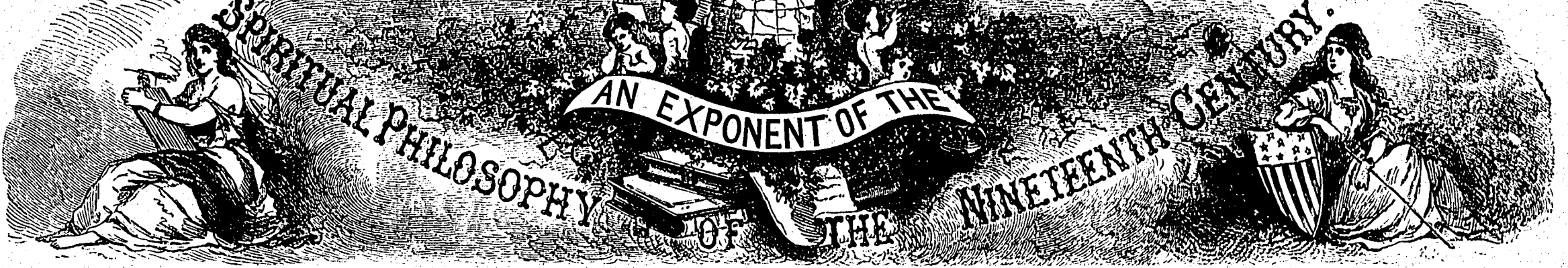


BANNER OF LIGHT.



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NO. 26.

PLANCHETTE MEDIUMSHIP.

[A correspondent (Y. Stephens) writing from New London, Ct., under date of Feb. 21st, sends the following poem, which, he says, purported to come from the spirit of E. A. Poe, through the Planchette mediumship of Thomas S. Collier. The most remarkable fact in the matter is the speed with which poems are written through this medium; some "of fifty, sixty and seventy lines," our correspondent says, "being communicated in spaces of time ranging from ten to thirty minutes."]

THE HISTORY.

Living in the life supernal,
Where the radiance beams eternal—
Passed beyond the shadowy river,
And the silence of the tomb;
Looking down upon the weeping,
And the sorrow, always keeping
Weary eyes from sweetly sleeping,
By the signet of its gloom;
I am moved to tell my story,
That the gladness of its glory
May be known forevermore.

Once upon the earth I wandered,
All my soul's best powers I squandered;
Sought the pleasures of the moment,
And forgot my brother man;

Saw but for myself, not caring
For the working, patience, daring,
That I should have helped in sharing,
As my life still onward ran;
Saw it, and for self sought only,
And remained still cold and lonely,
As my years grew, more and more I

Of and off my weary spirit,
Knowing what it should inherit,
Sought for something yet beyond it,
Something it should have and own;

But the years still grew more weary,
And the distance seemed more dreary;
I had lost the bright and cheery
Light that on my youth had shone;
And I followed after gleamings
Of stray glories, seen in dreamings,
Losing what I longed for more.

So I wandered, talent wasting,
Still toward my own end hasting;
Saw the shadows gather closer,
Till they held me, heart and soul;

And I felt my power fleeing,
To my questions came no greeting,
And my heart in sorrow beating,
Droved it unto sin's control;
And I floated, aimless ever,
With no hope or strong endeavor—
Floated outward from the shore!

I had dreamt of love to cherish,
Of affection ne'er to perish;
Of a fame to cheer my spirit,
When the work of life was o'er;

But the love came to me never,
And upon life's flowing river
Shadows gathered deeper ever,
Till I longed to live no more;

Thought that life was but a breaking
Of the hopes our hearts were making,
From the sunlight on its shore!

Thus I stood alone, not heeding
Hearts that passed, all torn and bleeding,
Longing vainly for the music
That my heart could wake to life;

And my dream of earthly pleasure,
Of a love beyond all measure,
Of a never-fading treasure,
Parted from me in the strife;

And I fled before the rattle,
Of the never-ending battle,
And laid down to wake no more!

Then I passed beyond the gloaming
Wherein I had long been roaming,
Passed into a life so glorious,
That my spirit sank in fear;

For the legends quaint and olden,
To whose pictures we're beholden,
For the anapest and golden
Visions that we hold so dear;

Visions bright of love or duty,
Paid for in supernal beauty,
Here were doubled o'er and o'er!

All was glorious! music's swelling
From the flower-cups seemed welling,
And around me, and about me,
Came bright forms in beauty drest;

And they charmed me with their singing,
Till my spirit, outward springing,
Let its tone join in the ringing
Anthems of these spirits blest;

And unto me came contentment,
And I lost the fierce resentment,
I had always known before.

Then before me, grandly glorious,
Filled with power and all victorious,
Stood a man with long white tresses
Flowing downward, and he said—

"Spirit, you have met the ending
Where, in life, your steps were tending;
From its many sorrows wending
You have passed beyond the dead;

Backward glance upon your being,
Is there aught in it regretting
To this great and boundless store?"

"Have you helped a fellow mortal,
Standing, waiting at the portal,
Of the sunset gates of glory
For the boatman you call death?

Have you any comfort given?
Have you helped him on to Heaven?
Have you, in your earth-life, striven
To make light the weary breath?

Have you dared to wreck your present,
Others' futures to make pleasant,
When the same they would improve?"

Then I felt that all my seeming
Earthly good had been a dreaming;
That I had but wrecked a glory
Which had also shone fair and bright;

Joy—I cared not for the sorrow,
Of another's life a part,
And so selfish, cold, unheeding
Grew my soul, as if naught needing
To be worthy of this store.

Then I bowed my head, and trembling,
Having lost my base dissembling,
Knew that I had never entered
To this joy for what I'd done;

For our purpose is, each story
To make beautiful, that glory
O'er life's ruins dark and hoary,
Should in kindling radiance run;

Not unloved to waste our power,
But to take to heaven a dower,
Worthy of the shining shore.

So beware! My soul would teach you,
From the land of light I greet you,
On the plane of earthly sorrow,
And of earthly joy as well;

Help your fellows bear their crosses,
Cherish them in faults and losses,
Let not any weeds or mosses
Robe in shade love's kindling spell;

And when life doth fade, then o'er you,
All around you, and before you,
You will find hope's ripened store.

Then the love of the departed,
The forsaken, broken-hearted,
All that you have added onward
To the joy and light to come;

There will gather to give greeting,
There will make a happy meeting,
And all sad and weary beating
Of the heart, in that sweet home

Shall be stilled; for God is master,
And upon you, faster, faster,
Flows his love for evermore!

Spiritual Phenomena.

THE SPIRITUALISTS BEFORE THE DIALECTICAL SOCIETY.

[We have from time to time published portions of the evidence given before the above named Scientific Society in London, Eng., which has for nearly a year been investigating the spiritual phenomena. To-day we give another chapter, which will be found interesting and instructive. It was reported for the London Human Nature by Jno. Jones, Esq.]

SUB-COMMITTEE'S EVIDENCE.

At the beginning of the investigations of the Committee, the members came to it for the most part strongly impressed with the conviction that all was either a delusion or an imposture; that what was supposed to be done was not really done; and that, if done, it was a trick—in fact, a superior kind of jugglery; and many eyes were bent upon discovering what every mind believed to be a delusion or a fraud.

The Committee were very speedily satisfied that it was not a delusion. The motions were palpable, the sounds were audible, the communications made by them were not merely intelligible, but intelligent. Thus the first step in the inquiry was established beyond doubt or question. Motions and sounds were produced by some means—that was certain. The next question was how, and by whom?

To this inquiry the Committee proceeded, with the firmest conviction that they were the result of some clever trick of the medium, and they directed all their ingenuity to detect what they confidently believed to be an imposture. They tried every test that sagacity could devise. They experimented under conditions that made trickery impossible; but they could detect nothing to justify their suspicions. On the contrary, after the most patient investigations, extended over many weeks of examination with various persons and in various places—all of them being private persons, not pursuing it for profit, and in the private houses of different members of the Committee, where the pre-arrangement of mechanical devices, or the introduction of any aids to trickery, was rendered impossible—the conclusion was reluctantly forced upon them, as it was at once found not to be a delusion, so it was ascertained after long experiment not to be an imposture. The motions were real; the sounds were real; they were not the product of muscular action nor of mechanism. So far as the bodily efforts of the medium, or of any other person present were concerned, they were automatic. The force by which it was done was invisible and intangible. But it proceeded, in their judgment, from the brain and nervous system of the medium, either alone, or in conjunction with those of the persons forming the circle.

And they are directed by intelligence. Questions were answered readily, distinctly, sensibly, and sometimes in sentences of considerable length. The words were always correctly spelt, and the complete answers had always a meaning. The motions as well as the sounds answer to requests. Bidden to jump at one end twice, the table does so. Ask that ten or any other number of raps be given, and they are given instantly, and always correctly. Look at a watch, and request the hour to be struck on the table, and it is rightly struck. Put your finger on any spot on the table, and ask that the rap be given there, and it is made under the finger palpably to the feeling as well as to the ear. Request that raps be given all over the table at once, and in every part of it they will come as if fifty knuckles were knocking there together.

And these are not rare incidents at long intervals, but continued without pause for two or three hours; nor are they slight motions, for the table, which a strong man can scarcely lift, will jump at the side or end several inches, and eight or ten times in succession, and rush rapidly on two or three feet. Nor are the sounds dubious; they are distinctly audible to every person in the room. Occasionally they are as loud as if made with the blow of a man's fist, and the hands upon the table distinctly feel the concussion. Sometimes the whole of a large and heavy dining-room table will tremble all over as would a person in an ague fit, in a manner which the Committee have endeavored in vain to imitate by voluntary effort.

Not the least remarkable is the readiness with which music is responded to. Let a song be sung, or an instrument played, and sometimes the table jumps at the side in exact time with every note; even to the shakes; sometimes the like time will be kept by rappings, every note being struck, and sometimes by both rapping and jumping at the same moment. Ask that a tune be struck, and the rappings will forthwith strike the time of some familiar air, precisely as we do with our fingers when beating time to a tune.

Such are the phenomena indicating that the force, whatever it be, is directed by intelligence.

We now lay before the reader the reports made by two perfectly competent, credible, cautious, and unprejudiced members of the Detective Committee, who had been invited to sittings with Mr. Home purposely that they might see, and test what they should see. It is necessary to give this assurance of perfect trustworthiness on the part of the reporters, as their narratives are certainly very remarkable. One was an experienced lawyer, the other a keen man of business.

REPORT OF A SITTING WITH MR. D. D. HOME.

As a member of the Investigation Committee of this Society, I was invited to a sitting with Mr. D. D. Home on the evening of Wednesday, July 21, 1869.

I had never before been present with him at any sitting.

I went to it with the most perfect confidence that I should discover a delusion.

I was entirely skeptical as to the spirit theory of the Spiritualists. I am so still.

The sitting was at a private house of a personal friend of mine, a barrister, who is also an author of repute and a gentleman of position and integrity, wholly incapable of participating in a fraud. Mechanism could not have been employed in his house without his knowledge and consent.

The place was a double drawing-room. The persons sitting in one room could distinctly see the whole of the other room.

In the middle of the room was a heavy low-table, having a pedestal and three legs, which two strong men could only with great effort lift from the floor. Previously to beginning the experiments, we examined with the greatest care the table, the chairs, the furniture, the carpets. No spring or wire was attached to any of them, for we carried them from place to place purposely to try them. The light fell so brightly, that I was enabled, when sitting under the table, to read small type distinctly.

Lighted candles were placed upon the mantel-piece, about eight feet from the table, and the room was well lighted. It was furnished in the usual manner of a drawing-room, with sofa, chairs, cheffoniers and side-tables, crowded with works of art of considerable value and very frangible.

The company consisted of Mr. Home, an author of fame, an A. R. A. and his wife, an eminent sculptor, a well-known lawyer, and an American lady, also an authoress.

Previously to the sitting, Mr. Home said that, as I was invited there for the purpose of scientific investigation, it was his desire that I should have every possible facility for testing whatever might occur; he hoped I would not hesitate to ask any question, or do anything at any moment that might suggest itself to me as a means of testing the reality of the phenomena. He assured me that he should not feel annoyed by any expression of doubt, or by any act implying suspicion on my part, for he was as anxious for a close investigation as I could be, and he declared that he knew no more about the causes of the phenomena or the manner of their production than I did.

It will be seen that I fully availed myself of the liberty of experiment and test thus given to me.

On taking our seats, an accordion and a box of musical glasses were placed upon the table. I examined both of them with the greatest care, and am able to assert positively that no mechanism of any kind was, or could have been, within them or attached to them.

I was seated opposite to Mr. Home. On my left was the American lady, on my right the wife of the A. R. A. I mention this because the motions to be described occurred on the side of the table where I was sitting, and not where Mr. Home sat.

In the course of six and a half minutes the table began to tremble slightly. This gradually increased, until it shook so violently that it was with difficulty that we could keep our hands upon it. The tremor was like that of a man in an ague fit, as rapid and as strong.

The table was then tilted up, first on one side, then on the other, being thus raised about six inches, so far as I could measure. It was several times so raised on the side where I sat, and where I alone could have so moved it. I need not say that it was not so moved by me. Had it been raised by a force applied on the opposite side, where Mr. Home was sitting, it must have been depressed before me, and not raised there, as undoubtedly it was.

After the continuance of these motions for several minutes, the table rose altogether from the floor to a height of about eighteen inches, preserving its level, so that water in a glass upon it would not have been spilled. It remained for a few seconds floating in the air, and then gently descended, not as a heavy body falls, but sinking slowly down as a balloon descends.

I asked if I might be permitted to sit under the table, to assure myself that it was not thus moved, either by mechanism or by the feet of any of the party. Mr. Home said he not only would allow it, but desired me to do so.

