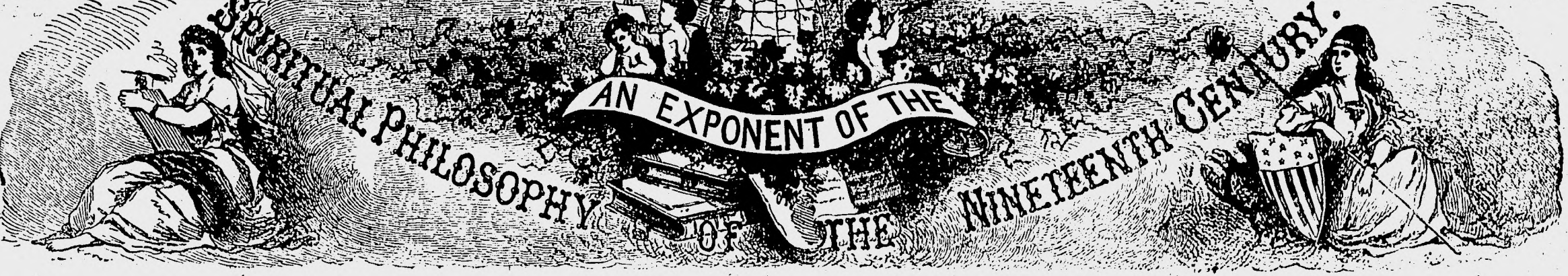


BANNER OF LIGHT.



VOL. XXXIV.

COLBY & RICH,
Publishers and Proprietors.

BOSTON, SATURDAY, MARCH 14, 1874.

\$3.00 Per Annum,
In Advance.

NO. 24.

Banner Contents.

First Page: "Agassiz and Spiritualism—Involving the Harvard Investigation in 1867," by Allen Putnam. Second: "Same as above," Poem: "My Wife," by William Brewster. Third: "The Lament of a Soldier," a Poem, by Prof. S. B. Britton. Fourth: "The Waters Troubled," a Poem, by Warren Chase. Fifth: "Banner Correspondence from Missouri, Ohio, California, Michigan, Maine, Vermont, New York and Indiana: 'Indian Problems Solv'd,' List of Liberal Leagues. Sixth: 'Leading Editorials on 'Deep Water,' 'Secularizing Church Property,' etc. Seventh: Short Editorials, Brief Paragraphs, New Advertisements, etc. Eighth: Spiritual Messages: 'Gibbs B. Stebbins's,' 'Dilemma of the Ages,' by Hudson Tuttle. Ninth: Book and other advertisements. Tenth: 'Readers.' The 'Deacon House,' 'Meditation of a Baby,' 'Mrs. Woodbury—The Famous Chills Laid Salt,' 'Woman,' 'Spiritualists' Lectures and Lyceums,' etc.

AGASSIZ AND SPIRITUALISM: Involving the Harvard Investigation in 1867.

Prepared expressly for the Banner of Light,
BY ALLEN PUTNAM.

Part Fourth.

Stance by Press Reporters—Why failure before the Committee?
—Reflections and Speculations.

Dr. Gardner's spirit is not of the kind which cowers when dangers threaten. No sooner was the award promulgated than he engaged all his mediums to postpone their departure from the city, and under like circumstances, in the same room, furniture unchanged, to repeat their sittings before a different set of investigators, who had at command ready access to the public mind. Reports by representatives of the press of what they simultaneously witnessed were, at Dr. Gardner's request, to be withheld from publication until after the Committee's full report had come out; consequently none have yet appeared in the daily papers, excepting one which by some oversight came out in the Post. But after waiting a while, the Spiritualist papers put theirs before the public. July 26th, 1867, the following account, written by its temporary editor, X., appeared in the

New England Spiritualist:

"It is well known that the award of the committee entirely failed to meet the rational demands of inquirers. It took the form of a decree rather than a decision. Such being the facts, Dr. Gardner thought it due, not only to himself but to the community, to make another effort to have the matter fairly and deliberately tested. Accordingly, immediately after the appearance of the Committee's award, he invited the editors of the principal newspapers in the city to attend the sittings and witness manifestations through the same mediums he had employed before the professors.

"The gentlemen who responded to this invitation were: Messrs. Carter, Robinson and Brown, of the Boston Traveller; Messrs. of the Journal, Bulger, of the Bee; Tracy, of the Herald; Hill, of the Register; and the editors of the Banner of Light, and New England Spiritualist. There were also present at a portion of the sittings, Hon. L. V. Bell, A. Putnam, Esq., Alvin Adams, Esq., and others.

FIRST SESSION.

"The first session of the Committee was held on the forenoon of Wednesday, July 1st. Mr. G. A. Redman, of New York, was present as medium. The conditions imposed—simple in their character, only requiring the persons to join hands for a time, and afterwards occasionally to rest their hands in concert upon the table—were cheerfully complied with by all. The result was that the circle was readily harmonized, and the sounds, so well known by Spiritualists as the 'rappings,' were promptly produced.

"At the request of the medium, each member of the circle wrote the name of one or more of his spirit friends on a small piece of paper, carefully concealed not only from the medium but from all others. The papers were then folded, rolled into small pellets, (each one performing the operation for himself,) and thrown promiscuously together upon the table. Any one present, except the medium, was permitted to mix and confuse them as much as he chose. It was now an acknowledged impossibility for any one to distinguish the paper on which he had written. Hereupon the medium indicated with the point of his pen, one after another of the pellets, inquiring of the unseen intelligences if the spirit were present whose name was written upon it. After perhaps a dozen had been passed aside without response, three distinct raps were heard on the table, showing that he had touched the right one. Each person then made the inquiry in turn, 'Is it a friend of mine?' To one of the gentlemen an affirmative was returned. 'Will that spirit write out his name through my hand?' asked the medium. Yes. Mr. Redman's hand was seized by some invisible power, and rapidly wrote the name Edward. The ballot was opened and Edward found written upon it. A double test will be noticed here; both the name and the person, who wrote it were designated before any one in the room could have known either. The spirit was then asked various questions, as to his age, occupation upon earth, number of brothers and sisters, disease of which he died, etc., all of which were answered correctly.

"Other ballots were drawn in a similar manner, the names written through the medium's hand, and test questions answered, with unexceptional success. To enter into particulars in reference to these would be but a repetition of the preceding experiments.

"One of the most satisfactory tests at this session was obtained by Mr. Clapp. The medium's hand was caused to write a name, the raps signifying that it was a friend of Mr. C. Inquiry was made whether the name was written on a ballot. 'Yes,' indicated by the sounds. 'Will the spirit select the ballot which has that name written on it?' 'Yes.' One after another was pointed out by the medium till one was fixed upon. Mr. C. commenced to unfold the ballot, but soon remarked, 'It is not mine; for I remember the way I folded them, and this is folded differently.' 'Is the spirit sure?' 'Yes.' Mr. C. was in fact to proceed. The pellet unfolded, it was found to be, in fact, one Mr. C. had written, his impression to the contrary notwithstanding. This was regarded by the gentlemen as going to prove it was not mind acting on mind. Mr. C. asked the spirit various questions, and received correct responses, either in writing or through the sounds. The writing was always executed with great rapidity: sometimes upside down, and from right to left, again with the words reversed in the sentence and spelled backwards. After various successful experiments, Mr. Clapp, sitting at the further side of the table from the medium, wrote something on a piece of paper which he kept concealed from all in the room, and made a mental request of the communicating spirit. The medium's hand was seized and rapidly made a succession of parallel lines. This seemed only partially to satisfy the questioner, and the medium was impressed to repeat the lines. Mr. C. evidently still unsatisfied, Mr. Redman's hand was again controlled, and he rapidly sketched a bridge. 'That is satisfactory,' said the experimenter; and unfolding his paper he disclosed the following, which he had written, mentally requesting the spirit to complete it:—

"I last saw you at Cum—"

The picture of a bridge suggested the missing syllable. It was afterwards explained that the parallel lines made by the medium in the first place, were designed to represent the planks of a bridge.

"As a further experiment, Mr. Clapp then stated that he had received singular communications under various circumstances unknown to any one present, and they had been invariably signed with a certain name; he wished, if that spirit were present, he would write his name through Mr. Redman's hand. Mr. R. wrote a short communication, and signed a name in full. The exclamation of surprise, that escaped Mr. C., thus showed that the right one had been given.

"After experiments of the above character, designed to test the question of an independent intelligence, it was proposed

to try the influence of the mysterious power on material objects. For this purpose a steelyard was procured. The hook being attached to the side of the table opposite the medium, it was found that it required a force of sixteen pounds to elevate it from the floor. In other words it weighed sixteen pounds. The spirit being requested to 'make the table light,' the indicator rose to eight pounds; at the request to make it heavy, it descended to forty-eight. Upon being attached to the side of the table next the medium, the results were still more marked. The indicator starting at sixteen pounds, went up to eight, then down to fifty, the full power of the balance, and as the experimenters, Dr. Bell and others, testified, exerted an additional force of at least twenty-five pounds. This experiment was tried by all who chose, and invariably with a similar result; and the persons present can testify that Mr. Redman was not in contact with the table, except to touch it lightly with the tip of his fingers. Partial results were attained even without this contact.

SECOND SESSION.

"At the second session, on Thursday afternoon, July 2d, Mrs. Brown and Miss Kate Fox were present as mediums. The precaution was taken again to examine the furniture and appliances of the room, to guard against any mechanical trickery. The company then seating themselves, raps were in a few moments heard upon the floor and table. The sounds were various and complicated, from the lightest tap to quite heavy blows. The heavier sounds had a peculiar softness, as if they had been made by a padded drum stick worked by a spring.

"The next step was to test the intelligence manifested through the sounds. The method of doing this will be understood from the following, which is but a small part of the proceedings—as a report of the whole would be but a repetition of questions similar in their character, and eliciting equivalent results.

"A spirit friend of Mr. Marsh announced himself as present.

"Mr. Marsh.—Will you tell me your name?"

"By the sounds." "Yes."

"A list of names was written by Mr. M., and as he pointed to them separately the spirit designated that of Le Grand Smith.

"Mr. M.—Will you tell me the manner of your death?"

"Lost at sea." (Correct.)

"Mr. M.—Will you tell me where I last saw you?"

"New York." (Correct.)

"How long any other acquaintance in this room?"

"No." (Correct.)

"Mr. C.—Will Mr. Marsh ask him where I last saw him?"

"Answer obtained by Mr. Marsh.—Boston." (Correct.)

"Mr. C.—I have seen him when he was sick; can he tell at what place?"

"Mr. M.—Will the spirit tell where Mr. Clapp has seen him sick?"

"New York." (Correct.)

"Where else?" (No answer.)

"Whom were you intimate with in Boston? The Chickering?"

"A weak affirmative was returned, which was supposed to indicate that he was acquainted with them—perhaps not intimately.

"Did you know Col. N. A. Thompson?"

"Yes."

"Any other persons in this circle?"

"Dr. Gardner"—and others.

"Dr. G. seemed willing that all failures should pass as such, and promptly said, 'That is a mistake, gentlemen; I don't know any such person.'

"A desultory conversation here sprung up; after which Mr. Marsh resumed: 'In whose employ were you when I first knew you?'

"Jenny Lind's."

"Mr. G.—Oh! Is that the man? I know now. I saw him in Springfield once; had some sharp words with him, too."

"Mr. Strockwell.—Is there any other spirit present who was lost at sea?"

"Yes."

"Mr. S.—An acquaintance of mine?"

"Yes."

"Will he tell in what steamer he was lost?"

"Correctly answered."

"If I write a list of names, will he indicate his?"

"Yes."

"Mr. S. wrote a list of names; but neither of them was indicated by the spirit, though he went through the list twice. A moment or two after, an earnest response was heard. Mr. S. had spelt the name wrong in the first instance; but instantly on correcting it, the affirmative came. The last mentioned facts were then stated to the company, no hint having been given in the course of the proceedings whether it was satisfactory or not. The name indicated was that of Samuel Stacy.

"Another friend of Mr. S. announced his presence. His name was correctly given; and a list of towns was written, with the request that he would point out where he died. No response came; but on changing the word Cambridge, in the list, to Cambridgeport, the sounds were promptly returned. In these last two instances was an accuracy of intelligence beyond what was looked for by the experimenter.

"Will the spirit tell his birth-place?"

"Yes."

"A list of towns being written by Mr. S., was passed to Mr. Brown, with the request that the response might be given him, Mr. B. being totally ignorant of the matter.

"Various tests of this nature were tried: The questions were asked by those ignorant of their answers, and the result was, without exception, correct.

"The question of a separate intelligence having had due consideration, experiments were tried with regard to the sounds. The medium's hand was raised, and various positions of the room; and the sounds were produced, varying in quality according to the different substances from which they apparently proceeded. The 'ton-joint' theory being suggested by some one, the mediums were requested to stand on the spring cushion of a sofa. This they did, and merely touching the tip of a finger against the plastering, the sounds were distinctly and abundantly heard on, or rather in the wall. They were equally distinct to a person in the adjoining room. That the ladies had no other contact with the wall than to touch it lightly with the tip of a single finger, all present can testify."

THIRD SESSION.

From the Banner of Light.

