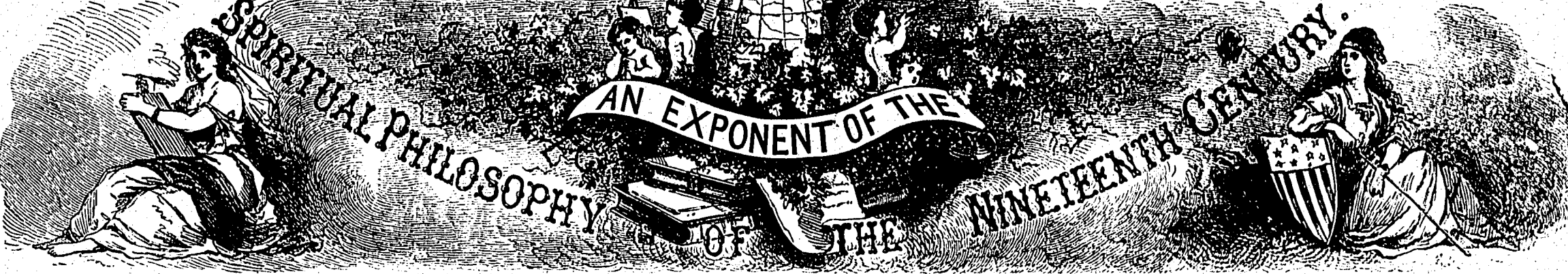


BANNER OF LIGHT.



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NO. 26.

PLANCHETTE MEDIUMSHIP.

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

THE HISTORY.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

For the legends quaint and olden,
For the myths and golden
Visions that we hold so dear;
Faded from my memory here.

Here were doubled o'er and o'er
All was glorious! music's swelling
From the flower-cups seemed welling,
And around me, and about me,
Came bright forms in beauty dressed;
And they charmed me with their singing,
Till my spirit, outward springing,
Let its tone join in the ringing
Anthems of these spirits blest;

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

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

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

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

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

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

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

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

That my work had been a wasting
Of life's purpose, scarcely tasting
Of its joy, and ever hastening
Onward to a gloomy night;

Then I saw that I had cherished
What were better had I perished
From my life, and been no more!

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

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

For our purpose is, each story
To make beautiful, that glory
O'er life's ruins dark and hoary,
Should in kindling radiance run;
Not unloved to waste our power,
But to take to heaven a dower,
Worthy of the shining shore.

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

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

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

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

There will make a happy meeting,
And all sad and weary beating
Of the heart, in that sweet home
Shall be stilled; for God is master,
And upon you, faster, faster,
Flows his love for evermore!

Spiritual Phenomena.

THE SPIRITUALISTS BEFORE THE DIALECTICAL SOCIETY.

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

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

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

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

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

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

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

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

REPORT OF A SITTING WITH MR. D. D. HOME.
As a member of the Investigation Committee of this Society, I was invited to a sitting with Mr. D. D. Home on the evening of Wednesday, July 21, 1869.

I had never before been present with him at any sitting. I went to it with the most perfect confidence that I should discover a delusion.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

—Jno. Jones.

Emerson Park, N. York, 14 January, 1870.

MANIFESTATIONS IN VINELAND.

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

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

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

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

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

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

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

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

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

Yours, JOHN GAGE.

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

"PHYSICAL MANIFESTATIONS." AGAIN.

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

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

side of a question, is just as good for another man, or the other side. The above is a good rule, and we insist you, Mr. Moorhouse, shall establish your charges by facts, and not by mere assertions. And next busy yourself to ascertain whether all those who give you "hearsay" testimony, and all the reporters who "do the thing up" for the papers, are equally entitled to credence by the same rule. Until you do this, you may expect to have your experience and assertions treated as was that of Pleasant Moorhouse, and so the spirit-world will still exist, spirits will continue to commune with mortals, and men and women will not cease to investigate.

WM. L. JONSSON.

Carroll, Sanction Co., Ill., 1870.

LEWIS TO FOSTER, AGAIN.

EDITORS BANNER OF LIGHT.—I regret that it seems necessary for me again to reply to friend Foster, but as he has rendered it so, I will, with your permission, say a few words, and then leave the subject until such time as it shall be proper or desirable that I should either vindicate Miss Ellis or give my views further in opposition to her manifestations, at a personally testing time, should the opportunity of doing so be permitted. Mr. Ellis comes before the public with his daughter, and courts criticism and investigation as to whether what is done is done by herself or by an unseen influence. I have taken the liberty to criticize publicly, and in so doing I have, as before said, aimed at the most favorable result to what I have said, and my manner of saying it. I hold it is nothing more than what justice to myself as a Spiritualist, justice to the public, and I will add, justice to herself, required. I hold that what has been offered as an *exposé* will, if properly viewed, add materially in the examination of conditions, and reveal points hitherto overlooked by many, and which, if not so guarded, and so guarded, and yet sufficient use of hands allowed to permit of doing certain things. I hold, too, that it is with a poor show of reason that Mr. Ellis remonstrates that my articles will do injury to himself and daughter, when they have it in their power to refute and offset any such injury by demonstration; and I doubt if, after what I have said, their audiences, wherever they may choose to go, will be less than before. They are before the public, and so being, are rightfully subject to unflinching criticism.

