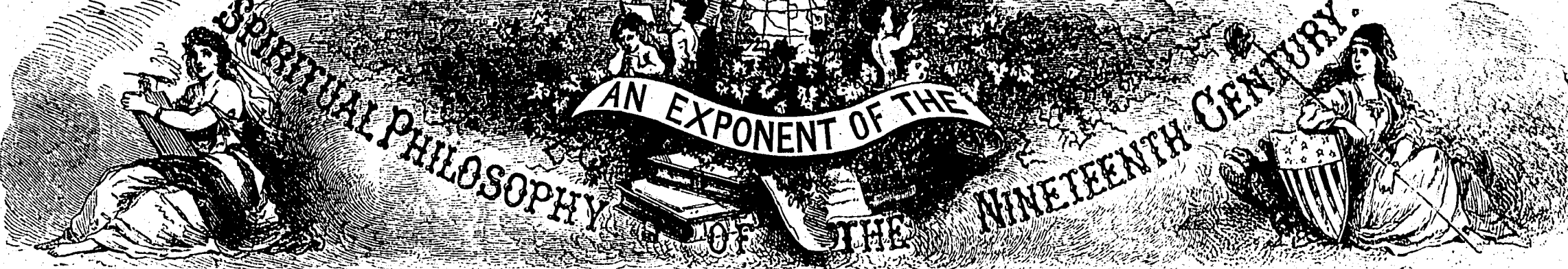


BANNER OF LIGHT.



VOL. XXVII.

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BOSTON, SATURDAY, APRIL 9, 1870.

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NO. 4.

TO MY HEART.

BY NAT NOLAN.

He does not love me! Oh, weak heart, be still!
Why would you keep my eyes so dim with weeping?
Why should I weep—why wring my hands and cry?
I am so tired? For if he loves not me,
He is not mine; if mine, he would be true
And happy with me. Do I love him?—love one
Who loves another with the heaven-born love
That makes two one? That would be folly!
Ah! sick heart, let us seek health and wisdom:
What though my soul did twine its wealth of joy
And love about my brow, and crown him king?
My heart, sigh not again; let my eyes be
Clear, bright, and hopeful, undimmed by shadows.
Life is a school—we need not learn the way,
Ere we can walk in it unharmed and pure.
And sometime mine will come, my darling!
God does not make a soul without a mate;
And sometime mine will come, my darling!
He may be at present with the angels,
Or in some fair island of the Summer sea—
Where'er he is, God bless him—we must meet,
And all my being shall rejoice in peace!

The Lecture Room.

IS SPIRITUALISM TRUE?

A LECTURE BY PROF. WILLIAM DENTON,
In Music Hall, Boston, Sunday, March 20, 1870.

Reported for the Banner of Light.

On Sunday afternoon, March 20th, 1870, Prof. Denton continued the subject of a previous discourse. A large audience assembled, and by frequent applause endorsed the positions taken.

The speaker said that in his last lecture he referred to the evidence going to prove the first great principle of Spiritualism as, viz.: that man possesses a spirit—or as a friend remarked to him at the close of that lecture, we might have said man is a spirit—that is true. We say man, and what is it that sees? Certainly not the body, the eye—the corpse possesses both body and eye, yet sees no more than a marble statue. What is it that sees, when the object is a hundred miles away, with such distinctness, when the avenues of vision are entirely closed? The answer is: it is the man, and the spirit is the man. It is not the ear which hears—the finger which feels. The corpse possesses both, and yet cannot do either. When a man is entranced, and looks down upon his body, what is it that looks down? Since the man looks down, and down upon his body, the man is the spirit that looks down.

Now (said the lecturer) the question is, does this man live when the body dies? On the face of it this seems to be the most reasonable conclusion, by far. Why should we possess these wondrous powers of vision, and yet use them so seldom? Why should we have eyes that can see through brick walls as easily as through glass, unless these powers are to be exercised in some other realm suited to the spirit as the material world is suited to the physical body? Viewing the grand powers of the human soul—exercised by not one in ten thousand—the lecturer inquired if there were any who could give a satisfactory answer to the question apart from the conclusion that this body was a shell, subserving its part as the case does to the worm, to a spirit that was to live, when that body returned to its original dust, in a realm where all these powers could be legitimately exercised. In proof of this we have strong evidence in the fact of sleep and dreams. The speaker said in the previous discourse he had referred to these, but to-day desired to consider them in another light.

The body passes into a condition in which its ordinary senses cannot be used; the blood flows languidly, the brain is in a more unfavorable condition for exercise; it cannot be as fully oxygenized because breathing proceeds more slowly, and at the same time it is in a contracted condition. Yet, even then, when the senses are thus locked by sleep, we know that the soul can go out and do that which could not be done in the waking state; questions are mastered which the waking man could not solve, because the soul is partially freed from the body, and can do what the body cannot under ordinary circumstances. Concordat, according to Dr. Carpenter, found that in dreams he had received the true solution of a problem which had long occupied his attention while waking. Experiences in the lives of others were quoted by the speaker wherein questions which had baffled the man while waking, had been taken up and accurately solved during the hour of slumber, by the soul that never sleeps. Facts demonstrating the knowledge in sleep of distant events transpiring at the time, were also referred to, among which was a case happening in Cornwall, England, where a gentleman who had never been in London, or in the lobby of the House of Commons, dreamed three times that the Chancellor was shot by a gentleman, (whom he accurately described, as also the Chancellor, and the exact spot where the deed took place), and upon the arrival of news from London, some three days after, it was found that the dream was true in every particular. The speaker would inquire, what was it that did this? The spirit, certainly, for the body possessed no such power. Sleep, therefore, could not prevent but rather extended the power of the spirit by giving it partial liberty. Why should not death, its twin brother, give added power to that spirit because bringing with it perfect freedom? And would its power be less when death gave it that freedom?

The lecturer then related an anecdote connected with the burning of the Pacific Hotel, in St. Louis, in which many lives were lost. A boy in Rochester, N. Y., awoke on the night of the accident crying and screaming out that his brother Henry was burning to death. Though not credited at the time, a telegram from St. Louis, at noon of the next day, brought the news to his parents of the destruction

of the hotel and the death of Henry, as stated. This would seem to make this matter of the operation of the spirit so clear that the conclusion could not be avoided. It was the sympathy existing between the child and his brother which enabled the lad to discover the terrible circumstances surrounding him. Events such as this have taken place times without number, and prove that sleep increases the power of the soul, leading us to the conception that death will increase them to a greater extent.

Now let us take trance, in which we have a person almost dead. A state in which the lecturer said some had been buried—so nearly did its conditions resemble death. In this connection several cases were cited where persons while in a trance had received knowledge of people and places which could not have been obtained at the time from any ordinary source, but which was subsequently confirmed by information coming from the parties concerned. Thus the soul was able to go forth—in some instances even visiting its future home, and returning with descriptions of its scenery and inhabitants.

Persons rescued from drowning, after seemingly the final struggles of suffocation had passed, had represented themselves as becoming conversant with every act of their past lives, distinctly marked and passing before them as in a panorama, and the powers of the mind were by them discovered to be inconceivably awakened and increased. A gentleman who held a bond for several hundreds of dollars, and who had placed it away so carefully as not to be able to find it, sometime after was nearly drowned, and while in the approaching trance of death, among other scenes, deeds and thoughts of his past life, saw the identical bond in which he had hidden the bond, and, on being rescued, found it in the spot indicated and succeeded in collecting his money. In such cases could be traced positive and real indications of the existence of the soul and the conditions of power which are so surround it in the ages of that mighty future which spread before it.

The soul, then, transcends death; that is decidedly the most reasonable view that we can take in the light of these facts. But this does not depend upon fancy, inference, or conclusions which we can draw from dreams, trances or drownings. We have evidence positive, from the other side of the river—from those who have passed on and are able to return, making known to us the actual continuance of life beyond the grave. This brings us to the third principle of Spiritualism, that this spirit which has left the body possesses the power and frequently returns to those who remain, satisfying them of its conscious existence after death beyond the possibility of a doubt. The speaker said that land of souls was not, as saith the Methodist hymn:

"A land of dismal shades,
Unperceived by human thought!
The dreary region of the dead,
Where all things are forgot!"

Not as Mrs. Hemans had expressed it:

"Ere hath not seen it, my gentle boy;
Ere hath not heard its deep sounds of joy!"

Not a dim land of darkness whence the spirit could not return to the friends it had left behind; the soul was not imprisoned there by insurmountable walls, but could descend to hold communion with those it had loved while in the body. The mother carried the loving heart of the mother with her, and cared for her children just as much as she did on earth. Could she not discover their condition and know of their surroundings after passing from the perishing form? Was the father torn perhaps in a moment from the circle of his dear ones to know no more of the welfare of those for whom his every act was put forth? As the emigrant who, to better his opportunities of living, came from the East to the West, still cherished longing memories and sent letters across the sea to friends afar, so with the departed spirit; it still retained its loves, sympathies, affections, otherwise it would not retain its selfhood. The desire exists; given the desire to return, is there the power? And science, I think, answers that there is the power as well as the disposition.