"The session with the Davenport boys, which was held in the evening, was the most wonderful of all. You have not space for me to describe all the preparations that were made with such care by those present to prevent any possibility of deceit and fraud, as well as to satisfy themselves the more abundantly of the superhuman agency—if such it should prove itself—by which these manifestations were produced. The two boys were placed in box standing on legs, whose interior measured some eight feet long by three broad and five high, and pieces of stout rope were thrown in after them. There was a door in the centre of the box, and a seat was secured within the box at each end. Through both the seat and the box were holes had been bored.

"The gas having been turned off, the request was made of the spirits to tie the boys; but this they refused to do. The light was produced again, and the boys bound by gentlemen present (members of the press) hand and foot. The wrists were tied separately, and the arms were secured above the elbows behind the back. Having been fitted into the box, the boys now suffered their legs to be tied about the thighs, and ankles, while the ropes were passed this way and that through the holes in the seat and the box. Such thorough tying I never witnessed before. If a person could get away from that, then rope-walks and spin-wars would be of no further service. The boys sat secure on their seats, unable to move hand or foot, much more to touch one another in any possible manner.

"The company became seated, and a cord was drawn through the button-hole of each gentleman's coat, and the ends tied across the room. If one moved, of course all must go, too.

The operator turned off the gas again, and instantly sat down and was held by two persons who helped compose the circle. In a moment the door of the box, which had been left wide open, was slammed to with much violence, and presently the slow moving of ropes was to be heard through the holes through which they had been passed. In fifteen minutes' time the boys called for the light, and on going to them they were found to be perfectly free! This was certainly one of the greatest wonders we ever saw.

"After a recess, the boys were once more put into the box, with the same ropes. They shut and bolted the door on the inside, and the lights were put out. In a little more than five minutes there was a call to strike up the fight again, and there sat the boys, the door having been previously unbolted and thrown back, tied exactly as they had been tied before—at the wrists, elbows, thighs, and ankles! It was totally impossible for them to have done this thing themselves, every one present was forced to admit. While still secured, several musical instruments were placed in the box, the company were seated, and the lights extinguished. The door was instantly closed and bolted on the inside, and the instruments were played on to everybody's satisfaction, or satiation. The door having been opened once more, and the gas again lighted, the boys were found tied just as before. Again the lights were put out, and in two minutes the boys were as free as ever they were!

"On the afternoon of the 6th, Mr. J. V. Mansfield was present with the representatives of the press. The most of them had previously prepared a letter, which, on being brought into the room, were all secured in envelopes from the same package, so that no one could distinguish his own production from another's. Mr. M. was not influenced to answer a single communication at that time, but on their being carefully sealed with wax and taken to his office, several were afterwards within a short time afterwards, and in every case emphatically. One received an answer from the spirit of Stephen C. Phillips, of Salem. Another had his returned, with the word *think* written on the wrapper; and a third contained correct or appropriate answers to eight different questions; and was signed with a *faint* signature of the friend addressed. Yours, &c., ONE PURSUE."

"The reports just presented were made by parties possibly liable to be swayed, more or less, by their prejudices and sympathies; hence it may be well to supplement their accounts by brief extracts from summaries put forth by more independent narrators of personal observations:

The Boston Post.

Speaking of the second session, said: "The press was largely represented, and the strictest attention was given to the proceedings. While not volunteering any opinion on the subject of Spiritualism, we will give a brief statement of what transpired, as it appeared to our understanding."

"In the afternoon, at three o'clock, the mediums, Mrs. Brown and Miss Kate Fox (sisters) were present. At the suggestion of Dr. Gardner, the visitors examined the tables and fixtures in the room. The company, with the mediums, then sat around a large table, and in a short time, a very brisk rapping, in a variety of tones, assailed the ear. A questioning of certain spirits now commenced, through the instrumentality of the raps, and under the direction of the lady mediums. The answers were, in almost every instance, straight and satisfactory; and, from the system adopted of transferring the questioning from one to another, a suspicion of collusion between the mediums would be difficult to arrive at, by even the most skeptical."

Of the third meeting, the same paper said:

"In the evening, the manifestations were of a different character. Two boys were placed in a box with seats at each end, and the lights put out. It was then desired that 'John' (the spirit) should tell them together, ropes having been placed in the box for that purpose; but 'John' would not do it, and the experiment failed. The boys were then tied together in the most secure manner, with many knots, secured by the lights, and the lights again put out. The request this time was that the spirit should untie them; and while the investigators held those having charge of the exhibition, the boys were separated and a great pulling and rubbing noise, (like rattling of ropes,) and much to the astonishment of all present, who, with the greatest care, were unable to detect any trickery. This transpired within fifteen minutes."

"The next feat was to tie the boys up—which failed before—and it was accomplished in six minutes. They were examined, and the lights were once more extinguished. In accordance with a request, the spirit (and when we say 'John' did this or that, it is only for convenience, based on general supposition) closed the doors of the box, and bolted them. A tambourine had been placed on the floor of the box, and upon its top, outside, of course, was a violin. The latter article then fell through, and the two instruments came in contact. In a second they were playing 'Pop goes the Weasel.' The doors were then unbolted and flew open, and almost instantly the room was lighted. The company rushed toward the scene of action, and, wonderful to relate, found the boys as intricately tied as at first."

"The lights were again put out, and the boys untied in two minutes, the shutting and bolting operation being again performed. This was the last experiment of the evening, and the company departed, perfectly bewildered at what they had seen. We submit the whole matter for what it is worth."

Springfield Republican.

One of the editors present, a skeptic as to the spiritual origin of the phenomena, wrote thus to the Springfield Republican:

"Dr. Gardner and his friends give sittings this week to gentlemen connected with the press. I had the pleasure of attending one of them on Wednesday. The medium was Mr. Redman, a gentleman I never saw before, or heard of until this week. I received what purported to be intelligence from a very dear friend who died some ten years since, and whose name and existence were not probably known to any person in the room except myself, and all the intelligence given was correct. I cannot say that it was important, or that it was evidence of the spiritual character of the phenomena, or that it was more wonderful than the marvels that have been seen in half the basements of half the villages in the State; but it was sufficient, with similar marvels which I have before witnessed, to assure me that the jiggery theory, which is so gravely put forth by the Courier and the Harvard professors, is a stupid delusion, unworthy of men professing to be sane. I am, for one, by no means anxious for the spread of Spiritualism; yet facts are facts, and are not to be winked out of sight by three or four big wigs or little wigs who write for the Boston Courier, against the actual experience of thousands of men quite as intelligent and candid as themselves."

WHY FAILURE BEFORE THE COMMITTEE?

Query whether spirits at the Abbot circles purposely omitted, or whether they were absolutely unable to present many emphatic and varied manifestations in the presence of Harvard men, has often been raised. Raps abundantly sounded out their existence, where no obvious making was detectable. Raps however, had not been set down among the things, (either of which would win a victory in favor of Spiritualism,) in a schedule once adopted, but afterwards set aside that there might be a fair and broad investigation independent of any party or pecuniary considerations, and again unexpectedly and unreasonably brought up, *ex parte*, at the trial, and quoted extensively as the basis of an award. Perhaps the removal of the ropes from one of the Davenport, as reported by Redman, met the fair demand of even that schedule. Such evidence, however, that one of the mediums was then liberated by an occult agent, has never come to our knowledge as clearly establishes the fact. We remind the reader again, that Spiritualists at that scene were only spec-

tators on back seats, therefore much might have then occurred which we had no opportunity to witness. We waited long and patiently for the tying of the boys, and again in darkness awhile for the spirits to work. At length Agassiz, immediately after a little light was let on, held up a short piece of thread, and triumphantly exclaimed, 'There, it is broken, and that was the last!'

"That action by him indicated that at least a thread had been broken by some unseen agent, because if he or his visible aids broke it, where was the test? This act strongly intimates that something had there been done by occult process, which was worthy of explanation. A thread had been tied over the knots of the ropes with which the boys' hands were bound, and that thread was found to be broken. Therefore—what? Logic, tell us *what*. If broken by Agassiz or his aids, the breaking was a cheat. If by some one else—*who*? The only fair deduction, under the circumstances, is—spirits. Did spirits, then, break even a thread? If so, that little thing itself was more than science can explain in twelve sixteen years. Either Agassiz practiced a cheat, or his friends cheated him, or spirits broke the thread, or it was broken by accident. Which? The fact that he made so much of that little thing, viz., the breaking, instead of untying the thread, looks like a subterfuge from something more difficult to solve. Why should spirits stop at little where man ordinarily would break? And if they did, or did not, what does either prove? Nothing, absolutely nothing."

For some reason, Agassiz did that which diverted attention from the condition of the ropes and the boys, and humbly, in the dim light, hastily left the room. His course argues the probability that Redman had given reasons, not known to us, for saying, 'Notwithstanding the galaxy of science, the array of caution, the Argus-eyed intelligence of Old Harvard's learned dominion, one of the mediums was freed, and the carefully knotted rope was found untied at his feet. Because the spirits did not untie the finely knotted thread, it was pronounced imposture.' Leaving the rope out of the account, and taking only the thread which the Professor emphatically announced to have been broken, we ask his surviving associates *how the thread was broken?* Yes—how, and by whom?"

Spirits, at times, control human forms in which spirit presence is unsuspected, and use human organisms to perform what their owners would shelve to do. Extensive observation of spirit methods, for disciplining those mortals who believe in the presence of supernatural agents, and look to them as helpers to a desired result, has taught that they often manage to make their disciples bear very heavy burdens of hopes deferred, and for a long time. Reflection upon their dealings, aided by communications from supernatural spheres, renders it probable that rapid and extensive adoption of faith in the genuineness of a reopening of intercourse between spirits and men, by the worlds of culture and science would have rendered its nature such as might fall to elude, nourish and sustain the robustness, vigor and expanded development it would need for full performance of its projected benevolent and reconstructive labors. Surely, if not quite, all beneficent reforms that ever spread widely, long absorbed their chief elements of growth and efficiency from the unnumbered masses, and thence attained much development and power, before the learned, assiduous, designed to look upon them as worthy of their serious consideration. Though a few leaders of a reform be learned and powerful, their chief support is, for a long time, furnished by the common people. The wisdom of the spheres above may have arranged to keep Modern Spiritualism isolated from the cramping and wearing tutelage of science, until it should attain, among more gentle and indulgent nurses and fosterers, much expansion, strength and sway."

Supposition of possible purpose in spheres unseen, to keep an infant cause free from tethering by the non-elastic rule of science, is easily made, but amounts to little unless facts lend it probability.

"That spirits were able to do much, using the same furniture, in the same apartment where the Professors assembled, and through the same mediums whom they watched, was shortly afterwards clearly manifested at sittings attended by many representatives of the press. Occurrences in presence of keen eyed, and alert reporters suggest the query whether or not spirits embraced the occasion of the main trial to give a useful lesson to each of the offending parties. They might very reasonably wish to show Spiritualists that times and circumstances for manifestations should be left to the judgment and pleasure of the performers, who should not be importuned to act prematurely in presence of such as are constrained by position and attainments from looking at new things in the mood of docile learners and candid reporters. That class moving in ruts that make change of direction difficult, and being prone to stick to their familiar paths, will, by wise planners for success, be left on back seats till the cause in hand has become strong and prevalent. Perhaps too, learned Professors were designedly taught a needed lesson; perhaps were purposely shown only just a little more than they could explain, and not enough to induce them to seek further, because of their special inability, to foster matters intruded from outside the bounds of their accustomed circuits. Such minds would strive earnestly to subject whatever they attempted to examine to tests and laws applicable only to things tangible; and, baffled, would deny what they could not refer to agents and forces already known. Instead of helping, they would obstruct the progress of Spiritualism should they assume to conduct its trial. Whether by special design or not, may be debatable; but they certainly were shown something which they promised to explain sixteen years ago, but have not accomplished yet, and which has also kept them taciturn till Spiritualism has outgrown all danger of harm from their explanation, whenever the world shall be granted the long delayed pleasure and information its appearance will furnish."

Difficulties which scientists labor under when they grapple with the phenomena of Spiritualism have recently been indicated by Mr. Crookes, of England, who is himself scientist enough to be editor of the very able "Quarterly Journal of Science," and says: "The phenomena I am prepared to attest are so extraordinary, and so directly oppose the most firmly rooted articles of scientific belief—amongst others, the ubiquity and invariable action of the law of gravitation—that, even now, on recalling the details of what I witnessed, there is an antagonism in my mind between *what I witnessed*, which pronounces it to be scientifically impossible, and the conclusion, based on my senses, both of touch and sight—and those corroborated, as they were, by the senses of all who were present—are not lying witnesses when they testify against my preconceptions."

The above confession, from such a source, is quite instructive.

Ive. A scientific man, conceding to be distinctly such, there-in distinctly states that the phenomena witnessed by him around Mr. D. D. Home and Kate Fox—one of the mediums seen by the Harvard Professors—were directly opposed to the *theoretical* and *practical* of scientific belief. And his subsequent statements justify an inference that minds long and firmly shackled by articles of "scientific belief," will, as a class, be very slow to concede the occurrence of anything they cannot bring into accord with those cramping articles.