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

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

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

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

I have read with interest other articles drawn out by what I have said. One friend talks of Mr. Ellis and daughter being "a little more exposed," but all but one were without any mark by which to identify them. The one taken was very wide, at least three times as wide as an ordinary plain ring. The consequence was that when he leaned over to place it in his ear it would fall out, while an ordinary one would have held firm. I think, but am not sure, that the open cabinet and with an ordinary ring, he performed this feat successfully.

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

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

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

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

I have seen Rank and I have seen Carbonell, and have watched them both closely; and while I am not prepared to unqualifiedly denounce this class of manifestations, still I am satisfied that sufficient has been shown and done by both of the above-named parties to warrant the most close and searching investigation before accepting what may be done for ourselves, and yet he accuses you of being dogmatic. His sayings remind me of a man who lived in Ohio about thirty years ago—and still lives there—who may be some relative of this gentleman, as their names are somewhat alike—his being Moor-man instead of Moorhouse. This man emigrated to the West, going to some county in Indiana not far removed from the Ohio line. The next morning after arriving at his destination he looked around, and not finding things as he expected became dissatisfied, and resolved to return at once to his former home, and accordingly did so, without even unloading his goods, stating to his friends and neighbors on his return "that it was a very bad country; no place for persons to move to; that such a step would be attended with much trouble, if not with starvation; that the accounts they had heard were all 'humbug'!" When asked to give his reasons, he would say, "Have I not been there?" And his kind wife would say to her lady friends, by way of a clincher, "Pleasant has tried it!"

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

CURIOUS PHENOMENON.

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

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

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

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

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

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

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

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

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

Very respectfully, WM. H. WANDELL.

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

Original Essays.

THE DUAL UNIT PRINCIPLE.

BY LEON HYNEMAN.

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

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

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

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

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

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

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

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

CONSANGUINEOUS MARRIAGES.

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

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

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

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

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

Respectfully, C. I.

A SENSIBLE CONCLUSION.

BY T. L. WAUGH.

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

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

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

SEED-TIME AND HARVEST.

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

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to whom all letters and communications must be addressed.

Freedom is the Thing.

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

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

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

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

The Church in the World.

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

Gone to Spirit-Life.

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

Getting Ready to Organize.

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

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

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

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

"Another Indian Massacre."

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

"The bloody and merciless punishment of the Piegans tribe of Indians is graphically described by a Montana correspondent. This tribe is composed of portions of the Blood, Piegan and Blackfoot nations. Although the outrages of the Indians had been frequent, it is believed by many inhabitants that the summary extermination of a whole band by Baker's cavalry was cruel and unjustifiable. The U. S. troops numbered 280. On the 22d inst., the Indian village, consisting of forty-four lodges, was discovered and surprised near the Marias river. The Colonel's immediate command commenced the fight, and with terrific yells the soldiers dashed upon the enemy. The attack was sudden and vigorous, and the scene presented was one of frightful reality. The hide-covered lodges were ripped with knives by the soldiers, and many a bullet passing through the opening thus made laid low the braves within. The uproar was deafening. The sounds of fire-arms; yells of the infuriated soldiers; yells and death-cries of the red-skins; the barking and howling of the Indian dogs, all mingling, made the scene one of terrible interest. The camp was captured, the regulars had wiped out their savage foes completely, and many a bullet for the night on the scene of their butcheries. Among the principal chiefs slain were Bad Bear, Wolf's Tail, Heavy Runner, Red Horn, Mountain Chief's son, and others equally prominent. Six of the Piegans ran over a hill on the right bank of the river, and escaped from the main command; but their evil stars guided them to a point where a few soldiers were guarding the captured herd, and soon these Indians also lay stiff on the ground. Nothing now remains to show the existence of the Piegans village, save blackened spots where the lodges and stores were destroyed by fire, ghastly corpses strewn around, ravens flitting to and fro, and hungry wolves snarling and snapping over their feast."

Close of the Volume.

This issue closes the 26th volume of the *Banner of Light*, on which occasion it is met that we thank our friends, one and all, for their exertions the past year in our behalf. We hope to still merit their patronage. At any rate we shall endeavor to deserve it.

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

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

New Orleans, La.

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

Prison Reform.

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

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

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

Test Mediums, etc.

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

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

OUR SHADES OF THE HEART.

BY HARRY VANCE.

Oh, yes! when the friends who were here seem departed,
The scenes where we mingled still keep them in view;
They come, the same spirits, our own dearth hearted,
The ties and the joys of our home to renew.
The income of flowers, the hum of sweet measures,
Recall the same souls who were with us, and feel;
They mingle again in the same sacred pleasures,
And we walk and we talk with the bands of our dead.
In summer's warm breath they are floating around us,
At the freshest of winter they rest where we sit;
When twilight and midnight to silence have bound us,
In gleamings from Heaven their images flit.
Oh, yes! they are with us, all close here beside us,
Or sleeping, or waking, they never depart;
Whisper of weal or of woe may betide us,
We are guarded for aye by our shades of the heart.