The lecturer then detailed an experiment in magnetizing, in which a subject was magnetized by the will of the operator, at the distance of three hundred miles—the person thus operated upon being entirely without warning as to the influence brought to bear upon him, a letter sent apprising him of it having been purposely withheld by those surrounding him till after the conclusion of the experiment. Here was a case where a man possessed the power to influence the spirit of another three hundred miles from him; the facts being certified to by reliable witnesses. What, then, was to prevent a departed spirit from influencing spirits in the body? The speaker held that the same principle which enabled the magnetizer to influence the subject when both were in the form, was open to and used by departed spirits to the same end. When I come to look for evidence with regard to the existence of our friends after death, and their ability to communicate to us, the only difficulty is to choose out of the immense mass which is presented for the purpose. Did we want scientific evidence—the evidence of a man who for thirty years was a professor of science in one of our universities—Dr. Hare, a man who took up the study of the spiritual manifestations, to unmask the villainy and deceit which he supposed lurked within them, but who came out of the contest satisfied beyond a doubt of their truth? The statements made by Dr. Hare—were Spiritualism as Orthodox as it is now the opposite—would have great weight with the mass of mankind. The speaker then detailed some of the experiments made by this gentleman, where, according to his published statement, names were spelled out and sentences given by means of a disk of pasteboard containing the letters of the alphabet arranged in a most confused manner and indicated by a pointer which was affected by the tipping of the table—

the medium having a screen between her face and the disk, so that she could not see where the pointer was directed. But some might say, in this case, the lady was clairvoyant. Ah! it was very refreshing to hear those who before would not hear of it now acknowledge its existence in order to destroy the truths of spiritual intercourse. Clairvoyance was the wonderful angel that such people hoped would bring them out of their difficulties. In order to prevent any action on her part, by reason of knowledge gained in this way, Dr. Hare placed a couple of brass balls under the hands of the medium, as they rested on the table, so that she had no power over its motions. In this position the manifestations continued as before, and many tests of surprising correctness regarding his family matters were given to the doctor. On one occasion, the medium not being a Latin scholar, lines of Virgil—favorite ones of his father—were spelled out at request, showing that there was no chance for mind reading, but that there was an invisible intelligence present which remembered its former existence; and that invisible intelligence was a spirit!

Was the evidence of a scholar desired? A man whose fame was world-wide, a man of intelligence, culture, and unswerving integrity? The speaker would then refer to William Howitt. This gentleman states that at his own table, in the company of friends, remarkable manifestations had occurred; flippings, raps, and bell-rings; communications from spirits, astonishing in their character were of daily occurrence, some of general interest, some things too sacred for the public ear. The lecturer said his own experience had been like that of Mr. Howitt's, having commenced his investigations at home, in the presence of his mother and two sisters. After that time he had seen in Canada, in the States of New York, Indiana and Ohio, very remarkable evidences of spirit power in moving tables, having on one occasion seen a large dining-table turned completely round without a hand touching it, and in full daylight. He had also seen and felt hands in daylight repeatedly, and had had writing done by these intelligences, they holding the paper at the time and delivering it up when the writing was finished. He had taken the impression of some of these hands on plastic substances—one of them being the largest hand he had ever seen—white in the presence of "one young lady, her hands being in sight. He had had these phenomena demonstrated till he could doubt no more. This question of physical phenomena produced by unseen intelligences, was one he had laid on the shelf, satisfied by a multiplicity of proof that it was an actual verity. As the world increased in intelligence, these manifestations multiplied. When chemistry came in, alchemy went out, and as astronomy gained power, astrology passed away; but the spiritual idea flourished best where the most intelligent soul was to be found; hence, there were more Spiritualists in the North than in the less intelligent South—more in Massachusetts than elsewhere in New England—more within twenty miles of Boston than anywhere else on the face of the planet. [Applause.]

These facts, so clearly demonstrated, proved us to be connected with the spirit-world, and we could make ourselves satisfied that there is an endless, enduring heritage for the soul. Dr. Ashburner had said: "I could not if I desired put away the testimony that I have received." An account of this testimony was given; similar in effect to that received by the other individuals mentioned in another part of the lecture, the medium being Mr. Charles H. Foster, who while in England gave tests to several ladies—whom he had never before seen, at the house of the Doctor, who had known him but a day or two—which involved a knowledge of their private affairs that it was totally impossible for him to have attained by any ordinary means.

It was not necessary, however, thought the speaker, to seek further evidence on this point at the present time. There was evidence enough in the minds of those who listened to fill fifty bibles as large as our common one, and they would be more truthful than the most of it. Some persons were ready to receive human testimony—others there were who could not believe on the testimony of another. To such the lecturer recommended his own determination at the outset, viz.: that if a journey of a thousand miles would satisfy him of the truth or falsity of this most important question, he would take it; if these persons would take as much trouble to satisfy themselves on this matter as to earn a thousand dollars, the majority of skeptics would speedily disappear and a flood of converts be the result. This philosophy rested not upon the testimony of a dead Peter, James or John, but upon that of thousands of living, known, reliable witnesses of our own times. The spirit-world is in direct continuity with ours, and we are constantly receiving communications thence. Our friends are not lying in our graveyards waiting for the bugle blast that is to waken them from their long, long sleep. We have put away the shells, the shards, the cases in which the soul resided; let them go back to the dust, that they help to make bodies for those who are to come after us—the best use to which they can be applied. Their spirits are looking down upon the mourner, seeking to lift up the heavy burdens of time. We will not mourn as those who believe that death is the land of darkness and silence, but only as those who for a few brief years are physically separated from loving friends—spiritually, never—and who are destined to meet again to enjoy the realities of a glorious future! The gates are not ajar nor wide open, they are gone! post and sill—gone forever, and we may revel in the glories of the immortal land! [Applause.] There is a gospel which a man may preach without blushing for its beggarly characteristics; let it be sounded forth as with the voice of an archangel to all the people of this planet, Death is dead! for it is but the entrance into life; life, immortal life! [Applause.]

Pyreum Stories.

THE BOOK'S STORY.

BY MARY COLBY.

PART FOUR.

The winter had passed, and the grass had grown green on Freddy's grave, when Mrs. Julia left her city home and again made one of her sister's family. She was gladly welcomed by all. I was pleased to see her, though with sorrow I saw her pale face had grown thinner, and her hold on earth was slight.

Jane Henry had continued to come to the library, through the winter, but not as often as she used to do when the books were needed for Freddy's amusement; but now that "Aunt Julia" had returned, she was more often seen at the house.

One day she entered the library where Aunt Julia was lying alone, and something in her looks told us she had a request which she wished, yet dared not make. Aunt Julia's kind manner at length drew from her that one of her schoolmates, Helen Halley by name, having found out that she had borrowed books from Alice Green, had requested her to ask the same privilege for herself.

"I did not like to ask," continued Jenny, "for I know how careful Alice is of her books; but she urged me so hard I did not like to refuse her." "Very well," said Aunt Julia, "I will talk the matter over with Alice, and let you know next time I see you."

The next morning, as Alice met her aunt in the parlor and gave her her customary morning kiss, her aunt told her the wishes of Helen.

"Oh, Aunt Julia," said Alice, "why didn't you tell her so, right off. You know I could not lend my books there. Why, they would not look fit to be seen. If she wants books why don't her father leave off buying rum and buy books for her?"

"I have no doubt but that Helen would be very glad to have him do so," replied Aunt Julia. "By that habit of her father's she is not only deprived of books, but of many things that serve to make life comfortable, or even endurable, and if by no simple an act as lending a book we can make her life more happy, is it not our duty to do so? Imagine yourself, for one moment, in her situation, and then consider that it is by no merit of your own that you are not situated as she is."

Tears started in the eyes of Alice, but she forced them back and slowly cast her eyes up and down the long rows of books, so neatly and orderly arranged on the shelves. At last she said, in a half-vexed tone:

"Well, aunt, if I'm going to lend to such people as the Halleys I might as well open a public library at once, and let all the ragged village children come as they wish and get the books, for I'm sure they won't fit to be seen after having passed through the hands of the Halley family."

"Well, Alice, why not?" soberly asked Aunt Julia, as she smoothed the bright curls which adorned the head of her niece.

"Why not, aunt?" "Open a public library, even as you proposed, and let all the 'ragged village children' enjoy your books."

"Oh, aunt, I didn't mean it. I only said I might as well do so. Surely you must be in fun; you would not advise me to lend to the public my beautiful books—to strip my well-filled shelves of them, and leave them bare and empty?"

"If it is to keep your shelves well filled with ornaments, we can overcome that difficulty, and you can lend your books. We can call in the carpenter and he shall saw out any number of blocks the size and shape of your books, then we'll call in a painter to paint and letter their backs, and they shall stand upon the shelves in place of the books. The expense will not be much, and those mock books will not require the attention the real books do to prevent their becoming musty."

Alice laughed at the novel idea, and her aunt continued:

"I do not wish you to decide this matter hastily. Take time to think it over, and some evening when your mother is not busy, we will talk the matter over. Now I am going to ask you to take a drive with me. I intend making some calls."

For the next few days Alice spent an unusual amount of time in the library, and was in sober thought. I could see that a severe struggle was going on between self and a desire to benefit that class of people on whom she had called while driving with her aunt.

Meanwhile Aunt Julia had talked with Mrs. Green on the subject, and she had given her perfect liberty to influence Alice as she pleased, though it was evident, from her manner, that it met with no very hearty approbation on her part. Mrs. Green was a worldly woman, a good manager of her large property; but she loved her sister Julia, whom she feared would soon follow her sisters "over the river," and but for the sake of her little Emma Alice, she would have gladly sacrificed her own life to have saved her sister from suffering and pain. It would be very disagreeable to her, certainly, to have the village children running there for books, but if Julia desired it, and she would be made happy by it, she should raise no objection.

About five days had passed since the conversation between Alice and her aunt, and the family were all seated in the library, as they were in the habit of doing evenings. Alice had manifested some uneasiness, as if she were anxious to say something, and yet dreaded to. Her aunt was watching her with some interest, and guessing what was passing in her mind, thought to help her, by saying:

"Well, Alice, have you thought of what we were saying a few days ago?"

"Yes, aunt," she replied; "and I have concluded to lend my books to Helen; and if any other little girl wants to borrow them, why, they have only to ask. But—some of the books were given me by absent friends, and I think perhaps I'd better put them away, and not make them public property."

"Well thought of, Alice; I perfectly agree with you; and there are a few, also, which are to be valued for their elegant bindings alone, those you had better put aside."

"Shall I not take those, too, away, aunt?" and as Alice spoke, she placed her hand upon a row of books.

Aunt Julia's face grew pale, and the tears started to her eyes, but only for a moment did she permit her feelings thus to overcome her. Those books had been the property of her own daughter Maud, and to her they had been almost sacred. One year ago she could not have endured the thought of the possibility of their destruction without a shudder, but since she had listened to the teachings of Jane Freddy, she had experienced a different feeling in regard to the loss of her friends.