The present domain of science is too restricted. A spirit-realm surrounds, enfolds, and pervades it; the two are not antagonistic, but absolutely discrete. Spiritualism tells Science that she can extend, and invites her to extend her searches into new fields, and bring thence and incorporate into her "pages of belief" some agents and forces which exist, are operative upon man, and require recognition, before Science can do her possible and perfect work. Mr. Crookes is making explorations beyond where science has seen much, and God speed his labors! But even he is kept short-sighted by old scientific spectacles. His *reason* of we read him correctly teaches him that "the ubiquity and invariable action of the law of gravitation" are directly opposed by phenomena he attests to. Not *opposed*, in your sense, Mr. Crookes. The law of gravitation is present and operative just as much when and where you witness the levitation of Home, of the scale-bam or of any heavy substance, as wherever it brings a man prostrate on the ground, weighs an article of merchandise, or holds a table to the floor. One mind-not-trained in the schools of science, finds *reason* teaching only this, viz., that the lifting of a man or a table ordinarily requires the application of either muscular or mechanical power sufficient to a little more than overcome the force which gravitation keeps invariably exerting upon the object lifted, therefore, when some unseen agent puts forth the lifting power, gravitation's action need not be suspended or changed in any way, but simply overbalanced, as it is when the magnet attracts to itself a steel needle. We are surprised to find the scientist implying that "the ubiquity and invariable action of the law of gravitation" on and around this globe are rendered questionable by any spirit operations. The doings of spirits have not testified against his "preconceptions" concerning that matter. The shadowings of Science blind him to simple solution of a mystery which persons untrammelled by the methods of professional scientists easily solve scientifically.

Perhaps Mr. Crookes meant to say only that his preconceptions concerning gravitation were great hindrances to his trusting the testimony of his senses. If so, he shows how difficult it is to teach new science to a scientist. But we say to him, Go on! your shackles are loosened; your progress will quicken!

It is creditable to the sagacity of spirits who supervise the present efforts to bring about extensive and abiding intercourse between mortals and their circumambient ancestors, that they make approaches *mostly* where no "firmly-rooted articles of scientific belief" obstruct the accomplishment of their purpose.

We are friends to science and scientists. But we want them to increase their articles of belief, and to expand their territory. It will be seen in what follows that leaders among them are beginning to do that.

A DOUBLE SET OF MENTAL POWERS.

Time often brings new light to the most illumined. In 1873, Agassiz had obtained glimpses of a natural domain heretofore unknown by him, and not embraced in his philosophy.

In his eighth lecture on "The Methods of Creation," given May 1st, 1873, the eminent naturalist, as reported in the New York Tribune, showed that he had been led by Dr. Brown Sequard to an apprehension of a true spiritual philosophy which we can hold in common with those eminent sages. The language of Agassiz then was—

"Are all mental faculties one? Is there only one kind of mental power throughout the whole animal kingdom, differing only in intensity and range of manifestation? In a series of admirable lectures given recently in Boston by Dr. Brown Sequard, he laid before his audience a *new philosophy* of mental powers. Through physiological experiments, combined with a careful study and comparison of pathological cases, he has come to the conclusion that there are *two sets*, or a *double set*, of mental powers in the human organism, or, at least, through the human organism, essentially different from each other. The one may be designated as an ordinary conscious intelligence; the other as a superior power, which controls our better nature, solves, sometimes suddenly and unexpectedly, may, even in sleep, our problems and perplexities; suggests the right thing at the right time, acting through us *without conscious action of our own*, though susceptible of training and elevation, or perhaps I should rather say, *our superior power is trained by a superior plastic instrument, through which the power acts upon us.*"

I do not see why this view should not be accepted. It is in harmony with facts as far as we know them. The experiments through which my friend, Dr. Brown Sequard, has satisfied himself that the subtle mechanism of the human frame about which we know so little in its connection with mental processes, *even times acted upon by a power outside of us, as distinct from that organism as it is, independent of it, are no less acute than they are curious and interesting.*

There are two sets, or a double set of mental powers in the human organism, essentially different from each other. So said Dr. Sequard, as reported and endorsed by Agassiz. One set is our *ordinary conscious intelligence*. That set embraces all mental powers that common observation, science and philosophy have regarded as valuable and worthy of culture, if not all whose existence they suspected. Consequently when intuition or clairvoyance either has obtained sensible evidence that the other set, or any part of it, exists, and has announced its presence and action, the words have seemed but idle tales—descriptions of subjective fancies. The days for such disparagement were darkened on the first of May last; for then some of the most keen-sighted, advanced and advancing natural scientists, pursuing so far as appears, the external route of discovery, announced to the world that they had sighted a *terra incognita*—an unknown domain within each human being. Such explorers were keen and trustworthy. The inside route long and often has been trod by the feet of the other "set of mental powers"—by intuition, clairvoyance, &c., whose owners, through all ages, have been conscious of the existence of that their native land, and reported upon it to the outer world, whose darkness, however, comprehended not what they said. But now, when external mental power from the high places of nature science has announced the discovery of a new world, the voices of its natives will enter ears that have long shut them out. Scientific and mediumistic discoverers have become mutual supporters and confirmers of each other's statements, and it may well be queried whether, prior to its heavenly birth by Spiritualism, the public mind had reached its fullness of time for giving credence to this discovery of science.

How do the learned discoverers estimate the new-found set of mental powers? They speak of it as the one that "controls our better nature," acting through us without conscious action of our own. They say—and mark well, and ponder their words—that, "The human frame is a *somehow* and *wherefore* by a power outside of us, as distinct from that organism as it is, independent of it." A power that can be thus familiar with the human structure must be intelligent. Plainly, therefore, science has come to our aid through the great Agassiz. We thank God that he lived long enough here to both learn and to teach that his own organism embraced one "set of mental powers," which, in the methods of creation, "was fitted to be acted upon by an intelligent power—*spirit*, of himself."

Without claiming that his statement *proves* the action of departed spirits through or upon either his or any other human frame, we must infer from it that there exists in man innate adaptability for such operation by outside intelligence, and, therefore, that he and thousands of others may have been—some consciously, others unconsciously—subjected to such. What he taught, exempting us from any reasonable accusation of having put forth an absurd or unphilosophical supposition as our basis for explanation of his deportment when in the presence of mediums.

The above statement by Agassiz seems pregnant with great

revolutions in mental science, and a duplication of its base. His words call for and merit careful study and application by the numerous minds scattered all through the enlightened world, whose culture has properly-taught them to distrust the actual performance, either by or through mortals, of anything which obviously transcends the powers of the only set of mental faculties whose existence in animals has been suspected. The propensity in such people to suspect fraud, imposture, trick, falsehood, delusion, credulity, infatuation, hallucination, and the like, has been both philosophical and commendable in their stage of knowledge, and on their grounds for inference. Waters do not naturally rise above the level of their fountain; effects do not transcend the force of their causes. But the opaque hills may enfold higher springs than man has seen; causes hitherto unknown may exist and be operative. Now, therefore, when not seemingly fanciful mediums alone, but keenest scientists also, teach the existence of "a double set of mental powers," explorations in new directions are called for with authority, and, when prosecuted by the competent, may reveal the positive existence of an unrecognized "superior power" within each human being "which controls our better nature," and "is sometimes acted upon by a power outside of us." The "unconscious cerebrations" put forth by Carpenter may all be produced by members of that latent set of mental powers whose workings are perceived by that inner consciousness to which they naturally pertain. All our accepted systems of mental science and philosophy need revision and amplification. In the prosecution of that work, the mediumistic will be pioneers. Many of us who have been fed on, through "evil report" and sheer and disparagement, by the light of Spiritualism, have maintained unflinching steps, because our inner "set of mental powers" have been ever conscious that we followed no *ignis fatuus*, no Jack-o'-lantern, but a slowly rising sun whose dawning rays gave sure promise of a day of broadened and improved science; and now we meet and shake hands with Dr. Brown Sequard and Louis Agassiz, they having reached the rich *oasis* of our knowledge by a different route, and, as scientists, opened it and invited the world to examine and use its treasures.

REFLECTIONS AND SPECULATIONS.

One who is a looker-on at transpiring scenes, whose eyes scan the countenances and movements, whose ears catch the tones of the performers, and whose whole being feels the spirit of the occasion, often obtains many convictions which a mere reading of a report of what was said and done will fail to produce. So many years have now elapsed since 1857, so many persons named in the Albion transactions of that year have passed on beyond the reach of external vision, and the probability is now so strong that the promised *scientific* explanation of the raps on scientific bases known and accepted as such in 1857, will never be published, that we have become willing to make public some views and reflections which have long been kept private. Felton, Bell, Redman, Huntington and Agassiz have already passed off from the stage of mortal life, and the survivors are nearing their exit. If we intend ever to disclose some views which have sprung from personal knowledge of parties concerned, and from close observation of their looks, tones and general demeanor when acting in reference to Spiritualism, some of which views from their nature and qualities must be looked upon as *opinions* much more than as *proved facts*, we ought to have attempted it as we do now, because this hand will ere long part with its power to wield the pen.

A presentation of some of our individual conclusions may possibly tend to soften the judgments of Spiritualists toward Agassiz especially, and somewhat toward Felton. Many of the views referred to, have been indicated already. The peculiarities of Prof. Felton, the *boyish* feelings, manners and methods of that learned, genial and estimable man, we judge to have been the direct cause of that mock investigation at the Albion. While matters pertaining to Willis were rife, Felton becoming "possessed" by the notion that Spiritualism was a facination, deluding, and corrupting *ism*, buckled on his spurs, mounted his hobby, and heedlessly rushed into the fight against that cause. The fact that he publicly named, *without consulting them*, four distinguished and busy scientists, as probably willing to leave their posts of labor and spend several days in watching persons whom he deemed mere tricksters and impostors, for the purpose of determining whether by their performances some reputed cheats could earn for their employer \$500—for that was what he *originally* asked of them—bespeaks the inconsiderateness of the man. He thus placed such friends in awkward position, and they made no secret of its being so when Dr. Gardner and myself met them. But they no doubt perceived, as we did, that Felton's position might become worse than awkward if they left him in the lurch. It was his situation, not the ownership of \$500, nor the merits or demerits of Spiritualism, which appealed most forcibly to them for help under the circumstances. Sympathy with the *man* in his fix, much more than with his views of Spiritualism, or his fight against it, seems to us their leading motive to acceptance of the office to which he had inconsiderately appointed them. Marriage connections made Agassiz and Felton and their families near relatives. Therefore the latter would naturally be very solicitous to receive such aid as the former's power to sway the public judgment could lend him, while Agassiz, in turn, would be moved powerfully by family and social considerations to grant help as far as honor and self-respect could possibly permit. His decision would naturally be aided by each of his less renowned associates. His strength would be deemed sufficient for them each and all. Without him, the others might not be willing to act. Agassiz, we know from what we heard from his lips at the outset, not only had no desire, but felt an unwillingness to serve as one of the Committee to perform such services as the primal proposition called for. But under the circumstances, probably, his own family and Felton's also wished him to act; sympathy for others induced him to assume a position which both his judgment and pleasure prompted him to decline. The strong words which he expressed his scorn of the bare idea of descending personally to be a mere stake-holder (that is his own word)—a mere *stakeholder*—selected to determine whether a party should succeed or not in winning a certain sum of money, still ring in our ears; and no testimony from any other one than himself, can ever satisfy us that he was not enghrined and vexed by the position in which his friend Felton had placed him. But he did consent to serve, and did virtually fall to that low position which his nobler soul scorned. Till better informed than now, we shall retain our long-standing apprehension that he came to the Albion devoid of any expectation that he was to take part in any award of money. The extreme pleasure he manifested when Dr. Gardner waived the pecuniary question, and his apparent understanding that the waiver was accepted by all present, we cannot either forget or disregard.

During the first hour at the trial he was courteous and cordial in his conversation, talked freely with Mrs. Brown, and paid very critical attention to the raps which surrounded her. He was satisfied that the raps came. But when, subsequently, the question was openly asked, "How the raps were made," and when he had breathed amid mediumistic anuras for an hour or two; a change came over him; he got excited, and made a promise of explanation of the raps before the sittings should close, which, however, he never even attempted to fulfill. What, then, is the most rational explanation of the change in his manners, and of omission to fulfill his promise? We quoted his own account of his experiences under the hands of a mesmerist, for the purpose of answering precisely this question. We knew, in 1857, that he had formerly been mesmerized, and we were then also somewhat familiar with the appearances and movements of mediumistic persons when trying to resist the efforts of spirits to control them. His appearance and ways were so like those which we had been accustomed to behold, weekly or oftener, for years, that we believed him to be contenting against the same, and also that some words came forth from his lips which his own will never prompted. His organism appeared to be partially and fitfully under control by some outside influence.

His former subjection to mesmeric influence indicates an obvious reason why he so early and so persistently might prudently refuse to sit in a circle. We have little doubt that his experiences, under the operations of Dr. Townshend, produced in him strong apprehension that, if he sat down and kept quiet, the influence would overpower him, and the world would again see a "Saul among the prophets."

Agassiz had come to the meeting as the friend of Felton. All his forces would naturally be roused to act against the operations of spirits upon either himself or others, and his mighty will and energies enabled him to preserve control of his own organs so far, and so much of the time, that only the few who were familiar with the intermittence of control and non-control of some mediums, and with their restlessness while contest for possession of their organs is going on, would suspect that he at any time succumbed to foreign influence. Our belief enables us to look upon behavior which seemed to be his, and upon what seemed to be his promise, as acts produced by forces and organs not steadily under his control. His organs, had, on former occasions, obeyed another's will, and may have done so limitlessly at the Albion. Apprehending that some unseen Channey Hare Townshend occasionally controlled his form, we harbor no conviction that his true self yielded to dauntless offense.

