who is able to supplement his teachings with evidence of powers such as Swedenborg possessed, will command the faith and confidence of certain classes of minds, and the age in which Swedenborg lived was well adapted to the inculcation of the doctrines which he gave to the world as coming from the divinest of sources. That much of his teachings were true, those who are familiar with the teachings from the spiritual realms of to-day will not deny; that they have been instrumental in preparing the way for the coming of a larger number of seers is certain.

Within the past few years a book, claiming to be a new Bible to mankind, has been written through the instrumentality of a man in our very midst, and those who have read it, who have carefully studied it and who are familiar with its character, conceive it to be a very remarkable production. In it you will find expressions used which indicate that an individualized God, or Jehovah, is speaking or has spoken; and the writings which were given to the Jews by Moses as having come from Jehovah himself, claim no greater authenticity than those in this book, which is known as Oahspe.

That this book contains much that is instructive—many valuable lessons which it would be well for every one to learn and understand—that it is sufficient to guide people into the proper paths for the attainment of higher spiritual perfection, will be apparent to those who impartially peruse some of its pages. But having said this much of this and other books, are we to reverence them as containing the positive mandates of God to his children? Is it or is it not true, that Jehovah has spoken directly to any mortal, commissioning him with the promulgation of divine truths to the exclusion of others? Can we not, standing as we now do, fearless and impartial observers of the workings of the human mind, of the power that one individual is capable of exercising over another, understand how proselytizing has been conducted, and how effectual it has been in swaying and controlling the thoughts of people, causing them to become confederated into sects and denominations? and that what parents have believed they have taught their children, and that infants' minds have grown, formed and matured to harmonize with the teachings they have received? Thus it is that we find so many people ready to assert their religious belief and convictions, and to flatly declare that anything which does not harmonize therewith is untrue.

Here and there, as if to thwart and overcome the pernicious effect of this tendency in the human mind, from time to time, free thinking men have been born to directly challenge the truth of these teachings, and to demand proof of their authenticity. The hardest and most powerful opponents that religious teachers of the past and of to-day have to contend with are those men who deal in every-day, practical common sense, and apply the ordinary tests of reason to the religious doctrines being promulgated through the various churches and religious organizations. For one I am willing to concede that it would be pleasant to know that there is a personal Being who can comprehend this vast universe; who can and will control its stupendous forces, its majestic and to us incomprehensible systems; and who, at the same time, with all the love and affection that a mother has for her own child, is holding each and all of his children in constant remembrance; who, notwithstanding the misfortunes, bereavements and sufferings they are passing through, notwithstanding the storms

and clouds which are breaking upon them, is by such means annealing them to a more perfect comprehension of their relations to him, and to a more perfect enjoyment of that eternal life which we believe to be ours. That there is something beyond us, a power that is greater than man can comprehend—that he will never be able to grasp—the Infinite Forces which have set in motion the innumerable worlds above and around us, which cause the sun, as it were, to mount into the heavens by day and to sink beneath the ocean at night, that cause the snow to come in winter, the flowers to bud and blossom in spring, that give to us plentifully of the fruits of the earth in their season, we do know. That there are intelligences above us which are further advanced than we are, who comprehend more of these wonderful things than we do, I believe that most men feel; but whether there is One who comprehends the whole in the sense that we comprehend the little within the grasp of our mentality, who controls these wonderful forces and commands them at his will, we do not know, and no man by any possibility can know; he can simply conjecture, and the right of conjecture can be denied to no one.

We are speaking to-day of Bibles; I am speaking of them as the work of men, as I believe them to be the work of men, aided by the intelligences who, like ourselves, have been born of the world in which we live, or of the worlds which are circling around us. Mysterious things become exceedingly simple when the key of knowledge has unlocked the closet. When communication between the mortal and the spiritual realm has become so well established that the system is distinctly understood and its operations perfectly comprehended, much that is mysterious will be solved, stumbling-blocks will disappear, and burdens be lifted from the shoulders and hearts of innumerable beings who are suffering from a bondage from which they cannot be too soon set free.

It now seems to be most thoroughly established that man is a descendant from an ancestry no more conspicuous than the first germ which sprang into being at the close of the Aztec period of Age. Assuming, then, as I before have said, that man is the descendant of this remarkable ancestry to which I have referred; assuming, then, that Nature has her spiritual side; assuming that man has his spiritual nature, and his soul is his spiritual undying counterpart—when that soul is released and passes into the spiritual realms above and around us—wherein, I ask, does our reason teach us, as a spiritual being, is he wiser and better than as a mortal? Where, I ask, would such a being look for wisdom and knowledge except to the very sources of knowledge afforded by his charged condition? If the broad and swelling Atlantic, if all the seas of the world have their counterpart in the spiritual realm; if the islands and continents which make up the dry land of our earth, rise in grandeur in spiritual counterparts; if in our refined and spiritual natures we shall be capable of comprehending a thousand beauties, a thousand wonderful things which were invisible to us here, surely here are avenues of knowledge, here are fields for study and exploration; and how natural it is that those possessing undying affection for those who are left behind—the denizens of earth—should desire to come back, if possible, to read the veil which separates the two realms, and bring to the hearts of loved ones the good tidings of immortal life, of joy and happiness beyond.

This we can understand as what would naturally be the result of this change to us, educated and enlightened as we are; but let us go back in the history of mankind to those ages and periods when human life was sacrificed upon the slightest pretext, when man was emerging from a barbarism which was the natural concomitant of a development from a brute ancestry, from which man has certainly descended: When these men died (as we have been led to term the phenomenon of death) and passed into the spiritual world, if in those ages men or any one of them possessed any of those powers which we denominate clairvoyance or clairaudience (as we understand they certainly did), what would naturally be the character of the communications such spiritual beings would give back to mortals left behind?