"I have never told you, Emma," she said, addressing Mrs. Green, "what I did when at home last winter. You know how miserably I have always hoarded everything belonging to my children. I could not bear to look upon them and yet would not part with them. Soon after I went from here, in the fall, I received a call from a lady friend of mine. I told her of little Jane and Freddy Henry, and of the wonderful proofs of the truths of Spiritualism which I had received through the latter. She listened to what I had to say, and then told me of one of her friends whose daughter was a medium. 'They do not call them lives Spiritualists,' she said, 'and they will only on rare occasions form a circle; but if you will call with me some day, I think I may prevail upon them to sit for you; and it will be a test to me if they tell things concerning yourself, which of course they cannot know.' I gladly consented to accompany her, for I wished for an opportunity to converse with my loved ones once more. An early day was set, and we visited Mrs. Snow and her daughters at their home. We had no difficulty in prevailing upon them to sit for us, not only on that occasion but on many others. I did not receive so many tests through Lily Snow as I did through Freddy, but I did not need them. I felt that I was talking with Maud, and I was happy. On one occasion when I was there, the dear child talked to me, and in a kind way pointed out to me my folly in hoarding up her clothing and other things in so selfish a way, when to distribute them among the poor would be not only a joy to them, but to her and myself as well. My eyes were open to my folly, but even then I could not think of parting with them without a sharp pang of sorrow, until, one cold day, while passing down the street, I chanced to see, scantily clad, a little girl. In the glance she gave me, while hurrying along, I saw or fancied I saw in her eyes a resemblance to my Maud. I stopped her, learned her name and where she lived. I visited that home, and among herself and companions in poverty I distributed such of my children's things as I thought would be suited for and would benefit them. I had never experienced any pleasure in keeping them, but words cannot tell how happy I was made in giving them where they were needed. 'Verily, it is more blessed to give than to receive.'"

It was not a long time before the news that Alice Green would lend her books had reached the ears of the village children, and it was found necessary for them to have regular hours to call.

Meanwhile Aunt Julia, in one of her visits to her city home, had become much interested in the Children's Progressive Lyceum, and had, on her return to Mrs. Green's, explained it to her and Alice. She also found out, by inquiry, that but few of the village children, especially those of the "lower classes," as they are called, attended Sunday school at all. The general excuse was they could not dress well enough. An idea entered her mind that she might hire a room and invite those little ones in on the Sabbath mornings, and instruct them concerning their earthly and spiritual welfare. The finding of suitable officers was for a long time a great stumbling-block in her way, but she thought: "I will at least venture. If I fail, it will be in a good cause, and have I not a large band of spirit-friends to assist me in this mighty work? At any rate, I shall never have to regret that I did not try, and ascertain what I could do."

At last even this obstacle to their development and progression was overcome, and the Children's Progressive Lyceum, of Mill Village, in —, is reported to be "well attended and in a flourishing condition."

Alice's books were placed in the library belonging to it, and Alice experienced more pleasure in knowing that they had to the children's happiness than she formerly did in seeing them in their well-kept beauty on her library shelves, for Alice, under her Aunt Julia's tuition, and by the example of her companion, Jane Henry, is fast learning to overcome those selfish propensities which, if one indulges in, will grow stronger, and at last will obtain complete control over them, choking out all the good and noble impulses of the soul; even as you have seen the weeds in the flower-bed draw all the richness from the soil, and grow and thrive and eventually hide the plants which are there. Often, when I see a selfish person, I think of this flower-bed, and reflect, could we only uproot the weeds we should find flowers of beauty, even though they were dwarfed and stunted.

I, of course, was among the books placed in the library. I visited many homes, and saw some as well as some pleasing sights. At a future time I may tell you some of them, but now I must bid you good by, hoping both young and old will profit by this moral of my tale—"It is more blessed to give than to receive."

Editors HARRIS & LOWRY—The enclosed manuscript was copied from the original in the hands of Mrs. Wingate, daughter of Com. Tingy—who received it from the hands of Mr. Tuck, surgeon on board of U. S. Frigate President, about the time of the occurrence. Seeing your notice calling for the same, I have copied it for the benefit of the readers of your valuable paper.

Supported by the surgeons, surgeons' assistants, weeping and astonished comrades, a crowd of spectators looking through the lattice work which enclosed the room, a common Japanese lantern throwing out a sickly light, and a candle held opposite his face by an attendant, was the situation of things when our worthy Commodore made his appearance; and well does he remember the effect produced by so uncommon a spectacle, especially when followed by the utterance of those words from the mouth of one supposed to be dead.

"Commodore Rodgers, I have sent for you, being commissioned by a Higher Power, to address you for a short time, and to deliver the message entrusted to me when I was permitted

On the 11th of July last, as a number of persons were working Plainchette, a lady's name was written, a name entirely unknown to present. She was asked how long she had been dead. ANN—Seven years. QUES—What's your wish? ANN—Tell my friends that my husband is killed at Chhattanogoo; he died of wounds received at the battle of Shiloh; he was an excellent man, and was rash enough to place himself in the front ranks, and was wounded. She also gave directions to whom to send the above. It was sent to her, and an answer was received Aug 11th, 1863, which read as follows: "Mr. —: Your notice bearing date of July 16th is at hand and contents noted. The intelligence it conveys is truly welcome, for my daughter's husband, whereatsoever, whether dead or alive, has been the cause of great anxiety and sorrow to me and his wife. I have heard of him from him since his death for Chhattanogoo, hoping that if he be dead I will find his last resting place." No

Spiritualists and free thinkers generally seem to consider it a science, philosophy, or something which pervades both. Phenologists say that religion is a prerogative of man, and innate, and have given us a group of moral and religious faculties without any dividing line between moral and religious. All of these, to my mind are more or less objectionable, and I have adopted one of my own, based upon Christ's version of the two first commandments and the inductive reason from the light which nature and education have given me, not quoting the Bible as absolute authority, but receiving the historical as corroborated by science and known facts, and accepting its precepts and doctrines while harmonizing with my perceptions of reason. The fact of its existing an innate quality of life, the fact of its existing in different degrees in different individuals. Matt. xxiii: 37, Jesus said unto him, "Thou shalt love the Lord thy God with thy heart, and with all thy soul, and with all thy mind; thou shalt love thy neighbor as thyself." And thou shalt, On these two commandments hang all the law and the prophets, the evident meaning that love is the fulfilling of the law of both religion and morality. Religion evidently pertains to our relations to God, and morality to our social relations; therefore I define religion as love to God, and morality as love to our neighbors. Consequently all acts of purely religious devotion are prompted by love to God, and all acts of purely moral conduct are prompted by love to our neighbor. The reward is spurious; and no deed of charity or kindness is purely moral except it be prompted by a feeling of fellow love. G. 4.

Man has the divine spirit within him, and has the beautiful flower that blossoms by wayside. If the flower did not possess divinity, it could never germinate, nor grow, nor give pleasure to the beholder. But there is a different manifestation of the "same spirit," in the two different organic bodies of divinity life. It seemed "good" to the Higher Power to organize man's spirit in the form he possesses. So it seemed good to Him to give to the flower its organization, with life and sweet perfume. Spirit is "manifested" in man *with* intelligence the flower *without* it. But both are manifestations of the "same Spirit." "There are diversities of operations, but it is the same God which worketh all in all." And "all these worketh that one and the self-same Spirit, dividing to every man separately."

1st. i. as a Spiritualist, object to being placed relatively on the same plane with so-called Christianity in regard to the *facts* of the two systems.

2d. What is a Spiritualist? If, as is admitted, is one who believes in the intercommunion of two worlds—and this is demonstrated by many facts—then indeed is Spiritualism knowledge of facts, not of dogmas, placed on the same platform of faith with Christianity.

3d. Therefore, and finally, I do not count Spiritualism a theory, but a demonstrated fact from any standpoint from which it may be viewed, and whatever theories are built on fact may be in a transition state, but not Spiritualism itself, which is the fact demonstrated.

W. D. GATES

J. BURNS, PROGRESSIVE LIBRARY,
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LONDON, ENGLAND.
KEEPS FOR SALE THE BANNER OF LIGHT AND
OTHER SPIRITUAL PUBLICATIONS.

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this paper is under the exclusive control of LUTHER COLLEY,
to whom all letters and communications must be addressed.

Inhospitable Religion.

One of our city contemporaries, in editorially
noticing several Sunday discourses, points out the
noticeable fact that at least three of the pastors of
wealthy and fashionable churches took occasion,
on the same day, to rebuke the holders of seats in
the same for their notorious want of hospitality
toward strangers. They thought that in such a
fact was to be found a very large part of the cause
for the unchristian temper which they profess to
regard as the leading characteristic of the com-
munity. The journal referred to remarks in plain
phrases, that "there is in many of our churches a
spirit of inhospitable, a reluctance to accept the
brotherhood of men when it comes to the practical
question of sharing pews, a disposition to regard
religion as a costly luxury, no more to be thrown
open to the unknown stranger than one's private
wine-cellar or wardrobe—which acts to the injury
of the churches." And it goes on to illustrate the
matter after this fashion: "The gentleman who
has paid a great price for a centrally situated pew
likes to feel that he has something for his money,
and does not like to come in late with a friend to
find the spare seat he had counted on occupied
by a stranger. And by a slight step beyond this,
he likes to have room enough to sit easily, even if
it is at the cost of some unknown visitor waiting
at the door. He reflects that the churches of the
city are by no means all full, and thinks that the
transient comer might just as well go to the
church in the next street, where the minister is
not quite so eloquent and the pew cushions not
quite so expensive. And so the spirit of Christi-
anity is gradually lost sight of in the very sanc-
tuary of Christianity itself, and the stranger—who
may himself be a pew-owner in his own city, or
perhaps an anxious inquirer in a state of mind to
be turned one way or the other by the weight of a
feather—is sent away embittered and disappointed,
or admitted with a rankling sense of being un-
welcome."