We do not opine that one Infinite Intelligence gave special attention to the little band that congregated at the Albion on three late days in June, 1857, even though one of its members presumed it possible that the ruler of the stars might show extraordinary regard for four brilliant mental luminaries then shining there. We do, however, suspect that many lesser intelligences, many both bright and less bright denizens in supernal realms, looked with special interest upon the assemblage there, felt deep concern in its doings, and acted unseen but very efficient parts in its performances. Perhaps conflict and struggle for gaining divergent ends were carried on as resolutely behind as before the veil which limits the reach of mortal vision. Each one present then, as at other times, attracted to him or herself unseen intelligences, whose sympathy with the purposes and desires of the person or the class whose magnetisms held them in alliance, and would severally exert their skill and powers both to further what seemed to them best for those whom they elected to favor, and to thwart the purposes of others.

The harmony needful to distinct and sustained spirit manifestation may be as effectually prevented in the unseen as in the visible sphere of action. The foreful and present intelligences whom an Agassiz would ordinarily draw to his aid, could, under most circumstances, enable him to accomplish his immediate designs; and if their glimpses into future years perceived that it was wise to do so, they would put forth strong efforts in cooperation with his wits and will, whether to thwart his antagonists, or to inspire and strengthen him and his mortal allies. Agassiz was not a Spiritualist. The great majority of spirits, we are told from above, are not yet Spiritualists; that is, are not believers, nor ready to become believers, that they themselves, or any other spirits, can get into such connection with and control over matter as to manifest thought, characteristic or feature to embodied man; though conversions to that faith are spreading rapidly in the spheres above. Agassiz may have had honest backers on that side, co-laboring mightily and agitatingly with him to create inharmonious and disturbances that would effectually bar off even seeming success from either spirit or mortal innovators.

On the other hand, he may have been attended and acted upon by invisibles who believed with and favored those whom he had come to test and weigh on his philosophical scales. Spiritualistic spirits, like Joseph's God, often *mean good*, even when either their conscious or unconscious instruments seemingly think and do evil against those upon whom their forms execute the designs of disembodied but absolute masters. Seemingly evil often turns with good, and beings wiser than mortals plan for education of the good when man becomes fitted to appreciate and use it well.

We frankly confess inability to reach any abiding conclusion as to whether the mediums were purposely left almost unused, when with the professors, or whether their nearly non-use was a necessity. The fact that the same organisms in the same room were found to be very facile and efficient instruments when surrounded by representatives of the press, may be a sound basis for inference that keen managers above said among themselves, "Let the backers of Harvard's boasting Goliath—let his *giants* come on, and brandish their spears over our drummer boys, shout aloud, and claim victory; and then we will post behind them, well equipped, a squad of their peers for such a fight, whose presence and power shall awe the braggart tongues to lasting silence." All this was done, for soon the professors knew that the press held a formidable battery under mask, from which heavy shot might fly thick and forcefully, which would seriously damage any explanation they might put forth, which failed to be either scientific from base to dome, from centre to circumference, or broad enough to envelop each and every phenomenon whose occurrence was fully established.

For some reason, the members of that Committee have let a cause which they deemed woefully damaging to *truth in man and purity in coming* go on for sixteen years, spreading wide and ever more widely into nearly all the lands of Christendom, while, if they were *truthful* when they said it, their knowledge was competent to show that some phenomena called spiritual could be accounted for by known scientific forces, principles and laws. Oh, philanthropy! why hast thou so long delayed to rouse these men to execute the beneficence they professed ability to perform? But we blame not you, lover of man! Their boast, of exceptional ability was only a *topical tongue*, a slip of the tongue, which, during a fitting mental subjection, was made to drop a seeming fib. Learning-hampered men are not your facile instruments. Your bright embodiment nearly two thousand years ago, found babes more receptive of your importations, more obedient to your impulses, than were the wise and prudent. Thus it ever has been. Truths from exceptional sources have always found more ready adoption by the masses, than by those who fancy that no other avenues exist for importations of light and knowledge than such as themselves have previously cognized.

Individuals, parties, and sects are prone to measure any eminent man's beneficence and genuine merits somewhat by the help or hindrance which he intentionally gave or gives to their own most cherished beliefs, projects and interests. The force which generates this common propensity has actually caused Spiritualists to question, and to limit in their estimation, the beneficence of Agassiz. In the only known instance of his acting and speaking publicly in reference to themselves and the phenomena which they prize, his opinions and influence were apparently adverse to them and their cause. In explanation, and measurably in exculpation of his temporary outburst of opposition, we have adduced some of his personal susceptibilities and experiences, and some special circumstances which, taken together, the reader may use at discretion in accounting for the spirit apparent in him on one occasion.

Was the cause of Spiritualism favored or was it hampered by the attention and rebuke given it by Cambridge *science*? Man may be incompetent to decide. But Spiritualists, we think, are well content with present results. How far better or how far worse it would be with them and their cause to-day, had phenomena then occurred in accordance with their hopes, none can tell. But this much may safely be said: An hypothesis which has been assailed and re-assailed by potent science, by caustic sneer, and cathartic anathema, and yet stands erect, broadening its base, increasing its solidity, and augmenting its power from year to year, has encountered no usage which has done it less credit.

Beneath the accumulating fragments of creeds, dogmas, customs, habits, laws, superstitions and consecrated errors which visitants from supernal spheres are now busily shattering to pieces all around us—beneath the foul-odored and sight-offending steam which is rising from out of and gathering thick upon the surface of Christendom's waters, these unseen workers are agitating them deeply—and despite the early lapses and errings of many whose chains they are unbinding, there is a force being applied to society now, as never before, in evolving and extending man's perception of agents, forces and truths not appreciated in the past, which is controlled and systematically put forth by invisible, wise and beneficent beings, bent upon educating ultimate good from any seeming evils attendant upon their doings, whose progress the combined theology, science and dogmatism of the embodied world cannot stay.

426 Dudley street, Boston, Feb. 20th, 1874.

Written for the Banner of Light.

MY WIFE.

BY WILLIAM BRUNTON.

Your kindly words, beloved wife,
Are all in all to me;
Like dew to flowers in summer hours,
Like song-bird's song in pleasant bowers,
Your kindly words to me!

Your loving smiles, my sweetest pet,
Are beams of heaven to me;
Peaceful and bright as moon by night,
Joyous and glad as dawning light,
Your loving smiles to me!

Your gentle acts, my fairest friend,
Are balm and oil to me;
As near and dear as faces clear,
That we have loved for many a year,
Your gentle acts to me!

And you, my wife, a thousand-fold,
Are earth and heaven to me;
The pleasant here, the better there,
My hope, my joy, my passing fair,
My wife, so close to me!

"THE SIN AGAINST THE HOLY GHOST."

I noticed in your paper of Feb. 7th a review of an article by Thomas R. Hazard, published in the Banner of Jan. 24th, under the above caption. The point of objection in the communication seems well taken, as the passage therein quoted does not refer to spirits in the plural, but simply to one individualized spirit. Nor is this the only objection that may properly be brought against the argument of Mr. H. The passage which he attempts to explain, and which has been the theme of religious discussion and controversy from time immemorial, is found in the twelfth chapter of Matthew, where two classes of sins are distinctly referred to by Jesus, namely, the one which shall be forgiven, as against men, or the "Son of Man"—for both expressions are used—and the other, as against the Holy Ghost, which shall never be forgiven. This distinction, which is all-important, seems to have been entirely lost sight of by Mr. Hazard.

But as the teachings of Jesus, as they have come down to us in their meagre and imperfect form, seem to have been given with direct reference to their *practical* bearing upon the lives of men, perhaps it may not be improper to inquire, for a moment, what was the special lesson probably intended to be given in the passage above referred to.

I should scarcely be willing to agree with a somewhat celebrated revivalist, who preached a sermon on that subject in "Lincoln Hall," in this city, some four years since. After due announcement in the various morning papers of this city, a large audience was assembled in the afternoon, who underwent the apparently necessary process of *drilling*. Among other very remarkable statements given on the occasion, the speaker distinctly said that the terrible sin—which even God himself could not forgive—had been committed by every individual within the sound of his voice—at least three hundred and sixty-five times during the past year; "and that," said he, "being multiplied by the aggregation of your years—twenty, thirty, or forty years—you can have some idea of the accumulation of guilt against you."

The only idea that it was possible to gain from the labored argument of the revivalist mentioned above, as to what the sin referred to consisted of, was that the spirit of God was so much more holy than that of Jesus, that, while a sin against the latter could be forgiven, the same committed against the former never could be. Whether this is sound trinitarianism or not, I leave others to decide.

But may we not glean an important and instructive lesson from these teachings of Jesus? Were they not designed for the practical-benefit of mankind? "All manner of sin and blasphemy against the Son of Man shall be forgiven; but the blasphemy against the Holy Ghost shall never be forgiven; neither in this world nor that which is to come." Now when we take into account the fact that Jesus always insisted on being called "the Son of Man," meaning the son of humanity, or the representative of humanity, we can readily understand the force of the expression to be the same as if he had said, "Whosoever sinneth against man or his neighbor, shall be forgiven," &c. For we know that when an individual is so undeveloped, or so far forgets his obligations, or willfully ignores what is due between man and man as to take that which rightfully belongs to another, or to make false statements against his neighbor—he who has been given to the performance of these or kindred acts may, when sincere contrition overtakes him, go to the person thus wronged, confess his error, and as far as is within his power make suitable restitution, and be practically forgiven, to such extent at least that not only friendly but even affectionate relations ever afterwards shall exist between them.

This we frequently know to be the case, and so we find the first part of the statement verified. But what is the character of the sin which shall not be forgiven, and against whom is the act perpetrated? These are important inquiries. The definition of the word "ghost" is properly given by Mr. Hazard: "The soul or spirit of a man after death." And we know that the words "ghost" and "spirit" are used in the Bible interchangeably; therefore it is proper, wherever the words "Holy Ghost" appear, to substitute for them, *Holy Spirit*.

I believe it is the testimony of most commentators on the Bible, that in a majority of cases where the adjective "holy" occurs, it has been supplied by the translators; this form being found but seldom in the original, and it is a noticeable fact that in the passage upon which these remarks have been made, the word "holy" is printed in Italics, showing that the active imagination of the translator has been called into requisition, to supply a word which does not occur in the original; in other words, that Jesus did not use the expression as it has come down to us, but said, "Whosoever sinneth against the spirit shall never be forgiven." In another part of the New Testament this statement occurs: "Ye are the temple of the Holy Ghost." If, then, we or our bodies are the temple of the Holy Ghost, then of necessity our spirit, or that which dwells within us, is the Holy Ghost referred to. The question then is pertinent, how can we so sin against our own spirit that the sin can never be forgiven, either in this world or that which is to come?

Suppose a person in the enjoyment of good health, organically and hereditarily, being surrounded by unpropitious circumstances, were to indulge in the practice of gluttony to such an extent as to render him dyspeptic or partially idiotic? Such a person would perhaps be an object of great pity or loathing; at least, it would be obvious to those knowing such an one that he had so dishonored and marred the temple of the Holy Ghost or Spirit, that that spirit could give expression to itself only in a partially sane, or idiotic manner, instead of an intelligent, harmonious flow of thought and reason which characterizes a sound mind in a sound body. Can there be a more effectual way of sinning against our own spirits than, for instance, to habitually partake of alcoholic poison in such quantities as to destroy the tone of the stomach and prevent proper functional action of the system, thus rendering impossible a suitable expression of the spirit within us? And is it not also true that this class of sins never is, never can be forgiven? Who knows of a dyspeptic that, by a course of improper diet, had destroyed the tissues of the stomach to such a degree as to prevent healthful action, ever being forgiven? Has it not rather been the case that one so situated has been necessarily compelled to expiate his sin by years of suffering, until, by a long-continued course of proper living, he was enabled again to establish a comparatively sound physical condition, through which the spirit could give proper expression to itself?

Is not this, then, the manifest teaching of Jesus?—that, poison in such quantities as to do wrong to our neighbor, and afterwards make restitution to him, and be by him forgiven, yet, if we sin against or do violence to our own physical organizations, so that the spirit within cannot properly manifest itself, we never can be forgiven, but must, by suffering, necessarily incite to a violation of the laws of our being, expiate the sin, until by this process our lives become purified.

Surely, this view of the case is not only more in accordance with the dictates of our reason, but is calculated to cause men to lead more pure and proper lives, far more than the uncertain and unintelligible teaching of the clergy of the present day upon the subject.

Washington, D. C., Feb. 13, 1874.

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Banner of Light.

BOSTON, SATURDAY, MARCH 14, 1874.

PUBLICATION OFFICE AND BOOKSTORE,
No. 9 Montgomery Place, corner of Province
street, Lower Floor.

AGENTS FOR THE BANNER IN NEW YORK:
THE AMERICAN NEWS COMPANY, 10 NASSAU ST.

COLBY & RICH,
PRINTERS AND PROPRIETORS.

EDITOR: GEORGE L. ALGER. BUSINESS MANAGER:
ISAAC B. HIGGINS.

Letters and communications pertaining to the
Editorial Department of this paper should be addressed to
B. H. HIGGINS, Editor, and all business letters to ISAAC
B. HIGGINS, Business Manager, 10 NASSAU ST., NEW
YORK, N. Y.

