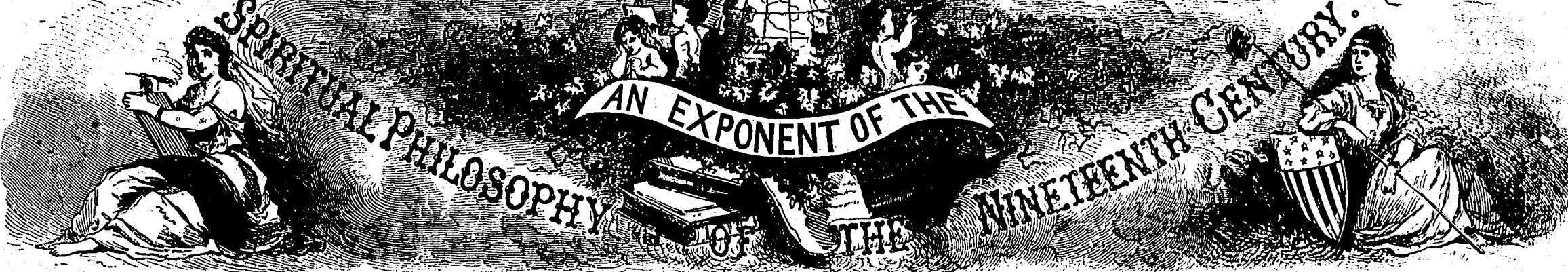


# BANNER OF LIGHT.



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## Spiritual Phenomena.

### ACCREDITED MANIFESTATIONS.

#### THE BROKEN HEART.

BY A LATE PHYSICIAN.

There was a large and gay party assembled one evening, in the memorable month of June, 1815, at a house in the remote western suburbs of London. Throngs of handsome and well-dressed women—a large retinue of the leading men about the town—the dazzling light of chandeliers blazing like three suns overhead—the charms of music and dancing—together with that tone of excitement then pervading society at large, owing to the successful Continental campaigns, which maddened England into almost daily annunciations of victory; all these circumstances, I say, combined to supply spirit to every party.

Mrs. Sutton, the lady whose party I have just been mentioning, was in ecstacy at the *ecleat* with which the whole was going off, and charmed with the buoyant animation with which all seemed inclined to contribute to the evening's amusement. A young lady, of some personal attractions, most amiable manners, and great accomplishments—particularly musical—had been repeatedly solicited to sit down to the piano, for the purpose of favoring the company with the favorite Scottish air, "The Banks of Allan Water." For a long time, however, she steadfastly resisted their importunities, on the plea of low spirits. There was evidently an air of deep pensiveness, if not melancholy, about her, which ought to have corroborated the truth of the plea she urged. She did not seem to gather excitement with the rest; and rather endured than shared the gaieties of the evening. Of course, the young folks around her of her own sex whispered their suspicions that she was in love; and, in point of fact, it was well known by several present that Miss Bellew was engaged to a young officer who had earned considerable distinction in the Peninsular campaign, and to whom she was to be united on his return from the Continent. It need not therefore be wondered at, that a thought of the various casualties to which a soldier's life is exposed—especially a bold and brave young soldier, such as her intended had proved himself—and the possibility, if not probability, that he might, alas! never

"Return to claim his blushing bride."

—but he left behind among the glorious throng of the fallen—sufficed to overcast her mind with gloomy anxieties and apprehensions. It was, indeed, owing solely to the affectionate importunities of her relatives that she was prevailed on to be seen in society, at all. Had her own inclinations been consulted, she would have sought solitude, where she might, with weeping and trembling, commend her hopes to the hands of Him "who seeth in secret," and "whose are the issues" of battle.

As, however, Miss Bellew's rich contralto voice, and skillful powers of accompaniment, were much talked of, the company would listen to no excuses or apologies; so that the poor girl was absolutely *batted* into sitting down to the piano, when she can over a few melancholy corals with an air of reluctance and displacency. Her sympathies were soon excited by the fine tones—the tumultuous melody of the keys she touched—and she struck into the soft and soothing symphony of "The Banks of Allan Water." The breathless silence of the bystanders—for nearly all the company was thronged around—was at length broken by her voice, stealing, "like faint blue gushing streams," on the delighted ears of her auditors, as the commenced singing that exquisite little ballad, with the most touching pathos and simplicity, she had just commenced the verse,

"For his bride a soldier sought her,  
And a winning tongue had he."

Then, to the surprise of everybody around her, she suddenly ceased playing and singing, without removing her hands from the instrument, and gazed steadfastly forward with a vacant air, while the color faded from her cheeks, and left them pale as the lily. She continued thus for some moments, to the alarm and astonishment of the company—motionless, and apparently unconscious of any one's presence.

Her elder sister, much agitated, stepped toward her, placed her hand on her shoulder, endeavored gently to rouse her, and said, hurriedly, "Anne! Anne! what now is the matter?"

Miss Bellew made no answer; but in a few moments after, without moving her eyes, suddenly burst into a piercing shriek! Consternation seized all present.

"Sister, sister! Dear Anne, are you ill?" again inquired her trembling sister, endeavoring to rouse her, but in vain.

Miss Bellew did not seem either to see or hear her. Her eyes still gazed fixedly forward, till they seemed gradually to expand, as it were, with an expression of glassy horror. All present seemed utterly confounded, and afraid to interfere with her. Whispers were heard, "She's ill—in a fit—run for some water. Good heaven! how strange! What a piercing shriek!" &c.

At length Miss Bellew's lips moved. She began to mutter inaudibly; but by-and-by those immediately near her could distinguish the words, "There!—there they are—with their lanterns! Oh! they are looking out for the *de-a-d*! They turn over the heaps. Ah! now—no!—that little bill of slain—see, see! they are turning them over, one by one. There!—there he is! Oh, horror! horror! horror! right through the heart!"—and with a long shuddering groan, she fell senseless in the arms of her horror-struck sister.

Of course all were in confusion and dismay—not a face present but was blanched with agitation and afright on hearing the extraordinary words which she uttered. With true delicacy and propriety of feeling, all those whose carriages had happened to have already arrived, instantly took

their departure, to prevent their presence embarrassing or interfering with the family, who were already sufficiently bewildered. The room was soon thinned of all except those who were immediately engaged in rendering their service to the young lady; and a servant was instantly despatched, with a horse, for me.

On my arrival, I found her in bed (still at the house where the party was given, which was that

of the young lady's sister-in-law). She had fallen into a succession of swoons ever since she had been carried up from the drawing-room, and was perfectly senseless when I entered the bed-chamber where she lay. She had not spoken a syllable since uttering the singular words just related; and her whole frame was cold and rigid—in fact, she seemed to have received some strange shock, which had altogether paralyzed her. By the use,

however, of strong stimulants, we succeeded at length in restoring her to something like consciousness, but I think it would have been better for her—judging from the event—never to have woken again from forgetfulness. She opened her eyes under the influence of the searching stimulants we applied, and stared vacantly for an instant on those standing round her bedside. Her countenance, of an ashy hue, was damp with

tearful from the capes of Virginia. Upon these customary reckonings, and heaving the lead, and finding no ground at an hundred fathoms, they set the watch, and the captain turned into bed.

The weather was fine, a moderate gale of wind blew fair for the coast; so that the ship might have run about twelve or fifteen leagues in the night, after the captain was in his cabin.

He fell asleep, and slept very soundly for about three hours, when he awoke again, and lay till he heard his second mate turn out and relieve the watch. He then called his first mate, as he was going off from the watch, and asked him how all things fared? The mate answered that all was well, and the gale freshened, and they ran at a great rate; but it was a fair wind, and a fine clear night. And the captain then went to sleep again.

About an hour after he had been asleep again, he dreamed that some one pulled him, and bade him turn out and look abroad. He—however lay still and went asleep again, but was suddenly re-awakened. This occurred several times; and though he knew not what was the reason, yet he found it impossible to go to sleep any more. Still he heard the vision say, "Turn out, and look abroad."

The captain lay in this state of uneasiness nearly two hours; but at last it increased so much that he could endure it no longer. He accordingly got up, put on his watch-coat, and came out upon the quarter-deck; there he found his second-mate walking about, and the boatswain upon the fore-castle, the night being fine and clear, a fair wind, and all well as before.

The mate wondering to see him, at first did not know him; but calling, "Who is there?" the captain answered, and the mate returned, "Who? the captain? What is the matter, sir?"

The captain said, "I do not know; but I have been very uneasy these two hours, and somebody bade me turn out and look abroad, though I know not what can be the meaning of it." Then, after a pause he demanded, "How does the ship cape?"

"Southwest by south," answered the mate; "fair for the coast, and the wind east by north." "That is good," said the captain; and after some other questions he turned to go back to his cabin, when somebody stood by him and said: "Heave the lead!"

Upon this, the captain turned again to his second mate, saying: "When did you heave the lead? What water had you?"

"About an hour ago," replied the mate. "Sixty fathoms."

"Heave again," said the captain. "There is no occasion, sir," replied the mate; "but if you please, it shall be done."

Accordingly a hand was called, and the lead being cast or heaved, they had ground at eleven fathoms. This surprised them all, but much more when, at the next cast, it came up seven fathoms! Upon this, the captain, in a fright, bade them put the helm a-lee, and about ship, all hands being ordered to back the sails, as is usual in such cases.

The proper orders being obeyed, the ship "stayed" and came about; but before the sails filled, she had but four fathoms and a half water under her stern. As soon as she filled and stood off, they had seven fathoms again, and at the next cast, eleven fathoms, and so on to twenty fathoms. They then stood off to seaward all the rest of the watch, to get into deep water, till day-break, when, being a clear morning, the capes of Virginia and other points of the American coast were in fair view under their stern, and but a few leagues distant. Had they stood on but one cable's length further, as they were going, they would have been hump ashore, and certainly lost their ship, if not their lives, all through the erroneous reckonings they had taken on the previous day.

#### The Mutilation of Dogs.

Sir Edwin Landseer, one of the Judges at the dog show in London, Eng., endeavored to exclude all dogs that had been mutilated by ear-cropping or otherwise. The principal reason (says a correspondent) for Sir Edwin Landseer's protest is, that the cropping of ears is most cruel and hurtful to the dog. The cruelty complained of is not in the operation; that, after all, is a small matter. It consists in depriving the animal of a defence which Nature has given to it against the entrance of earth and sand into the ears. The entrance of these into the ears distress the dog much, causing deafness, abscesses, and cancer. All dogs, more or less, require to be protected from sand and earth by overlapping ears; but especially do terriers—literally "earth dogs"—the species which, of all others, is most persecuted by cropping. They go into a burrow, their ears get full of sand, and they suffer ever afterwards. Surely Sir Edwin Landseer is right in saying that judges of dogs ought not to sanction such gross treatment of the animal, and that the Society for the Prevention of Cruelty to Animals should look to the practice. The only excuse that can be set up for the system is a delusive one. It is said that fighting dogs fare better with their ears cropped, and the exigencies of fighting dogs have set the fashion for all others. It is true that if an ear be gone it cannot be torn, but then it is forgotten that even for fighting purposes the ear is often a protection. All these fighting dogs have what are called "points." One has the way of seizing the leg, another fixes upon the throat, and yet another makes a dash at the large gland behind the ear, which in the dog is as sensitive as the most sensitive gland in the human body. Deprive the dog of his ear, and the assailant can get a good bit of it and lay his adversary low. Leave the dog his ear, and the assailant's grasp of the sensitive gland is impeded by the folds of the ear and rendered much more feeble. Thus, even to the fighting dog, the long ear is a positive defence.

More are drowned in the bowl than in the sea.



MISS BELLEW BEHOLDS THE VISION OF HER LOVER'S DEATH.

clammy perspiration, and she lay perfectly motionless, except when her frame undulated with long, deep-drawn sighs.

"Oh, wretched, wretched, wretched girl!" she murmured, at length; "why have I lived till now? Why did you not suffer me to expire? He called me to join him—I was going—and you will not let me—but I must go—yes, yes."

"Anne, dearest! why do you talk so? Charles is gone. He will soon return—he will, indeed!" sobbed her sister.

"Oh, never, never! You could not see what I saw, Jane!" She shuddered. "Oh, it was frightful! How they tumbled about the heaps of the dead!—how they stripped—oh, horror, horror!"

"My dear Miss Bellew, you are dreaming—raving—indeed, you are!" said I, holding her hand in mine. "Come, come, you must not give way to such gloomy, such nervous fancies; you must not, indeed. You are frightening your friends to no purpose."

"What do you mean?" she replied, looking me suddenly full in the face. "I tell you it is true! Ah, me! Charles is dead! I know it—I saw him! Shot right through the heart! They were stripping him when—"

And heaving three or four short convulsive sobs, she again swooned.

Mrs. Sutton could endure the distressing scene no longer, and was carried out of the room, fainting, in the arms of her husband. With great difficulty we succeeded in restoring Miss Bellew once more to consciousness; but the frequency and duration of her relapses began seriously to alarm me. The spirit, being brought so often to the brink, might at last suddenly flit off into the other life without any one's being aware of it. I, of course, did all that my professional knowledge and experience suggested; and, after expressing my readiness to remain all night in the house, in the event of any sudden alteration in Miss Bellew for the worse, I took my departure, promising to call very early in the morning. Before leaving, Mr. Sutton had acquainted me with all the particulars above related; and, as I rode home, I could not help feeling the liveliest curiosity, mingled with the most intense sympathy, for the unfortunate sufferer, to see whether the corroborating event would stamp the present as one of those extraordinary occurrences, which occasionally "come o'er us like a summer cloud," astonishing and perplexing every one.

The next morning, about nine o'clock, I was again at Miss Bellew's bedside. She was nearly in the same state as that in which I had left her the preceding evening, only feebler, and almost continually stupefied. She seemed, as it were, stunned with some severe, but invisible stroke; she said scarcely anything, but often uttered a low, moaning, indistinct sound, and whispered, at intervals:

"Yes; shortly, Charles, shortly—to-morrow!"

There was no rousing her by conversation; she noticed no one, and would answer no questions. I suggested the propriety of calling in additional medical assistance; and, in the evening, met two eminent brother physicians in consultation at her bedside. We came to the conclusion that she was sinking rapidly, and that unless some miracle intervened to restore her energies, she would continue with us a very little longer.

After my brother physicians had left, I returned to the sick-chamber, and sat by Miss Bellew's bedside for more than an hour. My feelings were much agitated at witnessing her singular and affecting situation. There was such a sweet and sorrowful expression about her pallid features, deepening, occasionally, into such hopelessness of heart, broken anguish, as no one could contemplate without deep emotion. There was, besides,

something mysterious and awe-inspiring—something of what in Scotland is called "second sight"—in the circumstances which had occasioned her illness.

"Gone—gone!" she murmured, with closed eyes, while I was sitting and gazing in silence on her; "gone—and in glory! Ah! I shall see the young conqueror—I shall! How he will love me! Ah! I recollect," she continued, after a long interval, "it was the 'Banks of Allan Water' those cruel people made me sing—and my heart breaking the same while! What was the verse—I was singing when I saw"—she shuddered—"oh!—this—"

"For his bride a soldier sought her,  
And a winning tongue had he—  
On the banks of Allan Water  
Xero so gay as she—  
But the summer grief had brought her—  
And the soldier—false was he."

Oh, no, no, never—Charles—my poor murdered Charles—never!"

She groaned, and spoke no more that night. She continued utterly deaf to all that was said in the way of sympathy or remonstrance; and, if her lips moved at all, it was only to utter, faintly, some such words as, "Oh, let me—let me leave in peace!"

During the two next days she continued drooping rapidly. The only circumstance about her demeanor particularly noticed was, that she once moved her hands for a moment over the counterpane, as though she were playing the piano—a sudden flush overspread her features—her eyes stared, as though she were startled by the appearance of some phantom or other, and she gasped, "There, there!"—after which she relapsed into her former state of stupor.

How will it be credited, that, on the fourth morning of Miss Bellew's illness, a letter was received from Paris by her family, with a black seal, and franked by the noble colonel of the regiment in which Charles Percival had served, communicating the melancholy intelligence that the young captain had fallen toward the close of the battle of Waterloo! for while in the act of charging at the head of the corps, a French cavalry officer shot him with his pistol right through the heart! The whole family, with all their acquaintance, were utterly shocked at the news—almost petrified with amazement at the strange corroborations of Miss Bellew's prediction.

How to communicate it to the poor sufferer was now a serious question, of whether to communicate it at all at present? The family at last, considering that it would be unjustifiable in them any longer to withhold the intelligence, entrusted the painful duty to me. I therefore repaired to her bedside alone, in the evening of the day on which the letter had been received—that evening was the last of her life! I sat down in my usual place beside her, and her pulse, countenance, breathing, cold extremities—together with the fact that she had taken no nourishment whatever since she had been laid in her bed—convinced me that the poor girl's sufferings were soon to terminate. I was at a loss for a length of time how to break the oppressive silence. Observing, however, her fading eyes fixed on me, I determined, as it were accidentally, to attract them to the fatal letter, which I then held in my hand. After awhile she observed it; her eyes suddenly settled on the ample coroneted seal, and the sight operated something like an electric shock. She seemed struggling to speak, but in vain.