Accordingly I seated myself under the table. The full light of the candles was upon me. I could readily read small print. I could see distinctly every foot. I passed my hand round the pedestal and the claws, to ascertain if they were touched,

or if anything was attached to them. There was nothing.

While I was thus sitting, loud rappings were made incessantly upon the leaf of the table above my head, and on the pedestal by my side. I inspected them carefully, but I could see nothing.

I fixed my eyes upon the pedestal and claws of the table as it began to quiver and tilt as before. Presently the table rose altogether from the floor to a height of about two feet. I passed first my arms, and then my legs, under the suspended claws. Nothing was there; no foot was near when it began to rise. While it was rising, and when floating, I can affirm most positively that no hand nor foot touched it below, and the company stated that the hands of all were at the moment lying flat upon the surface of the table.

After being thus suspended in the air for about half a minute, it slowly and gently descended.

During the whole of this process my eyes were not removed from it for a moment; it was quite light, and hand or foot could not have been used under the table without being seen by me.

The A. R. A. then asked permission to do as I had done, and I resumed my seat at the table. The like tremblings, rappings, and rising in the air took place, and he declared that he could discover no human or mechanical agency. As I was then sitting at the table, I can positively assert that during those movements, which he declared were not produced by the feet under the table, every hand, Mr. Home's included, was lying extended upon the table, and several inches from the edge of it, for I looked carefully to this to see if the lifting could possibly be caused by hands upon the edge of the table.

Mr. Home then told me to desire in my mind, but not to express with my lips, that the table should be light or heavy at option. I wished it to be light. I touched it at the edge where I sat, and it tilted from the floor as if it had been made of cork, lifting it easily with one finger. Then I wished it to be heavy, and standing upright, and applying both arms and my full strength, I could not raise it from the ground. While doing this I again wished it to be light, and it rose instantly with the touch of one finger. This experiment I repeated several times with the same result. It was tried also by others of the company, with the like success.

While I was trying this, the A. R. A. was seated under the table keeping watch. He declared that he could see nothing to account for the alteration of levity and weight. When he tried the experiment I took his place under the table, and I am certain that no person touched it but himself, and I could see no mechanism that could alternately lift it up like a cork and bind it down like lead.

During the trial of the above experiments there were continual loud and sharp rappings upon the table, upon the musical glasses before us, (the notes of which were sharply struck,) on the floor, and on the walls of the room.

The accordion had remained untouched upon the table where I had placed it after my careful examination of it. Mr. Home took it up, and, without removing it from our sight, held it at the end by the forefinger and thumb of one hand only, his other hand being upon the table. Thus held, the instrument expanded by its own weight, the keys being below. In a few seconds the accordion moved up and down, as when a player plays upon it, and it commenced to play a pretty air that was unknown to me. The music was as perfect as if made by an accomplished artist. Some time before I had heard Mr. Blagrove play on that identical instrument in that room, and the skill and expression with which it was now played was quite equal to his. When this had continued for some minutes, Mr. Home asked me to desire in my mind for some other tune of my own choice. I desired "The Last Rose of Summer." Immediately on my forming this wish the tune was changed to that of "The Last Rose of Summer," which was played with taste and feeling several times—now the air only, then with a bass; now heard with the full power of the instrument, now soft, and with the finest thread of sound. After awhile another of the party wished for "Home, Sweet Home," and that was played in like manner.

During this experiment, which was continued for nearly half an hour, the instrument was held by Mr. Home by the side of his chair, his hand being just below the edge of the table, but visible to all of us, and his other hand being extended upon the table.

Again, I asked permission to sit under the table, to watch the position and motions of the instrument, and, in fact, to ascertain, if I could, how it was moved. Consent was readily given, and I placed myself under the table, sitting upon the floor. The candle light fell full upon the instrument, which was within twenty-four inches from my face, and within reach of my hands.

I could see Mr. Home's hand holding it at the top by the thumb and forefinger. The instrument was moving up and down vertically, and the music was issuing from it. No other hand was near it, no foot, nor clothes, nor was there any sign of mechanism above, below, or around it. While I was looking to detect any contrivances, the instrument raised itself from its vertical to a horizontal position, turning its under surface, where the keys are, right before my face as I sat, and within a few inches of my eyes, and in this position the light fell full upon the keys, and I could distinctly see them moving in accordance with the music, the instrument expanding and contracting, the tune being continued without interruption during the process. Nothing visible to my eyes was touching the keys, nor was any shadow apparent. Some of them executed rapid and very delicate shakes. I distinctly saw every moving key during the whole time (about three minutes) that it continued thus to play before me in the horizontal position. It then returned slowly to its vertical position, still playing as before.

Mr. Home now said, "They are trying to take it

away from me. I think they want to give it to you. If it is brought to you, take it; don't be afraid." But it did not come. Presently he said, "They have taken it away from me; have you got it?" I said, "No; it is still where it was." And it was still playing as before, in the same place, in the air. The company exclaimed, "That can't be; both of Mr. Home's hands are upon the table;" and Mr. Home said, "Yes, here they are," and placed them below the table that I might see them.

But the instrument did not move from its place. There it was still in the air as before, playing with great vigor. I extended my leg and passed it under, and passed my hand about it. It was apparently floating in the air. It continued thus for three or four minutes or more, and then descended on the floor. It was taken up by myself and examined. There was no mechanism in or about it.

After I had returned to the table, the instrument had played "The Last Rose of Summer" in the thinnest thread of sound I ever heard. While it was thus playing, the lady at my side whispered to me, so low as to be inaudible to any other about us, "No human hand could make such a sound." Instantly there were loud and frequent rappings upon the table and upon the musical glasses. Mr. Home said, "They want to communicate something." He asked me to call the alphabet. I did so. The letters were indicated by rappings on the table, on the door, on the musical glasses, and by notes played on the accordion. I had not the slightest conception what words were thus spelled. I wrote each letter on paper as it was thus indicated, and when completed, I had great difficulty in reading it, for it stood upon my paper thus (in capitals): OUR HANDS ARE AS REAL AS YOURS. Thus the letters were taken by me—the above is a *fac simile*. It will be seen that the words are, "Our hands are as real as yours," certainly a pertinent answer to my neighbor's whisper.

A cane-bottom ornamental drawing-room chair, which had been standing in the adjoining room, about ten feet from the spot where we were sitting, then moved gently, and with a sort of glide over the floor, untouched by any hand, and, passing behind us round the table, came to the place where I was sitting. It advanced with its front toward us, and came within three feet from me, when it stopped. Its back was thrust against me. Loud rappings appeared to proceed from it as it moved. For the purpose of ascertaining if the blows could be felt as well as heard, I placed my first finger lightly on the top of the back. I distinctly felt the vibration, but immediately the chair rose in the air with a slow and steady ascent. I was then sitting. I kept my finger at its place, and stood up, the chair rising still, until I was obliged to stretch my arm to its full extent above my head, and stand on tiptoe. The chair continued thus floating in the air for nearly a minute, preserving during the whole process the same horizontal position of the seat as when upon the floor, and then, from weariness of the strain, I was compelled to drop my arm. The height to which the chair had actually ascended is best proved by the fact that when my finger was withdrawn, the chair fell upon the table. A heavy arm chair that had been placed four or five feet from us moved untouched to where Mr. Home sat, and a table of great weight, loaded with works of art of considerable value, which stood against the wall at the side of the room, advanced toward us about a foot. I can assert that, by whatever power or mechanism all these simultaneous movements were made, the subjects of them were not touched by any person present. All remained seated at the table with Mr. Home during the proceedings, and both of his hands were extended upon the table in full view of all of us.

Mr. Home said the manifestations were so powerful this evening, that he thought if the candles were extinguished, the forces by which they were produced might be visible. This was done; then the room was lighted only by a bright fire, and by the full moon, whose beams streamed in at the window, and fell upon the table and the party so clearly that every face and object was as distinctly visible as before—only the light being now the silvery light of the moon, instead of the yellow light of candles. Presently Mr. Home said that he could see a hand moving round the table, and to which he pointed, and he seemed surprised that we did not see it also. However, none of us could discern anything, either as a form or even as a shadow, covering in its passage any of the objects on the table. Mr. Home pointed to the place where, as he declared, he could see it moving. I saw a small dark object, which moved slowly along, about two inches above our hands. As it passed over my hands, each of them was struck in succession smartly as by a small twig, and then the lady next to me exclaimed, "Something has been put into my hand." On the candles being relighted, this was found to be a spray of jessamine, about five inches long. Another like spray was placed upon the hand of another of the company. On examination it was found that both of these flowers had been taken from a bouquet that was upon a side-table in the adjoining room.

I have endeavored to report faithfully what I witnessed. I could discover no fraud, although I availed myself freely of the permission that had been given me to use any means that might occur to me for the detection of imposture. I offer no opinion, for I have formed none, as to the means by which the phenomena I witnessed were produced. My single duty it is to report truly what I saw or heard, leaving the investigation of it to the sagacity of the collective committee.

The readers of *Human Nature* have, in the foregoing evidence, and that published in January, ample proof that the Sub-Committee had been energetically engaged in examining the phenomena produced by angels. They have found that

the phenomena are true—so far well. The writer in the *Queen* newspaper has given a number of articles weekly; but he and others wriggle as to the cause. Doubtless it is hard for them to "give in" to spirit power. To anything else, no matter how absurd, illogical, and incapable of proof, they will say, "Yes." Nerve Force is at present their hobby. Nerve force? What is that? What is force from the nerves? A something that projects *invisibly* beyond the fingers—claw-like clutches the table, makes it light or heavy at the unspoken wish of any one; Nerve force in the medium thinks, and then lifts furniture heavier than the medium—the medium passively sitting and conversing, totally unconscious that his clasp-force is intelligently reading your unexpressed thoughts, and is dexterously the accordion, and moving the keys, and producing defensible music, which, with his flesh hands and ordinary mind, he cannot achieve. How simple! How clear! "clear as mud!"

We fear not. Our spirit friends know how to manage societies, committees and sub-committees; order is even now being evolved out of the confusion. Our Dialectical detectives declare the phenomena are true. Already they have reached the half-way house to spirit-life. Our only fear now is, that the singular oddities propounded by some of our Americans, who call themselves Spiritualists, may so astound the recruits that they may fear to be seen in the ranks—may skeddaddle. We can only say our own insignificance in being a good head nation, always using the superlative; while we of the old country quietly mark, learn, and inwardly digest, and in due time produce that which is understood by the national phrase, "All right!"

Possibly when the sub-committees have completed their "detective" work, and the committee in council has signed the Report, we may be able to give a last chapter of evidence, give the summing up, and we may then review our reviewers.

JNO. JONES.

Emmett Park, N. York, 1st January, 1870.

MANIFESTATIONS IN VINELAND.

Last Tuesday, Feb. 23d, Charles H. Read gave a public séance here at Plum-street Hall, to a moderate sized audience of persons well qualified to judge of his merits as a physical test medium. They were mostly believers in Spiritualism, who had seen many similar tests, and were competent to judge without any bias for or against the medium; but simply wishing to get at the facts, and ready and willing to expose fraud if it should be discovered.

The general opinion was that the many seemingly impossible performances were the products of spirit power.

In one case I stood facing him whilst the light was burning, placed my foot against his, with my right hand grasping his collar, and my left firmly clenched in his hair, and his hands were firmly interlocked across my left arm and bearing squarely upon it.

I felt perfectly master of the situation; that I held in my grasp a man of small psychological or mental power, but as soon as the light was extinguished, I felt something like the hand of a child moved gently on one side of my face, then on the other, then on my hand; soon after this the guitar was raised from the table, the strings played up and whilst it was sailing around my head and then laid across our arms; then the tambourine was carried around and placed on the top of the guitar, and I am certain that *liberally* moved a muscle all the time.

His lecture has too much to do and hounded in it, but there was one thing that he claims to have done that he can certainly prove by plenty of good witnesses if it is true, viz.: that he placed a ring of steel on the neck of a clergyman, which fitted so closely that he could not get it filed off; that he was obliged to go to a medium in Ohio to have it removed, and that before it was taken off it had removed a large cancerous tumor from his neck.

He did not refer us to the men or women who could testify to these facts. Can the *Banner* give us information on this subject? We want facts, these and any and all others that will go to establish spirit intercourse, with the science and philosophy of it. We want them for the benefit of all who are willing and anxious to examine; but I hope and trust that the time has passed for proselytizing; let the clergy, the scholar and the skeptic ignore Spiritualism as long as they can afford to.

No clergyman can be a Spiritualist whose religion conflicts with reason, for reason is one of the chief corner-stones of Spiritualism.

The Professors and Faculty of our old institutions of learning are sunk so deep in the rut of conservatism, that they are afraid to look out and face this fact, which has now become so prominent in this nineteenth century.

And as for the class of skeptics, they are all believers now, except those who do not take the papers, or who are so smart that they never were and never mean to be humbugged.

Yours, JOHN GAGE.

Vineland, N. J., Feb. 24th, 1870.

"PHYSICAL MANIFESTATIONS," AGAIN.

EDITORS BANNER OF LIGHT—In your issue of Jan. 15th, under the above heading, you print a letter from Josiah Moorhouse of Waltham, Mass., in answer to some remarks of yours previously printed. How truly he illustrates the trite saying that "he who uses green glasses sees everybody and everything green." What more dogmatic assertion could a man make than to say, "We know that all the phenomena can be accounted for by material causes, because we have seen and done for ourselves?" His sayings remind me of a man who lived in Ohio about thirty years ago—and still lives there—who may be some relative of this gentleman, as their names are somewhat alike—his being Moor-man instead of Moorhouse. This man emigrated to the West, going to some county in Indiana not far removed from the Ohio line. The next morning after arriving at his destination he looked around, and not finding things as he expected became dissatisfied, and resolved to return at once to his former home, and accordingly did so, without even unloading his goods, stating to his friends and neighbors on his return "that it was a very poor country; no place for persons to move to; that such a step would be attended with much trouble, if not with starvation; that the accounts they had heard were all 'humbug!'" When asked to give his reasons, he would say, "Have I not been there?" And his kind wife would say to her lady friends, by way of a clincher, "Pleasant has tried it!"