Deep Water.

We find the following passage among the speculations of Mr. B. F. Underwood, a well known lecturer in behalf of the scientific method that would exclude all belief in a God and a future life:

"The theory that progress has always been going on, supposes that progress during a beginning, is a *process of development*, and as the future has resulted in only such a state of advancement, or such a degree of perfection as at present exists, which is far short of what would be attained by never ending progress, starting from any given time. Herein consists the absurdity of the doctrine of eternal progress in the past. The word *process* conveys to the mind the idea of improvement, and carries our thoughts back to a time when things began to improve. But how can he who believes in the eternity of matter and the inherent nature of its qualities, who believes that matter and force are coeternal and coextensive, entertain a notion that progressive changes could need a few millions of years ago? How is it that there was no progress in the beginningless past which precedes the first progressive movement?"

"Truly, Mr. Underwood here gets into the deep-end of deep water. With a stroke of his pen he has tossed the ontological problems that have exercised the thoughts of a Locke, a Leibnitz and a Kant till they found themselves in wandering mazes lost. Mr. Underwood asks you to be generous enough to grant him only a few trifling postulates, such as the non-existence of a God, the eternal coexistence of matter and force, the non reality of spirit, and a future life, and the absolute truth of his own peculiar conceptions as to time and space, and the business is settled, and the universe becomes an unmeaning merry-go round of progression and retrogression, life and death, and we are called upon to labor for progress in the full faith that old chaos is lying in wait to put back-mix-up or destroy all our doings, and begin a new game of evolution from the dissolution of blind, idiotic matter, out of which, to be sure, come mind, genius, hopes of immortality, soon, however, to be plunged into nothingness until another cycle of change brings up new phenomena."

Our planet was begun in time and may perish in time. What then? Does it follow that from its dissolution nothing better may not come out? Mr. Underwood assumes that the report of our mortal senses is final. And he further assumes that the power—call it God, or call it Nature, or call it blind Chance—which presides at the wheel of the universe cannot from an eternity parcel out a period of time, and from infinity a limit of space, and make them the theatre of new and improved developments of old forces and materials.

Everything ought to be perfect, according to Mr. Underwood, if there is an eternity of progress behind us. But how does he know that the imperfection of finite things may not be, in the order of things, the highest proof of perfection, the highest result of the power of the Infinite? How does he know that the weights and measures which he, a fallible mortal, applies to time and space, eternity and infinity, are the right ones? The very fact that a part of the "creation" is still, as it were, rudimentary, may not be inconsistent with a plan of eternal progress—even supposing the Author of that plan to be no further intelligent than the "Force" that produced, through ages of evolution, the mind of man. How do we know that the dissolution of a world, like the dissolution of a human body, may not be a step to a new and higher form of being?

Nothing can be more arbitrary than the assumption of a retrogression, at once nominal and phenomenal, in the changes of the universe. Because a thing disappears from our poor, feeble, limited vision, so inferior to that of some insects and birds, how do we know that it has retrograded?—or that it appeared retrogression is not for a spring forward? Does not chemistry prove to us that all the solid bodies of the universe might be resolved into what, to our physical senses, would be nonentity, and then be restored, without any necessary infraction of natural law, to their solid state? The dissolution of a thing is no evidence whatever of a change for the worse; and it is a purely unscientific assumption on the part of Materialism to maintain the contrary.

A Better Race.

Rev. Dr. Bartol read a paper before the members of the Moral Education Association, Friday afternoon, March 6th, on "The Conditions of a Better Race." The first condition, he said, was true marriage. He named religious laxity, as well as light betrothal, as one of the requirements for producing a better race. The third and last requisite in training the young was education. He called upon parents to instruct their children in the mysteries of their double nature. He called upon physicians to be faithful not only to treat maladies, but to prevent disease by bravely enlightening their patients as to its just cause; upon young men to reform their abuses and aberrations; and upon ministers of the gospel to cease their textual disputes and teach Christianity by the practice as well as precept.

Secularizing Church Property.

A letter has appeared from Rev. Dr. Parks, of Andover, in which he approves of the sale of the Old South Church, and argues that, under the will of the donor, it is not inconsistent to devote it to secular uses. All he insists on is that, if not that locality, then some other is to be perpetually devoted to the religious purposes for which the Society was originally organized, and which is absolutely necessary in order to benefit by the will of the testator. This position of so distinguished an Orthodox clergyman, of whom in his discourses it has been said that every one of his words weighs a pound, is directly in the face and eyes of those sticklers for liberalism in the matter whose views would forbid the use of the property for secular purposes during this or any other succeeding generation. Mr. Quincy's recent pamphlet on this whole question is aimed to establish the fact that "tax exemption is no excuse for spoliation." He of course opposes with characteristic vigor the proposal to sell the Old South for business purposes, a proposal which is viewed with more and more favor by the present trustees of the Society, and which is the cause of all the hubbub. Mr. Quincy lets out the logic of the whole matter at issue between those who would exempt church property from taxation, and those who would have such property come within the reach of the law. He is obliged to do it in order to furnish an argument for his own side of the question, in opposition to the plan for selling the Old South church. His position is that the State would not be exonerated in exempting the property of the church from taxation, after it had become secularized; therefore he would not secularize it. A selfish reason, and good only so far as it goes to illustrate the injustice of the present law.

It is notorious, and investigation is continually making it even more so, that the improvements which the public are all the time making in the vicinity of church property, especially in the larger towns and cities, is enhancing the value of that property with wonderful rapidity for secular uses. For these improvements such property is not taxed, one dollar, although it receives a clear actual benefit from them. Other property pays taxes, but church property does not. Now it strikes every one who possesses any sense of justice and equity, that if church property is not taxed, while held as strictly ecclesiastical in its uses, there is no reasonable excuse for exempting it from taxation when it becomes secularized. And so, too, all property belonging to churches, which is not devoted to strictly religious uses, but is made to yield an income in this way and that, ought to be subjected at once to the same statute of taxation to which secular property of every form is obliged to submit. The churches, without respect to denominational names, are of late years, largely interested in the holding of real estate, and that real estate has been getting the benefit of improvements projected by others as well as by the public, yet contributing nothing toward the cost. A church, in these times, will sell out its place of worship at a handsome profit, and take the proceeds and move out upon the back bay, with the surety that its new investment will be free from taxation. This is simply a real estate transaction, nothing more nor less; and when it amounts to that, it should be made to pay taxes at precisely the same rates that similar transactions are made to pay. This is only consonant with the sense of the great tax-burdened public, who hold that equality in taxation should go hand-in-hand with equality in representation.

Capital and Labor.

There should be no war between them. There can be none, from the moment when they come to a better mutual understanding. The one is far from being ownership, nor is the other servitude. Capital depends too closely upon labor not to treat it with fairness, if not with respect; and labor knows that its wheels are all moved by the power of capital alone. There has been a prolonged debate in the Massachusetts Senate over the ten-hour law in factories and workshops, the purpose of the reform proposed being that women and minors should not be allowed nor forced to labor more than ten hours a day for employers. The crude notions entertained on the subject of the relations of capital and labor found free expression in the debate. But we can afford to pass by all such matters, in order to get at some plain and definite experiment that shall establish the relations alluded to, above the reach of mere theory.

It has been suggested, for instance, that some millionaire of Boston—for we have such here—should employ a moderate portion of his wealth in setting up a "safe, sure and permanent business, to illustrate co-operation," being satisfied to receive for the use of his money not more than seven per cent. An experiment of this sort is invited, if not more than ten thousand dollars are invested in it; and the man who is willing to try it before his fellow-citizens in all honesty and sincerity, is promised a renown greater than he could ever hope to achieve after he was gone by the erection of the most costly of monuments. Something, it is very certain, must be done to fill this gulf which now yawns between labor and capital; and there seems to be nothing that promises to be so effective as such an advance as capital is able to make, without feeling its cost, in the foregoing way. Better promote friendships, than leave matters to make them impossible.

"Agassiz and Spiritualism."

This able paper, by Allen Putnam, Esq., which is concluded in the present number of the Banner, will no doubt be perused with great satisfaction by all thoughtful minds, whether Spiritualists or skeptics.

Feeling that a demand will exist for a long time to come for a correct compendium of the facts elicited by the action of the so-called Harvard investigation of the spiritual phenomena, we shall soon republish the document in convenient book form.

New Fraternity Hall.

Prof. S. B. Brittan lectured at this place on the evening of Sunday, March 8th, his remarks looking to the tracing of the relations of Science and Scientific Men to Modern Spiritualism.

THE BEGINNING AND THE END OF MAN.—Some valuable thoughts on these subjects are presented in a pamphlet written by Lyander S. Richards, Esq., which is for sale at the counter of Colby & Rich, No. 9 Montgomery Place, Boston. The price—15 cents—places the tract (which embodies the result of varied and extensive reading) within the reach of all. Give it a good circulation, friends.

A New Lesson.

A wretched spirit—so at least while incarnate on earth—gave her opinions in the Banner of Feb. 28th, on the personal responsibility, everywhere and at all times, of those of the opposite sex who had been and still are participants in vice with persons such as she was while in the domain of sense. Probably no one who took that issue of the Banner into his hands to peruse it, omitted the profoundly pathetic story and the solemn warning of Julia King. Her life on earth was a blasted one. It never flowered in the consciousness of spiritual power. It was clouded, debased, unhappy. She turned her weary eyes in every direction about her, but found no sympathy and no glimmer of hope. No one told her that there was anything in the Christian religion for such as she. In fact, she felt satisfied that it was hollow, because she had most unhappily proved it false in her own brief experience. She felt to the last that there was nothing for her to lean upon, and she left the body expecting to go down to perdition. Instead of verifying her dreadful fears, she found, on awaking in the other state, that she was on precisely the same spirit plane that she occupied while here on earth; only the terrible temptations that beset her path here were there all removed, and her opportunity for progress was unimpeded. Still she had duties to perform in order to take steps in that progress, and they were serious ones.

It is to be remarked that the first thing demanded in the new sphere on which she had entered was active and useful employment, which is the condition of growth, as well as of happiness. She wished to do something by which she could benefit the class of mortals from which she had been separated. And in answer to her inquiries she was bidden to "seek on," and in that way her desire would soonest and most naturally be gratified. She was told that, as soon as she clearly understood her duty, the power to perform it would be given her. In the spirit world are hospitals for the cure of the spiritually sick. In one of these she soon found her true sphere of labor. It was a moral hospital, dedicated to the use of unfortunate female spirits who are constantly arriving in the spirit world in a condition of spiritual disease. Her description of the interior and the surroundings of this hospital is very agreeable. She was soon installed "mistress of the place," because she had had a painfully thorough discipline in the school of experience. "You have scars upon your spirit-record," said her guide, "that will be each one of them a monitor pointing to the necessary good to be taken to each self's firing soul, that comes within this place." As a child of bitter experience herself, she knew by intuition what to do for every one of the unfortunate who were present about her. She regarded them all with tenderest sympathy. She knew their wants, by referring in every instance to her own needs. And by persevering work she declared that she had sent thousands out of that hospital for the spiritually sick, well and rejoicing. It is a beautiful provision that brings health back to the diseased, through the sympathy of those who have suffered.

But a new law here comes into play, of which earth people may as yet have thought little. It is the law of compensation, as fixed and eternal as that of creation itself. There is no escape from it. The moral hospitals in the spirit world are very active. These spiritual physicians know their business well. On earth these morally tainted beings received their wounds, and again to earth the physician must turn to gather the necessary elements by which they may be restored. Those who have been accessory to the making of these moral deformities in mortal life are sought out, wherever on the face of the earth they may be, wherever they may be, and their life-essence "is compelled to yield the elements that are necessary to work a cure or reform in their victims." This is the way the law of compensation works, then. The abstraction of these life-essences, declares the spirit quoted, often produces disaster for those from whom they are in justice taken. "Sometimes," she says, "it results in severe physical sickness, sometimes in death, sometimes in losses by fire, sometimes in losses by flood, sometimes in loss of friends, sometimes in unfortunate conditions socially, but always bringing misery in some form or another to those from whom these elements are taken." Is there not a most serious lesson in this? Can any one who once comprehends its meaning for his nature ever afterwards forget it? Ought there to be a place in all of God's wide creation where the wrong-doer can go free and not feel the weight of any penalty for his wrong? The spirit laws are unerring and inflexible. They work with justice parallel to them. Let all men reflect on what they plainly teach in this lesson.

Music Hall Spiritualist Free Meetings.

Rev. Wm. R. Alger will address the audience next Sunday afternoon, March 15th. The hall should and undoubtedly will be crowded with the admirers of this liberal and popular preacher.

Miss Lizzie Dolen, we are informed, will not be able to speak in the above hall, this season, on account of her ill health.

Bryan Grant, Esq.

Of New York City, will make his first appearance on the Music Hall rostrum, Sunday afternoon, March 23d. He has chosen for his theme, "The Law of Spirit Approach, Development and Materialization," and in the hands of so able a thinker, the elaboration of the subject will be interesting and instructive. Mr. Grant is a practitioner in the Supreme and District Courts of the United States. For some time past he has devoted much attention to the study of the Spiritual Philosophy, and at the earnest solicitation of spiritualistic friends consented to give his thoughts to the public on this all-important subject.

Children's Lyceum Fair.