I now wished to heaven I had never agreed to undertake the duty which had been imposed upon me. I opened the letter, and looking steadfastly at her, said, in as soothing tones as my agitation could command, "My dear girl—now do not

be alarmed, or I shall not tell you what I am going to tell you."

She trembled, and her sensibilities seemed suddenly restored; for her eyes assumed an expression of earnest intelligence, and her lips moved about like those of a person who feels them parched with agitation, and endeavors to moisten them.

"This letter has been received to-day from Paris," I continued, "it is from the colonel, and brings word that—"

I felt suddenly choked, and could not bring out the words.

"That my Charles is dead!—I know it. Did I not tell you so?" said Miss Bellew, interrupting me with as clear and distinct a voice as she ever had in her life.

I felt confounded. Had the unexpected operation of the news I brought been able to dissolve the spell which had withered her mental energies, and afford promise of her restoration to health?

She begged me, in a faltering voice, to read her all the letter. She listened with closed eyes, and made no remark when I had concluded. After a long pause, I exclaimed, "God be praised, my dear Miss Bellew, that you have been able to receive this dreadful news so firmly!"

"Doctor! tell me, have you no medicine that could make me weep! Oh! give it, give it me; it would relieve me, for I feel a mountain on my breast—it is pressing me," replied she feebly, uttering the word at long intervals. Pressing her hand in mine, I begged her to be calm, and the oppression would soon disappear.

"Oh—oh—that I could weep, doctor!" She whispered something else, but inaudibly. I put my ear close to her mouth, and distinguished something like the words, "Call her—hush!" accompanied with a faint, fluttering, gurgling sound. Alas! I too well understood it! With much trepidation, I ordered the nurse to summon the family into the room instantly. Her sister Jane was the first that entered, her eyes swollen with weeping, and seemingly half suffocated with the effort to conceal her emotions.

"Oh, my darling, precious, precious sister Anne!"—she sobbed, and knelt down by the bedside, flinging her arms round her sister's neck, kissing the gentle sufferer's cheeks and mouth.

"Anne!—love!—darling! Don't you know me?" she groaned, kissing her forehead repeatedly. Could I help weeping? All who had entered were standing around the bed, sobbing, and in tears. I kept my fingers at the wrist of the dying sufferer, but could not feel whether or not the pulse beat, which, however, I attributed to my own agitation.

"Speak—speak—my darling Anne; speak to me; I am your poor sister Jane!" sobbed the agonized girl, continuing fondly kissing her sister's cold lips and forehead. She suddenly started, exclaimed, "Oh, heaven! she's dead!" and sunk instantly senseless on the floor.

Alas, alas! it was too true; my sweet and broken-hearted patient was no more!

#### THE SEA-CAPTAIN'S VISION.

In the year 1664, one Captain Thomas Rogers, commander of a ship called the *Society*, was bound on a voyage from London to Virginia. The vessel being sent light to Virginia, for a loading of tobacco, had not many goods in her outward-bound.

They had a pretty good passage; and one day they made an observation, when the mates and officers brought their books and cast up their reckonings with the captain, to see how near they were to the coast of America. They all agreed that they were at least about a hundred



## The Lecture Boom.

### Science Man's Great Saviour.

A LECTURE BY PROF. WILLIAM DENTON,  
In Music Hall, Boston, Mass., March 21st, 1899.

Reported for the Banner of Light.

We give below a synopsis of report of the Professor's remarks. He said:

Eighteen hundred years ago a poor, trembling, shivering man, Jesus, came into the world. He said: "I do to save the world." And the answer they gave him was:

"Believe in the Lord Jesus Christ, and thou shalt be saved, and thy house."

Millions since that day have been asking this same momentous and important question with fearful eyes, and the Christian teachers have generally given the same reply. Some time or other, said the lecturer, this interrogation arose in every human soul, and it would be well to consider its significance. Webster says to "save" is to preserve from injury, destruction, or evil of any kind; to rescue from danger. Will belief in Jesus save us in this sense of the word? Will it protect from injury, destruction, and danger? If it will—oh blessed faith—let us welcome it to our hearts and enjoy it forever! But is it so?

Ignorance is the parent of profligacy; the ignorant father brings into the world children who never can be healthy or wise, whose lives must be a constant curse. The ignorant farmer does not know how to produce the crops by which to feed his hungry family. Ignorant presidents or kings make lands and nations moor. Everywhere we are met by the effects of this evil; it is the fruitful soil in which vices grow and yield their baneful crops. Will belief in Jesus save us from ignorance? belief that he was born of the Virgin Mary, that he lived, or died, that he had powers superior to natural laws? This is by no means the case. Jesus himself (said the lecturer) was not the most intelligent man who ever lived on this planet; he knew but little of science; and one of the greatest expositors of the Christian faith, writing to the Corinthians, among whom he had preached, said:

"For I determined not to know anything among you, save Jesus Christ, and him crucified."

And another believed had written:

"Nothing is worth a thought beneath  
But how we may escape the death  
That never, never dies!"

And if he thought of nothing but how to be saved by belief in Christ from a death that he was never in danger of, he must indeed have been an ignorant man.

Can the belief in Jesus save us from poverty? Poverty, so to speak, takes the backbone out of a man. Franklin says: "An empty bag cannot stand upright; and it is equally hard for a man to do so with an empty pocket. Can the belief in Jesus rid us of this terrible consequence—want and temptation? Why, Jesus himself was poor; he said:

"The foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay his head."

So poor was he, and so poor were his disciples, that when a slight tax was levied upon them, it required a miracle to raise the means of paying it; the pockets of the whole twelve could not furnish it. Christians generally (said the lecturer) were rich only in proportion as they departed from the direct commandments of him whom they professed to believe in and follow. Jesus said:

"Lay not up for the future which perisheth, but for that which endureth: neither treasure up gold, where moth and rust doth corrupt, and where thieves break through and steal."

But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."

One of his professed followers, and most devoted admirers, said:

"Having food and raiment, let us be therewith content."

If we were to act on this principle (said the lecturer) we should be poor, and could not help ourselves. We should be dependent upon others in our old age, from having neglected in our youth to prepare for it. If we followed this principle where would be our steam-engines, our railroads, our printing-presses and telegraphs, all of which are the answers to the demands of that spirit in man which teaches him to prepare for coming needs? Therefore a belief in Jesus could not cure us of poverty. On the contrary, the more consistently we adhered to our belief, the greater would be our poverty.

Will a belief in Jesus cure disease? Disease is a great and wide-spread evil; its venom rankles in the heart, dims the eye, and palsies the hand; it has been estimated that one-half of the people on this planet are diseased. If a belief in Jesus can cure us, then welcome, Jesus! we will throw our physic to the dogs, and then shall be our Great Physician! But this is by no means the case; believers in him are just as liable to sickness as are their infidel neighbors; in fact, more so, for as Solomon said of the conies, Christians are but a foolish folk, and every now and then their ministers need a ticket of leave to visit Italy or France or some other country to recuperate their exhausted energies, broken down as they say in their Master's cause. Some of the early Christians believed that they could cure sickness by their faith in Christ. James said:

"Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord."

And the prayer of faith shall save the sick."

In actual life (said the lecturer) it would be found that few believed this; they evidently had more faith in the pills of the physician than the prayers of the elder, and believed more in the efficiency of an internal than an external application of oil. If it were otherwise, the elders of the church would have no rest from their labors among their suffering brethren!

What will this religion save us from? What will a belief in Jesus deliver man from? Death, where told by our Orthodox friends, is a terrible curse; they say it is the ordained punishment for the sins of mankind. Can a belief in Jesus save us from death? Why, it could not save Christ himself. It does not even save men from the fear of death. Jesus cried out in the garden of Gethsemane:

"Oh my Father, if it be possible, let this cup pass from me."

But it was not possible; he was obliged to drink it to the very dregs, and in his expiring agony he cried out from the summit of Calvary:

"My God, my God, why hast thou forsaken me?"

It (said the lecturer) an infidel had died saying those words, we should never have heard the last of it.

Christians fear death more than any other class of people. They believe in an angry God, mercilessly bent on the unending torment of the sinner; in a personal devil ready to clutch the unwary soul. They believe that one single unpurged sin can shut to them the gates of paradise, and plunge them to the "abyss where all is ruin."

Why should they not fear death? Who could blame them, or who would not fear under the same circumstances?

Thus by the very lives and examples of his followers, do we see that a belief in Jesus does not save man from death or the fear of death. The

lightning, leaping from the bosom of the thunder cloud, may strike dead the minister in the pulpit, and all the consolation the church has to offer is, "Mysterious are the ways of Providence."

Can this belief save man from drowning? Suppose two men are struggling in the water—a Christian and an unbeliever—who, think you, will sink first? Why, the man who can't swim!

Will this belief save its disciples from fire? Christians find Insurance Companies as great a convenience as any other class of the community, and are obliged to look after their property as carefully as do their infidel neighbors.

In what way, and in how many ways, it saves us, then? "Oh," says one of its followers, "our religion won't get us out of fire and flood, from disease and poverty, and all such trivial matters appertaining to this floating mortal existence, but to rescue us from the power and pollution of sin, to deliver us from the wrath of God, and preserve us from final and everlasting torment in the realm of eternal death." If it will do this, we will sing hymns to its praise, and none will be more ready to receive it than we. But does it save man from sin? Jesus himself did not profess to be saved from sin. When one came to him addressing him as "Good Master," he answered him:

"Why callest thou me good? There is none good but one, that is God."

If Jesus was not good, how could we hope to be? John, the beloved disciple, says:

"If we say that we have no sin, we deceive ourselves, and the truth is not in us."

Solomon, whom the Christians believe to have been the wisest man the world ever saw, or ever will see, says:

"There is not a just man upon earth, that doeth good, and sinneth not."

Where, then, are the people who are saved from sin? On to our churches and hear the prayers that are offered for sinners after baptism: "Oh God, our Heavenly Father, we have done what which we should have left undone; we have left undone that which thou hast enjoined upon us to do, and the truth is not in us; we wander like lost sheep; from the crown of the head to the sole of the foot, we are wounds and bruises, and putrefying sores; and there is no health in us. Oh God, have mercy upon us, miserable sinners!" And all the people say "Amen!" Why do they say so? Because they feel that it fits their case exactly, and they want God to have mercy upon them. Where are the saved, then? Even the minister does not profess to be saved, according to his own preaching. Jesus taught, and his followers, some once and some two or three times a day, are wont to repeat:

"Forgive us our trespasses as we forgive those who trespass against us."

Thus they admit daily that they are sinners. Where, then, are the saved people? We read:

"Thou shalt call his name Jesus, for he shall save his people from their sins."

We have (said the lecturer) in Boston many saved people; people who think they are going to heaven, while the poor sinner is to be shut out in everlasting darkness. Now, is there among all one who never lies, never deceives, is absolutely honest? A man who puts as good apples in the centre of the barrel as at the end? A man who is never angry or sulky, who never refuses to help the needy, who is temperate in all things, and whose conscience accuses him at all times? If there is one he says he does not know of him; and then call up his wife, and question her apart from her husband. And I will venture to say that among these saved people, there is not one without sin. Where, then, are the saved?

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## EDITORIAL CORRESPONDENCE.

BY WARREN CHASE.  
A DAY AMONG THE STRAWBERRIES AT  
SOUTH PASS, ON THE FRUIT HILLS  
OF ILLINOIS.

If we could accurately describe the business of one day at a farm and the station, we are sure it would excite us from all further correspondence for one week. On the little farm of our Little and her husband and three little grandchildren are forty colored women and children which were brought from Cairo. They picked in one day over twelve hundred quarts of strawberries, which passed at least once through our hands, and carefully packed in quart boxes, and twenty-four in a case, were shipped from the Cobden Station, mostly for Chicago, in company with enough other cases to fill five freight cars on one train, and one in another, making six car-loads in one day from the station, which is only one-half mile from our small patch of nine acres. The rush, confusion, hurry and crowd as the time approaches for the cars to start, beats all we have seen in New York, and is only equaled by some of the crowds of office-seekers in Washington. Our experiment of getting colored pickers was a novel one, but so far seems a complete success. We are writing this at the heel of one of these busiest days, and in the hearing of the gabble of about twenty of the pickers, whose language is full of wit and nonsense, but as innocent and almost as useless as the quacking of ducks.

## DU QUOIN, ILL.

Travelers, visitors, citizens and strangers have long known and often reported Du Quoin to be the best situated, best built, handsomest and most enterprising town below Centralia on the Illinois Central Railroad, in Illinois, or in the entire region known as Egypt. This whole section of the State is morally and intellectually dark enough to merit the name, but the new towns along the railroad are, of course, exceptions, and this is undoubtedly an extreme. One evidence, better than any other, is its superior school-houses, inferior churches, and an organization of Spiritualists with a Lyceum and a good hall and the best speakers when they can be obtained. We had the pleasure of speaking to two audiences in their hall, such as are not often collected in Egypt, and we announced Dr. Dunn for the next two Sabbaths, during which he is to re-arrange and more fully organize the Lyceum. South Pass is nearly ready for similar movements, or would be every foot for the immense fruit crops, which keep every man, woman and child busy during most of the summer.

We had the pleasure of meeting with and addressing the students and teachers in the College of Southern Illinois, at the flourishing little town of Carbondale, at present the home of Frances D. Gage, whose illness prevented us from seeing this noble worker in the cause of human progress.

President Brayton and his talented assistants have already made this college popular and successful, and it is in a highly flourishing condition. No section of our country needs it more, and none appreciates its value more than that portion which is receiving the benefits and talents of the popular faculty. The institution is slightly sectarian, but far from bigoted or tyrannical. Any and all good faithful students will be left to pursue their studies without being crowded into any religious belief. Southern Illinois is rapidly turning out of all forms of sectarian religion and looking after a more rational system than any creed furnishes.

## PLACES FOR SPIRITUAL MEETINGS, AND HOW TO BUILD THEM.

EDITORS BANNER OF LIGHT.—The groves were God's first temples, and in no place can the soul of man approach so near to or come so perfectly in rapport with the soul of all things, as when surrounded only by the manifestations in nature which spontaneously clothe it in beauty and majesty. The most ancient religions of the earth sought the solitudes of the "groves" in which to commune with the unseen powers that help to "shape our ends," and when that "jealous" God of the Hebrews claimed the supremacy in Judea and from time to time won the battle in his strife with Balaam and others, it was at the expense, in many instances, of "cutting down the groves," till in that fine climate, where a protection from the sun and a spring of water were among the chief blessings of life, an arid waste now greets the wanderer, fit emblem of the stern and cruel character given to the Jehovah of that small and obscure nation.

Our forefathers, the Druids, worshipped in groves alone, and the northern oak was a fit emblem of the strong and far branching soul that moved the Anglo-Saxon race up the hills and mountains of progression, till it stands preëminent to-day among the sons of earth.

The nearer we can get to Nature, the nearer we are to God, but in order to enjoy the influx of spiritual influences of any kind, and to profit by them, the body must be comfortable. In our climate this cannot be attained without some protection from the elements more than nature usually affords, but this should be as simple and as near to nature as is consistent with the simple, uncontaminated ideas of comfort in the natural man and woman. The ground alone as a pavement is a better "conductor" of soul-reforming influences than mosaic marbles; and an open shed with an entrance all around, has witnessed many an outpouring of the spirit which palatial windows and gilded organs would have failed to call down.

In such a place as this each seeker feels at home. He is under no obligations to any one for a cushioned seat, and his mind is not distracted by the fear of disobeying some of the rules, or shocking some of the proprieties of the place. I do hope that Spiritualists will set the example in all their places of public gathering of having perfect freedom in their seats and other conveniences, letting each one have the privilege of going or coming when they desire, and occupying any position they consider most eligible. In this way a class of hearers may be reached who will never enter a marble doorway, but who are just as valuable in the eyes of the future as any of Mrs. Grundy's numerous protégés.

Let Spiritualists distinguish themselves by the plainness of their "meeting-houses," the openness of their doors, and the freedom of entrance and exit, which will call in even the "unwashed" from the wayside, so that even the larger beer "publicans" and street sinners may hear of the simple gospel of immortality so long covered up in the dogmas and ceremonies of the Church.

And now for the practical part of my long introduction—the way to build a cheap "tabernacle in the wilderness." Within reach of almost every little town in the West is a narrow mill which cuts staves for dry barrels out of all kinds of timber. If these are cut very thin—not over one-fourth of an inch—and edged up straight they will make, when laid double, the cheapest and most effective roofing it is possible to get. If made of good pine timber they will last longer than shingles, and need only be laid on narrow strips of hard wood, or ribs, one by three inches, which may rest upon two by four rafters four feet apart. Set posts in the ground—seven feet in length, will do—four feet apart in two rows the length of the building required. On these may be set, or spiked,

the foot of the rafters, which may be as long as twenty-four feet, and span a building thirty-six feet wide. Bolt the tops of the rafters together, and nail across collar beams of thin boards about the middle of their height. Then nail on the ribs and cover with the "shakes" or shingles.

In this manner a building can be put up that will guard against sun and rain, and will stand secure for some years, at a cost of less than forty cents for every person it will seat, in any Western village, and if your readers don't believe it, you can refer inquirers to me for further evidence. Of course it would only do for summer use, but one similar to this could be finished so as to do in winter at about treble the cost. If sided down and the ends enclosed it would cost more, and in such cases would in most places rent for show, &c., for far more than the interest on cost.