So, I suppose we are to be made to understand, now, that Spiritualism is done for, for Josiah has tried it. "We have seen and done for ourselves," what more do we need to do?" Nothing more, dear Josiah, nothing further remains for you to do to make yourself immortal in the annals of this world; and since you have demolished the spirits and the spirit-world, you need not give your attention to that. But hold! yes, I am a little too fast! There remaineth one thing further! "Ah! and what can that be?" sayeth Josiah. I will give it thee in thine own words. "That we may be certain there is no deception in this business, we must be positive that the individuals performing have never given any evidence of their want of truthfulness in their every-day life." Now, sir, a rule that is good for one man, or one

side of a question, is just as good for another man, or the other side. The above is a good rule, and we insist you, Mr. Moorhouse, shall establish your character for veracity and integrity by it. And next busy yourself to ascertain whether all those who give you "hearsay" testimony, and all the reporters who "do the thing up" for the papers, are equally entitled to credence by the same rule. Until you do this, you may expect to have your experiences and assertions regarded as those of the absent-minded Moor-man. Men who go West, and still continue to go. And so the spirit-world will still exist, spirits will continue to commune with mortals, and men and women will not cease to investigate.

WM. L. JOHNSON.

Carroll, Sangamon Co., Ill., 1870.

LEWIS TO FOSTER, AGAIN.

EDITORS BANNER OF LIGHT—I regret that it seems necessary for me again to reply to friend Foster, but as he has rendered it so, I will, with your permission, say a few words, and then leave the subject until such time as it shall be proper or desirable that I should either vindicate Miss Ellis or give my views further in opposition to her manifestations, after personally testing them. Mr. Ellis comes before the public with his daughter, and courts criticism and investigation as to whether what is done is done by herself or by an unseen influence. I have taken the liberty to criticize publicly, and in so doing I have, as before said, aimed at the utmost of fairness; and as to what I have said, and my manner of saying it, I hold it is nothing more than what justice to myself as a Spiritualist, justice to the public, and I will add, justice to herself, required. I hold that what has been offered as an *exposé* will, if properly viewed, and offered in the examination of conditions, and I repeat points, be thoroughly exposed by many of the persons who may be sojourning there, and yet sufficient use of hands allowed to permit of doing certain things. I hold, too, that it is with a poor show of reason that Mr. Ellis reinterprets that my articles will do injury to himself and daughter, when they have it in their power to refute and offset all that I say, by demonstration; and I doubt if, after what I have said, their audiences, wherever they may choose to go, will be less than before. They are before the public, and so being, are rightfully subject to unflinching criticism.

Mr. Foster says, in his last, that if I "did not call them 'knave,'" I "mean" say "readers should understand that they were." Now I submit that this is unfair, unjust and ungentlemanly, and could I not account for friend Foster's sometimes use of language by his peculiar organism, I should feel differently from what I do.

And he assumes to interpret my language—to go back of what I say and tell his readers what I meant—he tells them that my language was guarded, &c. True, my language was guarded, and designedly so, and to the extent that I said nothing but what I meant, and meant nothing but what I really said. I am not accustomed to write with a double meaning, and I think most persons will be able to understand what I say without interpretation.

What Mr. Foster says of Mr. Taub's handbills and of his avowals upon the platform, is of little or no importance as affecting Miss Ellis; neither does what he says of "time" appear to be more so, for reasons that I have before given; and the remarkable quickness with which he performed at the second tying, with open cabinet. But he has managed to produce another instance of failure, to wit: the ring went on to Mr. Taub's nose, on to any finger or thumb designated, but it would not stay in his ear. Mr. Foster must know why, and why does he say so? I will supply his omission. Mr. Ellis *substituted* a ring from the audience, and it was *substituted* by a plain one. In this instance I had some three or more rings offered, but all but one were without any mark by which to identify them. The one taken was very wide, at least three times as wide as an ordinary plain ring. The consequence was that when he leaned over to place it in his ear it would fall out, while an ordinary one would have held there. I think, but am not positive, that with open cabinet and with an ordinary ring, he performed this feat successfully.

Mr. F. remarks that what I say of conditions is of little interest, and here he, for the first time, touches the vital point. I believe your readers will agree with me when I say that your conditions are everything; and whether what I say may be of interest or not, I believe that sooner or later not a few will agree with me that this and other attempts at exposure aid materially in understanding inquiring into these conditions.

I have read with interest other articles drawn out by what I have said. One friend talks of Mr. Ellis and daughter being insulted—another triumphantly uses the term "Mr. Bigot," and evidently considers that he has settled things, while all seem to feel that I am endeavoring to injure the cause of Spiritualism.

Testing, however, in my own conscious integrity of purpose, and feeling that Spiritualists themselves should be the ones to apply the most severe tests, and to question until there is no longer room for doubt, rather than to leave it for their enemies to do for them, I am still satisfied with the ground I have taken, and confident that no harm can arise therefrom, either to the cause, or to Mr. Ellis and daughter, if honest and reliable. I am also in receipt of private communications from unknown friends in various parts of the country commendatory of my course.

One friend tells us in your columns of an instance of testing Miss Ellis with handbills, and of the key being taken from her, and the request that they be unlocked, but it failed to be done. He tells of her swollen wrists, and of the flesh puffing up so as to nearly cover the steel bands; and this very fact of swollen wrists indicates, to my mind, a reason therefore. My theory, founded upon observation, is this: that the handbills being fitted reasonably tight, and the hands and wrists kept quiet, there would be no swelling or puffing of the flesh—that it is use and exertion that cause the swelling.

For myself, I would as soon test her with bands of cotton cloth, not unreasonably tight, and would be as well satisfied with the result as if handbills were used.

And now, in closing, let me say that I will be willing and ready at any time to test Miss Ellis, should she come to this city again, (as I hope she will), and if I have done or said ought to injure her, I will—if she submits to and withstands such reasonable tests as I may apply—be glad to make amends by giving as much publicity in regard to the result as I have to my present and former criticisms.

I have seen Raub and I have seen Carbonell, and have watched them both closely; and while I am not prepared to unqualifiedly denounce this class of manifestations, still I am satisfied that sufficient has been shown and done by both of the above-named parties to warrant the most close and searching investigation before accepting what may be offered in that line as coming from spirits. I remain yours for the Truth,

J. W. LEWIS.

Providence, R. I., Feb. 8th, 1870.

CURIOUS PHENOMENON.

EDITORS BANNER OF LIGHT—I want your readers to make a series of interesting experiments, and then, if they see as we do, I will ask them what it means. It will cost nothing but a little time and perseverance to make a fair trial; every family can conjure up something to satisfactorily test it.

I have already sent two communications on the subject to the *Religio-Philosophical Journal*, in Chicago, but since then very important improvements have been discovered, which will be embodied in the following directions, I will make as clear and concise as possible.

In the first place, get some bright piece of tin, the larger the surface the better; a wash-bowl cover, for instance, as free from scratch or bruise, and bright as possible. A convex surface, I think, is better than a mere flat one. If you have no cover, something else that is bright will answer, even to a wash-bowl itself, if you can do no better.

Now, if in the daytime, open your blinds, let down your curtains, so that the sunshine can come in the room. Place your cover, for instance, handle outside, on a table, or a chair, so that the rays of the morning sun will shine directly on its surface. Place yourselves opposite to it—about ten feet off is a proper distance—and all of you, either sitting or standing, look directly as much as you can, in the illuminated surface before you. Wait patiently till the plate becomes what we term magnetized. You who are mediums can help it magnetized by holding it in your hands whilst

under influence, although it will make your arms ache badly. Now, after the so-called invisibles learn the object of your circle, what it is for, and how to use the polished plate before them, they will very gladly come and cast their shadows both on the surface and in the plate itself. As they become more accustomed to it, they will come in crowds. The pictures, too, will grow larger and be more distinct, until all those mediums inclined will be able to recognize, in the numberless forms which come and go, the forms and features of old friends and relatives long since gone to the other side. And still it will go on; the more you sit for these manifestations, the plainer and more distinct they will grow. The faces, if you have surface enough, will often be as large as life. White persons, negroes, Indians, animals often show themselves, interspersed in the most beautiful landscapes.

We sometimes sit for an hour, then we begin to feel tired. At night, place your cover on a table, and a bright light directly before it, so that the light shines inside the plate, as it were, and you will see as well as in the daytime. Persists for several sittings till the invisibles can find out what you want of them, and you will succeed.

We have recognized very many loved ones, gone to the Summer-land; old acquaintances whom we had thought we had forgotten years ago, come to us so plainly and unexpectedly, as to startle us out of our customary quietness, just as though an old friend, whom we had long given over as being dead, should suddenly, without warning, burst in upon us and nearly make us wild with excitement.

I know this will sound very visionary, and seem to most any one as though we imagined it all; but when you try all those who insist honestly to test it, to try it. We know that our friends do come, very often, and show themselves, and are recognized.

I can give the names of scores of persons living here, gentlemen and ladies, who have given this a fair trial, and are satisfied that those pictures are the work of spirits. Many see the same faces from different points of the room. It is creating a great excitement here. The people generally don't know what to think of it. Try it, friends, and be convinced for yourselves. I will write more about it soon, and keep you posted on any improvements we may discover.

Very respectfully, WM. H. WANDELL.

Minneapolis City, Minn., Feb. 10th, 1870.

Original Essays.

THE DUAL UNIT PRINCIPLE.

BY LEON HYNNEMAN.

In the investigation of phenomenal nature, scientists have thus far overlooked the most important principles in the unfoldment and development of organic and inorganic materiality. The phenomena of Nature, which embrace all things in the universe, are illustrative of the design of the divine Originator. The uniformity of Nature's manifestations is apparent, the laws of unfoldment and development are equally so. There is no deviation from the uniformity of phenomenal manifestations throughout the infinite universe, which proves that universal laws rule and govern in the unfoldment of Nature's phenomena. All things in the universe have a relation to each other, which proves that all things were necessary to the end of divine design, the ultimate object for which the universe of nature was unfolded, which object was the production of the human being. The form, functions and intellectual capacities of the human manifest that such was the aim and the end. If we closely observe Nature's mode of unfoldment, we will find a ruling principle governing throughout its entire domain, from which may be logically deduced the mode and manner of primordial unfoldment. There must be affinity to form cognation. There can be no combination without affinity. There can be no such thing as a *disaffinity*, simple element or thing existing in nature. *Are things are dual.* The logic of the unfoldment of phenomenal nature is illustrated in the formation of nebulae of which the entire planetary system was formed and of which worlds are constantly forming. It is illustrated in the formation of minerals, of vegetable, animal and human forms. Invisible elements combine, concrete and make up the materiality of forms. They combine according to affinity, the dual principle in affinity being the earliest manifestation of the sexual or reproductive principle. There can be no affinity, no combination outside of the dual or sexual principle. The originals of all forms came in pairs, male and female. Science cannot admit that they came single, that is, the male first. Nor can it be admitted that the human family came from a single pair. The differences in the mental and physical structures prove they did not. Nor is it necessary to prove the unity of the race that they came from diverse originals. The biblical account of the race to which an intelligent people give credence, is contrary to reason, to Nature's revelations as demonstrated by its daily unfoldment of phenomena, and to the common sense judgment of the critical observer of the laws of Nature.

If we relied upon biblical testimony, we would iterate the statement of Moses: "And God said, let us make man in our image, after our likeness, and let them," &c. "So God created man in his own image, in the image of God created he him, male and female created he them."—Gen. 1:26-27. But the subsequent statement, "And the Lord God said, it is not good that the man should be alone, I will make him an helpmeet for him"—Gen. 2:18 and 21-22—"And the Lord God created a deep sleep to fell upon Adam, and he slept, and he took one of his ribs and closed up the flesh instead thereof. And the rib which the Lord God had taken from man made he a woman and brought her unto the man"—this subsequent statement contradicts the former, and the common and general acceptance of the latter statement has been the cause of more depravity in the world of humanity, than all other causes and influences combined.

It has led to the belief that man was made first, and that God had not the provision to foresee that a "helpmeet" was necessary, consequently did not possess the attribute of omniscience, and has led to much erroneous reasoning. Although we ignore the statement of Moses as being contrary to the revelations of Nature, which are the only modes in which the supreme intelligence expresses itself, yet as the civilized world have generally adopted the statements of Moses as divine revelations, the result has been not only to ignore the equality of the sexes—to place woman in a subordinate position, to make her the tool of man to gratify his animal nature, to be his slave, his mental, to use and abuse her at will, as all past history proves—but it has prevented the natural development of the race to a higher progression; and scientists, influenced by the biblical record and the general theological beliefs founded upon Bible revelations, have not ventured, in their investigations, into the higher domain of the universal dual principle existing in all forces, in all visible materiality, and the invisibles, the so-called unknowables. It is true that science has demonstrated that all material phenomena were gradually unfolded in regular succession, that according to the conditions, the varieties, types, species of each separate kingdom, appeared in harmony with uniform and universal laws progressively up to the ultimate of Nature's efforts—the human. And science also ignores the universal theological belief that God formed man of the dust of the earth as the potter molds the clay into forms, but accepts

the belief that man was made first, at least, does not controvert it by the application or demonstration of laws uniform and universal in the unfoldment of material phenomena, and yet no scientist of culture will venture his reputation by asserting that man appeared first in the order of phenomenal unfoldment, or that in the vegetable or animal kingdoms the male appeared before the female. Such assertions would be equal to the Mosaic record, that God created man first, and did not perceive the necessity of creating woman to continue the species, but saw that the man was lonely, and to cause him to pass his time pleasantly and cheer him in his isolation, he, by an unnatural contrivance, made him a "helpmeet." Why did not God make the woman as he did the man? Could he not do it without mutilating the work of his hands? The dual principle is manifested in motion, heat, attraction, in all elements and through all phenomena up to its primal evolution. It is manifested in all combinations, in all forms, in every kingdom; manifested in the vegetable, animal and human; in the sexual principle, the male and female—woman and man forming a dual unit.