Now what does our contemporary propose as a
remedy? Nothing more than an appeal from the
pulpit to the consciences of church-goers. Alas!
but how much of the fault complained of is to be
traced almost directly to the pulpit itself! The
time to give direction to a stream is to take it at
its source. Where was the pulpit when this
pew-proud inhospitable began to make itself
known and felt as an element in the government
of churches? Why have not the pulpits been in-
culcating love and brotherly feeling, instead of
thundering anathemas against such refusal to
subscribe to their ever-changing dogmas? Why
were the pulpits flattering the vanity and self-
love in which the possession of riches is fond of
cushioning itself, when they should have been
preaching universal equality before Heaven, the
great and everlasting truth of unity and brother-
hood, and the necessity of charity, kindness and
fraternal feeling? Have the pulpits themselves
nothing to answer for, then? Is there not in
overpowering need that all these arbitrary, harsh,
and unchristian barriers be thrown down? Where
is the influence that promises effectually to do it,
if not the divine influence which works through
the agency of faith in spirit-communication? What
religion to-day, like that of Spiritualism, un-
servedly teaches the full and unalterable brother-
hood of man?

Not Settled Yet.

In a three column review of Mrs. Hardinge's
"Modern American Spiritualism," the New York
Times admits that the inquiry is still very far
from reaching its ultimate conclusion. "It is plain,"
says the Times, "that the matter cannot be
laughed down. There are too many grave,
mature and educated believers in it." The treach-
erous triviality of Gen. Shields, in presenting to
the Senate a petition signed by fifteen thousand
persons for scientific investigation under legisla-
tive auspices, is touched on by the Times, only to
remind Gen. Shields that his emphatic prophe-
cies of sixteen years ago are wholly baseless and
visionary. Instead of having been suppressed, in-
terest in Spiritualism increases with every year.
We prefer to report the Times on this point, in
its own language. Gen. Shields had predicted
that this form of popular "insanity" would speedily
blow over. Says the Times to-day:

"Now what is the actual state of the case? Six-
teen years have rolled away, and we hear to-day
far more of Spiritualism and its phenomena than
we heard in April, 1854, when the *National Intelli-
gencer* reported that at the idea of referring such
a thing to a commission of inquiry the Senate was
convulsed with laughter, in which General Shields
—who appears to have taken up the project in all
seriousness, but to have been moved, as men are
apt to be, from his purpose by surrounding ridic-
ule—heartyly joined. To-day one can scarcely go
into any society in town or country, in the
thickly populated East or the more sparsely
scattered and nomadic West, in the drawing
rooms of London, Paris or New York, or the
homey farm-houses of the prairie, without hear-
ing of 'manifestations' and 'tests' and 'séances'
and conversions. Hardly a newspaper but con-
tains some narrative of wonders which may be
laughed at—but are not explained."

Almost every day we hear of people who scoff-
ed at such things a short time ago, but have had
some experience which leads them to admit 'there
must be something in it.' It is worthy of special
note, too, that whereas in the infancy of the move-
ment belief in the supernatural or non-physical
origin of the phenomena was chiefly confined to
ignorant or imperfectly educated persons, it is
now entertained by some of the most distinguished
people of their time in politics, in literature, in
art, and even in science. We must remember,
likewise, that this growth of Spiritualism, this in-
terest in, or acceptance of, it, has gone on in the
face of unremitting ridicule, of countless 'expos-
ures' of its pretended explanations, of the way
in which the phenomena are produced, and so on.
If Spiritualism be really and totally a humbug, it
is truly amazing, despite Buckle's smart anti-the-
sis, that in this nineteenth century the world is
so slow to explode it. Truly, there is something
in this more than natural if philosophy could but
find it out."

Harry Emerson.

Manifestations of spirit power through this me-
dium are of the most extraordinary nature. We
shall publish an account of them in our next, as
witnessed last week in Lawrence.

Verification of Spirit Messages.

From time to time verifications of many of the
spirit messages in this paper have been publish-
ed; but such has been the repugnance of the
earthly friends who have received indubitable
evidence of the return of the spirits of their kin-
dred, that have manifested to them in their own
way, to the use of their names in this connection,
that we have been compelled to remain silent
when we should have spoken out. But we pur-
pose in future to give our readers evidence in nu-
merous cases, whether it be agreeable to those
most interested or otherwise, that will go far to-
ward convincing every honest mind that spirits
of the so-called dead do manifest to the people of
earth. And the first we have in view is a remark-
able verification.

The message was given at our circle, May 7,
1857, and published in volume one, number five of
the *Banner*. At the close of the communication,
which we give below, our former partner, Mr. Wm.
Berry, who acted in the capacity of scribe at that
time, was told that the spirit was the wife of I.
Sheldon, of Gaston, Ala. On his return from the
séance to the office, he suggested that we write to
Alabama, making inquiries respecting the facts in
the case, as we had no previous knowledge of
them. This was in the forenoon. In the after-
noon of the same day, a gentleman called upon
us and said he wished two copies of our paper to
send to a friend in Alabama, and paid for the same.

"Are you acquainted in that State?" we asked.
He replied that he was, to some extent, and sur-
prised us by saying that while at dinner at his
house, two miles from our office, a spirit spoke
through one of his family, who is a medium, and
told him to go to the office of the *Banner of Light*,
pay for two copies, and have them sent to Mr.
Sheldon, of Gaston, Ala., when the message was
printed. We then read to him the communica-
tion we had received through the medium. He
confirmed the truth of the circumstances, and we
both received the interesting facts as one other
evidence of the reality of spirit intercourse.

This spirit (Mrs. Sheldon) came with such a
joyous smile upon her lips, that our partner re-
marked that she was particularly happy, or seem-
ed to be so.

"Oh, yes," was her reply, "I am always hap-
py. Some years since I lived on earth, but not in
this cold northern clime. You have many more
beautiful things, no doubt, but I should be hap-
pier to live where I used to live. You northern
folks have strange looking houses, but I presume
you are happy. I have a husband in the earth
life, and I am anxious to commune with him, but
he lives a long way off. Now will you send to
him? My dear companion is married again; it
was my wish. I told him to take the lady, and
have been continually trying to speak with her,
and shall, in time. They have no good mediums
where they dwell. I wish to ask my dear hus-
band to sit alone a small portion of each day, and
I will be with him and try to manifest. I want
him to sit perhaps thirty or forty days. Tell him
to often speak of me to those he has around him,
beneath him; he will understand this; tell him
to often sit under that little rose-tree—I shall be
with him then, if he thinks of me—he will under-
stand that also."

My name is Harriet Sheldon. The name of
him who was once my companion is Israel Shel-
don—he resides in Gaston, Alabama. Will you
attend to me early? Then good day, sir."

Ten years after the publication of the above
message, to our surprise and gratification we
received new evidence of its truthfulness from a
purely material standpoint. A stranger called
upon us and inquired if we kept a file of the *Ban-
ner*. We replied in the affirmative, when he sug-
gested that we turn to No. 5 of our first volume.
In it he said we should find a spirit-message from
Harriet Sheldon to I. Sheldon, Gaston, Ala. We at
once turned to the seventh page of the number de-
signated.

"Have you found it?" the gentleman queried.
We replied in the affirmative. "I wish you to
read it; but first I would ask, does any one pre-
sent know me? Did you ever see me before to-
day?"

We answered that he was an entire stranger to
us all.

"Well," he replied, "my name is Sheldon, and
that message came from my wife. You don't
know any of you know me; but here is evidence
that I am the man I purport to be," at the
same time drawing from his coat-pocket a bunch
of letters, two of which we examined and found
upon the envelopes the name similar to that
given in the message. We then commenced
reading the communication as requested. When
we came to that portion where Mrs. Sheldon
speaks of his second marriage, he informed us
that the statement as reported by us was true, for
he asked her on her death-bed if she should have
any objection to his marrying again, provided he
found a suitable companion; and she answered
in the negative. We continued the perusal, when
he again interrupted us, as we read, "Tell him
to often sit under that little rose-tree," etc., and said:
"I had contiguous to my residence a peculiar
rose-tree. I do not think there was another of
the kind in our vicinity. On pleasant summer
evenings, myself and wife were in the habit of
sitting together beneath that tree, for it was tall
enough for the purpose. You could have had no
knowledge of this fact, neither of the private con-
versation I had with my wife just previous to her
death. I was no Spiritualist; I had no belief in
spirit communication; yet here were facts I could not
gainsay. I was compelled to believe that the
spirit of my dead wife had indeed communicated;
and I have no doubt of it now. I have been a
subscriber to your paper ever since. I need not
add that every statement in that message is strictly
correct."

At the time the above communication was given
through the mediumship of Mrs. Conant, Mr. S.
(so he informed us) was a slaveholder, which
accounts for the spirit's remark, "Tell him to
often speak of me to those he has around him,
beneath him"—meaning his slaves. In this con-
nection, therefore, it is *apropos* that we publish an-
other communication from Mrs. Sheldon, given at
our Public Circle Dec. 28, 1869, in regard to some
of those very servants to which she alluded in her
first message. Here it is:

"I have been deeply interested in the question,
'Has the negro an immortal soul?' Not that I
do not know that I have now the company of some
of my faithful servants here, in this spirit-world—
for I know I have—but of course I do not know
how long their immortality is to continue. I can-
not tell whether it is an eternal thing or not. We
do not any of us know that we shall continue
be throughout all eternity. We believe it, but we
do not know it. I am Harriet Sheldon, from Ala-
bama. I often hold sweet companionship with
those friends of mine that manifested through
black skins, when I was on the earth—here in this
beautiful spirit life I meet them, so I know they
have survived death. It is not spiritualism with
me; I know it. I hold sweet communion with
them now, those who were my friends, my serv-
ants, here—good, faithful friends as I ever found
under white skins. I would say to Israel Shel-
don, that which he is seeking to obtain, he will in
due season. He need not fear. He is here in this
life, and receives your paper. Farewell."

Miracles in the Present.