I have made this kind of building, and know it will stand, and is a pleasant covering in a summer day for any gathering of people, rain or shine, which is not the case with the "groves."

Yours, &c., S.

## A Philanthropic Proposition from J. B. Ferguson.

EDITORS BANNER OF LIGHT.—My Friends: Will you permit me to say, through your paper, that my proposed visit to England is unexpectedly and necessarily postponed for a few months, on account of duties connected with the great humanitarian interests we mutually recognize? But while reluctantly deferred, so far as my desire to meet again, many it is my pride and pleasure to remember that as co-workers of the ascending day of these spiritual evidences born of God to endow man with the power of a new life beyond the desolations, the inaugurated revolutions, of our time must bring; I desire to say, also, that in no period of my life have these evidences been so clear, in their nature and character; so unmistakable in their design, and so continuous in their adaptation to the preparation of man for what may indeed be called a new era for our race. And it is no thought that engages and fixes my attention. Indeed, the political Utopias of all time but serve to show the social need of the age in which their originators or promulgators, those of the Greek Philosophy down to our own time. The mass of mankind ever sympathize most with those organizations which display only a moderate intelligence coupled with an eminent activity. And all the failures of the cherished hopes and fond anticipations of philanthropic reformers, are but star-lights on the way to what will be a complete and triumphant success. And as the Catholic is the sum total of all ancient monotheism, and presents the most perfect form of polity it has ever assumed, so the more Catholic or universal manifestation of God in man and man in God that signifies our generation, will reveal a polity and social development and protection freed from the fictions with which that grand old system still restricts itself, and offer to us all a hope for humanity worthy of the free evidence of a universal Divinity. In the full consciousness of this truth, I would add a word that may indicate more specifically the end to which my feeble efforts and grateful recognitions tend.

Believing, as I do, that all human governments have failed of the objects for which governments are professedly instituted among men, and yet realizing that God is the same, and the hope of humanity is predicated upon the immortality of its inspiration, whose evidences to our day transcend the recognitions of all recorded history, I do propose an effort at association that shall at least define the outlines of a new life. And I propose it to any and all of kindred realizations, who, seeking the highest good, may be willing and ready for a new movement having the amelioration and elevation of our common humanity at heart. And I propose it as the last, and I trust most perfect and mature effort of my life upon earth.

The high-born evidences of man's spiritual nature have enabled me, amid all the diversities of human development, condition, attainment, tribal, national and religious distinctions it has been my privilege to meet, to see a unity of all men in Nature and Nature's God. All are human in their nature to be men; and each individual, as an inseparable part of a divine and therefore indivisible whole, will sooner or later, in so-called life or death, assert successfully his or her claim to all that life has brought or can bring. The failures of human effort, even those of a nature true and divine, are only apparent, and on close inspection will be found as lights on the pathway to a destiny secure in the Divinity of ours, the light and the unbroken road and direction with which our being is invested. Thus, also, even the greatest principles and powers of the world are but the emanations from the sub-stratum of our humanity, and scarce ever reflect the allied power of its soul, from which alone comes all inspiration of thought, will and deed, for human improvement and benefit. These greater emanations make republics; republics consolidating their powers make governments, nationalities; and their culmination ends in robbery and oppression, until the very agencies of their own existence are turned upon and destroy them. So true is this, that what we call history is but the monotonous tale of the rise, decline and fall of nations, who go forth as it were from sun to sun and appear no more. The development of the substance upon which life on earth sustains itself; that upon which hope is based for life's usefulness and sustenance, is no sooner made conspicuous than the war-cry is heard upon our brothers, justified by no reason; by no pure instinct of our humanity; by no real good to any, but alone by the power to do the greatest amount of evil to our fellows. Desolation and death have been their passport to Eternity, and the over-increasing spiritual incursions thus created weigh upon all as a burden, that in all awakened consciousness of reality makes our common path a desert bereft of the freshness, vivacity and power of love all long to enjoy and preserve. And from such misapprehension of life, its responsibilities and privileges, governments punish crime by becoming only more egregiously criminal; punish theft by stealing the labor of the criminal from those whom nature has made dependent; punish murder by murdering the murderer; and thus they give life to death, rob the innocent and confound, while the guilty repose at ease upon their substance, and all from an inability to meet the misfortune and aberrations they know not how to remedy or correct. In view of facts so potent, in the clear light of the knowledge that death is only an extension of life; and in view of woes that everywhere reveal such unequal and unjust administration of combining power; and in view of the spiritual incubus thus devolving upon all—I can but the varied and wondrous evidences of our immortal connection that have been so clearly made manifest in our times, and which in all their degrees of diversity alike in manifestation and appreciation reveal in living light the universal brotherhood of man, and the eternity of his hope in an ever unfolding future. From these evidences, unmistakably recognized, and whose law of bestowal is in the exact degree of our moral freedom and actual progress; evidences, recognized by my own senses, and attested by every intuitive edict of my nature in a tried experience extending over more than a quarter century of a consecrated life, I can in truth affirm, despite the dark aspect of all existing governmental organizations of supposed law and order, my faith in God is unshaken, and my hope for humanity is no less.

I propose, therefore, without respect to differences of creed or caste, to unite with any in an effort to secure all that can be secured by us, under the recognition of the individual right and claim of each man and woman, feeling himself or herself divinely led to such an effort, in whatever measure of unity we may be prepared to exemplify. I desire to see one in this movement who feels that he or she can or should do anything better than we propose; no one upon whom just claims of others are still fastened; no one who must needs abandon or neglect any naturally dependent upon them by such an effort. For it is only as we are freed from such claims, are we free to inaugurate a new movement. And yet I desire every condition of humanity to be embraced in such an effort.

And as I am prompted to make this proposal, it is but right that I should say that I have fulfilled all such claims of human justice, and have thus, under a spiritual guidance, gained the right to propose an effort not at war with but in full union to all justice. My experience has, indeed, been varied; and it is no boasting, but a grateful response to attending agencies for universal good, that enables me to add, that that experience embraces in kind, if not in degree, all that has been recorded as spiritual, alike in this country and that of others.

Perhaps I should also state that I was born in one State; was reared in another, of widely contrasted institutions; married in still another; and have had my home for the greater part of my life in yet another. For fifteen years I was an accepted clergyman, and held this relation in the approbation and confidence of a very large society in one of the best communities of our Union. Exhausted that relation, but believe I still retain the confidence of its people. For the few past years the world has been my church, and humanity at large its membership; God alone its director and protector. During this period I have traveled extensively, and studiously compared the differing institutions of different countries and governments; and I owe it to truth and candor to say that in no condition of my kind I have been called upon to meet, from the lowest forms of brutality, as exhibited in war or in mobs, to the highest pretensions to intelligence and refinement, have I found the spiritual-administrative either absent or inadequate; and, further, in a most trying career ever have I been enabled to see the claims of truth, justice and right, and perceive that sense of honor, without which, even careful observation and laborious study prove abortive to the ends of life. For over twenty-seven years I have recognized the evidences tangible, of supra-mundane life, and in no serious hour of responsibility and duty, no season of danger or temptation, or aberration, have I been bereft of the attending direction, admonition, cheering or encouragement its ministrations alone affords. A direct purpose they have ever subserved, whether appreciated or not, and that is: They have guided my hope, and prepared my nature for a higher mode of life than has ever been my privilege to meet in any of my surroundings.

And, now, in devotion to what I trust, is a mutually holy purpose; in the free exercise of all my mental powers; and with the living testimony of all who have ever had natural or accepted claims upon my feeble care, to the justice of my life; having seen my youngest child attain his majority—in view of all I see, endeavor, or realize, I am ready to enter with an open eye the further elimination of the principles and practical measures our attending guidance may offer, or we may mutually accept for the attainment of an end which may save us from being either cumberers of the ground, or barriers to human hope, and to say faithful of our own higher and holier intuitions and hopes.

And it may be well for me to say, that I recognize no infallible guidance to man save that of his own soul; and I do not recognize that as infallible only to himself as an individual; whilst I do recognize each soul as allied to the Infinite, wearing its ineffable impress, and receiving a divine ministrations that responds in chiding or encouragement, as it may need, and at every approach to the throne of thought established in its very nature as a soul. In this consciousness, I have often and I am now made the recipient of models of association from invisible but not intangible intelligences who have thrown off the mortal form, which I wait to present for consideration, adoption, modification or rejection, as each may be prepared to judge of their adaptation to his or her actual necessities. And while each of these is spiritual in its origin, and I see my whole life to having been guided, guarded and unfolded with respect to their purposes, still, I would present each, however as it may be, as a measure of preparation or affirmed in my most tried experiences, to stand or fall upon its own merit and its adaptation. In the reason and judgment of all to whom it may be offered; for so only does a real spiritual power ever present even the highest and the best.

To affirmatively define a plan of association would, at this time, only lead to useless dispute. I will only say, therefore, I have no scheme for a community of goods, or a combination of power over individual rights. Dictation has never been, and never will be, the path to progress. Whatever denies the worth of the individual or limits the universal, is alike selfish and vile. Only the harmony of the individual with the universal is God or good. The partial is not God because not good. The just and holy freedom of the spiritual—which is not a belief, but a growth of the man or soul—creates and orders all. Who realizes the divine in accord with the highest law—the law of growth—will ever say to his fellow: Be divine, with me; dwell with me in God, the Divine human. If his brother's liberty unites, the twin are one. If his liberty severs, they are twin divinely. The founders, therefore, of any new or successful movement, will know of themselves all its requirements. A few already know, prophetically, and to such I appeal.

Many so-called reformers are only establishing what already exists, but what their ignorance and prejudice has prevented their seeing. Such will, in time, join the systems they have hitherto denounced and despised. Many, like most past Protestant leaders, will only establish a new sect, that while all experience has shown that each new sect overthrows its predecessors and has a horror for its successor. No movement, therefore, is really an advance that does not rise above all sectarian and partisan limitations and intolerance, or that does not practically recognize a universal humanity in every stage of its growth, and with a spiritual alliance to each soul that must ever unfold it from every attainment so far. And no unity of even two is worth a thought, only so far as it is a unity in the full individuality of its parts; and no parts, individually free, but what will spontaneously unite whenever their attainment is found to be equal; and no such unity even can last, only as it ministers to every condition beneath it. Such unity is found only in recognized and welcomed diversity, for by this it is maintained and extended; but it knows no antagonism, for it is none exists. The highest spiritual is ever the highest unity, for they are twin brothers, loved and beloved alike; as, they are Nature's power that propels the whole. Here, in this unity of individual and indestructible diversity, is a realm of peace untold, where inspiration and sustenance is of that love which binds together the spiritual spheres. It welcomes every condition of humanity and knows no outcasts—no rejected stones in its hypothetical temple. Hence we propose a movement not at war with or in antagonism to any, but in advance of all we know or see, which advance will be proved, not by profession, but by its power to administer to the condition from which it is an advance. For it is axiomatic that no man can minister in good to any condition only as he is above it. While still in the condition he will ever, even while preaching a better way, whenever temptation is sufficiently strong, yield to the evils belonging thereto.

Justice, Liberty, Fraternity or Unity, are my watchwords. If free to love, in loving I must be just, or my freedom is overthrown by its first entanglements. Free to child; but only as I am in the exemplification of a better way. Free to advance; but no movement can be justly called an advance which blights the tender flowers of an equal life from God, which by birth or priority of claim are entrusted to our care. When such claim is disregarded, violated, justice will place with scorn upon our exposed and opened nature, and our boasted progress will become synonymous, as it now often is, in professed freedom of reform, with every species of perversity known to the human heart. Our anthem of Union is never full while one discordant note of its octave is heard.

But I wish, also, to say that by the same ever attendant leading to which I have referred, I am to-day connected with men who have in their hands and at their disposal hundreds of thousands of the most fertile, desirable and eligible lands of the American Continent. Lands in Missouri, Tennessee, Arkansas, Kansas, Colorado; rich in minerals; and all that tends to make a powerful and prosperous people; lands of high, genial and salubrious latitudes, and every way suited to colonial purposes. It is with no view to personal interest, for I do not own a foot of land on earth, and have no expectation of such possessions, that these lands are in some sense subject to my disposal, and with a view of securing some of them, if not all, for the purposes contemplated. And I add, that it is doubtful whether any man in America has to-day the privilege of securing these or any lands at a cheaper rate than that at which they are conferred to my disposition. It is needless to say why this is so. The fact is enough, and all interested will find it true.

And now, with the consciousness that whatever may be our professions in life, unless they are founded upon action that inspires to worthy considerations they are worse than nothing; and with a matured vision of duty that steps beyond all personal consideration and self-aggrandizement, I tender this perfect indication of purpose to all who are like minded, feeling assured that what we need more than all gratified ambition—as if it ever were gratified—is to go forth as men and women, endowed with spiritual ability and the equally natural unfolding of a spiritual or God-given inheritance, that over inspires us to feel and act as men; not fought or sold, but by the adverse night of care, bold power; not descended by the adverse night of care, but shouldering every responsibility that it legitimately owes; not truckling to convenience and ease at the expense of a known duty; not deserting but vindicating principle in practice; not covering before untoward events, but mastering by maturing them; not waiting for "something to turn up," but turning it up; not making ourselves automata or puppets to complain of Fate and Destiny, but live bodies infused with an eternal spirit of God; not a machine to be filled with the corrupted fountains of the commingling streams of our mortality, but a living heart, an inspired soul, that the pulsations of life from within may, by their outflowing emanations, bless and not curse our associates, our fellows.

With an assurance of a devout remembrance of many "across the sea," and a hope that is the free evidence of a common parentage in the God of all, I, J. B. Ferguson, your fellow-servant,

510 Chestnut street, St. Louis, Mo., U. S. A., June 26th, 1869.

## TRIBUTE TO WOMAN.

BY ELIZA A. PITTINGER.

[The following excellent poem was read by the author, in San Francisco, and received merited applause. It has received the same favor in different portions of Massachusetts, where this lady has in late years given public readings. The *Banner of Light* has been furnished with a copy for publication. The poem is respectfully inscribed to Mrs. J. B. Ferguson, of Hartford, by the author.]

List, oh, my soul! at last there comes a pleading;  
I hear the music of its heavenly tone;  
To some fair verge of some bright era speeding  
Its hallowed course is shown.  
Softly it comes, like some clear echo stealing  
Up from the vision of some golden past,  
Whose falling shades and symbols are revealing  
A time that could not last.

Oh, woman, in more deep and chastened numbers,  
To higher destinies the ages lead;  
Sing forth the song that so divinely numbers  
Within each noble deed!

The age awaits thee in thy sweetest singing;  
On thee depends the mantle from above;  
Along thy path behold, divinely springing,  
The blooms of love and gentle love!

Thy palms are soft, for thee the gentle soothing!  
Thy tones are sweet, for thee alone to cheer,  
With aspiration worthy of the moving  
To more expanded sphere!

With inward power o'er each doubt prevailing,  
Right that which custom in itself makes wrong,  
And show, as by a subtle force unveiling,  
To thee such deeds belong!

The finer arts are thine by intuition—  
By an interior sight mystically shown;  
The sculptor, poet, orator, musician,  
Are even now thine own.

Oh, spirit-eyes, look upward from your sleeping;  
Full many a joy in your mute depths I see—  
Full many a promise in the light keeping  
Of that which is to be!

Ah, most prophetic vision o'er us stealing,  
Behold the Priestesses of a vanished age,  
Who quelled, as by an inner force revealing,  
The battle's direst rage!

Inspired maiden! terrible the glory  
That for a season shined then in its spell!  
And, oh, what records do that ghastly story  
To future ages tell!

Thus spoke the Past! and, oh, on that sweet woman,  
What holy gleams of spirit beauty shone;  
Whose veil of night, of power more than human,  
Around her then was thrown!

Ah, most despotic time! wherein oppression  
Enrobed each soul with its deepest shade,  
And brot no hue of sunlight or progress  
In laws its tyrants made!

Oh, spirit-eyes, look upward from your sleeping;  
A glowing prophecy illumines your light;  
And in the depths of their mysterious keeping  
Is hid a world of might.

Untiring ones, on chains that long have bound thee,  
Let no high hope or noble purpose lead,  
But gather from the purpling hues around thee,  
The garlands of a queen.

Ye patriots, in each triumph loudly heralded,  
Who lived the martyr, and the hero proved,  
Arraying for the altar, unapplauded,  
Her own, her best beloved!

Oh, life, in action lies the sweetest blessing!  
And, oh, what courage doth the mute one need;  
What hope, what patience, in the hard progressing  
To more enlightened creed!

Ye patriot women! no false meed ye merit;  
No narrow circuit your high vision charms!  
You claim a world, and graciously enshrine it  
Within your circling arms.

You claim all nations, realms, all climes and races,  
All creeds, all precepts, prophecies and laws,  
Injuncting in your mission, though that grace  
Your own espouse causes.

And soon, oh, soon, though little proves the warning,  
Within the future may each promise rest,  
And yet, I know some present need is claiming  
From thee a sweet behest:

I know it by a current calmly flowing,  
Its more impetuous counterpart to meet,  
By some grand law of nature, wisely showing  
All others incomplete!

By some intense demands with no supplying,  
That on the more expanded uses wait;  
They whisper softly to the forces lying  
Within our souls of state!