The uniformity of phenomenal manifestations conclusively establishes that woman and man appeared upon the stage of being contemporaneously, the two forming one individual. Is it reasonable to believe that there was a separate creation of each female in the animal kingdom? Or is it to be believed that the unfoldment of the universe had not the same judgment in regard to the human, that time and experience were necessary to show him that the man needed a helpmeet, and which he could only supply in the unnatural and bungling manner represented by Moses?

The laws of all nations have their basis in their particular religious system. Hence all through antiquity we find woman degraded because the religious codes, notwithstanding the pretence of having a divine origin, represent her as inferior to man; and even in this enlightened age the laws of no civilized nation give her equal rights, nor the enjoyment of that freedom they give to man. In all ages woman has been kept in thralldom that man could rule supreme—he is infidel to his conjugal relations, outrage every sentiment of honor and decency, in which he had not only the protection of the laws, but the countenance of society in social life. But alas for woman! can angels believe it? for her there is neither sympathy, countenance nor protection from any source.

Yet every man should have the same consideration for all other women that he has, or ought to have, for his mother, his wife. Woman and man are one. Their organizations differ, necessarily. Nature makes no mistakes. Man's organism is more robust, is adapted to conditions and circumstances in the physical life which require strength, which should be used, not in tyranny, but in the performance of those duties for which he is fitted. Woman, the other half of man, has an organization particularly adapted to the duties she has to perform. She has not the strength of man, but can endure more, suffer more with more patience and resignation; and has capabilities to do all that man can do. Woman is more sensitive, and her cerebral organism more finely attuned. She perceives intuitively, whilst man reasons. But the differences in physical and mental organizations are such as are necessary to complete a perfect individuality. The enjoyment of perfect equality is essential to the unfoldment of the interior faculties, to the progression to a higher life, and the enjoyment of happiness in this. Woman has not heretofore enjoyed the opportunities to unfold her mental capacities properly; almost every avenue of progressive culture, of social advancement denied her, and the labors of her hands, however useful or necessary, so inadequately remunerated as scarcely to furnish her the merest necessities to sustain life. Man, woman is thy sister, thy brother's mother, his wife, his daughter. Respect her as thou ought, thine own mother, thine own wife, thy child. In God's government of the universe she is near to thee. All are children of the universal Parent. Love, then, your brother man and sister woman, and manifest your love by kindly acts and fraternal consideration for their improvement and elevation in the scale of being, without any regard to beliefs in creeds or dogmas of theology.

In this age and generation we need not look to those as Abraham, David, Solomon, &c., &c., represented in the biblical record as God's chosen ones, who were adulterers, murderers, and guilty of many immoral practices. We trace such saints through all the history of the Christian Church; and in our day, and in our midst, we have Mormonism, Free-Loveism, with their horrid debaucheries, degrading women with their inclinations, basing the principles on which their creeds and practices are founded, upon biblical testimony. And we have only to look around us on every side, how poor tempted woman is degraded, the aims and hopes of youth destroyed, and virtue struggling with necessity to resist the tempter, as an evidence of the low estimation in which woman is held by sensual man. Nor is this all. Degraded woman is not alone to be found in the haunts of vice, as it is known that in every city abortionists thrive. These have to do with the tempted in higher walks of life—perhaps a mother, a daughter, sister. Oh! man, thy record is one of baseness, licentiousness, destructiveness of health, of happiness, of life, of the fairest flowers that bloom in this earthly paradise.

CONSANGUINEOUS MARRIAGES.

It has been asserted by Dr. Cowles, of Ottawa, Ill., through the *Banner of Light*, and otherwise, that consanguineous marriages are not the cause of idiosyncrasy and imbecility, mental or physical, in offspring. As the contrary idea so generally prevails, and on such apparently just grounds, I was surprised at the statement. But it will not do for us, who profess to be liberals and progressives, to close our ears against any statement honestly and earnestly made, however much it may vary from our preconceived opinions. Although the question is firmly settled for the present in my mind, yet I should much like to read what Dr. Cowles has to say on it. The opinion that marriage of blood relations tends to produce defective offspring has been arrived at by what is called the inductive method; that is, by selection of examples, of particular instances, and arguing from them to the general proposition. It is in the experience of every person, who has observed to any extent, that the offspring of cousins are very often deficient in some mental or physical qualities. Dr. Cowles says such is not always the case; and, because such is not always the case, if I understand him, would infer that there is some other cause for this deficiency in the offspring. He says the Report for the Ohio Lunatic Asylum shows but two per cent. from consanguineous marriages. But this, it seems to me, is not a fair view of the matter. It only shows that there are other causes. And the fact that the children of blood relations are not always deficient, shows only that there are exceptions in the operation of the law; or, in other words, that on account of some native vigor in one or both parents, or some variety of temperament, the children are sound in spite of consan-

guinity. I have never yet resided in any community where I could not find some instances of idiosyncrasy, deformity or deficiency in the offspring of consanguineous marriages. Dr. Cowles says the same is found, in some instances, in marriages other than consanguineous, and you find instances of sound offspring in consanguineous marriages, therefore the instances you produce are not proof that kinship is the cause. But let us see a moment: Here are two thousand families, twelve of which are of consanguineous marriages, and nineteen hundred and eighty-eight are not so. Of those twelve one-third have deficient offspring. Dr. Cowles says that proves nothing as against consanguinity, because the two-thirds are all right. I shall admit he is right when he shows me that one-third of the nineteen hundred and eighty-eight families have deformed or idiotic children. But I have never yet resided in a community where one-third of the families have such offspring.

I have heard of such communities, or rather of classes of castes in certain States, such as Virginia in the United States, Spain in Europe, where for generations certain wealthy families have intermarried (consanguineously) until fully one-third of the offspring is deficient in mental and physical qualities, or barrenness is common among their women.

I am also satisfied that Dr. Cowles's theory is correct—that similarity of temperaments in parents is directly fatal to the offspring. Since I heard of it, I have found hundreds of instances to confirm it, without exception, so far as I can find. But still I am yet assured that consanguinity is a dangerous element in matrimony.

I should like to hear from Dr. C. more definitely, as there is certainly no knowledge more important to the welfare of the human race, in my opinion, than that connected with this subject.

Respectfully, C. I.

A SENSIBLE CONCLUSION.

BY T. L. WAUGH.

In the *New York Independent* of Feb. 3d is an editorial article under the caption of "What is a Christian?" It ought to be read by all, and especially by those who call themselves Christians. The editor remarks: "If old-fashioned, deep blue, Puritan Orthodoxy wishes to retain in the future the respect which it has enjoyed in the past, its representative organs must desist from giving opprobrious names to Christians of other theological creeds." But the fact is, the religious sects are fast losing the respect they once enjoyed, on account of their intolerance and bigotry.

He says, "A Christian (according to our view) is one who, believing in the precepts of Christ, attempts to live according to them; and such a person may entertain, as an intellectual conviction, either the notion of Christ's coequal divinity with the Father, or the opposite notion of Christ's coequal humanity with the Father's children. To say that no person can be justly called a Christian who does not believe that Jesus of Nazareth was the Lord God Omnipotent, but only as a teacher sent from him, is just as untrue as to say that no person can be justly called a Mohammedan except by believing that Mohammed was God himself, and not merely God's prophet. We have never yet seen any evidence that Evangelical Christians are better men and women than Liberal Christians. Indeed, not only the world, but the Church, is fast coming to the sensible conclusion that it is not so much a man's belief as a man's conduct that makes him a Christian. If a man be of a devout, humble and Christ-like spirit, then no matter what is his theological system, and no matter if he have no theological system at all—that man is a Christian. To say that because a man does not believe in the divinity of Christ he is therefore not a Christian, is as absurd as to say that because he does believe in the divinity of Christ he therefore is a Christian. Nine-tenths of all the 'low fellows of the baser sort'—the rowdies and ragamuffins, who use the sacred name of the Lord Jesus to point their profane oaths—have never entertained a skeptical doubt as to Christ's divinity. Nine-tenths of the inmates of our State prisons and county jails are thoroughly orthodox and evangelical in their belief." He says a man may be adjudged a heretic by "the Catechism, and the Confession, and the Thirty-nine Articles; and yet by a pure and godly life be the most eminent Christian in the community in which he lives." How many among the Orthodox bodies will assent to this? He admits that a man's belief may have a great influence on his conduct, and that one who has no belief in a moral accountability "will thereby be deprived of one of the chief incentives to a moral character." He adds that there are certain great and profound beliefs (which have been named) that do mold human conduct. "But, as a general rule, these beliefs are common to all religions, orthodox or heterodox." "They are the self-evident spiritual axioms which appeal successfully to almost every earnest man. Some souls, for their religious peace, need the sweet, comforting and precious faith of Christ's divinity; and we know what this experience is. But there are other souls to whom the Great Teacher comes not as a God, but as a man; and to whom, coming in this way, he is all the more inspiring, because his example is not the unattainable perfection of the Supreme being, but the more imitable excellence of a human character."

He concludes by saying what constitutes a Christian character. "It is God's breath blown sweetly upon the soul; it is the divine spirit cleansing and quickening the human heart; it is the indwelling of the Holy Ghost within the tabernacle of our mortal flesh; it is the heavenly gift given to all who say: 'Amen and cheer our souls with the abundance of Thy Grace.'"

SEED-TIME AND HARVEST.

Fret not thyself so sorely, heart of mine.
For that the pain hath roughly broken thy rest—
That thy wild flowers lie dead upon thy breast,
Whereon the cloud-flooding sun hath ceased to shine.
Fret not that thou art seamed, and scarred, and torn;
That cloths are piled where tinted vetches were;
That long worms crawl to light, and brown rifts, bare
Of green and tender grasses, widely yaw.
God's hand is on the plow. So be thou still!
Thou canst not see Him, for thine eyes are dim;
But wait in patience, but thy trust in Him—
Give thanks for love, and leave thee to His will.
Ah! in due time the lowering clouds shall rain
Soft drops on my parched furrows; I shall sow
In tears and prayers, and green corn-blades will grow:
I shall not win with the wild flowers back again.
I shall be glad that I did work and weep—
Be glad, oh God, my slumbering soul did wake—
Be glad my stubborn heart did heave and break
Beneath the plow—when angels come to reap:
Be glad, oh Father, that my land was tilled.
And sown, and watered, in the harvest day—
When Thou wilt cast the weeds and tares away.
And when with ripened fruit Thy barns are filled.
Keep me my faith, I pray! I cannot cease.
And fear to intermeddle with Thy work.
Oh, though I wino and fret, I would not shrink
The discipline that is so good for me!
I know that Thou wilt make my grief to cease—
Will send the cool, soft drops of healing rain;
And make my scarred heart green with springing grain;
That after patient waiting comes Thy peace.
That after faithful labor I shall reap!
And after weeping have my joy of joy.
Thou breakest down, to build up—not destroy;
Thou dosts right, oh Lord!—Thou knowest best.

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Freedom is the Thing.

We were glad to see in the columns of the *Investigator* a letter from C. H. Ellis, of Salem, Ohio, urging in the most candid and broad manner the better way of Materialists and Spiritualists joining forces at the first, to break up the narrow, bigoted sectarianism which is beginning to give way before the inspiring, liberalizing spirit of the age. He takes substantially the right ground in asserting that there is no real difference between Spiritualists and Materialists on this point, and in urging with all possible seriousness that there should be no further waste of power by keeping alive an antagonism that, for this one leading purpose certainly, has no existence. Both are bent on a single object, which is to break down the walls of dogmatism. Both sincerely desire and labor for the release of the human faculties from the longer dominion of bigotry. Not until freedom is first secured for both can either afford to waste its powers on lesser things. We all wage war for the liberty of the human mind. Let the shackles, so long worn, fall from that, and then there will be time enough to talk of the peculiar beliefs and purposes of either faith.

The writer of the communication in the *Investigator* says with impressive point and truth, that "the great work to be done, before free thought can have control of humanity, is to draw men and women out of the darkness and bondage of religious superstition." And he adds that "Spiritualists and Materialists are the two classes who are to do this work." He wisely advocates the leaving it to common sense afterwards to convince each individual which of these systems is correct. But the work at hand that is so urgent to be done, that is, the overthrow of the power of Sectarianism, he thinks should engross all the present strength and energy, leaving the question of a belief in spirits to a future day, when discussion will become a fairer thing by reason of the removal of these very obstructing conditions.

There needs no new evidence to show how widely the inquiry respecting spiritual truth is spreading, how it has got a footing in the churches, and what work it is making with the old, decaying creeds and dogmas. Materialism works in its way, to the destruction of the same obstacles, and is the left hand where Spiritualism is the right.