The Fair which has of late been so successfully carried on by Children's Lyceum No. 1, of Boston, at Codman, and latterly at John A. Andrew Hall, closed on the evening of Saturday, March 7th. The piano—valued at four hundred dollars—which was made the gift in connection with the one dollar course tickets, was drawn by lot on that evening, 457—held by Mr. Hendrick, of Auburn Court, Boston—being the winning number. During the Fair, among other articles of value so disposed, Miss Cora Stone was the fortunate individual on whom the lot fell in the disposition of a valuable stuffed chair, and a fine gold watch was drawn by Mr. Alexander. We learn that the pecuniary receipts for the Lyceum exchequer have been of a pleasant figure.

Taxing Church Property.

The hearings before the Committee on Just and Equal Taxation at the State House, have awakened public sentiment to a better comprehension of the issue involved in the proposal to tax church property. Some of the facts, and figures fortifying them, which are adduced, cannot be answered or evaded. It appeared, in evidence before the Committee, that, as things now go, there is danger of creating an overgrown ecclesiasticism. The amount of property owned by the Roman Catholic Church in the State, at present exempted from taxation, is \$50,000,000. A large amount of property is exempt which it was never the original design of the law to release. The Wesleyan Association building in this city, owned by the Methodists, is mainly used for business purposes, is only taxed on the value of the building, which is \$200,000, while the land, which is worth \$130,000, is not taxed at all.

The Second Methodist Church adjoining is taxed for but \$10,000, while the rents of the stores below amounted to \$32,000. The property of the Young Men's Christian Association is taxed for but \$16,000, though valued at \$86,000, while its rents paid a very large per centage on the value of the entire property. When the Clarendon-street Baptist Church was burned a few weeks ago, the fire was extinguished at last by an organization which the church had never paid a cent of tax to support. A vastly greater sum total of property is secreted under cover of this law, so as to avoid honest taxation, than people have the least idea of. Millions upon millions are released from obligations which ought, in justice, to bear their share of the common burden. In a truly republican country there should be no favoritism of this sort, and none such can be continued without developing and strengthening a power within the State that threatens to master and control it altogether.

Religion in the Schools.

We find in a Report of Dexter A. Hawkins, Chairman of Committee on Education of the New York City Council of Political Reform, some very sensible considerations on the whole subject of the common schools, such as relate to compulsory education and to the proposal to establish sectarian schools. On the latter point, his facts and figures are of the highest interest. He well says that "the whole future of our country and the very existence of our free government are wrapped up in the common school. Promote and develop that, and every department of industry and intelligence will flourish like a tree well-watered and nourished at its roots. Destroy the common school, and ignorance, poverty, despotism and bigotry will soon pervade the whole land."

He goes on to say that "our Government cannot give religious education; because, while protecting each citizen in the undisturbed enjoyment of his own religion, and thus tolerating all religions, it has none of its own and cannot favor any; sect, or denomination, or class. The Report shows by actual figures that, in the course of the last five years, in the city of New York, through State and municipal legislation, out of \$3,017,302 voted from the public treasury in aid of sectarian institutions, the Catholics received \$2,473,648. The danger is well illustrated in this plain statement. And it is discovered, in comparing parochial, or sectarian, with the common schools, that from every 10,000 inhabitants the church system of education turns out 1,400 illiterates, 410 paupers, and 160 criminals; while from the same number (10,000) the free public school system yields but 350 illiterates, 170 paupers, and seventy-five criminals. Comment on the result of such a contrast is wholly unnecessary, and the warning is loud enough for all.

The Press as an Educator.

There is a grim backbone of actual fact in the determined speech delivered by Mr. Butler in the United States House of Representatives February 25th, in the course of a discussion before that body looking toward the restitution of the franking privilege, free passage of newspapers through the mails, etc. It is too true that much that at the present time passes for "news" is questionable as to its effects on society in general. In the course of his speech Mr. Butler accused the secular press with pandering to crime, in that it gave the direct details by which offenses against the law were committed all over the world, thus teaching our criminals the proper methods to be observed in order to successfully accomplish their designs and yet escape the legal penalties thereunto appertaining. The press, he further said, gave the last words of murderers with all the attending circumstances, thus pointing out the safest manner in which that crime could be performed, and in case of conviction, the correct way of going from the scaffold. In cases in courts, too, where current details are drawn out to promote the ends of justice, that should be heard in secret, they are spread in newspapers with all the disgusting details, said the speaker, and sent into families to educate wives and children. If any Congressional Committee ever franked such documents, he would vote not only to take franking privileges from them, but to turn out the committee. Verily, the disease is diagnosed; where is the physician to effect the cure?

This week's Message Department will be found of special interest. The Questions and Answers go over much and important ground. Ann McCloskey, who died at Carney Hospital, expresses her wishes concerning her child; Capt. John Ellis hints at his experiences since the sinking of his ship and the loss of his physical life; Susie Elliot, of Cincinnati, O., sends love to her mother and father; Patrick Harrigan comforts his mother as to her fears for his state in the "other world"; W. H. Seward speaks of the important responsibility which rests upon Spiritualists with regard to the "battle of life"; George Vail, of Charlestown, Mass., affords information to friends; Jacob R. Smith, of Baltimore, Md., speaks of the activity and usefulness which characterize the spirit world.

Dr. G. L. Ditson, of Albany, writes: "Please say in your next issue that the name in my article printed 'Duarits,' should have been Quaritch—Bernard Quaritch, 15 Piccadilly."

A. E. Giles, Esq., it gives us pleasure to state, has nearly recovered from the severe fit of sickness that kept him confined to his bed for several weeks past.

The London Medium and Daybreak for February 20th presents a full-page likeness of Dr. J. W. Van Namee, the well-known American lecturer, poet and physician.

A Voice of Warning.

If the American people do not wish to see the cities of the North laid lower than those of the South have yet been; if they do not wish to find themselves plunged suddenly into a civil war, far more destructive to life and property than the last, let the wise and the wealthy see to it, while there is yet time, that something is done for the industrial classes, to help them out of the demoralizing gulf of pauperism into which they are hourly being driven. A few millions expended now, to open the resources of the country, develop its industries and real productive wealth, by providing work whereby these may become self-supporting, self-respecting citizens, instead of degraded paupers, will convert the hand of justice (that is surely hanging over this nation) into a hand of mercy. Every wrong contains within itself the seeds of its own destruction. You cannot cherish one without promoting the growth of the other. The sale of the first black man in this country held all the seeds that developed into the late war. Had the nation been wise enough to liberate the slave, even by buying him of his master, the seeds of that awful civil war had been utterly destroyed. In the same manner, to-day, the injustice of capital toward labor holds the seeds of another war, more terrible than the last. And these seeds are fast ripening. The time is past when intelligent men will submit to being fed like so many beasts, on that which their own hands have earned. The working people are fast learning that they have rights which capital is bound to respect. I know the American people. Their sturdy, independent character will soon impel them to revolution, unless they can see that there is, at least, an attempt made to deal justly by them. The working people were wholly innocent of the financial panic that plunged them into illness, and all of its consequent ills. They have prayed for work, and demanded work, not charity; and are at last receiving just enough in charity to keep them from starvation, day by day. In the meantime, they are growing desperate. They have ample time now to think; the result of their thinking is, they can see nothing to hope for in the present, or the future—nothing but pauperism for themselves and their children. When the hope of permanently bettering their condition is wholly gone, there will be such an uprising as has never been seen in this country or any other. It will be impossible to bring out the militia to put the people down, for the militia belong to the workers, and their interests and sympathies are with them. It will be the rich and the powerful who will be the first to suffer. There is such widespread demoralization in high places, such wholesale plundering and robbery (with little or no attempt at concealment) by those who are in places of sacred trust, that the people will easily and naturally follow the example of these leaders in crime, when they, too, will become plunderers and robbers in turn. Let the rich look to this matter. The people will not much longer submit to either starvation or receiving back a part of their past labors from the hands of those who have so mercilessly plundered them. The money given in charity would set all these idlers at work, and the value of their productions in this city alone would reach nearly half a million a day.

Respectfully,
DR. FRED. A. PALMER.

23 West 27th street, New York, March, 1874.

The Insanity Inquisition.

We note with unqualified satisfaction that there is some probability that a Commission on Insanity will be established by the present Legislature of New York, whose duty it will be to investigate all causes of real or pretended insanity that may be brought before it, and to correct such abuses and wrongs as it may discover in the asylums and private mad-houses that are scattered over the State. It is quite time some decisive step like this was taken to protect the rights of private persons in what concerns their true happiness. To be placed in a state of apprehension, as all persons now are, that their relatives and others interested may at any time conspire to deprive them of liberty if the motive be only sufficient, is of itself the equivalent almost of being seized unexpectedly by officers in disguise, clapped into a close carriage and whirled off to a living grave.

Maryland, too, is awakening to the same flagrant abuse, and the state of affairs in the Mount Hope Asylum for the Insane is at present undergoing a severe discussion, the purpose being to remedy and prevent all such abuses as are shown to afflict the inmates. The dangerous feature of the case is, that any person is liable to become an inmate of such an institution, yet without the slightest warning or reason. The English law on the subject of admission of individuals to private mad-houses is unusually strict, on purpose to guard the liberty of the people against this atrocious sort of tyranny. We need in every State a systematic series of statutes to prevent the possibility of such secret cruelties and protracted wrongs as are shamefully common in this country. There should always be a committee of visitors for these asylums, and it should be an exceedingly difficult matter to secure admission for a patient.

Prof. J. R. Buchanan.

On the evening of Saturday, March 7th, a number of friends, assembled at the residence of Mrs. Dr. A. E. Cutter, 711 Tremont street, Boston, listened with much pleasure to an impromptu and conversational elucidation of the new science concerning the human brain, which Prof. Buchanan has eliminated after years of reflection and experiment. It is rumored that this gifted and veteran advocate of Advanced Thought is about to make arrangements to deliver a course of lectures upon his special science in Boston, due notice of which (should such be completed) will be given hereafter.

Up to the present time we have received at this office for Mr. Lester Day—who paid the late Mr. Colchester's fine, because the latter refused to take out a license as a juggler when he was a legitimate spiritual medium—the sum of \$133.03, which does not include the amount received by Mr. Day himself, as reported in this paper. When our sick and destitute friend gets back—as undoubtedly he will—the amount he so willingly paid on account of the persecution of the medium, we hope he will make public the full details of the case. It would be interesting to many, at this late day, who are not posted in the matter.

Mr. Eliza M. Hicok of this city, during her recent visit to Maine, delivered Temperance lectures in Portland, Brunswick and Lisbon Falls, to large and evidently appreciative audiences.

Between Mr. E. V. Wilson, Spiritualist, and Eld. Harris, Christian. Subject discussed, *Resolved*, The Bible, King James's version, sustains the Teaching Phases, and the Phenomena of Modern Spiritualism. Price 2 cents, postage 2 cents.

For sale wholesale and retail by COLBY & RICE, No. 9 Montgomery Place, corner of Province street

Message Department.

Each Message in this Department of the Banner of Light was spoken by the spirit who gave it. It is a direct communication from the spirit world to the living. It is a message of comfort, of warning, of instruction, of love, of truth, of peace, of joy, of hope, of faith, of charity, of all the virtues and graces which make up the life of the spirit. It is a message which should be read and pondered upon by every one who is interested in the life of the spirit.

THE BANNER OF LIGHT FREE CIRCLES.
These are the names of the spirits who have given messages in this department of the Banner of Light. They are:—
Monday, Feb. 11, 1874, at 10 o'clock, P. M., the spirit of a friend of the Banner of Light, gave a message. The spirit was a woman, and her name was Mrs. J. H. Ellis. She was a friend of the Banner of Light, and had been a member of the Banner of Light Free Circle for some time. She was a very kind and loving spirit, and her message was one of comfort and instruction.

Invocation.
Oh, Mighty Spirit, whose power is in heaven, and not absent on earth, we dedicate the utterances of the hour to thee, asking thy blessing to fall upon them, asking that they may become like seeds sown on good ground, that they may spring up and bear fruit to thine honor and thy glory, and the good of thy human family. We ask, oh Lord, for a greater range of vision combined with wisdom, with which to see and to gather thy truths which thou hast scattered everywhere for our good, and that, having possessed ourselves of them, we may give them out with a liberal hand and a loving heart; and unto thee, oh Spirit of the Hour, be all praise, forever and forevermore. Amen. Jan. 5.

Questions and Answers.
CONTROLLING SPIRIT.—If you have questions for me to consider, Mr. Chairman, I am ready to hear them.
Q.—(From A. Stebbins, Allegan, Mich.) In the Banner of Nov. 29th, the answer in reply to the question in regard to the propagation of light, by Prof. Olmstead, speaks of heat as an element or principle, while our scientists to-day regard it as a "mode of motion" of ordinary matter. Will the controlling intelligence please give us some light upon the subject?
A.—That heat is a force, and, therefore, a principle, is a fact which, it seems to me, ought to be realized by every reasoning soul. The opening flower demonstrates it, as one by one its tender petals unfold and exhale their fragrance upon the air, and give us a demonstration of the question which is beyond doubt. We need not go any further; we need not traverse the world to know that heat is a force—that it is an all-potent force. It is not my business to run in the groove of mortal scientists. I do not propose to do it, only so far as they are right. If they clash with me and I with them, why, we will go on with the battle until we know who is right and who is wrong. I, to be sure, stand behind the scenes of mortality, while they stand out, shivering, as it were, upon the shore dividing the two worlds, hardly daring to stretch out their hands, giving a brother scientist a friendly shake from over the river of death.