The oracles are sweet, almost to singing,  
The holy paths seem to have led us forth  
In thousand blended tones, already springing  
To greet the waking earth.

## Wetherbee's Etchings.

DEAR BANNER—I last wrote you from Iowa. We stopped a full day at Omaha, in Nebraska, and it shows its growth every time we visit it. The ride from the beautiful spot, Omaha on the west, and Council Bluffs on the east side of the Missouri river, over six hundred miles, passed very pleasantly. The cars on the U. P. R. R. are the most comfortable and richly equipped of any experienced since we left the ever-to-be-remembered products of old Massachusetts. They, and a decided improvement over the same conveniences in Iowa, both in comfort and in speed, and particularly in the smoothness of the road, proved, if you are able to read this car-motored-written epistle.

The road bed lays along the borders of the Platte river, on its northern side. There is but little diversity of landscape. An occasional glimpse of the river, the distant bluffs north and south of us like a scolloped border against the horizon from ten to twenty miles off, complete the story of scenery. Along this desert road, which is to be yet a national highway, sleekly nuzzled are seen now and then, the first cropping out of what may be towns, and, like some barefooted boys, be renowned in the future. This of course is only a possibility, for two years ago I had hopes of Julesburg; it grew to a city of four thousand people; there were newspapers, theatres, dance-halls, saloons, vigilance committees, gambling-halls and murders—in fact, in round numbers, all blossoms of civilization but churches. I delivered a Fourth of July oration there two years ago, the year of its birth, and almost of its death, to quite a large and attentive audience. It (the city, I mean) is gone, and not even a ruin is to be seen; nature has followed on her own, and the buffalo feed spreads again over what was its municipal boundary.

The scenery, though monotonous, was made varied by novel sights to the stranger in these parts, by the occasional groups of antelope, whose fleet and graceful movements are always an object of content, and the little prairie dogs, also an object of interest, sitting on their little hills, which in their aggregation make what is called the dog villages, so extensive and so often spoken of, where in their holes or burrowed homes of great extent, it is said, they dwell on pleasant terms with owls and rattlesnakes, teaching us a lesson in cooperation, of whom human dogs, owls and snakes might learn lessons of wisdom. Sometimes I think, among other things, the brute creation was made to be primers for the human race to study, and with profit.

When about starting from Omaha it was a pleasant sound to hear Mr. Morrill say, "Why, there is Mrs. H. P. M. Brown, of Chicago." True enough, she was on her way to the Pacific coast, on a six months' pleasure and lecture tour. She had last spoken and found many friends in Omaha, and her company was an acquisition. It is always pleasant to meet a home face in a far-off place; even yours, Mr. Luther, would be suggestive of home if suddenly presented out here. I did not know Mrs. Brown only by reputation, but on the instant we are old acquaintances. "A fellow feeling makes us wondrous kind!" Her friends in the latter place, feeling she might lack material refreshment, filled her knapsack with choice, home-made ration, to satisfy both hunger and thirst. It is well sometimes to travel with a "popularity." She was the rarest sort to feed us in the wilderness; not but that stations for meals were frequent enough—we were not in a wilderness, as far as food is concerned—but there was no such home-made in this rarest of rare, reminding me of the early pioneers. "What do you mix with your paints to get such beautiful colors?" said a young artist to a celebrity. "Brains," was the reply. I have eaten bread before

now that had brains as part of the receipt; it is inspiration, not cook-book.

It was so pleasant, we of the East and she of the West, to compare notes; when conversation flagged—which it did not much—we had books and papers to exchange, and what we saw and what we told each other of people and things, West, East, and between, were all getting more than one cent, entitled to an single trip.

Mrs. B. goes to Denver, Blackhawk, Central, Golden City, Boulder and other places in Colorado, then over the mountains to Salt Lake, California and Oregon, still holding her connection with and contributing to the *Little Lyceum Banner*. I know from experience, having been in Colorado within three months, that she will be well received and appreciated among the rough sons of the mountains, who, as I have had occasion to say before, being free in their mode of life, take naturally to free religion, if any, the most attractive as well as the truest expression of which is our hopeful belief. Long may it wave, *multum in parvo*, and the *Banner of Light* also. This is written in pencil, and really "on the wing," while speeding thirty miles an hour. With this apology I will stop.

Your friend, J. Wetherbee.  
Cheyenne, Wyoming Terr., June 26, 1869.

## MAINE.

## Matters in Portland.

MESSRS. EDITORS.—As a large portion of the space in your excellent Journal is devoted to the interests of the Lyceum cause, allow me to give your readers a brief account of the exercises of our little band, Sunday morning, June third, and first permit me to say that this Lyceum, the third organized in this country, has from its beginning enjoyed varied success of interest and *apathy*, from a want of due appreciation on the part of those who have accepted our divine philosophy—But since our advent into the new and beautiful hall we now occupy, our cause has gradually gained in influence and favor, and on this occasion of our monthly exercise (as is our custom on the first Sunday of each month) every seat not occupied by the members of the Lyceum was filled with an interested and attentive audience. After the Silver-Chain recitation, "God of the Mountain," and singing the "Beautiful Home," a declaration was listened to from Master Beal, of Fountain Group, (four years old), followed by Miss Julia Cummings, of Stream Group, and so on till all the Groups had been represented. The declarations were interspersed with songs and duets from Miss Carle and Miss King, two young but very promising vocalists; indeed, we can boast of them as among the best in the city. Two original essays were given by Miss Morris and Miss Weston—"Future Memories of our Lyceum," and "Hope"—evolving talents in embryo, of no mean order. Readings were given by Miss Bonney, Musical Director, and Miss Blanchard, of Liberty Group, which were pronounced very fine, affording great pleasure to all who listened. The "Wing Movements" were then executed by the entire Lyceum, closing with the "Grand Banner March," after which our friend and brother, Mr. J. M. Peckles, who is filling an engagement with us the present month, addressed a few earnest and cheering words to the children and those of a larger growth, showing that his heart was in the work, promising to meet with us each Sabbath morning during his stay.

This very interesting and profitable occasion—profitable alike to young and old—was closed with singing, "Our Lyceum," "Is of thee," and I do not but, know, that seeds were sown which will result in a goodly harvest by-and-by. And I think, and your space would permit, I might speak of the benefits derived by those who have arrived at man's and woman's estate, in this intercourse with the young; softening the hard and worldly nature, smoothing and polishing the rough character, enlarging the soul, making us more teachable and childlike, more loving and charitable, guileless and true, partaking of the magnetism flowing from these young bodies, becoming young again—not only in spirit but also in the material—transmuting, as by a mental alchemy, the lineaments of youth on the face of their fathers. Let us, then, cherish and sustain these Lyceum gatherings, remembering always that their plastic nature are like "clay in the hands of the potter," and the impressions made can never be effaced. I confess that my own intercourse with this cause for the last four or five years, contains some of my richest and most cherished experiences, and I shall ever pray, while I have strength, the *prayer of labor* in its behalf.

Portland, June 7, 1869.

## NEW YORK.

## Mediums' and Speakers' Convention in Western New York.

EDITORS BANNER OF LIGHT.—The Mediums' and Speakers' Quarterly Meeting met at John A. Creek, Niagara County, May 22nd, and again was enjoyed a "feast of reason and a flow of soul," as no other meetings so largely send forth and exhibit as do these same meetings, which are becoming a permanent institution in our midst, called the mediums, as they were under the inspirational direction of Bro. Seaver, of Byron. The meeting was quite largely attended by persons from different portions of the State, many counties being represented.

John Hybrant was nominated to preside, and Sarah A. Burris chosen Secretary. Appropriate and instructive addresses from J. W. Seaver, Mrs. Lindington, Warren Clark and others were presented the morning session. A communication was read by Bro. Seaver, from the spirit of Bro. Smully, who not long since left his earthly home in that vicinity, and who was an early advocate of our religion.

N. Frank White being in attendance, was invited to occupy the afternoon session. The audience had the pleasure of listening to a profound, logical, as well as radical lecture from our brother, much to the credit of education, and to whom a vote of thanks was tendered for the able and deep searching truths uttered on that occasion.

The evening gathering was found to attract a large family circle, and participated in by many of the speakers present, to mingle their sympathies, and swell the tide of harmonious feeling which characterized and signally crowned the assembly. The President opened the meeting with some happy remarks. Bro. Cram arose and said that at the Cleveland Convention an old veteran of nearly eighty summers remarked, "that he was only nineteen years of age," that that remark was very significant; notwithstanding many years had passed over us, we had not begun to live the real life until we embraced this new-born religion; that he (the speaker) was but three years old; that it had opened up to him mind defects and imperfections of his own life, and by its teachings he had been enabled to reform from many habits which would have had an effect on his everlasting existence.

An address was listened to with almost breathless attention from Mrs. Nettie May. The hall was crowded, and not able to contain all who desired to listen. Near the close of her lecture, the influence controlling power a merited tribute to the zealous efforts and labors of Bro. Seaver, to which he responded in a beautiful manner.

The meeting was gladdened and refreshed by sweet songs by the choir at intervals throughout the two days' sessions. A vote of thanks was passed to the friends in the vicinity for their hospitality, to the officers of the meeting, and to Bro. Seaver for his untiring labors. It was agreed that the next regular meeting be postponed, to occur in six months, as the proposed meeting at Niagara Falls and the National Convention being near each other, it was deemed inexpedient to hold a meeting the next quarter.

It can be truly said that these meetings possess more harmony, beauty and inspiration than almost any others, as all present feel a freedom to speak the thought within them, with a spontaneity not always found in larger gatherings where conventionalities have to be observed more or less closely.

The resolutions adopted are as follows:  
Resolved, That while we, as mediums, and advocates of the Spiritual Philosophy, have great cause for congratulation in our exemption from the sanguine persecutions of past ages, by immolation, strangulation, and public executions of the spiritually inspired, and of the (so-called) witches, seers, &c., yet we still recognize the same spirit of animosity and ostracism in this day as exhibited by religious opposers, and by many authors and jour-nal-ists, and also by certain aspirants to political power, through a union of Church and State policies; therefore we exhort all friends of civil and religious liberty to incite the Legislature to disseminate and enforce the principles of civil and



## NEW YORK SPECIAL CORRESPONDENCE.

BY MARY F. DAVIS.

## IS THERE A SPIRIT HOME?

Of all subjects of human interest, those which spring from the life of the soul take precedence. And of all benefactors of the human race, they are most universally revered who have helped to solve the problem of spiritual being that is stated in the questions, "Where? What? and Whither?" In their own day they may have been called fools, dreamers, or insane, as were Mahomet or Swedenborg, or classed with malefactors and outlaws, as were Socrates and Jesus; but the question of ESSENCE ever brought mankind back to his faith, and the martyrs of one age became the saints and redeemers of the next.

Spiritualism is the prophet of the nineteenth century, and, like Moses and Zoroaster, it works directly on the world-old problem. As its first effect is to free and individualize the mind, the questions which arise receive answers, not from one favored personage alone, but from thousands of minds, more or less inspired. Hence, shades of difference, and even contradictions on vital points, appear, which may be owing to different degrees of insight, to individual idiosyncrasies, or to the lack of a mutual understanding of terms.

Has the spirit a future locality? Is one of the questions concerning which there are these differences of opinion and testimony. As an instance, I venture to cite the following letter, addressed to my companion by a highly valued and intelligent correspondent, who possesses that spirit of inquiry indicative of the sincerest love of wisdom:

"J. DAVIS—Respected Brother: I have read your 'Stellar Key,' and also the *Banner of Light*, No. 1, of the 20th of March, in which latter is the report of a discussion purporting to have taken place between a disembodied spirit (Father Henry Fitz James), and sundry embodied persons; in which the former tells that 'the notion that many teach of a distinct locality set apart for departed spirits is entirely erroneous. Do not believe,' he is reported to have said, 'that there is a locality set apart for departed spirits, for there is not.'"

At page 139 of the *Stellar Key* are the following words: "The first Summer-Land is found to be revolving near the grand orbit of the Milky Way." Probably you may be able, as I feel certain you will be willing, to enlighten myself and others, who are attached to the principles of the Harmonical Philosophy, upon the cause of the above contradiction. Is it a defect in the mind of the medium? or on what principle is it to be accounted for? The discussion alluded to appears extremely rational. Yours fraternally, A. B. TIERKENS.

To ascertain whether the spirit has locality hereafter, we should inquire concerning its circumstances here; and on this point the reader will find a statement in the volume entitled, "Answers to Ever-Recurring Questions," of the Harmonical series. Commencing on page 57, the author says:

"The spirit of man is never out of the spirit-world. [By the 'spirit-world' we do not mean the Second Sphere, or Summer-Land.] By the term 'spirit-world' is meant the 'ether' lining to the domain of matter, with which the mind of man is thickly connected. There is no space between the spirit of man and this immense universe of inner life. Man's spirit touches the material world solely by means of spiritualized matter, both within and without his body. Thus the five senses come in contact with matter: 1. The eyes by light. 2. The ears by atmosphere. 3. The taste by fluids. 4. The smell by odors. 5. The touch by vibration. 6 & 7. By such conditions and accommodations of matter your spirit (yourself) comes in contact with the outward world. Interiorly you are already in the spirit-world. You feel, think, desire, and act as a resident of the inner life. Death removes the 'shell' of matter, but before your spiritual senses. Then you are heard, felt, seen, and touch more palpably and intelligently, the facts and forces of the world in which, perhaps as a stranger, you have lived from the first moment of your individualized existence. It is not necessary to move at all from your dwelling to obtain a consciousness of the spirit-world or inner life. Instantly you perceive the life of things, and the shape and situation of the things themselves, in a new golden light. 8 & 9. The Summer-Land is a vast localized sphere within the universal spirit-world."

According to this view, the spirit-world, like the "universal ether" of which philosophers discourse, is not pent up in any locality, but surrounds and permeates all places, persons, and spheres. "We lie open, on one side, to the depths of spiritual nature, to the attributes of God." Interiorly we exist in a boundless realm of essential being, and it is all accessible to us at every hour. What prevents us from being mingled with this infinite ocean to which all the attractions of the spirit tend? It is the material environment, by means of which we attain the boon of individual consciousness. Let that be stricken out, and there would follow what was sought by the Hindu philosophers, the absorption of the soul into Brahma, or the Universal Being. But "there is a natural body, and there is a spiritual body," and by virtue of these the spirit becomes an individualized entity, receptive of the titles of Infinite Being, but forever undivided and unaborsed.

It is then localized to a certain extent in the body. Nor is this all. Nature, by slow gradations, age after age, carried on her process of evolution until the earth was fitted for the local habitation of this embodied spirit. When it leaves the external form, will the laws of Nature be suspended? It makes use of the natural body here; will it not hereafter need and make use of the spiritual body? Its locality now is fixed on a sphere, eliminated from an elemental orb, and balanced in boundless space. Is it unreasonable to infer that, emanating from rudimental worlds and balanced by them, a mighty-sphere of perfected particles hangs in the immeasurable ether, to which the spirit, with its finer embodiment, involuntarily tends when released from earth?

The laws of Nature are inviolable. If we come to a full understanding of their action here, we have a key to their operation in every section of the universal whole. Granted that the spirit is an eternal entity; if it has locality here it must have the same hereafter, else a natural law is subverted. In a recent lecture, Ralph Waldo Emerson said: "I remember when talking with one whose 'Rewards of the Future' appeared to me fanciful, he said: 'It is not so in your experience, but it is so in the other world.' I was prompted to reply, 'Other world! Do you not know that the laws above are sisters of the laws below? Other world! There is no other world! Here, or nowhere, is the whole fact.'" In the sense which superstition gives to the term, there surely is no "other world"; that is, no world where the laws of Nature are abrogated. The imperiled, gem-walled heaven of the Apocalypse exists only in Oriental imagery; and would we know what takes place in a future state, we must study the track of the Divine from our present lookout, for "Here, or nowhere, is the whole fact."

It is a mistake to suppose that the "Stellar Key" teaches that there is "a locality set apart for departed spirits." Well may Father Henry Fitz James assert that there is no such arbitrary arrangement in the universe. To believe that there is a place "set apart" would be to accept the old theological dogma of a deity independent of law, like the reputed Lord of Joshua who caused the sun to stand still upon Gibeon, and the moon in the Valley of Ajalon. The Stellar Key furnishes scientific and philosophical evidences that the "Summer-Land" is a substantial sphere, and is as natural and inevitable an outgrowth of the rudimental worlds, as the fruit of a tree is of its roots, trunk and branches. "We have a dwelling of God, an house not made with hands, eternal in the heavens." Paul, by a flash of insight

perhaps discerned, in common with many modern seers, that the Divine Energy, named by scientists Force, and by religionists God, which appeared in the visible stellar universe, still noiselessly operated in the invisible realm, to fashion a celestial sphere within that starry labyrinth, fitted to be the dwelling place of Immortals.

Amid all the mutations of time, there is deeply rooted in the human soul a love of the permanent. Ties that bind us to kindred and friends cannot be broken without pain; and the wandering exile sadly yearns for the familiar scenes and the restful security of some far-away hamlet which once had for him the sacred name of home. In all the "Dreams of Heaven" which have come to the sad heart of humanity during the ages of the world, a thought of home-welcome and changeless love has mingled like a precious benediction. And the new perception of the spiritual which a fresh baptism of spiritual insight has given to mankind, changes those vague dreams to bright and beautiful certainties. The "evergreen mountains of life," the crystal streams that flow through the "city of God," the songs of praise and joy that float over the radiant hill tops of the "Better Land," the immortal love that links soul to soul and makes holy the atmosphere of "Heaven," these exist, not alone in the imagination of the poet, but as beautiful realities that fill with blessedness and peace the eternal home of the spirit.