We find in the *Chicago Republican* a confession of the fact after this wise: "Spiritualism is so universal, numbers so many hundreds of thousands of all grades of intellect and truthfulness as its followers, that to disbelieve them utterly would be equivalent to ignoring all human testimony. There are plenty of men and women of the very highest minds and culture who believe in it—who have tested its claims themselves, with persons, and under circumstances that made collusion an impossibility." Says that champion of freedom everywhere, William Lloyd Garrison: "As the manifestations have spread from house to house, from city to city, from one part of the country to the other, across the Atlantic into Europe, till now the civilized world is compelled to acknowledge their reality, however diverse in accounting for them—as these manifestations continue to increase in variety and power, so that all suspicion of trick or imposture becomes simply absurd and preposterous—and as every attempt to find a solution for them in some physical theory relating to electricity, the occult force, clairvoyance and the like, has thus far proved abortive—it becomes every intelligent mind to enter into an investigation of them with candor and fairness, as opportunity may offer, and to bear such testimony in regard to them as the facts may warrant, no matter what ridicule it may excite on the part of the uninformed or skeptical. Our conviction is, that they cannot be accounted for on any other theory than that of spiritual agency."

These confessions testify to the thorough work which Spiritualism is making as it spreads in society. It is a fact that can no longer be denied, ridiculed away, or sneeringly got over. It is a potent element in human action, and as such will have henceforth to be universally recognized.

The Church in the World.

An article in the *Liberal Christian* sets forth that, as it has hitherto been attempted to get the world into the Church, and a flat failure made of it, it is now time to make an effort to get the Church into the world. Four-fifths of the people of the country are not church members, and three-fourths do not attend church at all. There is instruction in these facts that is worth attention. It has been dinned into our ears and driven into our brain, that no such thing as Heaven is possible without going through the doors of the Church. This has been steadily preached up as the single source of safety, the only desirable object and pursuit in the world. It has formed the very frame-work of human society, and supplied the motive power for its machinery. But if no more fruitful results than this follow, and so very meagre a part of the population of a country are called into the fold, it must be evident that the Church is no such authorized and divine establishment as it claims to be. Then the Church must be in the world already. If Heaven is to be peopled at all, it is clear that the Church never will begin to fill it up from its list of novitiates. What a commentary is it not upon the presumptuous assertions of those who claim that all religion, if not all truth, is in their individual keeping, and that unless they grant passports there is no use in facing toward Heaven at all!

Gone to Spirit-World.

We learn from a letter from Mr. Ferree, now in California, that Mrs. Abby M. Laffin Ferree passed to the higher life, from San Francisco, Feb. 17th. She has been ill of consumption for some time past. Mrs. F. was an excellent medium, and one of the best psychometrists of the day. She was a lady very much respected by a large circle of friends.

Getting Ready to Organize.

It is with real gratification that we note the rapid gains of our contemporaries in the substantial matter of subscribers. From such a fact we derive two distinct conclusions: 1st, that Spiritualism is making steady headway among the masses everywhere, and 2d, that our friends have become fairly alive at last to the vital importance of sustaining their own organs beyond the chance of misfortune. We can mention nothing that ought practically to take precedence of this. Unless the accredited and laborious organs of Spiritualism are fully sustained, in an age when even the old movements owe more to the press for their support than to all other active influences together, it need not be expected that the work can be in very much advanced by any known agency or machinery that operates to move the common mind and belief. The prompt and generous support of the spiritual press should be everywhere the predominating purpose with those of the spiritual household of faith.

And why? Simply because of the necessity first of disseminating the truths of the Spiritual Philosophy among the people. They must be made as thoroughly familiar as possible with these first. After this has been accomplished, the vital question of permanent organization comes up for its answer. Nor can it come up before. The pyramid must assuredly have a base to rest on. In the past, the responsibility of all movements for the cooperative national organization of Spiritualists have rested upon too few shoulders, and of necessity they resulted in failure. We confidently anticipated that they would. The pyramid must not merely have something to stand on, but its base must be much broader than its apex. We have all of us learned a lesson from experience, however, which it is perfectly safe to say will stand us in good stead in the future, when the opportune hour shall arrive for a broad and lasting organization.

We are to understand that the pioneer work of Spiritualism is by no means yet finished. For this reason we counsel, as we have done heretofore, that no more hasty movements be undertaken.

The suggestion of the *Present Age* struck us with peculiar force. It is, that Spiritualists in every part of the country shall faithfully compare notes with one another, so that when the time comes they may be prepared to organize and establish themselves on one common platform. They can then come together understandingly, and inaugurate a programme that will utilize all dissentient elements and influences. Our belief is that that welcome time is not very far off. The matter is wholly in the keeping of the angel-world, however, and they who act with it, unselfishly, will become stronger continually, and be inspired to do the very work needed. Such a work, when accomplished, will prove a blessing to the remotest generations of the race.

"Another Indian Massacre."

This is the white man's phrase, after the red man is saturated with vile whiskey, and under its influence sometimes commits depredations upon the white settlers. But it is now changed. The white Christian has committed another cold-blooded wholesale slaughter of Indians, hence we quote "Another Indian Massacre." Our blood runs cold while we read, in the daily press, the particulars of this affair. We transfer the recital to our columns, that every reader, on perusal, may raise his voice, with us, against the civilization that permits such horrid spectacles as are here depicted. While such hideous crimes are being enacted by United States troops with perfect impunity, our "Christian" people do not even raise their voices in remonstrance. The pulpit is silent, the forum is silent, and nearly all the press is silent. The summary extermination of a whole tribe of Indians, because a few lawless ones committed outrages upon the whites, the account properly denominates "cruel and unjustifiable." This is tame language to use in this connection. But the justice of Almighty God never sleeps. He will right the wrongs of the red men, and in a manner which shall teach the "Christian" Indian-hunter that the Great Spirit will bring sorrow to the wrong-doer, no matter how exalted he may be in the social or the political scale. We subjoin the brief details of this last horror of our civilization:

The bloody raid and merciless punishment of the Piegans tribe of Indians is graphically described by a Montana correspondent. This tribe is composed of portions of the Bloods, Piegans and Blackfeet nations. Although the outrages of the Indians had been frequent, it is believed by many inhabitants that the summary extermination of a whole band by Baker's cavalry was cruel and unjustifiable. The U. S. troops numbered 380. On the 23d inst., the Indian village, consisting of forty-four lodges, was discovered and surprised near the Marias river. The Colonel's immediate command commenced the fight, and with terrific yells the soldiers dashed upon the enemy. The attack was sudden and vigorous, and the scene presented was one of frightful reality. The hide-covered lodges were ripped with knives by the soldiers, and many a bullet passing through the opening thus made laid low the braves within. The uproar was deafening. The sounds of fire-arms; yells of the infuriated soldiers; the shrieks and death-cries of the red-skins; the barking and howling of the Indian dogs, all mingling, made the scene one of terrible interest. The camp was captured; the regulars had wiped out their savage foes completely, and encamped for the night on the scene of their butchery. Among the principal chiefs slain were Bad Bear, Wolf's Tail, Heavy Runner, Red Horn, Mountain Chief's son, and others equally prominent. Six of the Piegans ran over a hill on the right bank of the river, and escaped from the main command; but their evil star guided them to a point where a few soldiers were guarding the captured herd, and soon these Indians also lay stiff on the ground. Nothing now remains to show the extermination of the Piegans village, save blackened spots where the lodges and stores were destroyed by fire, ghastly corpses strewn around, ravens flitting to and fro, and hungry wolves snarling and snapping over their feast."

Close of the Volume.

This issue closes the 20th volume of the *Banner of Light*, on which occasion it is meet that we thank our friends, one and all, for their exertions the past year in our behalf. We hope to still merit their patronage. At any rate we shall endeavor to deserve it.

The BANNER OF LIGHT is a permanent institution; but it needs a wider circulation than it has at present. Friends everywhere are, therefore, earnestly solicited to extend its usefulness, by adding continually new names to its subscription list.

Our opening volume will contain an essay from the pen of Mrs. EMMA HARDINGE, entitled, "Infestations, or Obsession," which will no doubt command the attention of thinkers. Other articles of merit will also appear in our next number.

New Orleans, La.

We are happy to inform our friends in Louisiana who are desirous of obtaining spiritual and reform books, that they can procure a supply of all the works published by us, on applying at the bookstore of Mr. George Ellis, No. 7 Old Levee street, New Orleans.

Prison Reform.

Certain persons are before the Legislature with a petition for a thorough reform in the management of our prisons within the State. They do not commit the error of asking too much at once, but content themselves with presenting, in the main, a single abuse, and demonstrating the urgent necessity of its rectification. That fault consists in the indiscriminate confinement of the two sexes in the same prisons, and appointing only male keepers over both. It is insisted that for this, among other reasons, the women and girls, when discharged from confinement, are generally in a worse, or certainly as bad a state as when they were first placed behind bars and bolts.

The number of these female prisoners within the limits of the Commonwealth averages, of late years, thirty-five hundred annually. Of this large number—melancholy to contemplate—over one-half prove to have been prisoners at least once before. Thus it is made to appear that their confinement has been totally without benefit to them. If we are prepared to accept the doctrine that it is for reformation solely, and not for pure punishment, that criminal offenders are forcibly deprived of their liberty, we shall have to admit that the purpose is, in this instance certainly, very far from being accomplished. What is proposed by the benevolent ladies who are the prime movers in this project, is that the State shall erect two commodious prisons, one at either extremity of the State, for the use of women and girls who are too old to become inmates of the Industrial School. While they are thus confined, they shall have matrons and female superintendents placed over them, schools of instruction shall be established, and proper restraining influences shall be put upon their conduct from one to three years after their legal discharge from confinement.

These prisons for females it is estimated will cost, in all, some three hundred thousand dollars; and pursuing the plan of discipline and industry marked out, it is computed that they will be paid for in twenty years from their first occupancy. In this way indiscriminate imprisonment will be avoided, as it ought to be, there will be healthy industrial and moral influences set to work, and when they go back to the world they will have served faithfully a probation which, coming after the regular term of imprisonment, is calculated to fit them for returning to places of usefulness and trust in human society. We sincerely hope that such a badly needed reform may be begun without any delay. Our prison system can no longer be pointed to as so near perfect as we would have it believed by others, so long as its results are as faulty as the facts show in their presentation to the Legislature.

Test Mediums, etc.

There seems to be a greater demand than ever all over the country for test mediums; but many of those anxious to secure the services of such seem to somehow lose sight of the conditions which render this class of media available. Mediums are peculiarly organized persons, otherwise they would not possess mediumistic powers; they are highly sensitive, and cannot always comply with the conditions required of them by those seeking their services. When the law of conditions is better understood, the media will not be the martyrs they are forced to be to-day. Scientific minds will come to the rescue, and less selfish people will care for these mediums much more carefully than they are cared for now. When wealthy Spiritualists, who now keep in the background, are willing to step to the front and put their shoulders to the great wheel of progress, the sooner the vast multitudes, who are hungering for the bread of life but know not how to obtain it, will throw off the shackles of Old Theology, and embrace the faith that shall gladden their souls.

As long as so much apathy exists in the ranks of those we have designated (there are honorable exceptions, of course,) as is apparent at this time, so long will our beautiful faith languish for means to furnish its humble believers suitable places of worship. Boston is favored in this respect it is true; but in other sections of the country meetings are not held regularly, because the people have not the pecuniary means to hire expensive halls and adequately compensate the lecturers they would gladly employ. We hope, however, for a better condition of things in the future. Then test mediums will be more abundant than they now are, stand on a higher plane, and those in need of their valuable services will consequently be less captious in regard to their peculiarities.

Written for the Banner of Light.

OUR SHADES OF THE HEART.

BY HARRY VANCE.

Oh, yes! when the friends who were here seem departed,
The scenes where we mingled still keep them in view;
They come, the same spirits, our own dear hearts,
The ties and the joys of our home to renew.

The incense of flowers, the hum of sweet measures;
Recall the same souls who were with us, and fled;
They mingle again in the same sacred pleasures,
And we walk and we talk with the bands of our dead.

In summer's warm breath they are floating around us,
At the freshest of winter they rest where we sit;
When twilight and midnight to silence have bound us,
In gleamings from Heaven their images flit.

Oh, yes! they are with us, all close here beside us,
Or sleeping, or waking, they never depart;
Whatever of weal or of woe may befall us,
We are guarded for aye by our shades of the heart.

Possibility of Abstinence from Food.

J. Burns, of London, publishes a most interesting, because so timely and pertinent a pamphlet, on "THE POSSIBILITY OF LONG-CONTINUED ABSTINENCE FROM FOOD," by W. M. Wilkinson, with supplementary remarks by J. J. Garth Wilkinson. The case of the Welsh Fasting Girl gives great significance to the various facts, rare and distant, that are here collated for the purpose of showing how very little the dogmatic doctors know about the subtle principles by which life is sustained—how profoundly ignorant they are of all the finer forces that effect and maintain the existence of the physical system. An interesting collection of experiments in illustration of the power of animals to do without food is given. The conclusions rendered in reference to the trance, or unconscious condition, are these: that all medical evidence is valueless; that the old dogma that human existence can be supported but eight days without food, is wholly erroneous; that faith in the medical man's fee, burglar, and bugbear; and that sudden mental and emotional shocks are capable of developing a condition in which organ after organ, and function after function are involved in a state of suspension, the life merely standing still, the tissues remaining uninfused, and food becoming comparatively unimportant to the distracted and emoted vitals.

New York City.—Mrs. Emma Hardinge lectures in New York during the month of March.

Rev. Mr. Hepworth in Boston.

This gentleman, now settled in New York city, made a return for a day, on Sunday, Feb. 27th, to his old society, the Church of the Unity, and also spoke in the evening at the Boston Theatre. The occasion attracted an overflowing congregation at both places.