Q.—How do mortals appear to spirits? Are they magnified, like looking through a magnifying glass at a portion of our body, or, in other words, do they appear as we are?
A.—They appear to be what they are—so many pounds of flesh, bone, muscle and nerve; but behind that, and superior to it, there is a spiritual body that the disembodied take more clear and full cognizance of than of this body, yet they perceive even this as it is seen by you, for just what it is worth.

Q.—In the message of Julia King, given at the circle last week, it was stated that spirit-physicians draw the life-essences from mortals who have been necessary to the fall of unfortunate females, in order to bring about their cure, their restoration to spiritual health. Does not one soul, in this instance, become the judge of another? They certainly administer the penalty of transgression. Must they not, in a certain sense, become judges?
A.—Yes, but in a very far-off sense to my mind. The physician is not necessarily the judge between the disease and the manner in which it was brought on. To the careless observer it may seem to be so; but really he is not, neither are these spirit-physicians. It is their business to gather up elements that belong to these unfortunate ones, that they may be restored to a spiritual equilibrium. That is their mission, and they are not obliged to go forth as judges in the matter, neither do they. They do not call the delinquent to an account for wrongs done to another; they simply take what belongs to that other one, that has been unlawfully filched from it. They do this in the discharge of their duty, while the soul dwelling in the body is thus admonished, by the taking away of these elements, that it has had something that did not belong to it. This soul, tossed to a sense of its true condition, roused to a sense of the wrong done, immediately sits in judgment upon the individual act, and, if it is a wrong act, is sure to condemn it. You or I need not go there to do it; the individual soul is sure to do it for the individual. It is written, "Thou shalt worship the Lord thy God, and him only shalt thou serve;" to him alone shalt thou render an account for all deeds done, either here or there. Who is the Lord thy God? Thine own soul—a part of the Great Infinite, who hath spoken that soul into an individual existence. Jan. 5.

Ann McCloskey.
I died, Sir, at the Carney Hospital, three weeks ago. I died of consumption. I was thirty-six years old. My name was Ann McCloskey. I have a sister, a brother and a child. I should be glad to reach in this way. My brother's name is James Haggerty; my sister's, Mary McCloskey—my husband's sister, I should say; she's just the same to me. I want them to know how good God is to me in restoring me to health, strength and happiness in the beautiful world I found myself in soon after leaving them.

I want Mary to have my child. I want her to be brought up a spiritual Catholic—a Catholic with a knowledge of the other life, that's what I mean, Sir; and when that is settled, and I feel safe about the child, I shall be happy—so happy in this new life! The doing of that is the prayer I ask them to offer in my behalf. It'll do more for me than anything else. Good day. Jan. 5.

Capt. John Ellis.
I had not any knowledge of these things before I went out, but I am glad to get back, anyway, to send a word to my friends, to let 'em know it is well with me—Capt. John Ellis; it is well with me. I was drowned the last week in November—last November. I didn't have any chance to make my peace with God, as the religionists have it; but I suppose my not having any chance—he took it into consideration, for we've never had any fight.

I've some religiously inclined relatives and friends who may think it has gone hard with me because I didn't pay much attention to religious matters before my death; but it's very evident to me that God is good, and if he is, he'll bring me out all right, and if I wander from the right way, he'll thrash me into it again, just like a good father. So, if I have need of a thrashing, I shall get it. I haven't got it yet—we've been on the best of terms. I've liked my quarters here. I've been ready to say, "Thank you, oh God, for all I've got, all the time I've been here."

Now, so much for one that wasn't a Christian—that made no profession of religion. I don't know but what a Christian would have been better off; but I am satisfied. Good day. "She's sinking, boys; say your prayers, if you know any." Jan. 5.

Susie Elliot.
My name was Susie Elliot. I was eight years old. I lived in Cincinnati. I was born in Boston; my mother was born in Boston, too; my grandfather, too. Tell mother I send a whole world full of love to her, and she can divide it with father; and tell mother that I didn't die—that I was alive after I left my body, and saw it lying so cold and still. I was there for ever so many days most all the time, and I felt sorry to hear everybody saying I was dead. I don't want mother to cry any more, and in May I want her to go across the water. She'll have an invitation to, and I want her to go, and get happy, and I'll be with her, and do all I can to make her happy. She mustn't think so much about dying—wanting to go and find me; she needn't go out of the house to find me. If she should die the way she sometimes says she means to, I don't believe she'd find me at all; so she'd better not do that, but better wait till a right time comes, and then she'll find me without any trouble, because I shall be right there to take her.

(To the Chairman.) What's your name, Sir? [L. E. Wilson.] How long before you send my letter? [In about a month.] A month! That's a long time, when I know I've got a mother crying about me all the time. [The notice of it will be published at once, so she will know you have come.] Will it? Oh, well; that'll do some good. If I ever get a chance to speak to her, she'll expect me to tell her who I came to here, so I want to know your name. Good-bye. Jan. 5.

Patrick Harrigan.
Good afternoon, Sir. Since the place is open to everybody what can come, I thought I'd make the best of my way here. I wasn't very well off in this world. I had a great deal of temptation and trouble, and I was always taking a drop too much to get myself into trouble as soon as I got out. I got a fit on me, and that's the way I died. In this world here, they know how to do things better than they do in the earth-life. I've been doctored and taken care of, and reformed, you see—worked over before I come here. Faith! there are priests in the other world what know their business, and do it, too; and that's more than I can say for all of 'em here—that's it. They know their duty, I suppose; here, but they don't always do it. It isn't the best thing, you know, to absolve one all the time, without making 'em do better, giving 'em some strength to do better and not get into trouble again. It isn't always best to do that; it's best sometimes to say, "Now, Pat, if you do it again I won't absolve you—that's it." But I suppose I am not the judge of 'em; I don't want to be, please God; I only have my say—that's all.

I've got an old mother that's feeling bad thinking I am in some bad place in the other world. Now then, I come here to ask my confessor—who is he?—to set her right. Say to her that God is good, and that he has taken care of me in the other world; that I haven't the temptation there I had here. I am getting along well, and overcoming the evil in myself—that's it. Not be always saying to her, when she asks how it is with me, "God knows! I don't!" Faith! you do know, then. Say as much as you know, and it'll be all right. Patrick Harrigan. Good day, Sir. May the good God bless you every hour you live for letting such as myself come and tell their story! Jan. 5.

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God of the atom and the world, Soul of the baby and the sage, we breathe thee our prayer of thankfulness this hour for all thy blessings, and promise anew to strive mightily toward the attainment of that grand future that is the birth-right of every living soul; and in striving for that, may we, oh our God, do that good in life for which we shall receive the approbation of the God within us. Through our ministrations strengthen thou the weak, oh Lord; relieve thou the suffering, lift up the fallen, and give unto each and all that for which their souls are striving; and unto thee, oh Blessed Presence, filling all things and controlling all, be all our praises, spoken and unspoken, forever. Amen. Jan. 6.

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mosphere of any other planet, when it is excessively moist, and they sometimes experience great difficulty in coming any carrying out their wishes during the period of a thunder-storm, because at that time there are a great many electrical currents playing upon each other, all of which the spirit is obliged to take cognizance of and to control to a certain extent, that its passage may be easily effected. With some spirits it makes little or no difference.

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A.—There is a kind of love which is so near akin to pity that it is hardly possible to find a division; so it may be well to say that it is possible to love your enemy with that kind of love. But to love your enemy with that kind of love that goes out spontaneously, and loves because it is lovable, is simply impossible.

CONTROLLING SPIRIT.—In giving my views upon the cause of an astronomical wonder which took place in 1780, I distinctly prefaced my theory with this remark: That I should go outside the pale of accepted astronomy, that I should run counter to science in that direction, because I well knew that the now-accepted science of astronomy would not support me, not because I had a fear of criticism (although, by so announcing, I placed myself beyond scientific criticism, so far as astronomy was concerned). But, notwithstanding the position I assumed at the outset of my remarks on that occasion, I have been criticised—or my remarks have—by a Western correspondent, who says "it is rare that a science is refreshed by an answer to questions (probably meaning at this place) which is a plain 'I do not know'; but, on the contrary, it is assumed by those who control at this place that they do always know; and are always ready to answer all questions propounded; which is not the case. But, provided it was, it is very possible that we may have fallen into the same error that our mortal brothers in science have also been in, namely, of asserting a thing, and sticking to it because we have asserted it, whether it is right or wrong; and of believing that your theory is right, in contradiction to all others."

Well, so far as the individual is concerned, it is right; because, whatever seems to be absolutely right to an individual, is right to that individual, though it may be decidedly wrong to everybody else. Now, my critic has told me that I am not supported by science. I knew that before; and I might, in return, tell him the same, so far as his theory of the moving of the star that guided the Magi to the birthplace of the Holy Child is concerned. From his article, I am led to believe that he favors a theory that the star moved on before the Magi and stopped directly over the manger where the Holy Child lay. Now, then, he is quite as much at variance with astronomical science as I am. That could not have been. I claim to believe that these wise men were guided by the appearance of that star, as mariners are guided by the north star. I claim nothing more. This star was a recently discovered heavenly body to these wise men, and they had been told through their legends, through their prophets, that such a star would appear, heralding the birth of a new King, a spiritual King. Well, then, when they discovered this new heavenly body, they naturally thought it was the one that would herald the birth of the Holy Child, and so they kept it in view; not that it went on before them, guiding them to the manger, but that they simply did not lose sight of it in their journey, seeking for the Holy Child.

My critic declares certain things in his criticism—certain other things, I should say—which are equally at variance with astronomical science. He says that, in order that such a wandering planet should eclipse the sun, it would be obliged to come so near to the earth as to produce dire disasters; that it would take the appearance of the earth's satellite; that, to a certain extent, it would and did. Now, mark that to a certain extent it would and did, I admit; but that appearance was lost to science here, in consequence of the presence of the comical clouds attending it. These comical clouds were a result of the introduction of a foreign body into the earth's atmosphere; and these did their part; as we before remarked, toward eclipsing the sun on that occasion.

But I have no wish to draw out criticism according to the plan of the now-accepted science of astronomy, because it would result in no good. The defence I should bring would be outside the pale of that science; but there is to be another door opened speedily in that science, as in many others; and when it is, my position will be admitted, because clearly seen and clearly proven. I am willing to wait; I can afford to. I have nothing to lose, but everything to gain. Jan. 6.

W. H. Seward.
I have observed, during my brief outlook from the spirit-world, that it is generally expected of returning spirits that they shall return fully imbued with the notions that belonged to them as individuals when in the body; and if they, by virtue of a larger experience, are obliged to go beyond what they were when here, or to seemingly step back of what they were when here, they are straightway labeled as frauds; or rather, the cause which they come to defend is so labeled. For this reason, many spirits who would be glad to return are deterred from doing so. He or she who was a good, sound Baptist when here, may have seen cause, in the other world, to turn Universalist; and, foreseeing the dangers that would lie in the way of their announcing themselves as they now are, they prefer to remain behind the scenes, waiting until you shall have advanced a step higher in this glorious philosophy; until you shall have clearer light concerning it; until you—in a word—shall know yourselves better: for, to know yourselves, is to know the universe. It is exceedingly difficult to know how to steer straight through this narrow channel without doing injury either to yourself or to some one else; but we are thankful that bold pioneers are at work, chipping off the sharp rocks on either side; and by-and-by we can come with less danger.

When old Salem was visited by an army of returning spirits, the cry was, "Witchcraft!" and the penalty of witchcraft was death. And now the great army of returning spirits in these days is met with something of the same spirit—modified, to be sure, because the earth has grown some since then, consequently human intelligence has advanced. There is more of the spirit of justice in the name than there used to be, and yet we are all sorry to be obliged to admit that there is very little, even in these days—very little; so little that the cries of the oppressed are reaching the spirit-world continually, and the oppressor is being scourged by that spirit-world continually, sometimes in one way, and sometimes in another. And so the battle goes on—the battle of life. Who can tell when it will end? We all know how it will end. That's a self-evident fact; because our God, who is all good, will end it, so we know it will end right; but when it will end, we cannot tell. But it seems to me that you Spiritualists, who you claim to have greater light than your fellows concerning many different points in life, should make it your special business to study for yourselves this great problem which the Lord God has seen fit to present to you.

Do not rest satisfied with the belief that your father, your mother, your child, or any dear friend can and does return to you, communicating blessed intelligence in their return. Do not rest satisfied with that; push on, and know how they come, know what difficulties they have to encounter in coming. Ask yourselves all the questions that their coming would arouse in a reasoning mind; and do not be satisfied in simply asking the questions, but answer them by searching into these glorious mysteries that challenge your analysis; and rest assured the thing never would have been offered you if you were not competent to successfully solve it.

Science is too busy with her clam-shells and other small matters to take hold and grapple with this grandest of all the wings of science. But it seems to me that the common mind has the ability to grapple with it, and to make out of it a science that shall underlie all other sciences, and therefore be to the world a saviour from evil, a redeemer from sorrow; for to my mind, when one Spiritualism is thoroughly understood, and the laws it inculcates truly obeyed, then erime must cease; and, if crime ceases, how many thousands of attendant evils will pass away like phantoms from the earth! Who can tell when this battle of life will end? It rests, methinks, with you Spiritualists, when it shall end. It may be one year; it may be a thousand years; but, as I understand it, it will depend upon your love of the thing, and upon the energy with which you go to work to solve it, and to break it, as the bread of life to those who cannot solve it for themselves. Now, as ever, W. H. Seward. Jan. 6.