THE TROY LYCEUM ANNIVERSARY.—Griswold Opera House was filled with a fine, large audience last evening, June 10th, the occasion being the third anniversary of the Troy Children's Progressive Lyceum. Mr. Benjamin Starbuck, the conductor of the Lyceum, made an appropriate introductory address, giving a brief history of the organization, and stating its object to be progression in all that tends to elevate and cultivate humanity. The exercises opened with a grand banner march by the entire Lyceum. Then followed tableaux, recitations, vocal and instrumental music, gymnastic exercises, &c., closing with the concert of the young old folks, in full costume of "ye olden days." Unlike most school exhibitions, there were no protracted pauses during the exercises, everything passing off in a manner highly satisfactory to the audience, who manifested their appreciation by frequent applause. The Lyceum officers and leaders have reason to be proud of the flattering success of their third anniversary.—Troy Whig.

## Read's Seances.

One evening, some three months ago, I had the pleasure of attending a seance, held by Charles H. Read, the physical medium, in Boston, Mass.

There were present some eighteen or twenty ladies and gentlemen, among whom were J. M. Peabody and H. B. Storor. The conditions being unusually favorable, the manifestations were more satisfactory than on ordinary occasions. The phenomena that occur in the presence of this medium have been repeatedly described by others and witnessed by thousands. My purpose in writing this is, not to speak of what took place in detail, but to mention some special tests which were applied, that, in my opinion, destroyed all possible chances for collusion or deception on the part of Read. He was tied in as secure a manner as possible by a sea-captain, who was appointed committee, and who said, when he got through with the tying, that he was satisfied that it was utterly impossible for Read to free himself. The ropes were bound firmly around the wrists of the medium, and tied in all manner of hard and square knots that sailors are familiar with, then passed down to the back rung of the chair and securely fastened. His ankles were also bound to the chair-legs, and a rope passed around each arm above the elbow and tied to its back. A gentleman suggested that, in addition to the tying, a piece of surgeons' sticking plaster should be put around the medium's fingers. This, much to his credit, Read readily consented to have done. Accordingly, a piece was produced about four inches long and one-half an inch wide, which we warmed well at the gaslight, and then carefully put around the index fingers of the medium's hands, of course sticking them firmly and closely together. I myself helped put it on and take it off; and I know it stuck closely, as it was a very difficult task to remove it.

While Read was tied and plastered in the manner that I have described, the gas was turned off, and not more than fifteen seconds elapsed when it was turned on again, and the solid iron ring was on his arm, while the rope and the plaster were undisturbed.

A coat was then called for, and three gentlemen stepped forward and laid their coats on the chair near the medium. The room was again darkened for perhaps thirty seconds, and when the light was brought the sleeve of one coat was on the left arm of the medium, and another on the right, rope and plaster still the same. Other manifestations also occurred, such as taking off the medium's coat and removing those that were put on his arms, &c.

Previous to each manifestation I carefully examined the plaster, noting every wrinkle, to be positive that it was not tampered with, and I am willing to take my oath that it was not disturbed until I took it off after the close of the sitting.

When this part of the seance was over, the sailor having unbound the medium, took the rope and tied it around Mr. Read's waist. Taking hold of one end of it, he sat down in the circle, saying, "Now, sir, if you move I shall know it." The gas was turned off and almost instantly put on again, when the iron ring and a stool were found on the rope between the sailor and the medium, much to the astonishment of the former, as he declared that Read had not stirred, and he was sure that he had held on to the rope all the time.

Various other manifestations took place that evening, such as showing of hands under test conditions, and several things that were very satisfactory, proving to us that whatever Mr. Read might have done in the past, or may do in the future, the phenomena which occurred on that occasion were performed without collusion or trickery on his part. A. E. CARPENTER.

## Dr. Fairfield in Worcester.

This is the real era of moral life and intellectual progress. Men think quickly and move quickly in all reformatory matters. The world's salvation is near. The light of heaven is upon us, and the gospel of the spirit is with us. The signs of the times indicate a mighty revolution by which the prophecy shall be fulfilled, "peace on earth, good will toward men and women."

We are now enjoying these blessings in Worcester. The people are determined to work harmoniously together, and let their light shine with other spiritual societies. I have been greeted and blessed with good audiences, and feel encouraged to work on and on.

I speak three evenings in Mystic, Conn., this week, and expect to speak in Franklin, Mass., the 23d, 24th and 25th of June. Will answer calls for the future. Address as above, or DR. H. P. FAIRFIELD, Ancora, Camden Co., N. J.

Worcester, Mass., June 14, 1869.

The number of German papers published in the United States is over two hundred and fifty, fifty of them being dailies.

J. BURNS, PROGRESSIVE LIBRARY, 15 Southampton Row, Holborn, London, Eng. KEEPS FOR SALE THE BANNER OF LIGHT AND OTHER SPIRITUAL PUBLICATIONS.

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## Banner of Light.

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LEWIS B. WILSON, ASSISTANT EDITOR.

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## The Religious Magazine on Spiritualism.

The accomplished and clear writer in the *Monthly Religious Magazine*, from which we have been making a series of extracts into our columns, proceeds with his testimony to the truth of Spiritualism, and to its necessity as the governing belief in the life of man. We continue our quotations:

"As has been stated before, Spiritualism is not of any particular church or creed, any more than a telescope is, or an electric telegraph, or a badly kept post-office, or a miscellaneous library. But just as Paganism itself might help to make some Christian believers to be better believers than they are, so even Spiritualism might avail theologically for some distinguished divines. And truly such is the spiritual ignorance of this highly scientific age, that 'an unclean spirit,' fit only for exorcism in ancient times, would to-day, for importance, in almost any theological school, be like the opening of a revelation; for a real, earnest belief in the demoniacs of the New Testament would necessitate the formation of a pneumatology of the Scriptures, for want of which, to nearly all readers, the sentences of the Bible hold together often but like ropes of sand."

"Spiritual rappings have been derided as mere materialism, but only, however, by persons who must have been intensely materialistic, without knowing it. For an intelligent rapping or word by a spirit suggests to a spiritually minded man, that there must be channels and conditions through which a spirit can partially return into nature, and also that possibly there may be some human beings who may be spiritually acted upon, as well as tables. Then, too, it is said that Spiritualism is worthless as a subject of thought, because the spirits never tell what was not known before. But no matter how stupidly it may be done, if a spirit can show himself at all he does the greatest thing of the age on this earth, for he returns by a door where theology has said that there was no opening."

"And now again let it be said that all this, which may seem novel and startling on the first reading, is yet nothing strange if read in the spirit of the Scriptures, and by the light of history."

"Spiritualism, dated even as of Rochester origin, is of infinite importance to the state of mind which denies its possibility. But to the mind which believes it, it may be very mischievous, or at best may minister to a poor, low kind of spirituality, apart from the philosophy connected with it, and which involves in its completeness both modern science and ancient history, and the experiences of almost every primitive tribe, and also which appeals to the New Testament as to the discerning of spirits, and which strengthens itself as to its positions by the history of the Christian Church, while it was in conflict with heathenism."

"By the necessity of things, the best effect from the spiritual world cannot ordinarily result from such communications as departed spirits can ever word, though even they may themselves rank with seraphs in wisdom; but it must come from such thoughts as may be quickened in good minds, well prepared by education, and by faith in the Holy Spirit, with a willingness to wait for it and to trust it. And in the same manner, however mysterious may be the way of it, the first true thought of God in any soul is by revelation; for it is a flash of light in the mind, or it is a sudden terror of the conscience, or it may be that it is an infinite yearning of love. But whatever it may really be, it is a something with very different qualities from anything which can enter the mind through the tube of a telescope, or be started in the understanding purely by science."

"There are two sides to a thunder storm, what is below and what is above, as to state. And similarly as to this earthly world and from the spiritual world above, with which there is human connection, there are effects to be experienced, and even perhaps to be incurred, by laws which act through human wants; and which may be not unlike perhaps to the demands of a decaying region below on an atmosphere above, and which get answered by thunder and lightning and sanitary good."

"In an age characterized by an infestation of 'unclean spirits,' exorcism was an appropriate manifestation of power superhuman, or extranatural. And if to-day tables are tipped, or danced about, or made to seem intelligent, contrary to the laws of nature—it may be because of what has seemed right to spirits, perhaps at no great height above this earth, and far below that step on which the seraphs stand in rank about the throne of God. Or it may be, that table-tippings and similar things are even directly concurrent with the designs of Providence, and are to be accounted as means whereby the minds of men may be exercised and freed from fascination by the laws of nature, which, though true enough for men as mere mortals, are not the half of the truth for them as immortal souls."

"Spiritualism is properly the antithesis of Materialism, and holds that man is not only an animated, highly organized body, but also a living soul, and from his birth connected with a world spiritual and eternal. And Spiritualism technically so called, is simply an affirmation of the foregoing statement, under the interest and conviction produced by certain phenomena of the last few years, and which are very curious and apparently preternatural."

"A medium may be lowly and ignorant, and also laden with every infirmity of the flesh, and yet can be the sudden, utter confutation of materialism, even while it is affecting to lean upon science, and to deck itself with the beauties of poetry. But some persons may think it strange, that instruction is to be got from a lowly, ignorant medium. But surely the loftiest philosophy should be able to condescend to new facts, anywhere, and at any time. Yet often the phenomena of Spiritualism have been despised by person

who yet gloried upon science, in having been instructed by mere stones and petrified bones as to the order of creation, and as to the look and habits of creatures, animals and vegetables, as they appeared and fulfilled their times and uses."

"The writer hereof, from his own experience, is satisfied that some spirits have power to come into the realm of nature, some little way, and so as to be able to make some signs, such as the moving of objects, the ringing of bells, playing on a harp, and touching a person; and such also as taking possession of a body more or less completely, and using the hand for writing, and the voice for speaking, and the eyes for seeing with, after the manner of a mesmerist clairvoyant, only much more successfully. Also he knows that the death of a person can be announced, and that even also minute peculiar circumstances attending it can be detailed some days before there being a possibility of such information being given by natural means. Also the writer would tell, in obedience to a sense of duty, of his having seen and examined, and seen vanish ghost-hands; hands of spirit, which had been materialized as to surface at least, and which had thereby been made capable of looking and doing, for a little while and for some little purposes, like hands of flesh and blood."

"What, then, do these phenomena testify? They witness as to human nature what it is in itself, and what it is open to, through exposure or by grace. And they are proofs as to what a world of mystery it is, in which men live; and also they are challenges to inquiring minds."

"People are amazed at the phenomena of Spiritualism, and astounded by them, and are sometimes even skeptical as to their possibility; and all the while, really, they are but the accidents of our transcendent connections, of our being immortal though mortal, and spiritual while yet of the earth, earthy. Are they therefore supernatural? No. And the proneness which there is to worship prodigies, though they should be only such things as haunted houses or wonderful dreams, begins really in the same state of mind as that in a theologian, which defines a miracle as being a suspension of the laws of nature. By making too much of the supernatural, it may actually be nullified as to usefulness."

"And indeed to such a pass had things come, on the subject of miracles, among honest controversialists, that it might seem as though it had been in the order of Providence that the phenomena of Spiritualism should be developed, merely as materials for pneumatology, for the use of competent observers. And by this, it is not necessary to suppose that Spiritualism is divine, any more than the cholera which enforces useful lessons. There are diseases of the spirit, which begin with God's mercy, and which end more mercifully still. And it would not be without historical analogies, as strong almost as demonstration, if it should be said that the Spiritualism of to-day—so abundant, familiar, extensive—is a reaction not of the will of man, of course, but of the constitution of the universe, against the materialism which was beginning to affect Christianity itself as an easy conquest."

## The Incoming Era.

Those who are striving for the attainment of their own earthly glorification in this great day of judgment, will come far short of their anticipations. The spirit-world is weighing all in the balance, and is rapidly sifting the wheat from the chaff. Though the *modus operandi* brought into requisition be unseen, yet it is potent to accomplish the work necessary to renovate humanity. Christianity, so called, like an old garment, has become threadbare. New raiment is needed for the incoming Dispensation. In other words, more beautiful teachings, more convincing truths are vouchsafed us to-day. Jesus, the prophetic medium, whose character we worship, foresaw that which is being inaugurated at this time, and ascertained that there would be those who would come after him, who would do the things that he did, and even more. The evidence is palpably before us, and yet the theologian of the old school scouts at the idea, and Jew-like, still dwells in the darkness of superstition, waiting for "the final resurrection," which he vainly imagines is to occur at some indefinitely remote period of time, little dreaming that this very moment is the RESURRECTION DAY—the commencement of an era when old things shall be done away, and new and far more beautiful things shall take their place.

## "Spiritualism Dying Out" in Maine.

Rev. N. Gunnison, of Dexter, Me., a Universalist minister, gives to us the following rather cheering account of the spread of Spiritualism in Dover. In a letter to the editor of the *Gospel Banner* he says:

"Bro. QUINCY— I made an effort last Sunday to revive our society in Dover. I thought that, perhaps, the time had come for a resurrection there, but I have changed my mind. Spiritualism seems to have killed out every green thing there. This is the residence of Rev. E. B. Averill, former minister of our denomination. For years he has exerted himself only in behalf of Spiritualism. He seems to have no sympathy for us as a denomination—no more than he has for the Orthodox. I had a fair audience, but no indications were exhibited favoring my proposition to start a meeting. Were there a few persons to lead off I think our sect might still do something in that beautiful village, but no one seems disposed to move in the matter. It is much to be regretted, I think, that so many of our ministers, first and last, have become involved in this material delusion. There is something astonishing in what is falsely called Spiritualism."

Further along in his letter, in strange contrast with the above quotation, the reverend writer adds, "I think Spiritualism is dying out." We conclude from the tenor of the letter that *Universalism* was the word he intended to write! We are pleased to learn that Mr. Averill is doing such effective work in his town and vicinity by preaching Spiritualism and conducting the Children's Lyceum, "Dying out," indeed!

## The Peace Jubilee.

As we go to press, the great national five days' Peace Jubilee is being held in our city. It is a great success, and is pronounced the grandest and most perfect musical ovation ever witnessed in the world. The reception given to the President of the United States, who arrived in Boston Wednesday morning, June 16th, to attend the Jubilee, was a credit to the city and the State. President Grant reviewed the State troops, under the command of Major-General B. F. Butler. The line formed on Tremont street, at the Roxbury line, extending two miles into the city proper. At no time in the history of Boston has it been thronged with such a multitude of people.

## Massachusetts Tachygraphic Society.

This Society, having for its object the diffusion of a knowledge of Prof. D. P. Linsley's new style of shorthand writing, held its quarterly meeting on Wednesday forenoon, June 16th, in Sewall Place, Boston. Communications were read from the Social Science Association, of Boston, and the American Philological Society, of New York. The attendance on the present occasion was larger than that of the last meeting, which fact would seem to indicate an increased interest among its members.

## Our Western Department.

Change is marked upon the face of all things mundane. We are all, in obedience to the inexorable law of Nature, passing from one condition of life to another. It is the same with individuals and with nations. Nothing stands still. The earth itself is continually developing to a higher and yet higher condition. The same law operates in the mental world—in man. Hence our good brother Peabody, who has served us long, faithfully and well, in obedience to this law is moving on to a higher condition. Having had a "call" to become the editor-in-chief of a new paper to be established in Chicago, "The Universe," he has accepted the important position, and therefore takes his leave of us, as will be seen by his "Parting Words," which we print upon our eighth page. Although his lucubrations as departmental editor of the *Banner* will cease from this date, we yet have assurances that he will occasionally contribute to our columns. We regret to part with him, for we have ever found him a genial friend and an earnest, noble worker in behalf of humanity. He has our warmest sympathies, for we are fully aware that the position he is about to assume will be no sinecure, but on the contrary one of extreme perplexity and unceasing toil. Our long experience as an editor has taught us this. But he also has had a similar experience, and this, we trust, will be useful to him in the future. May the blessings of the loving Father of us all inspire him at all times, to the end that his earthly mission may enlighten and thus benefit our common humanity.

## The Promotion of Truth.

Now and then an editor of the secular press breaks away from the thrallhold of the Church and expresses his free thought with becoming manliness when speaking of Spiritualism. We allude to the editor of the *Fort Jefferson* (L. I.) *Independent Press*. Hear him:

"Perhaps some of our readers who are fault-finding with me for giving so much of my space to the doctrine of Spiritualism, in our last and present issues; but we beg them to bear in mind that the time has come when the religious sentiment of the people is mainly the result of individual experience, study and contemplation, and not, as formerly, the fruit of ecclesiastical teaching accepted as truth without being subjected to the ordeal of private judgment. This state of things makes it a duty, as well as a privilege of the public press to use its influence in giving to the popular belief and sentiment such a direction as will lead to the promotion of truth, and the best interests of society."