Possibility of Abstinence from Food.

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

NEW YORK CITY.—Mrs. Emma Hardinge lectures in New York during the month of March.

Rev. Mr. Hepworth in Boston.

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

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

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

He referred to the want of the love element in the religions of the past, and said that superstition was the chief power in them. If you come down to Calvinism, or to Lutheranism, or to Protestantism, or to Catholicism, in the fifteenth and sixteenth centuries, you find religion possessed of the same thing. It was the religion of the state; it was the crackle of the flames. If you did not believe just so, the Church trampled you under its feet. It was the old Juggerman under another shape. It was not religion; it was nothing but a superstitious fear of something; it was only an institutional fear, if that is a good phrase; it was only the incorporation of man's superstitious element into the laws of the land, "only that and nothing more."

But now we live in a better century; now we look at the New Testament through different spectacles; now we have learned that the true method of reform is not through a law that arbitrarily binds, but through a spirit which sweetly attracts; that laws are good for nothing unless the people are willing to obey. * * The spirit of the century in which we live is love. That is the only spirit that can go forth conquering and to conquer; love which includes obedience to God's laws through sympathy with those laws. * * There is but one way to make your life and mine beautiful and holy, and that is to put the spirit of the text into our days, and months, and years.

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

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

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

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

Singular Manifestations.

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

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

Spirit Return.

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

"Jesus and Socrates."

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

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

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

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

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

Indiana Divorce.

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

Springing a Light on the Davenportes.

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

Music Hall Spiritual Meetings.

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

Next Sunday Afternoon.

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

A Remarkable Book.

Since the earlier physical manifestations of spirit-power at Hydesville, N. Y., now twenty years ago, public interest has from time to time been awakened by a succession of phenomena, varying in character, from the most tangible expression of force as applied to solid bodies, up to an exalted form of comprehensive spiritual philosophy.

Among the numerous exhibitions which have originated in spirit-life is the work published by Carleton, of New York—which we have before noticed—embracing thirty-six original essays dictated by their respective authors, through a clairvoyant, upon topics of inconceivable interest to the scientist and the philosopher. It contains a metaphysical paper on "Apparitions," full of subtle thought, by that weird genius, Hawthorne, wherein in his own peculiarly happy style he throws a light upon the renowned mysteries of "Haunted Houses," the psychological state of misery inherent with a criminal, and the method of his recovery and restoration to a condition of harmony and peace.

Also a novel has been given by the unapproachable authoress, Charlotte Brontë. It is needless to anticipate public opinion by a detailed description, but it may not be improper to state that persons of undoubted literary taste and ability are united in their opinion of its great excellence. The remaining subjects were given by men and women of acknowledged reputation, among whom may be named, Margaret Fuller, Countess Blessington, Mrs. Browning, Fredrika Bremer, H. J. Raymond, Irving, Willis, Thackeray, Everett, Bishop Hughes, Wesley, Richter, Humboldt, Artemus Ward, Buckle, Sir David Brewster, &c. The essays are in style and mode of thought strikingly indicative of their authors, and treat of matters descriptive of spirit-life and scenery, philosophy, art, humor, satire, and indeed subjects which would seem adapted to the entertainment and instruction of the general reader, and are quite distinct from any previous spirit production. The work is having an extensive sale, as indeed it should. Sent by us to any address on receipt of price.

Massachusetts State Spiritualist Association.

This organization held its annual meeting at the Melancon, Tremont Temple, Boston, Wednesday, March 2nd, 1870. The three sessions—morning, afternoon and evening—were well attended; a number of resolutions were adopted and addresses made by the State Agents and other speakers who were present. Financially the meeting was successful. We shall give in our next a report of its proceedings.

The following list of officers were elected to serve during the current year:

President—William White, *Banner of Light* office, Boston.

Vice-Presidents—Lyander S. Richards, Quincy; M. T. Dole, Charlestown.

Corresponding Secretary—H. S. Williams, Boston.

Recording Secretary—Miss Abbie K. T. Rouseau, Middleboro'.

Treasurer—John Wetherbee, Phoenix Building, Boston.

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Healing in Boston.

Dr. J. R. Newton continues to make many cures at his office, 23 Harrison Avenue. We have read a letter from Miss Carrie M. Whitehead, of South Paris, Me., in which she speaks in grateful terms of Dr. Newton's having rescued her from death, and restored her to health. Her disease was diabetes, and she was given over as incurable. The Doctor gave her but one treatment, and the cure is truly wonderful.

A few days ago a prominent merchant of this city (Mr. Davenport) called at Dr. Newton's office, and before he had time to make a statement to the Doctor, he approached him, and said, "Sir, you have gall-stones, and they shall pass you to-morrow." He left without further treatment, and sure enough, on the morrow, to his great surprise, the assurance was fulfilled. This gentleman's physician had been unable to discover the cause of his illness.