At the Church of the Unity his discourse was based on the text, "For God so loved the world that he gave his only begotten Son"—John III: 16. These words, the lecturer said, were born out of the warm bosom of Infinite love. As in music, one person sings until the whole audience listens and is charmed, and then, at the right moment, a thousand voices take up the refrain and sing it with all their hearts and with all their might, so eighteen centuries ago the apostle of God stood upon the hill-sides of the Orient and spoke to his little Hebrew audience of the love of the Father; and scarcely had the echo of his voice died away ere the whole generation took up the refrain, and ever since we have been singing of the love which heaven bears toward earth, and the love which every human soul should have toward heaven.

The speaker referred to the influence of the Father Spirit, and said it was not exerted as a king who wars for the sake of conquest, but was as the gentle loving parent, who follows persistently the footsteps of his children, and will not take "nay," though they be sunk in guilt and crime, but stays by their side until he persuades the heart, until he subdues the will, and until the poor, wretched soul finds its haven of rest in the bosom of the persistent Father's eternal love.

He referred to the want of the love element in the religions of the past, and said that superstition was the chief power in them. If you come down to Calvinism, or to Lutheranism, or to Protestantism, or to Catholicism, in the fifteenth and sixteenth centuries, you find religion possessed of the same thing. It was the religion of the state; it was the crackle of the flames. If you did not believe just so, the Church trampled you under its feet. It was the old Jungernaut under another shape. It was not religion; it was nothing but a superstitious fear of something; it was only an institutional fear, if that is a good phrase; it was only the incorporation of man's superstitious element into the laws of the land, "only that and nothing more." * * * But now we live in a better century; now we look at the New Testament, through different spectacles; now we have learned that the true method of reform is not through a law that arbitrarily binds, but through a spirit which sweetly attracts; that laws are good for nothing unless the people are willing to obey. * * * The spirit of the century in which we live is love. That is the only spirit that can go forth conquering and to conquer; love which includes obedience to God's laws through sympathy with those laws. * * * There is but one way to make your life and mine beautiful and holy, and that is to put the spirit of the text into our days, and months, and years.

In the evening, his remarks at the Boston Theatre were upon "Heavens and Hells." He said in the past we were satisfied with the bad, but now we must have the perfume of the full-blown flower. If you were to ask me, my friends, what is heaven, I should not be true to the age in which I live did I not say to you, it is to look into your own heart, and let it tell you just what heaven is. I don't care for your theological definitions, nor your dogmatic definitions; I know what heaven is, and so do you. It is accord with the laws of life; it is an established harmony between you and heaven; it is simply the being at peace with all mankind. I have seen many and many a heaven in a human home; I know many men and women who live in heaven—who need not die to go there.

Heaven was not given hereafter as a reward for forty years of faithful toil. It was given now. If you are a true man you are in heaven at this instant; if you are a noble and pure-hearted woman you are just as much in heaven this night as you will be a hundred years from now when you have put on the white robes of immortality.

The speaker referred, among other things, to the many unhappy homes, and said the man who allows the poetry of his courtship to end in the wretched dull prose of drudgery, has mistaken his mission, and has lost all the sweetness out of his life. If there is romance when you are twenty, standing at the altar with the fair-haired girl, keep the romance in your life forever, and never let it go out the door, else the dream is all gone, and things are taken as a matter of course; and so the rhythm, the beautiful coloring, is all washed out, and the glory and home have all disappeared. It is the tragedy of life.

He then referred to the differing views of hell in the old times—Milton's fiery hell, conceived of because he was in a cold climate, and Dante's hell of ice, because he lived in a hot climate, and said in this century we knew that hell consisted in the sharp biting of remorse, which was the result of disobedience to the natural requirements of life. There are hells all over the land; there are heavens scattered here and there. There is the one path, and there is the other. Commence with a consecrated soul—commence with a spirit baptized in love; go on honestly, nobly and well; and you shall at last—nay, you shall every day—sit down surrounded by the angels, and in your heart heaven itself shall reign supreme!

Singular Manifestations.

"Certain subterranean noises, says a Spanish paper, similar to those made by a train just starting, have recently been heard at Cadiz. These sounds are produced at intervals in different parts of the city; and what is very strange is, that the Governor is almost always informed by anonymous warnings of the hours when the noise will be heard."

We clip the above from an exchange. It is now a common occurrence to find paragraphs of a like nature, and bearing the same lesson, throughout the press of the world. To us there is nothing remarkable in these "anonymous warnings" save the pertinacity with which the general public shut their eyes to the real cause—spirit-power—and search idly for some imaginary one more in harmony with their preconceived notions. We have lately been informed that, on one of the railroads leading out of Boston, workmen employed at a distance with a hand-car have frequently heard an approaching train so distinctly that they have hastened to remove their car from the track and prepare for the advent of the unexpected visitor, which, however, in passing, proved to be only sound.

Spirit Return.

A spirit, giving his name as Captain John Coffin, who belonged in New Bedford, he says, reports himself at our Public Circle (see Message on the sixth page) for the purpose of replying to a question propounded to him at a circle in Philadelphia some time since, by his earth-friend, Capt. Sparrow. Should his statement meet the eye of any one who ever knew the parties named—as we do not—we desire them to communicate with us upon the subject.

"Jesus and Socrates."

Rev. Francis E. Abbott, of Toledo, whose boldness of speech and belief gained for him an ex-patriation from the New Hampshire field of clergy some time ago, delivered the sixth lecture of the Sunday afternoon course at Horticultural Hall, Boston, Sunday, Feb. 27th, directing his remarks to the above subject. Quite a large audience were in attendance.

The lecturer said it was "no new thing to compare Jesus to Socrates, but that the spirit of this age led us to consider them from a point of view never before taken. The laws of spiritual astronomy are still poorly understood. The astronomers themselves are unfitted for the task of scientific observation by blinding theories inherited from the astrology of the church. The dust of prejudices must be carefully wiped from the lenses of the telescope; the cobwebs of theology must be swept clean from the brain of the observer. Every Christian being by the very nature of Christianity obliged beforehand to render a certain verdict, is disqualified to sit as a juror in the case. He has expressed his opinion and cannot be impartial. The first requisite for a just decision in the respective merits and demerits of Socrates and Jesus is freedom from discipleship to either. Jesus is confessedly the historic ideal man of the Christian religion; the reputation of his character and spirit is the prime duty of his followers. Free religion can have no historic ideal man, since it entirely discards the notion of any fixed idea for all mankind. Free religion knows no hero worship; adores no human idol. Of all men who are known to history Socrates stands on the most commanding height. The character of Socrates presents to my mind, without any exception, the finest historical illustration of some of those virtues which free religion must regard as most fundamental. Free religion holds up Socrates not at all as a model for imitation, whether perfect or imperfect, but perhaps the grandest known instance of certain virtues which belong to humanity. Each of these two characters is superior to the other in certain points; neither is perfect in all points. I am far enough from seeking to idealize or idolize either."

The speaker then proceeded to detail some striking coincidences in the lives of Jesus and Socrates, saying that both were graduates of a workshop, and received the elements of what was regarded in their respective neighborhoods as a decent education; they, with equal readiness, accepted the work before them; Jesus taught for nothing—Socrates taught for nothing. Socrates, no less than Jesus, was preeminently a moral reformer. Both had their weak points, and both showed that party spirit which is never beautiful to behold. The persuasion of a special divine mission was wrought into the very soul of each. If Jesus believed himself called by his Father to the great and unparalleled task of establishing on earth the Kingdom of Heaven, no less was Socrates convinced that he was sent by the gods to the Athenians to labor for their good. With all the differences between them, I recognize in each the same incorruptible allegiance to the best and highest in his own soul.

By comparison and illustration, Mr. Abbott sought to prove the superiority of Socrates, over Jesus, as a religious teacher, a man and a philosopher. Christ was a dogmatist; Socrates a practical educator. Jesus proclaimed himself King of his followers; Socrates refused to take the title even of their leader. The lecturer was attentively listened to and his remarks evidently were well received.

Thus on after another the disciples of truth find a voice, and the idols of the past feel the blows of the fearless iconoclasts of the present, who are but in reality the harvest of the seed planted by a bigoted, persecuting church, now begins to realize the truth of the Scriptures wherein it is recorded: "They have sown the wind, and they shall reap the whirlwind."

Indiana Divorce.

The Supreme Court of the United States has recently affirmed, a decree of divorce granted by an Indiana court, assuming the ground that whatever one State does in its own proper limits, no other State has any power to annul. There were two individuals, for instance, who were parties to a divorce suit in Indiana. Both appeared in court, and presented and defended their case. A divorce was granted, and the denied party goes elsewhere and sets up the plea that, as within the State of the new residence an Indiana divorce is held void, that party is at liberty to act just as if no divorce at all had been granted. This doctrine, which is but a serious conflict of legislation between the States, and likely to lead to the most unfortunate results socially, it was the office of the Supreme Court of the United States to deny and annul. Said the Court, "An Indiana divorce is good against the world," for inasmuch as the decree holds good as against every one within the State of Indiana, where it was granted, it cannot be questioned by any other State whatever. In other words, one State cannot question the right of another to grant divorces to whomsoever it sees fit, and on such terms as it sees fit. If divorce is procured strictly according to the laws of that State, it is enough. Hence, an Indiana divorce, obtained under Indiana laws, will hold in any part of the country.

Springing a Light on the Davenportes.

A San Francisco paper of Feb. 10th, alluding to a séance by the Davenport Brothers, says: "There was another large attendance last evening, notwithstanding the rough weather. Judge Sawyer and Alexander Austin were selected as the committee of investigation, the performance being the same as on the preceding evening. During the dark séance quite a sensation was created by the lighting of new fuses combustible in the gallery, lighting up the entire hall, and revealing Messrs. Fay and Davenport in their places, but leading to no important discoveries. This occurred at the time when the musical instruments were being swung over the heads of the performers and through the air, and had that been accomplished by the parties tied in the chairs, exposure would have been unavoidable. A few in the audience affirmed that, at the moment the light was introduced, they saw Messrs. Fay and Davenport swinging the guitars, throwing them aside and resuming their places, but such was not the general observation of the audience. The séance was well laid out and the combustible material chosen, but, like a hundred other expedients, it failed of its purpose, and gave additional interest to the exhibition."

Music Hall Spiritual Meetings.

Sunday afternoon, Feb. 27th, Thos. Gales Foster closed a six weeks' engagement in Music Hall, Boston, where he has given a series of discourses rarely surpassed for ability, depth of thought and eloquence. "Is Spiritualism Plausible and Natural?" was a fitting theme for his closing address, which apparently was the best appreciated, for it met the demands of every soul. We shall print a report of this lecture.

Next Sunday Afternoon.

Prof. Wm. Dexton will continue to elucidate the important question, "Is Spiritualism True?" by scientific facts and unanswerable argument. The Professor is very popular as a lecturer, as his large audiences fully attest.

We need not fear to die."

Banner of Light.

EDITORIAL CORRESPONDENCE.

By WARREN CHASE,
No. 27 South Fifth Street, St. Louis, Mo.

REAL AND IDEAL.

After all the messages from the spirit world we are still at a loss to find out how much of what is reported to us from there is really objective existence, and where is the dividing line between the objective and subjective existences. We have no doubt of the honesty of those who were honest while here, nor of the correctness of their reports so far as their own experiences and observations are related, but when a person tells us that he, or she, has the same dog and cat and horse and pigs and chickens, &c., that lived and died here, we are inclined to believe that the existence of these is subjective. We can easily account for clairvoyants seeing domesticated animals and garments formerly worn, &c., as this is evidently spiritual psychology, and produced for proof of identity; but when a spirit testifies that he actually has his old dog with him, and that he barks and fawns around him the same as when here, we are strongly inclined to Swedenborg's theory of phantasy. That much of the life in the first sphere of the spirit-world is a sort of mirage, or spiritual emanation from this, seems quite evident, and as such may seem real to the persons who are enjoying or suffering in it, but after all is merely subjective or not more real than the dream or the mirage, or the snakes of delirium tremens. Persons may, and no doubt do, live for a time in the mental and spiritual emanation of the earth-life, and these no doubt are a reflex of the person's character and experiences here, and hence make the heaven or hell for a time of each soul.

It is not probable that any spirit who was progressive in mind and feelings while here would give us the same report of surroundings ten days or ten years after becoming an inhabitant of the spirit-world, and yet we have often been surprised at the slowness of progress there as related by those who were, and are, of a quiet and contented disposition and satisfied with their condition. To us it seems that all spirits will in time, some sooner, some later, pass out of the attraction for and then out of the region of these earthly animals and into the superior region where are superior creatures fully adapted to the higher and purer spiritual life and its unfoldings. We think every drunkard will outgrow his thirst for liquor, although we have the best of evidence that death does not, in all cases, take it from him, and we think that those who become attached to the company and feeling of wine will outgrow the business and habit, even though they may for a time have the old attraction gratified after death. That the grogshop and gambling house has a shadow, or spiritual mirage, in which those who love it dwell for a time after death seems to be proved, but it is the permanence and real objective existence of these that we doubt. That some persons do not really know they are dead, even after their bodies are buried, is also well established, and it is still more certain that many religious zealots do not for a long time find out that their religious ideas were entirely fabulous and of no value or significance in the next life. On these subjects we are still trying to learn more.

A JUDICIAL MUDDLE.