The responsibility accompanying this duty we accept with a most conscientious determination to pursue a course of action which our best judgment will sanction and approve, therefore we accept the conviction, forced upon our mind by personal observation and the uniform testimony of history, that new doctrines and creeds of religion are best strengthened by an opposition in which the predominating elements are ridicule, denunciation and persecution, whether by physical punishment or social ostracism; and hence we call upon the friends of truth and religious enlightenment to meet this comparatively new and mysterious manifestation in the spirit of candor and seriousness which the importance of the questions at issue deserve."

## Matters in Dubuque, Iowa.

We learn by a note from Mrs. Fannie T. Young, under date of June 8th, 1869, that the interest in our cause is again on the increase in Dubuque. By the efforts of an energetic few, among whom are Mr. Chandler and his wife, Globe Hall has been rented for a year, and Mrs. Young was engaged to assist in its dedication and fill a month's engagement as speaker there. The hall is well lighted and ventilated, seating about four hundred persons.

The labor in this case, as in too many instances, has been performed by those whose riches consist in wealth of soul rather than worldly possessions. Mrs. Young clothes with an earnest appeal to all professed Spiritualists to rally to the outward support of their interior convictions, and not forget those who are striving, in the face of ignorance and bigotry, to promulgate the truths of the Spiritual Philosophy.

## "Seers of the Ages."

The second edition of this valuable work is in press. The rapidity with which the first edition was taken is evidence of its popularity. The *Chicago Lyceum Banner* speaks of it thus:

"A most excellent and worthy companion of that very popular work, *Planchette*; or, The Despair of Science. If Mr. Barent's has shown us the relation which Spiritualism occupies to science and philosophy, Mr. Peabody has, with equal ability, shown us not only the exceeding naturalness of the new religion of Spiritualism, but he has given us a golden chain which links the present with the remotest days of the past; a chain, all the more precious because some of its links are set with precious stones which sparkle and glitter with resplendent beauty. It would be a pleasant task to transfer some of the links in this chain to the pages of this paper, but our space will not allow of it. Besides, there is so much to be read just where and as it is to be fully appreciated, that we are doing our readers a greater service in advising them to buy the book, which is gotten up in most admirable style, and reflects much credit upon the publishers."

## Movements of Lecturers and Mediums.

Lola Walsbrooker is lecturing in Maine. She was to speak in Canton, June 20th, and is engaged at East Sumner June 27th. She will be in Dover and Foxcroft during July; then goes to Vineland, N. J., for the first two Sundays in August.

Dr. H. P. Fairfield lectures in Franklin, Mass., June 23d, 24th and 25th.

Mrs. Abby M. Lavin Ferree has started for California, where she expects to arrive by the first of July. She goes by cars, but will make short stops at Omaha and Salt Lake. She will be accompanied by her husband, who goes out on government business. Mrs. F. is an excellent psychometrist and lecturer.

Mrs. Sarah A. Byrnes speaks in Central Hall, Charlestown, next Sunday.

## A Book for Children's Lyceums.

Lola Walsbrooker's new book, entitled "Alice Vale; a Story for the Times," is peculiarly the work that should be in every Children's Lyceum and library in the land. No youth or adult can peruse its pages without deriving benefit therefrom. The lessons it imparts will follow one through life and be sure to strengthen every effort put forth in the right direction. Large Lyceums should have several copies of the book, so that all can read it—the sooner the better—and the oftener the more beneficial. The story makes an elegant book of two hundred and fifty-five pages.

## A Good Move.

The reader's attention is called to the resolutions passed at the Mediums' and Speakers' Convention in Western New York. The Convention deserves the thanks of all lovers of justice for their action in regard to the studied and persistent efforts of a large portion of the secular press, both daily and weekly, to ostracize SPIRITUALISM; and we feel with them, that the time has arrived when the millions of Spiritualists, who now aid in supporting such presses, should withdraw their patronage, and patronize those only which are willing to do us and our cause justice.

## Andover, Ohio.

Harriet Dayton writes: "Our Lyceum is progressing finely. A. A. Wheelock is to speak here Sunday, July 4th. Monday, July 5th, he will attend the picnic of our Lyceum and deliver an address."



## Rev. Mr. Quinby and the Davenport.

A writer in the *Goelpe Banner* takes the editor to task for giving so fair and liberal an account of a recent séance of the Davenport mediums in Augusta, Me., on which occasion Mr. Quinby, the editor, was the committee for investigating the phenomena. The critic undertakes to enlighten Mr. Quinby by telling him what somebody else had said about the Davenport, and what another had done in the way of imitating the Davenport Boys. Mr. Quinby replies, by saying:

"Further explanation is necessary to account in any way at all satisfactory to us of the possibility of transactions in this city of these boys and others, on the hypothesis that they untie themselves and tie themselves up again in the instantaneous way indicated. One must take part in these operations—aid in tying, and stand close to the subject, before they can know really what is done, or appreciate the seeming impossibility in the case. In another writing in this paper, Bro. Gunnison says that he has seen a trickster swallow his own head. But he witnessed the act from a distance, and not from proximity so near as to touch the parties. Our correspondents both seem to infer from our writing that we account for the manifestations exhibited, on the supposition that immortal spirits were present and performed the wonders witnessed. But not so. For more than thirty years we have been an inquirer into the phenomena which appeared first under the name of mesmerism, electro-biology, &c., and then later under that of Spiritualism. We have examined ourselves of all the information to be derived from books, within our power, and from personal examination and tests, and we have become entirely convinced that there is, in some way, a power connected with the spiritual and electrical of man's nature, that operates under certain circumstances, in a way which is inexplicable to us, and even to those with whom it acts."

How far this power enters into the operations of these Davenport Boys, or whether it is really exerted there at all, we know not. But the explanation by Correspondent or by Bro. G., is not at all conclusive to our mind. For instance, passing by many other inexplicable things, these boys were strongly tied with their hands behind them, and the rope passed down through the seats to which they were firmly fastened; then their legs and feet were securely tied together in such a way that it was impossible for them to arise while thus bound. A small piece of flour was placed in each hand, and the hand closed and the little flour which was spilled upon the seat and floor carefully wiped off. The doors were closed, and in a very few seconds three or four hands appeared at the aperture, which was at least six feet distant from one of the boys, clean and white, without the least appearance of spiritism, when closely examined by near inspection in the bright daylight by himself. The instruments were all played on in less than a minute, and when the doors were opened a moment after the boys were there tied down to their seats, as before, with the flour in their hands. Then untied, a little after they came out and, in the presence of all, opened their hands close to the footlights and spilled the flour on the floor. We examined their persons and pockets, and they had no flour around them, nor was there the least particle of flour on the seats or floor of the cabinet. We were present the second night, and noticed carefully the time that expired after the doors were closed before the open hands appeared at the aperture. Let any one fill his hands with flour and close his fists and he will see how utterly impossible it would be to force the hand instantaneously through a rope so strongly and closely bound as to cause the hands to swell by the pressure of the knots. And all this must be done on the hypothesis of our correspondents."

But there was another part of this programme which we witnessed at a more private exhibition, which we did not mention in the account alluded to above. A man—not one of these boys, but one who accompanied them—a "powerful medium"—was strongly tied on the stage down to a chair with his hands secured together behind him, and the ends of the rope carried out from the bottom of the chair legs so far that he could not reach them, and so placed as that if they were moved in the least, the disturbance would be noticed. His feet—tied to the floor—were placed on paper and a pencil mark drawn round them and a cent placed on each toe of his boots so that if he moved in the least they would fall. The lights were nearly extinguished and the man's coat was taken off him instantly, and thrown thirty feet out into the hall. All saw it as it went, and yet it was not in the least disturbed. The man still sat there with his hands strongly bound together and the cents on his feet.

We were requested to place our coat on a table near by. We did so; the lights were extinguished and instantly the coat was put on the man, with his hands still tied behind him as before and apparently without a moment's movement on the part of the man. All this was done when no one was within eight feet of him. Now these are the facts as they were demonstrated to the entire satisfaction of nearly forty persons present, some of whom are men of science, and but very few of whom were Spiritualists."

Bro. Gunnison mistakes in saying that the boys exhibited in Europe only as jugglers. They exhibited there as Spiritualists. Let us be just."

We wish all who undertake to investigate the spiritual phenomena were as free from prejudice and bigotry as Mr. Quinby evidently is, as it would enable them to arrive at the truth—if that is what they sincerely desire—much sooner than by pursuing their present course."

## Horace Seaver at Mercantile Hall.

On Sunday evening, June 13th, Horace Seaver, Esq., editor of the *Boston Investigator*, lectured before the First Spiritual Association at Mercantile Hall. His subject was "Progress." There were, he said, three views current among men in our times respecting the condition of humanity. The first, affirmed that the race was growing worse day by day, and from age to age; the second, that things remained in about the same state, events only repeating themselves one after another; and the third proclaiming that the race was ever on the path of advance and improvement. The first and second views were of very ancient origin, but the third was comparatively modern date. The poets, sages and wise men of the past were found teaching a golden age which had preceded them, in which mankind were as gods, and of which their descendants were but feeble type. Though there might be a difference of opinion as to which of these views was correct, the lecturer considered the third view of the case to be, at least, the most cheering. The first and second views tended to break man down and make him a moody croaker, when he reflected that do what he would he would still sink lower, according to the first, or remain as he was as per the second proposition. The idea expressed by the poet when he said: "The world is the same old story, and the same old tale; And still the same old story, and the same old tale; All that our grandfathers saw."

and the assertion contained in Ecclesiastes: "The thing that hath been, it is that which shall be, and that which is done is that which shall be done, and there is no new thing under the sun," were the embodiment of "I can't," which never had accomplished anything; while "I will" had already wrought "miracles" for the advancement of the race, and, taken in connection with a belief in human progress, as declared in the third proposition, would in the future do still more.

In the great army of progress might be found as soldiers free religionists, thinkers and investigators of all kinds, Spiritualists, Infidels, Atheists, women's rights men and women's rights women—all who had an idea aiming to help our common humanity."

Where there any indications, at the present time, that the third proposition was true? The lecturer thought there were, and proceeded to demonstrate the fact of the advance of the race by the rapid march our age has made in science and arts, in agriculture and manufactures, and in the vast unfoldings of geology and astronomy. He was ready to give those who had lived before us all the credit they deserved, but it was not to the past but to the future that true nobility looked, and in the real and practical arts we had left the ancients far in the rear.

And in the field of religious belief we had also made great advances toward the right of free inquiry. In republican America we had taught the world the lesson conveyed by Thomas Jefferson, when he said he had discovered that one-half of the world were not born with saddles on their backs, and the other half booted and spurred to ride them. The doctrine of equality had found lodgment with us, and its fruits were everywhere manifest. If the (the speaker) had attempted, two hundred years ago, to address a convention like the present, he would in all probability have been immediately placed under arrest upon a charge of heresy, and have expiated his *heresy* in the flames of the stake. Now, in our time, he would have been a great step in advance. Mr. Seaver here referred to the trial of Abner Kneeland, in Boston, thirty-one years ago, for the declaration of the right of private judgment in religious matters, and said that prison bars and persecution did not make him a Christian, after all; and that the winds of the West sang their requiem over the grave of no braver or nobler man than he. "If (said the lecturer) there be another world, he is in bliss: if there be none, he made the most of this."

The past history of Christianity was that of a continued persecution of heretics and opponents; never did its adherents learn the lesson that among all the differing forms of belief in the world, there was not one whose followers did not think they were in the right. The day would come when the liberal ideas now in motion would permeate society and enable all to enjoy unobscured the right of free inquiry, which was the key to the treasure house of truth; when the desire of all would be to instruct the ignorant and help the unfortunate; when men, and women too, would have all the rights which belonged to them; when the object of all would be to improve and bless the race without reference to sect.

The speaker was rejoiced to see that the Spiritualists were ready to acknowledge this right of free inquiry, as was demonstrated by the invitation so kindly extended to him to address them on the present occasion, and for which invitation he desired to express sincere thanks. The day would never come when all would believe alike; but if the day should come when all could speak as they desired without proscription, either of a governmental or social nature, then indeed would a great step be taken toward the ushering in of the "good time coming."

The remarks of the lecturer were received with frequent applause; a goodly number of hearers were in attendance; and the singing by the choir was excellent, consisting of "Dreaming of Home and Mother," "It is but a little faded flower," and "Lillian Lee." This lecture was the first of a course which the Committee intend shall be free, if sufficient liberality is manifested in contributions to sustain them in their undertaking.

## ALL SORTS OF PARAGRAPHS.

22<sup>nd</sup> The *Boston Journal*, some time since published an article reflecting rather severely upon Judge J. W. Edwards, of New York; to which the Judge replied at length through the columns of this paper. But the *Journal*, with its characteristic one-sidedness, studiously omits to do the Judge justice, leaving its readers to infer that its editor still adheres to the libel. Spiritualists who patronize the *Journal*, and thousands do, will make a note of this, and be governed accordingly.

23<sup>rd</sup> Progress and Perfection was discussed at our circle May 11th. For report see sixth page. The spirit's views, in our opinion, are quite interesting.

23<sup>rd</sup> Our friend, W. H. Emerson, Esq., of Squaw, N. J., last week sent us, per express, a box of fresh cut flowers from his own garden, sufficient to make half a dozen beautiful bouquets, for which he has the sincere thanks of all the friends remembered. The flowers were packed in damp leaves, thereby retaining their freshness and beauty as though but just clipped from the stems. We are grateful to our friends who have also sent bouquets for our Free Circle Room.

23<sup>rd</sup> Remember Mr. Carpenter's picnic which takes place at Framingham on Tuesday, June 22nd. Prof. Denton is to address the assembled multitude. Full particulars will be found in another column. The Union Picnic from Boston and vicinity to Walden Pond takes place a week later, June 29th.

23<sup>rd</sup> Read the prayer to Allah, on our sixth page, by a Brahmin spirit, whose earth-name was Abdul Haid.

Men sow wild oats, and women buttons.

"Never put off till to-morrow what you can do to-day," said an advising mother to her little son. "Well, then, mamma, let us eat the raspberry pie that is in the cupboard."

The selection of the Anvil Chorus for the Pledge Jubilee was a tremendous big strike, and the strikers were very successful.

It is announced in most of the French papers that the principal shows in Paris will henceforth be closed on Sundays. This important social reform is not the result of a religious movement, but has been brought about by the same kind of agency which, in England, has introduced the Saturday half-holiday.

In a note from J. C. Merriam, of Hooksett, N. H., removing his subscription to the *Banner of Light*, he remarks that "This journal is about twenty years behind the times in regard to investigating new things." Still there are many Spiritualists in that and neighboring towns, and friend Merriam has been the means of adding a goodly number of subscribers in that part of the State to our list.

Sectarianism is a miserable, short-sighted prejudice. It makes you hate your neighbor because he eats his oysters roasted, while you prefer yours in the shell.

Rev. George H. Hopworth will assume the pastoral charge of the Church of the Messiah, New York, on the first Sunday in October.

"Remember who you are talking to, sir!" said an indignant parent to a fractious boy. "I'm your father, sir!" "Well, who's to blame for that?" said young impudence; "I ain't me!"

When a man is seen walking with a lady in the day time, with his hat cocked on one side, and smoking a cigar, it is certain that he is no gentleman.

A man once went to an eccentric lawyer to be qualified for some petty office. The lawyer said to him: "Hold up your hand. I'll swear you, but all creation could n't qualify you."

Miss Emily Judson Harris, daughter of the President of the Boston Common Council, is to read the Declaration of Independence at our city celebration on the Fourth of July. We believe this is the first time a woman has been compelled in this way. The young lady is a graduate of the Everett school.

The Ohio Legislature has lately passed a law prohibiting the marriage of first cousins, and of girls under sixteen years of age.

A "Pious" Man's Prayer.—Elder Knapp, the famous revivalist preacher, once prayed for our friend, S. B. Brittan, then a Universalist minister in Bridgeport, Conn., as follows: "Lord, shake the Universalist preacher over hill! Rattle him over the hot inferno! Smite him! Send an awful tremor over him! Fill his soul with horror, that he may frighten his followers back from damnation!"

The American Institute of Homeopathy, at a convention held in Boston recently, voted by a decided majority to admit properly qualified women to all its privileges as members.

Voices of the Night.—If a cat doat meat a cat, upon the garden wall, and if a cat doat greet a cat, oh! need they both to squall?"

The use of absinthe is said to be increasing to an alarming extent in New York. Many of the bars retail it as they do other liquors. One of the most brilliant writers on the New York press has nearly ruined himself, physically and intellectually, by the use of this pernicious sedative for only a year and a half.

## MASHAGUWETTES.

[The following is from Mr. Thomas Buchanan Reed's poem addressed "To Massachusetts," which, after alluding to the Mayflower and her freight, concludes as follows:]

"From out such glorious seed what else could spring Than Massachusetts as she stands to-day? She knows no caste, but she has no things good: The Equinox may doff his Yorland furs And sit beside her hearth-stone, and the man Masked by the sun may throw his fetters by And untroubled take place among his fellows, and thus assert that mind is colorless. And when he goes within the council hall, There is no need that he should rise and say The first blood shed upon our nation's soil For liberty, was blood of Africa. There star is on thy forehead, noble State! There let it shine, the cynosure to all The mariners on time's tempestuous sea, Who set their sails for Freedom and the Truth."