George Vail.
My friends want to know if I have grown in the spirit-world. I left here when I was four years old. I have been gone about fourteen years. Yes, I have grown. I have reached what is called here in the spirit-world a perfect stature. In form, I have ceased growing, but in spiritual acquirements we never cease, because these acquirements are the food upon which the soul subsists, and upon which its immortality depends. It would be a strange frustration of the designs of Nature and a wise God, if we ceased to grow because Death found us and claimed us as infants. My friends tell me that they never have supposed that one could grow in the spirit-world, until quite recently. Well, they probably never supposed anything that was exactly true concerning the spirit-world, it being as natural to the spirit as this world is to the body, so of course we grow. We reach what is called a perfect stature, and then we remain in that condition until we have need of something more, something that that body don't furnish us. At that time the soul is quietly, peacefully and painlessly separated from the body, and a new one is furnished it, one more ethereal, one better adapted to its needs as a high, advanced spirit; but you need not be afraid of death in the spirit-world, because death does not mean anything. There is no death, not anywhere. You need not be afraid of any suffering attendant upon any change in the body or in the spirit, in the spirit-world, because there is none. A mother can stand by her child and see it changed from one body to another, without regret, but with joy, knowing that the new body will furnish it with that which the old body denied it, that which it had need of; indeed, all these changes with us are attended with joy, and not with sorrow. My name, Sir, was George Vail. I lived in Charlestown, Mass. I died there. Jan. 6.

Jacob R. Smith.
It is thirty odd years since I left my own body. At that time I was residing in Baltimore. I was seventy-nine years old. My name, Jacob R. Smith. I have been called upon to return at this place announcing my continued life, and stating what that life may be. So far as I understand it, it is a natural outgrowth of this life, just as the blossom is a natural outgrowth of the root that is hidden in the soil; so life in the spirit-world is a natural outgrowth of life here, and must correspond to this life in every regard. My friends ask me, What! do you trade there? Why, yes. The trader here, who trades for a love of the business, would be poorly off if suddenly cut off from his occupation at death. He would find no heaven outside of his particular business, and so it is that the trader finds ample occupation there. The artist finds a plenty to do there, and all branches of business that are extant here, are represented there.

My son will say, "Well, father, do they smoke there?" Why, yes, my son, but not in the way you do here. Oh, yes, you've got to attain celestial life before you drop off all your errors. I assure you that you won't find the whitewashed heaven that the Christian tells you about when you get to the spirit-world. You will find conditions adapted to your needs, and you will find that you have got to work there. "There is rest for the weary," sings the poet, but there are no lazy fellows there. You will find you've got something to do besides rest there, because rest, as it means with you here, implies inaction, and you will be speedily lashed into action, in this new life, if you have any desire to indulge in it. You will find your necessities will prick you on. You've got to be active; so if you find more happiness in trading in the other life than in anything else, why you can be a trader; but mark you, you can't cheat your neighbor without his knowing it. Now, that's a settled fact. Things are too transparent here in this life; you've got to trade on the square. There's none of the miserable competition in the spirit-world that there is

here; that's stopped off as one of the things that's not necessary. I don't mean to say, when I say you carry not only the desire for your various occupations, but that the occupation is carried on to the spirit-world, that it is carried on with all its attendant evils. Oh, no! oh, no! You cannot be a miser on the other side. If you are a miser there, you've got to be one here; but you'll surely outlive it there, for you won't have anything to administer to your miserly tendencies.

Oh, yes, my son, it's a natural world. Never you mind what your pastor tells you, it is a natural world, and the nearer to Nature and Nature's God you live here, the better adapted you will be to work and live happily in the other life. Now mark that. If I can do any good by coming again, call for me, my boy; and I'll come. Jan. 6.

Science conducted by Professor Olmstead.

MESSAGES TO BE PUBLISHED.
Thursday, Jan. 8, 1874, at 10 o'clock, P. M., the spirit of a friend of the Banner of Light, gave a message. The spirit was a woman, and her name was Mrs. J. H. Ellis. She was a friend of the Banner of Light, and had been a member of the Banner of Light Free Circle for some time. She was a very kind and loving spirit, and her message was one of comfort and instruction.

Invocation.
Oh, Mighty Spirit, whose power is in heaven, and not absent on earth, we dedicate the utterances of the hour to thee, asking thy blessing to fall upon them, asking that they may become like seeds sown on good ground, that they may spring up and bear fruit to thine honor and thy glory, and the good of thy human family. We ask, oh Lord, for a greater range of vision combined with wisdom, with which to see and to gather thy truths which thou hast scattered everywhere for our good, and that, having possessed ourselves of them, we may give them out with a liberal hand and a loving heart; and unto thee, oh Spirit of the Hour, be all praise, forever and forevermore. Amen. Jan. 5.

Questions and Answers.
CONTROLLING SPIRIT.—If you have questions for me to consider, Mr. Chairman, I am ready to hear them.
Q.—(From A. Stebbins, Allegan, Mich.) In the Banner of Nov. 29th, the answer in reply to the question in regard to the propagation of light, by Prof. Olmstead, speaks of heat as an element or principle, while our scientists to-day regard it as a "mode of motion" of ordinary matter. Will the controlling intelligence please give us some light upon the subject?
A.—That heat is a force, and, therefore, a principle, is a fact which, it seems to me, ought to be realized by every reasoning soul. The opening flower demonstrates it, as one by one its tender petals unfold and exhale their fragrance upon the air, and give us a demonstration of the question which is beyond doubt. We need not go any further; we need not traverse the world to know that heat is a force—that it is an all-potent force. It is not my business to run in the groove of mortal scientists. I do not propose to do it, only so far as they are right. If they clash with me and I with them, why, we will go on with the battle until we know who is right and who is wrong. I, to be sure, stand behind the scenes of mortality, while they stand out, shivering, as it were, upon the shore dividing the two worlds, hardly daring to stretch out their hands, giving a brother scientist a friendly shake from over the river of death.

Q.—How do mortals appear to spirits? Are they magnified, like looking through a magnifying glass at a portion of our body, or, in other words, do they appear as we are?
A.—They appear to be what they are—so many pounds of flesh, bone, muscle and nerve; but behind that, and superior to it, there is a spiritual body that the disembodied take more clear and full cognizance of than of this body, yet they perceive even this as it is seen by you, for just what it is worth.

Q.—In the message of Julia King, given at the circle last week, it was stated that spirit-physicians draw the life-essences from mortals who have been necessary to the fall of unfortunate females, in order to bring about their cure, their restoration to spiritual health. Does not one soul, in this instance, become the judge of another? They certainly administer the penalty of transgression. Must they not, in a certain sense, become judges?
A.—Yes, but in a very far-off sense to my mind. The physician is not necessarily the judge between the disease and the manner in which it was brought on. To the careless observer it may seem to be so; but really he is not, neither are these spirit-physicians. It is their business to gather up elements that belong to these unfortunate ones, that they may be restored to a spiritual equilibrium. That is their mission, and they are not obliged to go forth as judges in the matter, neither do they. They do not call the delinquent to an account for wrongs done to another; they simply take what belongs to that other one, that has been unlawfully filched from it. They do this in the discharge of their duty, while the soul dwelling in the body is thus admonished, by the taking away of these elements, that it has had something that did not belong to it. This soul, tossed to a sense of its true condition, roused to a sense of the wrong done, immediately sits in judgment upon the individual act, and, if it is a wrong act, is sure to condemn it. You or I need not go there to do it; the individual soul is sure to do it for the individual. It is written, "Thou shalt worship the Lord thy God, and him only shalt thou serve;" to him alone shalt thou render an account for all deeds done, either here or there. Who is the Lord thy God? Thine own soul—a part of the Great Infinite, who hath spoken that soul into an individual existence. Jan. 5.

Ann McCloskey.
I died, Sir, at the Carney Hospital, three weeks ago. I died of consumption. I was thirty-six years old. My name was Ann McCloskey. I have a sister, a brother and a child. I should be glad to reach in this way. My brother's name is James Haggerty; my sister's, Mary McCloskey—my husband's sister, I should say; she's just the same to me. I want them to know how good God is to me in restoring me to health, strength and happiness in the beautiful world I found myself in soon after leaving them.

I want Mary to have my child. I want her to be brought up a spiritual Catholic—a Catholic with a knowledge of the other life, that's what I mean, Sir; and when that is settled, and I feel safe about the child, I shall be happy—so happy in this new life! The doing of that is the prayer I ask them to offer in my behalf. It'll do more for me than anything else. Good day. Jan. 5.

Capt. John Ellis.
I had not any knowledge of these things before I went out, but I am glad to get back, anyway, to send a word to my friends, to let 'em know it is well with me—Capt. John Ellis; it is well with me. I was drowned the last week in November—last November. I didn't have any chance to make my peace with God, as the religionists have it; but I suppose my not having any chance—he took it into consideration, for we've never had any fight.

I've some religiously inclined relatives and friends who may think it has gone hard with me because I didn't pay much attention to religious matters before my death; but it's very evident to me that God is good, and if he is, he'll bring me out all right, and if I wander from the right way, he'll thrash me into it again, just like a good father. So, if I have need of a thrashing, I shall get it. I haven't got it yet—we've been on the best of terms. I've liked my quarters here. I've been ready to say, "Thank you, oh God, for all I've got, all the time I've been here."

Now, so much for one that wasn't a Christian—that made no profession of religion. I don't know but what a Christian would have been better off; but I am satisfied. Good day. "She's sinking, boys; say your prayers, if you know any." Jan. 5.

Susie Elliot.
My name was Susie Elliot. I was eight years old. I lived in Cincinnati. I was born in Boston; my mother was born in Boston, too; my grandfather, too. Tell mother I send a whole world full of love to her, and she can divide it with father; and tell mother that I didn't die—that I was alive after I left my body, and saw it lying so cold and still. I was there for ever so many days most all the time, and I felt sorry to hear everybody saying I was dead. I don't want mother to cry any more, and in May I want her to go across the water. She'll have an invitation to, and I want her to go, and get happy, and I'll be with her, and do all I can to make her happy. She mustn't think so much about dying—wanting to go and find me; she needn't go out of the house to find me. If she should die the way she sometimes says she means to, I don't believe she'd find me at all; so she'd better not do that, but better wait till a right time comes, and then she'll find me without any trouble, because I shall be right there to take her.

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A.—There is a kind of love which is so near akin to pity that it is hardly possible to find a division; so it may be well to say that it is possible to love your enemy with that kind of love. But to love your enemy with that kind of love that goes out spontaneously, and loves because it is lovable, is simply impossible.

CONTROLLING SPIRIT.—In giving my views upon the cause of an astronomical wonder which took place in 1780, I distinctly prefaced my theory with this remark: That I should go outside the pale of accepted astronomy, that I should run counter to science in that direction, because I well knew that the now-accepted science of astronomy would not support me, not because I had a fear of criticism (although, by so announcing, I placed myself beyond scientific criticism, so far as astronomy was concerned). But, notwithstanding the position I assumed at the outset of my remarks on that occasion, I have been criticised—or my remarks have—by a Western correspondent, who says "it is rare that a science is refreshed by an answer to questions (probably meaning at this place) which is a plain 'I do not know'; but, on the contrary, it is assumed by those who control at this place that they do always know; and are always ready to answer all questions propounded; which is not the case. But, provided it was, it is very possible that we may have fallen into the same error that our mortal brothers in science have also been in, namely, of asserting a thing, and sticking to it because we have asserted it, whether it is right or wrong; and of believing that your theory is right, in contradiction to all others."

Well, so far as the individual is concerned, it is right; because, whatever seems to be absolutely right to an individual, is right to that individual, though it may be decidedly wrong to everybody else. Now, my critic has told me that I am not supported by science. I knew that before; and I might, in return, tell him the same, so far as his theory of the moving of the star that guided the Magi to the birthplace of the Holy Child is concerned. From his article, I am led to believe that he favors a theory that the star moved on before the Magi and stopped directly over the manger where the Holy Child lay. Now, then, he is quite as much at variance with astronomical science as I am. That could not have been. I claim to believe that these wise men were guided by the appearance of that star, as mariners are guided by the north star. I claim nothing more. This star was a recently discovered heavenly body to these wise men, and they had been told through their legends, through their prophets, that such a star would appear, heralding the birth of a new King, a spiritual King. Well, then, when they discovered this new heavenly body, they naturally thought it was the one that would herald the birth of the Holy Child, and so they kept it in view; not that it went on before them, guiding them to the manger, but that they simply did not lose sight of it in their journey, seeking for the Holy Child.

My critic declares certain things in his criticism—certain other things, I should say—which are equally at variance with astronomical science. He says that, in order that such a wandering planet should eclipse the sun, it would be obliged to come so near to the earth as to produce dire disasters; that it would take the appearance of the earth's satellite; that, to a certain extent, it would and did. Now, mark that to a certain extent it would and did, I admit; but that appearance was lost to science here, in consequence of the presence of the comical clouds attending it. These comical clouds were a result of the introduction of a foreign body into the earth's atmosphere;

1