A majority of the judges in the Supreme Court of Ohio have decided that the constitution and laws of that State recognize, or are founded on Christianity, and therefore the school commissioners, although elected by the people of a city or county, for the express purpose, have no right or power to forbid the use of the Bible in common schools. Alongside of this decision is a bill, evidently about to pass Congress, prohibiting polygamy in Utah, where polygamy is a part of the Christian religion, and drawn wholly from the Bible as authority, and conscientiously practiced by that authority, as a religious duty enjoined by the Bible. If, as is evident, polygamy is a Bible doctrine and practice, and the Bible cannot be excluded from schools because ours is a Christian Government, we cannot see the consistency of the bill. If, on the other hand, the decision is wrong, as we believe it is, notwithstanding the religious spirit of the judges, and the tolerant construction of the Ohio constitution and statutes, and if the Constitution of the United States does actually protect and allow any and all religious beliefs to be indulged and carried out in this country where they do not infringe upon personal liberty or the natural and inherited rights of persons, we cannot see the consistency of the Congressional measure with this, nor can we see how the Supreme Court can do otherwise than decide it unconstitutional if submitted to them by the conscientious believers in the Mormon phase of Bible Christianity.

KNOWLEDGE AND ASSUMPTION.

Rev. J. H. Noyes says in the *Circular* of Feb. 14th: "We know that the Father and Son are one, and that the end of the work of Christ is to make all believers one with him, as he is one with the Father." This assumption of a knowledge that two persons, a father and his son, are but one person, to us is, as it must be to all minds that use reason, the sheerest piece of nonsense, that at best can only be excused by a popular superstition that accounts for impossibilities by miracles and the special divine interposition to overthrow the highest attribute with which God has endowed us. This arrogance of the church in assuming to know the fundamental principles of mathematics are false, and the laws of physiology are utterly unreliable, is about "played out," and however much these theological teachers, who had puritanism thoroughly mixed with their early education, may attempt to preserve, and perpetuate it, there is no salvation for it, and it is sure to find its resting-place in the graveyard to which this generation are marching. Persons who cannot reason may believe that two are one, or three and one are the same number, and one person and three persons at the same time, but no rational mind can believe it, however much they may through fear assent to it or through a love of popularity preach it. It is certainly time the religion of our country was made to conform to science and actual knowledge, so that rational minds can accept it, and it is pitiable to see such men as J. H. Noyes still in the dark.

SPRINGFIELD, ILL.

We have visited and given four lectures in this city, but from various causes found our cause at rather a low ebb in the capital of Illinois; but not really from any want of believers, nor of faith and confidence in the ultimate triumph of the glorious gospel of good news to all people. Peculiar embarrassments and the effects of some misplaced confidence in those who do not seem to have the good of the cause as much at heart as they ought, to be worthy of this great

work, is the cause. We have so often seen our friends overcome both of these conditions that we have the fullest confidence in the few noble souls at Springfield, and there are certainly some there who are as fully imbued with our philosophy as any we have met in the West. It was the coldest weather of the winter when we were there, and very unfavorable, but when the spring birds came we intend to visit them again.

The Lyceum there, although not large, is well organized, earnest, faithful and hopeful, and in it, as in all these movements, we see the germs of a new system of education, and a higher and better religion than is taught in the Sunday schools and churches of the Christian religion.

"Oh God, our refuge and strength, the author of all pious wishes, bear the pious supplications of this Church, and grant that with the intercession of the blessed and glorious always Virgin Mary, the mother of God, with the blessed apostles, Peter and Paul, and all the saints, we may efficaciously obtain what we faithfully pray for."

The above is a part of the opening prayer of the Pope at the Ecumenical Council as narrated could be rendered in English from the Latin original. It upsets Swedenborg's estimate of Paul, and overturns the communications through Alexander Smith; exalts Peter after his denial of Jesus in his trial hour, but most of all, it grossly scandalizes Mary, the mother of Jesus, who, according to the Scriptures, was the mother of a large family of children, and who was also married according to Jewish law, and hence, in the liberal sense in which all unmarried women were called virgins, was not liable to the charge. It is about time that this old superstitious nonsense of talking about the mother of God was dropped from prayers and sermons, and common sense substituted in its stead, and the equally absurd expressions of calling a mother a virgin in our language.

POPULAR LECTURES IN ST. LOUIS, MO.

Among the most successful and popular lectures in our city this winter, is a course by Dr. A. O'Leary, on every phase of life and health and the treatment of disease, and replete with good advice, especially to the young. We are glad he has been induced to return and repeat the course, with additions, in March, to commence the first, and as the price is fixed so low all can attend, his lectures will do a large amount of good, and we trust, he, as was the other course, largely attended.

"We see the following going the rounds of the papers, and hope it is true. Mr. Carpenter's farm was near our rude cottage home in South Pass, and the object of the donation a most worthy one: 'Joseph A. Carpenter, who was a prominent fruit grower in Union Co., Ill., and whose death was announced a few days ago, has left by will \$5000 to the town of South Pass, to establish a public fountain in the town, where all may make their thirst, thus, as he said, 'removing one very prevalent excuse for frequenting saloons.'"

To Conductors and other Friends of the Children's Progressive Lyceum.

Believing in improvements, and that the time has come when a new Lyceum Manual is absolutely needed and demanded by the progressive public, we have ventured, in agreement with the earnest wish of many friends, to arrange a systematic book for the use of Lyceums, to be entitled "THE LYCEUM GUIDE." While we have made no change in the Lyceum system, as such, its outline and construction being the same as projected by its inspired founder, A. J. Davis, we have sought greater simplicity and variety, and a more educational process in the art of leading the youth to a natural and happy life. In this respect it is fresh and new. It will embody the choicest thoughts of this age, and gleanings from the wisdom of the past, and is, withal, the Spiritual Philosophy with its moral beauties expressed in language comprehensible to children, yet broad, deep and equally fascinating to more experienced pupils.

The color department is scientific, being arranged by a talented artist of Philadelphia. The calisthenic department, designed to nurture graceful and healthful motion and carriage of the person, is peculiarly beautiful, and is illustrated by significant cuts.

The Golden Chain recitations and marches are all of the most inspirational order, containing sentiments ennobled in rhetorical style that can never grow old, being based upon self-evident principles.

The musical department is under the editorial management of James G. Clark, who has won a national reputation and popularity as a poet and musical composer, and will contain all his best compositions.

Our long and ardently cherished task will soon be offered to the public under the smiling approval of the angels who have moved us to action.

Before we go to press with our work we respectfully solicit the conductors and other Lyceum friends to favor us, for publication, with brief statements of their opinions, as guided by their experience and observation upon important matters here indicated. Such notes will be of invaluable value. To give definiteness to our request we submit a series of questions, hoping for an immediate answer from all our Lyceums throughout the country. Address

EMMA TUTTLE, Berlin Heights, Ohio.

1. In what moral estimate do you reckon the Lyceum system as superior to the church Sunday school?
2. What facts or incidents can you relate of your Lyceum demonstrative of such superiority?
3. Has your Lyceum been instrumental in developing the dualistic powers of the youth?
4. What methods have you found most successful in securing habits of punctuality with the members of your Lyceum?
5. What are the best means of obtaining the co-operation of parents and guardians, and their frequent attendance upon the sessions of the Lyceum?
6. What is your opinion of making our Lyceums more dramatic?
7. What are the best methods of procuring finances for the support of the Lyceum?
8. Do you favor the one-lecture system, that more time may be given to the interests of the Lyceum?
9. Will you please state what otherwise you regard as advantageous to the improvement and progress of our work of love? J. M. PERLES, EMMA TUTTLE, J. O. BARRETT.

Feb. 1870.

The Ames Company are filling a contract for making a peculiar adjustable horseshoe—the invention of a Baltimorean—which is made to be taken off at night or when the horse is not being used, and put on as readily when wanted as a pair of boots. The corks of the shoes are also adjustable, and new ones can be fitted when one set is worn out. Horse men claim it to be a "big thing."

A telegram from Laramie city, Wyoming, Feb. 23, states that among the jurors drawn for the March term of the Albany county Wyoming Court were seven ladies, some of them the wives of our most prominent citizens. The excitement caused by this proceeding is immense.

OUR NEW PUBLICATIONS.

Opinions of the Press.

From the American Spiritualist.

MODERN AMERICAN SPIRITUALISM: A Twenty Years' Record of the Communication between Earth and the World of Spirits. By Emma Hardinge.

This is a superb volume, printed on tinted paper, with clean type, embellished with nineteen engravings, fourteen of them being portraits of distinguished Spiritualists, finished in the highest degree of the art on steel—among these, a gem in its method of execution, is that of the talented author. We have here the latest product of spiritual literature; how wide the interval that separates it from the first. We remember reviewing a volume by Charles Hammond, written through him by John Murray. It was the prelude of the thousand volumes now accumulated, yet it came forth in modest dress, and unpretentious. The cause has prospered, and spiritual literature not only engages the attention of the best minds, but employs the elegance of type, paper and binding, putting its truth in holiday attire.

Emma Hardinge has performed a great labor, and she has performed it well. She has compiled the facts and history of twenty years, and thus gathered a magazine from which the believer may draw invincible instruments of defense, and the skeptic be convinced if he can be by the evidence of others. The earnestness of the cause is shown by her dedication: "To the wise and mighty being through whose instrumentality the spiritual telegraph of the nineteenth century has been constructed; to the beneficent and powerful spirits through whose sublime labors the immortal world can commune with the mortal dwellers of earth; this brief, fragmentary and most imperfect record of their divine ministrations, undertaken at their command, and executed under their supervision, is reverently and gratefully inscribed by their faithful and devoted medium."

We like this. She stands bravely and boldly and declares what she is, and by whom she is guided. Like the dedication is the book, plain, ungarlished, and out-spoken. Its chapters are separately devoted to States, and the narrative runs forward like a story. We scarcely finish one startling narrative before we meet with another of still more wonderful events. It is a chronicle, and a hundred years from now will show none of its interest. The energetic author is her own publisher, and may anticipate an extended sale, for she has produced a work which marks an era in Spiritualism. We learn that she proposes to follow with a supplemental volume more especially devoted to biography and mediumship. We shall look for it with interest, as will all who have enjoyed the pleasure of the use of this grand contribution to spiritual knowledge.

From the London Spiritual Magazine.

INSTRUCTIVE COMMUNICATIONS FROM SPIRIT-LIFE. Written through the Mediumship of Mrs. S. B. Park, by the instrumentality of her Spirit Heralds, who began to manifest this life in 1863. Boston: White & Co.

Books of the kind indicated by the above title rarely have that interest for the general reader which they have for the persons to whom they are more particularly addressed. Spirit-communications in general derive their chief interest from the special circumstances under which they are written, and their adaptation to those for whom they are primarily given. This very fitness to times and persons, however, renders them more fit for the private ear than for the public at large; and even when, as with the present volume, the themes are of general rather than private interest, they are apt to be comparatively flat and flavorless, and to be judged from all connections with the affections, convictions and mental habits with which they were in more immediate sympathy. The communications in this work consist of short, familiar essays on such subjects as "Spirit-Life," "Evidence of Immortality," "Salvation," "Essay on Man," and kindred topics of equal magnitude, and the treatment of which seems to us very true, and scarcely commensurate to their importance. We must not, however, forget that men are so variously constituted, and so differ in character and intellectual development, that to one class of minds may seem to have but little force and suggestion, to another may be full of instruction and suggestion. It is in this hope that the present work appears to have been issued, and we dare say it will not altogether fail in its effect.

From the Present Age.

REAL LIFE IN THE SPIRIT-LAND.—Mrs. Maria M. King's new book, which has been advertised in our columns, is worthy the perusal of all who are interested in the Spiritual Philosophy, it being a portrayal of some of the most important principles of our faith. It calls attention to the future life, and to the means in the power of mortals to use to fit themselves for life's duties here and hereafter. It is of practical value to any who are anxious to study the theories of Spiritualists and mediums, for the purpose of deducing a consistent system of faith concerning the future, its rewards and punishments, &c.; as it establishes a basis for its prophecies, and asks no blind acceptance of them. It is in this sense the truest analysis of them. The book is written in a style that commends it to readers who desire a plain statement of important truths. The public should understand the merits of this work, and its low price will enable all who desire to place in their libraries a work so eminently calculated to interest and instruct. It is well adapted to Lyceums, being suited to old and young.

Answering Sealed Letters.

WASHINGTON, Feb. 26th, 1870.
EDITORS BANNER OF LIGHT.—Referring you to my late communication in reference to test letters through Mr. Mansfield of New York, I now beg to rectify another. After I received the letter from Mr. Pardee, I made the following note:

WASHINGTON, Dec. 31st, 1869.
B. G. LOUDEN.—My Dear Friend: I had a letter from our old friend Pardee the other day, and he said he had seen you also my son, who passed over in September last. I would like much to hear from you through Mr. Mansfield. Any word that you may wish to send to your family or friends, I will deliver to them. Do all you can to help my son. Speak of him in your reply to this, as you may deem best. Sincerely yours, GEO. HELMICK.

This note was carefully sealed in a heavy envelope, without any address or name on the outside, and sent to Mr. Mansfield, and in a few days I received the following reply, together with my note, which was intact:

MY DEAR FRIENDS HELMICK: Yours of the 31st December duly received, and for the sake of my dear friends, I have no one of my dear friends could I have been more pleased to have talked with, than my old friend Helmick. I have met George and Pardee several times—George especially: the dear one is doing all he can to talk with you and his anxious mother. I will assist him in all, rest assured of that. If you see my dear family, say to them I often think of them; love them as dearly as ever. I often go to that Experimental Farm, but alas! how comes on the Grapery? Our luck through life was hard, but our aims were honest, thank God. My kindest regards to Mrs. Helmick and your family, one and all. Yours truly, BAR. GRAVES LORDE.

To Geo. Helmick, Washington, D. C.
I now beg to call attention to the tests in this reply to my note:

1st. The handwriting is evidently that of Mr. Loudon, with all of its peculiarity, especially in the formation of his capital letters and signature.