Mrs. G. W. Davis, of Reading, Vt., who has been bedridden for a long time, from spinal disease and female weakness, was brought to Boston and taken to the Doctor's office. Almost instantly she was restored, so she could walk as well as any of her friends.

The above statements we are assured by Dr. Newton are literally true. Dr. Newton's healing powers have greatly increased, of late. He will close his office here the second week in April, and leave immediately for London, England, where he will commence healing about the 13th of May.

Is It True?

The Springfield Republican says that Monday, the 21st ult., was a bitter cold day, but not cold enough to restrain Rev. Thomas Jordan from taking the windows from the room of a widow whom he had ordered out of one of his tenements. The law was on his side; he had given her the proper warning, and although unwell, she was not absolutely unable to move; but though legally justified, all considerations of humanity condemn such an extreme, if not inhuman, course.

Williamsburgh, N. Y.

The First Spiritualist Association of Williamsburgh will continue to hold meetings at the Masonic Temple, on each Thursday evening during the remainder of the present term, ending on the 1st July, 1870. Mrs. Emma Hardinge has been engaged to lecture there during March. Mrs. C. F. Allen lectures during April, and Mrs. Nellie J. T. Brigham during May and June.

Warlike.

A branch of the U. S. "Evangelical Alliance" has been established in Boston. Their Ecumenical Council will convene at New York city in September next. Then we shall see what we shall see.

Buy Village Life in the West, "Beyond the Breakers," a story of the present day, by the well-known author, Robert Dale Owen. See advertisement.

Spiritualism in Boston and Vicinity.

MERCANTILE HALL.—On Sunday morning, Feb. 27th, the Boston Children's Progressive Lyceum assembled at the above-named hall, to the number of one hundred and thirty-one. The usual exercises were gone through with, Miss Hattie Richardson sang, answers were given to the question: "What is the effect of kindness?" and Thomas (Gales) Foster made some interesting remarks, being followed by Horace Seaver. The services concluded by a song from the Lyceum quartette.

By special request, the "Old Folk's Concert," given by the members of the Boston Lyceum on the evening of Feb. 13th, will be repeated on Sunday evening, March 13th, at this hall, with some changes of programme. Lovers of good music will do well to attend.

On the evening of Sunday, Feb. 27th, the friends of liberal thought assembled at Mercantile Hall to listen to an address from C. H. Ellis, of Salem, O., on the subject of "Progress." Music, instrumental and vocal, and remarks from Horace Seaver, Esq., contributed to make the occasion an interesting one.

TEMPLE HALL.—The meeting for manifestations which occupied the forenoon of Sunday, Feb. 27th, at this place, was very large and entertaining. In the evening the Boylston-street Spiritualist Association were addressed by Rev. Norwood Damon, on "Renunciation from Principle." The Association still continues to grow in strength and usefulness.

The regular session of the Children's Progressive Lyceum was held at this place Sunday afternoon at half past two o'clock—fifty members and leaders being present. To the usual exercises were added answers to the question, "What should the Leaders do to benefit the Lyceum?" declarations by some fifteen little ones, and reading by some of the older scholars and officers. A good number of visitors were in attendance. During the session, Alonzo Bond, Musical Director, was surprised with an elegant bouquet—the presentation speech by Miss S. M. Adams.

CHARLESTOWN.—An interesting and profitable session of this Lyceum was held Sunday morning, Feb. 27th, at Washington Hall. A disposition is shown to continue in good working order, which is highly commendable. About fifty members and officers were in attendance. Leading declarations, and the usual exercises, filled up the time. One feature which is worthy of note from other kindred organizations, was the definition by the scholars of the color of each group, together with the lessons conveyed thereby.

The Warren Dramatic Association connected with the Charlestown Lyceum gave an entertainment (repetition of a former one) at Washington Hall, Monday evening, Feb. 28th, consisting of farces, songs, tableaux, dances, &c., for the benefit of the Lyceum. This organization is composed of the older scholars and some group leaders, and the entertainments thus far given have been very interesting.

At Union Hall, Main street, Sunday afternoon, Feb. 27th, a conference was held. Wyman Marshall and Miss Lucette Webster gave a course of dramatic and miscellaneous readings of a high order at the same place in the evening. Selections from "Hamlet" were read by Mr. Marshall, assisted by Miss Webster; "Cato on the Immortality of the Soul," and Shakespeare's "Seven Ages" were recited by Mr. Marshall, and Miss Webster gave "The Raven," "The Bells" (both by Poe), Drake's "American Flag" and "Love and Latin." A good and appreciative audience was in attendance. The singing on the occasion was excellent—being performed by a choir of five little misses—Mr. Howard Richardson presiding at the organ. "Let the dead and the beautiful rest," and "Dreaming of home and mother," were finely performed.

The last session of the Social Society, at the house of Mrs. M. W. Drimhall, 35 Bartlett street, was well attended, and all present seemed to enjoy the session.