The publication of Mr. Mountford's book on
"Miracles, Past and Present," is destined to work
like a subsoil plow in the field of human
thought and reflection. By his calm, patient,
spiritual, and really scientific investigation into
profane and what is called sacred history, he
makes it so palpably plain that the currents of
divine power have not been dammed or deflected
since the days styled ancient, that multitudes,
who have, as a habit, taken for granted what
was told them with such an air of authority, will
be persuaded of the truth of his clear conclusions
on the first careful perusal of his volume. Of the
notices of this book, we remark two in the *Daily
Transcript* of this city, which are sufficiently sig-
nificant to merit particular mention. One of them
speaks on this wise of the book:

"The publication of this book is an event. It is
a sign of the times. That a gentleman of station
and learning should appear as the friend of our
much discredited Spiritualism, is one sign that it
will not be long before it will be fully and so many
very men have thought, this book will be a man-
na to the great crowd of learners looking up to
be led, and a scandal and a regret to the many
accomplished and fashionable friends of the au-
thor. Very soon all this will be changed. When,
then, in the onward flow of human opinion, this
great truth now called Spiritualism shall have
been brought into the world, men will smile, re-
membering their doubts, and this book will be
pointed to as a brave forerunner of the light to
come. And we should learn to be patient with the
slowness of this coming and universal recognition.
Not to every ear is given to know at once the
value of the harmony of Mozart, not to the uncul-
tured eye the full meaning of Raphael, and we
must learn that these more exquisite harmonies
playing between this world and the next are not
to be apprehended by the first who comes.

Listen, then, to this careful student of the oldest
lore and the newest teaching. Learn from him,
and see how one method and law of supernatu-
rality runs through all the ages and is the
very breath of life to every book, which to re-
present God's messages to his children in the
past. See how no miracle exists where all is
miracle, no law is violated where only the less is
displaced by the greater law.

Learn the nearness of events whose strangeness
seemed to make them distant, and find the close
relationship between the cheap cheap things, the
miracle of the neighboring street and the hand
writing on the walls of Belshazzar's palace,
or the beneficent wonder in the marriage house
at Cana. Yes, this book is a hopeful sign of the
times, and while we feel it may do much good, we
must regret that this has been left to be done not
by one of ourselves, but by another. Is it that
the habits of prejudice, according to Mr. Mount-
ford, are now in fault, that not till now one of our
scholars and men of mark has dared to leave the
crowd of mockers and give his testimony to the
truth and power of this new revelation of God to
us, his children?"

We cannot approve with too much sincerity the
above notice of this new volume. It expresses a
great deal more than the hasty reader will at once
recognize. It is an open and sweeping confession
of the instant and constant influence of spirit
presence upon mortals and their affairs—the same
influence yesterday, to-day, and forever. It is
gratifying that, one by one, against their predomi-
nant inclinations, in opposition to their will, a class of
people are silently coming over to the substantial
acknowledgment of spirit communication, who have
loudly proclaimed these many years past that they
never, never would subscribe to what they
declared to be a base and shallow delusion. In
spite of denunciation and puny ridicule, the di-
vine currents have been ceaselessly in motion, and
such results as were to have been looked for,
are continually making their appearance. One
thought in particular rises to the surface. In this
connection, since Spiritualism has not yet found
it possible to embody its faith in distinct forms of
organization, and since the churches are by their
own admission crumbling and decaying for lack
of vital inspiration, it looks as if, at the right
hour and by the divinely appointed way, Spiritu-
alism were to inform, inspire and control the
churches on the higher and larger basis of its own
broad truth, and thus, without convulsions, but
rather after the safe law of growth, religion was
to be revolutionized to the salvation of man and
human society.

Has It Come?

FATHER BROWN—Every week since your spiritual Brother
Colby, of the *Banner of Light*, promised you a commu-
nication from the spirit of Amor Kneeland, I have hunted
the *Investigator* all over to find it—and still it comes not.
What is the matter? You are not purposely keeping
back the document, I hope, from any prejudice on your
part; but if the communication has not yet
appeared, and I would suggest that you tell Bro. C. we are
getting impatient.

The promised communication has not appear-
ed, or if it has, we have missed it, which is hardly
likely, as we have been on the lookout ever since
we received the notification or summons.
We cannot account, from the spiritual stand-
point, for the long delay, except by supposing
that the "conditions" are unfavorable. That
seems to be the "devil's resort" in all such cases
—"the hell and the end-all" of controversy,
when the celestial wires are obstructed and an-
gelic telegrams fail to come to time; though what
the "conditions" (as we understand the word)
have to do with a spiritual telegraph, we do not
understand. On the "earthly plane" we see
their applicability, but nowhere else. However,
we will wait awhile longer for the promised
communication; (remembering that even we are
not always up to time on such things) and as we
shall not withhold it from our anxious and vigi-
lant correspondents, he can make up his mind that
he will see it—when it appears. Until then, let
patience do its perfect work.—*Investigator*.

Our good friends of the *Investigator* and their
correspondents should not grow impatient. The
world was not ushered into existence in a min-
ute, nor even in six days. Brother Kneeland
wasn't to be hurried, while here in the form,
notwithstanding the hurrying process of Levi
Lincoln and his would-be law supporters to
bring him to the halter. The *Investigator* got
"impatient" over Carbonell; and now, unfortu-
nately, according to paragraphs in the *Traveller*
and *Journal*, Carbonell has changed his tactics,
and instead of endeavoring to disprove the super-
natural character of the physical manifestations,
endorses them! But we have not, and shall not,
take any stock in him, for we have not the
slightest confidence in the man. All we ask of
Brother Seaver, in discussing these points, is
that he will do so with a little more amiability.
A sweet temper is a continual feast. And now
to the point. Brother Seaver will find on our
sixth page the desired message from the spirit of
Father Kneeland, which we, in all sincerity, be-
lieve to have emanated from the source attrib-
uted to it, viz., a spiritual one.

Music Hall Spiritual Meetings.

MRS. EMMA HARDINGE'S second lecture will be
given next Sunday afternoon in Music Hall.
Wherever this grand oracle for the invisibles ap-
pears upon the rostrum, the people in large num-
bers are sure to gather about her to listen to the
words of wisdom that flow from her inspired lips.
Her teachings find lodgment in the hearts of the
learned and the unlearned, the happy and the un-
happy—all are fed by the living truths she utters.
No one should lose the opportunity of hearing her
closing lectures, and the last of the present course.
Prof. Denton's lecture the 27th ult., "Orthodoxy
false since Spiritualism is true," created a lively
sensation, by the strong and bold position taken.
We shall print the discourse soon.

Mr. Godkin on Rationalism in Legis- lation.

The eighth lecture in the social sciences course
at the Lowell Institute, was delivered on Friday
evening, March 18th, by the above-named gentle-
man, whose reputation as editor of the *Nation*,
and as a writer of force and ability, drew to the
Institute a large and attentive audience. The
lecturer opened with a glowing sketch of the
part which liberty has taken in the affairs of the
world, of its rank as a human aspiration, of the
beauty and fervor with which it has been sung
by poets, and of the purity with which it has
been pursued by patriots. Yet, when we come
to examine this liberty, we cannot say exactly
what it is. It seems to be something ideal rather
than something tangible, and the long struggle
for it has rather been an energetic assertion of
human dignity than the pursuit of solid happiness.

A people struggling for liberty too often failed
to inquire how they were to use it when obtain-
ed, and thus, while contests were participated
in to change the outward character of govern-
ment, an improvement of the practical working
of the same was too often neglected. If political
improvement was the only object of popular
uprisings, they might be stopped, or even pre-
vented, by the adoption of reforms by mon-
archs, by the establishment even of just and
enlightened despotisms. But such measures have
never been able to stop the agitation for greater
popular liberty, and now the world seems about
to refer all political and national questions to
universal suffrage, which is the widest possible
distribution of the sovereignty.

The speaker referred to the Roman Empire,
and said its people excelled us in assimilating
different peoples; were not inferior to us in the
administration of justice; their law was the
foundation of the world's jurisprudence; their
system and experience formed the foundation
of modern political economy and international
law; and the only thing which modern society
has added to the political legacy left by the Ro-
man Empire, is the representative system. For
want of this the ancients failed to do what we
have done, viz., establish and maintain a large
democratic state. In municipal affairs we have
made few improvements, and the administration
of great cities is to-day as serious a problem as it
was to Julius Cæsar.

According to the speaker's idea we are superior
to the ancients in fidelity to certain humanitar-
ian ideas, but we have originated very few of
them. We have improved the family and elevat-
ed the status of woman, but these have been ef-
fected rather by a general softening of manners
than by enactments of positive law. In fact, the
stream of social progress has been apart from
legal progress. Nations are ever better than
their laws. The fact is indisputable, but the ex-
planation of it is a complicated problem. The
backwardness of the art of government is not
due to any lack of cultivation. Every ruler pro-
fesses to consult the welfare of his people. That
the attempt so often fails is owing to a lack of ob-
servation of the needs of the people, a failure to
study by induction the wants of humanity.

The force of custom had a baneful effect on
social progress. Ignorance of human nature was
another obstacle of scientific legislation. In the
centuries preceding the nineteenth, sovereigns
and statesmen regarded human nature as some-
thing to be curbed. They studied it not; they
had not the forethought or the facilities for collect-
ing facts and statistics. The legislator of the old
school makes his law to suit his own idea of its
fitness. The one of the new school consults the
fitness of things.

After referring to the practical tendency of
modern democratic civilization, the speaker said
that while he thought that a simple code of laws
would not soon be reached, yet he hoped for a
time when parliamentary governments shall be
carried on more in accordance with scientific
principles, and when the affairs of nations shall
be under the guidance of the trained human
reason.

The lecture closed with some general reflections
suggested by the subject.

A Liberal Lecture.

Mr. C. H. Ellis lectured in Mercantile Hall,
Sunday, March 27th, on "The Demands of the
Times against Religion." It was radical in tone,
but remarkably liberal and candid. Such lectures
are needed in this era of human enlightenment,
and we hope to listen to more of the same sort.