It cannot naturally be supposed that the mere advent into another state of existence would have at once transformed them into beings of transcendent wisdom; and it certainly must have required the lapse of vast periods of time for them to accumulate a fund of knowledge, if the process of obtaining it is the same there as here. Then, again, it does not necessarily follow that the knowledge obtainable there can be perfectly comprehended by those upon a lower plane of life. If we are developing, we may naturally expect that each successive stage of our existence will unfold to us much that we were not adapted to receive upon the lower plains of life. And certainly those who are familiar with spirit communications have already learned that it is difficult to transmit to us the conditions by which our friends upon the other side are surrounded, so that we can comprehend them. And this ought to lead us to understand that it may be equally difficult for those upon the other side to advise us upon the ordinary affairs of our own lives. How can it be supposed that those who passed from this world ten thousand years ago could give any greater information of the formation of the world, of the creation of that which it contains, than we ourselves can obtain by making proper researches here.

It is conceded that before Moses commenced his writings the Egyptians were a great and civilized nation; they were well versed in many matters of science, their astronomical

calculations have been found to be wonderfully correct; they were far superior to the Jews, and the vision which Abraham saw, the communications which he received, seem strangely to have been fulfilled; but have we considered the means which were employed to consummate so great a result? Was there anything more in this whole prophecy than could have been deliberately planned by great spiritual forces, to be consummated through the lapse of ages? Are we not to-day foretelling that which we propose to accomplish? and having laid our plans for the future, we proceed to bring around the desired result, even though years of patient toil, study and care may be required! In youth we lay out the plans of our lives, and set about to work for the accomplishment of these purposes. So can we understand how it was planned that Abraham should become the founder of a great people; we can also comprehend that the angel world, knowing his peculiar adaptability as an instrument in their hands to accomplish their own purposes and ends, should desire that his should be an exclusive and peculiar race, a race adapted to the education and development of the peculiar religious ideas of those who were his immediate inspirers. For this purpose they forbade his descendants from commingling with the heathen nations by which they were surrounded, but Moses was developed and educated as an instrument peculiarly adapted to be a lawgiver to his people. How easy it is for us now, from the position we have obtained, to picture the convocation of spiritual beings who, of harmonious minds, having a unity of purpose, were preparing the way for the formation of the Jewish nation, with an evident purpose that it should control eventually all the nations of the world; that it should conquer nation after nation, and establish upon earth a religious empire which they designed should be a kingdom without end. They knew and comprehended the superior wisdom and intelligence of the Egyptian people, and knew that the Jews must receive schooling from nations further advanced than themselves to enable them to accomplish the purposes had in view. To that end Joseph was made the object of special affection from his father; the jealousy of his brethren was created; the conspiracy for his destruction was formed; and then he was sold and carried into Egypt, while his brethren pierced the heart of Jacob with a living sorrow, causing him to lament Joseph as destroyed by wild beasts. That I am correct in my conclusions, is the more forcibly shown from the fact that Joseph, when once amid the civilization, the pomp and power of the Egyptians of that day, soon became conspicuous above the necromancers, astrologers and magicians by whom he was surrounded, by having visions which were strangely verified, by being a remarkable interpreter of dreams, and possessing those powers which the great Patriarch Abraham had given to Isaac, Jacob and their descendants.

The long sojourning of the Israelites in Egypt familiarized them with the customs and habits of the most remarkable nation of those times; and the adoption of Moses into the King's household secured for him an opportunity for education which was afforded to no other Israelite; and being a Jew himself, of the chosen stock, he too was an interpreter of dreams. He surpassed all other magicians in the production of phenomena, which were as much sought after by the people of those ancient times as they are by the advanced students and philosophers of our own day. Thus Moses became wiser than the people of his own race; he was influential at the court of the Pharaoh, and his remarkable powers commanded the respect and consideration of the learned men of Egypt and the fear and reverence of the Israelites. So we find him prepared, after the lapse of nearly four hundred years, to lead the Children of Israel through their long journeyings in the Wilderness, which may well be said to have been a wilderness of sin, and it required from Moses constant vigilance and care to keep this people, whom God is said to have characterized as a "stiff-necked people," under control and subject to his will. Encamped under the frowning summits of that range of mountains known as "Sinai," amid the thunders from the clouds above, the Lord is said to have traced with his own fingers, upon the tablets prepared by Moses, his law to the Children of Israel. Surely no better instrument for such a work than Moses could have been found in those times; and the law itself, as we read and understand it to-day, is about such a production as we would look for from that age and for the guidance of such a people. That God himself, as a personal Infinite Spirit, wrote the law of the Jews, is a belief which each age is tending to destroy, and at no time since it was promulgated to the Jews has it been so little credited as it is by thinking people of to-day. It is a mixture of that which is good with that which is barbaric in the extreme. For a man to say: "Thus saith the Lord," is no proof that that man speaks the truth, and we are safe in saying that anything which is promulgated as coming from such an Infinite source, which savors of the imperfections of poor humanity, bears in itself the unmistakable evidence that it is false. How reasonable and thinking people could have so long accredited it to a Divine source, can only be accounted for from the fact that their minds had been trained to believe that it was almost an unpardonable sin to question its authenticity, and the further fact, that for at least eighteen hundred years it has been the general belief that no possible means could be found to prove that the Bible was not true. There is no falsehood so dangerous as one which is mixed with truth; and it certainly is true that this book which is so much revered

contains a great deal that is of great value, and has wrought noble results in the hearts and lives of men. The writing upon tablets of stone and large mastic plates and columns, was learned by the Jews from people older than they, and the literature of Assyria and of Egypt was contained upon these tablets as well as upon the leaves of the papyrus which are found preserved with the mummified remains of the men who, like ourselves, regarded death as an incident in human life, but which did not terminate or destroy it.