CHILMARK.—Rev. S. B. Green, Unitarian minister, addressed his fellow townsmen of the spiritual belief at Granite Hall, corner 4th street and Broadway, Sunday evening, Feb. 27th. Professor Denton will speak there during March; Mrs. Emma Hardinge during April.

CAMBRIDGEPORT.—The Children's Progressive Lyceum met as usual at Harmony Hall, Main street, Sunday morning, Feb. 27th. This Lyceum is in a highly prosperous condition, and gives good promise for the future. In the evening, A. E. Carpenter, State Agent, spoke at the same place. Prefacing his lecture by the reading of a poem, he selected from it a passage "Our spirit friends are all around us," on which he based his remarks, which were attentively listened to by a good audience.

New Publications.

BEYOND THE BREAKERS, by Robert Dale Owen, which has been running through the pages of *Lippincott's Magazine* for many months past, is now published by Lippincott in handsome book form, worthy of making permanent the rare merits of so excellent a story. No one need be told, who has perused it, that "Beyond the Breakers" is in its marrow and interior meaning a profoundly spiritual story, through and by whose numberless incidents, scenes, characters and narrations is illustrated the single great truth of spirit-life and spirit-communion. We are not going to give the reader a sketch of the plot, nor to descend at length on its acting characters. All is life-like and vivid. The scenes pictured, both abroad and at home, are clear and bold, and easily conceived by the imagination as they fell from the pen of the gifted author. It is in the analysis of human character that he chiefly excels and becomes remarkable. Mr. Owen is not a born humorist, not a superior narrator, only good in colloquial passages, and holds his own as a composer and combiner of incidents; but in the secret search for those subtle motives that inspire human conduct and furnish the life-blood to the character, he is an admitted master; and these powerful pages will demonstrate the fact to all that seek them with an eager haste to put themselves under his rare power.

PRINCIPLES OF DOMESTIC SCIENCE, as applied to the duties and pleasures of home, is the title of a most attractive book, abundantly illustrated, from the pens of Miss Catherine E. Beecher and Mrs. Harriet Beecher Stowe, and from the popular press of J. B. Ford & Co., New York. It is designed more particularly as a text-book for young ladies in schools, seminaries and colleges; and we can assure them from an examination of it, that its careful study will do more to equip them with a theoretic and practical knowledge of housekeeping science and economy than they can possibly acquire in any other known way. It is lamentable to consider what unhappiness and general discontent is caused by the lack of knowledge and interest in matters of domestic life. A truly scientific acquaintance with them, such as this timely volume will impart, will relieve the mind of the sense of drudgery and irksomeness, and confer positive happiness from a consciousness of increased facility and power. The American girl still stands in sad need of a domestic education. This book deserves to become the textbook for such a schooling, and we trust its universal use will do much to rear a new race of accomplished housekeepers and happy wives.

Seribner, of New York, publishes a title of a collection of slightly satirical verses, suitably dashed with humor, under the name of "Mrs. JENNIFER'S JOURNAL." They describe in a chattering way the experiences of a foolish young wife, who thought she could innocently continue after marriage the flirtations she had so freely indulged in before. The story is told with extreme neatness and a fine edge, and the moral points itself as it goes along. Young women would not be hurt by its thoughtful perusal.

The New England News Company put out a little book with the title "BENEDICT THE SKEWER, A STORY OF THE STAGE." Its authorship is anonymous. It is a racy transcript of experience in the world of the mimic stage, and has some serious lessons to impart. Aside from that, it will awaken sympathy and healthy emotions generally.

THE MONTHLY REVIEW and Religious Magazine for March is received. It has a fine table of contents from some of the ablest writers of the day.

THE WESTERN MONTHLY for March has a fine table of contents. Published in Chicago.

MERRY'S MUSEUM for March is received.

SPIRITUALIST CONVENTION.—E. S. Wheeler, in the *American Spiritualist*, says, "The New Jersey State Association of Spiritualists held a Convention at Camden, N. J., Wednesday, Feb. 16th, which I had the pleasure of addressing. Indeed, I spoke several times during the day and evening. Good progress was made, and if the friends in New Jersey profit by the mistakes of others, and take counsel of their own common sense, then the Association may become productive of much good."

ALL SORTS OF PARAGRAPHS.

A VALUABLE WORK.—We have one copy, English edition, of a work entitled "Calisthenics, or the Elements of bodily culture on Ptolemaean Principles, designed for practical education in schools, colleges, families," &c., by Henry de Laepee, illustrated with two thousand figures. It is just such a work as Conductors of Children's Lyceums need. Price five dollars; postage thirty-six cents.

IDEAL ATTAINED, by Mrs. Eliza W. Farham, a work which has been out of print for two years or more, has been republished in London, and we have a few copies for sale. It is a work of superior merit and had a rapid sale when first printed in this country. Those desiring this book should send in their orders soon.

A new poem by Edgar A. Poe will be found on our first page.

"Health by Good Living" is the title of a valuable work by W. W. Hall, M. D., advertised in another column.

Peach and plum trees are in blossom in New Orleans.