We have had enough of the theological teachings
of ignorant, dogmatic, designing men, who have
enriched themselves at the expense of the many.
Wars among Christian nations have been the
result. The so-called Christianity of the present
is no better than that of the past. It has failed
to make mankind carry out the golden rule
taught by Confucius and Jesus. If the humble
Nazarene should appear in person among his pro-
fessed disciples of this day, we venture to say he
would not be able to recognize a single one as
worthy of the name of Christian in its purest and
holiest significance. What we want now are
able teachers of truth, such as will convince the
reason and common sense of every community.
Too long have people been deceived by the shal-
low speculations of college-bred pedants and can-
ting bigots, and hence we hail the advent of such
speakers as Mr. Ellis, who in his recent lecture
gave ample evidence of extensive research and
careful preparation in the elucidation of the nu-
merous facts he presented from past history and
present experience.

Sheridan and the Massacre.

The letter of Gen. Sheridan on this atrocious
occurrence has made much talk as it went the
rounds, but the New York *Tribune* calls it "spe-
cial pleading," and says it "is not convincing."
It replies that "the attack on the Indian camp is
not to be justified by the comparisons he quotes
of the bombardment of Vicksburg and Atlanta.
Both cities were fortified towns, garrisoned by
great armies, and the bombardment of neither
was begun until the formal notice for the re-
moval of women and children required by the
rules of civilized war had been given. This
usage was not practicable in the case of the Pie-
gan camp, it is true; but that does not justify the
acts perpetrated after the capture. There is noth-
ing in what Gen. Sheridan says which should
put a stop to any inquiry as to who is respon-
sible for the outrage on the Indians and the viola-
tion of the national pledge and the national policy
of peace."

Prof. Faraday.

A writer in the London *Spectator*, commenting
upon Faraday's refusal to investigate or reason
upon matters of religious belief, states that, to the
question: "How is it that you are a believer in the
doctrines of your sect?" the great physician re-
plied: "I prostrate my reason in this matter; for
if I applied the same process of reasoning which
I use in the matter of science, I should be an un-
believer." And this is the ground upon which he
opposed the Spiritual Philosophy of the nine-
teenth century.

The Sisters Cary.

A pleasant correspondent of a Cincinnati jour-
nal describes the home nest of Alice and Phoebe
Cary, in New York, their ways of life, and their
visitors. Their home is in a pleasant street, "a
small nest of a place just large enough for the
two gracious maidens who have chosen to at-
tune the constant companionship of the superior sex.
It possesses one feature rather unusual in New
York houses—it has a hall running through the
center, on one side of which is the drawing-room,
and on the other the library. Both rooms are as
cozy as they can be, wearing an air of gentle re-
finement and unobtrusive culture. Everything is
so tastefully disposed that upon entering it is only
the *tout ensemble* that is perceived." And he pro-
ceeds to give an account of their aesthetic teas,
such as a literary lion like Sam Johnson would
have delighted in, provided the guests would only
have allowed him all the talk. "Their more
favored visitors," he says, "are invited to come to
tea, at which banquet Miss Phoebe's sparkling
humor almost makes her friends forget the more
material feast before them. Mr. Greeley's am-
iable countenance often beamed above their table
at these Sunday evening teas. For many years
he has been a devoted friend to the sisters.
During the evening the *literati* of the city as-
semble, dropping in one by one in an informal
way that is very charming." * * * "At one
side, Susan B. Anthony, in the inevitable scarlet
crash shawl and spectacles, relates her recent
experiences in Cincinnati to a sympathetic
hearer. Susan's nose takes an upward turn, and
her eyes snap as she goes into detail. About the
room roams the philosopher of the *Tribune*, radi-
ating smiles, and common sense until he grows
tired and takes his leave in his own characteristic
manner—that is, he wanders vaguely away with-
out saying good-by to anybody. The conversation
very often turns upon spiritualistic matters, the
sisters being devoted Spiritualists of the higher type.
While Miss Cary's accomplished nieces were
here, music was one of the attractions of these
gatherings, but they have long since borne all but
its remembrance to happy homes of their own.
Throughout this nest breathes the most exquisite
culture, the sweetest purity, and a beautiful
picture is the lives of the two singing-birds
within."

There it is. Horace Greeley permitting himself
to frequent the refining society of genuine Spiritu-
alists, while slashing away in the columns of the
Tribune at the beautiful religion which has done
more than any other to bring Heaven and man
together in daily communion. Greeley no doubt
goes, invited or uninvited, to see and be seen.
He is a notorious monger. If he despises Spiritu-
alism as profoundly as he pretends, calling it
everything that is bad, from jugglery downwards,
in the *Tribune*, why is he at places where it is both
a faith and a practice, besides being made the
theme of conversation? What is such a character
but a shark, considering him such in the literary
rather than the literal sense? We hope the
Misses Cary may have the good fortune to work
a miracle on him, but it will prove a hard job
and probably a long one. Spiritualism must become
Greeleyism before it will go down with him.

Cincinnati Spiritual Matters.

We are pleased to learn that the Spiritualists
of Cincinnati, Ohio, are bestirring themselves
with an earnest determination to continue their
newly revived meetings regularly next fall and
winter. This is as it should be. A large city like
Cincinnati, with its tens of thousands of believers
in the Spiritual Philosophy and as many more
anxiously hoping that in some way the truth will
be revealed to them, ought to have the largest
hall in its midst open every Sunday, that the
people may have an opportunity to listen to the
ablest exponents of the truths of Spiritualism.
Geo. W. Kates, Secretary of the Society, informs
us that arrangements are already being made to
secure able speakers for the coming season. The
new course of lectures thus far has been a suc-
cess. Miss Nettie M. Pense lectured very accept-
ably during February. Miss Lizzie Keler created
great interest at her public test séances, and good
has resulted from them. Ed. S. Wheeler is en-
gaged for April, and Mrs. Emma Hardinge for
May. Energy and liberality will accomplish great
and good results when they work together.
Friends, push on the work so nobly begun for the
benefit of humanity.

The March of Events.

By reference to our news column it will be seen
that the Secretary of State has issued his procla-
mation announcing the complete ratification of
the 15th amendment to the Constitution of the
United States. The President said he knew it
was unusual to send such a message as he did to
Congress, but he thought the gravity of the occa-
sion, and the importance of the event the message
signified, ample justification for his action in the
premises. So think all good and loyal men, and
the heart of the country will rejoice with the
President in the work of this 30th of March, 1870.

Mrs. C. L. V. Tappan in Washington.

We noticed in a Washington paper the cor-
respondence between Hon. John Corvold and other
members of Congress and Mrs. Cora L. V. Tappan,
inviting the latter to deliver a public lecture in
Masonic Hall, "on a subject of general or national
interest." Last Wednesday evening, March 30th,
was selected as the time, and the subject chosen,
"MOKE-TA-VA-TA; OR, THE NATION AND ITS
WARDS." Mrs. Tappan's great reputation as a
talented and eloquent speaker no doubt drew
together a large audience.

Judge Edmonds.

It is with sincere satisfaction that we are en-
abled to announce to the readers of the *Banner*,
the improvement in the condition of this gen-
tleman since his late attack by disease, with the
immediate prospect of his recovery. It is ex-
pected that the days will be few before he will be
able once more to enjoy the light of the sun and
the magnetism of the free atmosphere, and to take
his numerous friends by the hand and receive
their personal congratulations.

Another New Book.

Wm. White & Co. have just issued another new
book from the pen of Lois Walsbrook, author of
"Alice Vale," "Suffrage for Woman," etc., etc.,
entitled *HELEN HAWLOW'S VOW*. It is dedicated
"to woman everywhere, and to wronged and out-
cast woman especially." For list of contents,
price, &c., see announcement in another column.
We shall allude to this work in a future number.
It will undoubtedly have a large sale.

Middleboro', Mass.

JUST PUBLISHED BY WM. WHITE & CO.

RESEARCH DESIGN

[illegible]

Banner of Light.

EDITORIAL CORRESPONDENCE.

By Warren Chase,
No. 227 North Fifth Street, St. Louis, Mo.

CRIMES AND REMEDIES.

The press treats us daily with a catalogue of murders, suicides, assaults and wounds, and a great variety of lesser crimes, which, with three-fourths of the prostitution, are nearly all attributable to intoxicating liquors. Add to this one-half the miserable poverty and suffering therefrom, and a large share of the insanity, and also add the cost of lawsuits and trials arising therefrom, and let the candid and sober minds in our country decide whether it is not time that legislation put a full and final stop to the distilleries and importations of alcoholic drinks. What if there did occasionally a patient die a few hours sooner, or even a few days sooner, than he or she would under medical treatment without it? The laboratory and hand-stills could supply all chemical demands for alcohol, and if not, the manufacture could be wholly restricted to that use. The legislating and wrangling over license would cease by twisting the alcoholic head off the hydra with distilled liquors, after which we could deal with fermented drinks according to their effects, and collect revenue while they are in use from them. To us collecting revenue from liquors by licensing the sale, is little else than selling indulgence to sin, and authorizing persons to qualify murderers and robbers and thieves, and to prepare others for insane asylums, and others for the poor-houses and charities of the public. Men who license rum-sellers would not consent to do a similar act by licensing schools to qualify pugilistic nightingales, and yet this is no worse, if as bad.

We have long been satisfied that all the legislative tampering is of no practical use in curbing the evil, so long as persons can legally carry on the business of manufacturing the liquid. The heavy duties imposed do not stop it, but only put the business into the hands of the rich, and the knaves who can cheat the Government and drive honest poor men out of the business. To us it seems the plainest duty and an act of most universal benefit and justice to all parties and the whole country, to declare the whole system of distilling liquors from corn or other food contraband of power, and to prohibit it in all parts of our country, and stop its importation from all foreign countries. Legislation of this kind would be the most useful, beneficial and popular when once established, and the effects would soon be realized in the rapid decrease of crime, of poverty and pauperism throughout our whole country, and especially in the cities, where the throngs of dissipated foreigners congregate, and where is the most abject and squalid poverty of any part of our country. If all the friends of temperance would unite on this plan—which is the only effectual one—it could soon be carried out by selecting and electing the friends of the measure out of both political parties, while other and less important matters would not suffer by the concentration of votes on this topic. We do not advise any attack on fermented drinks at the same time. Kill one enemy first.