The law commanding sacrifices and burnt offerings surely cannot be commended by wise people of to-day as the work of a wise God; and we certainly cannot assume that a Being of perfection was lacking in wisdom in the days of Moses, and is wiser to-day. That the law of Moses was not a wise law is evidenced from the fact that it has been rejected by him who came in fulfillment of a prophecy, and established upon earth the great truth that the Kingdom of Heaven is within, and very sensibly taught that God is not pleased with burnt offerings and the sacrifices of blood, but rather with contrite hearts, followed by pure lives, worthy and noble actions. That those who were inspiring Moses, presenting him with visions, represented themselves as being God, may well be accounted for upon the hypothesis that they believed that had they made themselves known in their true character as being but angels or advanced spirits of the men of former ages, Moses would not have revered them, would not have obeyed their commands, and hence he was purposely kept in ignorance of their real character; but how different were the inspirations and teachings of Jesus! A few thousand years in spiritual realms had been productive of a vast improvement in those who came back to enlighten mankind, to guide them in the ways of truth and happiness. No longer do we hear the proclamations of war, of havoc and destruction, of the extermination of tribes and the putting to death of individuals at the command of the Most High; men whose lives were characterized with butcheries, extortions and licentiousness were not commended for those things; and what is more conspicuous than the teachings and gospel of Jesus Christ as they stand in contrast with the law of Moses and the lives and characters of the men who were commissioned with its enforcement?

This much then for the bibles of which I have spoken, and their teachings to mankind. We have come now to a period when bibles of a different character are being written. They are made up of the very times in which we are living. Every discovery in natural science is the unveiling of a page in the Bible of God as he has written it in Nature itself. When Hugh Miller made his discovery and bore to the world the testimony of the Rocks, when he pointed to the footprints on the boundaries of time, he was pointing to tablets which bore a testimony which as much transcended that which was given by Moses to the Children of Israel as the light of the sun transcends the borrowed light of the planetary worlds. Here we find transmitted through a series of ages which man has not yet been able to calculate, the origin of the species and the descent of man, and this testimony is placed in bold contradiction with the record of the special creations of the species which inhabited the earth at the time Adam is said to have been formed from its dust. That the sun was not specially created to give light to this little world by day, nor the moon and innumerable hosts of stars to give it light by night, none but the most ignorant at this time will contend; yet there the record stands, still forming a part of the Bible of Christian nations, and which in our own country we are asked to salute with a kiss to make the oath we are taking more binding upon our consciences.

I have not thus spoken of the bibles which have been given to mankind to lessen the respect which every one should feel for the truth that may be contained within them, but because I desire to lead the minds of people to look upon all things which are given free from bias, free from prejudice, free from the trammels of early education, that the mind may seize upon, grasp and convert to its use that which is true, and which is for the benefit of all who shall learn the truth. I would not lessen the reverence which all should feel for the word of God; if possible, I would increase it; but I would not have that which is the work of man longer hold such powerful sway as the word of God; as the work of man give it just that force and respect to which it is entitled and no more. Can it be possible that Nature is false? That the testimony which is written all over the material world is untrue, and that the works of men called the Word of God are to control this testimony, which was old ere man began to consider from whence he came and what his destiny? It is contended by many religious minds—by public teachers—that God is above Nature, and only has relation to it when, for His own purpose, He desires to interfere and control the forces which otherwise would be continuous, unchanging. Yet we have been instructed that at the command of Joshua the Lord caused the sun to stand still upon Gibeon, and the moon in the Valley of Ajalon until the Israelites had avenged themselves upon their enemies; and the record says "Is this not written in the Book of Jasher?" So the sun stood still in the midst of heaven, and hastened not to go down about a whole day. And there was no day like that before it or after it that the Lord hearkened unto the voice of a man; for the Lord fought for Israel.

Here is presented the spectacle of the great central orb of this universe, which is 800,000 miles in diameter and 88,000,000 of miles

away from the scene of battle; of the world, which was revolving upon its own axis at the rate of a thousand miles an hour; and of the moon, which is 240,000 miles distant, and making her tremendous circuit around our earth, traveling at the rate of 1,470,000 miles in twenty-eight days—all standing still for the space of a day, that Joshua might exterminate a few more human beings, and this at the command of a Being who, while he was fighting for Israel, might as well have caused the earth to open and the offending heathen to be swallowed up, and thereby have saved a good deal of unnecessary exercise on the part of Joshua and the Jewish army.

While we are considering these remarkable records, we should not forget the picture presented of Joshua marching around the great and walled city of Jericho, and the priests blowing the rams' horns, and the people shouting, and the walls falling flat to the earth. Of course, we cannot prove that these things did not occur, but that they are stories similar to the mythologies of the Greeks and Romans, and have about the same foundation in fact as the story of the part which the gods took in the wars of the Athenians, as related by Homer in his wonderful Iliad, is apparent to unprejudiced minds which consider all these things as they are correlated to each other.

The tracings upon the tablets recovered from the ruins—the sites of ancient cities—containing the literature of the people of those early times, is most instructive, and affords a ready key to unlock the mysteries surrounding much that is contained in writings yet extant of people of ancient times. The works of Dr. Le Pongeon and his estimable wife amid the ruined cities covering an immense area at Yucatan, have brought to an unappreciative public the history and character of a people which we may well believe were as old, if not older, than the Egyptians; he claims, with much evidence to sustain his position, that the Egyptians owed much of their civilization to a powerful nation of which those residing in Yucatan formed a part, and his discovery of great libraries containing the literature of that people—much of which is in the identical characters of the writings of the Egyptians, and which gives an account of that great convulsion in Nature, by which the archipelagoes, lying between the American and European continents, were submerged and their inhabitants utterly destroyed, leaving but a remnant south of the Gulf of Mexico—is really one of the greatest values to archaeologists, and actually authenticates the story of the lost Atlantis, and the traditions of the Assyrians and of the Jews of that period of the great destruction, when the fountains of the deep were broken up and the waters prevailed upon the earth. That these convulsions of Nature should be attributed to the anger of God, may readily be understood, when we consider the superstitious character of the people of those days, and their lack of scientific knowledge, which is now lifting humanity from the ills that flow from ignorance and setting them free from the bonds of superstition.