2d. In his reference to that Experimental Farm, which he leased for a term of years, in Delaware, for the cultivation of blue fruits, &c., and called the "Experimental Farm," and in his letters to me and his friends, he always headed them in that way. Mr. L. deceased there, just as he was getting things in the order.

3d. He asks, "How comes on the Grapery?" Whilst I was in business with him, I engaged with a friend of mine, in Delaware, in the culture of the grape, and was so interested when Mr. L. deceased. Of Mr. L.'s farm or Grapery, Mr. Mansfield certainly knew nothing whatever, neither had he ever seen Mr. L.'s handwriting.

4th. In his reply, Mr. L. mentions my son by name; but I look upon the peculiar chirography and signature, the mention of the Experimental Farm and my Grapery as decided tests of the genuineness of that letter; and I make the foregoing statement of facts, for the benefit of the thousands who may desire to communicate with their spirit friends, and who are, perhaps, deterred from making the trial for want of confidence in the operator at our end of this telegraphic cable, surely laid between the spirit-world and earth. I am, sincerely, GEO. HELMICK.

SPIRITUALIST MEETINGS.

(All interested in these announcements are earnestly requested to notify us of any changes that may take place in regard to places of meeting, time, suspension, &c., so that we can keep the list correct; otherwise it would be useless, and compel us to suspend it altogether.)

ADRIAN, MICH.—Regular Sunday meetings at 10 A. M. and 7 P. M., in Old Fellows Hall, Main street. Children's Progressive Lyceum meets at same place at 12 M. Mr. C. Case, President.

BOSTON, MASS.—Main Hall.—Meetings are held every Sunday afternoon, at 2 o'clock, under the management of Lewis B. Wilson. Prof. William Deaton will lecture during March, and Mrs. Emma Hardinge in April. Music by an excellent quartet.

Mercantile Hall.—The First Spiritualist Association meet in this hall, 22 Summer street. M. T. Cook, President; Samuel J. Jones, Vice-President; Wm. H. Parker, Treasurer. The Children's Progressive Lyceum meets at 10 A. M. D. N. Ford, Conductor; Miss Mary A. Sanborn, Guardian. All letters should be addressed to the Secretary, Mrs. J. C. Case.

Temple Hall.—The Boston Street Spiritualist Association meets regularly at this place (No. 15, up stairs), each Sunday, Circle at 10 A. M., evening, lecture and conference at 7 P. M. Conductor, Dr. C. C. Case; Guardian, Harriet Dana.

See Era Hall, 15 Tremont street.—The Golden Era Association meets every Sunday, lecture and conference at 10 A. M.; lecture at 7 P. M., President, Dr. J. C. Chesley. Circle at 10 A. M., and 7 P. M. Lectures are held at 10 A. M. and 7 P. M. on Wednesdays, Sundays, and 10 o'clock.

BROOKLYN, N. Y.—Sawyer's Hall.—The Spiritualists hold meetings in Sawyer's Hall, corner Fulton Avenue and Jay street, every Sunday, at 7 P. M. Children's Progressive Lyceum meets at 10 A. M. Wm. A. King, Conductor; Mrs. A. E. Conroy, Guardian of Groups.

Cumtland Lecture Room.—The First Spiritualist Association meet every Sunday at the Cumtland Lecture Room, near the Kalm Avenue. Circle and conference at 10 o'clock A. M.; lectures at 3 and 7 P. M.

Hampden, CONN.—Children's Progressive Lyceum, meets every Sunday at 10 A. M. and 7 P. M. Travis Swan, Conductor; Mrs. J. Wilson, Guardian.

BALTIMORE, MD.—Saratoga Hall.—The First Spiritualist Association of Baltimore hold meetings on Sunday and Wednesday evenings at Saratoga Hall, southeast corner Baltimore and E. streets. Mrs. F. C. Hyatt, Conductor; Mrs. J. Wilson, Guardian.

Philadelphia, Pa.—The Society of "Progressive Spiritualists of Baltimore." Services every Sunday morning and evening at the usual hours.

INDIANAPOLIS, IND.—The Spiritual Society hold meetings in Granger Hall, on every Sunday, at 10 A. M. and 7 P. M. Circle at 10 o'clock. Children's Progressive Lyceum meets at 2 o'clock. W. F. Jamieson, Conductor; S. C. Haywood, Assistant Conductor; Mrs. Hiram Bidwell, Guardian.

CHICAGO, ILL.—The Society of Spiritualists hold meetings at 10 A. M. and 7 P. M. every Sunday, at 10 A. M. and 7 P. M. Almer Hitchcock, Sec'y.

RIFFALO, N. Y.—The First Spiritualist Society hold meetings in Riffalo Hall, West Eagle street, every Sunday at 10 A. M. and 7 P. M. Circle at 10 o'clock. Mrs. Mary Lane, Guardian.

CHARLESTON, S. C.—Union Hall.—First Association of Spiritualists hold meetings every Sunday in Union Hall, at 2 P. M. George Knapp, President; Charles Wing, Secretary.

Washington Hall.—The Children's Progressive Lyceum meets every Sunday in Washington Hall, Main street, at 10 A. M. and 7 P. M. Wm. H. Parker, Conductor; Mrs. A. S. Abbott, Guardian; N. G. Warren, Musical Director.

CHICAGO, ILL.—Granger Hall.—The Spiritualists hold meetings at Granger Hall every Sunday evening, at 7 o'clock. Circle at 10 o'clock. Wm. H. Parker, Conductor; Mrs. A. E. Conroy, Guardian. All communications should be addressed, Dr. B. H. Crandall, 4 Tremont Temple, Boston.

CHICAGO, ILL.—The Bible Christian Spiritualists hold meetings every Sunday in their Free Chapel on Park street, near Congress Avenue, commencing at 3 and 7 P. M. Mrs. M. A. Hicker, regular speaker. The public are invited. D. J. Hicker, Sec'y.

CAMBRIDGEPORT, MASS.—Children's Lyceum meets every Sunday at 10 A. M. at Harmon Hall, Watson's Building, Main street. S. A. Wheelock, Conductor; Mrs. D. W. Bullock, Guardian.

CLYDE, O.—Progressive Association hold meetings every Sunday in Willis Hall. Children's Progressive Lyceum meets in the New Hall at 11 A. M. S. M. Terry, Conductor; J. H. Jones, Guardian.

CLEVELAND, O.—The First Society of Spiritualists and Liberalists hold regular meetings every Sunday at Lyceum Hall, 160 Superior street, opposite the Post Office, morning and evening, at the usual hours. Children's Lyceum at 1 P. M. Office of the Society, 160 Superior street. George B. Smith, President; Dr. M. C. Parker, Treasurer. Officers of Lyceum: Lewis King, Conductor; Mrs. D. A. Eddy, Guardian; George Smith, Musical Director; Dr. A. Eddy, Secretary.

CHICAGO, ILL.—The Spiritualists hold meetings every Sunday in Crosby's Music Hall, at 10 A. M. and 7 P. M. Children's Progressive Lyceum meets in the same hall immediately after the music lecture. Dr. S. A. Hyatt, Conductor.

DORCHESTER, MASS.—Meetings will be held in Union Hall every Sunday and Thursday evening, at 8 o'clock. Admittance 10 cents.

DOVER AND FOXBORO, MASS.—The Children's Progressive Lyceum meets every Sunday at 10 A. M. at Caledonian Hall, Main street. Wm. H. Parker, Conductor; Mrs. J. A. Gray, Assistant Conductor; Mrs. Julia F. Bligh, Guardian; Mrs. Anna B. Averill, Assistant Guardian; S. B. Sherman, Musical Director; C. E. Hyatt, Secretary.

HANNOVER, N. H.—Meetings held every Sunday at 10 A. M. at the Spiritualist Hall on Third street. W. D. Wharton, President; A. J. King, Secretary. Lyceum at 1 P. M. J. H. Hanson, Conductor; Mrs. J. C. Case, Guardian.

Hingham, MASS.—Children's Lyceum meets every Sunday afternoon at 2 o'clock, at Temperance Hall, Lincoln's Building. E. Wilder, 2d, Conductor; Ada A. Clark, Guardian.

Hingham, MASS.—The Spiritualists hold meetings in the Lyceum Hall, 100 Main street, every Sunday afternoon and evening, at 7 o'clock. Wm. H. Parker, Conductor; Mrs. J. A. Gray, Assistant Conductor; Mrs. Julia F. Bligh, Guardian; Mrs. Anna B. Averill, Assistant Guardian; S. B. Sherman, Musical Director; C. E. Hyatt, Secretary.

MANCHESTER, N. H.—The Spiritualist Association hold meetings every Sunday afternoon and evening, at Lyceum Hall, 100 Main street, opposite the Post Office. Wm. H. Parker, Conductor; Mrs. J. A. Gray, Assistant Conductor; Mrs. Julia F. Bligh, Guardian; Mrs. Anna B. Averill, Assistant Guardian; S. B. Sherman, Musical Director; C. E. Hyatt, Secretary.

NEW YORK CITY.—The Society of Progressive Spiritualists will hold meetings every Sunday in the large hall of the Everett Rooms, corner of Broadway and Thirty-Fourth street. Circle at 10 A. M. and 7 P. M. P. E. Farnsworth, Secretary; P. O. box 5679.

NORTH SCITUATE, MASS.—The Spiritualist Association hold meetings the second and fourth Sunday in each month, in the Lyceum Hall, 100 Main street, at 10 A. M. and 7 P. M. Circle at 10 o'clock. Wm. H. Parker, Conductor; Mrs. J. A. Gray, Assistant Conductor; Mrs. Julia F. Bligh, Guardian; Mrs. Anna B. Averill, Assistant Guardian; S. B. Sherman, Musical Director; C. E. Hyatt, Secretary.

NORWALK, O.—The First Spiritualist Association hold meetings every Sunday at 10 A. M. and 7 P. M. at St. Charles Church, Main street. Speaker engaged—J. M. Henry, 100 Main street, Boston. In full attendance.

PHILADELPHIA, PA.—Children's Progressive Lyceum No. 1, meets at Concert Hall, Chestnut, above 12th street, at 10 A. M. on Sundays, M. B. Dyott, Conductor; Mrs. Mary J. Dyott, Guardian. No. 2, meets at 10 A. M. on Wednesdays, at 10 A. M. M. B. Dyott, Conductor; Mrs. Mary J. Dyott, Guardian.

PORTLAND, ME.—The Society of Spiritualists and Progressive Lyceum of Portland hold three sessions each Sunday, at 10 A. M., 1 P. M. and 7 P. M. in the Lyceum Hall, corner of Broadway and Thirty-Fourth street. Circle at 10 A. M. and 7 P. M. P. E. Farnsworth, Secretary; P. O. box 5679.

SALEM, MASS.—The Spiritualist Society hold meetings every Sunday at Lyceum Hall, at 3 and 7 P. M. H. H. Lake, President; E. S. Simpson, Secretary. Children's Progressive Lyceum at 10 A. M. and 7 P. M. H. H. Lake, Conductor; Mrs. Mary Archer, Guardian.

STURBRIDGE, MASS.—The Spiritualist Association hold meetings at Harmony Hall two Sundays in each month, at 2 and 7 P. M. Afternoon meetings, free. Evenings, 10 cents. The Children's Progressive Lyceum meets every Sunday at 10 A. M. E. W. Whittier, Conductor; Ida Hanson, Guardian.

ST. LOUIS, MO.—The Society of Spiritualists and Progressive Lyceum of St. Louis hold three sessions each Sunday, at 10 A. M., 1 P. M. and 7 P. M. in the Lyceum Hall, corner of Broadway and Thirty-Fourth street. Circle at 10 A. M. and 7 P. M. P. E. Farnsworth, Secretary; P. O. box 5679.

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STURBRIDGE, MASS.—The Spiritualist Association hold meetings at Harmony Hall two Sundays in each month, at 2 and 7 P. M. Afternoon meetings, free. Evenings, 10 cents. The Children's Progressive Lyceum meets every Sunday at 10 A. M. E. W. Whittier, Conductor; Ida Hanson, Guardian.

ST. LOUIS, MO.—The Society of Spiritualists and Progressive Lyceum of St. Louis hold three sessions each Sunday, at 10 A. M., 1 P. M. and 7 P. M. in the Lyceum Hall, corner of Broadway and Thirty-Fourth street. Circle at 10 A. M. and 7 P. M. P. E. Farnsworth, Secretary; P. O. box 5679.

ST. LOUIS, MO.—The Spiritualist Society hold meetings every Sunday at Lyceum Hall, at 3 and 7 P. M. H. H. Lake, President; E. S. Simpson, Secretary. Children's Progressive Lyceum at 10 A. M. and 7 P. M. H. H. Lake, Conductor; Mrs. Mary Archer, Guardian.

MY AFFINITY,

AND

OTHER STORIES.

BY MISS LIZZIE DOTEN.

TABLE OF CONTENTS.

My Affinity.

[This story is a satire on the doctrine which gained so many friends among those people who, by continually thinking that they have made a mistake in their mortal relations, that believe it, and straightway seek some one whom they think can sympathize with them, without whom there would be an "incompleteness," and with whom only come the "incompleteness," that shall last "throughout the ages of eternity." It treats of a man who having imbibed this doctrine, seeks to put it into practice, and is suddenly brought back to his sober senses by the death of the woman whom he believed was his "affinity." He returned to his home and no longer sought for that which well nigh wrecked the happiness of his family.]

Madam Boniface and her Roses.

Women and Wisdom.

The Faith of Hasupha.

The Bachelor's Defeat.

The Great Carbuncle.

Marrying for Money.

The Prophet and the Pilgrims.

Mr. Silverbury's Experience.

Geraldine.</