A certain singer in this city has so much timber, to his voice that even his audiences are often bored.

The United States Supreme Court at Washington, last week, decided that a divorce granted in Indiana was good throughout the Union; and, furthermore, that a married woman may for purposes of litigation acquire a legal residence anywhere she chooses.

Woman suffrage is more favorably regarded in England than in this country, for the reason mainly that the suffrage principle there, unlike ours, is based on rental.

What is the first thing a lady does when she falls into the water? She gets wet.

Americans are the champion skaters on the aristocratic \$20 pond in the Paris Bois.

People are constantly in the habit of talking about "Our first parents," as if it were possible for us to have a second set!

Secretary Boutwell is decided in his recommendation that the government should manage the Alaska seal fisheries, and not sell or lease them to speculators, who would oppress the natives. We hope the government will act with equal humanity.

No sense is so valuable as that which is called common; and it is also the most uncommon.

THE MOST POPULAR WOMAN MOVEMENT—Matrimony; especially where there is plenty of money.

SITTING.—Two members of the U. S. House of Representatives have "gone up" for selling cadships. Others of the same sort are shaking in their shoes. Justice is slow but sure.

"The Orthopedic Journal and Messenger of Health" is the title of a new quarto paper, published by J. Stolz, M. D., devoted to health reform. The contents are valuable, and will instruct all who read them.

Dear friends of the *Banner*. Allow me to call. A moment to notice. An error, though small. Which the types have made. In the text of my sketch. "The Song of the World" Of Right and Wrong.

In the verse that is eighth, Division should read. Derision—let all. Your readers take heed. 'Tis not strange, while the world Still hurrahs the old song, I, too, should rejoice. "Dear *Banner*, you're wrong."

May derision ne'er come To the *Banner* again. In a way more unpleasant. Than mistake of a pen. May its luminous folds Continue to wave. While history boasts of A credulous slave. J. J. G. Quincy, Mass., Feb. 1870.

Young maidens are hereafter to be admitted to the Michigan State University on the same terms with young men.

John La Mountain, the aeronaut, has made his last ascension. After forty-one years of getting up in the world, he died poor.

Be on your Guard.

Messrs. Wm. White & Co., Boston, Mass.: GENTS.—In your *Banner of Light* of Saturday, 26th inst., I notice the letter of Mr. Geo. White, of the Progressive Spiritualists of Washington, D. C., warning us of "an impostor" named Wood, traveling about as a Spiritualist, needing temporary assistance, &c. As this man evidently changes his name, I think it would be well to describe him. He is nearly five feet eight inches in height, rather stout, weighing about one hundred and eighty pounds; talks very intelligently on Spiritualism, and is well informed on the subject; in fact, is a very great talker; has a queer look about his grayish-colored eyes, not at all favorable; hair and complexion light, hair sprinkled with gray; very heavy sandy beard and mustache rather wavy; also hair rather curly. When here, two weeks ago, he had on dark clothes; said he lived near Providence, R. I., on his way from Pittsburgh had been robbed; wife sick, &c., &c.

Now from this imperfect description (as I only saw him a few moments,) I hope you will be able to describe him in the *Banner of Light*, that he may be caught and locked up.

A SUNSCRIBER.

We have ascertained from a reliable source that this person, under the alias of "Wood" or "McDougal," is not known as a resident of Providence or its vicinity. He probably has as many aliases as victims. Our subscribers are especially requested to be on their guard when entire strangers approach them to borrow money. Test all applicants for charity; give only on your judgment dictates.—EWS.

MOVEMENTS OF LECTURERS AND MEDIUMS.

Daniel W. Hall will lecture before the "Marlboro Spiritualist Association" Sunday, March 13th, and in Plymouth the 20th. He will answer calls for the 27th, and during April.

Mrs. A. S. Hayward, of Boston, a fine test medium, is now in Chicago. We learn from a private source that she is creating a deep interest among investigators, by her mediumistic powers. Dr. Hayward is also in Chicago practicing as a magnetic healer.

Mrs. Ferris, physical medium, is holding seances in New Orleans.

Moses Hull has just closed a successful engagement in New York, and is speaking during March in Philadelphia. Can be addressed care H. T. Child, M. D., 634 Race street, Philadelphia, Pa.

CURRENT EVENTS.

The U. S. House Senatorial Committee are discussing Irish and Scotch. The committee do not believe that ought to be admitted as a State, but that legislation should be adopted which will gradually tend to destroy polygamy.

Disturbances in Ireland still continue, and the British papers urge the Government to use the sternest measures to repress them.

A terrible smash-up has just occurred on a Mississippi railroad, by which seventeen passengers were massacred.

The rolling mill of the Lackawanna Iron and Coal Co. was demolished, Feb. 25th, by a boiler explosion, says a dispatch from Scranton, Pa., and several lives were lost.