If you must chew tobacco, young man, for heaven's sake chew old plug; it is the sanest.—*Josh Billings.*

## The Struggle Between Truth and Error.

DEAR BANNER.—Spiritualism possesses one important characteristic above most if not all of the other "isms" of the day. It is ready, as it would seem, to "enter the lists against all comers," to hear all sides, and to abide the issue before the tribunal of philosophy and common sense. Not so the Orthodox creeds of this city at least. A work entitled "Exoter Hall," has been just issued here by the American News Company. The *Observer*, the *Church Journal*, the *Methodist* and the *Church Union* got an inkling, while it was yet in press, and lo and behold! they exclude its advertisement in advance.

Now, if these journals were satisfied of the divine origin of their belief, what had they to fear from "Exoter Hall"? In any struggle between truth and error can there be a doubt as to the issue? What a wretched way to sneak along the road to heaven! Their rejection of this advertisement will not serve their purpose in any degree, for the success of the work cannot fail to be immense. It is written with great power and judgment, and is thought, by some, to be from the pen of Mr. Charles Dickens, so recently in this country. The scenes are, for the most part, laid in London, England, and the characters are so truthfully and forcibly drawn as to transcend completely the pen of any novice. The Bible, the churches and religious institutions as they stand to-day are handled in a manner so terrific that the honest thinking man can scarcely avoid asking what the world has been about for the last eighteen hundred years. Since the days of Thomas Paine, a more terrible "massacre of the innocents" has never occurred; and I am at a loss to discover how any individual can peruse this work without recognizing the hideous features of the nightmare that has so long overshadowed the heart and brain of Christendom. PHIL. New York, June 13, 1869.

## Louisiana.

BANNER OF LIGHT.—Dear to our feelings, but cheap to our pockets—we in this out-of-the-way corner of the Lord's vineyard look anxiously for your weekly visits, as they, together with the visits of the *Religio-Philosophical Journal*, are the only visitors of a spiritual character we receive from the mundane sphere. Speakers, test media and all other missionaries in the spiritual field are sure to give us a wide berth; and if in the way of business or pleasure one of them should happen this way, they are sure to avoid us and ignore Spiritualism. Several instances of this character I might mention, but would it benefit you or I to do so? I think not; hence I shall be speechless.

But just now I am reminded that I sat down to say to you that Dr. Doty, of Wisconsin, (I believe) is now here, looking out for a homestead, and treated us to an admirable address in our new hall on Sunday last. He is an exception to the rule I just referred to, for he is with us and of us, and we are mutually pleased with each other. He will probably settle down in this vicinity, so that we can have the benefit of his mediumship occasionally. So mote it be. Our cause is moving slowly, but, I think, surely; its growth, though slow, is healthy, discordant material sloughing off, leaving the body healthier for its loss. We are obliged to use home material to keep up our meetings, and so far the supply has not failed; still there is room and work for all who can do so.

WM. R. MILLER, President of C. A. of S. of La.

New Orleans, June 8, 1869.

## Tale of a Physician.

A NEW BOOK BY ANDREW JACKSON DAVIS. Mr. Davis relates in his "Spirit Mysteries Explained, or the Present Age and Inner Life," published several years ago, that he was impelled to go unconsciously to an obscure point on Long Island and visit a strange and dismal cave, remaining there the greater part of the night, externally unconscious, during which time he psychometrically gathered the occurrences of which this book is literally a faithful report. It is said that nothing is hidden from God, and there are those who believe that nothing in all the transactions of this world's good or bad inhabitants can be hidden from the clairvoyant, and is proved by his book, which is literally true history. The robber cave which he visited, still at that time contained, written on the stone of the silent walls, all the actions and even the words of the nefarious outlaws who had made it a rendezvous fifty years ago. On the night of the author's visit at their dreary old plans, deeds and words were visible or clearly audible to his peculiar senses, and by this means, drawing his conclusions, he gives us the seeds and fruits of crime, or the cause of crime and its rational mode of cure. Although the author frequently touches the region of philosophy in this book, yet it is a physician's tale, of the relation of variable facts and circumstances can be called such. The philosophy upon the leading under-current of the work, fully treated and expanded, can be found in the fourth volume of the "Harmonia," called the "Reformer," by this author.—*Journal, Orange, N. J.*

For sale everywhere.

## New Publication.

HALF-HOURS WITH FAIR THINKERS is the title of a very neat little collection of biographies, very properly included within the term employed above. It is a reprint from an English work of the same name, from the pen of progressive press of J. P. Mondum, of the *Investigator* office, in this city. The sketches of biography are given in a racy style, and interwoven with them are extracts from the writings of most of the characters delineated. The names alluded to include such as the following: Thomas Hobbes, of Malmesbury, Bellingbrooke, Condorcet, Spinoza, Anthony Collins, Des Cartes, Voltaire, Volney, Shelley, Helvetius, Francis Wright, Emerson, Zeno, David Hume, Thomas Paine, D'Holbach, Burnet, and others equally worthy to figure in the list. It is a very handy and useful biographical manual for the liberal thinker and progressive reader, and in its present convenient form should find numerous purchasers.

## Spiritual Periodicals for Sale at this Office.

THE LONDON SPIRITUAL MAGAZINE. Price 30 cts. per copy. HUMAN NATURE: A Monthly Journal of Zoistic Science and Intelligence. Published in London. Price 25 cts. THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to Spiritualism. Published in Chicago, Ill., by S. B. Jones, Esq. Price 8 cts. THE REFORMER: A Monthly Magazine, devoted to the Harmonia Philosophy. Published by Hull & Jamieson, Chicago, Ill. Single copies 20 cts. THE PASSER AZAZ: Devoted to the Spiritual Philosophy. Published by the Michigan Spiritual Publication Company. Price 6 cts. THE AMERICAN SPIRITUALIST. Published at Cleveland, O.

## Grove Plenic.

The Plymouth County Association of Spiritualists will hold its second anniversary in Michener's Grove, two miles east of Etna, Plymouth Co., Minn., on Saturday and Sunday, the 26th and 27th of June. J. L. Pettey is engaged, and other good speakers are expected to be in attendance. Arrangements will be made to accommodate those from a distance. All are invited. The friends will not fail to be present with their well filled baskets. Per Order. A. B. REYNOLDS, Sec. Cherry Grove, Minn., June 8th, 1869.

## Basket Plenic.

The Andover Children's Progressive Lyceum will have a Basket Plenic near the centre of Andover, O., on Monday, July 5th. The Lyceum will be in attendance and join with it in the exercises of the day. Bro. A. A. Whipple will deliver the address. We shall have good music to enliven the occasion, and expect to have a jubilee. A general invitation is extended to all friends to be present with their well filled baskets. By order of Arrangements. H. DAYTON, Cor. Sec.

## Basket Festival.

The Children's Progressive Lyceum of Dover and Foxcroft, Me., will hold a Basket Festival in Calvin Chamberlain's Grove in Foxcroft, on Saturday, July 3rd, 1869. Exercises will commence at 10 o'clock A. M. A good time may be expected. A cordial invitation is extended to all. C. E. RYDEN, Sec.

## To Correspondents.

[We cannot engage to return rejected manuscripts.]

JOHN PERRY, MARY'S, CAL.—\$5.00 received. Mrs. L. E. FAY, AKRON, O., P. O. box 281, requests us to say that she has something important to communicate to *Caled White*, if he will send her his address.

## Business Matters.

MRS. E. D. MURPHY, Clairvoyant and Magnetic Physician, 1162 Broadway, New York. 4w, M20.

JAMES V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 102 West 15th street, New York. Terms, \$5 and four three-cent stamps. 4w, M20.

MRS. M. K. CASSIEN answers Sealed Letters at 73 Howard street, Newark, N. J. Terms \$1.00 and four red stamps. 4w, M20.

Mrs. L. F. HYDE, the Medium, has returned to New York. Can be found at No. 433 Sixth Ave. July 2nd.

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

THE BEST PLACE—THE CITY HALL DINING ROOMS for ladies and gentlemen, Nos. 10, 12 and 14 City Hall Avenue, Boston. Open Sundays. July. C. D. & L. H. PARRISH, Proprietors.

MRS. S. A. R. WATERMAN, box 4193, Boston, Mass., Psychometrist and Medium, will answer letters (sealed or otherwise) on business, to spirit friends, for tests, medical advice, delineations of character, &c. Terms \$2.00 to \$5 and three 3-cent stamps. Send for a circular. July 2nd.

MR. PENTON TARBELL writes: While in Louisiana, I contracted Diarrhea, which became chronic. After suffering more than a year, I came home, and hearing of *Doctor S. A. Arnold's Balsam*, took three or four large bottles, and was completely cured.

ST. JAMES' PARK. Hark! hark! "ST. JAMES' PARK!" The people are coming to town; And when they come they will make their mark. For a truth you may set that down; And they'll be here if they've time to spare, And should wish the Lions to roar. If they'll read the Stranger's Guide with care, It will tell where the Lions be; It will tell where PENNO, who "Clothes" the Boys, Has just opened an elegant store, Which the people will all highly prize. Has of many an old maid a suitor. Where the Boys can be "suited" from head to foot, At the corner of Beach and Washington street.

## Special Notice.

Herman Snow, at 410 Kearney street, San Francisco, Cal., keeps for sale a general variety of Spiritualist and Reform books, as, Eastern Mysticism, Also Planchette, Spence's Positive and Negative Powders, &c. Catalogues and Circulars mailed free. May 1st.

Agents wanted for the sale of Mrs. Spence's Positive and Negative Powders. Address, Prof. Payton Spence, box 5817, New York City. July 1st.

## ADVERTISEMENTS.

Each line in *Agents* type, twenty cents for the first, and fifteen cents per line for every subsequent insertion. Payment in advance.

For all Advertisements printed on the 5th page, 20 cents per line for each insertion.

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

TENTH EDITION JUST FROM THE PRESS.

## "THE MAGIC STAFF."

AN AUTOBIOGRAPHY OF ANDREW JACKSON DAVIS.

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MRS. L. W. LITCH, Trance, Test and Healing Medium, has taken rooms at 97 Sudbury street, second door from Court street, Boston. 1w-June 2nd.

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Chapter II.—THE WOLF AND THE LAMB.  
Chapter III.—THE PROPHET.  
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Chapter VI.—TELLING TALES.  
Chapter VII.—A HIT IN THE CLOUD.  
Chapter VIII.—MIDNIGHT BLACKNESS.  
Chapter IX.—GOD'S ELECT.  
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## Western Department.

J. M. PEEBLES, EDITOR.

Individuals subscribing for the BANNER OF LIGHT by mail or ordering books, should send their letters containing remittances direct to WILLIAM WHITE & CO., 135 Washington street, Boston, Mass. Post-office Orders, when sent, should be made payable to WILLIAM WHITE & CO., and not to J. M. PEEBLES. This course will save much time and trouble. Local matters from the West requiring immediate attention, and long articles intended for publication, should also be sent direct to the Boston office. Letters and papers intended for us should be directed to J. M. PEEBLES. Persons writing us in June will direct to Portland, Me.

## Parting Words.

Though life is fraught with varied changes—meeting to-day and parting to-morrow—friendship, inhering as a principle in the human soul, never perishes. It is only a germinal bud on earth, blooming into a sweeter, fresher fragrance in heaven. Cordial in our nature, never can we forget the friends cherished, hands clasped, or acquaintances formed, during the several years of our editorial connection with the *Banner of Light*.

If competent of self-judgment, it has been our aim—our soul-purpose each week—to be just and impartial; to benefit humanity by elucidating the phenomena, the philosophy and practical tendencies of Spiritualism. If, in so doing, a sarcastic word has carelessly slipped from our pen, or a severe thought taken form on the eighth page, wounding a sincere soul, we deeply regret it. "To err is human; to forgive, divine."

Retiring from the Western Department of this ever-faithful and oldest Spiritualist paper in the country, and assuming the general supervision of another, a weekly, *The Universe*, to be published by H. N. F. Lewis, of the *Western Rural and Chicopee*, Chicago, Ill., and devoted to "choice literature, science, the Spiritual Philosophy, woman's independence, reform, general intelligence," etc., it is but justice to our former associates, to say that during the several years of our business and literary relations with the proprietors and editors of the *Banner of Light*, not an unkind or angry word ever passed between us. And, to-day, not a link in the chain of mutual sympathy and good feeling between us lies severed or rusted. In the business capacity and strict integrity of Wm. White & Co., we have the most perfect confidence; and only the hope of wider usefulness inclines us to enter a somewhat different and more diffusive field of action.

In this wrangling, selfish age, it will ever be numbered among the pleasant memories of life that we met and parted friends—friends and brothers engaged in the reconstruction and up-building of the Temple of Truth.

## Pianos in Heaven.

The author of "The Gates Ajar" having mentioned that there are pianos as well as harps in heaven, a Chicago paper suggests that she will kindly add which instrument is in most favor there, the Chickering or the Stelzner.—Portland Press.

Decidedly utilitarian; just like a mortal on the mortal plane, mortally mistaken, because seeing "through a glass darkly."

Did not Jesus say: "If I have told you earthly things and ye believe not, how shall ye believe if I tell you of heavenly things?" And is it not recorded in the epistle to the Hebrews that the most beautiful things of this world are but the "shadows of heavenly things." Further, "Moses was admonished of God," says Paul, "to make all things according to the pattern showed to him in the mount."

Any individual having a particle of faith in the New Testament teachings, believes there are "golden girdles," "vials of odors," "harp," "trumpets," etc., in heaven; and all kinds of musical instruments? We should certainly prefer bands of instrumental music, to that everlasting church-expected song of "Moses and the Lamb." Anything but monotony.

Clumsy materialistic thinkers have yet to learn that God is spirit, energy, force; that spirit is causation; that the spirit-world is the real world, of which this physical cosmos is but the merest shadow; that the most important inventions blessing humanity were first conceived in the world of spirits, and then inflowed, by the law of influx, to receptive minds, to be outwardly into more material forms for use.

Our media entranced, clairvoyantly beheld delightful fields, landscapes, gardens, flowers, fountains, musical bands, lyceum gatherings, schools of design, art galleries, magnificent mansions, architectural abodes of beauty, where loving hearts beat and throb in sweetest, holiest union.

## Unsettled Clergymen.

There are one hundred and fifty unsettled ministers connected with the Unitarian churches in the city of Boston. In the clerical profession is unsettled; and the majority of this large number are eligible for retirement and desire to settle.—*Liberal Christian*.

Probably one-half of these unsettled pastors are firm believers in the present ministry of angels and spirits, and the general principles involved in the Spiritual Philosophy. If they only had moral courage, a genuine Theodore Parker manliness to speak, to preach their soul's full convictions, they would not be the paupers they are, begging for employment. Not boasting, but because a fact, we affirm our inability to meet one-fourth the calls we have to lecture before Spiritualist and other independent organizations. The command from heaven still is, "Feed my sheep"; that is, interest, educate, elevate and spiritualize the people. None of your "manna"; none of your "Lord and Master" sermons; none of your mock piety, nor gowned priesthoods. The people have so decreed. Spiritualism, naturalism, radicalism—these are the growing isms of the age. All supernatural religions and partial theories will be speedily outgrown and repudiated, and whatever puts contempt upon human nature in this world, or intimates its hopeless ruin in the future existence, will, by thinkers, be spurned with righteous indignation.

Spiritualism has already changed, or greatly modified, all the church dogmas of the land. Immortality receives from its only demonstration. Poetry credits it with its sweetest, noblest inspirations. Philanthropy finds in it its keenest incentive and tenderest consolation. Civil government affirms its wide-field power in every demand put forth for freedom and protection, based upon universal brotherhood. It is the right-hand supporter of the physical sciences, as well as that phase of moral science which relates to conscience, justice, obligation, benevolence and moral action. Spiritualism calls for more advocates.

## Life's Battle.

The battle of life in a majority of cases must necessarily be fought up hill. To win the victory without a struggle, would be to win it without honor. While difficulties intimidate the weak, they act only as stimulants to men of energy and resolution. A whining selfishness is absolutely despicable! Give us a stirring "devil" in preference to an easy, slow, sluggish, self-righteous saint.

Upward evolutions are through effort. Everything that grows, grasses, grains, forests, push upward against the law of gravitation. The

higher is attained only through struggle. All the diverse experiences of life serve to demonstrate that the impediments thrown in the way of individual advancement, may be overcome by steady good conduct, honest convictions, active perseverance, and a determined resolution to surmount all difficulties, and stand up manfully against all misfortunes.

Leaning—everlastingly leaning upon somebody is soft, and waxy as putty. Would to heaven we could infuse a moral decoction of spinal stiffening into the American multitude. Bless the man or woman that dare say no, and say it squarely! Strike out! Planting your feet upon the platform of eternal principles, fight life's moral battles earnestly, sincerely, bravely—certainly, then, will be the victory.

"By the thorn-road, and no other,  
Is the mount of triumph won;  
Tread it without shrinking, brother;  
Jesus trod it—press thou on!"

## Healing Media.

"They shall lay hands on the sick and heal them." This was Jesus's method. The apostles possessed these healing gifts, and they are possessed to-day by the apostles and believers characterizing the spiritual dispensation. To be numbered with Newton, Bryant, and others faithful to their calling, is Dr. G. Swan, formerly a Universalist clergyman. It is sometimes said that Dr. Swan heals by "vital electricity." This phrase with the ignorant may serve as a "blind-er." It simply means spiritual magnetism—a branch of Spiritualism.