We do surely know how prone we are in the lapse of years to exalt the virtues of men of great and noble deeds, and to illuminate their characters far beyond their actual merit. It is well that we are coming to a condition in which we can better understand the character and motives of the great men who have made their records in the history of nations and religions, and which then as they justly deserve in the balances of impartial judgment, not forgetting that they, like ourselves, were human beings, the victims of human frailties, and that God in his relations to man—the spiritual world in its relations to humanity—are not likely to have changed by the lapse of time, except in the advances which naturally have been made in the upward and onward growth of the human soul.

The Bible, then, which is being written to-day is not the work of any one man, but of humanity at large. It is not a Bible dictated from the lips of an austere God to any favored prophet, priest or seer. It is contained in the civilization in which we live. Man is learning the possibilities of life from precept and example as well as from the experience which each day brings. Man, in his intellectual growth, is breaking the narrow limits by which his ancestors were environed, and is aspiring to and obtaining positions from which he can look out, with a broader vision and keener perception, upon the limitless universe, which is and ever must be before him. The efforts, which are being crowned with a greater or less degree of success to rend the veil which separates the material from the spiritual world, and to authenticate the fact that communion is established, is the crowning and glorious work of the declining century of this age. What grand and noble work is this! How far it transcends all efforts which have hitherto been made by particular sects and denominations to point yearning humanity the way to heaven, of which they themselves were ignorant. If it be true that salvation is conditional upon a belief in and the acceptance of the atonement made through the death of a murdered God, of which so many in the midst of Christendom have the gravest doubt, how important it is that these doubts should be removed, and that we should all prostrate ourselves before the throne of him who requires this at our hands, and stop our mouths from giving utterance to thoughts in our protesting hearts against the justice of this plan of attaining eternal life.

The New York Sun gives this report, written by a missionary in Japan, on the effect of the Orthodox gospel on the natives:

"They grieve over the fate of their departed children, parents and relatives, and often show their grief by tears. They ask us if there is any hope, any way to free them by prayer from that eternal misery, and I am obliged to answer there is absolutely none! Their grief at this affects and torments them wonderfully; if almost pines away with sorrow. They often ask if God cannot take their father out of hell, and why their punishment must never have an end. I can hardly restrain my tears at seeing men so dear to my heart suffer such intense pain. Such thoughts, I imagine, have arisen in the hearts of all missionaries in all churches."

If this, being true Orthodoxy, is untrue as a matter of fact, what fearful responsibility rests, and ought to rest, upon the souls of the men who promulgate such a horrible doctrine. To go among a simple-hearted and simple-minded people, possessing human affection and love as strongly implanted as in ourselves, and to teach them that their offspring, their parents and friends who chanced to be born in that part of God's world to which he had not vouchsafed to impart this requisite to salvation, must forever and forever be in unending torments, caps the climax of the horrible.

Standing therefore to-day upon this plane of life, and considering how few we are compared to that immense majority who have gone before us, is there a higher and nobler duty

which man can perform to himself and to his fellows than to unveil the mysteries attending his relation to the spiritual world, as he is unlocking the secrets of the physical world and reading its history as it is written in Nature itself? If it can be with reasonable certainty established by satisfactory evidence that man has a soul; that that soul survives the destruction of a physical body; that he enters into a spiritual realm which he finds to have been the abode of all spiritual beings since the advent of man upon the earth; and that a system of communication can, by patient research, be fully established; we have certainly taken a step in advancing the cause of truth, in bestowing knowledge where before ignorance was most profound, which is of the utmost importance to all who now live and who shall come after us.

That the work which we are doing is not confined in its blessing to us alone, is asserted a thousand times in the communications received in thousands of households in our own land and all over the world. The work of the salvation of the human soul may well commence here; and as we lift up and exalt ourselves, so are we taught, do we deliver others in the spiritual world, who are concentrated around us, to finish an incomplete work of life, which seems to be an absolute requirement to those who would make advances after passing from here into the spiritual realm. They are teaching us as we were never taught before of the Christ-spirit and how it may be attained, and the blessings it brings to those into whose hearts and lives it finds its way. It is not given at the whim of a capricious Deity, and no amount of faith or credence in any story is required to enable us to enter the Kingdom of Heaven. We are taught, as Jesus taught, that the Kingdom of Heaven is within, and this supplement which is given to humanity through the lips of ten thousand angel messengers, is making clear to Christendom and the civilized world, that which was so poorly comprehended before, and to which man by his foolish interpretation has added so much. New chapters to the teachings of Jesus of Nazareth have been added, and the world is commencing to appreciate their beauty and value. From the sum of all this, man will learn the value of life upon the earth; he will seek to lengthen his days and increase his usefulness! The upward and onward growth and development which he is making, through each and every avenue of knowledge which is now being opened to him, is uprooting and eradicating the numerous tares which have been sown in the broad fields of truth, and the accumulated bibles of the past will each contribute that which is of value, whilst that which is erroneous will be utterly expunged.

That human hearts may be cheered, death lose its terrors, and the labors of life be crowned with blessings which shall bear eternal fruits, should be the object and purpose of our lives; and to that end we humbly crave the blessings of the Infinite One whom we cannot comprehend, as well as of those whom we know to be ever with us, sympathizing with us in our misfortunes, lifting us up when we have fallen, and cheering our souls when they are depressed!

Missionary Work in Spiritualism.

To the Editor of the Banner of Light:

MRS. MARY F. LOVERING is an old resident of East Boston, and a member at the present time of the (Congregationalist) Maverick Street Church.