The U. S. war steamer Onondaga, containing one hundred and seventy-nine men, was run down fifteen miles off Yokohama, Japan, by the British mail steamer Bombay, probably in a fog, and sunk. The dispatch to the War Department from London, Monday, Feb. 28th, contains the following further details of the sinking of the gunboat Onondaga: The Bombay struck the Onondaga on her starboard quarter, carrying away her poop deck, cutting off her whole side and running one of her funnels through the bow of the Onondaga at the water line. Three times the Onondaga heeled the Bombay with "Ship ahoy! Stand by your helm or you will cut us down!" blew her whistle and fired her guns, all of which the guns were directed toward the port, twenty miles away. The Onondaga went down stem first in about twenty fathoms of water, with twenty officers and fifty men on board, but did not, upon her arrival, report the accident or inform the authorities. Had the Bombay sent her boats to the assistance of the Onondaga, all or nearly all, would have been saved. The feeling of indignation toward Captain Inge is terrible. Some of his company and a few of his countrymen attempt to shield him.

The first knowledge of the affair was the next morning, when Dr. Stoddard, the Surgeon, and fifteen of the crew arrived. But two minutes were available, and the officers, almost to a man, refused to take them while a man remained aboard. The discipline was complete to the last. The sick were all being put into the boats, the officers remaining at their posts until the ship went down.

Pere Hyacinthe has been secularized by the Pope. Secretary Boutwell has ordered the bust of the late Mr. Stanton to be engraved on the new silk fiber paper, which are to be printed on the new silk fiber paper, which cannot be easily counterfeited.

The Paraguay war has nearly come to a close. The latest news from South America states that the Allied army had had another engagement with Gen. Lopez, who retreated with about six hundred Paraguayan. They were overtaken by a body of troops of the Argentine Republic and completely routed. Lopez, however, made good his escape. He left behind all his sick and wounded, together with the killed, by his loss, and threw into the river the great part of his artillery. Gen. Conzalez with a large force was in hot pursuit of Lopez. Six iron-clads had returned to the Janeiro, proving that the war is practically ended.

The Napoleon Mass. Drying Works were consumed by fire March 2d, and six women burned to death.

A telegram from St. Domingo states that the Dominican Republic has formally declared for annexation to the United States. A vote of the people has been taken, which shows an overwhelming majority in the affirmative.

The steamer Grand City was wrecked on the 22d of February, near Cape Lazaro. Her passengers, crew, baggage and treasure were saved and brought back to San Francisco by the Colorado. She went ashore in a dense fog, and is a total wreck.

A dispatch from St. Petersburg, March 2d, says there was a great crowd of people present at Burlington's obsequies, including nearly all the Americans in the city, the entire diplomatic corps, except Prince Gortschakoff, the Russian Minister of Foreign Affairs, and Prince Bismarck, Ambassador of the North German Confederation, who were ill. The czar's aids and other high functionaries were present. The remains of Mr. Burlingame were embalmed preparatory to removal to the United States. Yesterday the Emperor called upon Mrs. Burlingame.

To Correspondents.

We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable, and must be given. We cannot undertake to return or preserve communications that are not used.

PORTLAND, ME.—"One of the Old Board" should comply with our requisition, if he would be heard.

Spiritual Periodicals for Sale at this Office.

THE LONDON SPIRITUAL MAGAZINE. Price 30 cents, per copy. HUMAN NATURE: A Monthly Journal of Zoetic Science and Intelligence. Published in London. Price 25 cents.

THE LITTONIAN: A Journal of Spiritual Science. Published in Chicago, Ill., by B. S. Jones, Esq. Price 8 cents.

THE LYONER BANNER. Published in Chicago, Ill. Price 10 cents.

THE AMERICAN SPIRITUALIST. Published at Cleveland, O. Price 6 cents.

Boston Music Hall Spiritual Meetings.

March 13th, Lecture by Prof. Wm. Denton.

The third course of lectures on the philosophy of Spiritualism will be continued in Music Hall—the most elegant and popular assembly room in the city—at 2 1/2 o'clock.

THE EVENING AFTERNOON, at 2 1/2 o'clock, until the close of April, under the management of Lewis B. Wilson, who has made engagements with some of the ablest inspirational, trance and normal speakers in the lecturing field. Prof. William Denton will lecture during March, and Mrs. Emma Hardinge during April. Vocal exercises by an excellent quartette.

Season ticket, with reserved seat, \$1.50; single admission, 15 cents, to be obtained at the counter of the *Banner of Light* Bookstore, 125 Washington street, and at the hall.

Business Matters.

Mrs. E. D. MURPHY, Clairvoyant and Magnetic Physician, 1162 Broadway, New York. 4w-M12.

JAMES V. MANSFIELD, TEST MEDIUM, addresses sealed letters, at 102 West 15th street, New York, Terms, 85 and four three-cent stamps.

ANSWERS TO SEALED LETTERS, by R. W. Flint, 105 Park 12th street—second door from 4th street, New York. Send 25 and 3 cent stamps. Money returned when letters are not answered.

Mrs. S. A. R. WATERMAN, box 4193, Boston, Mass., Psychometrist and Medium, will answer letters (sealed or unsealed) on business, to spirit friends, for tests, medical advice, delineations of character, &c. Terms \$2 to \$5 and three cent stamps. Send for a circular. F12.