The Rev. J. S. Lee, professor in the Universalist Theological Seminary, after relating the wonderful manner in which he was saved from suffering by the magnetic influence of Dr. Swan during the operation of extracting eleven teeth, volunteers the following statement:

"Other operations of a similar character he has performed in this and other towns. In the power which he has over the nervous system, and ability and skill in alleviating disease and curing the sick, I regard Dr. Swan as a public benefactor and certainly entitled to the patronage of those who are so unfortunate as to be afflicted with disease."

What will Universalists say to this? Listen to their Solon words: "T was nothing but electricity!" "Vital electricity!" What vitalized it, gentlemen? and what intelligence directs it in cases of healing and test communications from the spirit-world? It is to be hoped that sectarians will know enough sometime to understand that when they say all these phenomena are wrought by electricity, magnetism, psychology, &c., they simply say—Spiritualism. These are among the agents that spirits employ. Spiritualism is the trunk—these are the branches.

Apologues: A prominent Unitarian clergyman, conversing with the Rev. J. Baker, one of the editors of the *American Spiritualist*, said:

"Nine-tenths of the philosophy of Spiritualism, I believe; but that these phenomena are caused by spirits, I most surely do not. I believe they are caused by some unexplained psychological phenomenon, more subjective than objective."

A fine specimen this of Unitarian lucidity!

## The Communion Table.

A Baptist pastor in Maine invites "all Scripturally fitted" to the communion table. The same Baptist pastor avers, however, that if his church were to go to the congregational church to commune, it would be a disciplinary offense.—*The Pulpit*.

"Scripturally fitted"—what does that mean? And then, who is to decide as to the necessary amount of "fitting"—the priest, or the member with "bread and wine" in full view? If this communion board is really the "Lord's table," and the Lord Jesus as a liberal and social now as when wandering over Judean mountains, it seems to us that all should be cordially invited.

On the other hand, if it is only a little private affair, gotten up for the benefit of the close communion fraternity, of course they have a right to fix limits, and see that applicants are "Scripturally fitted."

## Third Anniversary of the Universal Peace Union.

On the 14th and 15th of May this radical Peace Society celebrated its third anniversary at Dodworth Hall, New York. The President, A. H. Love, of Philadelphia, occupied the chair, and upon the opening of proceedings named Miss Julia Crouch, of Mystic, Conn., and Prof. J. K. H. Wilcox, of Washington, as Secretaries. Among the audience were Cora L. V. Tappan, Henry C. Wright, Levi K. Joslin, Mrs. Spence, J. B. Wolff, &c.

## THE PRESIDENT'S INAUGURAL.

The President made a few introductory remarks. He said that the realization of peace would be better than the mere promise which they were receiving, and which he did not believe in. The President and the administration took office and the rule of the country with the motto, "Let us have peace," and this society now want that cry carried into practical operation, and both the Executive and the Legislature should remove all causes for disturbance and war.

## MISS CROUCH'S REPORT.

It mentioned the encouragement that their work had met with during the past year. The committee that had been appointed at the last anniversary to confer with Progressive Friends, the government of the country, and other societies of influence, in relation to the Indians, report gratifying results. The report was read by Miss Crouch, and together they forwarded circular letters to one hundred and fifty Indian posts.

These were received with demonstrations of joy. They said, "Splendid; we want to serve people who can send us such messages of friendship, brotherhood and peace." They also sent to the Indians two boxes of presents—one to the Fox and Sac Indians, and another to the Chickasaw and Chickasaw west of Arkansas. They contained comforts and fancy goods, clothing, mirrors, breast pins, beads, toys, candy, seeds, books, &c. They also memorialized the President and Congress, setting out how the Indians should be treated, and the report commended the action taken by the President in putting the Indian affairs into the hands of his friends. It also noticed the alliance that had taken place between this society and the Peace Union of Havre. On the subject of an international code for the prevention of war, they had addressed Hon. Mr. Sumner, D. D. Field, and Robert Dale Owen. Mr. Field sent them the text of a proposed plan for the work, and the others replied favorably. The report closed with an account of the work of their society and kindred ones throughout the country, and recalled with sorrow the decease of their Vice President, Joshua Pollard Blanchard, of Boston.

Instructions were given to the Executive Committee to appoint a sub-committee to aid in the editing of *The Bond of Peace*, and they report that they have attended to it and are pleased to refer to the enlarged sheet of *The Bond*, now twelve by nine inches, and containing sixteen pages, with a greatly improved appearance, and the hope is entertained that this only radical peace paper in America will receive more liberal patronage. It is still published by E. James & Daughter, 600 Arch street, Philadelphia.

Dr. Child, of Philadelphia, sent an able report of the Pennsylvania Branch Society, which was read; also L. S. Richards, of Boston.

Various other branches reported. Mr. Levi K. Joslin, of Rhode Island, claimed that the Peace Union was not a fair thing, as it was a Peace Society, and that while there is great mock sensibility in reference to cruelty to animals, there is none of any kind in regard to cruelty to men.

At the conclusion of Mr. Joslin's remarks, Mr. Giles B. Stebbins offered the following resolutions, which were adopted without discussion: Whereas, in the British Empire there is a line of northern border from the Atlantic to the Pacific, there is and ever has been protection and justice, under British law, equal and impartial to white men and Indians, with endur-

ing peace as the result, while on our side of the line partial, imperfect and miserably executed laws, and a shameful hatred of race have led to bloody massacres, frequent wars, and constant general danger, therefore,

Resolved, That this contrast, so striking and so disgraceful to us, should lead our Government and our people to justice, exact and impartial, under laws thoroughly executed, and that we should wisely the earnest demand of all—"let us have peace" between the white man and the red man.

Mr. Wolff, of Colorado, offered the following: Resolved, That no question of national honor, individual or national justice, can by any possibility justify us in a war with Spain, England, or any other foreign nation.

The resolution was adopted nem. con. The following letter was read from the Vice President, James M. Peebles, B. J. Butts, and a number of others.

Mr. J. Schwackhammer cited the case of a thief found in the house of Andrew Jackson Davis. The latter said: "Friend, what can I do for you? Are you hungry or thirsty? I will be happy to give you a meal, or do anything for you in my power." The man was disarmed, and some of the most touched. Mr. Davis, the speaker said, carried out the principles of peace, and found his reward. The monopoly of the soil, he thought, was a leading ground of war. It led to slavery and subsequently, to deluging the nation with blood. The people, much approved of the woman suffrage movement, and the pure democracy. Pure democracy demanded that all persons governed should have a voice in their Government. He branched off on numerous subjects and was called to order.

Speeches were made by Henry C. Wright, Dr. Haddock, Mr. Wolff, and others.

The following names were reported the following names, which were unanimously confirmed:

President—Alfred H. Love, Philadelphia, Penn. Vice Presidents—Levi K. Joslin, Providence, R. I.; A. B. Child, Boston, Mass.; Hon. G. Thompson, England; Lucetta Mott, Philadelphia, Penn.; William Chase, Providence, R. I.; James M. Peebles, Boston, Mass.; Rev. J. M. Townsend, Philadelphia, Penn.; Thomas Garrett, Wilmington, Del.; Milo A. Townsend, Blue Anchor, N. J.; Z. P. White, Pawtucket, R. I.; F. Passy, Paris, France; J. M. Bielefeld, Havre, France; J. K. H. Wilcox, Washington, D. C.; George H. Moore, Pleasant, Iowa; I. Winslow, Brooklyn, N. Y.; E. A. Webb, Keosauqua, N. H.; T. Hakkell, West Gloucester, Mass.; Sarah A. Horton, Rutland, Vt.; F. Santaller, Havre, France; A. Wadhams, New York; Mrs. M. S. T. Hoadley, Bridgeport, Vt.; Josephine S. Griffing, Washington, D. C.; Dr. S. E. Leavenworth, New York; Lavinia C. Dundore, Baltimore, Md.; John C. Haddock, New York; J. J. Joslin, New York; Dr. S. E. Somerby, Jersey City, N. J.; Gideon Frost, Grunwald, R. I.; Edmund Potoine, Paris, France; Henry Richard, London, Eng.; Robert Dale Owen, Indiana; Sarah Crosby, Groton, N. H.

Recording Secretaries—Lydia A. Schofield, Philadelphia, Penn.; W. T. Tomlinson, New York City; E. B. Branning, New York City.

Corresponding Secretary—H. T. Child, M. D., Philadelphia, Penn.

Executive Committee—Elizabeth B. Chase, L. S. Richards, E. H. Heywood, and all the former committee.

The President followed with a series of nine resolutions, of which the following is a condensation:

1. Resolved, That if the people know enough to cry peace, they know enough to live, and it is time to recognize the fact that war can never establish satisfactory peace, and it is a custom which should be repudiated; and so we ask a recognition of every American State and the United States Government itself.

2. That as peace is natural and desirable, we should give force to hate and life to torture.

3. That the General Peace Union offer to the Quakers to take charge of the Indian question, we recognize the principles of peace, and are convinced that the plan will be eminently successful, if time and patience are given it.

4. That when we have peace, it is not so loose, and makes man the common enemy of man.

5. That we heartily enter into the idea of the abolition of the death penalty. No man has a right to deprive any man of his life, and the highest respect for life is the foundation of the peace platform.

6. That the Alabama claims is but one of the irritating consequences of war, and any patchwork compromise will be but temporary and unsatisfactory, the sure remedy being a permanent agreement never again to go to war, but to disband the army, establish an international code of laws for the settlement of all difficulties between nations. While we accept Rev. J. H. Wilson's intentions as good as proposed a basis of settlement, his rejection by Congress ought not to mislead England to believe that his negotiation is vain.

7. That the anomalous effect of war is patent in the Cuban question. Africa applauds the army for overthrowing monarchy in monarchy, and then denounces it for opposing Republicanism in Cuba. We deprecate war when Cuba could be purchased.

8. That when we "homes for the friendless," and "soldiers' homes for orphans," introducing military drill with sorrow, and in the efforts made to increase the militia, we see the most ingratiating violation and mockery of the teachings of the Prince of Peace.

9. Commends the action taken by kindred societies in Europe.

Mr. Love strongly urged the repudiation of taxes for the support of the militia, on the ground that the proceeds were improperly appropriated. He denounced the practice of drilling in schools, as exercising an injurious effect on the minds of children. In fact, Mr. Love was very much opposed to anything approaching to military organizations. West Point he characterized as a useless and extravagant waste of money, and said that the money spent in supporting that institution would pay the expenses of education in Pennsylvania for years.

Mr. M. B. Bovee said that governments were necessary evils, with three specific objects—the protection of life, security of property, and protection of natural rights. They had, however, destroyed more of these than were ever destroyed by men in a state of barbarism. He urged that governments had no right to take human life. He gave statistics of crime in Wisconsin, Rhode Island, and Michigan, which States had abolished capital punishment, to prove that since that measure was adopted there, murder and other crimes had decreased. As a rule, the speaker said, the law of capital punishment was rarely carried out. The gibbet was for the poor man only, and the state prison usually for the poor man. If war was to be abolished, it should be abolished by the submission to the people for ratification, as was the funding of town or county bonds.

Mr. Aaron M. Powell was of the opinion that the attendance present indicated that their object was not as yet a popular one, but he was assured that in time it would become popular, and that the protests now being made would have their effect on it.

Mrs. Cora L. V. Tappan was announced. She said that the principles of peace were those of simple justice, and that we could only have peace when we had justice. The present condition of the countries of the world did not argue that the millennium was at hand, but so long as the Peace Society existed, it could extend a protest against war, and the Government, which she believed, which boasted its superiority, had enslaved one race one hundred years, talked of exterminating another (the Indian), proscribed another, (the Chinese), and refused one-half of its population (the women) any right to participate in its workings. While slavery existed reformers denounced that only, but protested against warring against the Indians. Almost every year in the country had been, at some time in its history, the scene of an Indian battle. Congress had appropriated a fund for the use of the President in settling Indian matters, but the Quakers and other friends of peace who had been lately sent to settle at war with the Indians, have little effect, and their failure would but be an excuse for transferring Indian affairs to the War Department. We had no right to make Indians answerable to our laws, when we do not recognize them as citizens, and until we extend the arms of the Government around them we shall be criminals. She then offered the following resolution:

Whereas, The United States Union feel the sincerest sympathy with the Society of Friends in their appointment by the President of the United States as agents to the Indians at this critical time; and while we give them the full support and encouragement to go forth in the peaceful power, which is mighty to the pulling down of strongholds;

Resolved, That we at the same time regret that in those appointments the President has sent military men to those tribes that are at peace, and Quakers and friends of peace to those who have been at war with the Indians; and that we therefore protest against the transfer of Indian affairs to the War Department; and in treating with the tribes at war the citizen agents will have no power to guarantee the fulfillment of treaties by the Government, and that we therefore protest against the whole question to the War Department; therefore,

Resolved, That we enter our solemn protest against the manner of carrying out the measures of peace, and urge that the United States Government, which has proper legislation for the Indians, and a full transfer of Indian affairs to the jurisdiction of a civil department, thus making the Indians citizens instead of outlaws.

The peace Government agents had to contend

with the obstructions of disappointed politicians, with military men who were annoyed that Indian affairs had not been placed in their hands, and with traders and post agents who were angry at being no longer to swindle the Indians. The speaker then spoke of the Cheyenne chief, Muntana, generally known as Black Kettle, who was killed during Gen. Custer's surprise last winter. He was generally represented by military men as infamous and terrible, yet had once saved the life of Col. Wynkoop and one hundred and fifty soldiers, whom he had surrounded and taken. The Colonel had told the truth in saying that he came for aggressive purposes, rather than deny the fact, and Black Kettle spared him because he would not lie.

After the reading of a poem by Mrs. Tappan, and a few remarks by Mrs. Mary F. Davis, the conference adjourned sine die. It was announced that the next meeting of the Union would be held in a grove near Mystic, Conn.

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

The First Grand Spiritualist Picnic of the season will meet at this well-known and favorite resort, on Tuesday, June 22nd, 1869. The grounds embrace some thirteen acres, with a beautiful view of the city of Boston, and a beautiful lake, attached, close upon a beautiful lake. Within the grove is a natural amphitheatre, provided with stands and seats for the accommodation of fifteen hundred persons. Ample provision for complete shelter and amusement of visitors, and the entire premises are surrounded by a high board fence as a protection against intruders, and no one is allowed to enter without an excursion ticket, or admittance for special favors.

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

Excursion tickets will be furnished along the line of the Boston & Worcester; Boston, Clinton & Fitchburg; and Milford Railroads, at reduced rates. Call for Excursion Tickets. A special train will leave Boston at 8 A. M., and return at 6 P. M. Extra cars will be attached to the 6:35 express train for the accommodation of people from Worcester. Fares from Boston and Worcester, to and from the grove, including admittance, \$1.00. Tickets can be obtained at the Boston office for people going from Boston to Fitchburg, of James Stone, from Worcester, of E. R. Fuller, from Milford, of J. L. Buxton; from way stations, of the station agents.

The Picnic is held in the interests of the Massachusetts State Association.

A. E. CARPENTER, Agent.

## Picnic at Walden Pond.

The First Grand Union Picnic of the season, under the management of prominent Spiritualists of Boston and vicinity, will be held at Walden Pond, Concord, Mass., on Tuesday, June 22nd, at Walden Pond Grove, Concord, Mass.

The second picnic, under the same management, will be Wednesday, July 22nd, and the third in August. The committee therefore, in making arrangements with some of our best speakers and mediums to be present. A large number of "The Sons and Daughters of Joshua," who attended the Peace Jubilee, will remain over and take part in the reception of the Grand Commander, and aid in the other festivities of the day. The committee also have secured a Band and will furnish the music. Good accommodations for dancing. Excursion trains leave Boston and Fitchburg Depot at 8 A. M. and 2 P. M., stopping at Charlestown, Somerville, Cambridge and Waltham. Excursionists above Concord will take regular trains.

Tickets: Adults, \$1.00; children 75 cents.

Per order of Committee.

Dr. A. H. RICHMONDS,

J. S. DODGE,

E. R. YOUNG,

## First Lyceum Picnic.

The time for the first Lyceum Picnic of this season is changed from June 23rd to July 7th. A special train for Walden Pond will leave the Fitchburg Depot at 8:45 A. M. Tickets will be good for trains which leave at 11 A. M. and 2 P. M. Tickets of adults \$1.00, children 75 cents. Half the Quaker Band will be present. All are cordially invited to attend. Tickets can be procured at the *Banner of Light* office, and from the Committee.

D. N. FORD,

ALBERT MORTON,

M. T. DOLLE,

## Spiritualist Picnic at Niagara Falls.

Arrangements are being made for assembling at one of our Western Niagara Falls Spiritualist Picnics at Niagara Falls, Thursday, July 15th. Further notice will be given by circulars, &c., when arrangements with railroads, &c., are perfected.

By request,

J. W. SLAYTER, Chairman Picnic Committee.

Byron, N. Y., May 31, 1869.

## BANNER OF LIGHT: AN EXPONENT

OF THE SPIRITUAL PHILOSOPHY OF THE NINETEENTH CENTURY.

PUBLISHED WEEKLY AT NO. 135 WASHINGTON STREET, BOSTON, MASS.

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