Some seven or eight years ago she was living in Charlestown, Mass., with her beloved husband and two children. Affliction came to her in the removal of her little daughter by the change called death; then followed her husband to the life in the beyond; then her little boy followed his father and sister, leaving her alone to meet the battles of life. Soon afterward she removed to East Boston and took up her residence with her mother, who is a Congregationalist church-member.

Soon after the departure of her husband and children she commenced to write, impressively or "inspirationally," in the form of poetry; then she wrote a letter which purported to come from her spirit-husband; this being in the year 1871. She followed on in this way, and wrote communications to the number of more than forty, from spirits who had been members of the church to which she belonged, but who had passed the border line within twenty years. She was also influenced to write "memorials," numbering one hundred, on cardboard; in some instances these were framed and hung in the parlors of the afflicted family. She has written five thousand verses, including those in the "memorials."

In 1875 a band of spirit workers, as they styled themselves, came to her and told her that she was called to do a public service; at this time she was a constant attendant of her Congregationalist Church. She worked in this manner until the year 1879. On March 17th, 1879, a lengthy account appeared in the *Banner of Light* entitled "Orthodox Scandals," her name at the time being designated by the writer "Mrs. A." Jan. 3d, 1880, her name in full appeared in the same paper.

She held social meetings in the winter months at her mother's home during three years, many of the church members attending; sometimes the parlors contained sixty or more individuals, who had come to hear of the "new doctrine."

August, 1880, she visited Lake Pleasant Camp-meeting; this was her first appearance among the Spiritualists. She then continued on to Saratoga Springs, and held social meetings once or twice per week for nearly one year. She has composed, under influence, upward of one hundred pieces of music, some of which have been published, during the time she has been in the field. She at one time gave music lessons as a calling. Her music was written between the years 1877 and 1880.

She returned to her mother's home again from Saratoga and held her social meetings during two winters. In 1883 she visited Saratoga Springs again, and remained some six months; from thence she went to New York City and vicinity, and from ten platforms gave her experiences as a medium, and read messages obtained from her band of spirit workers.

She visited many prominent towns in Massachusetts, continuing the peculiar work which belonged to herself alone. While in New York she delivered or read two lectures before the Society presided over by Mrs. Nellie J. T. Brigham. One of them was printed in the *Banner of Light* June 16th, 1883—the other in July, 1883, in the *Oliver Branch*.

In July, 1883, she commenced her work for the new Temple Society under the supervision of Mr. Ayer, laboring with her pen, also conducting the playing and singing for two years; this was at the parlors of Mr. Ayer, before the Temple was erected.

April 9th, 1884, she read, at the laying of the cornerstone of the new Back Bay Spiritual Temple, an address that was given to her by her spirit band of workers, which was printed in several secular and spiritual papers at the time. She finished her labor with that society May, 1885.

She commenced her work with the Boston Spiritual Temple Society March, 1886, and the following October was appointed Secretary of the Ladies' Industrial Society—the same being connected with the above mentioned organization—and remained two years as such. She was also appointed Corresponding Secretary of the Boston Spiritual Temple Society, and finished her work with these two latter named societies at the conclusion of the meetings for the year 1888.

Mrs. Lovering keeps a record of all her work, and the writer had the pleasure of perusing it recently, gathering therefrom the account here presented.

In her writings there is to be found a link in the

chain which is clear in the results, as witnessed months and years after being written by her band of workers—thus rendering her compositions prophetic in their tendency. Her spirit guides lead her in mysterious ways in her experiences in Spiritualism, and similar to those of Mr. Murray in Universalism, and John Wesley in Methodism. She is informed months in advance what she is going to do, and at this time she is on the Pacific coast at the approval and suggestion of her spirit guides. Many families have opened their homes to her, and have greatly enjoyed her spiritual experiences. She seems to be more led than controlled, and but few would have sufficient confidence in their spirit guides to go out on such missions as she does, with nothing more than the written directions of her spirit helpers.

She has accomplished a good work for the cause of Spiritualism in the "Island Ward" (East Boston). Many of her communications have been printed in the local secular paper, and she has the full confidence of her church at the present time. She has in the past been influenced to go from house to house and read to the most influential citizens of East Boston the communications she writes without any exertion or thought on her part.

Her self-devoting labors for the cause entitle her to high appreciation on the part of its friends everywhere. *Boston, Mass.*

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As THE BANNER is sold at nearly all the Periodical Depôts in the United States, and has a wide circulation in foreign countries, it is a capital value through which merchants and others can reach customers. REMEMBER THIS FACT!

In Memoriam.

Benjamin King passed to spirit-life from his late residence in Somerville, Mass., on Friday, July 20th, aged 58 years.

He was the father of Mrs. John W. Day, who is well known to the attendants at the Banner of Light Free Circles as organist and vocalist at these meetings. He was born in New Hampshire—where his early years were passed—but made Massachusetts his residence most of the time until his transition.

He was for eleven years engineer at the New England Glass Works in East Cambridge. He was known throughout the community where he resided as a loving husband and father, a faithful employee and a worthy citizen.

About the year 1863 Mr. King, his wife, Lydia B. and his daughter became prominent in public notice through their singular experiences at the "haunted house" in Watertown, where they then resided, and where for some five years many singular phenomena were presented of a directly spiritual character. Thousands of visitors came—some from great distances to behold what was there to be witnessed, and were always freely welcomed by Mr. King and his estimable wife. Full accounts appeared in the press at the time, also an illustrated article in *Harper's Magazine*, in which was given for the entire length of the family and the verity of the occurrences, and designated Mr. King as "a man of iron faith" who, in the face of the most violent and startling midnight alarms, to discover the cause of the disturbances, and the reason, if any, for their production. Mediums who came to the house finally described the spirit personages to whom the noises, etc., were due, and stated that their recognition and the beneficial effect to be produced by it upon them (the spirits) were the objects sought for by the invisible operators.