"VITAL MAGNETISM" (Healing Power) cures Epilepsy, St. Vitus' Dance, and all Nervous and Chronic Disorders, by J. W. Fleming, 66 Sixth Avenue, New York. Since adopting this method four years—I have cured every case of paralysis treated. DR. WM. L. FLEMING, 66 SIXTH AVENUE, NEW YORK. M12.

COUGHS.—The administration of medicinal preparations in the form of a Lozenge is of all modes the most eligible and convenient, more especially as regards a COUGH REMEDY. "Brown's Bronchial Troches," or Cough Lozenges, allay irritation which induces coughing, give instant relief in Bronchitis, Hoarseness, Influenza, and Consumptive and Asthmatic complaints.

Special Notices.

WARREN CHASE & CO., No. 827 North Fifth street, St. Louis, Mo., Keep constantly on hand all the publications of Wm. White & Co., J. P. Mentzer Adams & Co., and all other popular Literature, including all the Spiritual Papers and Magazines, Photographs, Parlor Games, Golden Pens, Stationery, &c.

GEORGE ELLIS, BOOKSELLER, No. 7 OLD LEVEE STREET, NEW ORLEANS, LA.

Keep constantly for sale a full supply of the *Spiritual and Reform Works* Published by William White & Co.

Herman Snow, at 310 Kearney street, San Francisco, Cal., keeps for sale a general variety of Spiritualist and Reform Books at Eastern prices. Also Planettes, Spence's Positive and Negative Powders, &c. The *Banner of Light* can always be found on his counter. Catalogues and Circulars mailed free.

Notice to Subscribers of the *Banner of Light*.—Your attention is called to the fact that we have adopted placing figures at the end of each of your names, as printed on the paper or wrapper. These figures stand as an index, showing the number of your subscription expires, and the time for which you have paid. When these figures correspond with the number of the volume and the number of the paper, then you know that the time for which you paid has expired.

The adoption of this method renders it unnecessary for us to send receipts. Those who desire the paper continued, should renew their subscriptions at least as early as three weeks before the receipt-figures correspond with those at the left and right of the date.

ADVERTISEMENTS.

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

For all Advertisements printed on the 5th page, 30 cents per line for each insertion.

Advertisements must be left at our Office before 10 A. M. on Tuesday.

THE AMERICAN FAMILY KNITTING MACHINE

Presented to the public as the most Simple, Durable, Compact, and easy Knitting Machine ever invented. PRICE, ONLY \$25.

This machine will knit either by hand or forward with equal facility, making a fine gauge which has not been equalled in any other. With 6,500 stitches it will knit 1000 yards of fine worsted yarn, or 2000 yards of fine cotton yarn, or 4000 yards of fine woolen yarn, or 8000 yards of fine silk yarn, or 16,000 yards of fine linen yarn, or 32,000 yards of fine cotton yarn, or 64,000 yards of fine woolen yarn, or 128,000 yards of fine silk yarn, or 256,000 yards of fine linen yarn, or 512,000 yards of fine cotton yarn, or 1,024,000 yards of fine woolen yarn, or 2,048,000 yards of fine silk yarn, or 4,096,000 yards of fine linen yarn, or 8,192,000 yards of fine cotton yarn, or 16,384,000 yards of fine woolen yarn, or 32,768,000 yards of fine silk yarn, or 65,536,000 yards of fine linen yarn, or 131,072,000 yards of fine cotton yarn, or 262,144,000 yards of fine woolen yarn, or 524,288,000 yards of fine silk yarn, or 1,048,576,000 yards of fine linen yarn, or 2,097,152,000 yards of fine cotton yarn, or 4,194,304,000 yards of fine woolen yarn, or 8,388,608,000 yards of fine silk yarn, or 16,777,216,000 yards of fine linen yarn, or 33,554,432,000 yards of fine cotton yarn, or 67,108,864,000 yards of fine woolen yarn, or 134,217,728,000 yards of fine silk yarn, or 268,435,456,000 yards of fine linen yarn, or 536,870,912,000 yards of fine cotton yarn, or 1,073,741,824,000 yards of fine woolen yarn, or 2,147,483,648,000 yards of fine silk yarn, or 4,294,967,296,000 yards of fine linen yarn, or 8,589,934,592,000 yards of fine cotton yarn, or 17,179,869,184,000 yards of fine woolen yarn, or 34,359,738,368,000 yards of fine silk yarn, or 68,719,476,736,000 yards of fine linen yarn, or 137,438,953,472,000 yards of fine cotton yarn, or 274,877,906,944,000 yards of fine woolen yarn, or 549,755,813,888,000 yards of fine silk yarn, or 1,099,511,627,776,000 yards of fine linen yarn, or 2,199,023,255,552,000 yards of fine cotton yarn, or 4,398,046,511,104,000 yards of fine woolen yarn, or 8,796,093,022,208,000 yards of fine silk yarn, or 17,592,186,044,416,000 yards of fine linen yarn, or