WHENCE ARE WE?

Alexander Smyth, in a long and well written article, in the *Religio-Philosophical Journal*, sets aside, as one having authority, the theory of pre-existence, as taught by Allen Kardec and many others, but he does it not with science, but with visions and their interpretations, not unlike those of the Apocrypha, and which are to us about as reliable. We have heard many such on many subjects, but never found an instance where such authority was reliable when in conflict with science, with reason, or with common sense. One thousand such visions would not disprove one axiom in philosophy, nor could a score of Bibles disprove the established fact that whatever has one end must have two, whether measured in time or space (duration or extent), nor can any vision prove that whatever is or of us that is immortal must not have been as much so in the past as future. We are not well enough acquainted with the theory of Allen Kardec to accept or reject it, but confess that it did not strike us very favorably by what we have seen of it, but we supposed it had some truth, as we believe the theory of Bro. Smyth has. We will not say that this earth is not a manufactory of souls as well as bodies, but if it is, we see no more chance for their running eternally than there is for a clock that is once wound up never running down, or a top once set to spinning never stopping its whirling. We know full well that the soul does rise out of the body, as the butterfly rises from its chrysalis state; but the butterfly is no more immortal than the worm, and this, although a good figure of the soul and death, is no argument for immortality. The theory of organic life here given, and the action of protoplasm, is quite well arranged, and may be true, but to us there seems no new creations of matter or mind, and we cannot see how matter or spirit can be increased or decreased in or by any action of any parties in this or any other sphere of being. Truth and error are ever given us like chaff and wheat, and we are endowed with faculties for separating them, while he who makes his bread out of what is given, without sorting and sifting, will be likely to get choked with error. Such was the case of the Jews, and such the Christian's failing, and such has been too much the case with many of the Spiritualists. Visions, testimonies and messages are for us to work our intellects upon, and not given us as authority to save us from the use of reason. Those who take such will be like the Catholic worshippers, dwarfed in intellect. Science must be what she never has been—the handmaid of religion, and reason the anchor of belief instead of chaff.

We hope to prove immortality. We believe it; but we could not believe it with one end of eternal life before us. If you cut off the past to us you destroy the future, however remote the other end may be. On this subject we have labored long and earnestly, and are satisfied.

ORTHODOXY GONE TO SEED.

The Oneida Community insists on its parentage in the following language: "As Unitarianism ripened into Transcendentalism at Boston, and Transcendentalism produced Brook Farm, so Orthodoxy ripened into perfectionism at New Haven, and perfectionism produced the Oneida Community." Unfortunately for the child, Orthodoxy totally denies its parentage and disregards its claims even to heirship, and has not provided for it in its will, which seems likely to go to probate soon. We are satisfied that the Community is right in its account of lineage, as there is a marked resemblance of character, as any one can see, in its articles of belief, in which it says, "That the Bible is the accredited organ of the kingdom of

Heaven," and "that evil originates in the day as good originates in God," and they also believe in Christ, a second birth, salvation from sin, and supernatural communications from God, &c. We do not know, however, that they are any more the children of Orthodoxy than the Mormons, the New Lights, and scores of other stray children from the Evangelical household, that keeps its hands washed of all ownership or interest in these fellow worshippers of God and Christ. How they will settle the differences at their "day of judgment" we do not know, and probably never shall, as we do not intend nor expect to be there; but we somehow incline to the belief that they will share at last in the general rewards and punishments of all Orthodox Christians.

DEFINING POSITIONS.

A prominent writer in the *Liberal Christian* says: "The existence of the Free Religious Association calls for the organization of those of the body who call themselves Christians, and who plant themselves squarely upon the New Testament, as the one grand rule of faith and practice. As things are now, all is confusion and unrest. We need to know just where we are, and the way to relief seems to us to be only in the direction thus indicated."

We hope our Unitarian brethren, whether liberal or conservative, in calling together persons who plant themselves squarely upon the New Testament and resolve themselves into Christians and attempt to set forth what constitutes a Christian and what persons must believe to be Christians, will not fail to take in all who thus plant themselves, and who desire to be recognized as Christians—then let the majority rule, and decide what belief is necessary to constitute a Christian. If we are not mistaken, the first grand division of the believers who thus take the New Testament as their authority will turn out as individuals all Unitarians, both radical and conservative, and close the door on them all, by which they may find out that they are not Christians, nor allowed to use the sacred name to cover their infidelity. The second grand division, we opine, would turn out as heretics all the Protestant denominations, and refuse them the Christian name and blessings until they repented and came back in penitence to the Roman Mother Church. Good enough for them all, we say; for no sooner does any denomination get strength, influence, and local control than it begins to imitate the power that branded it as heresy, until the whole system of Christianity is only a list of tyrannical and persecuting sects.

ADVENTISM.

Our excellent and much esteemed sister, Sarah L. Curtis, of Oakland Co., Mich., writes us kindly, charitably, earnestly, in defence of our mistaken brethren, who, relying on the Bible, believe that death is the end of conscious existence till renewed in a resurrection and eternal life for those who believe the right doctrine. We agree fully with our sister in her remarks on charity, and her criticisms on Spiritualism and Spiritualists, and think we can see all the good shades in Adventism, and cover its errors and mistakes with as broad a mantle of charity as she can. But we write to correct her and all others who may think we write with the least degree of bitterness of feeling of any sect of Christians, or of the whole world, for to us Christianity, in the aggregate, is sectarian. We have long since "unlearned contempt," and have long contended that all classes of conscientious worshippers, of whatever name or system, are worthy of respect, and deserve protection, and hence we object to any amendment of constitution or enactment of laws that favor Christianity more than Paganism, or Judaism, or Mahometanism. Let us have a free government and free religion, and let truth and error grapple on equal terms, and error will go to the wall as education gains and science takes the place of fables and false theories, and in that struggle the truth of spirit-life and intercourse will soon reach the honest hearts and enlightened minds of our Advent brethren. Oh, no, sister, we never blame people for ignorance, but pity them, and are sorry for our own.

A STEP TAKEN.

We find the following notice in a Bunker Hill (Illinois) paper, a small and beautiful town of forty miles from St. Louis, on the Indianapolis R. R., and where we gave several lectures last fall and winter. We think such a course the wisest and best for the present. Organize, harmonize, fraternize and grow into sufficient numbers and means to hold meetings, and then secure speakers part or all the time. Almost any locality could find enough to organize a free society, and most of them have home talent for speaking and reading.

FRIENDS OF PROGRESS.—The Friends of Progress held a meeting on Sunday afternoon, and effected a permanent organization by electing the following officers: S. Smalley, President; E. Mattson, Secretary; J. H. Monroe, Treasurer. The following constitution was adopted and received fifteen signatures: We the undersigned inhabitants of Bunker Hill and vicinity, wishing to avail ourselves of the advantages of association for our advancement in truth and goodness, and for the promotion of general intelligence, good morals and liberal religious sentiments, do hereby agree to form ourselves into a body corporate under the name of Friends of Progress, respecting in each other and in all the rights of intellect and conscience to be free, and holding it to be the duty of every one to keep his mind and heart as free as those open to receive the truth and follow its guidance, we set up no theological condition of membership, and neither demand nor expect uniformity of doctrinal belief; asking only unity of purpose to seek and accept the right and true, and an honest aim and effort to make this the rule of life. It is at present deemed impracticable to attempt to hold public meetings. As soon as it is possible, speakers will be secured and regular public meetings held.

HONEST AND IGNORANT.

An inquirer asks the editor of the *Oneida Circular* what medical book he would recommend as the best for family use, and he replies that the Bible is the best and only one he can recommend. Many people believe that is all the book needed for any and all purposes, and that reading other and especially scientific works only tends to distract the mind and raise doubts on the theories there laid down on all subjects. What should a person need to know more of the human body than that it is "fearfully and wonderfully made," and that God made the first one out of dust, and the second out of a rib, and afterwards was himself born of a woman, and killed as a blasphemer?

A lady writes in the *Chicago Journal* says: "Take my advice, ye young maidens contemplating matrimony! Never marry a man who is impudent to his mother, snubs his sister, helps himself to the largest piece of cake, or takes the under flapjack at table, or beats his horse causelessly in sudden temper."

Teacher—Why was Joseph put into the pit? Thomas—who goes to the theatre on week days?—Because there was no room for him in the family circle.

SPIRITUALISM ABROAD.

BY G. L. DITSON, M. D.

The *Revista Espiritista* of Barcelona, for February, has an interesting sketch of the early career of D. D. Home, though it does not record the more recent phenomena which have so bewildered the literary and scientific luminaries of England's Babylonian metropolis and of the capital of *la belle France*. I think that if Home's "Incidents of my Life," which have much of the charm of a romance, with threads of marvelous and mysterious communications woven in like rays of golden light by angel fingers, should be translated into Spanish, with that world of pathos which clings around the love, the transient earth-life, the chrysalis of his youthful, sympathizing wife, and the birth, the joyous budding into our mundane sphere of their little one, it would furnish many a *señorita*, *donna* and cavalier of Spain a grateful, a wistful and beneficial pastime.

There is much satisfaction in noting that "mediumship" in Spain, as indeed in all parts of the world, has all the characteristics, the truthful aspect and the charming simplicity of our own. The *Revista* gives a page of questions and answers elucidating this; the former by the editor, I believe, the latter by a fair girl of thirteen summers, *Señorita Clara D.*, who dropped mortality in 1850, (*un-reborn*), I would like to say, and who, since then, has frequently manifested herself to her family and given them communications of the greatest interest.