Mr. King's last sickness (from pneumonia and heart failure) was most abrupt and rapid. In the latter hours of his illness, his interior sight was, without question, opened, and he became cognizant of the presence of a sister who preceded him to spirit-life, and a spirit Indian, who told him at midnight to give directions to his wife as to his treatment the following day—i. e., to the effect that the medicines were to be given in the morning, and the attention of all centered in giving him as much nourishment and sleep as was possible under the circumstances. It is remarkable that, though nothing of the kind was mentioned to the doctor, who attended him, that gentleman on arriving next morning gave just these identical orders for the treatment of his patient—showing himself to be (though ignorant of the fact, perhaps) an impressionable medium of the first order.

Just previous to his demise Mr. King talked earnestly of a "door" which was closed so tightly that he could not open it, and wondered why "J. A." the sister in spirit-life, spoken of above, and who he saw, without doubt, on its thither side, did not open it. Spiritualism gives to the lonely widow and daughter the assurance that he is speedily coming to the change of worlds by the sister who waited by that door till it was opened by the kindly hand of the angel Death.

Largely attended funeral services were held at his late residence on Monday, July 23d—Rev. Alfred K. Glover officiating. Penobscot Tribe, Improved Order of Red Men, and Gaffield Council, Order of United Fellowship (of which Society he was a respected member), were represented by delegates; many of his old associates at the Glass Works were present. The floral display was profuse, and bore witness to the kindly sentiments entertained for him by many friends. The interment was at Cambridge Cemetery.

J. W. D.

EVANS'S MENTAL CURE, VITAL MAGNETIC CURE. The so-called Christian Science, or the no-disease theory, is proven to be a mortal error by the philosophy inculcated in the two treatises above mentioned.

The philosophy in the Mental Cure Book illustrates the utilizing of the mind and subtle healing elements, in the form of a self-cure process, and acts as an auxiliary to all modes of eradicating disease extant, and harmonizes the ancient record with the progressive age of to-day. The two books will be sent by mail on receipt of \$2.00, by the publishers, Colby & Rich, 9 Bowdoin street, Boston, Mass.

Original Essay.

"THE GREAT CRYPTOGRAM."

BY GEORGE A. BACON.

This work, issued about two months ago, is creating a lively discussion both in this country and in England and which is sure to continue indefinitely; it not only gives substantially the collateral argument going to prove that Sir Francis Bacon wrote the immortal plays of Shakespeare, but it also gives the partial result of a word-cipher running through the Plays, disclosing a secret history incorporated therein.

The Shakespeare-Bacon controversy is some thirty years old. On both sides it has been waged with signal ability—the unpopular side probably showing the greatest research and brilliancy.

Strange as it may appear to those not conversant with the subject, and they constitute the great majority, several hundred books have been called forth, for and against the theory, while some of the ripest thinkers, scholars, writers, poets, as well as some of the most hard-headed and practical men of this country and Europe, have, after investigation, openly acknowledged their conversion to the Baconian claim. Nothing therefore can be gained by seeking to belittle or misrepresent the minority.

Literary men, for the last 300 years, have never been able to satisfactorily account for the seemingly impossible chasm existing between the man Shakespeare and his glorious productions—knowing that that was not an age of miracles.

If it can be proven beyond peradventure that the Plays do actually contain, in mathematical order, an inside or double history of particular doings of that day, statements showing that Shakespeare, while connected with the Globe and the Blackfriar Theatres, was secretly supplied with plays by Bacon, it settles this mooted question once and forever, though there will always be numberless thousands who will not accept even a demonstration!

Those who looked through Galileo's telescope and saw the circling worlds in space, unhesitatingly declared against the fact all the same. Such in all ages, though their name be legion, count for naught.

"The court of the competent," says Dr. Buchanan, "consists of those who honestly love truth and who with earnest zeal either devote themselves to its search or hold themselves ready to give it a fair welcome, and who with sound judgment make a fair and full investigation. All such in matters of demonstration come to a substantial agreement."

The author of "The Great Cryptogram" is the first to have discovered, not as "between the lines," but literally in the very marrow of the lines themselves, a second story no less marvelous than interesting, supplemental to the drama, and which sheds a world of light upon matters heretofore enveloped in darkness.

Mr. Donnelly can either substantiate his claim or he cannot. He has either found a cipher or he has not. If not he is the monumental fraud of his age. If he can make his claim good, his book—"The Great Cryptogram"—is the most important contribution of the century to the literature of the world. It is like unto the discovery of a new world all peopled with living beings. He has put forth his volume in evidence of the verity of his claim.

What does it show? It recites the various steps that led up to his discovery, how in common with thousands throughout the world he had for years, questioned the authorship of the Plays of Shakespeare; how by chance, as it were, he found an English book belonging to his children, which contained a chapter on "Cryptography" or cipher-writing, and therein read these words: "the most famous and complex cipher perhaps ever written was by Lord Bacon"; how with what discernment he read in the *De Augmentis* and in *The Advancement of Learning*, what Lord Bacon had written on the subject of ciphers; what Spedding, his biographer, says of Bacon in this connection, that the Earl of Essex had correspondents, in his intercourse with whom, Anthony, Lord Bacon's brother, was a sort of under-secretary of state, receiving all letters, which were mostly in cipher, and transmitting them generally through the hands of Francis, to the Earl, de ciphered, &c.; how a cipher is hinted at in Bacon's first draft of his will: "I leave my memory to the next ages and foreign nations, and to my own countrymen after some time be passed," and as though this might prove too suggestive he afterwards changed the expression "to men's charitable speeches and to foreign nations and to the next ages." After much more to the same purpose, he pertinently reasons, what more natural than that Bacon, the cipher-maker, living in the tumultuous times when ciphers were required for security sake, being the author of the Plays, should place in the Plays a cipher-story to be read when those troublous times had passed away.

"So the life that died with shame Would live in death with glorious fame."