Here please allow me to remark parenthetically, and partly in reply to Bro. Johnson's recent courteous notice of my crude articles in the *Banner of Light*, that my translations from foreign journals do not necessarily express my own views. Russian, Austrian, French, Spanish publications abound with the reincarnation dogma, of which we, in this country, read and know very little. An expression of my belief, in the *Banner of Light* of the 19th inst., must not be understood together in the first portion of the paragraph in which it occurs, but to the wisdom of the ancient philosophers. You will see a reason for this digression. Let us now return to the gentle spirit of *Mademoiselle Clara* and her questioner:

Q.—Have you an exact recollection of your earthly existence?
A.—The spirit sees the present, the past, and something of the future, in accord with its perfection and approximation to God.

Q.—This condition of perfection—is it relative solely to the future, or does it refer equally to the present and the past?
A.—The spirit sees the future with more clearness as it approaches the Deity. After death the soul embraces in one look all its past *congeniences*; to see what God has prepared in the future one must be wholly absorbed in him, and after many existences.

Q.—Do you know in what epoch you will be reincarnated?
A.—Between ten and one hundred years.

Q.—Will it be on earth or in the other world?
A.—In the other world.

Q.—The world in which you are—is it, relatively to the earth, better, equal or worse?
A.—Much better than the earth. Here is happiness.

Q.—The place where you find yourself among us—is it a definite point, and where is it?
A.—I am in appearance ethereal; it can be said that my spirit, so-called, extends itself very far. I can see many things, can transport myself with the celerity of thought to a great distance. I am at the right side of my sister, and guide her hand.

Q.—This ethereal body that invests you—does it permit you to have physical sensations, such, for example, as heat and cold?
A.—When I think too much of my body I have a kind of impression such as one has when he has laid aside a cloak, and yet feels for some time that he is still wearing it.

Q.—You mention the velocity with which you can transport yourself; is not the thought the same soul that disjoints itself from your envelopment?
A.—Yes.

Q.—When your thought is directed to some particular place, how do you verify the separation from your soul?
A.—We cause to vanish the appearance, and thought marches alone.

Q.—Is it, then, a faculty that separates itself, leaving the being where it was?
A.—The form is not the being, the *ser*, or essence.

After one or two more questions the writer continues:

Q.—Can you also among your anterior existences recognize those which have most advanced your knowledge?
A.—I was incarnated in a man who was rendered virtuous. After his death I was in the body of a youth whose face was the image of his soul. God has recompensed me.

Q.—Is it possible for us to see you here as you actually are?
A.—Yes.

Q.—Does it depend on ourselves? and what are the conditions?
A.—On yourselves; and with the aid of such a medium as M. Home.

The *Echo d'Allen-Turnado* of Bahia, is taken up principally with a biographical sketch of M. Allan Kardec, the discourse pronounced at his grave by the President of the Society of Spiritualists, M. Levent, and with a communication from Mr. A. K. himself, addressed to the Society on the very day of his sepulture. This was so touchingly eloquent that Mr. Luiz Olympio, the editor of the *Echo*, says: "We cannot sufficiently commend it." The *Echo* has also, a translation of that touching little episode in spiritual ethics, where Julia, from the spirit-sphere, fills a fond mother's heart with joys of joy, as she recognizes her long lost "Lily"—the episode which I gave your readers a few weeks since.

The *Revue Spirite* for March has an article on "Reincarnation," in which Mrs. Hardinge is not lightly though gracefully handled. "It has caused much astonishment," says the writer, "that this doctrine has not been taught in America, and the incredulous have not failed to seize this opportunity to accuse the spirits of contradictions. Since reincarnation is a necessity from which no one can escape, we may well be astonished that the spirits do not agree upon the subject. A solution may be easily reached by any one who has made Spiritualism a serious and profound study."

"Spirits, because they have left the earth, do not possess all knowledge; they are just what they were here; therefore we find them of all degrees of moral and intellectual capacity. As there are men, perverses, deceivers, and governed by policy, so there are spirits *mystificateurs*, whose hopes are enshrined in the present; believing that they will always exist as they are, seeing nothing beyond a certain horizon; not disturbing themselves about whence they came or whether they are going; submitting, however, to the law of necessity. Reincarnation is, for them, a necessity of which they will not dream till it arrives. Hence if they should be interrogated regarding the manner in which progression is accomplished, their response will be in accordance with their knowledge, and their teachings will be the most bizarre and the most irrational."

"Again, we know that spirits, guided by sympathies and concord of thought, form groups and families as on earth, and that each individual draws his ideas from the circle by which he is surrounded. The groups of American spirits con-

* From an *Sasacrit*, breath, spirit—*cedere*, Latin, to go, depart.

serve for a long time, in their new home, their terrestrial beliefs and prejudices. Thus, by their constitution, by their spirit of nationality, they would naturally adapt their teachings to the character, the special genius of those whom they address."

Referring then to the strong prejudice in this country against the idea that a black man might become white, that a white man might have been black, that a master had, perhaps, been a slave, the writer adds:

"Notwithstanding, the spirits assure us that unity in this matter, as in all others, will, finally, take place. Many correspondents also inform us that this doctrine of reincarnation has many adherents, and that the spirits confirm it. The *Banner of Light* of 1st Jan., 1870, leaves us no doubt on this head: 'I believe,' said the spirit, 'that after a longer or shorter space of time, we return to inhabit a human body and live a physical life.' Responding then, without doubt, to some one present who made objections, the spirit added: 'Oh! you need not oppose this idea; it is a destiny you cannot escape.'

We must not, however, imagine that re-incarnation will be accepted in America without opposition. Far from it. The following extracts from the *Banner of Light* of Dec. 25th and 15th Jan., bear witness to the violence of expression if not to the power of logic by which certain adversaries oppose this principle."

The writer here quotes Mrs. Hardinge's expressions about the "hideous, the horrible, the odious dogma," and adds: "Certain persons, and Mrs. Hardinge appears to be of the number, reject the idea of re-incarnation from the sole motive that it is not agreeable to them; but do they suppose that God will consent to their pleasure in the regulation of his universe?"

Not having space for the whole argument I will condense only one or two more paragraphs:

"The doctrine of re-incarnation is not more terrible on earth than in the other world; and if he had studied the question in all its depths, they would not be so frightened at the prospect. That the soul's advancement is from world to world, appearing only once on the same globe, would be admissible if all earth's inhabitants were on exactly the same moral and intellectual level. But it is not so. There are all degrees of intelligence and morality, from the savage, little removed from the brute, to the most highly civilized. In presence of this hierarchy, one asks why the savage should be obliged to go elsewhere in search of that superior degree of culture existing at his side? Why could not the more advanced, before this incarnation, have lived in the inferior state, since all the analogues of these worlds" he finds around him?

For my own part, Messrs. Editors, I fancy that it matters little whether this dogma be true or false, only, as all truth is precious, we should endeavor to find it. We may be sure, I think, of one thing, and that is, that each stage of being, whether in the flesh or not, whether in the tadpole, the tortoise, or the Tonguese, is one grateful, gracious step in advance of the preceding—is a method of development designed by a beneficent Creator; and while shadows fall around our hearts in some of the weary walks of life, do we not all feel that we are positively enured by the beautiful, the grand, the supremely lovely, and the august mechanism of flaming worlds, and that another step still in advance is requisite ere we can say, "Of all these we have perfect knowledge."

* The worlds or spheres to which we admit we advance hereafter, and referred to by the writer.

New Publications.

Laughton Osborn publishes, through the American News Company, in latest type and on an ample page, four tragedies, with the titles of "The Last Mandeville," "The Heart's Sacrifice," "The Monk," and "Madness of Denmark." They complete the second volume of the dramatic series by the author. Of the tragedies themselves we do not design to say; but their production in the present form is so entirely elegant yet simple, that they will tempt personal while extending the reputation of their gifted author.

We have another volume from the irrepressible Henry Ward Beecher, being a transcript, phonographically made, of "Talks in his Lecture Room." It is unnecessary to go into any analysis of this well-known preacher's thought, sentiment, or style. He is always effective, and always popular; and so long as he continues to speak and write, he is likely to find a large class of hearers and readers to respond sympathetically and in admiration. We casually overheard a conversation between two men at one of Beecher's representations. One remarked to the other, directly after the distinguished author had brought the house down with a splendid burst of characterization, "Well, I should like to be a great actor above everything else; but if I could not be that, then I should like to be Henry Ward Beecher." His idea was wholly dramatic, of course; but Mr. Beecher yet has one work to complete, and that is, to induce every one to desire to be thoroughly himself, instead of wishing to emulate the man who discourses to them with such magnetic effect.

The *Radical* for April serves its readers to the following rare dishes of mental food: The Search for God, by Samuel Johnson; Emphatic in Theology, C. A. Bartol; God's Hands; Woman and Science, part second, F. S. Patterson; The Soul's Privilege; The Education of Girls in England, M. P. Conway; Educational Reform, G. F. Walker; Lucy Kimball; Letters of Plato, John Alcott; Bitter-Sweet, Geo. Herbert; Voices of the New Time; Immortelles; Letter from London, Reviews and Notices.

Adams & Co. have issued No. 2 of "Sports and Games, a Magazine of Amusements for all Seasons." It keeps up the good reputation of the first number.

MORSELS OF THE BREAD OF LIFE: Inspirational given through D. S. Catwallater, is the title of a 24 page pamphlet issued in Philadelphia. It is well worth a perusal.

B. G. Howe, 275 Main Street, Worcester, is issuing a series of liberal tracts for popular circulation. Send for a lot of "The Life of David," and circulate them. The cost is two cents apiece.

THE ELECTRIC, is the title of a new monthly magazine of useful knowledge, published by John M. Scudder, Cincinnati.

WORK AND WEALTH.—George Coolidge, a well-known Boston publisher, has issued No. 1 of a new publication devoted to the illustration of Social Science and the support of the cause of labor against the arrogant pretensions and insidious wiles of privilege in whatever form embodied. It is filled with short articles, terse and to the point.

THE HEALTH OF HEALTH for April is crammed full of valuable original matter.

THE EXOCORIST is the title of a new monthly liberal journal published in Washington, D. C.

PROF. WM. DENTON'S WORKS.

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