He proceeds to explain how certain words in the Plays arrested his attention and aroused his suspicions by bringing in close juxtaposition such words as "Sir Nicholas," "Francis," "Bacon," "Son," "Gray's Inn," "St. Albans," "Shakes," "Spear," "William," &c.; how in *The Merry Wives of Windsor* a whole scene, which has nothing to do with the plot, is introduced seemingly for the purpose of inserting these very names; also why the nonsensical 4th scene, Act 2, in 1st Henry IV., if not to bring in the name of "Francis" twenty times in less than a column? Five times it is in *italics*! Well and forcibly does Mr. Donnelly ask, "are not these twenty *Francises* on page 56 of the Histories, and the *Shakes* on page 56 of the Comedies, and the *Bacon* on page 54 of the Histories, and the *Bacon* on page 53 of the Comedies, and the *Nicholas* and *Bacon* on page 53 of the Histories, and the *William* eleven times repeated on page 53 of the Comedies, all linked together, and simply so many extended fingers pointing the attention of the sleep-eyed world to the fact that there is something more here than appears on the surface? These are the indices, the exclamation points, that Bacon believed would sooner or later, fall under the attention of some reader of the plays.

He proceeds to explain how the cipher count works, following his formula, which grows out of the paging, the italicized and hyphenated words in the original folio of 1623. "The central point upon which the cipher turns," he says, "is the dividing line between the two

plays, the First Part of Henry IV., and the Second Part of Henry IV. The essentials of the rule are found on the last page of the former play and the first page of the latter play."

Certain root-numbers out of which the narrative grows, are the keys that unlock that part of the cipher story in the two plays, 1st and 2nd Part Henry IV. They are all modifications of one number. . . . Here was a puzzle the solution of which depended upon putting together the two ends of two plays. Neither alone would give the rule or solve the problem. Bacon published Part I. of Henry IV. in 1606, and Part II. in 1600. Why? Because he was not sure that the artificial character of the text might not arouse suspicion in that age of ciphers, and he desired to test it.

The author in explaining the machinery of Bacon's great cipher says, as we proceed with the explanation of its workings, the wonder of the reader will more and more increase, that any human brain could be capable of compassing the construction of such a mighty and subtle work.

He illustrates the principle of the cipher thus: Suppose the reader was to find in an article, referring to the cipher-writings of the middle ages, a sentence like this: "For there can be no doubt whatever that if it be examined closely, there is reason to believe that a cunningly-adjusted and concealed cipher story, and one not of alphabetical signs, but of words, may be found hidden not only in books, but letters of those ages, of which the very intricate key is lost. It may be revealed by some laborious student in the future but for the present age all the great stories told therein, in cryptogram, are hopelessly buried." The reader might suppose this sentence to be just what it appears to be on its surface. But if we read only every fifth word, we will find that they form together this sentence: *No; it is a cipher of words, not letters, which is revealed in the Great Cryptogram.*

Now the Cipher in the Plays is on the same principle, only more complicated—the internal words hold an arithmetical relation to the external sentence, and you have but to count the words to eliminate the story.

The root-number in the cipher is the product of multiplying a certain number with another, this number in turn having various modifications. As a sample of how two root-numbers with their modifiers, evolve the secret narrative, he applies them to one column of the play of Henry IV., (see page 74 of the Folio) which gives twenty-nine consecutive instances without a break, and asks, can any one believe that order can thus come out of a chaos of words by a coherent rule if there is no Cipher here?

Twenty-six of these words (the page is divided into two columns) originate in the first column and are found in the second column of the same. One might as well suppose that the complicated movements of the heavenly bodies resulted from chance, as to believe that these words, together with all the other words previously given, could have occurred in the second column of page 74 by accident, and at the same time match precisely with the same root-numbers which have produced coherent sentences on all the pages of those two plays. In other words, to deny the existence of the Cipher, the incredulous reader will have to assert that one hundred and five words out of two hundred and forty-eight in that one column, did, by accident, cohere arithmetically with each other, and with certain root-numbers, to make the connected story which is given! It will require a vaster credulity to believe this than to believe in the Cipher.

On page 630, the Cipher history relates how "These plays are put abroad at first upon the stage in the names of Morelow, a woe-begone, sullen fellow," and the story proceeds to give an account of his life, which exactly tallies with history. (Christopher Marlowe a well-known play-writer of that day, to whom some of the Plays of Shakespeare have been attributed, was killed during a quarrel, by Francis Archer in June 1593.)

The following account of Shakespeare is revealed by the Cipher, as found on page 637:

"He goes one day and with ten of his followers did lift the water gate of the fish pond belonging to Sir Thomas Lucy off the hinges and turns all the water out from the pond, froze all the fish and girdled the orchard."

And on page 719 et seq.:

"Ceill said that Morelow or Shak't spur never writ a word of them. . . . He is but a vag for some one else. . . . Many rumors are on the tongues of men that my cousin (Francis Bacon) hath prepared not only the Contention between York and Lancaster and King John and his play, but other plays which are put forth at first under the name of Morelow and now go abroad as prepared by Shak't spur."

These words follow mathematically certain regular root-numbers and their modifiers, a fact which would be absolutely impossible if no cipher narrative existed. To prove the identity of this text with the key numbers, he instances fourteen cases where the words *Shak't* matches with *spurre*, from fourteen different counts. If there is no Cipher here, he says, surely these three pages, 74, 75 and 76 of 2nd Henry IV., are the most marvellous ever seen in the world. . . . While it may stagger the credulity of men to believe that any person could or would impose upon himself the task of constructing such an unparalleled piece of work, it is still more incomprehensible that such a network of coincidences could exist by accident.

Applying the same root-number as before, the cipher story as to Shakespeare reads:

"He is the son of a poor peasant who yet followed the trade of glove making, in the hole where he was born and bred, one of the peasant towns of the West. And there are even rumors that both Will and his brother did themselves follow that trade for some time before they came here."

The "brother" here referred to was Shakespeare's brother Gilbert, born in 1606, two years after Shakespeare's birth. If S. came to London in 1587, Gilbert was then 21 years old. Very little is known of him. Halliwell-Phillips thinks that he was in later life a haberdasher in London. The fact that he came to London accords with the intimation in the cipher narrative.

At a point in the Cipher story where Sir Robert Cecil is expressing his opinion to the Bishop of Worcester, that Shakespeare did not write the Plays, we extract the following:

"I ventured to tell him my suspicions that Master Shak't spur is not himself capable enough and hath not knowledge enough to have writ the much admired plays that we all rate so high, and which are supposed to be his, and which, ever since the death of Morelow, have been put forth in his name. And it is rumored that every one of them was prepared under his name by some gentleman."

On page 786 et seq. the Bishop thus speaks of Shakespeare's wealth:

"His purse is well lined with the gold he derives from the Plays. . . . they draw great numbers, and yield great abundance of fruit, in the forms of groats

* The Great Cryptogram: Francis Bacon's cipher in the so-called Shakespeare Plays, by Ignatius Donnelly. E. B. Peale & Co. Chicago, New York and London, 1885.

Onset Bay.
The Spiritualist Camp-Meeting at this delightful grove is in the full tide of successful operation. The regular Sunday meetings are well attended, and the week-day conferences are also very interesting. There is only one drawback, and that is the dilapidated condition of the pier, which the severe storms of last winter rendered useless. But we are pleased to learn that efforts are being made to remedy the trouble by putting the wharf in condition, so that steamers may land their hundreds of passengers who make it a point of visiting Onset from New Bedford and other ports in the summer season.

We were somewhat surprised, on our visit last week, to find so many people at Onset from distant localities—men of means and of the highest respectability—and nearly all of them BANNER of LIGHT subscribers. They are from Chicago and further West; from California, from New York and Pennsylvania. One gentleman from Illinois said he had been a subscriber of THE BANNER eighteen years. Massachusetts is also well represented.

As our own reporters have given in these columns the names of the visitors, it is unnecessary for us to repeat them. The days are spent in the multitude listening to spiritual topics from talented normal and trance speakers at times, and at other times sailing in the bay when the weather permits, and holding socials in the evening. There are many mediums on the grounds, and all seem to be fulfilling their respective missions.

After other spirits had manifested, Granny Brooks' signified a desire to show herself to us, when "Jack" observed that she would soon have an opportunity of so doing. She finally made her appearance in a strong light, the wrinkles upon her face indicating that she must have been a very aged woman. She said that she had a son John in the earthly life who is the object of her constant solicitude that she was still at work, as of old, endeavoring to do all the good she could; that she loved everybody, and hoped everybody loved her. To us the séance was a very satisfactory one, as the conditions precluded the possibility of confederacy—the cabinet being nothing more than a screen in one corner of the room at the hotel.

We subsequently had a sitting with Mrs. M. E. Wallace, whom we consider a most excellent trance medium. She is evidently a lady of refinement and an honor to our Cause. We also listened to remarks by Mrs. Stevens while entranced, which were highly appreciated. The spirit in control gave us to understand that our mission was a holy one, and although we should encounter many obstacles in our work we would be protected by the angels until the completion of our earthly mission.

A writer in the Boston *Herald* of Monday last says: "Perhaps it is none of anybody's business, but people are beginning to ask why the American Society for Psychological Research does not show some of the results of its work. It started in to investigate the matter of thought transference, hypnosis, mesmerism, etc."

transference, hypnotism, somnambulism and kindred phenomena alleged to exist, but so far it does not seem to have made much progress, so far as the public is informed. O

course, it cannot be expected to find what does not exist, and if it has been diligent in its search, and has found no evidence of the existence of any such phenomena it ought to say

so, because that would go far toward freeing the minds of many persons from what, under such circumstances, might reasonably be rated

as a delusion. No one supposed that it could explain any phenomena that it chanced to find. The first thing to do is to determine whether they do or do not exist, and it does seem a

though they had been at work over the subject long enough to have some views on that subject." The fact is, these Researchers know nothing of the occult laws governing phenomena.

na, and are too self-important, or bigoted, to apply to Spiritualists, who have had much experience in such matters. They refuse to con-

sult medial instruments: This is what the said in their published card years ago. There is the name of but one Spiritualist in the long list of members in their published circular.

✎ The relations between the spirit-world and our own are becoming closer and more harmonious than ever before, whether mortal

realize this fact or not: That is, between a truly *spiritual* Spiritualists. Those whose irascible instincts lead them in another and a different direction must suffer, however, for the sake of

But they, too, in God's own good time, will discipline with the evil and rise to a higher and

holier plane where peace holds sway. The time cannot be very far distant, with the knowledge they possess, when mankind will more fully assimilate one with another and thus be enabled

Then peace will take the place of war, and humanity become blessed indeed.

Jacobs, the celebrated French conjurer in comparison to whom in his profession the public performers hereabout are but as fa-

thing candles to an electric light, wrote as follows in regard to the Davenport Brothers, to the *Revue Spirite* of Paris, in 1881:

As a presiding officer of repute and sincere spirit, I attest that the mediumistic facts presented by the two brothers were absolutely true, and belonged to the spiritual order in every acceptance of the word. Messrs. Robin and Robert Handley to testify.

word. Messrs. Robin, and Robert Houdin, in trying to imitate those performances, have never given anything but a childish and ridiculous parody of the phenomena, and only ignorant and obstinate people have seriously regarded them."

Dr. T. A. Bland, Agent of the National Indian Defense Association, called at our office on Saturday last, en route for Grand Rapids, Mich.

Read the call of the Indiana Association of Spiritualists.

tion of Spiritualists—on our eighth page.

[illegible]